COMMENTARY ON 1 TIMOTHY 2:11-15, PRE-1918

2  John Bengel. 'Gnomon of the The New Testament' (originally in German, first published 1742), translated by James Bryce [T & T Clark 1873]

6  Charles Ellicott, 'Commentary on the Pastoral Epistles' [London 1856]

12  Henry Alford, 'The Greek Testament', 4th ed. [Rivingtons 1865]

16  Patrick Fairbairn, 'The Pastoral Epistles', [T & T Clark 1874]

27  Johann Huther, 'Timothy and Titus', translated from the 4th edition of the German by David Hunter [New York 1885]

33  Alfred Humphreys, 'Timothy and Titus' [Cambridge University Press 1897]

36  John Bernard, 'The Pastoral Epistles' [Cambridge University Press 1899]

41  William Kelly, 'First Epistle to Timothy' [London 1913]

52  Ernest Brown, 'The Pastoral Epistles' [London 1917]

Now first translated into English.

With original notes explanatory and illustrative.

Revised and edited by Rev. Andrew R. Fausset, M.A., of Trinity College, Dublin.

Vol. IV.

"To give subtlety to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels."—Prov. 1. 4, 5.

Edinburgh: T. & T. Clark, 38, George Street.

MDCCCLXXIII.
of Christianity, is at once either true or vain.\(^1\) Grace cherishes faith; truth, love, Eph. iv. 15.

9. \(\text{κατωσυνέχεια}\) A well-chosen word.\(^2\) Women are delighted with elegant clothing; and to this the apostle alludes in this passage. They were rich at Ephesus, ch. vi. 17.—\(\text{κομψός, elegant, becoming, ornamental [modest, Engl. Vers.]}\) spiritually, as it is presently described at ver. 10.—\(\text{αἰδος, shamefacedness} \) ver. 11, 12.—\(\text{σωφροσύνης, sobriety}\) A word of frequent occurrence in the epistles to Timothy and Titus. This virtue governs the whole of private life.—\(\text{ου} \) denies, \(\text{μὴ} \) forbids, in a discourse of this kind. There is a great difference between \(\text{ου} \) and \(\text{μὴ} \). \(\text{ου} \) indeed might even here be used, because there is not here a finite verb; and so in the case of participles. But otherwise the particles cannot be exchanged.

10. \(\text{εὐπρεπελογίαις, promising (engaging to follow), professing. The same word is at ch. vi. 21.—"\(\text{εἰργαζομαι, with works}\) construed with adorn; with works, without speaking, which is competent for (the province belonging to) men, ver. 8, 11, 12; 1 Pet. iii. 1. There is a very frequent mention of works in the epistles to Timothy and Titus, and those are adorned with the appellation of good works, which come to be performed in the ordinary affairs of human life.}

11. \(\text{μαθαίνω, let the woman learn)}\) The antithesis of to teach, ver. 12.—\(\text{εὐπρεπες, in subjection)}\) The antithesis is to the phrase, to use (usurp) authority, ver. 12.

12. \(\text{οὐχ εἰστρέφω} \) I do not commit to the charge of the woman [suffer] i.e. I cannot commit or entrust it. Litotes (see Append.).—\(\text{αὐθεντάω, authority in respect to [over] the man, viz. by teaching, by speaking, for example, in prayer.—"\(\text{αὐθεντάω, in respect to [over] the man) This implies not merely a husband, but the whole race of men.}

13. \(\text{Αδάμ γὰρ, for Adam)}\) The reason which applies to the first man, holds good for all men; and that which applies to Eve,

\(^1\) That is, Prayer and the whole sum of Christianity stand or fall together. If one is true, both are true; if one is false, both are false. —Ed.

\(^2\) Plutarch uses it of moderation or simplicity in dress.—Ed.

\(^3\) \(\text{κομψός to adorn themselves)}\) construed with \(\text{εἰργαζομαι αὐθεντάω, ver. 10. —V. g.}\)
holds good for all women. Again, what is said of the salvability [safety] of the woman, ver. 15, is also appropriate to be under-
stood of the first woman.—πρωτος)first; so that the woman was 
created for him, 1 Cor. xi. 8. 9.

14. οίκ ησαχθης, was not deceived) The Serpent deceived the 
woman; the woman did not deceive the man, but persuaded him: 
Gen. iii. 17, thou hast hearkened to the voice of thy wife. In the 
preceding verse, we are taught why the woman ought not to 
exercise authority, now, why she ought not to teach; more easily 
deceived, she more easily deceives; comp. Eccl. vii. 29. 
Deceiving indicates less strength in the understanding; and this 
is the strong ground on which a woman is not allowed to teach. 
—ἀπατήσας εν παραβάσις γέγον, being deceived, fell into the 
transgression) i.e. was guilty of falling into the deception (Gen. 
iii. 13, ὥς ἦσαν ἡσαχθησεῖ, and so she began to be in the trans-
gression. It is not said, in παραβάσις γεγονέν, but by the 
woman. Having come to be in the transgression, she was deceived. Therefore 
γέγον does not apply to the very origin of the woman; for the 
deception followed not until after that; but γέγονε closely agrees 
with εν παραβάσις, which has the meaning of a noun; see Acts 
xxii. 17 [εν ἂπτάσιν, in a state of trance]; and comp. note on 
John i. 15. The state of transgression which quickly followed 
the deception, once for all admitted, is here intended. A 
phrase very like this is found at Num. xxvi. 10, ἐγενήθησαν εν 
σημαίω.

15. ζωθεσαί δέ, but she shall be saved) She shall be rescued 
from that offence (and from its consequences).—διὰ τῆς τεκνεγοφαί, 
in child-bearing) The part of the woman is here described, in 
antithesis to the duty of teaching and governing: τεκνεγοφαί, 
bringing forth and training children. He is not speaking here as 
to the properly-called cause of salvation; for many who bring 
forth children nevertheless perish: many, who do not bear 
children, are saved; but the state or condition is denoted, in 
which a woman may be likely to obtain salvation, although she 
be not mixed up with the duty that belongs to the man. 
Wherefore the if has a stronger force here than διὰ, in: and the 
continuing takes for granted the standing in faith, etc.—μείνουν, 

1 “Was in,” Engl. Vers.; rather, “ Came to be in.” For it is γέγον, not 
"i.—Ed."
if they continue) Namely, the women. A Syllepsis\(^1\) of the number. For sobriety, which is presently praised, is competent for (a grace peculiarly becoming in) women: comp. ver. 9. Let them remain within these bounds.—ποστι και ἁγάπη, in faith and love) General divisions.—ἀγιασμός μετὰ σωφροσυνή, in holiness with sobriety. A special part of sanctification is modesty or moderation, a grace which regulates man in respect of himself, as faith in respect of God, love in respect of our neighbour: ἁγιασμός, holiness, especially chastity: σωφροσύνη, moderation, self-control.

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CHAPTER III.

1. Πιστὸς εἰ λόγος, this is a faithful saying) This preface is used, because it does not seem so to the world.—ὁρέγεται—ἐπιθυμεῖ) There is here great propriety in the words: ὁρέγη, to stretch out, thence ὁρέγμα, to ask eagerly with outstretched hand, to grasp: ἐπιθυμία of the mind, seeking τὸ καλὸν, a good thing, produces ὁρεῖν; again ὁρεῖς indicates ἐπιθυμία: ὁρέγονται, σέβησθαι, are opposed to each other: see Arist. 1, Rhet. 10, n. 12. In human affairs, those things are more agreeable, which a man confers or performs of his own accord, than when he is asked: how much more in the affairs of religion? 1 Cor. xvi. 15, at the end. But away with sacrilegious solicitation of favour and interest. There were not wanting persons who wished to obtain it, James iii. 1. Paul does not altogether reject their desire, but he reduces it to order. —καλάδι an honourable good, excellent, demanding noble virtues. To this is to be referred the then or therefore (ὥσπερ) in the following verse.—ἐργοῦν, work) It is a work, a business, not ease; Acts xv. 38; Phil. ii. 30.

2. Αὐτ, must) Paul shows what Timothy ought to look to in the appointment of bishops, ver. 15; wherefore he so in particular describes the virtues as they meet the eye.—ὡς, therefore)

\(^1\) A figure whereby ἡ γυνὴ, the singular, is here expressed, whilst the plural is meant. And accordingly the plural verb μεῖναι is put, agreeing with γυναῖκες, women, understood.—Ed.
A CRITICAL AND GRAMMATICAL COMMENTARY
ON THE PASTORAL EPISTLES,
WITH A REVISED TRANSLATION,

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JOHN W. PARKER AND SON, WEST STRAND.
MDCCCLVI.
I TIMOTHY II. 9—11.

A woman must learn and not teach, for two reasons; she was second in respect of creation, and first in respect of transgression.

tant period from one another.


The remarks of Beng. on this use of μη are not satisfactory; οὕ in peculiar forms of expression is found after βασιλείας, the regular and natural particle after verbs of ‘will,’ is, however, of course μη, see exx. in Gayler, Partie. Neg. p. 329 sq. καὶ χρυσῷ] Scil. περιβάλει χρυσῖν, 1 Pet. iii. 3; ear-rings, necklaces, bracelets; comp. Pliny, Nat. Hist. ix. 35.

io. ἂλλ’ ὁ πρέπει κ. τ.λ.] The construction is slightly doubtful: ὁ τριγων ἀγαθῶν may be joined with ἑπαγγέλλει (Vulg., Theod.) in which case the relative ὁ must be regarded as equivalent to ἐν τούτῳ ὁ (Matth.), or καθ ὁ (Huther), both somewhat unsatisfactory explanations. It seems much more simple to connect ὁ τριγων. ἀγ. with κοσμεῖν (Syr., Theophyl.), and to regard ὁ πρέπει κ. τ.λ. as a common relational opposition; Winer, Gr. § 23, 2, p. 183, note. The objection of Huther to κοσμεῖν—dia is not of moment: ἔργα ἀγαθὰ were the medium of the κόσμος; the prevenient and attendant graces of soul (comp. 1 Pet. iii. 3) were its actual constituents.


11. γυνῆ] ‘a woman,’ i. e., any one of the class, or in accordance with the idiom of our language (Brown, Gramm. of Gr. ii. 2. obs. 6, p. 220) the ‘woman,’ see notes on Eph. v. 23.

[ἐν ἡσυχίᾳ] Scil. ‘without speaking or attempting to teach in the Church:’ μηδὲ φθεγγάζω, φησιν, ἐν ἐκκλησίᾳ γυνῆ, Chrys. 

[μαθαίνετο] ‘learn,’ i. e., at the public ministrations; in antithesis to διδάσκω, ver. 12. It is obvious that the Apostle’s previous instructions, 1 Cor. xiv. 31 sq., are here again in his thoughts. The renewal of the prohibition in Concil. Carth. iv. Can. 99, (A.D. 395), would seem to show that a neglect of the apostolic ordinance had crept into the African Church. Women were permitted, however, to teach privately those of their own sex, ib. Can. 12; see Bingham, Antiq. xiv. 4. 5. 

ἐν πάσῃ ὑποταγῇ]
12. διδάσκειν δε γυναίκι οὐκ ἐπιτρέπω, οὐδὲ ἀνθετείνω ἀνδρός, ἀλλ' εἰναι ἐν ἡσυχίᾳ. 13 'Αδιμύ γάρ πρῶ-

'a in all subject,' i.e. yielding it in all cases, not 'in voller Unterordnung,' Huth.; πᾶς is extensive rather than intensive: see notes on Eph. i. 8. On the position occupied by woman in the early Church, it may be remarked that Christianity did not abrogate the primal law of the relation of woman to man. While it animated and spiritualized their fellowship, it no less definitely assigned to them their respective spheres of action; teaching and preaching to men, 'mental receptivity and activity in family life to women,' Neander, Planting, Vol. i. p. 147 (Bohn). What grave arguments these few verses supply us with against some of the unnatural and unscriptural theories of modern times.

12. διδάσκειν δε'] Opposition to μανθανέω ver. 11, see critical note. Διδάσκειν is emphatic as its position shows; it does not, however, follow, as the Montanists maintained from 1 Cor. xiv. 5, that a woman might προφητεύειν in public. Every form of public address or teaching is clearly forbidden as at variance with woman's proper duties and destination; see Neander, Planting, i. c. note. Wolf cites Democrats, Sentent. [ap. Gale, Script. Myth.] γυνὴ μὴ ἀσκεῖτω λόγον, δεινὸν γάρ.

