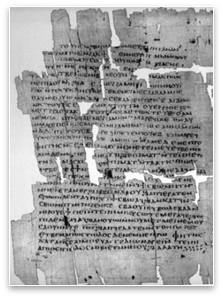
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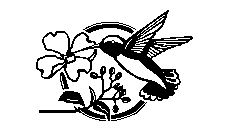
**Editors:**

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**Editorial**

A lack of knowledge is not necessarily ignorance and we all lack knowledge and sometimes we show ignorance. This is true in all walks of life and no different for claims to bible knowledge. We probably more readily see it in others and the problem is how to recognise it in ourselves, perhaps accepting what others say on some matter. It would be useful to have a method for tackling this problem, but whatever we do, the fact remains that we will go to the judgment seat with a fair amount of ignorance in our thinking. Some might say that the best course of action is to consult scholarship and take a consensus view. The policy, if consistently followed, should result in our becoming Catholics. Of course, people who advocate the route of scholarship pick and choose their scholars and so they don’t necessarily become Catholics, but this just shows consensus politics doesn’t work.

The prior question is what our thinking process should be. Should we reason together with God or should we consult the best scholarship of the day and adopt those views? The question might seem a false dichotomy and the answer therefore obvious but the point of the question is really: should anyone get between you and Scripture as you ‘hear’ the Word of God? If Scripture was originally delivered to the people, is it likely that a professional class (whether scholar or priest) would be needed today? This is obviously the Reformation rallying-cry.

There are two parties here: you and God. If you go to the professional class of your choice and come back with their view, does God see **you** or does he see **them** (in you)? Will you have engendered or nourished faith through the hearing of the Word? Will God’s Word have created a new ‘you’?

Since information is interesting and useful, this line of thought is all about balance. It is a way of saying to someone that they have got the balance wrong in Scripture study and reading. You can tell whether someone has engendered their faith through the hearing of the Word by observing whether they ‘go to’ the Word for answers and how they do exegesis and exposition.

**AP**

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This issue sees **the publication of the fourth EJournal sponsored multi-author book** of essays entitled “Who Through Jesus Sleep”, edited by Tom Gaston. It is about the nature of death and the hope of resurrection. It is available at £7.99 (GBP) plus P&P from [www.lulu.com/willowpublications](http://www.lulu.com/willowpublications).

**Articles**

**Ecclesiastes (Part-1)**

**P. Wyns**

**Introduction**

The book of Ecclesiastes takes its name from the Greek Septuagint (LXX) word *Ekklesia* or assembly which became Ecclesiastes in the Latin Vulgate and in English. *Ekklesia* is related to the Hebrew verb *qahal*, ―to assemble. It is both the title of the book in Hebrews and the name of the chief speaker (Gk. VEkklhsiastou/ /Heb. tl,h,qo in Ecc 1:1) of the book. The Hebrew is the word *Qohelet* (also spelled Qoheleth, Kohelet, and Koheleth) and it is usually referred to as *Qohelet* in scholarly articles. Qohelet can be used as a name or a title. As a title it seems to mean a ― caller of assemblies, that is, one who calls the assembly together for teaching ― teacher, ― speaker, or ― Preacher, are all dynamic renderings.Although the word “Qoheleth” is understood as masculine, its form is a Qal feminine participle. Elsewhere, the root *qhl* is always Hiphil or Niphal (causative or reflexive/passive). Perhaps the feminine ending denotes the personification of wisdom.

**What is the message of Qohelet?**

The ancient Rabbis taught that Qohelet was “joyous” (most) modern scholars understand it as cynical and pessimistic and view the epilogue (often attributed to a different author) as a sort of “corrective” on the overall message of the book.[[1]](#footnote-1) However, before the book can be properly interpreted we must understand *why* it was written and *when* it was written.

**Dating and authorship**

The available options are that it was either written by Solomon in the early monarchy (ca. 970 BC) or by an “unknown Jew” in the late post-exilic era (ca.300 BC).[[2]](#footnote-2) William Sanford La Sor holds that “both vocabulary and sentence structure are post-exilic, more closely akin to Mishnaic style than any other Old Testament book.”[[3]](#footnote-3)

The oldest texts of Qohelet are two Dead Sea Scrolls: 4Q109 and 4Q110. Portions of four chapters are represented. Scroll 4Q109 has been dated to 175-150 B.C., ruling out any possibility of an exceptionally late date for Qohelet.[[4]](#footnote-4) The late post-exilic date is justified on the basis of Late Biblical Hebrew (LBH) features and the early date is justified because Solomon is the champion of “wisdom literature” and Ecclesiastes seems to demonstrate many affinities with the reign of Solomon (although he is never mentioned by name). Andrew Hill and John Walton argue that if, indeed, it was Solomon writing, to identify himself he would do so boldly rather than by using evasive techniques.[[5]](#footnote-5) The message of Qohelet will remain elusive unless we can sort out the problem of dating and authorship.

Critical to the question of dating is the question of language. However, previously a twofold conclusion was drawn[[6]](#footnote-6) – (1) Linguistic features by themselves are insufficient for dating texts as they require supporting intertextual evidence. (2) Linguistic anomalies can be accounted for by the sudden introduction of dialect or colloquialisms (such as northern Israelite Hebrew), rather than by gradual dispersion and replacement. The language of Qohelet will be examined in a separate article but for now we must suffice with presenting an *a priori* conclusion. (3) Language, syntax and orthography are not static and it is quite possible for older language to be revised and updated.

The following “working hypothesis” will be presented in this series of articles; (1) Qohelet is based on the memoirs of a king. (2) Those memoirs were revised in the post-exilic period as Qohelet demonstrates awareness of post-exilic books and some of the language of the original memoir was updated at that time. Ecclesiastes is philosophical “wisdom literature” and although Qohelet is the author his tract is based on memoirs and reminiscences of a historical king that were diligently preserved.[[7]](#footnote-7) (3) Qohelet functions as both the “frame-narrator” and also speaks for the “king” (whose sources he had access to).[[8]](#footnote-8)

**The Identity of the King**

Traditionalists will answer that the “king” in Qohelet is Solomon. Gleason Archer boldly states that he is prepared “to demonstrate that the incidental allusions to the contemporary scene reflect conditions known to obtain only during the reign of Solomon and at no other time”.[[9]](#footnote-9) This is an exaggeration especially as Solomon’s “idealized” reign ended in apostasy resulting in a divided monarchy. Even many conservative scholars (Luther, Moses Stuart, Delitzsch, Young, and Kidner - to name a few) reject Solomonic authorship. Intertextual evidence (to be examined in the next article) weighs heavily against Solomon but perhaps the greatest objection against Solomonic authorship is his lack of repentance.[[10]](#footnote-10) It is often stated that Ecclesiastes itself is evidence of his repentance but that is circular reasoning. Another enormously successful royal will be proposed as the king of Qohelet.

Tremper Longman III and Raymond B. Dillard state that, “A careful reading of the book will take note of other indications that Qohelet is not Solomon. For instance, Qohelet’s statement in 1:16, “I have grown and increased in wisdom more than anyone who has ruled over Jerusalem before me,” is strange to imagine in the mouth of Solomon. After all, there was only one other Israelite king, his father David, who ruled in Jerusalem before him. It is inconceivable that he would be thinking of the Jebusite rulers who preceded David (Young, IOT, 348). Young also points out that the use of the past tense in 1:12, “I . . . was king over Israel in Jerusalem,”[[11]](#footnote-11) is unlikely for Solomon, since there was never a time when he was older but not ruling as king (348). Also: The background of the book does not fit the age of Solomon. It was a time of misery and vanity (1:2–11); the splendour of Solomon’s age was gone (1:12–2:26); a time of death had begun for Israel (3:1–15); injustice and violence were present (4:1–3); there was heathen tyranny (5:8–19); death was preferred to life (7:1); “one man ruled over other men to their hurt”(8:9). (Young, IOT, 348, based on Hengstenberg)”.[[12]](#footnote-12)

Elsewhere, the author writes from the perspective of a subject powerless to redress the injustices and oppression perpetrated by higher officials. This seems strange when we consider that it was Solomon who introduced forced labour. The mention of horses as commonplace (10:7) is unusual as they were introduced by Solomon, and the reference to dreams as vanities (5:7) is contradictory in the light of Solomon’s dream-vision. In places, he speaks about kings as if he were no longer one of them (4:13 and 8:2-4; 10:20). The only evidence pro Solomon is the description “king over Israel” (1:12) which points to the united monarchy, but this seems incongruous and superfluous when placed against the prior introduction:

The words of Qoheleth son of David, King in Jerusalem (1:1).

I Qoheleth was king **over Israel** in Jerusalem (1:12).

F. Delitzsch remarks on the peculiarity of the expression as Solomon is called “king of Israel” (2Kgs. 23:13 cf. Neh. 13:26) but never “king in Jerusalem”. Delitzsch concludes; “We think that in this expression, “king in Jerusalem,” there is revealed a time in which Israel had ceased to be an independent kingdom, in which Jerusalem was no more a royal city”.[[13]](#footnote-13) Solomon’s greatest achievement was the building of the temple yet although Qoheleth asserts his wisdom he neglects to mention his temple building or other public works. This has been noted by Stuart Weeks - Russell L. Meek summarizes as follows, “Weeks argues forcefully that, whatever the relationship between Qohelet and the author of Ecclesiastes, it is certain that Solomon is not the author. In fact, Weeks goes a step further by arguing that Qohelet does not even intend to relate himself to Solomon—save for Eccl 1:1 and 1:12—contra most modern interpretations, even those that oppose Solomonic authorship. While this claim is somewhat extraordinary, Weeks defends it well, pointing out that Qohelet “notably does not boast about great public works or achievements—the meat and drink of royal inscriptions: the things which he creates are repeatedly and specifically ‘for me’ . . . and they include nothing which serves any obvious public function” (p. 26). Furthermore, Weeks points out that Solomon’s luxury, described in 1 Kings, “finds little echo in Qohelet’s story, and the sources of Solomon’s wealth are quite different from Qohelet’s” (p. 28). This is important for Weeks’s argument because he rightly points out that the reader must be aware of who Qohelet is in order to interpret the book appropriately”.[[14]](#footnote-14) In contrast Qohelet builds and plants for his own pleasure (I made me....I was great...etc.).

The Talmud is ambivalent and attributes Qohelet to Solomon (Megilla 7a, Shabbat 30) or Hezekiah (Baba Bathra 15a). The attribution to Solomon can be explained by Eccl.1:12 but the reference to “Hezekiah and his colleagues” in Baba Bathra15a has the scribes not only writing (i.e., editing) Qohelet, but Isaiah, Proverbs and the Song of Songs as well. It is very possible that a first edition of memoirs was edited during Hezekiah’s reign, particularly as we have good reason to associate his era (cf. Prov. 25:1) with those other works. Jed Wyrick cites H. M. I. Gevaryahu whose theory is that the *baraita* contains elements that resemble Akkadian colophons and is thus “based on an earlier catalogue that detailed the names, chronology and authorship of the books of the Bible”.[[15]](#footnote-15)

Ecclesiastes was accepted rapidly into the Jewish canon, but not universally, but there was a communal recognition that the book preserved an authentic wisdom voice in the Solomonic tradition. Authorship for the ancients had more to do with authoritative tradition than literary origins. D. G. Meade argues that the canonical decision to recognize Ecclesiastes as an authoritative wisdom voice in the tradition of Solomon is different than the literary question of actual authorship. Thus, “with the book of Qoheleth we can see the full birth of the genre of canonical pseudepigrapha”.[[16]](#footnote-16)

According to M. Jastrow liberal additions were made to Ecclesiastes; “For the express purpose of counteracting the effect of Koheleth’s unconventional views and to give a more orthodox turn to his thought.” He adds; “The circumstance that the-authorship was attributed to Solomon was a vital factor in leading to its inclusion in the Canon, but even this would not have secured its admission without the additions which constitute such a considerable part of the work in its present form, and which made it practically a different kind of a book. The question arises, how were these additions made, or, rather, first of all, how was it possible for anyone to conceive of making them?”[[17]](#footnote-17)

However, Qoheleth is not necessarily pseudepigraphal if the case can be made that it is based on **the actual royal memoirs of a king** transcribed (for example) during the reign of Hezekiah. We can rationalize the post-exilic addition of Jerusalem (e.g. king in Jerusalem) as clarification of the past royal status accorded to Jerusalem, but the words “over Israel” suggest an even later gloss to guarantee canonical inclusion in the guise of Solomonic wisdom literature tradition (similar to Songs, also from the Hezekiah era). However, it is more likely that a Judean king living some time after Solomon (at the stage when the memoirs were catalogued) saw himself and his descendants *as the rightful claimants* of the Israelite throne, (“over Israel”), particularly during a period of northern instability caused by coup d’état and external aggression. Such a king, who was partial to boasting of his own grandeur (more wise and wealthy than anyone before him), would not hesitate to claim that he was actually “king over Israel” particularly in light of chaos in the northern kingdom.

Most modern biblical scholars would argue against Solomonic authorship.[[18]](#footnote-18) La Sor sums the argument up by writing “It is far easier to say that Solomon did not write Ecclesiastes than to say who did.”[[19]](#footnote-19) This raises the question - who did write Qoheleth? Clarifying evidence seems evasive, and scholars have made no positive conclusions regarding authorship. They have, however, decisively ruled out several suggestions of authorship. “Despite superficial resemblances to Aristotle, Theogonis… and stoics, Qohelet was a Semitic wise man, not a Greek philosopher, and his mood and approach reflect a very different world”.[[20]](#footnote-20) C. G. Bartholomew sums up as follows; “We can conclude that Ecclesiastes is not written by Solomon, nor should Qohelet be literally equated with Solomon. But if not Solomon, then who did write it? It might seem a waste of time even to pursue this, but Weinberg asserts that we should not quickly dispense with this issue. He notes that in the Near East of the Axial Age (the end of the second millennium and start of the first millennium BC) consciousness of authorship became a real issue and the authority of a teaching was connected with its authorship”.[[21]](#footnote-21)

**Who was the king of Qoheleth?**

The next article in this series will propose that the life of king **Uzziah** of Judah provided the memoirs on which Qoheleth is based. The initial collection of these memoirs occurred during the Hezekiah era, a period of great social upheaval, northern instability and Assyrian aggression. At some time after the exile these memoirs achieved their final form as the book that we know as Ecclesiastes. Qoheleth acts as the “frame-narrator” but is also able to place himself in the position of the king and speak for the king because he possessed the original memoirs.

**Finding Adam and Eve**

**A. Perry**

**Introduction**

This article is an examination of Genesis 1-5 in relation to the Neolithic Revolution. Our question is whether the details of the account of Adam and Eve are consistent with what we know of the Neolithic Revolution in the Ancient Near East (ANE). The method of our enquiry is to take common points of view about the Neolithic Revolution, accepting that palaeo-archaeologists do have different opinions on its causes, dates and how it spread. We do not intend to question the textbook material,[[22]](#footnote-22) for example any carbon-14 dates or stratigraphic analysis (why would we?); our goal is to see whether the details of Genesis 1-5 fit the pre-history that begins with the Neolithic Revolution. This topic is not new; it is easily found on the Internet.

For the purposes of this article, **we assume an old earth creationist view of Gen 1:1-2**.[[23]](#footnote-23) We also assume that the genealogy of Genesis 5 is not consecutive and that it has generational gaps; the consequence of this is that we cannot use the genealogy to date the making of Adam and Eve. We also assume that the genealogies of Genesis 4 and 5 indicate greater longevity than is the norm today, and therefore they mask a corresponding unrecorded population growth.[[24]](#footnote-24) Without these assumptions, there is no point in seeing whether the story[[25]](#footnote-25) of Adam and Eve fits what we know about the Neolithic Revolution, since this is dated before the creation of Adam and Eve on a ‘no-gaps’ reading of Genesis 5. Our view is that the ‘book’ of the generations of Adam has the **long ages** that it does precisely because it structures a **long period** of history which we know as the Neolithic.

The Neolithic Revolution is a construct of Palaeo-archaeology and the story of Adam and Eve (or any other Mesopotamian pre-history) is inconsequential to its theory and practice. Consequently, this article isn’t about slipping Adam and Eve into an archaeological reconstruction under the radar, (so to speak). The Bible requires Adam and Eve to be the first human pair, specially created, from whom the whole human race can only have descended. They are not a pair of existing humans that are selected from a Neolithic settlement for a divine purpose, nor are they fictional figures in legendary folklore. The idea of special creation is obviously alien to the Palaeo-archaeology of the Neolithic Revolution. The challenge for this article is to see whether we can slice across the **continuity** of history and introduce a break that will be Adam and Eve and the start of *Homo divinus* (to use John Stott’s expression). This article is about judging where the **discontinuity** of the special creation of Adam and Eve should be placed.

In Bible-Science literature, those who defer to the scientific account of origins interpret Genesis 1-5 in an ‘a-historical’ way; those who interpret Genesis 1-5 as a literal historical record reject the current scientific consensus because of the assumptions that it makes when handling pre-historic times; our task is to show how a literal reading of the Bible can actually be harmonised with pre-history. Whereas Christians tend to think of the conflict between the Bible and Science as the debate between creation and evolution, this actually overshadows the ‘conflict’ between pre-historic Palaeo-archaeology and Genesis 1-5 which is far more significant. The creation-evolution debate looks as if it might be a scientific conflict but it is really about philosophy;[[26]](#footnote-26) the ‘conflict’ between Palaeo-archaeology and the Bible is all about **(pre) history**.

So then, the elephant in the room for this article is going to be the special creation of Adam and Eve as the first human pair. We aren’t going to question the textbooks but we are going to make the challenge that it is the special creation of Adam and Eve that accounts for the Neolithic Revolution.

**Defining Adam and Eve**

The controversial area of our subject lies in the **definition** of ‘human’. The word ‘human’ is often used to cover *Homo sapiens* stretching back into the Palaeolithic.[[27]](#footnote-27) This is the question at issue in this article.

If we took a definition based on anatomy, we would conclude that Adam and Eve are not to be found at the beginning of the Neolithic Age (or any time thereafter) but humans are to be dated as an evolutionary stage in the Palaeolithic. A definition like ‘image and likeness of God’ (*Homo divinus*), however, is one based in cultural anthropology. There are expectations associated with this biblical definition and these are: a relationship to the one true God; fruitful reproduction; dominion over the land, sea and air; and domesticated agriculture and viticulture. The logic of the definition is behavioural – it is about what humans will be able to do in terms of sustaining their lives. And we should also add a spiritual dimension - a human is like the angels (Gen 1:26; Ps 8:5); this would allow us to include in our definition of ‘human’ the spiritual characteristics of angels who are themselves ‘images’ of God.

The hunter-gatherer lifestyle of hominids was predominant until the Neolithic Revolution. If we adopt a Palaeolithic definition of ‘human’, this lifestyle dominated for tens (hundreds) of thousands of years; if we consider evolutionary scales and hominids generally, the lifestyle dominated for millions of years. **The relatively brief and recent dominance of agriculture requires explanation**, but even if we offer natural explanations like climate change or population pressure, the coincidence of the change with biblical timescales and the Bible’s concept of a ‘beginning’ is to be noted.

The definition of ‘human’ can become a demarcation dispute – a dispute over who owns the term and how it is to be used. The statement ‘Let us create man in our image and after our likeness’ (Gen 1:26) is a defining statement. If anthropologists define ‘human’ anatomically or culturally so as to apply the category further back in time, this is no more than a competing **analytical choice** and not an **evidential** one.[[28]](#footnote-28) We can just as well restrict ‘human’ to the cultural and agricultural characteristics of man as these are displayed in the Genesis account and the Neolithic Revolution.[[29]](#footnote-29)

This issue of definition also impacts the question as to whether with Adam and Eve God created the *species* ‘human’ or just two *instances* of an existing species we call ‘human’. The NT teaching is that all humans can only have descended from Adam and Eve; it is not a teaching that humans happen to have descended from Adam and Eve as two instances created among an existing species; Adam was the ‘first’ man (1 Cor 15:45).

**Defining the Neolithic Revolution**

Wikipedia [Feb 2015] offers a ‘catch-all’ summary of the Neolithic ‘revolution’:

…the Neolithic Revolution involved far more than the adoption of a limited set of food-producing techniques. During the next millennia it would transform the small and mobile groups of hunter-gatherers that had hitherto dominated human pre-history into sedentary (here meaning non-nomadic) societies based in built-up villages and towns. These societies radically modified their natural environment by means of specialized food-crop cultivation (e.g., irrigation and deforestation) which allowed extensive surplus food production. These developments provided the basis for densely populated settlements, specialization and division of labour, trading economies, the development of non-portable art and architecture, centralized administrations and political structures, hierarchical ideologies, depersonalized systems of knowledge (e.g., writing), and property ownership. The first full-blown manifestation of the entire Neolithic complex is seen in the Middle Eastern Sumerian cities (c. 5,500 BP), whose emergence also heralded the beginning of the Bronze Age.

Defining and dating the Neolithic Revolution is a matter of scholarly debate. A. H. Simmons says, “The ‘Neolithic’ defies easy definition”.[[30]](#footnote-30) Ofer Bar-Yosef’s introduction to the Neolithic period in the Near East is consistent with Wikipedia,

Preceded by two million years of the hunter-gatherer way of life—during which human evolution produced no major economic changes—it was in the Neolithic period that people first **began** to subsist from the cultivation of cereals and legumes, accompanied by domesticated sheep and goats, and not only from the gathering of seeds, fruits and tubers found in the wild and from the hunting of game animals.[[31]](#footnote-31) (My emphasis)

Clearly, there is something here to explain. A two-million year-old way of life is on an evolutionary anthropological scale *suddenly changed*. It’s not important that we challenge the framework of human evolution assumed by Bar-Yosef; but merely note that such a sudden and dramatic change can easily be explained as the consequence of **divine intervention**.

There is a discontinuity here in the evolutionary anthropological scale. Bar-Yosef asks, “Why did the Neolithic Revolution take place in the Near East ten thousand years ago and not in another time and place?”[[32]](#footnote-32) This is the right question. If we suggest the change is due to climate change, this doesn’t explain why comparable climate changes did not engender the Neolithic Revolution at an early time in some place or other. If we suggest the change *just happened* as human culture evolved, we have explained nothing regarding the relative suddenness of the change. To borrow terminology from evolutionary biology, the Palaeo-archaeological record suggests that we have ‘punctuated equilibrium’—a long period of stasis and then an ‘explosion’ of change which begins with the Neolithic Revolution and has continued until this day. A ‘gradualist’ picture, or to borrow terminology again, a Darwinian ‘step by step’ model, seems a bad fit.

In his introduction to the Bible and Archaeology, J. C. H. Laughlin says, “It is now known that human beings lived in Palestine over a million years ago in what is called the ‘Paleolithic’ (‘Old Stone’) period. For hundreds of thousands of years these people remained hunters and foragers. But sometime during the ninth millennium BC, Bronowski’s ‘largest single step in the ascent of man’ [J. Bronowski, *The Ascent of Man* (Boston: Little, Brown & Co., 1973), 64] was taken.” Laughlin is just repeating the consensus view, as Bar-Yosef does, but his reference to Bronowski allows us to ask whether we need to recognise *Homo divinus* as a special creation of God.[[33]](#footnote-33) This would mean that it would be inaccurate and/or misleading to speak of ‘humans’ in the Paleolithic age if, as a matter of theology, we want to reserve this term for ‘agriculturally modern humans’, or as we term them – *Homo divinus*.

Simmons says much the same thing:

Around 10,000 years ago, a **dramatic transformation** occurred in parts of the Near East that forever affected the human experience.[[34]](#footnote-34) (My emphasis.)

The dramatic beginning here and the discontinuity Palaeo-archaeologists mark is an obvious point in the history of life on earth for the special creation of Adam and Eve. We can illustrate this by considering the concept of ‘continuity of settlement’ in a location. Archaeologists record this continuity as they uncover the layers of settlement and note the characteristics of each layer. They distinguish between consecutive layers of settlement, abandonment of a settlement and returns to a settlement. Such continuity of settlement does not allow for the special creation of Adam and Eve precisely because we can observe continuity. Hence, an abrupt change from a hunter-gatherer subsistence, essentially migratory, to an agriculturally based settled way of life, is the obvious beginning to associate with Adam and Eve. There is no record that they started a settlement and the Neolithic settlements we have so far dug up do not have to correspond to any started by their immediate progeny. The correspondence here is merely that the Neolithic Revolution started somewhere in the Near East about 10,000 years ago whether our current earliest settlement is Anatolia, the banks of the Euphrates, or the Jordan Valley.

It may seem an obvious start, but the Bible opens with ‘In the beginning…’, which means that the inspired author had a concept of a ‘beginning’. The account in Genesis 1 closes with the creation of human beings, which reflects the author’s view of the order of creation. There is an agricultural and pastoral character to the account. For example, there is the mention of grass, seed bearing fruit trees, cattle, and dominion over animals including fish. This characterizes the ‘beginning’ in terms that match a defining characteristic of the Neolithic Revolution. This is a **first point of consistency** between the record and our modern understanding of pre-history.

**Dating**

We can amplify this point by noting that the author of Genesis 1 is not describing ‘the beginning’ as the beginning of the universe or the planet earth and its atmosphere. The expressions ‘the heavens’ and ‘the earth’ are defined *locally* in terms of separation from waters, i.e. the earth is separated **land** and the heavens are an expanse between the waters of a theophanic storm-cloud and the waters of the sea (Gen 1:6-8).[[35]](#footnote-35) The point is that the author of Genesis is *aware* that humankind has a beginning that is agricultural.

A consecutive biblical chronology dates the creation of Adam and Eve to around 4000 BCE. The Bronze Age and the invention of writing in Mesopotamia is dated to around 3200 BCE (Wikipedia[[36]](#footnote-36)). The beginning of the Neolithic Revolution is dated to around 10,000 BP (Wikipedia).[[37]](#footnote-37) We state these numbers in order to show the scale of the period covered by the ‘book’ of Adam’s genealogy in Genesis 5 when we date the creation of Adam and Eve to the beginning of the Neolithic Revolution.

The story of Adam and Eve is not big and it is very familiar – creation, a fall from grace, and Cain and Abel. In addition there are two genealogies, relating to the descendants of Cain and Seth respectively. If the creation of Adam and Eve coincides with the beginning of the Neolithic Revolution, then around 5000 years of human history is untold (for us) until the invention of writing. On the other hand, if we followed a consecutive biblical chronology, we would have to place the creation of Adam and Eve in the closing centuries of the Neolithic Age.

Wikipedia offered a broad definition of the Neolithic Revolution and it ended with the comment that “the first full-blown manifestation of the entire Neolithic complex is seen in the Middle Eastern Sumerian cities” around 3500 BCE. Obviously, the concept of ‘the first’ in this comment could be matched with Genesis. We could argue that Adam and Eve were created around 4000 BCE and their progeny grew over the next five hundred years and established this complex of cities. The problem for this approach is what we do with the Palaeo-archaeology. Essentially, we would have to reject its dates and stratigraphic analysis. The Palaeo-archaeology paints a picture of substantial settlements in various parts of the Near East and a *continuity of development* from the beginning of the Neolithic through the introduction of ceramic technologies, and ending with the introduction of copper technologies. The break represented by Adam and Eve is difficult to fit into the Late Neolithic, because the whole of the Neolithic shows this continual development of agriculturally modern humans. There is no obvious change to correlate to the creation of *Homo divinus*. For this reason, we correlate the creation of Adam and Eve with the beginning of the Neolithic.

Palaeo-archaeologists have not sought to conform their findings to any biblical story; it has been their best judgment that there was **a recent agricultural revolution**, and this recency **is a** **second point of consistency**. The Neolithic Revolution is not dated in the distant past, but c. 10,000 BP. We do not have to treat the genealogy of Genesis 5 consecutively, but neither can we extend its scope to cover the time period conventionally assigned to earlier hunter-gatherer hominids (millions of years). The consecutive reading of Genesis 5 is only around 4000 years adrift of the beginning of the Neolithic in the Middle East, although we have to qualify this observation with the fact that some scholars date things a little earlier – it is all a matter of the evidence on the ground and exactly what counts as ‘the beginning’.

**Pre-History**

There is roughly a period of five thousand years from the beginning of the Neolithic to the invention of writing and the beginning of recorded history. Does this unrecorded block of time fit the biblical story? Is 5000 years too much time for the biblical story? We might ask: What was God doing during these five thousand years? We might think that this long period of time does not fit the biblical history, because it is implausible that God would not be interacting with human beings for so long and for this to go unrecorded. The problem with this line of thought is that it applies *equally* to a consecutive reading of Genesis 5 which covers about 1600 years of untold history, which is also a long period even if it is shorter than 5000 years.

This *absence* of story and history for the ante-diluvian period is consistent with the conventional date assigned to the invention of writing. The biblical history we have from this antediluvian time is just confined to the **beginning** of that time (Adam, Eve, Cain, Abel and Seth). The only other information we have is the important incidental detail in Cain’s genealogy. This relative absence of story after the beginning agrees with the later dating of the invention of writing because there is a period of unrecorded history both in the genealogy and for the archaeological data. How long we make this period is an open question at this point; we are assuming it is longer than the 800 years between 3200 and 4000 BCE. The non-consecutive reading of the genealogy of Genesis 5 allows a 5000 year span, but this depends on when we date the Mesopotamian Flood.[[38]](#footnote-38) We might add that this lack of written history for the ante-diluvian period is a common feature of Egyptian and Mesopotamian records.

