

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]

G N O M O N
OF
THE NEW TESTAMENT
BY
JOHN ALBERT BENGEL.

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 SUBTILTY 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. Καταστολή) 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.—κοσμίῳ, *elegant, becoming, ornamental* [modest, Engl. Vers.] spiritually, as it is presently described at ver. 10.—αἰδοῦς, *shamefacedness*) ver. 11, 12.—σωφροσύνης, *sobriety*) A word of frequent occurrence in the epistles to Timothy and Titus. This virtue governs the whole of private life.—³μη) οὐ denies, μη forbids, in a discourse of this kind. There is a great difference between οὐ and μη. Οὐ 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. Ἐπαγγελλόμεναις) *promising* (engaging to follow), professing. The same word is at ch. vi. 21.—δι' ἔργων, *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. Μανθάνειν, *let the woman learn*) The antithesis of *to teach*, ver. 12.—ὑποταγῇ, *in subjection*) The antithesis is to the phrase, *to use* (usurp) *authority*, ver. 12.

12. Οὐκ ἐπιτρέπω) *I do not commit to the charge* of the woman [*suffer*]; i.e. I cannot commit or entrust it. Litotes (see Append.).—αὐθεντεῖν ἀνδρός) *to use authority* in respect to [*over*] *the man*, viz. by teaching, by speaking, for example, in prayer.—ἀνδρός, *in respect to* [*over*] *the man*) This implies not merely a husband, but the whole race of men.

13. Ἀδάμ 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 Κοσμεῖν ἑαυτοὺς, *to adorn themselves*) construed with δι' ἔργων ἀγαθῶν, 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 understood of the first woman.—*πρῶτος*) *first*; so that the woman was created for him, 1 Cor. xi. 8. 9.

14. οὐκ ἡπατήθη, *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.—ἀπατηθεῖσα ἐν παραβάσει γέγονε, *being deceived, fell into*¹ *the transgression*) i.e. was guilty of falling into the deception (Gen. iii. 13, ὁ ὄφις ἡπάτησέ με), and so she began to be in the transgression. It is not said, ἐν παραβάσει γεγονῦσα ἡπατήθη, *having come to be in the transgression, she was deceived*. Therefore γέγονε does not apply to the very origin of the woman; for the deception followed not until after that; but γέγονε closely agrees with ἐν παραβάσει, which has the meaning of a noun; see Acts xxii. 17 [ἐν ἐκστάσει, *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 ἐν σημείῳ.

15. σωθήσεται δὲ, *but she shall be saved*) She shall be rescued from that offence (and from its consequences).—διὰ τῆς τεκνογονίας, *in child-bearing*) The part of the woman is here described, in antithesis to the duty of teaching and governing: τεκνογονία, *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.—μείνωσιν,

¹ "Was in," Engl. Vers.; rather, "*Came to be in.*" For it is γέγονε, not ἦν.—ED.

if they *continue*) Namely, *the women*. A Syllepsis¹ 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.—πίσται καὶ ἀγάπῃ, *in faith and love*) General divisions.—ἀγιασμῷ μετὰ σωφροσύνης) *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: ἀγιασμοῦς, *holiness*, especially *chastity*: σωφροσύνη, *moderation*, *self-control*. ver. 9, 11

CHAPTER III.

1. Πιστὸς ὁ λόγος, *this is a faithful saying*) This preface is used, because it does not seem so to the world.—ῥέγεται—ἐπιθυμεῖ) There is here great propriety in the words: ῥέγω, *to stretch out*, thence ῥέγομαι, *to ask eagerly with outstretched hand, to grasp*: ἐπιθυμία of the mind, seeking τὸ καλόν, *a good thing*, produces ὀρεξιν; again ὀρεξις indicates ἐπιθυμίαν: ῥέγεσθαι, φεύγειν, 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.—καλοῦ) *an honourable good*, excellent, demanding noble virtues. To this is to be referred the *then* or *therefore* (οὖν) in the following verse.—ἔργου, *work*) It is a work, a business, not ease; Acts xv. 38; Phil. ii. 30.