ἀνθετείνω] 'to exercise dominion,' [andaceter agere super] Syr.; not 'to usurp authority,' Auth. Ver., a further meaning not contained in the word. ἀνθετείνω (ἐπ. λεγόμ. in N.T.), found only in late and eccl. writers (Basil, Epist. 52), involves the secondary and less proper meaning of αἰθετείνω (Lobeck, Phryn. p. 120, but comp. Eur. Suppl. 442), scil. δεσπότης, αὐτόδίκης, Marius; so Hesych., αἴθετείνω, ἐξουσίαζειν. The substantive ἀνθετείνω occurs 3 Macc. ii. 29; see Suicer, Theaur. Vol. i. p. 573, where verb, adj., and substantive are explained and illustrated. The immediate context shows that the primary reference of the prohibition is to public ministration (Deng.); the succeeding arguments, however, demonstrate it to be also of universal application. On this subject see the brief but satisfactory remarks of Harless, Ethik, § 52, note, p. 279.

ἀλλ' εἰναι κ. τ. λ.] Inf. dependent on βούλευσι or some similar verb (not κελέω which St. Paul does not use), to be supplied from οὐκ ἐπιτρέπω, so 1 Cor. xiv. 34; comp. 1 Tim. iv. 3, Herm. Soph. Electr. 72. This form of brachylogy occurs most commonly in the case of an antithesis (as here),
introduced by an adversative conjunction, JeJ., Gr. § 895. h.

elai elv on'v'x. = elyv. 1 Cor. 1. e. corresponding to elv on'v'x. ver. 11.
The antithesis between each clause of this, and of the preceding verse is very marked.

13. 'Adaμ γαρ] First confirmation of the foregoing command, derived from the Creation. The argument from priority of creation, to be complete, requires the subsidiary statement in 1 Cor. xi. 9, oiv ektyxh d'v T'v γυναικα, allv γνωτι d'v T'v δερα: comp. Est. The remarks of Reuss, Theol. Chret. Vol. ii. p. 210, note, are unguarded; there is here no 'dialectique Judique,' but a simple and direct declaration, under the influence of the Holy Spirit, of the typical meaning of the order observed in the creation of man and woman.


14. kai 'Adaμ] Second confirmation, deduced from the history of the fall: 'docet Apostolus feminas oportere esse viris subjectas, quia et posteriores sunt in ordine et priores in culpâ,' Primas., cited by Cornel. 1. Lab. in loc.

οÜκ ηπατηθη] There is no necessity whatever to supply πρωτος, Theodoret, Oecum. 1. The emphasis rests on άπαντω. Adam was not directly deceived, Eve was; she says to God, ὅ δ' θεος ἠπαντησε με; he only says, αὕτη οὁ ἐδωκεν ἀπὸ τοῦ ξύλου, καὶ ἐφαγον. We can hardly urge with Beng. 'mulicir virum non decipit sed ei persuasit, Gen. iii. 17,' for it can scarcely be doubted that the woman did deceive the man (comp. Chrys.) being in fact, in her very persuasions, the vehicle of the serpent's deceit: it is, however, the first entrance of sin which the Apostle is specially regarding; this came by means of the serpent's ἄπαθη; Eve directly succumbed to it (ἀπὸ γυν. ἀρχη ἀμαρτιας, Ecclus. xxv. 24), Adam only indirectly and derivatively. Hence observe in Gen. iii. the order of the three parties in the promulgation of the sentence; the serpent (ver. 13), woman (ver. 15), man (ver. 16). According to the Rabbinical writers (Schoettg. Hor. Vol. i. p. 867), Eve was addressed, because it was very doubtful whether man would have yielded.

[παραβάσει ἀγένος] 'being completely, patently, deceived.' This reading, which is supported by AD*FG; 17, al. (Lachm., Tisch.), seems to confirm the foregoing explanation. To preclude any misconception of his meaning, the Apostle adds a strengthened compound, which serves both to show that the moment of thought turns on ἄπαντω, and also to tacitly define the limitation of meaning under which it is used. The prep. eK here conveys the idea of completion, thoroughness, Palm u. Rost, Lex. s.v. ek, Vol. i. p. 820. 'Η γνωτι is here clearly 'the woman,' i. e., Eve, not the sex generally (Chrysost.) The generic meaning comes out in the next verse: Eve was the typical representative of the race.

[μαρτλείν] 'became involved in transgression,' 'fell into transgression;' the constr. γενοεται ἐν occurs occasionally (but not 'frequently,' Huther) in the N.T. (e. g., ἐν ἀγάνια, Luke xxii. 44; ἐν ἐκπέμας, Acts xxii. 17; ἐν δῶξι, 2 Cor. iii. 7; ἐν ὑμνώματι, Phil. ii. 7; ἐν λόγῳ κοινάκεια, 1 Thess. ii. 5) to denote the entrance into, and existence
in, any given state. On the distinction between εἰναι (esse) and γίγνεσθαι (existere et evenire), see Fritz. Friztsch. 
Opusc. p. 284, note.

15. σωθησταί δέ 'Yet she shall be saved,' not merely 'eripietur e noxā illā,' Beng., but in its usual proper and scriptural sense, 'ad vitam eternam perducetur'; comp. Suicer, Thesaur. s.v., Vol. ii. p. 1206. The translation of Peile (founded on the tense), 'shall be found to have been saved,' is somewhat artificial; see notes on Gal. ii. 16. The tense here only marks simple futurity. The nom. to σωθησταί is γυνή, in its generic sense; οὐ̃ περὶ τῆς ἔκτασις ἐκφή, ἀλλὰ περὶ τοῦ κοινοῦ τῆς φύσεως, Theod. This is confirmed by the use of the plural, ἕων μείνωσιν κ.τ.λ., see below.

δά 

πῆ 

τῆς τεκνογονίας 'by means of the child-bearing.' Setting aside all untenable or doubtful interpretations of δά ('in' Beza, 'cum' Rosenm.) and τεκνογονίας (=τέκνα, Syr.; τὸ κατὰ Θεὸν [τέκνα] ἄναγαγὼν, Chrys., Fell; comp. Stier, Red. Jex., Vol. iii. 13; 'matrimonium,' Heinsius), we have two explanations; (a) 'by child-bearing;' by fulfilling her proper destiny and acquiescing in all the conditions of woman's life, Beng., De Wette, Huther, Hudder, a.; comp. Neander, Planting, Vol. i. p. 334 (Bohn): (β) 'by the child-bearing,' i.e., by the relation in which woman stood to the Messiah, in consequence of the primal prophecy that 'her seed (not man's) should bruise the serpent's head,' Gen. iii. 16. Hammond, Peile: 'the peculiar function of her sex (from its relation to her Saviour) shall be the medium of her salvation.' This latter interpretation has few supporters, and is either slighted or passed over in silence by the German expositors; when, how-

ever, we consider its extreme appropriateness, and the high probability that the Apostle in speaking of woman's transgression, would not fail to specify the sustaining prophecy which even preceded her sentence;—when we add to this the satisfactory meaning which δά thus bears,—the uncircumscribed reference of σωθησταί (contr. De W.),—the force of the article (passed over by most expositors),—and, lastly, observe the coldness and jejuneness of (a), it seems difficult to avoid deciding in favour of (β): see the clear and satisfactory note of Hammond in loc.

εἶν μείνωσιν] scil. 

ai γυναῖκες, or rather ἡ γυνή, taken in its collective sense; Winer, Gr. § 47, 1. a, p. 415. Blackwall, Sacr. Class. Vol. i. p. 85: a necessary limitation of the previous declaration; ἡ τεκνογονία of itself could effect nothing. The plural is referred by Chrysost., and Syr. (as shown by the masc. termination) to τέκνα: this is grammatically admissible (see Winer, Gr., § 65. 7. obs., p. 648), but exegetically unsatisfactory. On the use of εἶν with subjunct. (objective possibility; 'experience will show whether they will abide'), see Hermann, de Partic. ár, ii. 7, p. 97, and notes on Gal. i. 9. In applying these principles, however, it must always be remembered that in the N.T. the use of εἶν with subj. has nearly entirely absorbed that of εἰ with the opt.; see Green, Gr. p. 53.

ἐν πιστεὶ καὶ ἀγ.] On the union of these terms, and the omission, but of course virtual inclusion, of ἐλπίς, compare Reuss, Theol. Chret. iv. 22, Vol. ii. p. 259. Πιστεῖ here appropriately points, not to 'cheliche Treue,' Huth., but to faith in the cardinal promise.

καὶ 

ἀγιασμῷ] 'La sanctification est donc
I TIMOTHY II. 15. III. I.

behind the teknonomias, even meinous in view of the bishop.

Qualifications of a bishop; he must be of

III. Pistoros o logos eis tie iepiskophs


Chapter III. i. pistoros o logos

'Har veluti prefatiunculat attentionem captat,' Justin. Chrysostom refers this to what has preceded (comp. ch. iv. 9); the context, however, seems clearly to suggest that, as in ch. i. 15, the reference is to what follows. The reading δινημενον (D and a few Lat. Vv.) is of course of no critical value (it is not even mentioned by Tisch.), but is interesting as seeming to hint at a Latin origin. In ch. i. 15, 'humanus' is found in a few Lat. Vv. (see Sabatier), where it was probably a reading, or rather gloss, ad sensum (hum. = benignus). From that passage it was ignorantly and unsuitably imported here into some Lat. Vv., and thence perhaps into the important Cod. Claromont. Charges of Latinisms (though by no means fully sustained), will be found in the Edinburgh Rev., No. CXCI.; see Tregelles, Printed Text of N.T., p. 199 sq. eis tais iunkevous polcws iepiskophs tais pares ekastous peumwv, Suidas s.v. ἐπίσκοπος, Dion. Hal. Antiq. ii. 76, see Hooker, Eccl. Pol. vii. 2. 2, and exx. in Elsner, Obs. Vol. ii. p. 293), and pointed to the office on the side of its duties; the second, which marked primarily the age of the occupant, was taken from the Jews (Hammond, on Acts xi. 30), and pointed to the office on the side of its gravity and dignity, comp. i Pet. v. 1; Neander, Planting, Vol. i. p. 143 (Bohn). While this cannot be denied, it may be fairly urged on the other hand (1), That the λογισμος of the two words in the N.T. appears of this kind, that while πρεσβύτερος, conjointly with ἐπίσκοπος, refers to what was subsequently the higher order, it is rarely used in the N.T. (comp. James v. 14?) to specially denote what was subsequently the lower; comp. Hammond Dissert. iv. 6, Vol. iv. p. 799 sq.; to which may be added that in the second century no one of the lower order was ever termed an ἐπίσκοπος, Pearson, Vind. Ign. ch. xiii. 2, and (2), That there are indelible traces in the N.T. of an office (by whatever name called, ἀγγελος κ.τ.λ.) which, possibly, first arising from a simple προεδρία of a board of πρεσβύτεροι (comp. Jerome on Tit. i. 5, Vol. iv. p. 413, ed. Ben.) grew under Apostolic sanction and by Apostolic institution into that of a single definite rulership 'over a whole body ecclesiastical,' see esp. Blunt, Sketch of the Church, Serm. i. p. 7 sq.; and comp. Saravia, de Divers. Grad. ch. x. p. 11 sq. We may conclude by observing that the subsequent official distinction between the
THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND IDIOMATIC USAGE: PROLEGOMENA: AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

HENRY ALFORD, D.D.

DEAN OF CANTERBURY.

IN FOUR VOLUMES.

VOL. III.

CONTAINING

THE EPistles TO THE GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, THESSALONIANS,—TO TIMOTHEUS, TITUS, AND PHILEMON.

FOURTH EDITION.

RIVINGTONS,


DEIGHTON, BELL, AND CO.,

Cambridge.

1865.
19. rec γυναικεὶς δὲ διδασκαλεῖ, with KL rel sūr Thdr-mops Chr Thdrt Damasc Ambr, and, omg δὲ, k Did: txt ADFN m 17 latt goth arm Cypr Ambert Jer.