This is a **third point of consistency** between the biblical records and the common historical reconstruction - which is that **there is actually a pre-historic period** – a period of civilization before writing for which we have virtually no stories. This is quite remarkable – that there is pre-history in modern historiography and in the Bible. There is also a correspondence here with the New Creation and the Last Adam and the Second Man. There has now been 2000 years since Christ, but there has been no prophetic revelation supplying stories for Israel or the Church. There has, however, been an expansion of the population and a spread of the Gospel over the planet, which we can track.

**Population Dispersal**

Genesis is concerned with the Mesopotamian area, but the Palaeo-archaeological story is that the Neolithic Revolution spread over the planet with subsequently dated localised centres of Neolithic development in India, China, Africa, etc., (see map below). One of the consequences of the Neolithic Revolution is an **expanding** **population over the planet. This is a fourth point of consistency with the biblical record**,since the command to Adam and Eve was ‘to be fruitful and multiply’ and ‘fill the earth’ (Gen 1:28).[[39]](#footnote-39)

Hunting and gathering could not possibly “support even a tiny fraction of the world’s current population.”[[40]](#footnote-40) The change from a hunter-gatherer society to an agricultural one was a prerequisite for the fulfilment of the objective to ‘be fruitful and multiply’. The account in Genesis is self-consistent in this regard, but this detail also fits the facts of anthropology except that the Bible ties the beginning of human beings (agriculturally defined) to a special creation. This difference has ramifications for dating Adam and Eve, i.e. we cannot date Adam and Eve to the beginnings of anatomically modern humans; **the account corresponds to the emergence of agriculturally modern humans**.

The increase in the Neolithic population, which we can track in the Palaeo-archaeological record, led to the development of more complex societies and commerce between settlements, all of which is evidenced in the record for various parts of the world. The KJV translates Gen 1:28 as ‘replenish the earth’, but this is translator interpretation and the verb is just the common one for ‘to fill’. The point here though is that the command ‘to fill the earth’ presupposes that this needed to be done. The narrator goes onto to describe Eve as the ‘mother of all living’ (Gen 3:20), and this early comment is accurate, since we are the same species of ‘settlement-based’ agricultural *Homo* – other *Homo* species (pre-Adamites) do not survive much beyond the Neolithic Revolution (if at all).

Studies have shown that population growth in new areas is rapid. P. Bellwood notes that “In comparative situations in recent history, rates of human population growth and territorial expansion have sometimes been quite remarkable.”[[41]](#footnote-41) Population growth and expansion during the Neolithic Age is not an issue for Bible interpretation. Since Genesis only offers stories from the *beginning* of the Neolithic (on our reconstruction), we are interested in the likely population of hunter-gatherers (pre-Adamites) across the world at the Genesis beginning, the pattern of their extinction, and the likely population growth of the descendants of Adam. Cain was banished from his homeland and he wandered in the land of wandering. This detail meshes with the Neolithic beginning: the ‘wandering’ associated with this land is descriptive of a hunter-gatherer mode of existence.

Estimates of hunter-gathers can be made on the basis of a calculation about the population density that certain terrains can support; we may also have archaeological evidence of hunter-gatherers in such areas. However, we cannot know the population in an area because the physical evidence is scattered and the dates for the evidence do not coalesce, allowing us to be sure of the population of any one area at any one time. Our estimates are an extrapolation. The estimates are better for Neolithic settlements. These are documented but obviously the number increases as archaeologists dig up new settlements. We can estimate population for an area based on the number of settlements and their surface area and the number of dwellings and their surface area, but as Bellwood observes, “Unfortunately, archaeologists can never know exactly how many people occupied an area in prehistoric times”.[[42]](#footnote-42)

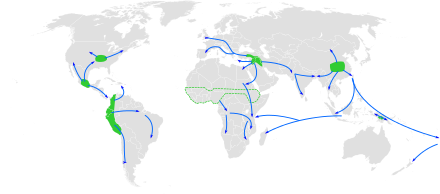
Bellwood is concerned with population growth and Neolithic settlements. He says, “The big question is, of course, *how rapidly* could human populations have increased their numbers and territorial extents in early agricultural situations, at times when competition from other populations and threats from disease and mortality rates were probably at fairly minimal levels compared to what was to come in later millennia?”[[43]](#footnote-43) His question is relevant to the interpretation of Genesis because one Neolithic settlement is noted, that of Cain (Gen 4:17).

Adam and Eve were commanded to be fruitful and multiply from the outset. Seth was born when Adam was 130 years (Gen 5:3) and so Adam’s descendants in the course of 130 years could have become quite numerous (through angelically controlled interbreeding). After Cain’s departure, he has a son and later builds a city and names the city after his son. These are the two facts recorded about Cain and the building of the city would have happened much later than the birth of his son, when his descendants too had become more numerous (this is how Hebrew summary narrative works). However, how big the population was or how far it had spread is unknowable.

**Near East**

There is an obvious **fifth point of consistency** with the biblical record because it places Adam and Eve **in the Middle East**. The argument here is that the agricultural revolution could have started elsewhere and some scholars do hold that it began independently in several places around the world (see map). A common reconstruction, however, **places the beginnings of this revolution in the Middle East**. For example, Bellwood dates it to 11,000 BP.[[44]](#footnote-44) The map of agricultural centres of origin (homelands) and dispersal given below is from Wikipedia.

The significance of this point depends on the context in which it is put. The detail of the Genesis beginning is not consistent with the hunter-gatherer mode of existence of earlier hominids. Genesis might conceivably have begun with a record of ‘human beings’ just being given dominion over the beasts of the earth and the fish of the sea, in which case we would not have been able to see a correspondence with the Neolithic Revolution. Had the account reflected an even earlier mode of existence, there then might have been development of the story in Genesis 4 to indicate a transition to agriculture in human pre-history. This is not the story that we have which has an emphasis on subsistence agriculture from the beginning.



**Dispersal of Agriculture**

Those areas in the world that first developed agriculture include the Fertile Crescent (11,000 BP); the Yangtze and Yellow River Basin (9000 BP); Central Mexico and Northeastern South America (5000-4000 BP) and Eastern USA (4000-3000 BP).[[45]](#footnote-45) We have already noted the chronological priority of the Levant in dating the Neolithic Revolution. The biblical account implies that there would be **dispersal of agriculture throughout the earth and not just man**; the command to Adam and Eve was to fill the *earth* even if we think the command initially refers to *the local land(s)*, but this command is tied to Adam **subduing the earth**. This is a **sixth point of consistency** with the Palaeo-archaeological record. The point here is that man might have populated the earth as a hunter-gatherer but this is not the implication of the Genesis account.

The development of agriculture implies settlement; the dispersal of agricultural knowledge requires migration and hunter-gatherer subsistence during migration. Did distant homeland areas develop agriculture separately? How and why was agriculture from a homeland area then dispersed? For example, if the birth of agriculture was in the Fertile Crescent circa. 11,000 BP, this does not exclude hunter-gatherer subsistence and migratory lifestyles being followed in, say, the Eastern USA before agriculture was initiated in 3000-4000 BP – a hunter-gatherer lifestyle could be practised by the descendants of Adam after leaving an agriculturally based settlement and for generations. Population migration does not imply the export of agriculture. On the other hand, we can trace dispersal of agriculturally based settlements from a homeland to surrounding regions and we can observe affinities between Neolithic homelands on various continents.

In sum: the Palaeo-archaeological evidence behind dispersal is that closely linked settlements in terms of artifacts, duration of occupation, and an agricultural basis, tend to “become younger as one moves away from regions of agricultural origin”.[[46]](#footnote-46) In order for there to be consilience between the biblical story and Palaeo-archaeology, there would have to be evidence of the beginnings of agriculture in an area of the world at later dates than the Fertile Crescent and for there to be affinities between agricultural practice and cultural artifacts in all areas. This is what we find and Neolithic dispersal is more or less ‘complete’ across the globe by the time that writing emerges in Mesopotamia.

**Cultivation**

Cultivation of crops in fields[[47]](#footnote-47) according to a seasonal cycle involving planting and harvesting is a characteristic of the Neolithic Revolution. Sowing seed and tilling the ground are key activities; regular rainfall is vital. Cultivation then leads to domestication of crops where certain seed crops are selected for their advantages. The point here is that this kind of human activity is more than just using the wild varieties of plants in their natural habitat which characterizes hunter-gatherers: cultivation is about the conscious control of plants for food. We find these details in the Genesis account: ‘seed’, ‘plants’ (Gen 1:11f); ‘field’, ‘till’, ‘ground’, and ‘rain’ (Gen 2:5); and seasons (Gen 1:14). This is a **seventh point of consistency** between Genesis and the Neolithic Revolution.

Bellwood says that the question, why did agriculture develop in the first place “is one of the most enduring questions posed by archaeologists and one that probably generates more debates than any other major archaeological question.”[[48]](#footnote-48) It is at this point that the special creation of Adam and Eve challenges Palaeo-archaeology because it is not included in their explanatory framework.

**Conclusion**

**Our knowledge** that there was an agricultural revolution in the first place is obviously matched by **the knowledge of the writer(s) of Genesis 1 and 2**. Genesis 2:5 (KJV) is particularly clear, “And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.” This is very specific narrator awareness of a time before there was a man to till the ground; moreover, it is ‘field’ agriculture which is specifically identified. It is this kind of food production which defines the Neolithic. Our argument in this article is not that our *text* is consistent but that the writer(s) of Genesis 1-2 knew the same thing that we know – that agriculture had a beginning.[[49]](#footnote-49)

**Let the others judge**

**B. Dwyer**

“Let the prophets speak two or three, and let the other[s] judge.” (1 Corinthians 14:29)

The purpose of this study is to consider how the members of the church should judge those things that are said.

Peter gives us a good example of what judging looks like:

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. (Acts 15:8-9)

Peter saw that God had given the Gentiles the Holy Spirit (Acts 10:44), and this showed him that God didn’t make a difference between the Jews and the Gentiles in this matter. The phrase “put … difference” translates the word for “judging”, so judging is making a difference between two things; here Jews and Greeks.

Our ability to make judgments concerning a given situation is a skill that we can develop; consider what Jesus says to the Pharisees and Sadducees about their ability to judge:

He answered and said unto them, “When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” (Matthew 16:2-3)

By following this simple rule, based on observation and experience, they would have been able to make general predictions about the weather because they were able to discern/judge the face of the sky. Jesus is critical of them because their judgment does not extend to their ability to discern the son of God in their midst, despite the many miracles he did. The implication for us is that we can and should be using our judgment to understand signs that God gives us.

We should also be able to judge our brethren:

I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? (1 Corinthians 6:5)

The context to this verse is important:

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? (1 Corinthians 6:1)

The phrase “go to law” translates the word “judge”, the root of the word we are considering. It is used eight times in the first seven verses of this chapter. When Jesus returns the saints will be set over cities as judges (Luke 19:17). We should be developing skill in judgment in this life, to prepare us for the life to come:

Know ye not that we shall judge angels? How much more things that pertain to this life? (1 Corinthians 6:3)

We should also be making judgments when we break bread:

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. (1 Corinthians 11:29-31)

The problem Paul is addressing here is that the Corinthians were eating and drinking their own food (v. 21) without considering the importance of what it represented. They were not making a difference between their own food and the Lord’s body; this was such a serious problem that some had even died because of it. Paul commands those in Corinth to judge themselves; this is connected to the previous verse:

But let a man examine himself, and so let him eat of that bread, and drink of that cup. (1 Corinthians 11:28)

By examining ourselves, we can make judgments about what we are like and how we fall short of the example of Jesus; we make a difference between ourselves and Christ. This process of “judging ourselves” ensures that we are discerning Jesus’ body when we eat it, and not damning ourselves.

The background in 1 Corinthians 14:29 adds depth to this picture. By exercising judgment when listening to the words that are said “in ecclesia”, the listener is able to discern what is true. As the listener makes these judgements about whether the words are true they should also extend this process to themselves, by judging whether they are doing the things that the word commands.

Judging is a skill we need to develop in order to make ourselves acceptable to God. We need to be able to discern what is true, and whether we are doing it, so that we can try to change our behaviour and our mind to remove the differences between us and God.

**Logical Topics (3)**

**Motivated Reasoning**

**A. Perry**

In the first article of this series (Jan 2015), we considered *ad hominem* arguments (against the person); in the second article (Apr 2015), we looked at confirmation bias which can be used as an *ad hominem* argument. Our goal was to distinguish logic from psychology and emphasize that if we are going to keep a clear focus on truth and falsity, we need to be careful how we deploy psychological descriptions of an opponent. This article is concerned with the phenomenon of ‘motivated reasoning’.

The Wikipedia entry for ‘motivated reasoning’ is underdeveloped but it is a start. “**Motivated reasoning** is an emotion-biased decision-making phenomenon studied in cognitive science and social psychology. [Cited April 2015]” The phrase is self-explanatory – people are strongly motivated to reason in a certain way – one that favours their existing beliefs and minimizes cognitive dissonance. The ‘Sceptic’s Dictionary’ website says,

“Motivated reasoning is confirmation bias taken to the next level. Motivated reasoning leads people to confirm what they already believe, while ignoring contrary data. But it also drives people to develop elaborate rationalizations to justify holding beliefs that logic and evidence have shown to be wrong. Motivated reasoning responds defensively to contrary evidence, actively discrediting such evidence or its source without logical or evidentiary justification. Clearly, motivated reasoning is emotion driven. It seems to be assumed by social scientists that motivated reasoning is driven by a desire to avoid cognitive dissonance.” [Cited April 2015]

The focus here is on the person and if you are accused of motivated reasoning in an argument you should recognize that this is an *ad hominem* argument. This could be helpful; maybe you are biased and not appreciating the other person’s point of view. Equally, the other person may be putting you in a pigeon-hole because they themselves are motivated to see their point of view prevail and this is the way that they can avoid your argument. A standard debating tactic is to turn on ‘the man’ when your case is weak or the opponent’s is strong.

Being strongly motivated to defend your religious beliefs might be considered a good thing, but if the beliefs are false, you will be admired or pitied for your sincerity, and labelled as someone who shows motivated reasoning. The implicit values being recommended here are the ones of dispassionate and neutral appraisal of the data.

The situation is more complex, of course, because religious believers experience doubt at the same time as they hold to certain beliefs, and so they live with a measure of cognitive dissonance. Many religious believers will defend their beliefs while acknowledging the contrary point of view. It is too easy to dismiss the defence of a religious belief as motivated reasoning; you may be missing the truth of the matter.

In order for a charge of motivated reasoning to stick, the case against you has to be substantial and widely held. This is a problematic proposal for minority religious beliefs such as Judaism, or a minority sect in Christianity. Maybe intra-religious differences should be an exception. Maybe we should allow passionate and motivated reasoning for this or that religious belief amongst believers. Another way to defend a charge of motivated reasoning could be to say that the scientific case against you is substantial and widely held. This approach would mean that there is no deficiency in arguing passionately for a minority reading of John 1 consistent with your Biblical Unitarianism against the dominant Trinitarian views; but it would mean that your reasoning was defective if you argued against a dominant scientific view. The online ‘Sceptic’s Dictionary’ lists creationism along with a selection of conspiracy theories as examples of motivated reasoning. However, the strategy is rather self-serving, and the clue is in the title: it is the **sceptic** who has a vested interest in coupling advocacy of a scientific consensus with a charge of motivated reasoning towards special creationists.

Since we are interested in truth and truth is a matter determined by logic and not psychology, our example showing that a charge of motivated reasoning fails the logic test comes from N. T. Wright and his doctoral thesis published as *The Climax of the Covenant* (Edinburgh: T & T Clark, 1991). The quote is long but it delivers the death-knell to someone who ignores your argument and accuses you of motivated reasoning:

What is a rationalization? An argument, presumably, designed to lead to a conclusion already reached by the writer or speaker on different grounds. (One of the greatest advantages, and temptations, of an academic education is the ability it gives one not only to produce cunning rationalizations of ideas, or courses of action, which one wants to assert or pursue for oneself, but also to ruthlessly expose those of others.) When put like that, ‘rationalization’ seems clearly a term of abuse, strong enough indeed to knock down an entire line of thought: ‘you only say that because you want to remain a good Calvinist/Lutheran/liberal/conservative’. But this weapon has too light a trigger. Unless we are simply arational beings, in which case we might as well stop talking altogether, there will always be reasons for what we say, and having such reasons can hardly be in every case an argument against saying anything at all. One is reminded of C. S. Lewis’ *reductio ad absurdum* for this sort of thing:

‘Now tell me, someone, what is argument?’

There was a confused murmur.

‘Come, come,’ said the jailor. ‘You must know your catechisms by now.

You there, what is argument?’

‘Argument is the attempted rationalization of the arguer’s desires.’

‘Very good,’ replied the jailor, ‘but you should turn out your toes and put your hands behind your back. That is better. Now: what is the proper answer to an argument proving the existence of the Landlord?’ [i.e. God]

‘The proper answer is, “You say that because you are a Steward.”’ [Priest]…

‘Good. Now just one more. What is the answer to an argument turning on the belief that two and two make four?’

‘The answer is, “You say that because you are a mathematician.”’

‘You are a very good boy,’ said the jailor. ‘And when I come back I shall bring you something nice…’

(*The Pilgrim’s Regress: An Allegorical Apology for Christianity*, 2nd ed.; London: Geoffrey Bles, 1943, pp. 62-63; The ‘jailor’ is of course Freud.)

Not only is the cry ‘rationalization’ likely to prove too much. It frequently invokes a quite unwarranted slur on an argument. (p. 10)

Wright is concerned with rationalization after the event – how Paul came to rationalize his beliefs after the event of his Damascus Road conversion. People may come to believe things for all sorts of reasons and only subsequently supply rationalizations for those beliefs. Moreover, these rationalizations may not be for their benefit but for the benefit of those they seek to persuade or educate. This does not make the rationalization good or bad. Hence, the dismissal of their reasoning as ‘motivated’ is just a side-stepping strategy. It is not ‘of Christ’ but ‘of the sceptic’.

**Columnists**



**Exegesis/Analysis**

**Benedict Kent**

*Bar-Jesus (Acts 13.6-12)*

Acts 13.6-12 follows Acts’ second protagonist, Paul outside of the relative familiarity of Jerusalem and Samaria and into Gentile Salamis. As with the two previous pericopes (see our column in the Jan and April issues), the first part of the text establishes the setting for the drama, introducing some of the key themes for the narrative. It employs parallelism to position Paul and Bar-Jesus as natural opponents.

Paul is ‘sent out in the Holy Spirit’ (13.4), in a similar way as the OT prophets,[[50]](#footnote-50) and Bar-Jesus is described as a ψευδοπροφήτης, their natural antagonist. The text further parallels Paul and Bar-Jesus as it did Peter and Ananias and Peter and Simon. As Peter was filled with holy spirit (4.8), so is Paul (13.9). As Ananias’ heart was ‘filled to lie’ (5.3), so Bar-Jesus’ is ‘full of all deceit and villainy’ (13.10). This narrative setting is reminiscent of the OT prophets’ clashes with false prophets throughout Israel’s history, none more famous than Elijah’s power competition with the prophets of the foreign deity Baal. The text also describes Bar-Jesus as μάγος, associating the narrative with Exod 7-9.

These intertextual frames set up the audience to expect a power conflict between Paul and Bar-Jesus.

Paul’s speech in Acts 13.6-12 has a different structure to the previous speeches. It can be divided into three parts:

10.a Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης,

10.b οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας;

11.a καὶ νῦν ἰδοὺ χεὶρ κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.

Paul begins by re-branding his opponent. He then asks a rhetorical question as Peter did to Ananias and Sapphira, which provides an effective contrast to his previous statements. His speech comes to a climax as he vividly curses his opponent by the ‘hand of the Lord.’

Like Peter’s pronouncements in Acts 4.32-5.11 and 8.9-25, Paul’s follow the same style of direct address. Instead of the heavy repetition of the second person pronoun, Paul creates a direct form of address by repeatedly re-labeling Bar-Jesus. Bar-Jesus means ‘son of Jesus,’ so in calling him υἱὲ διαβόλου the text employs irony to accuses him of being an imposter.[[51]](#footnote-51) In calling him ἐχθρὲ πάσης δικαιοσύνης Paul is confirming the narrator’s early description of Bar-Jesus as a false-prophet. It also identifies Bar-Jesus with Simon who is told is in ‘the bonds of unrighteousness’ (ἀδικίας), showing them both to be in opposition to God. In re-labeling his opponent Paul both reveals his opponent’s true identity and asserts his dominance over him.

Despite being structurally different to Peter’s curses, Paul’s advance on Bar-Jesus contains many of the same elements. The text overtly unveils the presence of the demonic in Paul’s re-branding Bar-Jesus υἱὲ διαβόλου. As with Ananias, the devil figure is associated with deceit. As well as being accused of deceit, Bar-Jesus’s crime is also associated with love of money. His is said to be full of fraud (13.10). That Bar-Jesus opposes Paul and tries to warn the proconsul off him suggests that he senses a threat to his employment. This love of money associated with Bar-Jesus, Simon, and Ananias and Sapphira, may imply that greed is a serious crime that requires instant punishment in the eyes of Luke-Acts’ author.

A theme less overtly present in Acts 13.6-12 is the impurity of the heart. However, it is implicit in Paul’s speech. Bar-Jesus is called Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας (13.10) which is echoes Peter’s words to Ananias: διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον (5.3). Repetition of opponents’ hearts being ‘filled with deceit’ demonstrates that these narratives are employing a similar lexical and conceptual network. The theme of insight into the heart is also suggested in the detail that, ‘Paul, filled with the Holy Spirit, looked intently at him’ (13.9). As well as heightening the suspense of the scene, Paul’s searching gaze, coupled with his ability to rename his opponent, reveals that Paul has insight into Bar-Jesus inner self, his heart.

Like in the other pericopes, the texts uses a lexicon of immediacy to demonstrate Paul’s power. Paul begins his curse with καὶ νῦν ἰδοὺ (13.11), evoking Peter’s words to Sapphira. The narrator also uses the familiar lexicon of immediacy to show the instant effect of Paul’s words. παραχρῆμα again evokes Acts 5.10, and the text again employs the participle (περιάγων) to suggest the simultaneous action.

As well as showing a similarly immediate effect, the text also depicts a similar spatial dynamic. ἔπεσεν ἐπʼ αὐτὸν ἀχλὺς καὶ σκότος conjures a visual of descent as the apostles’ opponents are brought down into submission.

Sergius Paulus’ reaction to Paul’s miracle testifies to its genuine, immediate power. The text describes: ‘When the proconsul saw what had happened, he believed’ (13.12). The curse, like the apostles’ more positive signs, leads to conversion. As with the other pericopes, the reaction of the witnesses testifies to the power of the apostles’ words.

In regards to Greek and Coptic curse texts, blindness is one of the many common inflictions the spells command upon their victims. Spell text 92 asks the deity to ‘cause their eyes to fog and come out’ (195). However, Paul’s curse does differ to that of the curse texts in that he specifies it is only ‘for a while’ (13.11). This is a very different attitude to that of text 91 which says: ‘You must strike […] with a wicked disease […] and unhealing pain’, and ‘send to him an evil demon who torments them by day and by night’ (192-194). Whilst the curse texts focus on the vengeful infliction to the victim, Paul’s curse is intended to be temporary and ends on the note of possibility of future restoration and conversion.

As in the other Acts’ texts, in Acts 13.6-12 Bar Jesus is described as opposing God rather than the apostles. The text emphasises that God is the victim of Bar-Jesus’ opposition through Paul’s rhetorical question: ‘will you not stop making crooked the straight paths of the Lord?’ (13.10).

Like the previous pericopes and some of the curse texts, Acts 13.6-12 identifies the antagonist as being under the influence of an evil force. However, many of these curse spells go further than the Acts’ text and instruct their enemy to be delivered into demonic possession. For example text 91 includes, ‘Send to him an evil demon’, and text 93: ‘You must make a demon descend upon her’ (197). This thought is closer to that of 1 Cor 5.5 than to any of the Acts’ texts and suggests that Luke-Acts views the powers of evil as a force to be released from rather than into.

Similarly to the curse spells, Acts 13.6-12 stresses the immediate effect of Paul’s words through the narrator’s and Paul’s lexicon, as well as through the texts use of participles. However, whilst many of the curse spells focus on immediate vindication which suggests they are motivated by a desire for revenge,[[52]](#footnote-52) the narrator of Acts 13.6-12 finishes the pericope with the conversion of Sergius Paulus. This positive ending to the narrative is common through each of the episodes, as Acts 4.32-5.11 ends with the church being held in high esteem, and Acts 8.9-25 with the apostles proclaiming the good news to the Samaritans. The positive tone of these endings invites the interpretation that the apostle’s words of power are not primarily intended to vindicate but to demonstrate God’s power and the authority of their message.

Some spell texts from late Antiquity employ historiola in order to access powers demonstrated in past events. The curse texts often appeal to OT stories of God’s judgement against the villains of scripture such as Cain or the Assyrian army. For example, text 89 orders: ‘You must strike him just as you struck 185, 000 among the host of Assyrians in a single night’ (189). Text 90 declares: ‘As the blood of Cain called out to Abel his brother, the blood of this miserable man will call out’ (191).[[53]](#footnote-53) Text 95 even references Moses’ encounter with Pharaoh’s magicians in detail (199-200). The three Acts’ texts don’t employ historiola but they do allude to OT intertexts that, as well as frame the scene within certain narrative expectations, function to suggest the Acts’ text has a similar authority to that of the OT. Both the Acts’ texts and the spell texts can be compared as appealing to the Jewish scriptures to acquire some form or authority or power.

Close analysis of the structure, form and style of the three Acts’ narratives, which we have looked at since the Jan 2015 issue, suggests that the texts portray the apostle’s speeches as words of power. For Ananias, Sapphira and Bar-Jesus these words of power have a supernatural effect. For Simon, the fear of their power provokes a repentant response. Peter’s encounters with opposition reveal that he has divine authority to curse as well as bless – an authority that associates him with the God of Israel. The similarities in Paul’s conflict with Bar-Jesus suggest that Paul should be viewed as having the same divine authority as Peter.

Repeated themes in the three encounters, such as insight into the heart, the presence of the satan and loss of the portion, suggest that the narratives should be grouped together. That each of the opponents’ crimes are associated with deceit and money suggests that these vices are of significant alarm to the writer of Luke-Acts. Simon and Bar-Jesus’ ‘magic’ only seems relevant because the writer views them as being based on deceit and greed, and serves to emphasise that Peter and Paul are in foreign territory. Parallelism between the satan and the Holy spirit emphasises that the presence of evil causes the apostles to be opposed the magician and the non-magician alike.

Finally, comparison to a selection of Coptic and Greek curse texts has revealed key similarities and differences. The purpose of many of the curse texts seems to be vindication or revenge, whilst in Acts the curse-like judgements seem to be a means to an end, the end being giving divine credibility to their message and to convert the Gentiles. Amongst others, a key similarity between Acts and the curse texts is seen in their desire for the immediate effect of their words, suggesting that words of power were deemed successful by their immediate effect.



**History**

**Andrew Wilson**

The third reviewee, in our series on Tarshish, Prof. Timothy Champion, is the Emeritus Professor of Archaeology at the University of Southampton. Champion writes about Tarshish only once in his paper, “The appropriation of the Phoenicians in British imperial ideology”, in *Nations and Nationalism*, Vol.7, Issue 4, 2001, pp.451 – 465.[[54]](#footnote-54)1

Champion’s working life, as a UK academic, has been mainly divided between the study of Ancient Egypt and that of the Iron Age Prehistory of the South-East of Britain. Other than that, he has co-edited a book on Iron Age Britain [a general study, in 2001], wrote a section in a book on the Celts, in 2006, and a section in another book, detailing the Archaeology of Kent, in 2007.

In his personal Southampton University self-evaluation, he lists his interests as being as I have described them, above, and does not refer to Britain and Phoenicia, Phoenicia, the Ancient Tin Trade, the Ancient Middle East, the Bible or any other related topic, at all.

By 2001, Champion, already a senior academic in the UK circuit, was known to have individual, not to say idiosyncratic, views on the use, and appropriateness, of a sociological approach to archaeological subjects. Thus, any attempt to review Champion, when he is writing in this vein, is a little like trying to assess the approach of an international cricketer, whose background and training were in All-in Wrestling: that is, Champion feels to the reader as if he is ‘mangling’ the matter, not playing it with a straight bat. This is because he has a whole host of background assumptions in play, whenever he makes a comment. As the senior academic he is, he was given license to , well, just launch forth, and he does: there is little pretence at Champion feeling any need to ‘prove his point’; he is very assertive – thus making at one and the same time, quite insightful and very excruciatingly crude remarks.