2. Δεῖ, *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.—οὖν, *therefore*)

¹ A figure whereby ἡ γυνή, the singular, is here *expressed*, whilst the plural is *meant*. And accordingly the plural verb μένωσιν is put, agreeing with γυναῖκες, *women*, understood.—ED.

A
CRITICAL AND GRAMMATICAL
COMMENTARY
ON THE
PASTORAL EPISTLES,

WITH A
REVISED TRANSLATION,

BY
C. J. ELLICOTT, M.A.

RECTOR OF PILTON, RUTLAND;
AND LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.



LONDON:
JOHN W. PARKER AND SON, WEST STRAND.

MDCCCLVI.

ἡ ἱματισμῷ πολυτελεῖ, ¹⁰ ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

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

¹¹ Γυνὴ ἐν ἡσυχίᾳ μαθανέτω ἐν πάσῃ

tant period from one another.

μὴ ἐν πλέγμασιν] 'not with plaitings': special adornments both *personal* (πλέγμα.) and put *on the person* (χρυσῷ, μαργαρ., ἱματισμῷ) inconsistent with Christian simplicity; comp. 1 Pet. iii. 3, ἐμπλοκὴ τριχῶν, and see esp. Clem. Alex. *Pædag.* III. 11. 62, Vol. I. p. 290 (Pott.), αἱ περιπλοκαὶ τῶν τριχῶν αἱ ἐταιρικά κ.τ.λ., where this and other kinds of personal decoration are fully discussed; comp. Wakef. *Sylv. Crit.* Vol. III. p. 133. What Clement approves of is ἀναδεῖσθαι τὴν κόμην εὐτελῶς περὶν τινὶ λιτῇ παρὰ τὸν αὐχένα ἀφελεῖ θεραπεία συναυξούσαις (γυναιξὶν) εἰς κάλλος γνήσιον τὰς σώφρονας κόμας. On the subject generally, see Smith, *Diet. of Antiq. Art.* 'Coma,' and the plates in Montfaucon, *L'Antiq. Expl.* Vol. III. p. 41, Suppl. Vol. III. p. 44. The remarks of Beng. on this use of μὴ are not satisfactory; οὐ in peculiar forms of expression is found after βόλομαι, the regular and natural particle after verbs of 'will,' is, however, of course μὴ, see exx. in Gayler, *Partic. Neg.* p. 329 sq. καὶ χρυσῷ] Scil. περιθέσει χρυσῶν, 1 Pet. iii. 3; earrings, necklaces, bracelets; comp. Pliny, *Nat. Hist.* IX. 35.

¹⁰ ἀλλ' ὃ πρέπει κ.τ.λ.] The construction is slightly doubtful: δι' ἔργων ἀγαθῶν may be joined with ἐπαγγελλ. (Vulg., Theod.); in which case the relative ὃ must be regarded as equivalent to ἐν τούτῳ ὃ (Matth.), or καθ' ὃ (Huther), both somewhat unsatisfactory explanations. It seems much more simple to connect δι' ἐργ. ἀγ. with κοσμεῖν (Syr., Theophyl.), and to regard ὃ πρέπει κ.τ.λ. as a

common relational opposition; Winer, *Gr.* § 23. 2, p. 183, note. The objection of Huther to κοσμεῖν—διὰ 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.

ἐπαγγελλομέναις] 'professing,' 'profitentes,' 'præ se ferentes,' Justin.; comp. ch. vi. 21, where this meaning is perfectly clear. Huther compares Xenoph. *Mem.* I. 2. 7, ἀρετὴν ἐπαγγελλόμενος, and Ignat. *Ephes.* 14, πιστὴν ἐπαγγελλ.; add Joseph. *Antiq. Proæm.* § 2, Θεοῦ θεραπείαν ἐπαγγελλεσθαι (Grinf. *Schol. Hell.*), and see further exx. in Suicer, *Thesaur.* s.v. Vol. I. p. 1157. Θεοσέβεια, an ἄπ. λεγόμεν., scarcely differs in sense from εὐσεβεία, ver. 2; comp. notes.

¹¹ γυνή] '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 φθεγγέσθω, φησὶν, ἐν ἐκκλησίᾳ γυνή, Chrys.