φορέται is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to this arising, or at all events from arising in such strength as should overpower the checks and hindrances which abides opposed to it." Ellic. gives for it, "sober-mindedness," and explains it, "the well-balanced state of mind, arising from habitual self-restraint." See his notes, here, and in his translation, not in place (of hair: cf. 1 Pet. iii. 4, ἐμφανής τρίχας, and see Ellicott's note) and gold (καὶ περιφέρεσις χρυσάς, 1 Pet. i. 1 c.), perhaps, from the καὶ, the gold is supposed to be twined among, or worn with, the plaited hair. See Rev. xvii. 4), or pearls, or costly raiment (= ἵππος ἑωραίως, 1 Pet. i. 1 c.),—but, which is becoming for women professing ἔναγγέλλοντας is ordinarily in N. T. to promise, see ref. But the meaning 'to profess,' 'pray as he ferre,' is found in the classics, e.g. Xen. Mem. l i. 2. 7, ἐθάνατος δέ, εἴ τις ἐρήτην ἐναγγελλομένος ἐφιγμένος προτέτος: cf. Palm and Rost's Lex., and the numerous examples in Wetzel. godliness (θεωρεῖται) is found in Xen. An. ii. 6. 26, and Plato, Epinom., pp. 724a, 986c. The adj. (ὑπερήφανος common enough,)—by means of good works (not iv again, because the adornment lies in a different sphere and cannot be so expressed. The adornment which results from good works is brought about by [4a] their practice, not displayed by appearing to be invested with them [4v]. Huther's construction, after Thdrt., Ec., Luth., Calv., and Mack and Matth., ἐναγγελλών θεωρείται δι' ἐργῶν ἄγαθων—is on all grounds objectionable:—1) the understanding δι' ἐν τούτῳ δὲ καθ' ὧν, which of itself might pass, introduces great harshness into the sentence:—2) the junction of ἐναγγελλομένως δι' is worse than that of κοσμεῖσθαι, to which he objects:—3) the arrangement of the words is against it, which would thus rather be γυναικείς δι' ἐργῶν ἄγαθων θεωρεῖται ἐναγγελλομέναι:—4) he does not see that his objection, that the adornment of women has been already specified by ἐν καταστάσει κ.τ.λ., and therefore need not be again specified by δι' ἐργῶν ἄγαθων, applies just as much to his own rendering, taking δὲ for καθ' ὧν or ἐν τούτῳ δὲ.

11.] Let a woman learn (in the congregation, and every where: see below) in silence in all (possible) subjection (the thought of the public assemblies has evidently given rise to this precept [see 1 Cor. xiv. 34]); but he carries it further than can be applied to them in the next verse): but (the contrast is to a suppressed hypothesis of a claim to do that which is forbidden: cf. a similar δὲ, 1 Cor. xi. 16) to a woman I permit not to teach in the church (primarily), or, as the context shows, any where else), nor to lord it over (ἀισθήσεις μακάρων χρησιν ὑποτάσσοντος, ὡς οἱ περὶ τὰ δικαστήρια φησίν, ἀλλ' ἐν τῶν αὐτόχειρων φωναῖς, Phryn. But Euripides thus uses it, Suppl. 442: καὶ μὴν ὅσα γε δήμῳ ἀισθήσεις χρήσιν, ὄντων ἀστικῶν ἡμῖν νομίζωμεν. The fact is that the word itself is originally a 'vox media,' signifying merely 'one who with his own hand ...' and the context fills up the rest, adiectum φωνής, or the like. And in course of time, the meaning of 'discrétat' prevailing, the word itself and its derivatives henceforth took this course, and ἀισθήσεις, -ᾶς, -ῆς, all of later growth, bore this reference only. Later still we have ἀνακρήσεως, from first authority ['id enim ἀνακρήσεως, nuntiabatur,' Cie. ad Att. x. 9]. It seems quite a mistake to suppose that ἀκρησία arrived at its meaning of a despoyt by passing through that of a murderer) the man, but (supply ["Βοδίαμοι, not κελέων, which St. Paul does not use." Ellic.] 'I command her!' the construction in 1 Cor. xiv. 34 is the same) to be in silence. 13.] Reason of this precept, in the original order of creation. For Adam was first (not of all men, which is not here under consideration, and would stultify the subsequent clause:—but first in comparison}
14. rec ἀναγνωσις (on this reading, critical considerations are somewhat uncertain. On the one hand, θαν. may have come from Rom vii. 11. 2 Cor xi. 3: on the other, δι. may be a corru to suit θανάθον above. And this latter, as lying so much nearer the corrector's eye, seems the more prob: especially as in Gen iii. 18 it stands δ ὁπίτι θανάθον με), with D\[1\]KLN\[1\] rel 677: txt AD\[1\]FN\[1\] c 17 Bas Chr.

15. for δι, γὰρ D\[1\]: om a1.

with Eve) made (see ref. Gen., from which the word ἔφαγεν seems to be taken: cf. 1 Cor. xi. 8, 9, and indeed that whole passage, which throws light on this), then Eve.

16.] Second reason—as the woman was last in being, so she was first in sin—indeed the only victim of the Tempter's deceit. And Adam was not deceived (not to be weakened, as Thdt.: τὸ ὡς ἀναγνώσις, ἐπὶ τοῦ, ὁ κρίνω, ἀπέκρινε: nor, as Matthies, must we supply οὐκ τοῦ δέως: nor, with De W., Wiesinger, al., must we press the fact that the woman only was misled by the senses. Bengel and Huther seem to me [but cf. Ellioitt] to have apprehended the right reference: 'serpens mulierem decept, mulier virum non decept, sed ei persuasit.' As Huther observes, the ἀναγνώσις, in the original narrative, is used of the woman only. We read of no communication between the serpent and the man. The "subllest beast of all the field" knew his course better: she listened to the lower solicitation of sense and expediency: he to the higher one of conjugal love: but the woman (not now Eve, but generic, as the next clause shows: for Eve could not be the subject to σωθήσωται) having been seduced by deceit (stronger than ἀναγνώσις, as ex duo than or: implying the full success of the ἀναγνώσις) has become involved (the thought is—the present state of transgression in which the woman [and the man too: but that is not treated here] by sin is constituted, arose [which was not so in the man] from her originally having been seduced by deceit) in transgression (here as always, breach of a positive command: cf. Rom. iv. 15).

15.] But (contrast to this her great and original defect) she (general) shall be saved through (brought safely through, but in the higher, which is with St. Paul the only sense of σωτείς, see below) her child-bearing (in order to understand the fulness of the meaning of σωθήσωται here, we must bear in mind the history itself, to which the constant allusion. The curse on the woman for her παράδοσις was, ἐν λόγῳ τῆς τίμης [Gen. iii. 16]. Her ἑρμηνεία is that in which the curse finds its operation. What then is here promised her? Not only exemption from that curse in its worst and heaviest effects: not merely that she shall safely bear children: but the Apostle uses the word σωτηρία purposely for its higher meaning, and the construction of the sentence is precisely as ref. 1 Cor.—ἀπόδ. δὲ σωθήσωται, οὕτως δὲ ὦ διὰ νοῦς. Just as that man should be saved through, as passing through, fire which is his trial, his hindrance in his way, in spite of which he escapes,—so she shall be saved, through, as passing through, her child-bearing, which is her trial, her curse, her [not means of salvation, but] hindrance in the way of it. The other renderings which have been given seem to me both irrelevant and ungrammatical. Chrys., Thl., al., for instance, would press ἑρμηνεία to mean the Christian education of children: Heinrichs, strangely enough, holds that her ἑρμηνεία is the punishment of her sin, and that being undergone, she shall be saved διὰ τῆς τίμης, i.e. by having paid it. Conygh. gives it 'women will be saved by the bearing of children,' i.e., as he explains it in his note, 'are to be kept in the path of safety (?) by the performance of the peculiar functions which God has assigned to their sex.' Some, in their anxiety to give διὰ the instrumental meaning, would understand διὰ τῆς τίμης, 'by means of the Child-bearing,' i.e., 'the Incarnation: a rendering which needs no refutation. I see that Ellioitt maintains this latter interpretation: still I find no reason to qualify what I have above written. 1 Cor. iii. 15 seems to me to complete a key of Pauline usage of σωτείς, that I cannot abandon the path opened by it, till far stronger reason has
III. 1. Πιστος ὁ λόγος εἰ τις ἐπισκοπῆς ὄργεται, καὶ εἰ σὰρκον τὸν ἐπίσκοπον ἐπιθυμεῖ 2. δει οὖν τὸν ἐπίσκοπον

(Ep. vii. 5.)


Chap. III. 1. for πιστος, ἀσθενόντος (probably introduced from the humana of some of the latin text: see Eliot here, and of var readch, ch i. 15) D: G-lat has both.

been shewn than he here alleges. In his second edition he has not in any way strengthened his argument, nor has he taken any notice of the Pauline usage which I allege. After all, it is mainly a question of exegetical tact: and I own I am surprised that any scholar can believe it possible that St. Paul can have expressed the Incarnation by the bare word ἡ γενεσία. He himself in this same Epistle, v. 14, uses the cognate verb, of the ordinary bearing of children: and these are the only places where the compound occurs in the N. T.) if they (generic plural as before singular) have remained (shall be found in that day to have remained—a further proof of the higher meaning of σώζων) in faith and love and holiness (see reff., where the word is used in the same reference, of holy chastity) with self-restraint (see above on ver. 9).

Ch. III. 1—13. Precepts respecting overseers (presbyters) [1—7. and deacons [8—13.]

1. Faithful is the saying (see on ch. i. 15, from the analogy of which it appears that the words are to be referred to what follows, not, as Chrys., Thl., Erasm., al., to what has preceded): if any man seeks (it does not seem that he uses ὄργεται with any reference to an ambitious seeking, as De W. thinks: in Heb. xi. 16 the word is a vox media, and even in ch. vi. 10, the blame rests, not on ὄργεται, but on the thing sought: and in Iol. ix. 20, 5, the word is used as one merely of passage, in giving directions respecting the office sought: καλούμενες ἀποστολεῖς κ. γεωργιῶν τοὺς ἐργαζόμενους αὐτῆς [τῆς στρατήγους]. So that De W.'s inference respecting ambition for the episcopate betraying the late age of the Epistle, falls to the ground) (the overseership or, bishopric: office of an ἐκκλησίας; but the ἐκκλησία of the N. T. have officially nothing in common with our Bishops. See notes on Acts xxvii. 17, 28. The identity of the ἐκκλησίας and ἐκκλησίας in apostolic times is evident from Tit. i. 5—7: see also note on Phil. i. 1, the article Ekkhō in Herzog's Real-Encyclopaedia, and Eliot's note here), he desires a good work (not 'a good thing: but a good employment: see 1 Thess. v. 13: 2 Tim. iv. 5: one of the καλὰ ἔργα so often spoken of [ref]'. It behoves then (σὺν is best regarded as taking up καλὰ ἔργον, and substantiating that assertion: 'bonum negotium bonis committendum,' Bengel) and (τὸν generic, singular of τῶν ἐκκλησιῶν) over to be blameless (Thucyd. v. 17, Πιέλωσθαι δὲ . . . . . . . . . . . . καὶ αὕτη τοῖς ἔχοιροι ἀπέπλησεν ἐκάς . . . . . . . , where the Schol. has, μὴ δὲ αὐτὸς παρίσχοι κατηγορίας ἀφόρτησε Θρ. dst. draws an important distinction: μηδεμιακά πρόφασις μείψεως παρασκημα συμπαρασκημα (ὑπόμεινα), husband of one wife (two great varieties of interpretation of these words have prevailed, among those who agree to take them as restrictive, not ἐνμικτο, which the spirit of the passage and the insertion of μιᾶς surely alike forbid. They have been supposed to prohibit either 1) simulataneous polygamy, or 2) successive polygamy). I has somewhat to be said for it. The custom of polygamy was then prevalent among the Jews (see Just. Mart. Tryph. 184, p. 226, διαδέακτος ὅμως ὅτις καὶ μέχρι τοῦ τέσσαρα κ. ἡτοίμασε ὃς γυναῖκας ἠκομοίωσεν συγχωροῦσι: and Jos. Antt. vii. 2 (so cited in Suicer and Huther, but the reference is wrong), κατηρὸν ἐν ταύτῃ πληθύνων ἡμῶν συνοικίων), and might easily see its way into the Christian community. And such, it is argued, was the Apostle's reference, not to second marriages, which he himself commands ch. v. 14, and allows in several other places, e. g. Rom. vii. 2, 3: 1 Cor. vii. 39. But the objection to taking this meaning is, that the Apostle would hardly have specified that as a requisite for the episcopate or presbyterate, which we know to have been fulfilled by all Christians whatever: no instance being adduced of polygamy being practised in the Christian church, and no exhortations to abstain from it. As to St. Paul's command and permissions, see below. Still, we must not lose sight of the circumstance that the earlier Commentators were unanimous for
THE PASTORAL EPISTLES.