From the viewpoint of someone wishing to ‘beg to differ’ – and I do! - it is almost impossible to get properly to grips with Champion, especially as his essay is very short [approximately 4,500 words]. At one point, I wrote in the margin of my copy of Champion, in utter frustration, “There is, in all this, the sniff of undergraduate ‘clever-clever’, rather than an earnest and ‘savvy’ whiff of wishing knowledgeably to seek out the truth of the matter”: you will see, as we go, what Champion is like.

Using the criteria we developed when reviewing Smith (Jan 2015 issue), involves reviewing Champion’s identification of Tarshish, and the reasoning behind this labelling. He says: “The direct archaeological evidence for the presence of Phoenician or Carthaginian traders as far north as Britain is non-existent, and the most recent review of Phoenician activity in the west does not even bother to consider the question [Aubet 1993].”

I was unable to find space for a separate and dedicated review of Professor Maria Aubet’s book, in this series. However, it is true, and is worth adding here, that Prof Aubet, a field archaeologist, of great repute in Tyre, but with limited knowledge of the Bible and its widely -spread related fields, herself relies on other scholars for the adjudication of the award of a label to Tarshish [e.g. Prof Mario Liverani of Rome University, on p.126]. Thus, for Champion to rely on Aubet’s own professed uncertainty “Let us say that the term Tarshish evolved with time – a destination on the Red Sea, a type of merchant ship, a precious stone – and its original meaning was lost as the centuries passed until it met up with another equally vague term – Tartessos – in the Hellenistic-Roman period”, [Aubet, op. cit. pp.205-206] we are back-pedalling from the concrete, factual resolution of the matter. Indeed, this is a procedure reminiscent of the rabbis, in Jesus’ day: quoting one another *ad nauseam*, and generating an enormous bureaucracy of uninformative literature. Champion’s comments about ancient sources and the identity of Tarshish are in similar vein: ‘dismissive’, if not ‘derisory’, and, to be as blunt as he prefers, simply ‘uninformed’.

The ancient authorities Champion knows about, on this issue, are severely restricted: his knowledge of Phoenician, he gleans from Aubet alone; Diodorus Siculus, he can only read in translation. Of the ancient authorities referred to by the *savants* of yesteryear – Smith, Professor George Rawlinson, or his elder brother Sir Henry, who, between them could speak fluently not only Latin, Greek and Hebrew, but Persian, Elamite and Assyrian, and in several of their varied dialectical formats, Champion knows nothing at all. Thus, our other Smithsonian criteria, [which were the knowledge of Ancient Authorities; of Ancient History; of Phoenicia, in especial, even of the Bible ]... do not apply to Champion. Instead, Champion treats us to a sociological round-up of swashbuckling interpretations of the past, applying criteria, similar to the general notion of Whig History,[[55]](#footnote-55)3 to dismiss much earlier scholarship, and concludes, rather lamely, that there are no lessons to be learned from the Past. Rather, like Arnold Toynbee[[56]](#footnote-56)4, he asserts the cyclical nature of the Past – which, of course, allows him to dismiss the need to analyse “Purpose” or “Direction”, since we are simply going ‘Round the Bay’, once again.

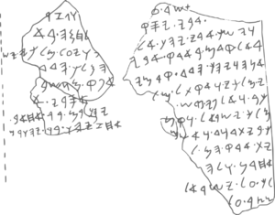
The standard of Champion’s scholarship is possibly well-measured by his comments on George Rawlinson. On p.4 of his brief essay [p.454 of *Nations & Nationalism*], Champion states:

“There was a persistent belief that the Phoneticians had reached Britain, and these passages [from Diodorus Siculus] were often used in support of that idea. Thus Canon George Rawlinson … wrote... ”

Champion goes on to quote 7-8 lines from Rawlinson.

***In fact***, Rawlinson was Camden Professor of Ancient History at Oxford for 28 years, a major contributor to *Speaker’s*, *Ellicott’s*, and *The Pulpit Commentaries*, and to the *Encyclopaedia Britannica*[[57]](#footnote-57)1. Rawlinson’s *History of Phoenicia*, his magnum opus, dedicated “To The Chancellor, Vice-Chancellor, and Scholars Of The University Of Oxford... His Last as Occupant of a Professorial Chair... As a Token of Respect and Gratitude”[[58]](#footnote-58)2 is thorough, well-argued and balanced, and not just a “belief” of his; nor did Rawlinson, an opinion-former, follow the intellectual fashions of his day.

Hearing the above, and knowing me to be fully-conversant with Rawlinson’s writings, as indeed is she, the only surprise here, is, perhaps, that Dr. Sheldrake troubled me to read Champion at all. My rejoinder to that self-doubt would, I think, be that it is always beneficial to be aware of the breadth of extant opinion: the good, the bad and the ugly, and that, having read Champion’s piece only serves to show what a *tour de force* Rawlinson’s work really is.



**Archaeology News**

**Kay McGrath**

Our journey this issue commences in the **Land of** **Israel**, and then moves to other Middle-East regions and other areas of prominence.

In April, there was a commentary on the *Pesach and the Second Temple* by Professor Lawrence Schiffman “What was the first Yom Tov observed in the Second Beis Hamikdash after it was built? And what was the last one observed there right before it was destroyed by the Romans? Answer: Pesach.”[[59]](#footnote-59)

*Israel Hayom* reported that the “Herodium walkway reveals more of Jewish king’s grand designs”[[60]](#footnote-60) which also includes a short video in Hebrew with the inclusion of sub-titles.

At the *ASOR Blog*, under the heading, “Setting the Archaeo-Chemical Record Straight Regarding Tyrian Purple Pigments and Dyes” there was discussion on Professor Zvi C. Koren’s work with comment “I never would have thought someone could make snails interesting” – they are.[[61]](#footnote-61) A 30 minute video on the presentation is also available at ASOR Blog.

Mark W. Chavalas, who is professor of history at the *University of Wisconsin–La Crosse*, penned a short article on the “New Evidence for Jewish Exiles Found in Clay Tablets” for the *La Crosse Tribune*, under the section heading: “A Theistic Worldview”.[[62]](#footnote-62)

 Rabbi Josef Davidson wrote recently on the topic of “magic bowls”, bowls “found buried in the earth bottoms up and inside them were incantations written in Aramaic” in full at: “Relics, Writings Show non-Jewish Influences on Jewish Practices”.[[63]](#footnote-63)

In more recent times, but of old, the *Tazpit News Agency* reported that a “1,400-Year-Old Wine Press Mysteriously Appears in Jerusalem” the story commenced “While jogging in a Jerusalem neighborhood park, a local Jerusalemite stumbled upon an ancient ruin which hadn’t previously been there.”[[64]](#footnote-64)

In Jerusalem a “Lower Aqueduct Section Discovered”: “A new section of the Lower Aqueduct built by the Hasmoneans to bring water to Jerusalem has been exposed near Har Homa between Bethlehem and Jerusalem. A press release from the Israel Antiquities Authority gives more details.”[[65]](#footnote-65)

A further finds is the “Earliest Depiction of Music Scene Discovered in Israel”—“The most ancient music scene known in the research of Israel appears on a rare 5,000 year old cylinder seal impression from the Early Bronze Age.”[[66]](#footnote-66)

May saw *The Times in Israel* produce a “Then our Now” series – a “Journey of Photos”[[67]](#footnote-67) comparing 25 key sites which include, ‘The Gate’, ‘The Wailing Wall’, and ‘The Jewish Cemetery’ on the Mount of Olives. The comparisons highlighted some of the more subtle difference whilst sites had changed dramatically, but still with the background image of what once was.

*SourceFlix* has produced a short video, “The Topography of Jerusalem” discussing Mt Moriah, and the opening comment is, “Jerusalem and the culminating biblical events that happened there have dramatically shaped world history. Jerusalem’s geography and topography have dramatically affected its own history, determining where people lived, from what direction invading armies attacked, and where the city expanded over time.”[[68]](#footnote-68)

Restoration projects, one, “Conserving, Restoring, Sharing Dead Sea Scrolls”,[[69]](#footnote-69) and the other, “Archaeologists Restore Early Islamic Caliph’s Palace on the Shores of the Sea of Galilee” are worth a look.[[70]](#footnote-70)

Also of note is “New Khirbet Qeiyafa Inscription Published. What Does it Say?” which relates to “An inscription discovered in 2012 at Khirbet Qeiyafa has been published, and it contains a name found in the Bible.”[[71]](#footnote-71)

In June’s *Israel Today*[[72]](#footnote-72) there is a link to a video of an “Ancient Village of Shivta.” The video produced by Amir Aloni is worthy of a viewing as well as other videos he has produced highlighting the region.[[73]](#footnote-73)

April Holloway of www.ancient-origins.net has written a short article on “The 6,000-Year-Old Crown Found in a Dead Sea Cave”,[[74]](#footnote-74) found in 1961 but part of the “Masters of Fire: Copper Age Art from Israel” exhibit held by New York University’s Institute for the Study of the Ancient World.[[75]](#footnote-75)

*Israel’s Ministry of Foreign* *Affairs*[[76]](#footnote-76) has recently launched a “Museums in Israel – National Portal”[[77]](#footnote-77)

More discoveries: Daniel K. Eisenbud reports that “Near Jerusalem, 1500-Year-Old Byzantine-Era Road Station and Church Uncovered”;[[78]](#footnote-78) and “UHart Archaeological Team Finds Ancient Mosaic Floor from the Church of the Annunciation (Greek Orthodox) in Nazareth”[[79]](#footnote-79) and another of a “Mysterious 2,000-Year-Old Marble Dolphin Surfaces Near Gaza” which “Archaeologists think” the “16-inch-high statuette found in southern Israel may have been part of larger sculpture, wonder how it ended up in Byzantine floor.”[[80]](#footnote-80)

A further video: ‘From Jericho to Jerusalem on the Roman Road’[[81]](#footnote-81) – “Using maps from the Satellite Bible Atlas and new aerial imagery, Bill Schlegel has created a video that takes you from Jericho up to Jerusalem along the ancient route. Jesus traveled this way many times including on his way up to the city to present himself as king. This was also the route of the man whose life was saved by the Good Samaritan.”[[82]](#footnote-82)

An “Ancient Coin Of The Canaanite Realm”[[83]](#footnote-83) which was “Discovered last year at a cave near Kibbutz Lahav in southern Israel, it is a product of Egyptians who ran an administrative center there about 3,400 years ago, when Canaan was ruled by Egypt; it recently went on display at the Rockefeller Museum in Jerusalem.”

**To conclude our update on happenings in Israel**, we remember that there would not be many places in the world where one may find an ancient ritual bath under their living room floor, but it has happened again with another yet another find: “2,000-year-old Ritual Bath Found Under Family’s Jerusalem Living Room Floor.”[[84]](#footnote-84)

Before we move on to other regions, a brief of happenings at **Ritmeyer Archaeological Design**.

“Voice of Israel Interview” – Posted on April 8, 2015 – “Kathleen and I were recently interviewed by Eve Harow of the Voice of Israel. She runs a special program called “Rejuvenation with Eve Harow”.”[[85]](#footnote-85)

“Illegally Digging Up The Temple Mount” – Posted on April 13, 2015 – “Hillel Fendel of Israelnationalnews (Arutz 7) reports that the stone floor inside the Dome of the Rock is being dug up by tractor under the guise of “replacing carpets”.”[[86]](#footnote-86)

“Sodom and Gomorrah” – Posted on May 12, 2015 – “Many people in the UK saw the episode of “The Search for Sodom” (see previous post) and it was apparently well received (in the USA it was shown on AHC). The identification of Tall el-Hammam with Sodom was made by Dr. Steve Collins.”[[87]](#footnote-87)

“The Treasury of the Temple in Jerusalem” – Posted on May 15, 2015 – “A unique feature of our new guide book[[88]](#footnote-88) to the Temple Mount are two plans, one of the present-day Temple Mount and a corresponding map of the area in the first century, on which all the New Testament links are indicated. Comparing these two plans allows the visitor (or armchair traveler) to follow in the footsteps of Jesus and his disciples around the Temple.”[[89]](#footnote-89)

“A Second Arch of Titus Found” – Posted on May 31, 2015 – “The Arch of Titus which stands at the entrance to the Roman Forum draws huge crowds who want to see this well-known monument that was erected in memory of the Roman siege of Jerusalem and the destruction of Jerusalem’s Temple in 70 AD.”[[90]](#footnote-90)

“Jerusalem in Rome” – Posted on June 2, 2015 – “Jerusalem in Rome – Searching for the Dedicatory Inscription in the Colosseum.”[[91]](#footnote-91)

Moving through to **Egypt** and its artifacts: “Controversy Over the Meidum Geese” and a recent study that “Egyptian archaeologists have rejected allegations that a celebrated ancient Egyptian painting may be a 19th-century fake, reports Nevine El-Aref.”[[92]](#footnote-92)

An “Ancient Egyptian Shrine, Bust Unearthed Under Modern Cairo,” that “The finds were discovered during the ongoing excavation work carried out by an Egyptian-German archaeology mission. The shrine belonged to the 30th Dynasty Pharaoh Nectanebo I (379 B.C.-360 B.C.,)” said Damaty.”[[93]](#footnote-93)

At Memphis, “Russian Archeologists Unearth ‘White Walls’ of Ancient Memphis” revealing “the remains of the so-called “The White Wall” of the ancient Egyptian capital Memphis. Its Ancient Egyptian name was Inbu-Hedj which is translated as “The White Walls.”[[94]](#footnote-94)

More discoveries: “4,600 Year-Old Tomb of Pharaoh Unearthed in Delta” the Tomb “belonging to the little-known 3rd Dynasty Pharaoh Khaa Ba.”[[95]](#footnote-95)

*LiveScience* reported on an “Ancient Hangover Cure Discovered in Greek Texts” – “Hiding a hangover in ancient Egypt would’ve taken some work. Rather than popping an ibuprofen for a pounding drunken headache, people in Egypt may have worn a leafy necklace.

That’s according to a newly translated and published papyrus written in Greek with the recipe for a “drunken headache” cure. The alcohol victim would have strung together leaves from a shrub called Alexandrian chamaedaphne (Ruscus racemosus L.), possibly wearing the strand around the neck, the text revealed.”[[96]](#footnote-96)

In Aswan, “Rare Old Kingdom Statue was Discovered” the “lower part of a royal statue showing the name of King “Sahure”, second King of the 5th Dynasty in the Old Kingdom.”[[97]](#footnote-97)

“New Discoveries at Tharo Military Fortress, North Sinai” – “The Tharo military fortress, dating from the New Kingdom period, was once used by military forces to safeguard Egypt’s eastern borders.”[[98]](#footnote-98)

Incest in Egypt was reported on by Rossella Lorenzi in an article at *Discovery Communications*—“Mummies’ Height Reveals Incest”[[99]](#footnote-99) and also reporting on an “Ancient Egyptian Animal Mummy Scandal Revealed.”[[100]](#footnote-100)

A “Digital Atlas of Egyptian Archaeology” is now available – “The Digital Atlas of Ancient Egypt is a digital cultural map of archaeological sites in Egypt (ranging from the Predynastic to the Roman period). Collaboratively produced at Michigan State University during the Fall 2014 semester by the students registered in the Archaeology of Ancient Egypt class (ANP 455), the Digital Atlas of Ancient Egypt represents an experiment in applied digital archaeology undergraduate learning.”[[101]](#footnote-101)

Returning to Aswan for another moment in time: “New Discovery: Gabal Al-Selsila Quarries Were a Sacred Area in Ancient Egypt” – “The remains of an ancient Egyptian temple have been unearthed near Aswan in what Minister of Antiquities Mamdouh El-Damaty describes as a “very important” discovery”[[102]](#footnote-102) and a further “6 ‘Unique’ Tombs Discovered West of Aswan: Antiquities Minister” – “dating back to the Late Period (664B.C.-332 B.C.) have been discovered in the ancient cemetery west of Aswan.”[[103]](#footnote-103)

Found a little further away from their place of origin: “Ancient Papyrus Texts Found in Basel University Library” the find revealing “A valuable collection of ancient Egyptian papyrus manuscripts has been discovered in the University of Basel’s library after being forgotten for more than a century.”[[104]](#footnote-104)

*LiveScience* also reports on “8 Million Dog Mummies Found in ‘God of Death’ Mass Grave” that in “ancient Egypt, so many people worshiped Anubis, the jackal-headed god of death, that the catacombs next to his sacred temple once held nearly 8 million mummified puppies and grown dogs, a new study finds.”[[105]](#footnote-105)

Concluding Egypt, *Popular Archaeology* in their Summer 2015, Cover Stories[[106]](#footnote-106), has made available the full feature article “From the Sands of Egypt” by Michael Gordon, appearing in the magazine in 2011.[[107]](#footnote-107)

**Syria**, two articles among the many about cultural heritage and what is being lost as the war continues:

“Syrian Forces Battle IS Near Ancient Ruins of Palmyra” – 15 May 2015 – “Syrian government forces are trying to drive back Islamic State (IS) from the ancient ruins and famous World Heritage Site of Palmyra in the Syrian desert.”[[108]](#footnote-108)

“Saving an Ancient ‘Lost’ City in War-torn Syria” – June 04, 2015 – By Andrew Lawler, *National Geographic* – “A small band of Syrian villagers fight poverty, war, and the elements to protect an ancient site.”[[109]](#footnote-109)

To **Lebanon**, where “Workers Uncover Roman Burial Site, Antiquities in Sidon” advising “A Roman wall and two burial grounds are among the latest archaeological treasures unearthed in the southern city of Sidon, which every now and then reveals another glimpse of its rich and ancient history.”[[110]](#footnote-110)

Onto **Iraq** and *BiblePlaces Blog*:  “Neo-Assyrian Kings and Biblical History” a post by A.D. Riddle) on “the Royal Inscriptions of the Neo-Assyrian Period publication project. The Neo-Assyrian kingdom (sometimes empire) began with the reign of Tiglath-Pileser II ca. 966 B.C. and continued for 3½ centuries until 609 B.C. when the Assyrians were definitively defeated by the Babylonians.”[[111]](#footnote-111)

A video link about “Crews Work to Save Babylon”[[112]](#footnote-112) Source: CNN, which has connection in subject to Babylon 3D (and recommended):

“Reconstruction of the ancient city of Babylon was created by me between March and May of 2013 for the Mesopotamia exhibition of the Royal Ontario Museum. See ROM webpage for more information.

As there are more than enough textual, but not enough visual material on the web, this site will consist mostly of visuals.”[[113]](#footnote-113)

**General Archeological Articles** which may be of interest:

**Ships on Ancient Coins**

By Mike Markowitz April 20, 2015

“We keep you alive to serve this ship. So row well and live.” – Quintus Arrius, Ben Hur (1959)

“BY THE SIXTH CENTURY BCE, when coinage came into wide use in the Mediterranean world, ships had evolved to a high technical level. Most ships on ancient coins are rowing galleys: big, fragile racing shells designed for ramming. Rowers were free citizens, often highly trained athletes. Hollywood, as usual with history, gets it wrong; galley slaves were a medieval innovation rarely employed in the ancient world. Cargo ships, which relied more on sails, were not symbols of power and appear on coins less often.”[[114]](#footnote-114)

**‘Eternal Flames’ of Ancient Times Could Spark Interest of Modern Geologists**

Date: May 18, 2015

Source: Springer Science+Business Media

Summary: “Gas and oil seeps have been part of religious and cultural practices for thousands of years. Seeps from which gas and oil escape were formative to many ancient cultures and societies. They gave rise to legends surrounding the Delphi Oracle, Chimaera fires and “eternal flames” that were central to ancient religious practices – from Indonesia and Iran to Italy and Azerbaijan.”[[115]](#footnote-115)

**New Technology Allows Archaeologists to Easily Map Excavation Sites in 3D**

May 25, 2015 by Steinar Brandslet

“Mapping archaeological digs takes plenty of time and a lot of measuring, photographing, drawing and note taking. Now, most of this work can be done with a technique called photogrammetry.

Photogrammetry is a method that uses two dimensional images of an archaeological find to construct a 3D model.

You don’t need and special glasses or advanced equipment to use make use of this new technique. Together with precise measurements of the excavation, photogrammetry can create a complete detailed map of an archaeological excavation site.

“This is still a very new technique,” say archaeologists Raymond Sauvage and Fredrik Skoglund of NTNU University Museum.”[[116]](#footnote-116)

**Ancient Mummies Meet Modern Medicine with “The Anatomy of the Mummy”**

Fri, May 22, 2015

Co-edited by Penn Museum Curator Janet Monge, Publication Follows Earlier Penn Museum Symposium Exploring Range of Techniques to Study Mummies

“PHILADELPHIA, PA May 22, 2015—Mummies are fascinating to the general public. It turns out they are fascinating to scientists, too. Anthropologists, archaeologists and doctors and researchers in the medical community have been coming together for decades, now, engaging in interdisciplinary exploration of mummies from all over the world. What have they learned? What can modern medical techniques applied to long deceased humans tell us—and what techniques and practices hold the best promise for scholars eager to unwrap more about the human experience in the past?”[[117]](#footnote-117)

**Medicine’s Hidden Roots in an Ancient Manuscript**

By Mark Schrope

June 1, 2015

“The first time Grigory Kessel held the ancient manuscript, its animal-hide pages more than 1,000 years old, it seemed oddly familiar.

A Syriac scholar at Philipps University in Marburg, Germany, Dr. Kessel was sitting in the library of the manuscript’s owner, a wealthy collector of rare scientific material in Baltimore. At that moment, Dr. Kessel realized that just three weeks earlier, in a library at Harvard University, he had seen a single orphaned page that was too similar to these pages to be coincidence.”[[118]](#footnote-118)

**Hidden Secrets of Yale’s 1491 World Map Revealed Via Multispectral Imaging**

By Mike Cummings

June 11, 2015

“Henricus Martellus, a German cartographer working in Florence in the late 15th century, produced a highly detailed map of the known world. According to experts, there is strong evidence that Christopher Columbus studied this map and that it influenced his thinking before his fateful voyage.

Martellus’ map arrived at Yale in 1962, the gift of an anonymous donor. Scholars at the time hailed the map’s importance and argued that it could provide a missing link to the cartographic record at the dawn of the Age of Discovery. However, five centuries of fading and scuffing had rendered much of the map’s text and other details illegible or invisible, limiting its research value.”[[119]](#footnote-119)

**The Fall and Rise and Fall of Pompeii**

“The famous archaeological treasure is falling into scandalous decline, even as its sister city Herculaneum is rising from the ashes”

By Joshua Hammer – Smithsonian Magazine – July 2015

“On a sweltering summer afternoon, Antonio Irlando leads me down the Via dell’Abbondanza, the main thoroughfare in first-century Pompeii. The architect and conservation activist gingerly makes his way over huge, uneven paving stones that once bore the weight of horse-drawn chariots. We pass stone houses richly decorated with interior mosaics and frescoes, and a two-millennial-old snack bar, or Thermopolium, where workmen long ago stopped for lunchtime pick-me-ups of cheese and honey. Abruptly, we reach an orange-mesh barricade. “Vietato L’Ingresso,” the sign says—entry forbidden. It marks the end of the road for visitors to this storied corner of ancient Rome.”[[120]](#footnote-120)

Concluding, and from the *ASOR* Blog:

**Can You Identify These Near Eastern Languages?**[[121]](#footnote-121)

**Marginal Notes**

**Psalm 93:1 “The world is firmly established; it cannot be moved.” – AP**

Denis Alexander discusses this text in the context of Galileo’s dispute with the Catholic Church over whether the sun went round the earth.[[122]](#footnote-122) According to Alexander, Galileo’s view was that **if** this text asserts the fixed position of the earth, then this is but language “in which God ‘accommodated’ himself to the level of the readers of the text.”[[123]](#footnote-123)

Accommodationism in the use of language by the Deity is possible but this requires reasons to be given that He is using language in this way, pointing to features of the text that show this type of usage on display. Galileo’s view is a clear example of possible ‘accommodationist’ interpretation but it also shows the dependency of accommodationism on a certain prior reading of the text. If Ps 93:1 is not about the planet, or its position in space, or its relation to the sun and its orbit, i.e. anything astronomical or related to the heavens and heavenly bodies, then there is no need to hypothesize an accommodationist use of language and prove this by pointing to features of the text.

The problem for Galileo is that the Bible doesn’t have cosmological texts that give us a planet in space. The Bible has poetic lines here and there that get put into a cosmological framework by commentators of all persuasions, usually to promote their own cosmology. For our text, a cursory glance at the 38 uses of the verb ‘to move’ will show that there is a strong psychological and social pattern in its use. A typical example would be the determination of someone not to be moved from a course of action. Thus, Ps 96:10 has, “Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.” The usage is all about people and their government by God. Clearly, Ps 93:1 is not about planetary motion and Galileo need not have worried.

**Matt 24:3 “Tell us, when shall these things be? And what *shall be* the sign of thy coming, and of the end of the world?” - PW**

We might well ask, when thinking about this verse (and others), why didn’t matters come to an end in the first century? The fact is that both Revelation and Daniel could have been completely fulfilled (i.e., the kingdom established) *in the first century*, however, this did not occur because the Jewish nation attempted to deliberately corrupt the first century church. In order to stop the rot the Jews were expelled and the temple destroyed, vindicating and (temporally) saving first century Christianity.

**Mark 2:27 And he said unto them, ‘The sabbath was made for man, and not man for the sabbath’. – AP**

The Sabbath was ‘made’ for man and it is the common Greek for ‘to make, do’. The first thing to realise is that this verb is being *quoted* from Genesis 1, but we might well ask how can the Sabbath be ‘made’. How can Jesus read the making of the heavens and the earth in Genesis 1 and then apply the concept of ‘making’ to the Sabbath?

The puzzle gets worse. The Sabbath is a seventh day. It would seem therefore that you cannot make a seventh day without making six previous days. Moreover, the Sabbath was made ‘for man’; it wasn’t simply made. This last point means that the seventh day in Genesis 1 is a normal day because it’s a day that was made *for man*. It’s not a day that God gave himself, a day measured by a thousand years or according to God’s timescales. Rather, from the outset it was made ‘for man’. The timescale of the day therefore is that which men have enjoyed (or ought to enjoy).

This implies, in turn, that the six days prior to the seventh day were normal days. The language for the six is the same as that for the seventh except that an evening and a morning are absent for the seventh. The difference between the six and the seventh is all about work and rest. This means that the evening and the morning demarcations for the six are the demarcations of the day that were given over to work. (An evening and morning, in this order, do not top and tail the extent of a day, and so the argument that the evening and morning shows that we are dealing with normal days, does not work. The evening and morning demarcation shows that we have normal *working* days.)

It follows from the foregoing that the six days were made *for man* at the same time that the seventh day was made for man. But the making of them is by **example** – a pattern of doing things on the part of God each day ‘makes’ a working day and his rest then ‘makes’ a Sabbath. (God is not making days; he is making *working* days and a day of rest.) So, the answer to our puzzle is simple: God can make things by example by stepping through a behaviour of work and rest – but the example he steps through is scaled for us.

**Postscript**

There might only be a small window of opportunity for you to get something right. This might be because of factors beyond your control but the tendency of human nature is to settle a matter and then move on. In terms of deciding doctrine and practice you yourself may close the window fairly quickly and never open it again – and you might have made the wrong decision. For example, in terms of a natural lifespan, you may make decisions on doctrine and practice in your twenties that last a lifetime, and they might be wrong. You may have devoted relatively little time to a question, made a decision and got on with other things. Subsequently, unbeknown to you, the business of your life keeps your mind occupied and your false thinking is carried along influencing your behaviour in various ways. You don’t know this because the tracks of your thinking which you laid down many years ago guide you effortlessly to the same conclusion.

**AP**

The current state of Christadelphia is weak in matters of study. We must be honest with ourselves and judge ourselves (both collectively and individually). We once prided ourselves on being students of the “word” but our prophetic interpretations are mired in tradition and our general biblical understanding (beyond first principles) is woefully inadequate and has been institutionalized; what passes as “bible study” is merely repetition with very little originality, thought, or effort invested. Moreover, the current state is of a house divided and fragmented unwilling and unable to face the very real challenges posed by modernism, post-modernism, advances in science, and the technical nature of biblical interpretation. The opportunity for fresh biblical understandings to emerge in a spirit of brotherly love has been hijacked by extremes that are unwilling to compromise and unable to contemplate new insights. Of course we should not compromise the truth *but no one has all the answers* and we should be prepared to learn from one another and to listen to one another. Intransigence causes brethren and sisters to leave the truth and embodies a wider malaise where control and conformity replace *freedom in Christ*. This is a sign of the end times....but one that we can change if we are willing to repent and reform.

**PW**

**Supplement**

The discussion in this issue’s supplement is about the role of sisters in the ecclesia and whether they should have the same roles open to them as brethren with regard to **teaching**. This already happens in a few ecclesias, but the old adage “birds of a feather flock together” has ensured that this practice has not become widespread. Most ecclesias have rejected this practice. The EJournal is interested in the exegesis/exposition that is used one way or another and, of course, the topic is well rehearsed in scholarship with the usual range of competing options. The first article (T. Gaston) argues an egalitarian case and the second (A. Perry) argues the complementarian case. The text is 1 Tim 2:11-15.