μαθανέτω] 'learn,' i. e., at the public ministrations; in antithesis to διδάσκ., 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. 398), 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 ὑποταχῇ]

ὑποταγῇ. ¹² διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. ¹³ Ἀδὰμ γὰρ πρῶ-

[¹² διδάσκειν δὲ γυν.] So *Lachm.* and *Tisch.*, ed. 1. with A D F G ; 10 mss. ; Vulg. It. Goth. al. Cypr. Ambrst. Jerome (much appr. by *Griesb.*, *De Wette*, *Huther*, *Wiesing*). It is difficult to understand what principle except that of opposition to *Lachm.* has induced *Tisch.*, ed. 2, to adopt the reading of the *Rec.* γυναικὶ δὲ διδάσκειν, with J K, great majority of mss. ; Syr. (both), Theod. (Mops.), Chrys. Theod. Dam. al. ; Ambr. (*Mill Scholz*), when the uncial authority is thus noticeably weak, and the context so plainly favours the reading of the text. The δὲ is thus not for γάρ (Syr.), and has certainly not 'a vim copulativam,' = 'scilicet' Leo, but properly and with its usual adversative force marks the opposition to *μανθανέτω*. We thus, with considerable confidence, reject *Tischendorf's* present reading,

'in all subjection,' 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. 1. 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 δέ] Opposition to *μανθανέτω* 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 *προφητεῦεν* 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*, l. c. note. Wolf cites Democrites, *Sentent.* [ap. Gale, *Script. Myth.*] γυνή μὴ ἀσκήτω λόγον, δεινὸν γάρ.

αὐθεντεῖν] 'to exercise dominion ;'

𐤀𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃𐤁 [audacter agere super] Syr. ; not 'to usurp authority,' Auth. Ver., a further meaning not contained in the word. *Αὐθεντεῖν* (ἀπ. λεγόμε. in N.T.), found only in late and eccl. writers (Basil, *Epist.* 52), involves the secondary and less proper meaning of *αὐθεντίας* (Lobeck, *Phryn.* p. 120, but comp. Eur. *Suppl.* 442), scil. *δεσπότης, αὐτοδίκης*, Mæris ; so Hesych., *αὐθεντεῖν. ἐξουσιαζεῖν*. The substantive *αὐθεντία* occurs 3 Macc. ii. 29 ; see Suicer, *Thesaur.* Vol. 1. 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 (Beng.) ; 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' εἶναι κ. τ. λ.] Inf. dependent on *βούλομαι* or some similar verb (not *κελεύω* 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),

τος ἐπλάσθη, εἶτα Εὐα. ¹⁴ καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ

introduced by an adversative conjunction, Jelf, *Gr.* § 895. h.

εἶναι ἐν ἡσυχ. = σιγᾶν 1 Cor. i. c. corresponding to ἐν ἡσυχ. ver. 11. The antithesis between each clause of this, and of the preceding verse is very marked.

13. Ἀδὰμ γάρ] 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, οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα: comp. Est. The remarks of Reuss, *Theol. Chret.* Vol. II. p. 210, note, are unguarded; there is here no 'dialectique Judäique,' 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.

ἐπλάσθη] Proper and specific word; ἐκ γαίης πλάσσε, Hesiod *Op.* 70: comp. also Rom. ix. 20, and esp. Gen. ii. 7, ἐπλασεν (רָפָא) ὁ Θεὸς τὸν ἀνθρώπον χοῦν ἀπὸ τῆς γῆς: so Joseph. *Antiq.* I. i. 1.

14. καὶ Ἀδὰμ] 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. a Lap. *in loc.*

οὐκ ἠπατήθη] There is no necessity whatever to supply πρῶτος, Theodoret, *Œcum.* i. The emphasis rests on ἀπατᾶν. Adam was not *directly deceived*, Eve was; she says to God, ὁ ὤφισ ἠπάτησέ με; he only says, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον. We can hardly urge with Beng. 'mulier virum non decepit 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 ἀπάτη; Eve *directly* succumbed to it (ἀπὸ γυν. ἀρχὴ ἁμαρτίας, Eccclus. 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.