The Greek Text and Translation.

WITH

INTRODUCTION, EXPOSITORY NOTES, AND DISSERTATIONS.

BY

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1874.
Τῇ ἤματισμῷ πολυτελεῖ, 10 ἀλλ' δ' πρέπει γυναιξὶν ἐπαγγελλομεναι θεοσέβειαν, δι' ἐργῶν ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μανθανετῷ ἐν πάσῃ ὑποταγῇ. 12 διδάσκειν δὲ γυναίκι οὐκ ἐπιτρέπω, οὔτε αὐθεντεῖν ἄνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ πρῶτος ἐπιλάβη, εἶτα Εὐα. 14 καὶ Ἀδὰμ οὐκ ἤπατήθη, ἣ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν, 15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, εὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

III. 1 Πιστὸς δ' λόγος· εἰ τις ἐπισκοπῆς ὀρέγεται, καλὸν ἔργον ἐπιθυμεῖ. 2 δεὶ οὖν τὸν ἐπίσκοπον ἀνεπιλήμμπτον εἶναι, μᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμον, φιλοξενοῦν, διδακτικόν, 3 μὴ πάρουν, μὴ πλήκτην, ἀλλὰ ἐπιεικῆ, ἁμαχῶν, ἀφιλάργυρον, 4 τοῦ ὀνόματος καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποτάσει μετὰ πάσης σεμνότητος,— 5 εἰ δὲ τοὺς ὀνόματος καλῶς προϊστάμενους, τέκνα ἔχοντα ἐν ὑποτάσει μετὰ πάσης σεμνότητος,— 6 μὴ νεόφυτον, ἣν μὴ τυφωθεῖς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. 7 δεὶ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἐξωθήν, ἢν μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. 8 Διακόνους ὥσαυτός σεμνοῦς, μὴ διλόγους, μὴ ὄνως πολλοῦ προσέχοντας, μὴ αἰσχροκερδεῖς, 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. 10 καὶ οὕτω δὲ δοκιμαζόμεθας πρῶτον, εἰτα διακονεῖταις ἀνέγκλητοι ὄντες. 11 γυναῖκας ὅσαύτως σεμνᾶς, μὴ διαβόλους, νηφαλίους, πιστᾶς ἐν πάσιν. 12 διάκονοι ἐστινοι μᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ὀνόματος οὐκών. 13 οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἐαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

14 Ταῦτα σοι γράφομεν ἐλπίζων ἐλθεῖν πρὸς σὲ τάχιον. 15 ἐὰν
raiment; 10 but, which becometh women professing godliness, through good works. 11 Let a woman learn in silence, in all subjection. 12 But I permit not a woman to teach, nor to lord it over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived; but the woman, being wholly deceived, fell into transgression. 15 But she shall be saved through the child-bearing, if they abide in faith, love, and holiness, with discretion.

III. 1 Faithful is the saying, If any one seeketh the office of pastor, he desireth a good work. 2 A pastor, then, ought to be blameless, husband of one wife, sober, discreet, orderly, hospitable, apt to teach; 3 not a brawler, not a striker, but mild, peaceable; not a lover of money; 4 ruling well his own house, having children in subjection with all gravity. 5 But if one knows not how to rule his own house, how shall he take charge of the church of God? 6 Not a novice, lest, being carried with conceit, he should fall into the condemnation of the devil. 7 But he must also have a good testimony from those that are without, lest he fall into reproach and the snare of the devil.

8. In like manner, [ought] the deacons to be grave, not double-tongued, not addicted to much wine, not lovers of base gain; 9 holding the mystery of the faith in a pure conscience. 10 And these, too, let them first be proved; then let them serve as deacons, if they be without blame. 11 Women, in like manner, [it behoves] to be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be husbands of one wife, ruling well their children and their own houses. 13 For those who have done the office of a deacon well obtain for themselves a good degree, and much boldness in the faith which is in Christ Jesus.

14. These things I write to thee, hoping to come to thee shortly. 15 But if I should tarry, in order that thou mayest
as he could say both in regard to the apparel itself, and the outward ornaments on which vain and worldly-minded females prided themselves; but through or by means of (διὰ) good works, since it was not so properly the works themselves which invested true Christian females with their distinctive honour or adornment, as rather the reflex operation of these,—the consideration and regard, the spiritual halo, as it were, which the performance of such works threw around those who abounded in them.

Vers. 11, 12. The apostle proceeds now to give prescriptions of a more general kind respecting the proper sphere and behaviour of women. Let a woman learn in silence in all subjection—spoken primarily and mainly with reference to the public assemblies of the church, and only an abbreviated reinforcement of the instruction previously issued to the church at Corinth (1 Cor. xiv. 34): “Let your women keep silence in the churches; for it is not permitted unto them to speak, but to be under obedience, as also saith the law.” The all subjection, however, can only be understood to reach as far as the authoritative teaching is of the right stamp. Woman does not lose her rational power of thought and responsibility by abiding in the place assigned her by the gospel; and she also has a right to prove all things—only in a manner suited to her position—in order that she may hold fast that which is good, and reject what is otherwise. But to teach (the best authorities place διδάσκειν first) I permit not a woman—namely, in public: she is not to act the part of a teacher in the meetings of the faithful; nor to lord it over the man, but to be in silence. The verb αὐθεντεῖν scarcely means to usurp authority, the sense ascribed to it in the Authorized Version, but only to exercise it in an imperious manner. Leo (as quoted by Huther): “αὐθεντεῖν et αὐθέντης apud seriores tantum scriptores ita occurrit, ut dominii notionem involvat; melioribus scribtoribus est αὐθέντης idem quod αὐτόχειρ.” Here it is plainly
the later use that must be adopted; and what is forbidden by it to woman is, that she is not to assume the part of ruling or domineering over man. When she attempts this she goes out of her proper place, and ventures upon a line of things which is not compatible either with her natural constitution or with her distinctive vocation. And in proof of this, the apostle appeals to the original order and course of things as marking out the great landmarks for all time.

Ver. 13. For Adam was first formed (ἐπλάσθη) taken from the Sept. version of Gen. ii. 7; ἔκτισθη is used in the corresponding passage at 1 Cor. xi. 9), then Eve; the precedence in time implying superiority in place and power. The relation in this respect is still more strongly marked in the Epistle to the Corinthians: “For the man is not of the woman, but the woman of the man; for also the man was not made for the sake of the woman, but the woman for the sake of the man.” Thus did God in the method of creation give clear testimony to the headship of man—to his right, and also his obligation, to hold directly of God, and stand under law only to Him; while woman, being formed for his helpmate and partner, stands under law to her husband, and is called to act for God in him. And simply by inverting this relative position and calling—the helpmate assuming the place of the head or guide, and the head facilely yielding to her governance—was the happy constitution of paradise overthrown, and everything involved in disorder and evil.

Ver. 14. From this sinful violation of the primeval order, with its disastrous results, the apostle fetches his second reason for fixing in the manner he does the social position of woman: And Adam was not deceived; but the woman, being altogether deceived, fell into transgression: literally,

1 The best reading is ἵππος, a stronger form of the verb, in order to emphasize the deception in Eve’s case.
became in; but the expression γίγνεσθαι ἐν is always used of entering or falling into a particular state (Luke xxii. 44; Acts xxii. 17; 2 Cor. iii. 7; Phil. ii. 7). This explanatory statement has often been deemed strange, or partially mis-apprehended, from not sufficiently regarding the precise light in which the matter is contemplated by the apostle, and the purpose for which it is here brought into consideration. As already indicated, the case is referred to as a grand though mournful example, at the commencement of the world's history, of the evil sure to arise if in the general management of affairs woman should quit her proper position as the handmaid of man, and man should concede to her the ascendancy. She wants, by the very constitution of nature, the qualities necessary for such a task—in particular, the equability of temper, the practical shrewdness and discernment, the firm, independent, regulative judgment, which are required to carry the leaders of important interests above first impressions and outside appearances, to resist solicitations, and amid subtle entanglements and fierce conflicts to cleave unswervingly to the right. Her very excellences in other respects—excellences connected with the finer sensibilities and stronger impulses of her emotional and loving nature—tend in a measure to disqualify her here. With man, on the other hand, in accordance with his original destination, the balance as between the intellectual and the emotional, the susceptible and the governing powers, inclines as a rule in the opposite direction. Hence, in the great trial to which the parents of the human family were subjected as the test of their allegiance, it was Adam who was mainly charged with the responsibility, and who should have been, in everything relating to it, the prime agent. But Eve, affecting to play the master, and to decide the question for herself and her husband, soon gave proof of her incompetency; she was overreached by a subtler intellect than her own, and induced, under specious pre-
texts, to prefer an apparent to the real good. “The serpent beguiled (or deceived) me, and I did eat” (Gen. iii. 13), was her confession before the Judge, thereby in effect acknowledging her weakness and folly in taking her impressions from such a quarter, and acting independently of her appointed head. But Adam, says the apostle, was not deceived, although the representation of Eve may, in point of fact, have wrought like a deception on his mind. That, however, was not exactly the point of weakness in his case, nor is anything said of it in the original account. “The woman whom Thou gavest to be with me,” was his confession to the Lord, “she gave me of the tree, and I did eat” (Gen. iii. 12). Yes, but God had given her, not for authority and rule, but for kindly ministrations; to be a helpmate by his side, not a directress to control his judgment or determine for him the course of life. And in allowing her to become this, in what touched the very heart of his calling, whether it might be in the way of deception, by the constraint of love, or by threats of evil, it booted not; anyhow, Adam showed that he had fallen from his true position, and ceased to rule, as he should have done, with God. This aspect of the matter, however, it was not necessary for the apostle’s purpose to bring out. As his theme was the place and calling of females in respect to things of public moment, he contents himself with pointing to that part of the transactions connected with the fall which more directly concerned Eve, and presents it as a beacon to future generations, in particular to the female members of Christian congregations, lest, amid the greater liberty of gospel times, they might be tempted to assume functions which they were not qualified or called in providence to fill.

Ver. 15. But she shall be saved through the child-bearing, if they abide in faith, and love, and holiness, with discretion. It is clear from the structure of the passage, that while Eve
was formally before the eye of the apostle, it was she as the representative of her sex, womankind: hence, she shall be, not she has been saved; and to render still more plain how the general was contemplated in the particular, it is added, if they abide. Viewing womankind as personated in Eve, the apostle had shown how, through one grievous mistake, leading to a departure from her proper place and calling, not a rise, as had been imagined, but a fall, had taken place,—a fall involving in its consequences her partner, along with herself, in present ruin, which also, but for the interposition of divine mercy, would have been irremediable.

By reason of this interposition, however, a way of escape was opened to her, in connection, too, with that part of her destination which was in an especial manner to bear the impress of the fatal step which she had taken. She was still, in pursuance of her original appointment, to give birth to offspring—to be the mother, indeed, of all living; but trouble was henceforth to weigh heavily upon this portion of her lot: in travail she was to bring forth children; yet at the same time in hope, for it was precisely through the seed thus to be given her that the lost ground was to be recovered, that the doom of evil should be reversed, and the serpent's head, in relation to humanity, should be bruised. It is this complex destination as to child-bearing pronounced over woman at the fall—mournful enough in one respect, but fraught with consolation and hope in another—to which the apostle here briefly alludes. Salvation lay for her through this one channel; and if it was her condemnation to have been so directly concerned in the guilt which required its appointment, and the pains and perils through which it must be made good, it should also be her peculiar honour, even through such a troubled experience, to be the more immediate instrument of accomplishing for herself and others the destined good. Do we, then, say that the child-bearing here spoken of has direct
respect to the birth of Christ, through whom the work of salvation was really secured? We are certainly not inclined, with some commentators (Hammond, for instance), to fix the meaning down simply and exclusively to that. Undoubtedly it is the prime and essential thing,—that without which the woman’s child-bearing could have wrought no deliverance, and the prospect of which was like the hidden germ which from the first lay enfolded in the promise of a seed of blessing,—yet not without regard, at the same time, to the collective seed associated in the divine purpose with the One. The apostle, in his brief allusion, abstains from details; he merely points to the original word, and the prominent place assigned to woman in connection with its fulfilment, as indicating her proper glory in relation to the plan of salvation. Let her be content, he virtually says, with this, that through her as the mother of a seed, given by the God of grace and blessing, she herself, as well as others, are to find salvation. But lest women should imagine that, by their participation in the simply natural part of the process, they should attain also to the higher good in question, he couples certain spiritual qualifications as indispensable to the result: if they abide in faith, and love, and holiness, with discretion (or sober-mindedness). In short, they must fall in here (as Eve should have done in Paradise, but did not) with the spiritual provisions and requirements of the plan of God: in faith, implicitly resting upon God’s word of promise; in love, yielding themselves heartily to the duties of their special calling, as well as consenting to live and act within its appointed limits; in holiness, wakeful, and striving against occasions of sin; and all tempered and controlled by that spirit of meek and wise discretion which instinctively shrinks from whatever is unbecoming, heady, or high-minded.