**“Let a woman learn”: 1 Tim 2:11-15 Yet Again**

**T. Gaston**

**Introduction**

Paul’s words in 1 Tim 2:11-15 are at the crux of a modern pastoral issue but also present many interpretative challenges quite aside from their practical application. The egalitarian Bruce Barron writes,

I think it can be fairly stated that the evangelical argument for excluding women from leadership would be very lame - in fact, it might never have come into existence - without this passage.[[124]](#footnote-124)

Perhaps this judgment is overstated, traditionalists/complementarians would argue that 1 Tim 2:11-15 is consistent with the full scriptural datum, but I think there is no denying the significance of this passage as (arguably) the most explicit statement justifying the traditional/complementarian position. Therefore it is, unsurprisingly, a significant and contentious passage both for evangelicals and for Christadelphians.

Yet the significance of the passage is not matched by unanimity (or even polarisation) about the interpretation of the passage. Consulting the major commentaries, there seems to be no scholarly consensus regarding almost any line of these verses, even between scholars who are, ostensibly, from the same “camp”.

Given both the interpretative difficulties and the pastoral implications, this passage merits yet another going over.

**“Let a woman learn …”**

Paul commands that women learn. The verb here is a third person imperative (μανθανέτω), which is difficult to render in English as we do not have an equivalent verb form. This is usually rendered “let a woman learn” but this does not imply a grudging “allow them to learn, if they must”. This is a command in the same form as God’s command to “Let the earth sprout vegetation …” (Gen 1:11). It is not a command to men to permit learning for women but a command to women that they must learn; the onus of the command is on the woman.

However this should not be taken as Paul introducing a new command. As the egalitarian Gordon Fee writes, “it simply goes too far to argue from this that he is herewith commanding that they be taught” because this was already happening within the early churches.[[125]](#footnote-125) Paul qualifies his command. The issue at stake is not simply that women should learn but the way in which they should learn.

**“… quietly …”**

Whilst the KJV translates h`suci,a**|** as “in silence” (cf. GNT; HCSB; RSV; NRSV), a number of other translations render this as “in quietness” (ASV; Darby; NIV; YLT) or “quietly” (ESV; NASB; NCV; NET; NLT). As with the translators, opinions amongst commentators diverge, with some opting for silence[[126]](#footnote-126) and others opting for quietness.[[127]](#footnote-127) The word itself can imply either silence, or quietness, or tranquility, depending on context. [[128]](#footnote-128) Michael Lewis argues that we cannot restrict its meaning to just calmness of spirit but that the word always carries the full range of meanings, [[129]](#footnote-129) though this is probably to misunderstand how the meanings of words are determined and selected.

Silence was expected of women in the synagogue[[130]](#footnote-130) but we should be cautious of assuming that Paul sought to transpose Jewish practice wholesale into the early Christian churches. In this context, evn h`suci,a| qualifies manqane,tw so as to refer to the way a woman should learn rather than mandating a blanket ban of talking. It is preferable therefore to read evn h`suci,a as indicating deference to the teacher. [[131]](#footnote-131)

Several commentators draw the contrast between the injunction here for quiet with the behaviour of the gossips and busybodies that Paul criticises in 1 Tim 5:13[[132]](#footnote-132) or with the empty talkers whom Paul wishes were silenced (Tit 1:10-11).[[133]](#footnote-133)

**“… with all submissiveness”**

Paul further qualifies manqane,tw with evn pa,sh| u`potagh/|. L. T. Johnson writes that there is no “softening” of u`potagh available; it has structural or hierarchical reference. [[134]](#footnote-134) Just as the overseer should have authority over his children (1 Tim 3:4), just as Paul did not submit to the false brother (Gal 2:5), so too here u`potagh refers to submitting to authority. The uses of the cognate verb give the same impression. Jesus submitted to his parents (Luke 2:51); the demons were subject to the apostles (Luke 10:17, 20) and the believer should be subject to government (Rom 13:1, 5).

The question is not what whether submission is enjoined by Paul, but to whom the women are to be subject. The options seem to be: (1) their own husbands (cf. Eph 5:22, 24; Col 3:18; Tit 2:5; 1 Pet 3:1, 5); (2) to men in general; or (3) to their teacher. At this point it is worth noting that because evn pa,sh| u`potagh qualifies μανθανέτω it seems most likely that submissiveness refers to the way the woman is to learn and so mostly naturally refers to submission to the teacher.

**“I do not permit …”**

There have been a number of suggestions about the implications of evpitre,pw. Firstly, it is sometimes suggested that because it is in the first person, it refers to something Paul’s personal preference rather than a universal principle. For example, J. B. Phillips renders this verse “Personally, I don’t allow women to teach, nor do I ever put them into positions of authority over men”. However, though Paul undoubtedly did give instructions based upon his own judgment of the circumstances (cf. 1 Cor 7:25-26), here he seeks to justify his instructions from Scripture, which might imply he is seeking to be consistent with some deeper principle. Secondly, it is suggested that because evpitre,pw is a present indicative (e.g. “I am not permitting”) is indicates that it is temporally limited to the present situation.[[135]](#footnote-135) However the present indicative does not always imply a temporal limitation and is used elsewhere for universal and authoritative instructions.[[136]](#footnote-136) Thirdly, there is the suggestion that the verb itself implies its contingency. A. C. Perriman writes:

…the sense in which the word is consistently used is that of giving someone leave or permission to do something. It is in every case related to a specific and limited set of circumstances…[[137]](#footnote-137)

It is certainly true that the verb is used elsewhere in the NT for temporary expedients or concessions (Matt 19:8; Luke 9:59, 61; John 19:38; Acts 21:39, 40; 27:3; 28:16). Yet it is not obvious that this is always its implication, particularly in the negative context where Paul is *not* making a concession.

I. H. Marshall is probably correct that nothing can be taken from evpitre,pw itself as to the timing or context of the instruction.[[138]](#footnote-138) It would be a suitable word for a temporal expedient but that implication is decided by context not by the word itself. Whether Paul is giving a circumstantial ruling or a universal principle is dependent on how we understand the significance of verses 13-14.

**“... to teach ...”**

Paul introduces his instruction about teaching with a de., left untranslated in many versions, that contrasts this statement with the former.[[139]](#footnote-139) Women are to learn *but* they are not to teach. Paul also seems to link these two thoughts with a chiasmus, indicated by the repetition of evn h`suci,a| (see Chiasmus 1). The central clause of this chiastic pattern is “I do not permit a woman to teach”, which would imply that this is Paul’s primary concern.[[140]](#footnote-140) It is worth noting that this is not the only proposed chiastic pattern. Perriman suggests that v. 12 is parenthetic in character, disrupting a chiasmus whose central clause is Eve (see Chiasmus 2).[[141]](#footnote-141)I think this proposal is unlikely, as it would seem odd for Paul to disrupt a literary feature like a chiasmus with a parenthesis and the first chiasmus seems far more obvious.

In a rare outbreak of consensus, almost all commentators seem to agree that teaching here refers to instruction in Scripture within the assembled people of God (rather than a universal prohibition against all forms of teaching).[[142]](#footnote-142) This is determined by the context, which seems to be about behaviour amongst assembled believers, and by the use of the word elsewhere in the NT, which almost exclusively refers to scriptural teaching in groups. This clause cannot be stretched to mean “I do not permit a woman to teach error”;[[143]](#footnote-143) if Paul has false teaching in mind then that too must be determined by context.

**Chiasmus 1**

A. Let a woman learn quietly

A. Gunh. evn h`suci,a| manqane,tw

B. with all submissiveness.

B. evn pa,sh| u`potagh/|·

C. I do not permit a woman to teach

C. dida,skein de. gunaiki. ouvk evpitre,pw,

B’. or to exercise authority over a man;

B’. ouvde. auvqentei/n avndro,j( avllV,

A’. rather, she is to remain quiet.

A’. ei=nai evn h`suci,a|.

**Chiasmus 2**

A. Let a woman learn quietly with all submissiveness.

A. Gunh. evn h`suci,a| manqane,tw evn pa,sh| u`potagh/|

B. For Adam was formed first

B. VAda.m ga.r prw/toj evpla,sqh

C. then Eve

C. ei=ta Eu[a

B’. and Adam was not deceived

B’. kai. VAda.m ouvk hvpath,qh

A’. but the woman was deceived and became a transgressor.

A’. h` de. gunh. evxapathqei/sa evn paraba,sei ge,gonen

**“... or to exercise authority ...”**

Whilst readers often focus, understandably, on “exercising authority”, the chiasmus indicates that teaching is Paul’s primary concern. M. Edgecombe argues that Paul here has in mind the elder-overseer roles,[[144]](#footnote-144) but if that were the case then it would have been “more logical to have placed that prohibition first, rather than the emphatic injunction against teaching?”, as Perriman argues.[[145]](#footnote-145) Instead, auvqentei/n is subordinate to dida,skein in this context. It has sometimes been argued that these two verbs form a hendiadys (e.g. “to teach authoritatively”) but the use of ouvde. indicates two separate but closely related ideas.[[146]](#footnote-146) If the chiastic pattern suggested above is valid then auvqentei/n parallels u`potagh,[[147]](#footnote-147) suggesting that auvqentei/n is the opposite of, or else breaches, submissive behaviour.

The meaning of auvqentei/n has been disputed. It is rare in Greek literature and is only used once in the NT. Since there are more common words for possessing authority, it is reasonable to suppose that auvqentei/n has some special nuance of meaning that Paul wanted to convey.[[148]](#footnote-148) Though originally thought to convey a sense of domineering or usurping (cf. KJV), it is no longer thought to carry this meaning.[[149]](#footnote-149) Its etymology would suggest the sense of initiating something. Therefore the egalitarian commentators, R. C. and C.C. Kroeger, suggested that Paul was forbidding a woman to represent herself as the originator of man, as per some Gnostic reinterpretation of Genesis.[[150]](#footnote-150) Whilst this might fit with Paul’s reminder that Adam was created first (v. 13), this meaning is impossible given prior usage. Prior to and during the NT period, the primary meaning of auvqentei/n was to commit murder or to perpetrate a crime, though this would not fit in this context. The passive condition of having authority is shade of meaning developed later.[[151]](#footnote-151) Perriman plausibly argues that auvqentei/n refers to the active taking of authority.[[152]](#footnote-152)

The implication then is that Paul is not here prohibiting women from possessing authority *per se.* His primary concern is about women teaching, which would require them to reject submission and actively take authority. [[153]](#footnote-153)

**“... over a man”**

Given that u`potagh refers to submission of the learner and that auvqentei/n refers to taking the authority to teach, one might expect v. 12 is conclude with “the teacher”, i.e. the one that the woman is to be submissive and is not to take authority over. Instead, we find avndro,j, without article or pronoun.

Since gunh, is also the word for wife and avnh,r is also the word for husband, it has sometimes been proposed that 1 Tim 2:11-15 is instructions for husband and wife.[[154]](#footnote-154) However, as A. Norris states, we do not get to choose the meaning of the word to suit our interpretation; instead, the meaning of the word is determined by context: “it is arbitrary, therefore, to take instructions issued to a gunh, as confined to wives unless the context plainly requires this”.[[155]](#footnote-155)

In fairness, there are some indications that might indicate husband and wife. Firstly, as observed above, Paul frequently states that wives are to submit to their husbands. Secondly, the reference to childbearing (v. 15) - if it is intended to be enjoined on the referents of vv. 11-12 – might suggest that married women are in view (although it is women that have children when they get married). Thirdly, the invoking of Adam and Eve in vv. 13-14 brings in a marital relationship (cf. Gen 2:24; 3:16).[[156]](#footnote-156) The fact that the context is one of teaching is also consistent with this view since Paul elsewhere presupposes that believing husbands will be teachers for their wives (e.g. 1 Cor 14:35).

Nevertheless, on balance, it is unlikely that 1 Tim 2:11-15 is restricted to the relationship between a husband and wife. The use of avnh,r in 1 Tim 2:8 and the context of worship in the assembly indicates that all men in the assembly are in view. Most of all, the absence of a possessive pronoun before avndro,j would seem to rule out the meaning of “husband”. [[157]](#footnote-157) “Man” here is singular and without the definite article. It is, therefore, unlikely to refer to a specific person but rather to men in general (or more properly, men in the assembly).

**“For ...”**

Whilst it is possible that ga.r (“for”) is used to introduce an illustration, it would be more usual to translate this causally. Paul is giving reasons that he thinks justify the instructions he has given. [[158]](#footnote-158)

Though Perriman argues that “for” follows Paul’s instruction for women to learn, I think that Paul’s primary concern here is teaching and specifically women teaching men (which he proscribes). The following justifications should be taken as support for that proscription against women teaching men in the assembly.

It is worth observing that Paul does not consider this justification a matter for lengthy digression. He only alludes to his reasoning, which might suggest that this proof from Scripture is a “matter of course”.[[159]](#footnote-159) This may indicate that the assumed his audience would be familiar with his reasoning, or at least would be familiar with the background that provokes it.

**“... Adam was formed first, then Eve”**

Paul’s first justification is that Adam was formed before Eve. Paul does not explain nor elaborate on why this is relevant.[[160]](#footnote-160) It is generally taken that Paul has something like the ancient concept of primogeniture in view and that he is ascribing the leadership role to Adam as the “firstborn”.[[161]](#footnote-161)

The use of evpla,sqh (“formed”) in v. 13 indicates that Paul is alluding directly to the text of Genesis (Cf. Gen 2:7, 15 LXX). Genesis itself does not draw out the implication from the order of creation that the man is to lead. In Genesis Eve is created as “a helper comparable” to Adam (Gen 2:18), as none of the animals are suitable. The implication given in the text is that Eve is “flesh of my flesh” and that a man and a woman should be joined in marriage to become “one flesh” (Gen 2:23-24). So Genesis itself is primarily interested in the complementary nature of the two genders and the union to be found through joining marriage. Nothing is said about Adam having authority over Eve. This is an idea Paul brings to the text from outside.

Paul does use this argument from creation elsewhere (1 Cor 11:8-9). However, here it is used to justify the proposition that “woman is the glory of man” (or, I would argue, “a wife is the glory of her husband”; 1 Cor 11:7). The reasoning being that woman was created for man (to meet his need) and therefore she is his glory. This is in contrast to man who, by implication, is the glory of God by virtue of being created directly from the desire of God. The implied social order comes not from the rights of the firstborn, but from symbolic expressions of desire/need.

In this context, Paul immediately qualifies his argument from creation, stating that “in the Lord” man and woman are interdependent and mutually dependent on God (1 Cor 11:11-12). The expression “in the Lord” contrasts that social order derived from creation with the new spiritual reality for believers. A woman *qua* woman is a symbol of man’s desire and need for companionship (she is thereby his glory); a woman in the Lord transcends this natural reality and is in the same position as man. Seemingly, then, if the order of creation implied any symbolic hierarchy then that ordering has been undone by the new reality in Christ.

Paul’s inference in 1 Tim 2:13 is different. He is not concerned with symbolic expressions of desire but with implied social hierarchy. He also makes no attempt here to qualify that social hierarchy with the spiritual reality “in the Lord”. If we understand Paul as being consistent then I think we are obliged to conclude that in 1 Tim 2:11-15 Paul is not giving instructions based upon spiritual realities but based upon the social hierarchy, patriarchy, that had prevailed since the creation of man.

The other possibility is that Paul refers to Adam and Eve by way of illustration. Perriman suggests that “formed first” is a figure for being spiritually mature.[[162]](#footnote-162) The analogy would be between Adam, who was older and who had received the commandment from God, and the men of Ephesus, who *ex hypothesi* had been converted first or who were otherwise more educated and experienced. For such an analogy to hold, depends on there being this gender differential at Ephesus.

**“Adam was not deceived ...”**

Paul says that Adam was not deceived. He cannot mean that Adam was not deceivable. Indeed, elsewhere Paul describes his own path of falling into sin as being deceived by sin (Rom 7:11).[[163]](#footnote-163) “To say that Adam was not the one deceived simply means that he was not deceived by the ‘snake’”.[[164]](#footnote-164) There can be no moral implication from the fact that Adam was not deceived because the serpent did not attempt to deceive Adam; his resilience to deception simply wasn’t tested.[[165]](#footnote-165) Instead, Adam is offered the fruit by his wife and eats without any recorded restraint.[[166]](#footnote-166) One could hardly argue for the moral superiority of Adam from Genesis 3; “everyone familiar with the original version of the story knew that Adam came out of the garden as guilty as Eve” [[167]](#footnote-167)

“... t**he woman was deceived and became a transgressor”**

The second part of this clause, “became a transgressor”, is presumably only meant to be descriptive. Paul cannot mean that Adam didn’t become a transgressor; it is foundational for Paul that Adam was a transgressor (Rom 5:14; 1 Cor 15:22).

The use of hvpath,qh in v. 14 again alludes to the text of Genesis (cf. Gen 3:14 LXX). The word sometimes carries the nuance of seduction[[168]](#footnote-168) and so it has sometimes been argued that Paul is influenced by the legendary retellings of the Fall that have the serpent sexually seduce Eve.[[169]](#footnote-169) This is taken to explain why Adam was not deceived.[[170]](#footnote-170) This sexual overtone, even if it was familiar to Paul, does not fit the context, where Paul’s primary concern is teaching.

Paul’s contrast is between Adam, who was not deceived, and Eve, who was deceived. This has frequently been taken to mean that women are more easily deceived than men are (and therefore they shouldn’t teach).[[171]](#footnote-171) This may be taken to be the natural reading of the passage. However, this reading is empirically and demonstrably false; if this is what Paul means then he is in error. Indeed, a number of commentators take this reading as one indication that Paul is not author of 1 Timothy and so the letter must be pseudonymous. The alternative is for us to assume that Paul cannot mean anything so manifestly fallacious and must mean something else.

One suggestion is that Paul is referring to the consequences of the curse. Eve was deceived, she became a transgressor, and was cursed: “your desire shall be for your husband and he shall rule over you” (Gen 3:16). Paul clearly has the text of Genesis in mind from his allusion to deception (Gen 3:13) and to childbearing (Gen 3:16), and so it is plausible that he has the curse in mind when he speaks of women being submissive to men. But, of course, the curse does not speak of women in general being submissive to men in general, but of the wife being ruled over by her husband. So if this is the background to Paul’s instructions then presumably he has the husband-wife relationship in view, something that I judged unlikely above.

Also the curse is just that, a curse; it is not a moral prescription. Husbands are no more obligated to rule over their wives by virtue of the curse than they are to toil with thorns and thistles (cf. Gen 3:18). So it would be erroneous for Paul to argue that wives must be submissive because of the curse, unless he is giving instructions that are contingent upon the prevailing social patriarchy that began with, or was intensified by, the curse. Yet if Paul has the curse in view then why not simply quote or allude to the curse, rather than referencing the deception of Eve and the non-deception of Adam.

A popular suggestion is that Paul’s reason for appealing to Genesis is highlight the problem of role reversal.[[172]](#footnote-172) From the order of creation, Adam took on the responsibility for his wife, to teach and guide her; Eve’s position was to be submissive to her husband’s direction. Instead, Eve takes the lead, prompts her husband to eat the fruit and so leads him into transgression.[[173]](#footnote-173) “It was Eve’s sin to accept the serpent’s deconstruction of God’s creative design by choosing to act independently of her husband”.[[174]](#footnote-174) This interpretation fits with the view that the issue at sake was men’s authority within the church, and women attempting to exercise authority. Yet this is not the issue Paul highlights in v. 14. He does not say (at least not explicitly) that Eve became a transgressor because she took the lead. Nor does Genesis give us any reason to think that Adam would have avoided transgression if only Eve had submitted to his guidance, since Adam accepts the fruit without restraint. Ultimately this interpretation still rests on the faulty assumption that if men teach, sound doctrine will prevail, but if women teach both men and women will be led astray - and there is nothing about the nature of men or women that would make this true.

A number of commentators have worried about the “flawed” logic of this passage.[[175]](#footnote-175) Barron writes, “the traditional view puts in Paul’s mouth the dubious assumptions that (1) Adam’s primacy in creation should have anything to do with current male-female relationships; and (2) Eve’s primacy in sin either caused all women to become more error-prone than men or symbolised a female inferiority that already existed”.[[176]](#footnote-176) Norris, with bald honesty, writes:

We may find it difficult to understand - I do myself, acutely - why a sin in which both our foreparents shared should have led to an agelong subordination of the daughters of the deceived woman to the sons of the betrayed man.[[177]](#footnote-177)

Some of us, at least, will confess that we might not have thought of the events of Eden, however they are interpreted, as being reasons for the subordination of the women to the man in divine service throughout the ages. But Paul under God’s hand presents the matter as fundamental, even though it is to the acute embarrassment of many - men as much as women - who find it hard to suppose that the historical fact justifies the conclusion drawn.[[178]](#footnote-178)

Such is the peculiarity of Paul’s reasoning in these verses.

This difficulty in reading ga.r (“for”) causally, as introducing some law or principle, natural or divine, that justifies Paul’s injunction, should lead us to ask whether ga.r instead introduces an illustration. Paul does in fact use the deception of Eve as an illustration in 2 Cor 11:3. In this passage, Paul draws the analogy between Eve and the church at Corinth, and between the serpent and those who would preach from a “different spirit” (2 Cor 11:4). If we read 1 Tim 2:14 as an illustration then he would be drawing the analogy between the women at Ephesus and Eve and, implicitly, between the serpent and the false teachers in that ecclesia. Yet the analogy is not the same as in 2 Cor 11:3, since Paul also mentions Adam here, presumably analogous to the men at Ephesus (there seems no other analogue alluded to). Paul might be taken to be saying something like this:

*Adam was not deceived by the serpent and yet became a transgressor because Eve was deceived and he listened to her. I am worried that you at Ephesus may find yourself in a similar predicament, with the brothers being led astray in sin/error if I allow your sisters to continue teaching.*

This is not, of course, what Paul says but just possibly what he assumed his readers would take from his illustration. The point is this: if Paul is giving a causal justification then we should read him as making/giving a ruling that he believes to be based on some deeper principle. If, on the other hand, Paul is making an illustration then talk of deeper principles is misleading, and instead we should be seeking to make the analogy between the illustration Paul cites and the situation he is addressing at Ephesus.

**“Yet she will be saved through childbearing”**

Paul closes his remarks with reference to women’s salvation. Some have taken Paul to mean that women must bear children to be saved, which would be totally alien to teaching of Scripture that we will be saved by grace through faith. Once again some commentators have taken this as an indication of the pseudonymity of 1 Timothy:[[179]](#footnote-179)

In linking salvation with child birth, however, the author is making a mockery not only of his Pauline roots ... but also of his own views concerning the abiding power of divine grace.[[180]](#footnote-180)

Norris writes:

It is to me quite unthinkable that Paul ... would make the bearing of her own children any ingredient at all in a woman’s salvation.[[181]](#footnote-181)

Given that some women do not bear children, a number of commentators argue that Paul also had child rearing and spiritual nurturing in mind.[[182]](#footnote-182) Others suggest that childbearing is an example of the general “propriety” that Paul enjoins on women.[[183]](#footnote-183) Regardless, Paul cannot mean that salvation is conditional on a specific set of good works.[[184]](#footnote-184)

It has sometimes been argued that Paul means that women will be kept safe through childbearing (despite the pain women are cursed with).[[185]](#footnote-185) Yet this seems difficult to square with the fact that many faithful mothers have died in childbirth.[[186]](#footnote-186) It is also unlikely that this is what Paul meant because the Greek word for saved is almost exclusively used in the NT for the ultimate salvation through Jesus; a different word is used for temporary guarding from danger.[[187]](#footnote-187)

M. Lewis argues that childbearing is an oblique reference to the curse and that in effect what Paul is saying is that women can be saved, the curse notwithstanding, through faith.[[188]](#footnote-188) Yet, if this is what Paul meant there are clearer ways for him to have said it.

Grammatically speaking, one would most naturally assume that swqh,setai (v. 15), being a third person singular, follows h` gunh. (v. 14) and therefore that salvation through childbearing is enjoined on Eve alone. This would be an allusion to Gen 3:15, often understood as a Messianic prophecy, and the salvation from sin made possible by the “seed” of the woman. [[189]](#footnote-189)

Given that this interpretation is both more consistent with the allusion to Genesis and more consistent with Paul’s theology, it is marked how many commentators resist that conclusion. One objection is that σωθήσεται is in the future tense and so cannot refer to Eve[[190]](#footnote-190) but this objection has no power for those who know that the faithful of old have not yet received their reward (Heb 11:39-40). The other objection is that the second half of the verse (introduced “if they”) would seem to make Eve’s salvation conditional on the behaviour of women in general. [[191]](#footnote-191) This shift from singular to plural is odd and a challenge for any interpretation but grammatically speaking the singular most naturally refers to Eve and the plural to the women whom Paul is instructing not to teach. Whilst we might prefer if Paul had added an extra clause to smooth the transition[[192]](#footnote-192), best sense of this contrast is made if we understand Paul as continuing his illustration. Eve became a transgressor through deception but nevertheless will be saved. In the same way, the women whom Paul fears will be led astray by the deception of false teachers will also be saved. This explains why Paul adds the final subjunctive (“if they continue in faith …”) to make clear that whilst salvation is still an option for these women, if it conditional on faith (faith that will be expressed through character).

**Could Paul mea**n **that women should not teach (in some circumstances)?**

The traditional/complementarian interpretation of 1 Tim 2:11-15 concludes that women should not teach. This is usually qualified to ‘shouldn’t teach if men are present’, shouldn’t teach in the assembly, shouldn’t teach unless in tandem with her husband, etc. Yet all commentators are aware that Paul, and the other writers of the NT, elsewhere presuppose that women had an active and prominent role within the early church, including some forms of teaching. Paul presumably knew that Priscilla, with her husband Aquila, had taught Apollos (Acts 18:26) and that Philip the evangelist had four daughters who prophesied (Acts 21:8-9). Focusing on the writings of Paul, commentators note that Paul presupposed women would prophesy (1 Cor 11:5), would contribute with instruction, revelation or interpretation (arguably, 1 Cor 14:26) and would “teach what is good” (Tit 2:3).[[193]](#footnote-193)

Marshall argues that, given the apparent conflict, 1 Tim 2:11-15 must represent a “shift from earlier practice” to deal with a specific situation. [[194]](#footnote-194) Heidebrecht argues that “to prohibit women from teaching within this context implies that what they are teaching is not sound, for elsewhere women are encouraged to teach what is good (Titus 2:3)”.[[195]](#footnote-195) William Barclay writes,

All the things in this chapter are mere temporary regulations to meet a given situation. If we want Paul’s permanent view on this matter, we get it in Galatians 3:28.[[196]](#footnote-196)

Of course not all commentators have taken this view but have instead tried to reconcile those other examples of women teaching to 1 Tim 2:11-15. For example, Kelly argues that in 1 Corinthians 11 Paul only grudgingly allowed women to pray and prophesy. [[197]](#footnote-197) Norris, too, argues that in 1 Corinthians 11 Paul is not sanctioning women prophesying but regulating and that “the effect of following Paul’s instructions would have been to cause the practice to die out”.[[198]](#footnote-198) The implication is that the apostle who commanded one church, as a creation-old principle, conceded to another church to practice against his conscience whilst secretly hoping that they’d abandon the very practice he neglected to condemn. Is it not more plausible to suppose that the apostle who was unafraid to shame the church at Corinth (for their benefit) would have had no scruples about commanding women not to prophesy had he believed that they shouldn’t?

The danger is this kind of “reconciliation” descends into a sort of trade-off, where one passage is “sacrificed” as a temporary expedient so that the other passage can be elevated as an enduring principle. It is not permissible to arbitrarily choose which passage to subordinate to other; each passage needs to be evaluated on its own terms.

Yet it is clear that Paul did allow women to prophesy in some churches (even in only grudgingly), was aware of women who taught men, and generally encouraged women to teach (at least in some circumstances). All of this is context to 1 Tim 2:11-15 and militates against the conclusion Paul’s instruction is an absolute prohibition against women teaching in all circumstances. And if a passage that might be read as an absolute prohibition cannot be taken as such, if it must be qualified in some regard, then we are entitled to explore in what way this prohibition is to be qualified or on what is this prohibition contingent.

**The Situation at Ephesus**

So we come to the point: were the circumstances at Ephesus such as to explain Paul giving a temporary and contingent instruction that women should learn but should not teach? Many commentators have taken the view that Paul was countering his opponents when he gave this instruction.[[199]](#footnote-199) Those who believe the Pastorals to be a pseudonymous and a second century creation argue that this prohibition against women teaching is prompted by references to female opponents in apocryphal stories about Paul, such as *Acts of Paul.* [[200]](#footnote-200) Others have referenced the pagan context, with prominent female cult of Artemis at Ephesus. [[201]](#footnote-201)

A tenacious proposal is that Paul was writing to counter the Gnostics. He expressly condemns “what is falsely called knowledge” (1 Tim 6:20). In addition, the Gnostics are known to have elevated women as “favored instruments of revelation” and propounded radical reinterpretations of Genesis.[[202]](#footnote-202) However, whilst opposition to the Gnostics might explain both Paul’s stance on women teaching and his appeal to Genesis, this proposal is not without its problems. Firstly, Gnosticism proper (often known as Sethian Gnosticism) dates from the second century onwards. We simply have no evidence, apart from the NT texts themselves, of Gnosticism in the first century. Secondly, whilst the Gnostic gospels and mythologies did feature prominent women, Gnostic mythology posited union of the sexes as a spiritual ideal. According to the Gnostics, the aeon Sophia was responsible for the flawed material creation precisely because she did not have a consort. Therefore it is not obvious that Gnostic women would have sought to domineer men in a non-egalitarian way. Thirdly, though the Gnostics did reinterpret Genesis to accord with their own mythological presuppositions, it is not obvious that such reinterpretation would have prompted Paul’s remarks in 1 Timothy 2.