ἐξαπατηθεῖσα] 'being completely, patently, deceived.' This reading, which is supported by AD*FG; 17, al. (*Lachm., Tisch.*), seems to confirm the foregoing explanation. To preclude appy. any misconception of his meaning, the Apostle adds a strengthened compound, which serves both to show that the moment of thought turns on ἀπατᾶω, and also to tacitly define the limitation of meaning under which it is used. The prep. ἐκ here conveys the idea of *completion, thoroughness*, Palm u. Rost, *Lex.* s.v. ἐκ, Vol. I. p. 820. Ἡ γυνὴ 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.

ἐν παραβάσει γέγονεν] 'became involved in transgression,' 'fell into transgression,' the constr. γίνεσθαι ἐν occurs occasionally (but not 'frequently,' Huther) in the N.T. (e. g., ἐν ἀγωνίᾳ, Luke xxii. 44; ἐν ἐκστάσει, Acts xxii. 17; ἐν δόξῃ, 2 Cor. iii. 7; ἐν ὁμοιώματι, Phil. ii. 7; ἐν λόγῳ κολακείας, 1 Thess. ii. 5) to denote the entrance into, and existence

γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν, ¹⁵ σωθήσεται

in, any given state. On the distinction between εἶναι (*esse*) and γίνεσθαι (*existere et evenire*), see Fritz. *Fritsch.* *Opusc.* p. 284, note.

15. σωθήσεται δέ] 'Yet she shall be saved,' not merely 'eripietur e noxâ illâ,' 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. τὴν σωθήσεται is γυνή, in its generic sense; οὐ περὶ τῆς Εὔας ἔφη, ἀλλὰ περὶ τοῦ κοινοῦ τῆς φύσεως, Theod. This is confirmed by the use of the plural, ἐὰν μείνωσιν κ.τ.λ., see below.

διὰ τῆς τεκνογονίας] 'by means of the child-bearing.' Setting aside all untenable or doubtful interpretations of διὰ ('in' Beza, 'cum' Rosenm.) and τεκνογονίας (=τέκνα, Syr.; τὸ κατὰ Θεὸν [τέκνα] ἀναγαγεῖν, Chrys., Fell; comp. Stier, *Red. Jes.*, 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, al.; 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 διὰ thus bears,—the uncircumscribed reference of σωθήσεται (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.*

ἐὰν μείνωσιν] scil. αἱ 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 τεκνογ. 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 ἐὰν with subjunct. (objective possibility; 'experience will show whether they will abide'), see Hermann, *de Partic. ἀν.* 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 ἐὰν with subj. has nearly entirely absorbed that of εἰ with the opt.; see Green, *Gr.* p. 53.

ἐν πίστει 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. Πίστις here appropriately points, not to 'eheliche Treue,' Huth., but to faith in the cardinal promise. καὶ ἀγιασμῷ] 'La sanctification est donc

δὲ διὰ τῆς τεκνογονίας, εὖ μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.

Qualifications of a bishop; he must be of irreproachable morals, a good father of his family, and of good report.

III. Πιστὸς ὁ λόγος· εἴ τις ἐπίσκοπός τις

l'état normal du croyant, Rom. vi. 22, 1 Thess. iv. 3 sq.;' Reuss, *Theol. Chret.* iv. 16, Vol. II. p. 167. On σωφροσύνη, see notes on ver. 9.

CHAPTER III. 1. ΠΙΣΤΟΣ ὁ ΛΟΓΟΣ] 'Hac veluti præfatiunculâ 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 ἀνθρώπινος (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.