The view now given, it is scarcely necessary to add, implies that women, as a rule, though admitting of occa-
sional exceptions, should keep within their proper sphere, and give themselves to the family and domestic affairs especially connected with it—which is all that some would find in the passage; but it includes also a great deal more. Alford, who appears to think he had discovered the only tenable interpretation, represents the τεκνογονία as that in which the curse finds its operation (an extravagant statement to begin with, since death was plainly set forth as for both man and woman the proper embodiment of the curse), then that she was to be exempted from this curse in its worst and heaviest effects (of which, however, nothing is said in the original word), and that, besides, she should be saved through—that is, passing through the curse of her child-bearing trials—saved, notwithstanding the danger and distress connected with these! Surely a most unnatural and forced explanation, and ending in a very lame and impotent conclusion! The peculiar passage of 1 Cor. iii. 16, where the apostle speaks of certain parties being saved, yet so as through fire, which is chiefly leant upon, cannot be fairly applied here: for fire is there figuratively represented as the saving element, since it is that which tests every one; and the parties in question, who had along with the sterling gold at bottom many combustible materials about them, were just saved, and nothing more—escaped, as it were, only with their lives. There is no proper parallel between such a style of representation and the one before us. Ellicott, though very brief, and adhering perhaps somewhat too closely to Hammond, comes nearer the point, and justly lays stress on "the high probability that the apostle, in speaking of woman's transgression, would not fail to specify the sustaining prophecy which even preceded her sentence," also "the satisfactory meaning which the preposition (διά) thus bears," "the uncircumscribed reference of the σωθήσεται, and the force of the article [τῆς τεκνογ., the child-bearing,—that, namely, so prominently
exhibited from the first].” Indeed, it seems only necessary to present the view which takes all these into account in a judicious manner, not pressing it too much in one direction or another, to commend it to general acceptance.

CHAPTER III.

The apostle here continues his special instructions to Timothy, but directs them to another topic, and one of still greater moment to the right order and government of the church; namely, to the calling and qualifications of its official representatives and guides. The subject, however, is very briefly handled, and with reference chiefly to the personal characteristics which ought to distinguish those who might hold office in the church. Nothing is said about the original institution of the offices themselves; nothing about their distinctive spheres of operation; nothing even respecting the numbers that should fill them, relatively to the membership of the particular church with which they might be associated. It is simply what sort of persons, how qualified and endowed, in whom the rights and responsibilities should be invested.

Ver. 1. Faithful is the saying, If any one seeketh the office of pastor (lit. overseership), he desireth a good work. The saying or word here designated faithful is to be understood of what follows respecting the episcopal or pastoral office, not, with Chrysostom, Theophylact, and some moderns, of the statement made in the preceding context. In designating the office itself, the nearest equivalent in our language now to the original (ἐπισκοπή) is undoubtedly that of pastor. The term bishop, which originally bore the same import, has acquired in modern times a different meaning. Alford adopts the literal rendering overseership, justly remarking that
CRITICAL AND EXEGETICAL HAND-BOOK

TO

THE EPISTLES

TO

TIMOTHY AND TITUS,

BY

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PASTOR AT WITTENFÖRDEN BEI SCHWERIN.

TRANSLATED FROM THE FOURTH EDITION OF THE GERMAN BY

DAVID HUNTER, B.A.,

AND TO

THE EPISTLE TO THE HEBREWS,

BY

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The relation between writing and tears is obviously quite different from that between learning in stillness and good works. Calvin gives the connection with the preceding words rightly: si operibus testanda est pietas, in vestitu etiam custo apparece habe professo debet.

Ottó quotes the agreement of these passages with one another as a proof that the letters are contemporaneous. It is, however, to be observed that Paul himself, in the words: ἀλλὰ εἰς πάντας ταῖς ἀληθείας τῶν ἀγίων (1 Cor. xi. 33), describes the maxim as one which he was seeking to establish in all the churches. Hence there is nothing strange in his urging it on Timothy's attention at a later period, just as he had urged it before on the Corinthians.


See Valckenaer, Dint. in Eurip. reli. chap. xviii. pp. 188 ff.; Löbeck, ad Phryn. p. 120.

Hofmann, in opposition to these two views, maintains that the apostle here speaks of the "Christian life in general," "of all action for which there was occasion in ordinary life;" but the context gives no ground for his assertion.
not *ai`d`entei`n* τ. ἀνδρ. in the assemblies, because in the apostle's opinion that does not beseech them at any time. The reason why not, is given in the verses that follow.—It is to be observed, further, that ver. 12 corresponds exactly with ver. 11: γυν. . . . γυναικί; μαθαίνετω . . . διάδασκειν οὐκ ἐπιτρέπω; ἐν πάσῃ ὑποσχῇ . . . οφεῖ *ai`d`entei`n* τοῦ ἀνδρ.; ἐν ἡσυχίᾳ . . . ἀλλ' εἶναι ἐν ἡσυχίᾳ. This parallelism is clear proof that the same thing is spoken of in ver. 12 as in ver. 11, which Hofmann denies. Still ver. 12 is not therefore superfluous, since it both emphasizes and more precisely defines the particular ideas in ver. 11.—ἀλλ' εἶναι ἐν ἡσυχίᾳ] The same construction is found in 1 Cor. xiv. 34. The infinitive is dependent on a βούλομαι to be supplied from *οὐκ ἐπιτρέπω*—an abbreviated construction which occurs also in classic Greek.—De Wette rightly directs attention to these points, that we must not by arbitrary interpretations take away the clear definite meaning from the commands here laid down, in order to make them universal in application; and, on the other hand, that they are not to be considered as local and temporal ordinances: they are rather injunctions to be still held valid as applying to public assemblies.¹

Ver. 13. First reason for the previous prohibition, taken from the history of the creation. [VIII c.].—Ver. 14. The second reason, taken from the history of the fall. Elsewhere in the Pauline Epistles we find proofs that the historical facts of the O. T. are to the apostle full of meaning as symbols of higher, universal truths. So here, the facts that Adam was first created, and that Eve, not Adam, was tempted by the serpent, are to him prototypes and proofs that it is becoming for the wife not *ai`d`entei`n* ἀνδρός, but to be meekly subordinate to the husband. Hence he says: ἅδαι γὰρ πρῶτος ἐπιλάθη, εἶτα Είνα. The verb πλάσειν occurs in the N. T. only here and in Rom. ix. 20, both times in its original meaning. The meaning “create,” here appropriate to the word, is, however, found in the LXX. Gen. ii. 7, from which passage the apostle here has drawn (comp. also 2 Macc. vii. 28: ὁ πλάσας ἀνδρόν ἁγίων). Compare 1 Cor. xi. 2 ff., where the apostle says that the husband is εἰκὼν καὶ δόξα θεοῦ, and the wife δόξα ἄνδρος, because the husband is not ἐκ γυναικός, but the wife ἐξ ἀνδρός. De Wette, without reason, thinks that the author of this Epistle to Timothy had that passage in mind.

Ver. 14. καὶ Ἄδαι οὐκ ἡπατῆθη] In order to justify this expression, the

¹Compare with this apostolic expression, Const. Apost. iii. 6: οὐκ ἐπιτρέπομεν γυναικας διάδασκειν ἐν ἡκληρίας, ἀλλὰ μόνον προσεύχεσθαι καὶ τῶν διδακαλῶν ἐπακούειν. Tertull. De Virg. Vd.: non permettitur mulieri in ecclesia loqui, sed nec docere, nec tinguerere, nec ulius virilitis munieris, nudi sunt laicis officiis sortem sibi vindicare. It is curious that in the Apost. Const. it is permitted to women προσεύχεσθαι in church, while here it is granted only to men to do so. But, on the one hand, προσεύχεσθαι in the Constitutions does not mean exactly prayer aloud; and, on the other hand, this passage here does not plainly and directly forbid προσεύχεσθαι to women; it only forbids distinctly διάδασκειν on their part.—There is the same apparent contradiction between 1 Cor. xiv. 34, 35, and 1 Cor. xi. 5, 13. While in the former passage λαλεῖν is forbidden to women, in the latter προσεύχεσθαι and even προφητεύειν are presupposed as things done by women, and the apostle does not rebuke it. The solution is, that Paul wishes everything in church to be done εὐχαριστοῦν καὶ τὰς τάξεις οὖν; while, on the other hand, he holds by the principle: "τὸ πνεύμα μὴ σβάνηται" (1 Thess. v. 19). Meyer on 1 Cor. xi. 5 differs.
expositors have sought to define it more precisely, mostly by supplying πρῶτος. So Theodoret; Tertullian, too (De Hab. Mul.), says, perhaps alluding to this passage: τοι διόνεις μοι, εις δε θυελεός. Others, again, supply ὑπὸ τοῦ δρέως (Matthies: "As the apostle remembers the O. T. story of the fall, there comes into his thoughts the cunning serpent by which Eve, not Adam, let herself be ensnared "). De Wette thinks that the author is insisting on the notion be charmed, betrayed (by sinful desire), as opposed to some other motive to sin. Hofmann arbitrarily supplies with Ἀδάμ οἶκ ἡπατήθη the thought: "so long as he was alone."—The apparent difficulty is solved when we remember the peculiarity of allegorical interpretation, which lays stress on the definite expression as such. This here is the word ἄπατην (or έξαπατήν). ' On this word the whole emphasis is laid, as is clearly shown by the very repetition of it. This word, however, in the Mosaic account of the fall, is used only of the woman, not of the man, for in Gen. iii. 13 the woman expressly says: δὸς εἶπεν ἡπατήν με; the man, however, uses no such expression. And in the story there is no indication that as the woman was deceived or betrayed through the promises of the serpent, so was the man through the woman. —Adam did certainly also transgress the command, but not, as the woman, influenced by ἄπατη. Paul, remembering this, says: Ἀδάμ οἶκ ἡπατήθη, ἦ δὲ γυνὴ έξαπατήθεισα. Bengel: serpens mulierem deceptit, mulier virum non deceptit, sed ei persuasit. To supply anything whatever, only serves therefore to conceal the apostle's real meaning.—ἡ δὲ γυνὴ έξαπατήθεισα ἐν παραβάσει γέγονε] This betrayal of the woman by the serpent is mentioned by Paul also in 2 Cor. xi. 3, where he employs the same word: έξαπατήν.—The emphasis, as is apparent from what precedes, is not on the last words, but on έξαπατήθεισα; hence it is not right to supply πρῶτος with ἐν παρ. γεγ. Παραβάσει here, as elsewhere (οὐ οἶκ ἐστι νόμος, οὐδὲ παραβάσει, Rom. iv. 15), is used in regard to a definite law.—The construction γεγονέναι ἐν occurs frequently in the N. T. in order to denote the entrance into a certain condition, a certain existence. De Wette: "fell into transgression." Luther wrongly: "and brought in transgression."—As to the thought itself, expositors find the force of this second reason to lie in the fact that in the fall the weakness of the woman, her proneness to temptation, was manifested, and that consequently it is not seemly for the woman to have mastery over the man. But did the man resist the temptation more stoutly than the woman? Paul nowhere gives any hint of that. The significant part of the Mosaic' narrative to him is rather this, that the judgment of God was passed upon the woman because she had let herself be betrayed by the serpent, and it is in accordance with this judgment that the husband is made lord over the wife.1