Nevertheless, it is clear that there was a problem with false teachers at Ephesus, regardless of whom these teachers turn out to be.[[203]](#footnote-203) Timothy urged to stay in Ephesus so that he can “charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies” (1 Tim 1:3-4). Paul worries about those who do not teach wholesome words or according to godliness (6:3). He characterises this false teaching as “profane and vain babblings” (6:20), by which some have strayed from the faith (6:21). He says that these false teachers speak lies “in hypocrisy” (4:3). In his second letter Paul repeats his warnings about those who have “strayed” and “overthrow the faith of some” (2 Tim 2:18). He describes these false teachers as striving “about words to no profit” (2:14) and again characterises their teaching as “profane and vain babblings” (2:16). He says they have turned after “fables” (4:4) and expressly says that they have been deceived and are deceivers (3:13).

There is also some evidence, apart from 1 Tim 2:11-15, that there may have been a problem with women being involved in false teaching. Paul certainly worries that younger widows, without any responsibilities or occupation, become “gossips and busybodies, saying things which they ought not” (1 Tim 5:13). He also has cause to be concerned about those who “creep into households and make captives of gullible women” (2 Tim 3:6). He goes on to describe these very men as “always learning and never able to come to the knowledge of the truth” (3:7), indicating that these men are not just motivated by lust or greed but are espousing false teaching.[[204]](#footnote-204) Heidebrecht summarises:

Women, most likely the younger widows, were involved in some way with the promotion of different teaching, and Paul seeks to prohibit them from continuing to deceive others.[[205]](#footnote-205)

Similarly Perriman concludes:

He fears that through the fallacious arguments of heretical teachers women, because of their ignorance (remember that Eve knew of the commandment not to eat of the tree of knowledge only second hand), will again be deceived and fall into transgression and in turn lead the men astray.[[206]](#footnote-206)

Yet the strongest evidence of a problem with women teachers at Ephesus may be 1 Tim 2:11-15. Paul introduces this section, not as a handbook on the roles of men and women in the church, but as part of the “good warfare” that Timothy is to wage against those who have made shipwreck of their faith (1 Tim 1:18). In response to these challenges Paul first instructs that prayers be made for all men (2:1) because God desires all men to be saved (2:4). He therefore desires that men lift up holy hands in prayer (2:8). His instructions to women are introduced “in like manner” (2:9) indicating that they are a piece with his desire for frequent and fervent prayer for all mankind (including those who have gone astray). Paul instructions in 1 Tim 2:11-15 are not a parenthesis into creation theology but come in that context of addressing that current problems are Ephesus. Though Paul does not spell out the specific problem, the implication is that part of the problem is that women who have been led astray by false teachers are themselves trying to teach the congregation.

**Conclusion**

Broadly speaking there are two ways to read 1 Tim 2:11-15. Either Paul is saying that women should not teach men as they are subordinated by the virtue of the order of creation and are inherently more open to deception than men, or Paul is saying that, in response to a specific problem at Ephesus, the women there should not teach lest their situation be analogous to that of Adam and Eve. The former alternative seems unsustainable; the latter seems consistent with the situation at Ephesus.

**“I suffer not a woman to teach, but to be in quietness”**

**A. Perry**

**Introduction**

The purpose of this article[[207]](#footnote-207) is to argue a **Christadelphian** **complementarian** case, which advocates the ‘traditional’ role of not allowing a woman to teach (but there will be a twist). Such a view is contrary to the spirit of the age and the common sense which is part of western culture. This means that we have to be on the alert for the danger of making Scripture fit our own culturally acquired prejudices and/or religious upbringing.

The text for examination is 1 Tim 2:11-15, a classic battleground, but oddly, a text that reads quite plainly in the English as prohibiting a woman to teach. Outside our scope are any general considerations or other texts that might be brought to bear on this question. We might well ask that if 1 Tim 2:11-15 had not been written, would women have been historically excluded from teaching in the church? The question is loaded because it rhetorically invites the answer ‘No’ and thereby sets up the suggestion that ecclesial practice should not be based on one passage of Scripture and that there is something ‘wrong’ with a surface reading of this text.[[208]](#footnote-208) Nevertheless, we can still ask if 1 Tim 2:11-15 had not been written, how would women have been excluded from teaching in the ecclesia on scriptural grounds? The obvious answer is that it would have been done on the basis of precedent and pattern: male priesthood in the Law, the choice of the twelve, and the pattern of leadership in the first century church. In addition, it could have been done using the typological argument in 1 Tim 2:13-14, albeit without the advantage of being able to cite apostolic authority; 1 Tim 2:13-14 is, after all, (including 1 Corinthians 14) a precedent and pattern argument, and it is open to anyone to make it; it just so happens that we find it in the canonical Paul.

There is a final preliminary point to make before we investigate the text. This is that contention and controversy has nothing to do with the reality of a truth. The fact that there are contrary interpretations of our text ‘out there’ in scholarship and on the Internet does not mean a) that there is no ‘truth of the matter’ and b) that having decided that one particular interpretation is true, you cannot be right and put what you believe into practice. In matters of doctrine and practice, you should follow your conscience and associate in an ecclesia of like-minds; it is inevitable, and history shows this to be the case, that others will follow their own consciences setting up different networks of ecclesial association. This is why there are left-wing and right-wing ecclesias divided from each other on this issue.

**Let a woman learn…**

We distinguish exegesis from exposition in this way: exegesis gives the historical meaning of the text and exposition takes this and makes any application in our lives. Commentators may agree on exegesis but disagree on exposition. The standard way to exclude a text from having any relevance in our lives is to say that it has relevance only for the original audience. In order for this not to be an arbitrary choice there has to be reasons for the exclusion. Are there good reasons that make a text bound to its own time, or are the reasons motivated by our cultural prejudices? When we look at Paul’s commands, this is the question we have to bear in mind.

A learner is not teaching when they are learning (Col 1:7), and good advice would be to ‘learn in silence’ or ‘learn in quietness’.[[209]](#footnote-209) However, the command ‘Let a woman learn in quietness’ does not formally exclude a woman from doing some teaching in her turn. This exclusion comes in the addition: ‘But I suffer not a woman to teach’. This extends the requirement for quietness, which in turn means that ‘in quietness’ is not just advice on *how to learn* but **part of a description of an ecclesial meeting**.

Paul adds ‘in all subjection’ and the obvious reading is that it is to the one who is teaching to whom a woman is to be subject when learning. This mention of subjection has an emphasis in the word ‘all’ and this added stress jumps out from the page; after all, a discursive interactive learning environment would seem to be a good thing. What we need to understand 1 Tim 2:11-15 is an ecclesial context for the command and in 1 Corinthians 14 we have a context (the only other one) where Paul is interested in (a) the role of a woman, (b) kinds of silence/quietness and (c) learning, but it is in an ecclesial context of a **memorial meeting**.[[210]](#footnote-210)

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for a woman to speak at congregation (evn evkklhsi,a|). 1 Cor 14:34-35 (KJV revised)

In this text, we read of ‘learning with asking’ and this takes place ‘at home’. But there is also ‘learning’ from prophets (v. 31). The situation was that a prophet would speak and another would ‘judge’ the prophecy (v. 29) and people would **learn** from this process. It is this kind of learning and its setting where there was a need for a woman not to speak,[[211]](#footnote-211) and this context is that of the memorial meeting. Paul is giving a complementary characteristic to the command of v. 34 in Timothy – ‘let a woman learn in **quietness**’, i.e. she is not to participate in the judging of prophesying but to learn in quietness.

We know that 1 Cor 14:35 concerns the memorial meeting because the expression evn evkklhsi,a| occurs in 1 Cor 11:18, which is part of Paul’s discourse on the breaking of bread. The ‘coming together’ mentioned in v. 18 is then picked up in v. 20, “When ye come together therefore into one place, this is not to eat the Lord's Supper.”

We also know that Paul is dealing with matters that concern a meeting in 1 Timothy because he says in 1 Tim 2:1,

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men… 1 Tim 2:1 (KJV)

The point is that prayers are to be given first of all and he continues this exhort in v. 8, when he says ‘I will therefore that men pray everywhere lifting up holy hands, without wrath and doubting.’ The linkage between v. 1 and v. 8 is seen in the repetition of Paul stating his wants on the matter of prayer:

‘I exhort therefore’ (Parakalw/ ou=n)

‘I will therefore’ (Bou,lomai ou=n)

This is an address to men (tou.j a;ndraj) and this first use of a gender term by Paul sets up the ‘men-women’ commands of vv. 8-15. (The ‘men’ of earlier verses is the gender neutral a;nqrwpoj.) Distinguishing women, so that men are not being addressed as regards ‘learning’, makes the command *presuppose* that men are doing the teaching, and as we have seen, this is teaching in the judging at the memorial meeting. This is obviously reinforced by ‘But I suffer not a woman to teach…’.

**But I suffer not a woman to teach…**

We have seen so far that 1 Tim 2:11 does not assign a position of ‘being a teacher’ to men and ‘being a learner’ to women. Instead, we have a specific context of an ecclesial meeting; we are not considering who can and cannot be a teacher ‘in the church’; v. 11 is all about women learning from prophesying in the ecclesial meeting.

The prophesying was to be accompanied by **others** judging (diakri,nw) and this is where the teaching was being given – the word carries the sense of discriminating. We might ask why judging was to be done by others, but this prohibition on prophets judging their own prophesying is complemented by a similar prohibition against **self**-judging in the memorial meeting (1 Cor 11:31).

Paul does not ‘permit’ (evpitre,pw) a woman to teach and the word is a further link to 1 Corinthians 14,

Let your women keep silence in the churches: for it is not permitted (evpitre,pw) unto them to speak; but they are commanded to be under obedience, as also saith the law. 1 Cor 14:35 (KJV)

The point here is that Paul has a practice of making statements about what is permitted for ‘the churches’ regarding women, their speaking and silence, which means that 1 Tim 2:11-15 is equally for ‘the churches’. Furthermore, his focus for the issue of speaking and silence is the memorial meeting – a meeting that has a **permanent place** in the church. Hence, we can say that the context for Paul’s statements is not one that is about setting a temporary expedient or a circumstantial ruling, but rather the giving of a general principle for the churches and the practices of the memorial meeting.

Many translators omit the ‘But’; however, this is a mistake.

Let a woman learn…But (de.) I suffer not a woman to teach…

If Paul had used ‘For’ (ga.r) instead of ‘But’ (de.), he would have been stating a general principle as a reason for the requirement to learn in quietness; instead, the ‘But’ shows he is prohibiting a woman from teaching through the judging of the prophets. If Paul had just said, ‘Let a woman learn…’, it might have been thought that a woman could then teach in her turn by judging prophets. Instead, ‘But I suffer not a woman to teach…’ *adds* to the instructions for the ecclesial meeting – where a woman is not to teach. Since women had teaching roles in the church (Acts 18:26; 2 Tim 1:5; 3:14-15; Tit 2:3-5; Col 3:16), the restriction of 1 Tim 2:11-15 to the memorial meeting fits the broader picture.

**… nor to exercise authority over a man…**

While commentators have extensively discussed the meaning of the Greek word for ‘usurp authority’ (KJV, auvqentei/n), we can bracket their discussion and, for the sake of argument, just adopt either of ‘have authority’ (RSV) or ‘exercise authority’ (NASB, NET), or even Gaston’s preferred ‘actively take authority’.[[212]](#footnote-212) It would be natural to see an implicit authority in teaching when judging prophesying, but the mention of authority also dovetails with 1 Cor 14:34 again[[213]](#footnote-213) and its ‘but to be under obedience’. Within the memorial meeting a woman is not to have authority over a man but to be under obedience.

We know that Paul is addressing men and women here and not husbands and wives because he does not use any possessive markers with avnh,r and gunh,. Gaston is correct to conclude, “The use of avnh,r in 1 Tim 2:8 and the context of worship in the assembly indicates that all men in the assembly are in view.” If all men are in view, so too are all women. We might also add that Paul’s ‘man-woman’ language will lead into his Adamic typology in the next two verses. Gaston’s recognition of a ‘context of worship’ is being further refined in our essay to be the memorial meeting.

Gaston notes that Paul does not say something like ‘exercise authority over a teacher’ but rather ‘over a man’. The reason for this is that Paul is not addressing the (the role of) teachers in the church, but rather the teaching that takes place in an ecclesial meeting in connection with prophesying.

Did Adam have authority over Eve and is there evidence of hierarchy in the Genesis account? The word ‘authority’ is not used, but most commentators have seen an expression of authority in Adam’s naming Eve; they have seen a hierarchy of ‘leader and led’ in God calling to Adam first; commanding him; and in expelling him from the garden. We might also suppose that Adam told Eve of the command of the Lord concerning the tree, which would be him teaching his wife. Paul’s concern that a woman not exercises authority over a man therefore has a basis in Genesis, especially if he sees Eve’s initiative regarding the eating of the fruit of the tree as acting authoritatively. It is also worth mentioning that some commentators have seen a hierarchy of headship in 1 Cor 11:3.

**For Adam was first formed, then Eve**

Gaston is correct to link the ‘For’ (ga.r) here to the prohibition in respect of teaching rather than the command about learning. However, Paul has not added ‘men’ to ‘I suffer not a woman to teach’ and so we cannot infer that teaching *men* is the offence; rather, we should read Paul just prohibiting teaching. In the memorial meeting there would be men and women learning, and so Paul’s prohibition is not about the (blanket) inadmissibility of teaching men at that meeting. (And, to repeat our earlier point, nor is it about prohibiting a teaching role in the church.)

The Adam-Eve precedent is obviously a reason for Paul’s prohibition. We may find the appeal to the order of creation contrary to our thinking; we may not see it as an obvious justification. The stress is on who was **first** and not anything to do with being formed. We should also mark distinctions of argument with 1 Cor 11:8-9,

For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. 1 Cor 11:8-9 (KJV)

It is in keeping with our connection of 1 Timothy 2 with 1 Corinthians 11 and 14 that Paul should be deploying an Adamic argument in 1 Corinthians 11 and 1 Timothy 2, but his points are different in 1 Corinthians because they are not about being *first*. Within the memorial meeting, who is first? Why should there be acknowledgement of someone as ‘first’? The obvious answer is that Christ is the first (first-begotten from the dead; the firstborn of every creature) and that in the memorial meeting **men represent Christ**. Paul’s point is not about the *rights* of the firstborn, but it is about who is first.

This representation is established in 1 Cor 11:7,

For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 1 Cor 11:7 (KJV)

Since men and women are created in the image of God (Gen 1:26), Paul’s statement here differentiating men and women in regard to ‘image’ must be about a typology in which a man **is** (typologically) the image and glory of God, whereas ‘the woman’ **is** (typologically) the glory of ‘a man’. That is, there is a situation, namely the ecclesial Breaking of Bread, in which men and women have these different typological roles. Since it is Christ who is the ‘image and glory of God’ (Col 1:15; Heb 1:3), we have here a typological identity[[214]](#footnote-214) in which men are said to typically represent Christ.

And He is the radiance of His glory and the exact representation of His nature… Heb 1:3 (NASB)

Who is the image of the invisible God, the firstborn of every creature… Col 1:15 (KJV); cf. 2 Cor 4:4

These two texts show Christ as the image and glory of God but notice that Paul also associates the notion of ‘firstborn’ with that of ‘image’. In 1 Timothy he is adding to the same theology with his emphasis on who was *first* formed.

How is the bride the ‘glory of the man’?

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Cor 3:18 (KJV)

We are changed into the same image and glory by beholding Christ; in this way we become his ‘glory’, the glory of a man. Paul explains elsewhere that Christ gave himself for the church so that he might sanctify and cleanse it with the washing of the word, in order that he might present it to himself a *glorious* church, holy and without blemish (Eph 5:25-27).[[215]](#footnote-215) This is his work. It follows then that the church *has* glory from her Lord and as such is *his glory* – the glory of a man.[[216]](#footnote-216)

This means that when God makes Eve from the side of Adam, she is not Adam’s glory at that point; she would only become Adam’s glory if she reflected her ‘lord’. She would do this if she followed his teaching, but she did not (and neither did Adam).

Having affirmed that a man is in type ‘the image and glory of God’, Paul qualifies this remark.

Nevertheless, neither is a man without a woman, neither a woman without a man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.1 Cor 11:11-12 (KJV)

The inter-dependence of men and women in the ecclesia (the new creation, v. 11) reflects the old creation (v. 12ab). The creation of man was not good until he was completed *by* a woman. It was not good for man to dwell alone (Gen 2:18). In Genesis terms, Adam was not complete without a partner to be a helper and companion. With the woman ‘given’ to him, he was completed as a man. However, in making the woman, she was created *of* the man.

In the case of the new creation, the church is evidently *of* Christ, but he too is completed *by* his bride, and in several ways:

* The disciples were ‘given’ to him, and they helped him in his work (John 17:9, 11, 24).
* He was made perfect through sufferings, and in particular the suffering of death. This death he died on behalf of the ecclesia, thus enabling many to be brought unto glory (Heb 2:9-12).
* He is working to sanctify and cleanse the ecclesia in an on-going sense, so that he might present it to himself a *glorious* church. This is his role as the *head* of the body. As the *head* he is completed by his body.
* In the future, the bride and the bridegroom will be united in marriage and work together.

Creation was not good while the man was alone, and it was necessary for him to have a woman to be completed. It is the same with Christ; he is completed by the bride. Hence, Gaston is wrong to affirm a contrast by saying,

The expression “in the Lord” **contrasts** that social order derived from creation with the new spiritual reality for believers. A woman *qua* woman is a symbol of man’s desire and need for companionship (she is thereby his glory); a woman in the Lord transcends this natural reality and is in the same position as man. Seemingly, then, if the order of creation implied any symbolic hierarchy then that ordering has been undone by the new reality in Christ. (My emphasis)

Rather, the order of the Genesis creation (as the type) is maintained in the new creation (as the antitype), because Christ is ‘the man’ and the ecclesia is ‘the woman’ and this is shown by the complementary roles of male and female in the memorial meeting. The complementarian case is established by the two prepositions ‘of’ and ‘by’ in 1 Cor 11:12, picking out different roles.

**And Adam was not deceived, but the woman being deceived was in the transgression.**

This picks up the fact that Eve was deceived (cf. Gen 3:13, LXX, avpata,w) by the Serpent, whereas Adam has no contact with the Serpent. The double mention of deception (not for Adam, but for Eve) shows that Paul’s point is about the act of deception on the part of the Serpent.[[217]](#footnote-217) The conjunction shows that this point is offered as a further reason for why a woman should not teach in judging prophets.

The point Paul makes is not about women’s minds – that they are deceivable (he speaks highly of women and they have a teaching role in the church), nor is he implying that Eve was more (or less) culpable in Eden than Adam (both Adam and Eve disobey equally). Furthermore, both Adam and Eve transgressed God’s command, so this does not explain why Paul would say that Eve ‘was in the transgression’. Paul’s reason for a woman learning in quietness is to **show** that she has not been deceived by the Serpent. A woman shows that she has not fallen into transgression in the typology of the memorial meeting by **learning in quietness and not teaching**. We might add that she also shows that she will not fall into transgression. In the new creation, the transgression of Eve is shown to be ‘no more’ by the women of the ecclesia who are the bride of the man.

There is a correspondence to observe between Adam being presented with his bride and Christ being presented with his bride (Eph 5:25-27). The marriage supper follows this presentation (Rev 19:9), and co-incident with this, Satan is bound for a thousand years (Rev 20:2), and the curse is ‘no more’ (Rev 22:3). This is represented in type in the Lord’s Supper with men and women representing Christ and his bride and with the bride learning in quietness and not teaching showing that sin is bound and that there will be no more curse.

The breaking of bread foreshadows the *marriage* supper of the Lamb, and as such, it is a suitable context in which brethren and sisters can have special roles (marriage being a uniquely male-female role-play). Men have (among other things) a symbolic role as the one who leads and teaches, and women have a symbolic role as the one who is saved. The Passover (with its lamb), the Last Supper, and the marriage supper of *the Lamb*, are all meals with symbology.[[218]](#footnote-218)

The first century ecclesia was organised around houses (Acts 2:46; 1 Cor 11:22), and they ‘came together’ to break bread. In Paul’s teaching, they were to come together as a ‘man and a woman’ in order to portray the marriage supper of the Lamb. This was one of the purposes of the breaking of bread. It was not just a memorial feast, it was also *prophetic* of the feast that Christ will share with his saints in the kingdom (Luke 22:16, 18).

This marriage typology is also found in Isaiah 61 and its picture of the joy in the kingdom age.

To appoint unto them that mourn in Zion, to substitute unto them a head-dress for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Isa 61:3 (KJV revised)

This is an obvious characterization of what is in store for the mourners in the restored kingdom of God. The KJV has ‘beauty’ but the RSV and NASB are better with ‘garland’; ‘head-dress’ has a more neutral connotation. The association of the word would be with the marriage head-dress, rather than any other adornment (Isa 61:10). The ‘ashes’ are those that were being used in vain religious ceremonies (Isa 58:5).

The ‘oil of joy’ is anointing oil upon the head (Isa 35:10; 51:11) and it is the oil used for the bride and bridegroom (Ps 45:8); this description anticipates the figure of the bridegroom and the bride (v. 11). What is significant here is that the head is anointed with oil and adorned with a head-dress in this marriage picture of the restored kingdom. Thus, in addition to foreshadowing the marriage supper of the lamb, the marriage typology of the memorial meeting portrays the future kingdom age in accordance with Isaiah 61. In this way the Lord is glorified (Isa 61:3)—the woman is the glory of ‘the man’.

Commentators have difficulty with 1 Tim 2:11-15 because they don’t appreciate the **thorough-going typology** of Paul’s reasoning. Accordingly, they look for a social context for Paul’s reasoning. Paul is indeed addressing an ecclesial situation (1 Tim 3:14-15), but he is offering a counsel of ‘learning in quietness/not teaching’ for the new creation on the basis of typological patterns in the order and happenings of the old creation. Gaston usefully reviews many suggestions of the scholars but none are very convincing.

**But she will be saved through the child-bearing…**

Gaston notes that swqh,setai (v. 15), being a third person singular, connects to the singular h` gunh. (v. 14), and therefore what we have is a reference to ‘the woman’. Obviously, the description of child-bearing in Gen 3:16 fits with this reference. What we need to maintain here is that Paul’s point is about *child-bearing* and not about the promised seed of Gen 3:15. The Greek word for child-bearing (teknogoni,a)[[219]](#footnote-219) is about the physical process and not the child that is subsequently born. So, whereas salvation comes through the child that is the ‘seed of the woman’, this is not Paul’s point.

The expression ‘the woman’ is referring to the historical person, Eve, and Paul is saying that she will be saved through the sorrow of conception in some child-bearing that is future from Paul’s point in history. Paul does not say ‘her child-bearing’ but ‘the child-bearing’ (although as interpreters, we could choose to drop the definite article).

Paul adds a condition in the second half of the verse (“if they”) and this makes Eve’s salvation conditional on the behaviour of the women of the ecclesia whom Paul introduces in v. 9. This coupling of Eve’s salvation with the behaviour of the women of the ecclesia **makes ‘the child-bearing’ a prophetic symbol** of events that will lead to the marriage-supper of the lamb (events that are an irony of Gen 3:16). We should be looking for the application of the common OT symbol of **travail** to identify Paul’s meaning.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape…But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ… 1 Thess 5:1-9 (KJV)

What we see here is that the salvation of the ecclesia will come in a time of travail and that the ecclesia will be saved **if they** continue in **faith** and **love**, the very two conditions that Paul lays on the women in 1 Tim 2:15. Paul balances the display of Eve’s transgression in a woman’s quietness with the salvation of Eve through the Lord Jesus Christ if the women continue in faith and love.

**Church Complementarian Thinking**

Church complementarian thinking is in a mess and this is illustrated in Gaston’s essay. Scholars have looked to ‘reconcile’ 1 Tim 2:11-15 with other NT evidence that shows women teaching and they have tried various **expedients**. Gaston reviews some proposal in his section “Could Paul mean that women should not teach (in some circumstances)?” and concludes,

The danger is this kind of “reconciliation” descends into a sort of trade-off, where one passage is “sacrificed” as a temporary expedient so that the other passage can be elevated as an enduring principle. It is not permissible to arbitrarily choose which passage to subordinate to other; each passage needs to be evaluated on its own terms.

Gaston then asks,

…if a passage that might be read as an absolute prohibition cannot be taken as such, if it must be qualified in some regard, then we are entitled to explore in what way this prohibition is to be qualified or on what is this prohibition contingent.

The answer is that we should qualify a prohibition using Paul’s own thinking-patterns and the intertextual connections that his Scripture sets up to guide our interpretation. This gives us a consistent marital typology for the memorial meeting in which men and women have different roles. Recognizing this yields a harmony in Paul’s thought across his letters on the role of women.

**Socio-historical Context**

We are now in a position to see that relating Paul’s reasoning solely to a socio-historical context is a mistake; such linkage does not exclude typological reasoning being applied by Paul to and in a socio-historical context. The fact that circumstances come and go does not mean that the guidance is temporary and contingent, especially when the guidance is grounded in reasoning from the patterns in the Jewish Scriptures as we have in the case of this Adamic typology. Moreover, when the behaviour is basic (speaking, teaching, learning, quietness), the guidance will be basic. Furthermore, if the situation is the memorial meeting, then the guidance is even more likely to be of enduring value because this meeting has a permanent place in the church. Gaston hasn’t proved his case that “Paul [is] giving a temporary and contingent instruction that women should learn but should not teach.” Rather, what we have in Paul’s letters is the same as what we have in the Jewish Scriptures, namely, “these things happened to them as an example, and they were written for our instruction” (1 Cor 10:11).

What might have been the situation in Ephesus? Gaston usefully itemises various proposals including false teachers, female opponents, Artemis followers, and Gnostics. We might baulk at the Gnostic hypothesis, but Gaston’s conclusion is useful, “that women who have been led astray by false teachers are themselves trying to teach the congregation.” There may well have been false teachers putting forward their own arguments concerning the role of women. We can mirror-read the text for such a conclusion. Of course, “false teachers” has not been a localised and temporary problem in ecclesias and false teaching in this case as regards the roles of men and women at the memorial. Accordingly, we cannot relativize Paul’s guidance to Ephesus and his day.

**Conclusion**

Our conclusion is different to Gaston because we see a narrative typology in Paul’s reasoning,[[220]](#footnote-220) one grounded in the facts surrounding Adam and Eve. Gaston offers a binary choice when he concludes,

Broadly speaking there are two ways to read 1 Tim 2:11-15. Either Paul is saying that women should not teach men as they are subordinated by the virtue of the order of creation and are inherently more open to deception than men, or Paul is saying that, in response to a specific problem at Ephesus, the women there should not teach lest their situation be analogous to that of Adam and Eve. The former alternative seems unsustainable; the latter seems consistent with the situation at Ephesus.

This ‘either/or’ doesn’t cover the alternatives. Paul isn’t saying or assuming women are more open to deception, but he is saying that there is an order in the new creation in regard to the memorial meeting which reflects the order of the old creation.

**Appendix**

In this appendix we are publishing a new translation of Elihu’s speeches (with notes) by Bro. Herbert Adams as submitted by Bro. Tom McCarthy and with an introduction by him.

**A New Translation of the Speeches of Elihu**

**by Herbert M. Adams**

**Introduction**

**by**

**Tom McCarthy**

To produce a literal translation of the Bible it is desirable to find an adequate word for today, retaining contextual sense and conveying as nearly as possible the original thought of the writer: as literal as possible, as idiomatic as necessary.

So wrote Herbert M. Adams to the present writer. In presenting his translation of the speeches of Elihu as a gift to me Adams stated, “It is merely an attempt to transfer the original into English, as nearly as English will permit. A literary translation is different in principle.” Nevertheless Adams’ translation is both agreeably readable and not without authority[[221]](#footnote-221): it has proved itself an invaluable *vademecum* in my study of the book.

Of what value can such a translation be? There is certainly here no attempt at elaboration or beauty of expression for which the Authorised Version is justly admired. Before endeavouring to answer that question, however, it may be of help to consider the varied approaches to these chapters adopted by commentators over the years. It has been said that as many actors wish to play Hamlet, so many writers wish to write a book about Job. That said, no actor would consider adopting the cavalier approach to the text of Shakespeare that some writers feel entitled to take with the text of the Book of Job. Many feel justified in rewriting the book, changing the order of chapters around, and even removing some of them.

Some consider specifically that the Elihu speeches are an unnecessary intrusion; others that they were added at a later date as a result of further developments in the poet’s thought, while yet others consider that they add nothing of value to the debate or to the book of Job as a whole. It has been said that if Chapter 38 carried straight on from the end of Chapter 31, there would be no sense of hiatus. But this view has not passed unchallenged. Gregory W. Parsons writes:

It is ironic that with regard to the Book of Job (itself a study in irony), which teaches the mysterious nature of God’s ways, man attempts to judge this divine book by subjective human standards.[[222]](#footnote-222)

It is as J. L. Crenshaw also writes, “True wisdom, like God, defies human reason”.[[223]](#footnote-223) We might add the words of Larry J. Waters:

Having demonstrated that the major objections to the Elihu speeches’ authenticity can be positively answered, confidence in his contribution to the argument of the book can be established. Therefore one can assume not only that chapters 32 – 37 of the Book of Job are structurally, theologically, stylistically, and linguistically an original, genuine part of the text, but also that they play a significant interpretive, explanatory, and theological role in understanding Job’s suffering and his relationship with Yahweh.[[224]](#footnote-224)

We are convinced that the faithful interpreter’s first obligation is to the canonical text of the Hebrew Bible and we are insistent on accepting the integrity of the book as it stands as a basis for exposition. One must seek to give an account of that text, not of some other purely hypothetical entity. Respect of the text should be a stimulus to better exegesis rather than to a ready resort to the knife.

The question to be considered in approaching Adams’ translation is: what relevance do the speeches of Elihu have in relation to the book of Job as a whole? Are they significant? Are they of value? Do they offer Job a different answer from that of the other friends? In attempting to answer these questions, it is essential that we search for the essence of, and the pressing motive behind, the intervention (or might we say, contribution?) of Elihu. We are told that Elihu was angry with Job because he justified himself rather than God (32:2). But then we are also told that Elihu was angry with Job’s three friends “because they had found no answer, and yet had condemned Job” (32:3, KJV, RV). This translation follows the Hebrew text but overlooks the fact that this is one of eighteen *Tiqqune Sopherim*, instances where harsh or inappropriate language appears with reference to God in the original but was changed by scribes to alleviate the perceived impropriety.[[225]](#footnote-225) Here they wished to avoid the occurrence of God as the direct object of this negative verb. So the original stated not that they had condemned Job, but God himself! Thus the Jerusalem Bible gives, “He was equally angry with the three friends for giving up the argument and thus admitting that God could be unjust.” The New International Version has a footnote *in loc.* drawing attention to the Masoretic text and the scribal change. Robert Gordis renders, “And they put God in the wrong”.[[226]](#footnote-226)

It seems to me that this understanding, with the implication that God could be unjust and unrighteous, helps us to better understand Elihu’s impassioned plea on God’s behalf. That in the main is what his speeches are about, the declaration and vindication of the righteousness of God. Nothing is achieved just by criticising the Son of Barakel without good reason. No justice can be done to his words by a mere negative approach to what he has to say. Rather, we should appreciate his motive.

Translating from one language to another has its challenges and its difficulties. In the case of the Book of Job the challenges and difficulties are amplified because of the problems raised by the character of its Hebrew. The Hebrew is difficult and many of the words are not otherwise attested. The text naturally therefore attracts the attention of the comparative Semitic philologist.[[227]](#footnote-227) However, the translation that we are considering, though informed by specialist considerations, was prepared for an English reader and not for Hebraists. Its intention is to give a considered and informed translation to facilitate exegesis. Adams’ translation helps us, I feel, to get closer to the words of Elihu by the very simplicity of his translation, and the help he offers in his notes. He provides words of explanation; he demonstrates difficulties; and tentatively he offers new possibilities of understanding. The reader will also be grateful for the way the text is laid out to display the poetic parallelism of the Hebrew. Both the arrangement and the notes draw attention to the importance of this in interpretation

The reception of the words of Elihu has resulted in a judgment of his character based on what he says. Where his words are considered acceptable, then Elihu is seen as a person of some worth. Conversely, where his words are rejected, then the evaluation of Elihu corresponds to the manner with which his words have been received. There is, however, a middle ground wherein which it may be maintained that some of his words have merit (mainly those in chapter 33), but that otherwise he is repetitious, and that indeed some of his words are of little value. We will not trouble ourselves here with a catalogue of the adverse comments made about him, except to note but two. The first is that his comments are so worthless that YHWH just ignores him. The other is that YHWH brushes Elihu aside as if to say, enough! Both opinions are, of course, conjectural, but we are left with the question: had Elihu concluded or was he interrupted? We cannot answer with complete certainty, but the possibility that Elihu had finished should be seriously considered. First, because the text suggests that a theophany of glory and power is imminent; and secondly, because the words of Elihu in chapter 37:23 -24 have a sense of finality about them, as if they were a summation of all that the son of Barakel had to say in his defence of the righteousness of God.

On that point, Adam’s translation is of interest. Job 37:23 in the AV reads, “Touching the Almighty, we cannot find him out…”. Adams, by contrast, renders, “Shaddai, we have not found him…”. So, one translation says, “… we cannot…” and the other, “…we have not…”. Most translations follow the line of the AV in saying that the Almighty (Shaddai) cannot be found; the search is fruitless, the greatness of Shaddai makes him beyond reach. But Adams (as also Young’s Literal Translation) in his rendering states not that Shaddai cannot be found, but that he *has not* been found – as if to say, with all the discussion that has taken place, with all the words that have been exchanged, Shaddai has not been found: his reasons have not been divined. This seems to me to be a fitting time in the debate for the divine intervention. Adams is going against the grain and this is one of the delights of his translation. Another example of Adams’ distinctiveness is his rendering of Job 37:24, which he translates, “He does not see all the wise of heart.” In an accompanying note, we are told, “With a change of vowels, “All the wise in heart do not see him.” If we accept this, can we then understand Elihu to be saying, “We have not found him *because we cannot see him*”?

Another discovery in Adam’s translation that caught my attention is his rendering of Job 34:36. In the Authorised version it reads: “My desire is that Job may be tried unto the end because of his answers for wicked men.”

As that reads it does seem to have an unsympathetic harshness. Here are some other translations:

“Would that Job were tried to the end” RSV

”Job ought to be tried to the limit” NASB

“Put Job unsparingly to the proof” Jerusalem Bible

”Oh, that Job might be tested to the utmost” NIV

One might ask why the intensity of request is stressed so much in these translations and how much the translators may have allowed their personal feelings about Elihu to influence them. They are all, of course, committee translations. But look at the different approach taken by two individual translators working independently:

“Sire, Job is being tried to the limit” (David Wolfers[[228]](#footnote-228)).

Or, finally, in Adams translation:

“Job will be tested forever” (or possibly “for a long time”). .

Notice that the element of desire is not to be found in these translations. There is no *wish* that Job’s trial will continue, just a statement it will. And why should it continue? (Whether we conclude that Elihu is wishing it to happen or merely stating that it will happen, happen it certainly does.) But if Elihu wishes Job to be tried to the end, why should this be construed as being vindictive? Are not these words an endorsement of Job’s challenge to God and his demand for a response from heaven? Surely the point is that: he must be tried to the end, he will be tried to the end and so that he *may retract*! Job is tried to the end, he is tried to the limit and he is given an answer. The man who dared to demand an answer from God receives one.

Elihu has stated that he desires to see Job justified (33:32) and the only way in which that can happen is for the matter to be brought to a decisive conclusion. It cannot be left as it is with Job and his friends entrenched in their respective positions, nor can Job’s words against God go unanswered with Job saying that God is his enemy, when his supposed adversary is revealed as his saviour.[[229]](#footnote-229)

Finally, in passing, I find it interesting that two independent translators render the passage as they do above, and they are joined by two others: Young’s Literal Translation and that of Ferrar Fenton in 1906 who gives, “I wish to see Job fairly tried, not turned out among wicked men”.[[230]](#footnote-230) This avoids the ill-wishing implied by most translators

To sum up: This writer’s conviction is that the Elihu speeches are just where they should be, in the main body of the text. It is on that basis that they should be considered. If the words of the son of Barakel are to be seen as no more than an unfortunate hiatus in the text, then we may ask whether Job is a book that is flawed in its structure, a divine masterpiece which is defective at its core. Wolfers considers it to be “forged in the crucible of genius to be one of a kind for all time”.

Proceeding on those lines, we may consider more favourably the words of this dynamic young man who had the patience and the wisdom to wait until the supposedly informed and experienced had talked themselves to a standstill before he made his own contribution. He started in anger and ended in wonder. In chapter 33 he contrasts the debility of sickness and the finality of the grave with restoration and divine light and life. In chapter 34 he speaks of the principles of divine judgment whilst at the same time uttering one of the most profound statements in the whole book (34:14, 15). In chapter 35 he speaks of relative righteousness, while in chapter 36 he again offers a contrast of extremes, as he did in chapter 33, but this time dealing with the ultimate destinies of men with regard to how they have responded to their Creator. He points to God as the supreme teacher, and as the approaching whirlwind develops, he speaks of God as Creator and controller, not just of the elements, but the destinies of men. He then acknowledges that the minds and words of men are inadequate to fully express divine ways, and with a final eulogy he falls silent.

With the words of YHWH, matters are taken out of Elihu’s hands, indeed out of all human hands. There is no indication of any disapproval of Elihu. Divinity begins where humanity ends. Cosmic problems require cosmic answers, and humanity cannot provide them. God’s thought are not our thoughts. Elihu speaks to Job’s conscience: YHWH speaks to his heart. Elihu speaks as a finite human being. YHWH speaks as one who fills heaven and earth.

It is contended that Yahweh ignores Elihu’s words and therefore, we should do the same. But this is an assumption on the basis that Yahweh does not address Elihu directly. Further, if there was in the words of Elihu anything that was considered offensive by God, then would he not have chastised the young man as he did the three friends?

But is he ignored? Could it be that the opening words to Job, “Who is this that darkens counsel by words without knowledge?” are a confirmation of what Elihu has said in chapters 34:35 and 35:16? I think that this should be considered, because if it is so, then it could be seen as an endorsement of the overall tenor of Elihu’s words which are confirmed by Job’s subsequent recantation. Added to this is the undeniable fact that there is correspondence between some of Elihu’s statements and those of Yahweh (e.g. 34:7 with 40:23; 33:13 with 40:2; and 37:24 with 41:34; note that in these last instances these are the closing words of both speakers). Also of interest are the references of Elihu to pride in 33:17 and 35:12, and those of Yahweh in 41:15, 34.

Was Elihu a mediator? In one sense we might say that he is, as he fits where we might expect a mediator to be – between God and man. Is it not significant that he speaks after chapter 31:40 and ends before chapter 38:1? But in the final analysis I think not. Job had desired such a one. (9:32 – 35; 16:18 – 22; and 19:23 – 27). Elihu does not and cannot fulfil these requirements, but in pondering his words in chapter 33:23 – 28 there those who have wondered whether Elihu is pointing towards the New Testament to the ultimate mediator who will fulfil all needs and answer all questions. There is only One who can, and he will not appear until long after the events of the Book of Job. Elihu may not have understood that at all, but he did accurately define what is involved in the identification of Job’s true mediator, because Job’s desire cannot be satisfied from any human source. In less exalted language, a friend once told me that he considered Job 33 to be the Romans 3 of the Old Testament. A worthy observation when we consider the only use of the term gracious in the book comes from the lips of the Son of Barakel (33:24).

To help us in our consideration of Elihu’s speeches, Adams has given us a translation that is both learned and free from any preferential prejudice. Its value is enhanced by his notes to the translation which illuminate some of the decisions which lie behind his version. It is with gratitude, warmth, and pleasure that I recommend it.

**The Speeches of Elihu**

**H. W. Adams**

**Chapter 32**

I am young (1), and you are old (2).

Therefore I held back (3), and feared

to tell (4) you my knowledge (5).

I said, “Let days speak (6),

and abundance of years will make known (7) wisdom.”

But (8) it is a spirit in man,

And (9) the breath of Shaddai (that) gives discernment.

It is not the great (10) who are wise,

and the old who discern (11) justice (12).

Hence I said, “Listen (13) to me;

I will tell (14) my knowledge (15) – even I.”

See, I waited for your words,

I listen (16) for your discernments (17),

till you found words (18),

And I considered (19) you.

But see – no one of you convicted (20) Job,

answering his words.

(Beware) lest you say, “We have found wisdom –

God will (21) drive him away, not man.”

But he has not set his words in order towards me,

and with your words I will not answer.

They are dismayed (22)! They do not answer again!

They have removed words (23) from themselves!

And I waited (24) because they do not speak,

because they stand (25) and do not answer again.

I – even I – will answer (26) my share (in the discussion);

I will tell my knowledge – even I (27).

For I am full of words;

the spirit (28) of my belly (29) straitens me.

See, my belly is like wine which is not vented (30) ,

it will burst like new (31) wineskins.

I will speak so that there may be relief (32) for me.

I will open my lips and answer.

Let me not, please, be partial towards (any) man (33)

and I will not give titles (of honour) to (any) man.

For I do not know (how) I (can) give titles (of honour).

In a moment my maker would carry me off (34).

**Chapter 33**

However, hear, please, Job, my words,

and listen (35) to all my words (36).

See, please, I opened my mouth,

my tongue spoke in my palate.

My words are the uprightness of my heart,

and they speak the knowledge of my lips purely (37).

The spirit of God made me,

and the breath of Shaddai makes me alive.

If you (38) can, answer me (39) ;

set (arguments) in order (40) before me; take your stand.

See, I am as you (41) to God:

I, even I, was moulded (42) from clay.

See, my terror will not frighten you,

and my compulsion (43) will not be heavy on you.

Surely (44) you spoke in my ears,

and I hear the sound of words –

“I am pure, without transgression.

I am clean (44a), and I have no iniquity.

See, he finds restraints (45) against me;

he reckons me as an enemy.

He puts my feet in the stocks;

he keeps (46) all my paths.”

See, you are not righteous in this.

I will answer you that God is greater than man.

Why did you strive against him,

since he does not answer any of his (47) words?

For God speaks in one (way) (48)

and in two (ways) (49) ; he does not regard it (50).

In a dream, a vision by night,

when deep sleep falls on men (51) ,

in sleep (52) on a bed –

Then he opens the ear of men,

and seals their discipline (53),

To turn away man (from) (his) deed (54) ,

and cover pride from man (55).

He holds back his soul from the pit,

and his life from passing away by the weapon.

He is reproved (56) by pain on his bed,

and the strife of his bones is enduring (57).

And his life makes it loathsome (58) – his bread,

and his soul desirable food (59).

His flesh wastes away (60) from sight,

and his bones are bareness (61) – they were not (formerly) seen (62).

And his soul draws near to the pit,

and his life to those who kill.

If there is beside (63) him an angel (64),

one interpreter among a thousand (65),

to tell for man his uprightness (66);

And he (67) is gracious to him, and he says:

“Deliver (68) him from going to the pit.

I have found a ransom.”

(Then) his flesh has grown tenderer (69) than (in) youth;

he returns to the days of his youth (70) .

He prays to God, and he delights in him;

and he sees his face with a shout,

and he brings back to man his righteousness (71).

He look at men (72), and says,

“I sinned, and perverted (73) what is right (74),

and I have not received my due (75).

He redeemed my soul (76) from passing over into the pit,

and my life (77) sees the light.”

See, all these God does,

two times, three (78), with a man,

To bring back his soul from the pit,

that he may be enlightened (79) in the light of the living (80).

Be attentive, Job; listen to me,

be silent, and I will speak.

If you have words (81) reply to me.

Speak, for I delight to justify you (82).

If you have none (83) listen to me;

be silent, that I may teach you wisdom.

**Chapter 34**

And Elihu answered (84) and said,

Hear, wise men, my words,

and, knowing men, listen (85) to me (86).

For an ear examines words

and the palate tastes (in order) to eat (87, 88, 89),

Let us choose (90) justice (91) for ourselves;

Let us know among ourselves what is good.

For Job said, “I am (92) righteous (93),

and God turns aside (94) my justice (95),

Shall I lie against my justice (96)?

My arrow (-wound) (97) is incurable, though I am without transgression.”

Who is a man like Job?

he drinks mockery like water (98).

And he journeys to associate (99) with doers of iniquity,

and to walk (100) with men of wickedness.

For he says, “It does not benefit a man to take pleasure in God.”

Therefore, men of mind (101), listen to me.

Surely God (will) not (102) (do) wickedness,

and Shaddai iniquity.

For the work of a man he repays him,

and according to the path of a man he causes him to find.

Yes, surely, God will not do evil,

and Shaddai will not pervert (103) justice.

Who has assigned to him the earth?

and who set in place (104) the world, all of it?

If he set (105) his heart towards him (106),

(if he) gather toward himself his spirit and his breath,

all flesh would perish together,

and man would return to dust.

If (there is) understanding (107), hear this,

and listen (108) to the sound (109) of my words.

Will indeed (110) a hater of justice (111) bind up (112)?

and will you treat as evil (112a) a righteous, a mighty (one)?

(Can one) say (113) to a king, “Belial” (114) ?

“evil (one)” to noble (men)?

Who is not partial towards (115) princes,

and does not recognise the rich (116) before the poor,

for the work of his hands (are) they all.

In a moment they die; in the middle of the night

a people are shaken, and pass away;

and they take away (117) a mighty one, not with hand (118)

For his eyes (are) on the ways (119) of man,

and all his steps he sees.

There is no darkness, there is no gloom (120)

where workers of iniquity hide themselves.

For he does not still set (his mind) (121) upon a man,

to go to God in judgment.

He breaks mighty (men) without search,

and sets up (122) others instead of them.

Therefore (123) he recognizes their deeds,

and he overturns (them) at night, and they are crushed.

He smites them…(124) wicked (men),

in the place of those who see.

Because (125) they turned aside from after him,

and did not ponder all his ways,

To cause the cry of the weak to come to him,

and he hears the cry of the needy.

And he causes to be quiet (126), and who will condemn (127)?

and he hides his face, and who will perceive him (128)?

both on a nation and on a man together (129)

So that a profane man may not reign –

none of the ensnarers of the people.

For has one said to God, “I have borne (suffering) (130),

I will not act corruptly (131)?

Apart from (what) I see (132) you (133) teach me.

If I have done iniquity I will not do again.”

Will he repay it (134) as you decide (135), because (136) you reject (it)?

For you (133) will choose (134a) and not I,

and what you know, speak (135a).

Men of mind (136a) will say to me,

and a man of wisdom, who hears me,

“Job does not speak with knowledge,

and his words (are) not with prudence.”

…(137) Job will be tested for ever (138)

on account of answers with (139) men of iniquity.

For he adds rebellion to his sin;

he claps (his hands) among us,

and makes many his words to (140) God.

**Chapter 35**

And Elihu answered (84) and said,

Do you reckon this as justice,

(and) do you say, “My righteousness (is) with (141) God (142)?”

That you ask (143) what benefit it is to you (144) ,

and, “What shall I gain more than if I sinned (145)?”

I (146) will answer you (147),

and your friends with you.

Look at the heaven and see,

and perceive the clouds: they are higher than you.

If you sin, what do you against him?

And (if) your transgressions are many, what do you to him?

If you are righteousness, what do you give him?

or what does take from your hand?

To a man like you your evil (belongs) (148) ,

and to a man (like you) your righteousness.

Because of the greatness of oppression (149) they cry.

They call for help because of (150) the arm of the strong (151).

And no (one) says, “Where (153) is God my maker (154)?” –

(one) giving songs by night,

(one) teaching us by (155) the beasts of the earth,

(and) he makes us wise by (155) the fowl of heaven.

There (156) they cry, and he (157) does not answer,

because of the pride of bad (men).

But indeed (158) (it is) emptiness! God does not hear,

and Shaddai does not perceive it (159).

Much less (160) when you say you do not perceive (161) him !

The judgment is before him, and you wait for him (162) .

And now if (163) he does not punish (in) his anger (164) ,

and he does not greatly know folly (165),

And Job opens his mouth vainly (166),

he multiplies words without knowledge (167) .

**Chapter 36**

And Elihu went on to say (168):

Wait (169) for me a little, that I may explain (170),

for (171) (there are) still words for (172) God.

I will bring my knowledge from far (173) ;

I will give righteousness to my Maker (174).

For in truth my words are not falsehood;

a perfect (one) (in) knowledge (175,176) is with you.

See, God (is) mighty, and does not reject;

mighty (in strength) of heart.

He does not preserve alive a wicked (man),

and he will give the justice of the needy.

He does not withdraw from a righteous (man) his eyes (177),

and (178) with kings on the throne

and he makes them sit for ever, and they are exalted (179).

And if they (are) bound in fetters,

they are caught in the cords of distress,

Then (180) he tells them their work

and their transgressions, that they make themselves arrogant.

And he uncovers their ear to discipline,

and says that they should return from iniquity.

If they hear and serve (him),

they end their days in good,

and their years in pleasant things.

But if they do not hear, they pass away by the weapon (181),

and they perish without knowledge.

And the impious (182) in heart put (183) anger;

they do not cry out when he has bound them.

Their soul dies (184) in youth,

and their life with the sacred male prostitutes.

He saves the needy in (185) his need,

that he may open their ear in (186) distress.

Yes, indeed (187), he enticed you from the mouth of misery (188) ;

breadth, (189) not constraint, instead of it (190),

and that which rests on (191) your table (which is) full of fatness (192).

And you are full of the judgment of the wicked (man) (193) ;

judgment and justice grasp (you) (194).

For (195) wrath lest it entice you (196) by plenty (197),

and let not the greatness of the bribe (198) incline you (to go astray).

Will he set in order (199) your cry (200) without distress (201),

and all the powers of might (202) ?

Do not be eager for the night,

that people may go up (203) under them (204).

Beware, do not turn to iniquity,

for this you chose (205) rather than affliction (206) .

See, God is exalted (207) in his strength:

who is a teacher like him?

Who visited (208) on him his way?

and who said, “You have worked wickedness”?

Remember to extol his work

which men sing of (209).

All men look at it :

man sees from far.

See, God is great, and we do not know;

the number of his years cannot be searched (210).

For he draws away (211) drops of water;

they purify rain to his mist (212),

Which clouds pour down;

they drop (213) on many men (214).

Yes, indeed, does (a man) discern (215) the spreadings of clouds,

the roarings of his booth?

See, he spreads his light on it (216),

and covers the roots of the sea (217).

For by them he judges peoples;

He gives food abundantly.

He covers his hands with light,

and commands it (218) against the attacker (219).

His shout (220) tells about it (221);

cattle also about him who (222) comes up (223).

**Chapter 37**

Yes, indeed, because of this my heart trembles,

and leaps from its place.

Listen (224) carefully (225) to the raging of his voice,

and the muttering (which) comes from his mouth.

He releases it under all the heaven,

and his light to the extremes (226) of the earth.

After it a voice roars,

he thunders with his majestic voice (227)

and he does not hold them (228) back (229) when his voice is heard.

God thunders marvellous things (230) with his voice,

doing great things, (which) we do not know (231).

For he says to the snow, “Be (232) (on the) earth”,

and (to) downpour of rain,

and (to) downpour of rains of his might (233).

On the hand of every man he sets a seal,

that all men he has made (234) may know (it).

And (the) beast (235) goes into (its) ambush,

and dwells in its abodes.

From the chamber comes the storm,

and cold from those which scatter (236).

By the breath of God ice is given (237),

and the breadth of (the) waters (is) in constraint.

Yes indeed, he burdens (238) the cloud with moisture (239);

he scatters the cloud of his light (240).

And it (241) turns (242) round about (243) by his steerings,

to do all that he commands them (244,

on the face of the world of the earth (245).

If for a rod, if for his earth,

if for mercy he causes it to find (its mark).

Listen (246) to this, Job,

stand and discern the wonders of God.

Do you know when (247) God lays (. . . ) (248) on them,

and makes the light of his cloud to shine (249)?

Do you know about the balancing (250) of the cloud,

the wonders (251) of (one) perfect in knowledge (252)?

You whose garments (253) are hot

when he makes the earth quiet (254) by the south (wind) –

Do you beat out (255) with him the clouds,

strong as a poured-out mirror?

Tell us what we shall say for (256) him –

we cannot set in order (. . . ) (257) on account of darkness (of

understanding) (258) .

Is it told to him that I speak?

If a man spoke would he be devoured (259)?

And now (men) did not see light;

(it was) dark (260) because of the clouds (261),

and the wind passed and cleansed them.

From the north gold comes (262).

Upon God awful (is) (the) splendour.

Shaddai, we have not found him –

great (in) strength and justice;

and greatness of righteousness he will not afflict (263).

Therefore men fear him;

he does not see (264) all the wise of heart.

**Notes to the Translation**

1. Lit. “young in days”.
2. A word which occurs only in Job.
3. Perhaps “was timid”; it may or may not be the same word root a a word meaning “crawled back”.
4. This is the usual Aramaic word for “tell”; In Hebrew it occurs only in poetry.
5. Not “opinion” merely. The word occurs only in the Elihu section (5 times).
6. Or “days will speak”.
7. Or “teach”.
8. “On the other hand” is implied by the Hebrew.
9. Or “even”.
10. Presumably = “great in years”, but the word does not occur elsewhere with this meaning.
11. Cf. verse 8.
12. A common but elastic word: legal procedure, legal sentence, legal ordinance, justice, right, due.
13. Singular.
14. Cf. verse 7.
15. Cf. verse 6.
16. Lit. “use the ear”.
17. Cf. verse 8.
18. The usual Aramaic word for “word”; in Hebrew poetical: frequent in Job. Various words for “word” occur in Job, used apparently for literary variety.
19. Lit. “discerned within myself”.
20. An unusual meaning: “reproved” is normal.
21. Or “Let God”.
22. Lit. “shattered”.
23. Or “words have removed from them”.
24. Or “I shall wait when . . . ?”
25. Or “cease”.
26. According to the Hebrew vowels “cause to answer”.
27. Repeats the Hebrew of verse 10b exactly.
28. Or “wind”.
29. Cf. 15:2.
30. Lit. “opened.
31. *Sic*, but we expect “old” wineskins.
32. Lit. “enlargement.”
33. Lit. “lift up the face of man” – the usual idiom.
34. Lit. “lift me up”; cf. note 33 – perhaps a play on the word.
35. See note 16.
36. A different word from that in the previous line
37. Or “My lips speak knowledge purely”. The verse is awkward: The different texts supplied by the versions suggest that the Hebrew is faulty. It is just possible, but rather tortuous, to read, “My words are the uprightness of my heart and knowledge; my lips speak purely (lit. ‘that which is purified’) There are numerous proposals to emend the text.
38. Singular.
39. Lit. “turn me back”.
40. Or “Set yourself in order (for battle) before me”.
41. Lit. “Like your mouth” – hence AV/RV mg, but this translation negates the parallelism.
42. Lit. “pinched off, compressed”.
43. Uncertain, perhaps “urgency”, from the root meaning “press”. The Greek, omitting one letter has “my hand”, but this does not fit the masc. verb; the Vulgate “surely my mouth”, dividing the Hebrew words differently.
44. Implying “nevertheless”.

44a The word occurs nowhere else. The Hebrew tradition was to write the first letter small, as if there was some doubt about the word.