Ver. 15. Σωθήσεται δὲ διὰ τῆς τεκνογονίας] σωθήσεται δὲ is in opposition to the previous ἐν παραβάσει γέγονε. Still this sentence is not intended merely

1The right interpretation of this passage does not even in appearance contradict Rom. v. 12. In the latter, Paul does not mention the woman, but the man, as the origin of sin; but then he is thinking of the man as the image of God, of the woman as the image of the man.
to moderate the judgment pronounced in ver. 14 (Matthies); after the apostle has forbidden to the woman any activity in church assemblies as unbecoming to her, he now points to the destiny assigned her by God, the fulfillment of which brings salvation to her. The subject of σωθησαται is ἡ γυνὴ, to be supplied from the preceding words; but, of course, it applies collectively to the whole sex, while referring specially to Eve.\footnote{Even Theophylact declared against the curious view, that Mary is to be taken here as subject. Clearly also Eve cannot here be meant.} σωθησαται is to be taken here in the sense which it continually has in the N. T. (not then equivalent to "she will win for herself merit and reward," de Wette). Every reason to the contrary falls to the ground, if only we consider that τεκνογονία is regarded as the destiny assigned to the woman by God, and that to the woman σωτηρία is assured by it under the condition given in the words following: ἐὰν κ.τ.λ. It is to be noted also, that though faith is the only source of salvation, the believer must not fail in fulfilling his duties in faith, if he is to partake in the σωτηρία.—διὰ is taken by several expositors (also Wiesinger) in the sense of "in;"\footnote{Van Oosterzee translates διὰ by "by means of," and then says: "it simply indicates a condition in which the woman becomes a partaker of blessedness," leaving it uncertain in what relation the apostle places τεκνογονία to σωθησαι.} but this is wrong, for either this signification "in" passes over into the signification "by means of," or it has much the same force as "notwithstanding, in spite of." (Rom. ii. 27; see Meyer on the passage); διὰ, however, cannot be used in this sense, since τεκνογονία would in that case have been regarded as a hindrance to the attainment of the σωτηρία. This militates also against Hofmann's view, "that σωθησαι διὰ τινος has the same meaning here as in 1 Cor iii. 15, to be saved as through something;" this explanation also makes the τεκνογονία appear to be something through which the woman's σωθησαι is endangered.\footnote{Hofmann says in explanation: "If it is appointed to the woman to bear children in pain, she might succumb under such a burden of life;" but, in reply, it is to be observed that τεκνογονία does not mean "to bear children with pain."} τεκνογονία, a word which occurs only here in the N. T. (as also τεκνογονίας only in chap. v. 14, and τεκνογονίας only in chap. v. 10), can have here nothing but its etymological meaning. [VIII d.] Some, quite wrongly, have taken it as a term for the marriage state, and others have made it synonymous with τεκνογονία. This latter view is found in the oldest expositors.\footnote{Thus Theophylact remarks, not without wit: οὐ γεννήσας μόνον δεί, ἀλλὰ καὶ παιδεύσας, τούτῳ γὰρ ὅτις τεκνογονία, εἰ δὲ οὐ, οὐκ ἐστὶ τεκνογονία, ἀλλὰ τεκνοφθορία ἐσται ταῖς γυναικὶς.} The question, how the τεκνογονία contributes to the σωτηρία, is answered by most by supplying\footnote{Most think of the faithful fulfillment of maternal duty in the education of children. Chrysostom: τεκνογονίαν, φησι, τὸ μή μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀναγεννᾶν.—According to Heinrichs, Paul means here to say: mulier jam hoc in mundo peccatum poenas luit, διὰ τῆς τεκνογονίας, etsi quidcum dolore partitur, adeoque haec tekonov, quam quasi suās exputanda est, et etsi suās exputanda διὰ τῆς τεκνογονίας. The passage quoted by Heinrichs, Gen. iii. 15, does not denote the τεκνογονία as such, but the pains connected with it as a punishment of transgression. According to Plitt, the τεκνογονία serves to further the woman's σωτηρία; on the one hand, because by the fulfillment of her wish gratitude is aroused within her; on the other hand, because of her care for her children she is preserved from many frivolities.} the one or
the other something of which there is no hint in the words of the apostle, and by which the thought is more or less altered. This much may be granted, that Paul, by laying stress on the τεκνογονία (the occasion for which was probably the καταίνα γαμεῖν on the part of the heretics, chap. iv. 3), assigns to the woman, who has to conduct herself as passive in the assemblies, the domestic life as the sphere in which—especially in regard to the children—she has to exercise her activity (comp. v. 14).—In order not to be misunderstood, as if he had said that the τεκνογονία as a purely external fact affects σωτηρία, he adds the following words: ἐὰν μεῖναι καὶ ἣμιν ἐν πίστευ τ.τ.λ. The subject of μεῖναι is the collective idea γυνή (see Winer, pp. 481, 586 [E. T. pp. 516, 631]), and not, as many older (Chrysostom and others) and later (Schleiermacher, Mack, Leo, Plitt) expositors think: "the children." This latter might indeed be supplied from τεκνογονία, but it would give a wrong idea.—It is quite arbitrary, with Heydenreich, to supply "man and wife."—Paul uses the expressions ἐν πίστευ τ.τ.λ. to denote the Christian life in its various aspects. They are not to be limited to the relation of married life, πίστες denoting conjugal fidelity; ἁγάπη, conjugal love; ἁγασμός, conjugal chastity; and σωφροσύνη, living in regular marriage. Σωφροσύνη is named along with the preceding cardinal virtues of the Christian life, because it peculiarly becomes the thoughts of a woman (comp. ver. 9), not because "a woman is apt to lose control of herself through her excitable temperament" (Hofmann). There is in the context no hint of a reference to female weakness. 1

Notes by American Editor.

VI. Vv. 1-7.

(a) The connection of the particle οἷον of ver. 1, which has occasioned difficulty in the minds of some writers on this Epistle, is probably to be explained by the fact, already referred to, that the letter is an official, as well as a personal one. The official character is indicated at the beginning (i. 3), and is to be regarded as carried over to this chapter through i. 18, although the latter verse is not to be limited in its application simply to Timothy's official duties.—(b) Alf. regards παραθέναι as in the middle voice because of the position in the sentence, which would, he thinks, throw too much emphasis on it if taken as a passive. It would seem, however, to be the simpler construction in such a sentence to make the prayers, etc., the subject of the infinitive as a passive verb, and so R. V. and the great majority of the best comm. explain it.—(c) Considering the official character of the letter, it can hardly be doubted that the Apostle refers in this passage to public, not private prayers. This reference to public service and meetings of the church is apparent, also, in the closing verses of the chapter (comp. 1 Cor. xi. 2 ff.

1 De Wette asserts too much when he says that this passage is in contradiction with 1 Cor. vii. 7 ff., 25 ff., 38 ff. The truth is rather that the matter is regarded from various points of view. In 1 Corinthians the apostle is delivering his judgment, while he considers the difficult position of Christians amid the hostility of the world, without for a moment denying that τεκνογονία is an ordinance of God. Here, however, he is considering only the latter point, without entering into every detail.
The Cambridge Bible for Schools and Colleges.

General Editor:—J. J. S. Perowne, D.D.
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THE EPISTLES TO
TIMOTHY AND TITUS

WITH INTRODUCTION AND NOTES

BY

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with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-
bearing, if they continue in faith and charity and holiness with sobriety.

3 This is a true saying, If a man desire the office of a

...dering merely the circumstances, cf. Rom. iv. 11 'in uncircumcision';

...or (2) the margin of R.V. 'through her childbearing': 'her child-

...bearing which is her curse may be her highest blessing, as with man's

...doom, labour; her domestic life and duties, the sphere of woman's

...mission, St Paul lays great stress on good works, the performance of

...the common duties of life, in opposition to the irregularities of the

...times; and yet adds the necessary previous condition 'if they abide in

...faith'”; so Conybeare;

...or (3) 'through the Childbearing—the Incarnation of Christ,' an early

...interpretation quoted by Theophylact, and also given in the Ancient

...Catena recently recovered and published by Dr Cramer, and supported

...by Hammond, Ellicott and Wordsworth, on the grounds (a) that the

...parallel passage in 1 Cor. xi. 8—12 closes with a reference to the Incar-

...nation, (b) that in speaking of the transgression and sentence it was in

...itself natural and appropriate to speak of the sustaining prophecy,

... (c) that 'saved' and 'through' both gain in fulness of force.

...On the whole (2) seems most probable, this 'childbearing' being

...singled out from among the 'good works' of ver. 10. Compare ch. v. 13,

...14, where the younger widows are urged not to be 'idle' (lit. 'work-

...less') or 'busybodies' (lit. 'prying into the work of others') but to 'marry,

...bear children, rule the household'; and note that the verb there and the

...noun here for childbearing occur nowhere else in N.T. This thought of

...'work'—woman's proper work—lasts on then to the end of the chapter,

...and gives the natural transition to other work, the 'good work' of a bishop in chap. iii.

...if they continue] i.e. women, from 'the woman' of ver. 14; the aorist

...tense implies 'continue stedfastly.'

...faith and charity and holiness] Rather as R.V. love and sanctifica-

...tion, the form of the latter word implying a process of repeated

...acts: so 'doubting' above, the harbouring of doubt upon doubt. The

...fundamental idea of the Greek noun is 'separation and, so to speak,

...consecration and devotion to the service of the Deity'; Trench, N. T.

...Syn., p. 316. Cf. 2 Tim. i. 9, 'called us with a holy calling.' 'But

...the thought lies very near that what is set apart from the world and

...to God should separate itself from the world's defilements and should

...share in God's purity.' Hence the appropriateness of its being linked

...here with 'sobriety' so as to recall the feminine modesty and purity

...of ver. 9. Cf. Westcott, Heb. x. 10 'the initial consecration and the

...progressive hallowing.'

CH. III. Apostolic Selection of the Assistant Ministry.

1—7. The Duties and Characters of Bishops or Presbyters.

Following the directions concerning the general arrangements for

public worship come instructions as to the character and qualifications

of the appointed ministers, the presbyterate, and the diaconate (male
THE
PASTORAL EPISTLES
WITH INTRODUCTION AND NOTES

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NOTES.

πρόδηλα, notoriously evident, at all events they cannot remain always hidden (1 Tim. v. 25). The true riches are those of ἐργα καλά (1 Tim. vi. 18); if a man desires a bishopric he desires a καλὸν ἐργαν (1 Tim. iii. 1); God's chosen are a λαὸς περιούσιος, ἥγετὴς καλῶν ἐργῶν (Tit. ii. 13); Titus is to be a τύπος καλῶν ἐργῶν (Tit. ii. 7); and he is to bid the people under his care καλῶν ἐργῶν προώτασθαι (Tit. iii. 8, 14).

It would, however, be unsafe to press the distinction between ἐργα καλὰ and ἐργα ἀγαθά in the Pastorals. The two phrases seem to be used interchangeably in 1 Tim. v. 9, 10, and it is not impossible that they are renderings of an Aramaic phrase which had come into use. To speak of ἐργα καλὰ or of ἐργα ἄγαθά is quite foreign to Greek ethics.


ἐπαγγέλλομεναὶ θεοσέβειαν. I.e. professing religion. ἐπαγγέλλομεναὶ in N.T. generally means 'to promise'; but the meaning to profess, necessary for the sense here, is quite legitimate and is exemplified by the lexicons; cp. vi. 21. θεοσέβεια is a LXX. and classical word, occurring here only in N.T. It is used in a quasi-technical sense for 'the religious life'; and θεοσέβης has something of the same ambiguity as our word 'religious,' which, rightly applicable to all God-fearing persons, is yet sometimes confined to members of a conventual or monastic order. The A.V. and R.V. make no distinction between θεοσέβεια and εὐσέβεια, rendering both words godliness. See on ii. 2 above.

Some Latin authorities (r and Cyprian) render θεοσέβειαν curiously by castitatem, and am has pudicitiam, but the usual Latin rendering is pietatem.