1. AV “occasions” is the translation of a similar word meaning “pretexts”.
2. I.e. “restricts”.
3. I.e. man’s, from verse 12. The reading “my” found in some modern versions is from the Greek.
4. Or possibly, but unusually, “once”.
5. Possibly “twice”.
6. The most natural translation, but obscure. Alternatively, “man does not regard it” (even when God speaks twice); or “(if) man does not regard it”(i.e. God speaks twice if man does not regard the first time of speaking).
7. An exact quotation from the Hebrew of 4:13.
8. Lit. “sleeps”.
9. Lit. “and by their discipline he seals (them). Instead of “seals” on may read (retaining the consonants) “terrifies them” - “he terrifies them by (his) chastisement of them” or (changing a vowel) “he terrifies them by chastisements”. There are other possibilities.
10. This is something of a liberty with the Hebrew, which has no word corresponding to “from”. Possibly, “that man may put away (his) deed”.
11. A difficult expression: “cover” is the form often translated “atone for”. Hence perhaps “cleanse man from pride”.
12. This translation implies that the subject has changed. Possibly (retaining the previous subject) “he (i.e. God) reproves him” (with change of vowels).
13. The Hebrew margin, supported by the early versions, changes one letter, giving “and the multitude of his bones are enduring” – rather obscurely.
14. The verb is uncertain, appearing only here. The pronoun (“it”) is problematic; while it can be paralleled elsewhere, it makes the construction difficult.
15. Lit. “food of desire”.
16. Lit. “may his flesh waste away”.
17. So the Hebrew text: the Hebrew mg. has “made bare”.
18. Or “they are not seen”; AV/RV “stick out” understands “made bare” as “become obvious”.
19. Or “for”.
20. Or “messengers”.
21. Or “an interpreter, one among…”
22. I.e. “To attest…his uprightness” or “to tell…what is right for him (*sc*. His obligations)”.
23. I.e. the intercessor.
24. The verb is not otherwise known: “deliver” seems to be required. The Hebrew looks like a corruption of “redeem”.
25. Obscure: a very unusual form, of uncertain meaning.
26. A different word from that in the previous line.
27. Just possibly “his prosperity”.
28. Lit. “may he look at men”; changing a vowel gives “he sings to man”.
29. Lit. “made to twist”.
30. Lit. “the straight”.
31. Lit. “It was not equal to me”; with change of vowels “he has not dealt equally with me”.
32. The Hebrew mg. has “his soul”, implying that the first person declaration ended at verse 27.
33. Mg. “his life”.
34. The consonants can mean “three times” instead of “twice, thrice”; they were so understood by all the early versions.
35. This seems to be the required sense; the verb would normally = “be seen, appear”. The subject may be “it” (his soul) from the previous line.
36. Or “the light of life”.
37. Lit “if there are words”.
38. In its context this seems dubious: Elihu is condemning Job, not trying to find justification for him. The difficulty is eased slightly if a vowel is read differently, giving “I delight in you righteousness”.
39. Lit. “if there are not”, balancing the previous verse.
40. As sometimes in the NT “answer” may = “continue a discourse”.
41. See note 35.
42. “Hear”, “my words”, and “listen” are repeated from the Hebrew of 33:1, but in the plural.
43. With change of vowels, “food”; or, retaining the vowels, the Infinitive can be regarded as the equivalent of a noun.
44. The Heb. simply juxtaposes the two statements, leaving the comparison to be inferred.
45. The Heb. words are all found in 12:11, apart from “to eat”, which replaces a similar word in 12:11.
46. Perhaps the word has its Aramaic sense of “test”, as in Is. 48:10.
47. See note 12.
48. Perhaps “I was”; “turned aside”: the Heb. so-called tenses are often indefinite as indicators of time, especially in poetry.
49. Elihu is misquoting[[231]](#footnote-231) Job: the Heb. for “I am righteous” occurs in 9:15 and 10:15, but only as a supposition on Job’s part.
50. See note 92.
51. See note 12.
52. I.e. “accept that I am guilty, though I know that I am not?” With change of vowels in the verb: “in spite of my justice I am made out to be a liar”, or “I am deceived”, though this gives poor sense.
53. This reads very strangely; most interpreters suspect a faulty text.
54. Using the same words for “drink” and “water” as Eliphaz in 15:16, but changing “wickedness” to “mockery”.
55. The word may be an infinitive, or a noun = “in association”.
56. This infinitive suggests that the word referred to in note 99 is also an infinitive.
57. Lit. “heart”, but “heart” in Heb. is usually equivalent to “mind” or “understanding”.
58. “Surely not” is an attempt at an equivalent of the strong Heb. of aversion; lit. “to profanation”.
59. Lit. “make crooked”.
60. Perhaps “laid the world (upon him)”.
61. The Heb. margin notes the alternative (varying by one letter) “if he bring back”.
62. I.e. “towards man”, or “towards himself”. If the latter, the line may, especially if the margin (note 105) is accepted, be equivalent to the next line, though “heart” would be an unusual parallel to “spirit” and “breath”. The text (as distinct from the margin) could mean, “if he regard only himself”.
63. I.e. “if you have understanding”, as 33:32.
64. See note 35.
65. Lit. “voice”.

110 It is impossible to convey the sense of this word in English. It means something like “yes – and; with the interrogative prefix attached the question expects the answer “no”.

111 See note 12.

112 The meaning “govern” is only an assumption based on the context. Suggestions: “bind” = bind on a yoke, i.e. subdue; or = bind up a wound, i.e. heal, giving the sense, “I will heal a hater of justice?” The usual translation makes Elihu propose a notably weak piece of reasoning – I am inclined to think that “bind up” = “heal” may be the correct idea, implying “if God is a hater of justice (as you claim), would he heal men (as he does, 33:25, 29-30)?”

112a I.e. condemn; cf. justify = treat as righteous, i.e. acquit. Lit. “to say” with the interrogative prefix. But most probably the vowels are incorrect: read “he who says” (lit the one saying), i.e. God. This joins grammatically and logically with the preceding and following verses.

113 Lit. “to say” with the interrogative prefix. But most probably the vowels are incorrect: read “he who says” (lit. The one saying), i.e. God. This joins grammatically and logically with the preceding and following verses.

114 I.e. probably “without worth”.

115 See note 33.

116 Perhaps “high-ranking”.

117 The third person, sing or plural, is often used impersonally: “a mighty (one) is taken away”.

1. “Not with hands”, Dan. 2:34, though this is in Aramaic.

119 Elihu is quoting Job almost exactly, 24:23.

120 The traditional translation “shadow of death” treats the Heb. As a compound of two words. But in some occurrences there is probably no suggestion of death or the threat of death (28:3, Amos 5:8). Probably the sense is simply “deep darkness”.

121 The Heb. is elliptical. Other possibilities are: “set himself against” (i.e. fight against); “he does not consider a man again (a second time)”; “he does not lay on a man more (than he deserves)”.

122 Lit. “causes to stand”.

123 “Therefore” is hard to understand in the context. The word here seems to have a wider meaning: “and so, as I have been saying…”

1. The preposition used here means “under” or “instead of”: it is not otherwise known with the meaning “as if they were”, as assumed by AV and RV. The best sense is perhaps given by the meaning “among”, which is known from one of the other ancient Semitic languages.
2. The group of words translated “because” could literally mean “who therefore…anticipating the next verse: “who for this reason turned aside from after him – that they might cause the cry of the weak to come to him.”
3. With change of vowels, could be “is quiet”. This alternative is probably closer to the next line: both would then mean that if God should withdraw himself man may neither question his withdrawal, nor induce him to act.
4. See note 112.

128 The succession of “ands” is common in Heb., which often leaves the syntactical connections to be inferred. Here we should translate, “if he . . . then who . . .?”

1. This line fits uncomfortably with the preceding two. On the other hand, the next verse needs a preliminary clause: probably therefore the preceding line should be read with it. One must assume an implicit verb: “(He acts) toward both a nation and an individual, in order that…”
2. Lit. “I have lifted up” sc. The hand, or the head, i.e. been rebellious, or been proud. By change of vowels: “I have lifted up myself (i.e. been presumptuous)”; or by a different change: “I have been beguiled”.
3. Perhaps understand as a concomitant statement to the preceding line: “(though) I do not act corruptly”.
4. This is not a completely satisfactory interpretation of the Heb., but no better seems to be available.
5. The insertion of the pronoun is emphatic.
6. The “it” is not defined.

134a Or “are choosing”.

1. Lit. “from with you”. The interrogative prefix is attached to this word, and could mean, “Is it your decision that he will repay it?”

135a One of our eminent Hebraists says: “These verses (29 – 33) are as a whole unintelligible, the details being, if not unintelligible, then (as in verse 29) very ambiguous, and the ambiguities, in face of the extreme uncertainty of the remainder, insoluble.”

1. Or “that”.

136a See note 101.

1. The word here normally means “my father”, which is not appropriate in this context. Various suggestions, none convincing, are offered: the most likely is that it is an exclamation expressing a wish.
2. Or “for a long time”.
3. I.e. probably, as if he was an associate of men of iniquity. A few manuscripts have “like men of iniquity”.
4. Perhaps “regarding”.
5. Lit. “from”; perhaps “before”.
6. Alternatively, “(is) greater than God’s”
7. Lit. “say”.
8. Assuming that “you” is Job himself. Or, “What benefit is it to you?” (I.e. Job speaking to God).
9. The Heb. Does not naturally give this sense: the literal meaning is, “What shall I gain from my sin?” But this can hardly be correct in this context.
10. See note 133.
11. Lit. “Bring you back words”.
12. Or “Your evil (affects) a man…”

149 Lit. “oppressions”, but abstract words often have a plural form; e.g. old age, blindness, strength, knowledge all have plural forms with singular meanings. With change of vowel, “oppressors” which matches the next line.

1. Or “from”.
2. Or “the many”, or “the great”.
3. Or “he (one of the oppressed) does not say”.

153 The same idiom as 2 Kings 2:14, Jer. 2:6, 8 : equivalent to a plea for God to make his presence known by action.

154 According to the Heb. vowels, “maker” is plural. This is presumably the honorific plural, of which several examples occur in the OT.

155 According to Job’s own words, 12:7. Or “more than”.

1. Slightly obscure, but no other translation seems to be available.

157 Could be, “no (one) answers”; cf. Note 152.

158 “But indeed” represents a particle which emphasizes (normally) a following negative statement: “yes – but…” (Cf. note 110 which mentions the corresponding affirmative particle.)

159 I.e. the situation of verses 9 – 12. The verse would more naturally mean: “But indeed God does not hear emptiness, and Shaddai does not perceive it.” This translation ignores the grammatical conflict between “it”, which is feminine, and “emptiness”, which is masculine. Occasionally a fem. pronoun is replaced by a masc., but the opposite probably never occurs. The text could very easily be wrong here (the difference in the pronouns is only one letter).

160 Or “Yes, indeed…” (See note 110.) (This translation detaches the verse from its context, however.)

161 The same word as in the previous verse.

162 I.e. to judge your case.

163 Or “when”, or “because”.

164 Lit. “Nothing he punishes his anger”. Other possible solutions are: “if his anger punishes nothing”; “(is it) for nothing (that)he punishes (in) his anger?”

165 The word is from a root not used elsewhere: “folly” is deduced from Arabic. Some early versions have “transgressions”, suggesting that a letter has fallen out of the text.

166 Lit. “vanity”, used as an adverb.

167 The sequence of thought within these verses is not expressed in Heb., and is very difficult to establish. In particular, it is hard ot distinguish Elihu’s references to Job’s words from his own comments on them.

168 Lit. “added and said”.

169 An Aramaic word, here actually with Aramaic vowels.

170 See note 4.

171 Or “that”.

172 Or “belonging to”, God still has words.

173 In 2 Chron 26:15 the word means “to afar”: here the meaning could be “I will spread abroad my knowledge”.

174 The Septuagint reads different vowels, and understood as “my deed”. This is possible, read alongside the next verse.

175 Plural, intensifying the word, implying something like “fullness of knowledge”.

176 The Hebrew is virtually the same as in 37:16, where it denotes God.

177 The verb translated “withdraw” means also “suppress”, “diminish”. “His eyes” may apply to the righteous, in which case “he does not diminish the eyes of the righteous” may have the same sense as “he does not make dim the eyes…” (cf.17:7).

178 This “and” (ignored by RV, etc.) detaches the second line from the third, leaving the second line without a verb. The word translated “with” is also the sign of the direct object: hence (supplying a verb): “(he sets) kings on the throne”.

179 Or “become haughty”, anticipating verse 9.

180 Lit. “and”.

181 The same words as 33:18.

182 Plural.

183 Cherish resentment, or store up (God’s) anger.

184 Heb. “may their soul die”.

185 Or “by”, in conformity with Elihu’s views on divine discipline in Chap. 33.

186 Or “by”, agreeing with 33:16, 36:10

187 Cf. Note 110.

188 Or “an adversary”, from a different root.

189 Perhaps = freedom, prosperity, abundance.

190 Or “under it”. “It” is feminine, but since there is no fem. Word available to which it can apply it presumably means “the (previous) state of affairs”, as often in Heb.

191 Or “and the quietness of”.

192 “That which is on your table is full of fatness” would be more but encounters the difficulty that “full” is masc., while “that which rests” is fem.

193 May mean the wicked man’s judgment of God (i.e. that he is unjust), or the judgment of God upon the wicked. I am inclined, however, to read different vowels, to give “judgment of wickedness”, i.e. wicked judgment.

194 The “you” has to be supplied to make sense of the line, but it is obscure, nevertheless. I should suggest that it reads more naturally “they grasp judgment and justice”; if “grasp” could =“lay hold of” in a violent sense, the line would mean “they (the wicked) deal violently with judgment and justice”. The word does not seem to have this sense elsewhere, however. Retaining the consonants, but dividing them differently, the verse reads “The judgment of wicked (men) you did not judge, and they grasp justice”

195 If “Wrath” is correct, “beware of” or the like must be understood. See next note.

196 Apart from the difficulty of this translation it is unlikely grammatically, since “wrath” and the verb do not agree in gender. With different vowels, the word translated “wrath” can be the Aramaic word “beware”. The verb can be understood impersonally (note 117): “For beware lest you be enticed…” “Plenty” could perhaps be understood as “lavishness”, and mean “a lavish gift”. This would match the next line closely.

197 Derivation from another root gives “clapping” (of the hands), which may = “mockery”. The same root might be understood as “smiting” – “lest you be enticed (to rebel) against the chastisement”.

198 Or “ransom”, i.e. his chastisement (same word in 33:24)

199 I.e. “correct your cry of rebellion”. Just possible is “will your cry put you outside distress?” The verb also means “be equal to”; hence perhaps “be adequate for”: “is your cry enough (without the need for you to endure) distress?” Or (see note 200) “will you wealth be enough…?”

200 May = “wealth” (from a different root). Hence “will he set in order (i.e. have regard to) your wealth” Or as in note 199.

201 With different vowels, “without gold”. But no convincing sense can be made of the verse using this translation. The best that can be done is “will he regard your wealth? (He regards) neither all the gold nor all the powers of riches.”

202 Either God’s might: “Can he make your cry submissive without suffering, and (the exercise of) all his mighty power?” Or Job’s “Will your cry or all the forces of your might put you outside distress?” There are other possibilities.

203 Probably = “go away”, i.e. vanish, die, as elsewhere.

204 Or “instead of them”, or “in their place”, i.e. where they stand. “That people may die where they stand” seems to be the best sense to be got from the Heb. The line could also imply that rebellions occur in the darkness: “that peoples may rise up instead of (those in power).

One R.C. translation gives up the attempt to translate verse s 16-20, and puts a translation of the Vulgate in the notes instead. I quote scholarly comments: “The text (of verses 16-21) is scarcely intelligible”. “The text (of verses 16-20) is so corrupt that many critics have given it up in despair.” Verse 18: “Extremely uncertain”. Verse 19: “Critics have found great difficulty in this (the first) line”. “This and the following verses are extraordinarily difficult”. Verse 20. “Perhaps the most unintelligible of all these verses.” “The Hebrew is nonsense”.

205 Or, with change of vowels, “because of this you have been tested by affliction”, giving the word its Aramaic sense (see note 90).

206 Or “poverty”.

207 Or “acts exaltedly”.

208 This is the most straightforward sense, and agrees with the next line. On the other hand, the similarity to 34:13a suggests “who assigned to him his way?”

209 Or, from a different root, “which men saw”, matching the next verse.

210 Lit. “and not searching”.

211 Or, “makes small”, i.e. form droplets as mist or fine rain (same verb as in note 177).

212 This line is not clear, though it can be paraphrased in various ways. The word translated “mist” occurs in Gen. 2:6. A modern view derives it from an Akkadian word meaning the subterranean flood. Hence here: “they distil rain from his flood”.

213 More literally “trickle”, “drip”.

214 “Abundantly”, instead of “many”, is rather free.

215 The Heb. construction implies the answer “no”.

216 Or “over him”.

217 Possibly “makes the roots of the sea covering”.

218 Apparently the light, but this presents a problem of gender.

219 Very uncertain: Lit. “one causing to encounter”. Possibly “one who entreats”, but this does not suit the context. Another interpretation is “as one who causes to hit (the target)”, i.e. as one who aims accurately. With change of vowels the word becomes the noun “target”: “he commands it against the target” = to hit the target.

220 Or “its noise” (apparently the thunder implied by the previous verse). The word can also mean “his will” : “he declares his will about it.” The most obvious meaning is “his friend tells about it (or him)”, but this does not fit the context.

221 Or “about him”.

222 Or “that which”.

223 Changing the vowels of two words: “being jealous (with) anger about wickedness”, thought this strains the Heb. somewhat. The verse as a whole is very difficult.

224 Plural.

225 Lit. “listening listen”, the usual way of conveying emphasis.

226 Lit “wings”.

227 Lit. “the voice of his elevation”.

228 No plural word has preceded to which “them” can grammatically apply. “Lightnings” must be understood.

229 Lit. “hold by the heel”.

230 Perhaps to be understood adverbially: “marvellously”.

231 Lit. “and we do not know”; cf. 36:26.

232 Supposed by modern expositors to be from the same root as an Arabic word: “fall” I think it is more likely to be the Aramaic form of the verb “to be”, found a few times in the OT.

233 Or “his mighty rains”. The awkwardness of the lines is obvious from the translation. ”Downpour” and “rain” represent two synonymous words; possibly together they formed a compound word, like “rain-shower”. “His might” should probably be vocalised as a verb = “be strong”. Hence: “and to the rain shower, yes, to the rain showers, ‘Be strong”.

234 Lit. “men of his making”.

235 Probably in the collective sense = beasts.

236 Must refer to winds, supposedly those which scatter clouds, and allow the air to cool rapidly. The word is not satisfactorily explained.

237 Lit. “he gives”, or “one gives”, but the verb is probably impersonal (note 117), or may be vocalised as a passive.

238, 239 Neither of these words occurs elsewhere. 238 is probably from the same root as the noun “burden”. 239 is problematic. The early versions do not support “moisture”, and it involves a doubtful contraction.

240 Or “his bright cloud”. Probably the vowels of “cloud” should be changed, to give “The cloud scatters its (or his) light”, or “his light scatters the cloud”.

241 The cloud or the light.

242 Lit. “turning”.

243 “Round about” is doubtful, but there is no likely alternative.

244 The change from singular to plural is not uncommon.

245 Or “the world, the earth”; or “the world, earthwards”. With a different vowel, “his earth”.

246 Lit. “use the ear”.

247 Or “how”: perhaps “Do you know what it is that God lays upon them?”

248 Supply “his will”, or “his command”.

249 Or “and (when) (or (how)) his cloud makes the light to shine?”

250, 251 Though these words do not occur elsewhere the meanings deduced from their roots are not in doubt.

252 It is significant that Elihu has already applied virtually the same words to himself, 36:4.

253 Or “when your garments…”, or “(do you know) how your garments...?”

254 This is the literal meaning, as 34:29, though most translations have “when the earth is quiet”.

255 I.e. as metal plates.

256 Or “to”.

257 Supply “words” or “arguments”.

258 Probably not the darkness in which God dwells (Ps. 18:11), since this idea does not, I think, occur in Job.

259 Or “does a man speak (= ask) to be devoured?” The difficulty of this line is shown by the variety of translations, e.g. “If a man talks, will he be confused?” “(Is) a man to charge him with confusion?” “Or command him to make proclamations?” “When a man has spoken, is He informed?” The word translated “if” is often an abbreviation of a formula such as “God do so to me…if…”, which implies “surely not”. I propose applying this here: “Surely a man will not speak, because he will be devoured”. Changing the vowels of the first word in the verse could give “Does one tell him ‘I will speak’ – if a man speaks he will be devoured”.

260 This word is uncertain: deducing the meaning from other Semitic languages gives either “bright” or “dark”.

261 Or “bright in the clouds”.

262 Obscure.

263 Probably, with a change of a vowel, “and great in righteousness, He will not afflict”.

264 With change of vowels, “all the wise in heart do not see him”. Alternatively, “the wise of heart do not fear him”, but this would require “wise of heart” to be ironic (which is possible in any case).

**Editorial Policies**: The **Christadelphian EJournal of Biblical Interpretation** seeks to fulfil the following objectives: offer analytical and expositional articles on biblical texts; engage with academic biblical studies that originate in the various Christian confessions; defend the biblical principles summarised in the common Christadelphian statements of faith; and subject the published articles to peer review and amendment.

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1. B. S. Childs says, “Indeed Koheleth’s sayings do not have an independent status, but function as a critical corrective, much as the book of James serves in the New Testament as an essential corrective to misunderstanding the Pauline letters” in his *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979), 588. W. Zimmerli argues that Qohelet’s value is in its assessment of the wisdom tradition as incomplete and insufficient in “The Place and Limit of the Wisdom in the Framework of the Old Testament Theology” *SJT* 17 (1964): 146-158 (157–158). [↑](#footnote-ref-1)
2. C. Bartholomew, sums up the situation as follows; “A certain consensus has emerged out of a historical critical interpretation of Ecclesiastes. Very few scholars defend Solomonic authorship nowadays: most regard Ecclesiastes as written by an unknown Jew around the late third century BC. Most scholars regard the book as a basic unity with the exception of the epilogue. However, as regards Ecclesiastes’ structure, message, relationship to OT traditions and to international wisdom there is no consensus” in “Qoheleth in the Canon? Current Trends in the Interpretation of Ecclesiastes” *Themelios* 24/3 (May 1999): 4-20 (6). [↑](#footnote-ref-2)
3. William Sanford La Sor, David Allan Hubbard, Frederic William Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing, 1982), 499. [↑](#footnote-ref-3)
4. Choon-Leong Seow, *Ecclesiastes* (Anchor Yale Bible 18; Yale University Press, 1997), 6. La Sor states that, “a date later than 200 is ruled out, both by Ecclesiastes… and by fragments of Qohelet among Qumran scrolls”, ibid, 499. [↑](#footnote-ref-4)
5. Andrew E Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan, 2009), 457. [↑](#footnote-ref-5)
6. For a fuller discussion see, P. Wyns, “Song of Songs Part 1” *CeJBI* 7/3 (**2013): 4-11; “**Using Biblical Hebrew to Date the OT” *CeJBI* 8/3(2014): 33-43;and “Songs of Degrees Part 2” *CeJBI* 8/4(2014): 4-17. [↑](#footnote-ref-6)
7. We might think here of the book of Job which A. Perry has successfully demonstrated is a parabolic dramatization of the philosophical question facing king Hezekiah (the question of disinterested service i.e., service without immediate reward in the face of suffering) in his *Job* (Sunderland: Willow Publications, 2009). [↑](#footnote-ref-7)
8. Tremper Longman III observes, “Furthermore, the Teacher, even if he was Solomon, is clearly not the author of the book of Ecclesiastes, in spite of some popularly held interpretations that insist on this view. There is a second voice in the book—that of an unnamed wise man who uses the Teacher’s words and life story to teach the dangers of embracing “under the sun” perspectives (12:12). This unnamed wise man talks about the Teacher in 1:1-11 and 12:8-14. By contrast, the Teacher’s distinct voice can be recognized by the fact that he speaks in the first person in 1:12–12:7. The second wise man, whose words frame the Teacher’s speech, could be called the “frame narrator” (Fox 1977)” in *Cornerstone Biblical Commentary, Volume 6* (ed., P. W. Comfort, Tyndale House: Carol Stream, Illinois, 2006), 254. [↑](#footnote-ref-8)
9. Gleason L. Archer, “The Linguistic Evidence for the Date of Ecclesiastes” *JETS* 12/3 (1969):167-181 (167). [↑](#footnote-ref-9)
10. On Solomon’s apostasy and lack of repentance see; P. Wyns, “Solomon and the Sons of God” in *CeJBI* 3/4 (2009): 31-36. There was a Jewish legend that Solomon left his throne, which was then inhabited by the demon Ashmodai, wandered about as a madman, and then repented of his apostasy before he returned to the throne. There is no biblical warrant for this story. Solomon slept with his fathers, and was buried (1 Kgs.11:41); this does not imply that Solomon repented, as a similar phrase is employed throughout 1 and 2 Kings (25 times) also for wicked kings such as Ahab (1 Kings 22:40). Furthermore, 1 Chron 28:9 warns that those who forsake God will be cast off forever; this despite the promise to lengthen his days (1 Kgs.3:14) if he walked in God’s ways (Solomon did not live to a great age). [↑](#footnote-ref-10)
11. John Cook recognises it as a notorious crux and translates it as a present-perfect ‘I, Qoheleth have been king over Israel in Jerusalem’ rather than a present state, ‘ I am king’, or a past-stative interpretation, (‘I was king’) as adopted by many translations (e.g., ASV, NIV, NJPS) in “The Verb in Qoheleth (corrected draft)” *Asbury Theological Seminary*, 19-20. {Available Online.] [↑](#footnote-ref-11)
12. Tremper Longman III and Raymond B. Dillard, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 2006), 281. [↑](#footnote-ref-12)
13. Franz Delitzsch, *Commentary on the Song of Songs and Ecclesiastes* (trans. M. G. Easton; Edinburgh: T & T. Clark, 1891), 14. [↑](#footnote-ref-13)
14. Russell L. Meek, “Review of Stuart Weeks. *Ecclesiastes and Scepticism* (LOTS 541; New York: T. & T. Clark, 2012)” MJTM 13 (2011–2012). [↑](#footnote-ref-14)
15. J. Wyrick, *The Ascension of Authorship* (Cambridge, MA: Harvard UP, 2004), 21-79, 26. Wyrick is more cautious, writing “if it does reflect an older catalogue text, it is probably in a rather vague way.” [↑](#footnote-ref-15)
16. D. G Meade, *Pseudonymity and Canon* (Grand Rapids: Eerdmans, 1986), 44-72 (59). [↑](#footnote-ref-16)
17. M. Jastrow, *A Gentle Cynic:* *Being a Translation of the Book of Koheleth, Commonly known as Ecclesiastes*, *stripped of later additions: also its origin, growth, and interpretation.* (Philadelphia: Lippincott 1919), 29, 30-31. [↑](#footnote-ref-17)
18. See, B. S. Childs, *Introduction to the Old Testament as Scripture* (London: SCM Press, 1979), 588. [↑](#footnote-ref-18)
19. La Sor, *Ibid*, 500. [↑](#footnote-ref-19)
20. La Sor, *Ibid*, 499. [↑](#footnote-ref-20)
21. C. G. Bartholomew, *Ecclesiastes* (Baker Academic, 2009), 53. [↑](#footnote-ref-21)
22. Standard textbooks include, J. Mellaart, *The Neolithic of the Near East* (London: Thames Hudson, 1975), for many years the main text; A. H. Simmons, *The Neolithic Revolution in the Near East* (Tucson, AZ: University of Arizona Press, 2007), which is the new principal textbook; or more generally, P. Bellwood, *First Farmers: The Origins of Agricultural Societies* (Oxford: Blackwell, 2005). [↑](#footnote-ref-22)
23. This is argued for in A. Perry, *Old Earth Creationism* (2nd ed.; Sunderland: Willow Publications, 2013), chap. 1. [↑](#footnote-ref-23)
24. These assumptions are argued in A. Perry, “Pre-Historic Genealogies” *CeJBI* (Oct, 2010): 29-35; “The Genealogy of Genesis 5” *CeJBI* (Jan, 2015): 25-33. [↑](#footnote-ref-24)
25. We use the terms ‘story’, ‘account’, ‘record’, etc. as synonyms without any negative implication as to historicity. Our objective is to argue for the historicity of the record. [↑](#footnote-ref-25)
26. See A. Perry, “The Creation versus Evolution Debate” *The Testimony* (Feb, 2014): 69-72. [↑](#footnote-ref-26)
27. For example, “The Bible says (Luke 3:38; Romans 5:12, 14'; I Corinthians 15:21, 22, 45, 57) that Adam was the first man. Literally interpreted, his culture was Neolithic: he lived no earlier than 10,000 B.C. Anthropology says the first man's culture was Paleolithic: he lived far earlier than 10,000 B.C.” P. H. Seeley, “Adam and Anthropology: A proposed Solution” *JASA* 22 (1970): 88-90. [Available Online, cited Mar 2015.] For a recent popular ‘history’ see, Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (London: Vintage, 2014). [↑](#footnote-ref-27)
28. The distinction between analysis of data and the use of data as evidence is neglected and/or blurred by writers in this area. [↑](#footnote-ref-28)
29. There is an *assumption of continuity* in Anthropology: Paleolithic hunter-gatherers evolve and become settled Neolithic farmers. The data is however scattered and isolated and so the ‘evolving model’ is a non-Biblical reconstruction. [↑](#footnote-ref-29)
30. Simmons, *The Neolithic Revolution in the Near East*, 4. [↑](#footnote-ref-30)
31. Ofer Bar-Yosef “The Neolithic Period” in *The Archaeology of Ancient Israel* (ed. Amnon Ben-Tor; Yale university Press, 1992), 10-39 (10), for dates and terminology. [↑](#footnote-ref-31)
32. Ofer Bar-Yosef “The Neolithic Period”, 11. [↑](#footnote-ref-32)
33. J. C. H. Laughlin, *Archaeology and the Bible* (London: Routledge, 2000), 33. [↑](#footnote-ref-33)
34. Simmons, *The Neolithic Revolution in the Near East*, 3. He goes on to say, “the ultimate impacts of the Neolithic are reflected in the world in which we live today” (6). [↑](#footnote-ref-34)
35. This is expanded in A. Perry *Old Earth Creationism* (2nd ed.; Sunderland: Willow Publications, 2014). [↑](#footnote-ref-35)
36. See A. Robinson, *The Story of Writing* (London: Thames Hudson, 2000), 11. [↑](#footnote-ref-36)
37. See Amnon Ben-tor, “Introduction” in *The Archaeology of Ancient Israel* (ed. Amnon Ben-Tor; Yale university Press, 1992), 1-9 (2) and Ofer Bar-Yosef “The Neolithic Period”, 13, for dates and terminology. [↑](#footnote-ref-37)
38. A local Mesopotamian flood is defended in A. Perry, “Noah’s Flood” *CeJBI* 2/3 (2008): 61-102. [↑](#footnote-ref-38)
39. Bellwood, *First Farmers*, 11, “Without it [population dispersal] humans would still be living in some African Eden, or indeed might not exist at all”. [↑](#footnote-ref-39)
40. Bellwood, *First Farmers*, 1. [↑](#footnote-ref-40)
41. Bellwood, *First Farmers*, 14. He offers several case studies, for example, the Hawaiian Islands increased to 150,000 within 300-400 years from initial Polynesian settlement 1000 years ago (16). [↑](#footnote-ref-41)
42. Bellwood, *First Farmers*, 16. [↑](#footnote-ref-42)
43. Bellwood, *First Farmers*, 18. [↑](#footnote-ref-43)
44. Bellwood, *First Farmers*, 1. [↑](#footnote-ref-44)
45. Dates are taken from Bellwood, *First Farmers: The Origins of Agricultural Societies*, 1, but Wikipedia offers similar dates and areas. [↑](#footnote-ref-45)
46. Bellwood, *First Farmers*, 4. [↑](#footnote-ref-46)
47. We can distinguish cultivation of larger field crops from smaller garden-sized multiple crops, and tree crops. [↑](#footnote-ref-47)
48. Bellwood, *First Farmers*, 19. [↑](#footnote-ref-48)
49. This article is a new chapter added to the fourth edition of A. Perry, *Special Creationism* (4th ed.; Sunderland: Willow Publications, June 2015). The other new chapter for this edition is on the theological implications of Population Genetics. [↑](#footnote-ref-49)
50. See 1 Kings 18.46. [↑](#footnote-ref-50)
51. Barrett, *Acts*, 617. [↑](#footnote-ref-51)
52. See spell 28: ‘Avenge me on the one who opposes me and on the one who has driven me from my place’ (51). Also, spell text 88 (187). [↑](#footnote-ref-52)
53. See also text 88 (187). [↑](#footnote-ref-53)
54. 1 The Inter-Library Loan Scheme can arrange for off-prints of Champion’s 13-page essay [+ 2 pages of Bibliography, much of which is unreferred to!] for £3 or £4. [↑](#footnote-ref-54)
55. 3 This term was invented, in 1931, by Professor Herbert Butterfield, in his *The Whig Interpretation of History.* [↑](#footnote-ref-55)
56. 4 Prof A. J. Toynbee’s 12-volume *A Study of History* [1934-1961] was renowned for perceiving circular patterns in the Past. [↑](#footnote-ref-56)
57. 1 Rawlinson, having translated and commentated upon the writings of Herodotus, in the fullest and most authoritative edition to this day, was asked to provide the Encyclopaedia’s article on the Greek Historian for its 9th edition in the 1870s, at a time when the Britannica was recruiting the most eminent scholars, since it was acquiring the status of a world-authority itself. [↑](#footnote-ref-57)
58. 2 Prof. Rawlinson’s book is more than the length of two full-length novels, is fully-footnoted, replete with references in English, French, German, Italian, Latin, Greek, Hebrew, various Ancient oriental Languages, as well as to the Scriptures, and to the latest in scholarship at the time of his resignation, so that he could devote himself, then in his 80s, to spiritual matters. [↑](#footnote-ref-58)
59. http://lawrenceschiffman.com/pesach-second-temple-ami-magazine/ [↑](#footnote-ref-59)
60. http://www.israelhayom.com/site/newsletter\_article.php?id=24893 [↑](#footnote-ref-60)
61. http://asorblog.org/2015/04/24/setting-the-archaeo-chemical-record-straight-regarding-tyrian-purple-pigments-and-dyes/ [↑](#footnote-ref-61)
62. http://lacrossetribune.com/news/opinion/mark-chavalas-new-evidence-for-jewish-exiles-found-in-clay/article\_f82a6108-bd35-5b43-8df0-1779cc261354.html [↑](#footnote-ref-62)
63. http://www.stljewishlight.com/opinion/dvar\_torah/article\_0c0a9044-ee8b-11e4-a2c6-43878693307b.html [↑](#footnote-ref-63)
64. http://www.jewishpress.com/news/breaking-news/1400-year-old-wine-press-mysteriously-appears-in-jerusalem/2015/05/17/ [↑](#footnote-ref-64)
65. http://blog.bibleplaces.com/2015/05/jerusalem-lower-aqueduct-section.html [↑](#footnote-ref-65)
66. http://archaeologynewsnetwork.blogspot.com.au/2015/05/earliest-depiction-of-music-scene.html#.VWWz4c-qpBd [↑](#footnote-ref-66)
67. http://blogs.timesofisrael.com/jerusalem-then-and-now-a-journey-in-photos/ [↑](#footnote-ref-67)
68. http://sourceflix.com/the-topography-of-jerusalem/ [↑](#footnote-ref-68)
69. http://www.jewishindependent.ca/conserving-restoring-sharing-dead-sea-scrolls/ [↑](#footnote-ref-69)
70. http://www.eurekalert.org/pub\_releases/2015-06/jgum-are060215.php#.VW8pXoMSBII.email [↑](#footnote-ref-70)
71. https://lukechandler.wordpress.com/2015/06/03/2nd-kh-qeiyafa-inscription-published-what-does-it-say/ [↑](#footnote-ref-71)
72. http://www.israeltoday.co.il/NewsItem/tabid/178/nid/26738/Default.aspx [↑](#footnote-ref-72)
73. https://vimeo.com/aloni [↑](#footnote-ref-73)
74. http://www.theepochtimes.com/n3/1384068-the-6000-year-old-crown-found-in-a-dead-sea-cave/ [↑](#footnote-ref-74)
75. http://www.nyu.edu/about/news-publications/news/2014/01/23/isaw-exhibit-sheds-light-on-society-in-the-chalcolithic-period-3500-4800-bce.html [↑](#footnote-ref-75)
76. http://www.mfa.gov.il/mfa/israelexperience/culture/pages/the-museums-of-israel-online-8-jun-2015.aspx [↑](#footnote-ref-76)
77. http://www.museumsinisrael.gov.il/en [↑](#footnote-ref-77)
78. http://www.jpost.com/Christian-News/Near-Jerusalem-1500-year-old-Byzantine-era-road-station-and-church-uncovered-on-Highway-1-405585 [↑](#footnote-ref-78)
79. http://www.hartford.edu/news/press-releases/2015/06/MosaicFloor.aspx [↑](#footnote-ref-79)
80. http://www.timesofisrael.com/2000-year-old-marble-dolphin-surfaces-near-gaza-strip/ [↑](#footnote-ref-80)
81. https://www.youtube.com/v/zVmagXx-n34 [↑](#footnote-ref-81)
82. http://blog.bibleplaces.com/2015/06/new-video-from-jericho-to-jerusalem-on.html [↑](#footnote-ref-82)
83. http://www.thejewishweek.com/features/lens/ancient-coin-canaanite-realm [↑](#footnote-ref-83)
84. http://www.jpost.com/Israel-News/Culture/2000-year-old-ritual-bath-found-under-familys-Jerusalem-living-room-floor-407678 [↑](#footnote-ref-84)
85. http://www.ritmeyer.com/2015/04/08/voice-of-israel-interview/ [↑](#footnote-ref-85)
86. http://www.ritmeyer.com/2015/04/13/illegally-digging-up-the-temple-mount/ [↑](#footnote-ref-86)
87. http://www.ritmeyer.com/2015/05/12/sodom-and-gomorrah/ [↑](#footnote-ref-87)
88. http://www.ritmeyer.com/online-store/books/jerusalem-the-temple-mount/ [↑](#footnote-ref-88)
89. http://www.ritmeyer.com/2015/05/15/the-treasury-of-the-temple-in-jerusalem/ [↑](#footnote-ref-89)
90. http://www.ritmeyer.com/2015/05/31/a-second-arch-of-titus-found/ [↑](#footnote-ref-90)
91. http://www.ritmeyer.com/2015/06/02/jerusalem-in-rome/ [↑](#footnote-ref-91)
92. http://weekly.ahram.org.eg/News/10942/47/Controversy-over-the-Meidum-Geese.aspx [↑](#footnote-ref-92)
93. http://www.thecairopost.com/news/146170/culture/ancient-egyptian-shrine-bust-unearthed-under-modern-cairo [↑](#footnote-ref-93)
94. http://sputniknews.com/art\_living/20150419/1021086415.html [↑](#footnote-ref-94)
95. http://www.thecairopost.com/news/147074/topnews/4600-year-old-tomb-of-pharaoh-unearthed-in-delta [↑](#footnote-ref-95)
96. http://www.livescience.com/50544-ancient-hangover-cure-discovered.html [↑](#footnote-ref-96)
97. http://luxortimesmagazine.blogspot.nl/2015/04/rare-old-kingdom-statue-was-discovered.html [↑](#footnote-ref-97)
98. http://english.ahram.org.eg/NewsContent/9/40/129463/Heritage/Ancient-Egypt/New-discoveries-at-Tharo-military-fortress,-North-.aspx [↑](#footnote-ref-98)
99. http://news.discovery.com/history/ancient-egypt/mummies-height-reveals-incest-150511.htm [↑](#footnote-ref-99)
100. http://news.discovery.com/history/archaeology/ancient-egyptian-animal-mummy-scandal-revealed-150512.htm [↑](#footnote-ref-100)
101. http://leadr.msu.edu/projects/fall-2014-3/daea/ [↑](#footnote-ref-101)
102. http://english.ahram.org.eg/NewsContent/9/40/130463/Heritage/Ancient-Egypt/New-discovery-Gabal-AlSelsila-quarries-were-a-sacr.aspx [↑](#footnote-ref-102)
103. http://www.thecairopost.com/news/154387/news/6-unique-tombs-discovered-west-of-aswan-antiquities-minister [↑](#footnote-ref-103)
104. http://www.thelocal.ch/20150610/ancient-papyrus-texts-found-in-basel-university [↑](#footnote-ref-104)
105. http://www.livescience.com/51232-millions-of-dog-mummies-found.html [↑](#footnote-ref-105)
106. http://popular-archaeology.com/issue/summer-2015/article/from-the-sands-of-egypt1 [↑](#footnote-ref-106)
107. http://popular-archaeology.com/issue/september-2011/article/from-the-sands-of-egypt [↑](#footnote-ref-107)
108. http://www.bbc.com/news/world-middle-east-32756301 [↑](#footnote-ref-108)
109. http://news.nationalgeographic.com/2015/06/150604-urkesh-syria-mozan-buccellati-archaeology/ [↑](#footnote-ref-109)
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113. http://www.kadingirra.com/introduction.html [↑](#footnote-ref-113)
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115. http://www.sciencedaily.com/releases/2015/05/150518102031.htm [↑](#footnote-ref-115)
116. http://phys.org/news/2015-05-technology-archaeologists-easily-excavation-sites.html [↑](#footnote-ref-116)
117. http://popular-archaeology.com/issue/spring-2015/article/ancient-mummies-meet-modern-medicine-with-the-anatomy-of-the-mummy [↑](#footnote-ref-117)
118. http://www.nytimes.com/2015/06/02/science/medicines-hidden-roots-in-an-ancient-manuscript.html?\_r=1 [↑](#footnote-ref-118)
119. http://news.yale.edu/2015/06/11/hidden-secrets-yale-s-1491-world-map-revealed-multispectral-imaging [↑](#footnote-ref-119)
120. http://www.smithsonianmag.com/history/fall-rise-fall-pompeii-180955732/?no-ist [↑](#footnote-ref-120)
121. http://asorblog.org/2015/06/25/can-you-identify-these-near-eastern-languages/ [↑](#footnote-ref-121)
122. Denis Alexander, *Creation or Evolution: Do we have to Choose?* (Nottingham: Monarch Books, 2008), 43. [↑](#footnote-ref-122)
123. Ibid., 45. [↑](#footnote-ref-123)
124. B. Barron, “Putting women in their place: 1 Timothy 2 and evangelical views of women in church leadership” *JETS* 33:4 (1990), 451-459 (452). [Available Online.] [↑](#footnote-ref-124)
125. Gordon D. Fee, *1 and 2 Timothy, Titus* (New International Biblical Commentary; Peabody: Hendrickson, 1988), 72. [↑](#footnote-ref-125)
126. G. W. Knight, *The Pastoral Epistles,* (NIGTC; Grand Rapids: Eerdmans, 1992), 140. [↑](#footnote-ref-126)
127. Luke T. Johnson, *The First and Second Letters to Timothy* (Anchor Bible; New York: Doubleday, 2001),201; Fee, *1 and 2 Timothy, Titus*,72. [↑](#footnote-ref-127)
128. I. Howard Marshall, *A Critical and Exegetical Commentary of the Pastoral Epistles* (Edinburgh: T&T Clark, 1999) 453. [↑](#footnote-ref-128)
129. M. Lewis, *Man and Woman: A Study of Biblical Roles*,(Norwich: The Testimony, 1992), 66. [↑](#footnote-ref-129)
130. J. N. D. Kelly, *A Commentary on the Pastoral Epistles* (London: Adam & Charles Black, 1963), 68. [↑](#footnote-ref-130)
131. Marshall, *Pastoral Epistles*, 453; cf. A. Norris, *Acts and Epistles* (London: Aletheia Books, 1989),675. [↑](#footnote-ref-131)
132. D. Heidebrecht, “Reading 1 Timothy 2:9-15 in its Literary Context” *Direction* 33/2 (2004): 171-184 (177) [Available Online.]; cf. Fee, *1 and 2 Timothy, Titus,* 72. [↑](#footnote-ref-132)
133. Heidebrecht, “Reading 1 Timothy 2:9-15”, 178. [↑](#footnote-ref-133)
134. Johnson, *The First and Second Letters to Timothy*, 201. [↑](#footnote-ref-134)
135. Fee, *1 and 2 Timothy, Titus,* 72. [↑](#footnote-ref-135)
136. Knight, *The Pastoral Epistles,* 140. [↑](#footnote-ref-136)
137. A. Perriman, “What Eve did, what women shouldn’t do: the meaning of AUQUENTWin 1 Timothy 2:12”, *Tyndale Bulletin* 44/1 (1993): 129-142 (130) [Available Online.] [↑](#footnote-ref-137)
138. Marshall, *Pastoral Epistles,* 454. [↑](#footnote-ref-138)
139. A. L. Bowman, “Woman in Ministry: An Exegetical Study of 1 Timothy 2:11-15”, *Bibliotheca Sacra* 149 (Apr-Jun 1992) 193-213 (199). [↑](#footnote-ref-139)
140. J. M. Bassler, *1 Timothy, 2 Timothy*,Titus, (Nashville: Abingdon Press: 1996), 59. [↑](#footnote-ref-140)
141. Perriman, “What Eve did, what women shouldn’t do”, 130-1. [↑](#footnote-ref-141)
142. Bowman, “Women in Ministry”, 200; Fee, *1 and 2 Timothy, Titus,* 73; Knight, *The Pastoral Epistles,* 140; Johnson, *The First and Second Letters to Timothy,* 201. [↑](#footnote-ref-142)
143. Barron, “Putting women in their place”, 455. [↑](#footnote-ref-143)
144. M. Edgecombe, *In the Image of God* (Birmingham: CMPA, 2011), 99. [↑](#footnote-ref-144)
145. Perriman, “What Eve did, what women shouldn’t do”, 135. [↑](#footnote-ref-145)
146. Bowman, “Women in Ministry”, 202. [↑](#footnote-ref-146)
147. Cf. Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles* (trans. Philip Buttolph and Adela Yarbro; Philadelphia: Fortress Press, 1972), 47; Johnson, *The First and Second Letters to Timothy,* 201. [↑](#footnote-ref-147)
148. Marshall, *The Pastoral Epistles,* 458; Bowman, “Women in Ministry”, 201. [↑](#footnote-ref-148)
149. Knight, *The Pastoral Epistles,* 141. [↑](#footnote-ref-149)
150. R. C. and C. C. Kroeger, *I Suffer Not a Woman* (Grand Rapids: Baker Book House, 1992), 103. [↑](#footnote-ref-150)
151. Perriman, “What Eve did, what women shouldn’t do”, 134-8. [↑](#footnote-ref-151)
152. This is not far removed from Lewis’ rendering as “to act on one’s own initiative, to be the origin of events” (Lewis, *Man and Woman,* 67). [↑](#footnote-ref-152)
153. Cf. Heidebrecht, “Reading 1 Timothy 2:9-15”, 178. [↑](#footnote-ref-153)
154. A. T. Hanson, *The Pastoral Epistles* (New Century Bible Commentary; Grand Rapids: Eerdmans, 1982), 72. [↑](#footnote-ref-154)
155. Norris, *Acts and Epistles,* 679. [↑](#footnote-ref-155)
156. *Pace* Lewis, *Man and Woman*, 64. [↑](#footnote-ref-156)
157. Bowman, “Women in Ministry”, 197; Marshall, *Pastoral Epistles,* 453; Fee, *Timothy,* 72; Bassler, *1 Timothy, 2 Timothy,* 60; Johnson, *The First and Second Letters to Timothy,* 201; Knight, *The Pastoral Epistles,* 142. [↑](#footnote-ref-157)
158. Bowman, “Women in Ministry”, 203. [↑](#footnote-ref-158)
159. Dibelius and Conzelmann, *Pastoral Epistles*,47. [↑](#footnote-ref-159)
160. Fee, *1 and 2 Timothy, Titus*,74. [↑](#footnote-ref-160)
161. Johnson, *The First and Second Letters to Timothy,* 201; Bassler, *1 Timothy, 2 Timothy,* 60; Fee, *1 and 2 Timothy, Titus,* 74; Bowman, “Women in Ministry”, 205. [↑](#footnote-ref-161)
162. Perriman, “What Eve did, what women shouldn’t do”, 140. [↑](#footnote-ref-162)
163. Hanson, *Pastoral Epistles*,73. [↑](#footnote-ref-163)
164. Fee, *1 and 2 Timothy, Titus*,74. [↑](#footnote-ref-164)
165. Perriman, “What Eve did, what women shouldn’t do”, 139. [↑](#footnote-ref-165)
166. Johnson, *The First and Second Letters to Timothy*,208. [↑](#footnote-ref-166)
167. Barron, “Putting women in their place”, 455. [↑](#footnote-ref-167)
168. Bassler, *1 Timothy, 2 Timothy,* 60. [↑](#footnote-ref-168)
169. Hanson, *Pastoral Epistles,* 73. [↑](#footnote-ref-169)
170. Dibelius and Conzelmann, *Pastoral Epistles,* 48. [↑](#footnote-ref-170)
171. Johnson, *The First and Second Letters to Timothy,* 202; Bassler, *1 Timothy, 2 Timothy,* 60; Hanson, *Pastoral Epistles,* 74; Kelly, *Pastoral Epistles,* 68. [↑](#footnote-ref-171)
172. Bowman, “Women in Ministry”, 205-6. [↑](#footnote-ref-172)
173. Edgecombe, *In the Image of God,* 100; Perriman, “What Eve did, what women shouldn’t do”, 141. [↑](#footnote-ref-173)
174. R. G. Gruenler, “The mission-lifestyle setting of 1 Tim 2:8-15”, *JETS* 41:2 (1998): 215-238 (216) [Available Online.] [↑](#footnote-ref-174)
175. Johnson, *The First and Second Letters to Timothy,* 208. [↑](#footnote-ref-175)
176. Barron, “Putting women in their place”, 455. [↑](#footnote-ref-176)
177. Norris, *Acts and Epistles,* 676. [↑](#footnote-ref-177)
178. Norris, *Acts and Epistles,* 675. [↑](#footnote-ref-178)
179. Hanson, *Pastoral Epistles,* 73. [↑](#footnote-ref-179)
180. Bassler, *Timothy,* 62. [↑](#footnote-ref-180)
181. Norris, *Acts and Epistles,* 678. [↑](#footnote-ref-181)
182. Dibelius and Conzelmann, *Pastoral Epistles,* 48; Edgecombe, *In the Image of God,* 102 [↑](#footnote-ref-182)
183. Fee, *1 and 2 Timothy, Titus,,* 75; Heidebrecht, “Reading 1 Timothy 2:9-15”, 181; George W. Knight III, *The Pastoral Epistles: A Commentary on the Greek Text* (New International Greek Testament Commentary; Grand Rapids: Eerdmans, 1992), 139. [↑](#footnote-ref-183)
184. Knight, *Pastoral Epistles,* 145. [↑](#footnote-ref-184)
185. Barron, “Putting women in their place”, 457. [↑](#footnote-ref-185)
186. Fee, *1 and 2 Timothy, Titus,* 75. [↑](#footnote-ref-186)
187. Fee, *1 and 2 Timothy, Titus,* 75. [↑](#footnote-ref-187)
188. Lewis, *Man and Woman,* 69. [↑](#footnote-ref-188)
189. Knight, *Pastoral Epistles,* 146; Norris, *Acts and Epistles,* 677. [↑](#footnote-ref-189)
190. Kelly, *Pastoral Epistles,* 69. [↑](#footnote-ref-190)
191. Dibelius and Conzelmann, *Pastoral Epistles,* 48. [↑](#footnote-ref-191)
192. For example, “she will be saved through [the Messiah whom resulted from her] childbearing, [and so will all women] if they continue in faith …” [↑](#footnote-ref-192)
193. Fee, *1 and 2 Timothy, Titus,* 72; Heidebrecht, “Reading 1 Timothy 2:9-15”, 178. [↑](#footnote-ref-193)
194. Marshall, *Pastoral Epistles,* 455. [↑](#footnote-ref-194)
195. Heidebrecht, “Reading 1 Timothy 2:9-15”, 178. [↑](#footnote-ref-195)
196. William Barclay, *The Letters to Timothy, Titus, and Philemon* (Westminster John Knox Press, 1960) 76. [↑](#footnote-ref-196)
197. Kelly, *Pastoral Epistles,* 68. [↑](#footnote-ref-197)
198. Norris, *Acts and Epistles*, 674. [↑](#footnote-ref-198)
199. Bassler, *1 Timothy, 2 Timothy, Titus*, 56; Fee, *1 and 2 Timothy, Titus,* 73; Marshall, *Pastoral Epistles,* 466; Barron, “Putting women in their place”, 453; Bowman, “Women in Ministry”, 195. [↑](#footnote-ref-199)
200. Dibelius and Conzelmann, *Pastoral Epistles,* 48. [↑](#footnote-ref-200)
201. Barron, “Putting women in their place”, 456. [↑](#footnote-ref-201)
202. Barron, “Putting women in their place”, 454. [↑](#footnote-ref-202)
203. Heidebrecht, “Reading 1 Timothy 2:9-15”, 173. [↑](#footnote-ref-203)
204. Gruenler, “Mission-lifestyle setting”, 234. [↑](#footnote-ref-204)
205. Heidebrecht, “Reading 1 Timothy 2:9-15”, 181. [↑](#footnote-ref-205)
206. Perriman, “What Eve did, what women shouldn’t do”, 139. [↑](#footnote-ref-206)
207. The article builds on the earlier articles: A. Perry, “Keeping Silence” *CeJBI* (April 2013): 10-20; “Scoping Symbology at the Breaking of Bread” *CeJBI* (July 2012): 20-24, and more generally it builds on A. Perry, *Head-Coverings and Creation* (4th ed.; Sunderland: Willow Publications, 2013). A *Christadelphian* complementarian case differs from evangelical complementarian cases in being intertextual and typological in its approach. The modern basis for this approach was set out by M. Morris, “Man and Woman in Christ” (Unpublished Paper, Cambridge, 1986). Evangelical complementarian cases are, as illustrated in Gaston’s essay, socio-historical in approach. [↑](#footnote-ref-207)
208. This is the failing of B. Barron’s quote which open’s Gaston’s essay. As Gaston says, Barron is overstating. [↑](#footnote-ref-208)
209. ‘…learn quietly’ is poor because it eliminates the preposition and converts the adjective to an adverb. The Greek (h`suci,a) is more about quietness of spirit (a mental disposition – see Acts 22:2). [↑](#footnote-ref-209)
210. While Timothy is most likely in Ephesus (1 Tim 1:3; 4:13), J. A. T. Robinson shows that the letter is written in the autumn of 55 whereas 1 Corinthians was written in the spring of the same year, *Redating the New Testament* (London: SCM Press, 1976), 82-84. Paul is writing about the kind of pastoral matters at the same time in his life. For the view that 1 Tim 2:11-15 is not about the memorial meeting, see J. Adey, “Sister’s Speaking and Ecclesial Contexts” *CeJBI* (July 2012): 24-37 (32-33). This is the alternative intertextual approach. [↑](#footnote-ref-210)
211. The Greek word for ‘silence/quietness’ (1 Tim 2:11-12) is different to that for ‘silence’ (1 Cor 14:34). [↑](#footnote-ref-211)
212. The relevant papers are G. F. Knight, “AΥΘENTEΩ in Relation to Women” *NTS* 30 (1984): 143-157; L. E. Wilshire, “The TLG Computer and Further Reference to AΥΘENTEΩ in 1 Tim 2:12” *NTS* 34 (1988): 120-134. For an itemisation of the scholarship see J. Burke, “The Issue of Authority” *CeJBI* (October 2009): 19-31. [↑](#footnote-ref-212)
213. Another verbal link between 1 Corinthians 11 and 1 Timothy is ‘comely/becometh’ (pre,pw) in 1 Cor 11:13 and 1 Tim 2:10. Paul is dealing with the same context. [↑](#footnote-ref-213)
214. Normally, commentators take the identity to be a literal and metaphysical one; it is instead an **identity in typology**; this is how the texts harmonize. [↑](#footnote-ref-214)
215. Hence, ‘glory’ is not about meeting man’s need (*contra* Gaston) but the way Paul describes ‘the man’s’ work. [↑](#footnote-ref-215)
216. The generality of ‘men/man’ and ‘women/woman’ in 1 Timothy 2 matches the generality of ‘man’ and ‘woman’ in Corinthians 11 and so Gaston would be wrong to argue for ‘husband’ and ‘wife’ in 1 Cor 11:7. [↑](#footnote-ref-216)
217. A. Perriman, “What Eve did, what women shouldn’t do: the meaning of AUQUENTWin 1 Timothy 2:12”, *Tyndale Bulletin* 44/1 (1993): 129-142 (139) [Available Online.] [↑](#footnote-ref-217)
218. In this connection see H. A. Whittaker, *Studies in the Gospels* (Cannock: Biblia, 1988), 664-668. [↑](#footnote-ref-218)
219. One Greek word for rearing children is teknotrofe,w, and it is used in 1 Tim 5:10; in this context and in 1 Tim 5:14 we have the related verb to ‘child-bearing’ (teknogone,w) which shows that teknogoni,a in 1 Tim 2:15 is certainly ‘child-bearing’. Another example of the verb is *Ep. Diognetus* 5:6, “They marry, as do all others; they beget children; but they do not destroy their offspring.” *Contra* J. M. Hellawell, *Puzzling Passages* (Birmingham: CMPA, 2015), 156-160 (158), who opts for ‘child-rearing’ for teknogoni,a. [↑](#footnote-ref-219)
220. The perception of narrative typology in Paul’s letters was a scholarly fashion in Pauline Studies in the 1990s and early 2000s initiated by the work of R. B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989). [↑](#footnote-ref-220)
221. Bro. Adams received his doctorate from Birmingham University in 1976 for a thesis on “Aspects of Theodicy in the Bible and the Ancient Near East”. His studies had a particular focus on the book of Job. [↑](#footnote-ref-221)
222. G. W. Parsons “The Structure and Purpose of the Book of Job” *Bibliotheca Sacra* 138:550 (1981): 139-151. [Available Online.] [↑](#footnote-ref-222)
223. J. L. Crenshaw, *Old Testament Wisdom: An Introduction* (John Knox, Westminster 1998), 97-126. [ED AP: Crenshaw was a professor of mine at Duke University and a renowned expert on Job and Wisdom Literature; I attended his class on Job.] [↑](#footnote-ref-223)
224. L. J. Walters “The Authenticity of the Elihu Speeches in Job 32-37” in *Bibliotheca Sacra* 154:161 (1997): 436-451. See also his “Elihu’s Theology and his View of Suffering” in *ibid* 156:622 (1999): 143-159. [↑](#footnote-ref-224)
225. E. Tov, *Textual Criticism of the Hebrew Bible* (Fortress, Minneapolis 2001), 59-61. [↑](#footnote-ref-225)
226. R. Gordis, *The Book of God and Man: A Study of the Book of Job* (University of Chicago Press, 1978). [↑](#footnote-ref-226)
227. So, for example: A. C. M. Blommerde, *Northwest Semitic Grammar and Job* (Rome: Pontifical Biblical Institute, 1969). [↑](#footnote-ref-227)
228. D. Wolfers, *Deep Things out of Darkness: The Book of Job – Essays and a New English Translation* (Eerdmans, Winona Lake, 1996). [Ed AP: Wolfers was a medical doctor and Job was his lifetime’s study. His commentary is by far the most original commentary on Job by an academic publisher, even if he is somewhat cavalier with the text.] [↑](#footnote-ref-228)
229. T. McCarthy, *The Spiritual Journey of Elihu* (Hyderabad: Printland Publishers, 2008), 34. [↑](#footnote-ref-229)
230. F. Fenton, *The Holy Bible in Modern English* (S.W Partridge & Co. Ltd. Old Bailey 1913). [↑](#footnote-ref-230)
231. [David Levin]: More likely Elihu is paraphrasing Job. [↑](#footnote-ref-231)