11. γυνὴ ἐν ἡσυχίᾳ μανθανέτω. We should observe the close parallelism in thought between these directions and those laid down in 1 Cor. xiv. 34, 35: αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις συγάτωσαν, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν ἡ ἄλλα ὑποστασέωσαν, καθὼς καὶ ὁ νῦνος λέγει. εἰ δὲ τι μανθάνεις ἰδέως, ἐν οἷς τοὺς ἱδίους ἀνδρας ἐπερωτάτωσαν, αὐσχύν γὰρ ἐστιν γυναικὶ λαλεῖν ἐν ἑκκλησίᾳ.

Women are to be learners ἐν πάσῃ ὑποταγῇ. This is not, of course, primarily in reference to their general attitude to men, but only to their behaviour at public worship. The reason assigned, however, in vv. 13, 14 gives the direction a wider bearing. Cp. 1 Pet. iii. 5.
The "subjection of women" is a topic freely debated at the present
day; and, although it has been argued that St Paul is basing his
rules on the position assigned to the sex in the society of his time,
rather than laying down precepts of universal and permanent obliga-
tion, there can be no doubt that the distinction which he makes
between the respective duties of men and women lies deep down in
the facts of human nature as originally constituted. See on Tit. ii.
5. With ἐν πάσῃ ὑποταγῇ may be compared πάσης ἀποδοχῆς ἄξιος
(i. 15) and ἐν πάσῃ εὐσεβείᾳ (ii. 2) and μετὰ πάσης σεμφύλητος of iii. 4.

12. διδάσκαιν δὲ γυναικὶ οὐκ ἐπιτρέπω. A woman is to learn; she
is not permitted to teach in the public assembly of Christians. The
renewal of the prohibition at the Fourth Council of Carthage in
398 seems to shew, as Ellicott observes, that a neglect of this
Apostolic ordinance had crept into the African Church. Women were,
however, expressly permitted to teach others of their own sex; and we
have not to go outside the Pastoral Epistles for a recognition of the
value of their private teaching of the young. See 2 Tim. iii. 14; and
Tit. ii. 3, where it is recommended that the πρεσβύτεις should be
καλοδιδάσκαλοι.

The construction οὐ...οὐδὲ, which occurs in this verse, is thoroughly
Pauline; see Rom. ii. 28, ix. 7, 16.

ἀπενερτεῖν. This is a ἀπ. λεγ. in the Greek Bible, although we have
ἀπενερτείς and ἀπενερτεῖα in Wisd. xii. 6 and 3 Macc. ii. 29. The ἀπενερτεῖς
is the perpetrator of a crime, as distinguished from an accomplice,
and the word was especially applied to a murderer. From this it
came to mean one who does anything with his own hand,—'the
responsible person,' and so 'a ruler'; and thence we have the verb
in the sense 'to lord it over.'

ἐν ἡσυχία. The repetition of this word at the end of the sentence
is emphatic. It is a favourite word with St Paul, in reference to the
Christian life. See, e.g., ch. ii. 2 and 2 Thess. iii. 12.

13, 14. FROM THE HISTORY OF HUMAN ORIGINS TWO REASONS ARE
ASSIGNED FOR THE PROHIBITION TO WOMEN TO TEACH AND EXERCISE
AUTHORITY OVER MEN.

(i.) The first of these is derived from the order of creation.

13. Ἀδὰμ γάρ πρῶτος ἐπλάσθη, ἐγένεται. There is a somewhat
similar argument in 1 Cor. xi. 9, which see. That Adam was created
first implies a certain superiority; such at least seems to be the
Apostle's thought.

The word πλάσσεων is specifically used for the creation of man; see e.g.
Gen. ii. 7; the usual rendering of the Latins for ἐπλάσθη is formatus
est, but am has figuratus.

(ii.) The second reason is based on the history of the Fall; the
woman was deceived, not the man, and this suggests that she will be
an unfit guide. 'From a woman was the beginning of sin' said the
Son of Sirach (Eccles. xxv. 24). Facilius decepta, facilius decipit, as
Bengel tersely puts it.
14. Ἄδαμ οὐκ ἦπατήθη. What Adam did, he did of his own choice and with open eyes.

On the other hand Eve was entirely deceived, ἐξαπατηθείσα. (See crit. note.) Compare Gen. iii. 13 ὃ δρός ἦπάτησεν με. The compound verb ἐξαπατάω is a common Pauline word (see Rom. vii. 11; 1 Cor. iii. 18). And so, Eve being beguiled hath fallen into transgression. The perfect tense, γέγονε, is used in preference to the aorist, as the case of Eve has permanent application; op. Gal. iv. 23. Note that the construction γέγονεν οὖν ἐν (1 Cor. ii. 3; 2 Cor. iii. 7) is Pauline. The term παράβασις is here used in its strict sense of a transgression of law (Rom. iv. 15; Gal. iii. 19).

At this point the writer passes from Eve, the mother and prototype of the sex, to womankind generally.

15. σωβῆσται κ.τ.λ. The connexion of thought is as follows. The woman fell into transgression, and the judgement pronounced on her for all time was ἐν λύπαις τέξῃ τέκνα (Gen. iii. 16): the fulfilment of her proper duty shall be accompanied with pain. But yet shall she be safely brought through her τεκνογονία, if she abide in faith and love &c. That which may be her curse may also be her highest blessing if she use it aright. St Paul has been deprecating the assumption by woman of duties, such as that of public teaching, which have not been assigned to her in the Providence of God; he ends with a word of encouragement to her if she confine herself to her own sphere; σωβῆσται she shall be saved not only in her body, but in the highest sense of all¹.

The construction σωβῆσται διὰ has a strict parallel in 1 Cor. iii. 15: αὐτὸς δὲ σωβῆσται, οὕτως δὲ ὦ διὰ τυρός. τεκνογονία is not the meritorious cause of woman’s salvation; it is the sphere, being her natural duty, in which she may hope to find it. The emphasis laid in these Epistles on good works, especially on the performance of the common duties of life, has already been remarked (see on v. 10 above).

Two other interpretations have been proposed: (1) that of Chrysostom, who regards τεκνογονία as identical here with τεκνοτροφία, the Christian education of children, and supposes an implied τέκνα to be the subject of μείνωσιν. But τεκνογονία cannot be thus explained; τεκνογονεῖν is used in this very Epistle (v. 14) in its ordinary sense of bearing children. And further such an interpretation does not harmonise with the context. (2) Many modern commentators lay stress on the article τῆς and interpret διὰ τῆς τεκνογονίας as through the Child-Bearing, sc. of the Blessed Virgin, the τεκνογονία in the Apostle’s mind being the Saviour’s Birth, foreshadowed in Gen. iii. 16. But it is impossible to suppose that St Paul would have spoken of the Nativity of Christ as ἡ τεκνογονία without any further explanation. The interpretation must be counted among those pious and ingenious flights of fancy, which so often mislead the commentator on Holy

¹ The cases of man and woman are exactly parallel. For man there is pronounced the doom of labour (Gen. iii. 17); yet labour is discipline through which he may win his way to God. ‘Laborare est orare.’ For woman it is ordained, ‘In sorrow she shall bring forth’ (Gen. iii. 16). Yet by it and by the duties involved, she is trained for the kingdom of Heaven.
Scripture. The Latin versions give the sense correctly, per filiorum generationem.

μείνωσιν. The promise is given to woman (ἡ γυνὴ); its fulfilment is for such women as continue in faith, &c. Hence the plural, and likewise the aorist, specifying to these what was given generally. The thought of the whole passage may be illustrated by 1 Cor. vii. 20: ἐκαστος ἐν τῇ κλῆσει ἡ ἐκλήθη ἐν παίστῃ μενέτω.


μετὰ σωφροσύνης. σωφροσύνη has already been spoken of as a grace specially to be commended to Christian women. See on v. 9 above.

CHAPTER III.

1. For πιστὸς D₂* has ἀνθρώπινος, following its Latin version humanus, which is also read by m; g has humanus vel fidelis. See on i. 15.

2. The best MSS. (NA₂GH) have ἀνεπίληπτον (which should also be read in v. 7 and vi. 14); the received spelling ἀνεπίληπτον has the support of KL and most cursive.

3. Rec. text after πλῆκτρῳ inserts μὴ αἰσχροκερδῆ (from Tit. i. 7) with 37 and many other cursive; om. all uncials and versions.

4. Rec. text after δεὶ δὲ inserts αὐτὸν with D₂KLP and Latin Vss.; om. NAGH.

8. N* and 3 cursive omit σεμνοῦς here, but it is unquestionably part of the primitive text.

14. πρὸς σὲ. These words omitted by G (but represented in f g) and the Armenian version are placed by Westcott and Hort in square brackets.

τάχιστον. This, the reading of rec. text, is supported by ND₂GHKL and most cursive; Westcott and Hort and the Revisers read ἐν τάχει with ACD₂P.

15. After δεὶ, some Western authorities (followed by the Latin Vulgate) insert σὲ; but its insertion is due to a misconception of the meaning. See note in loc.

16. The important variants in this verse require close attention. θεὸς of the rec. text is found in C⁶D₂KLP and the vast majority of cursives; but it has no support from the versions, and the earliest fathers who have it, viz. Didymus of Alexandria and Gregory of Nyssa, date from the latter part of the fourth century. On the other hand ὥς is read in NAC⁶G 17. 73. 181, and the Egyptian versions, and is witnessed to by Origen (probably) and by Epiphanius, Theodore and Cyril of Alexandria (certainly). And again, the Western reading ὥς, found in D₂⁶fg, the Vulgate and the Latin fathers generally, is a manifest corruption of ὥς, introduced because of the preceding τοῦ μυστήριον. The Syriac versions have a relative pronoun, but it is
AN EXPOSITION
OF THE
FIRST EPISTLE
TO
TIMOTHY

(WITH A TRANSLATION OF AN AMENDED TEXT)

BY
WILLIAM KELLY

SECOND EDITION REVISED

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should believe on Him unto life eternal. 17Now to Him who is King of the ages, incorruptible, invisible, only God, [be] honour and glory unto the ages of ages. Amen. 18This charge I commit to thee, child Timothy, according to the prophecies on thee going before, that by them thou mightest war the good warfare, 19holding faith and a good conscience; which some having thrust away made shipwreck concerning the faith; 20of whom is Hymenæus and Alexander, whom I delivered to Satan that they may be taught not to blaspheme.

CHAPTER II

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men, 2for kings and all that are in high rank, that we may lead a quiet and peaceful life in all piety and gravity. 3For this [is] good and acceptable before our Saviour God, 4Who desireth that all men should be saved and come unto full knowledge of truth. 5For [there is] one God, one Mediator also of God and men, Christ Jesus a man, 6Who gave Himself a ransom for all, the testimony in its own times, 7to which I was appointed a preacher and apostle (I speak truth, I lie not), a teacher of Gentiles in faith and truth. 8I wish then that the men pray in every place, lifting up holy hands without wrath and doubting; 9in like manner also that women in seemly deportment adorn themselves with modesty and sobriety, not with braids and gold or pearls or costly apparel, 10but, what becometh women professing godliness, by good works. 11Let a woman in quietness learn in all subjection. 12But to teach I permit not a woman, nor to exercise authority over a man, but to be in quietness. 13For Adam was first formed, then Eve; 14and Adam was not deceived, but the woman quite deceived is become in transgression; 15but she shall be saved in childbearing, if they continue in faith and love and holiness with sobriety.
danger from a misdirected zeal or benevolent activity, without due reverence to the written word! To such, finery in dress might be no attraction, nor the frivolous changes of worldly fashions. Their very desire to abound in good works, by which the apostle wished them to be adorned, might expose them to a snare; and the more, as no fair and intelligent mind can doubt that women (to say nothing of natural capacity or culture) may have gifts spiritual as really as men. It was of moment therefore to regulate the matter with divine authority, as he now does.

"Let a woman in quietness learn in all subjection. But to teach *I permit not a woman nor to exercise authority over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not deceived, but the woman quite deceived is involved in transgression; but she shall be saved in child-bearing, if they continue in faith and love and holiness with sobriety" (vers. 11-15).

The apostle had already laid down most salutary principles in 1 Cor. xi., whence he had deduced that the man is woman's head, and that

* The emphatic place is restored in accordance with Ν Α Τ Ε Π Ρ, many cursive, Vulg. Goth. Arm. &c., and so I imitate in English.
† The best MSS. sustain ἐκαταγάθεια for ἀπαγάθεια in Text. Rec.
the head uncovered became him, as the covered head became her. He is called of God to public action, she to be veiled; for man is not from woman but woman from man, though neither is without the other in the Lord, while all things are of God.

Again, in i Cor. xiv. is laid down the imperative regulation, that the women are to keep silence in the assemblies, "for it is not permitted unto them to speak, but let them be in subjection, as also saith the law." They were forbidden even to ask their own husbands there. If they would learn anything, let them ask at home; "for it is shameful for a woman to speak in the assembly." What can be more distinct and peremptory than this? The ingenuity of will, however, has found a supposed loop-hole. The word "speak," say they, means only to talk familiarly or chatter. This is wholly untrue. It is the regular word for giving utterance, as may be seen in i Pet. iv. 10, 11. Here, "as each hath received a gift," they are called to minister it as good stewards of the manifold grace of God; and the distinction is drawn between gifts of utterance and those of other spiritual service. "If any one speaketh," he is to do so as God's mouth-piece; "if anyone ministereth," he is to do
so as from strength which God supplieth, "that in all things God may be glorified through Jesus Christ." Now here it is the same word for "speaking" as is forbidden to the women in the former scripture. It is speaking in public, not prattling. The prohibition therefore is complete. Woman's place is a retired one; she is to learn in quiet with entire submissiveness.

But there is more here. "I permit not a woman to teach, nor to exercise authority over a man, but to be in quietness." This clearly is not limited to the assembly; as the apostle traces the ground of it in the constitution and natural character of woman. "For Adam was first formed, then Eve." Her subsequent formation out of the man is never to be forgotten by such as fear God and believe His word. All other thoughts are presumptuous theory in forgetfulness of the truth which goes up to the beginning. An individual woman may be comparatively able and well-instructed; but under no circumstances is leave given for a woman to teach or to have dominion over a man; she is to be in quietness. Thus absolutely does the apostle guard against any reaction from the abject place of women in ancient times, specially among the heathen; or any imitation of the peculiar prominence given to her somtimes in
oracular matters, as among the Greeks and especially the Germans of old.

Had then women no seemly or suited, no good and useful; place in christianity? None can deny that they have, who see how honoured were some of them in caring for the Lord Himself in His ministry (Luke viii.), who know how He vindicated Mary that anointed Him when the apostles found fault under evil influence. Certainly He put no slight on Mary of Magdala, if His resurrection interrupted the plan of those who brought their spices and ointments after His death. Not otherwise do we find the action of the Holy Ghost when the Lord went to heaven. Mary the mother of John Mark gives her house for the gathering together of many to pray; and the four daughters of Philip were not forbidden to prophesy at home, though even there authority could not be rightly exercised over a man. Lydia is a beautiful example of christian simpleheartedness and zeal; her house too has honour put on it for the truth's sake. Nor was Priscilla out of place when she with her husband helped the learned Alexandrian, mighty in the scriptures, to know the way of God more thoroughly. Romans xvi. pays no passing honour to many a sister, from Phœbe who served the church at
Cenchraeæ, commended to the saints in Rome, as a succourer of many and of Paul himself. Prisca or Priscilla, again, is coupled with her husband as his fellow-workers in Christ, who not only for his life laid down their own necks but opened their house, wherever they went, for the assembly. But need we dwell on all the cases and the beautifully discriminating notice taken of them? We may say of Evodia and Syntyche that there is not the smallest reason for conceiving them preachers, because they shared the apostle's labours in the gospel. That they joined their efforts with Paul in that work is no warrant for the inference that they preached. In those days a woman's preaching must have seemed far more egregious than her venturing to say a word in the assemblies of the saints. Even in private where they might exercise that which was given them in the Lord, they must never forget the form and the reality of subjection. In public all teaching was forbidden. Such is the testimony of scripture, and nowhere with greater precision or breadth than here.

The apostle adds another reason, "Adam was not deceived; but the woman quite deceived is involved in transgression." The man may have been in a certain sense worse.
He followed the woman in wrong against God, where he ought to have led her in obedience; and he did it knowingly. She was beguiled outright; he was not. Her weakness therefore, and its dangerous effect on man, are urged as an additional plea, why she should be in quietness, neither teaching nor ruling; let her own sphere be at home (1 Tim. v. 14.)

The next words have suffered not a little through speculation. Some have yielded to Wells, Hammond, Kidder, Doddridge, Macknight, &c., and endeavoured to invest them with a direct reference to the Incarnation. But there is no sufficient reason for any such thought. The Authorised Version gives substantially the true sense, which is also maintained by the Revisers, although they affect a more literal closeness, which, tempting as it may be, seems really questionable here and unnecessary. For there is no doubt that in the apostle's usage as well as elsewhere, the preposition with the genitive (as with the accusative also) may mean "in a given state," no less than the more common sense of the instrument used or the medium passed through.

Dean Alford's remarks are as unhappy yet
characteristic a specimen of his exegesis habitually as could be desired: “saved through (brought safely through, but in the higher, which is with St. Paul the only sense of σωτηρία, see below) her child-bearing, in order to understand the fulness of the meaning of σωθήσεται here, we must bear in mind the history itself, to which is the constant allusion...What then is here promised her? Not only exemption from that curse in its worst and heaviest effects; not merely that she shall safely bear children; but the apostle uses the word σωθήσεται purposely for its higher meaning, and the construction of the sentence is precisely as ref. 1 Cor. [iii. 15].” Now we may well agree with him that Chrysostom’s interpreting τεκνογονία of christian training of children, as others of the children themselves, is beside the mark and indeed unfounded; but so is his own confusion of the government of God with the “higher meaning” of eternal salvation, which is not here in question. This very Epistle (iv. 10) furnishes decisive proof that the preservative goodness of God in providence is fully maintained in christianity, though His grace in the gospel goes deeper, higher, and for ever. Dean Alford enfeebles the “higher meaning” by misapplying such an assurance
of providential care as the text before us supplies. There is no doubt of saving grace in Christ for the believer; but to turn this word aside from its obvious relation deprives us of the very object in view, the comfort of knowing that while God does not set aside the solemn mark of divine judgment from the first in the pangs of child-bearing, it becomes in mercy an occasion of His providential intervention. Redemption clears away the clouds, so that the light may shine on all the path of the saint; and woman meanwhile shares the suited blessing in the hour of nature's sorrow. The forced elevation of scripture not only fails in power of truth, but darkens or takes away its precious consolation for the pilgrim now on earth.

The promised succour however is conditioned by abiding "in faith and love and holiness with sobriety." One feels how important such a proviso is, at a moment when human and even worldly feelings often encroach even on children of God. Where is family pride here? where the gratification of the wish for an heir of filthy lucre, or the hope of widespread influence in that world which crucified the Lord of glory? Nor need one doubt the wisdom of the peculiarity in grammar which gives individuality to the deliverance vouchsafed in
mercy, while it urges (not on the “children” as some have thought, nor yet on the husband and wife as others, but) on Christian women generally the qualifying call to abide in all that fits and strengthens the sex for the due and happy and godly discharge of their momentous duties. It is continuance in faith and love and holiness “with sobriety,” which is pressed on saintly women; who doubtless could already say with Christians generally that God had saved them according to His own purpose and grace which was given them in Christ Jesus before time began.
THE
PASTORAL EPISTLES

WITH INTRODUCTION AND NOTES

BY

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and enthusiastic inspirations, to perform them with more barbaric
dread, was wont in the dances proper to those ceremonies to have
great tame serpents about her, which sometimes creeping out of the
ivy in the mystic fans, sometimes winding themselves about the sacred
spears and the women’s chaplets, made a spectacle which men could
not look upon without terror.’ It was from such materials that the
Christian Church had to be built, and even Clement of Alexandria,
writing more than a century later, can scarcely conceive of women
adorning their persons for any other object than to enhance their
wanton attractions (see his Paidagogos, iii. 2). While therefore the
warnings of S. Paul and S. Peter (1 Peter iii. 1—6) have still their
value for our own age, they require to be balanced by that new con-
ception of womanhood which Christianity itself has introduced. Had
S. Paul lived to see the effects of the mighty reform which he initiated
and to know the sweet graciousness of Christian womanhood, it can
hardly be supposed that he would have condemned such modest ador-
ment of their persons as is consistent with holy thoughts and aims—
though he would still have reproved in the interests of Christ’s poor
all luxurious extravagance. (See Cardinal Newman’s poem, My Lady
Nature and her Daughters.) Works of beneficence are the true
adornament, and she is most beautiful in the eyes of God who restricts
as far as possible her personal expenses in order to help the needy.

11 Let a woman in quietness continue to learn in all submission;
12 but teaching—in the Church—I do not allow to a woman, nor to govern
a man, but I wish her to be in quietness. The example of Priscilla
(Acts xviii. 26) and of Timothy’s own mother and grandmother
shows that S. Paul would not have forbidden private teaching on
the part of women, and in Titus ii. 3 the aged women are to be
‘teachers of that which is good.’ So in the Apostolic Constitutions
(iii. 6): ‘We do not allow women to teach in church, but only to
pray and to listen to the teachers.’ Cf. Tertullian, De Virg. Vel. 9,
Concil. Carth. iv. Canons 12 and 99. The reasons which S. Paul
now gives seem to make this prohibition permanent: they are
derived from the order of Creation, and the history of the Fall.

13 For Adam first was shaped, Eve next. So in 1 Cor. xi. 9: ‘For
neither was the man created for the woman, but the woman for the
man.’ This would remain true even if, with some of the Fathers,
we look upon the first chapters of Genesis as mythical and parabolic,
rather than a literal record of facts; for if they are parables, parables
are intended to teach something, and this is one of the truths which

14 S. Paul finds in them. And Adam was not deceived, but the woman
being completely deceived has so become involved in transgression.
The story of the Fall reveals the distinction between the sexes,
which in spite of occasional exceptions, is permanent and funda-
mental; a man’s judgment is clearer and sounder than a woman’s.
The readiness of women to be deceived unfit them for the office of
teachers in the Church; this must be taken as a warning to men
who are teachers to cultivate and develop their faculty of judgment.
We may however balance this fact by some other considerations,—such as that to a woman was entrusted the early training of our Lord, that four women were brave enough to stand by the cross and only one man, that a woman was the messenger of the Resurrection to apostles—and conclude that there is a very large sphere of religious influence still belonging to women which they must by no means neglect. There have been times in the history of the Church when a woman has moved the men who moved the world, as for instance S. Catharine of Siena; and the Church has always accepted and used their ministry among those of their own sex. But she shall be saved through her childbearing, if they—i.e. the women—abide in faith and love and sanctification with discretion (or, self-discipline). 'Unto the woman he said, I will greatly multiply thy sorrow and thy conception...and unto Adam he said...in the sweat of thy face thou shalt eat bread'—Gen. iii. 16—19. God's punishments are man's opportunities, and just as the Christian man's salvation lies in fulfilling meekly the conditions of his curse and taking up his cross of toil (2 Thess. iii. 10—12) so the Christian woman is sanctified by her duties as a mother, perseverance ('if they abide') in the essential conditions of Christian profession being of course understood. The duties of our state in life have been called 'an eighth sacrament.' Cf. Döllinger, First Age of the Church, p. 360: 'If S. Paul forbids women to teach in public, he says that they shall be saved through child-bearing. He means that God has given to them, in place of Christian ministry reserved for men, another office in the Church, in the faithful discharge of which they are to work out their salvation—that of peopling the Church by bearing and training children to be citizens of God's kingdom on earth. This consecration of family life and maternal duties, exalting and purifying carnal affection and natural tenderness to the dignity of a priestly office in bringing up and forming new members of the Church and heirs of the kingdom, is the side of marriage where its highest and peculiarly Christian ends are realised and its sacramental character is exhibited. Hence it is the true picture of Christ's Union with the Church, a sanctified and even fruitful marriage wherein He makes her through Baptism the mother of countless children...and thus the intercourse of the sexes—which rightly and religiously used is a continual fountain of blessing, but when misused and unbridled, a source of corruption for whole generations—is placed under the shelter and sanctifying power of an ordinance of grace, and directed to the higher end of preserving and carrying forward the kingdom of God on Earth.'

If there is in this verse any reference to the Incarnation, which some commentators consider to be its primary meaning, it is only a distant echo.

III. 1 Faithful is the saying. This clause which in A.V. and R.V. is connected with what follows (though in R.V. margin a different connexion is suggested) belongs much more naturally to what pre-