ἐπίσκοπός τις] 'office of a bishop.' Without entering into any discussion upon the origin of episcopacy generally, it seems proper to remark that we must fairly acknowledge with Jerome (*Epist.* 73, ad Ocean. Vol. iv. p. 648), that in the Pastoral epp. the terms ἐπίσκοπος and πρεσβύτερος are applied indifferently to the same persons, Pearson, *Vind. Ign.* XIII. p. 535 (Angl. Cath. Lib.), Thorndike, *Gov. of Churches*, III. 3, Vol. I. p. 9 (ib.). The first was borrowed from the Greeks (ὁ παρ' Ἀθηναίων

εἰς τὰς ὑπηκόους πολεὺς ἐπισκέψασθαι τὰ παρ' ἐκάστοις πεμπόμενοι, Suidas s.v. ἐπίσκ., Dion. Hal. *Antiq.* II. 76, see Hooker, *Eccel. 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. 1 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 ἰσοδυναμία 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, ἄγγελος 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*, Sermon 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,
London, Oxford, and Cambridge.
DEIGHTON, BELL, AND CO.,
Cambridge.
1865.



101. j. 356

δι' ἔργων ἁγαθῶν. ¹¹ γυνὴ ἐν ᾧ ψυχὴ ἡ μανθανέτω ¹² διδάσκειν δὲ γυναῖκί οὐκ ἐπι-
 τρέπω, οὐδὲ αὐθεντεῖν ἄνδρός, ἀλλ' εἶναι ἐν ᾧ ψυχῇ. ¹³ Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐα. ¹⁴ καὶ

h 1 Cor. ix. 13. Gal. ii. 5. ch. iii. 4 only t. (τῶσαν, Tit. ii. 5.)

61. Acts xxvi. 1 al. Job xxxii. 14.
20 only. Gen. ii. 7, 8.

k here only t. (τῆς, Wisd. xii. 6.)

1 Luke viii. 22 (Mt. ix. 30.

1 Rom. ix.

13. rec γυναῖκί δε διδάσκειν, with KL rel syr Thdr-mops Chr Thdrt Damasc Ambr, and, omg δε, k Did: txt ADFN m 17 latt goth arm Cyp Ambrst Jer.

φροσὴν is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to this from arising, or at all events from arising in such strength as should overbear the checks and hindrances which αἰδώς opposed to it." Ellie. 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 plaits (of hair: cf. 1 Pet. iii. 3, ἐμπλοκή τριχῶν, and see Ellicott's note) and gold (καὶ περιθέσεως χρυσίου, 1 Pet. i. 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 (= ἐνδύσεως ματίων, 1 Pet. i. c.),—but, which is becoming for women professing (ἐπαγγέλλεσθαι is ordinarily in N. T. 'to promise,' see reff. But the meaning 'to profess,' *præ se ferre*, is found in the classics, e. g. Xen. Mem. i. 2. 7, δαύμας δὲ, εἰ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πρῶττοιτο: cf. Palm and Rost's Lex., and the numerous examples in Wetst.) godliness (θεοσέβεια is found in Xen. An. ii. 6. 26, and Plato, Epinomia, pp. 985 d, 989 e. The adjective θεοσεβής is common enough),—by means of good works (not ἐν again, because the adornment lies in a different sphere and cannot be so expressed. The adorning which results from good works is brought about by [διδ] their practice, not displayed by appearing to be invested with them [δν]. Huther's construction, after Thdrt., Ec., Luth., Calv., and Mack and Matthies,—ἐπαγγέλλ. θεοσέβειαν δι' ἔργων ἀγαθῶν,—is on all grounds objectionable:—1) the understanding δ as ἐν τούτῳ δ or καθ' ὃ, which of itself might pass, introduces great harshness into the sentence:—2) the junction of ἐπαγγελλόμεναις δι' is worse than that of κοσμεῖν δι', to which he objects:—3) the arrangement of the words is against it, which would thus rather be γυναῖκίς δι' ἔργων ἀγαθῶν θεοσέβειαν ἐπαγγελλόμεναις:—4) he does

not see that his objection, that the adornment of women has been already specified by ἐν καταστολῇ κ.τ.λ., and therefore need not be again specified by δι' ἔργων ἀγ., applies just as much to his own rendering, taking δ for καθ' ὃ or ἐν τούτῳ δ).

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 δέ, 1 Cor. xi. 16) to a woman I permit not to teach (in the church [primarily], or, as the context shews, any where else), nor to lord it over (αὐθεντεῖν μηδέποτε χρῆσι ἐπὶ τοῦ δεσποῦ του, ὡς οἱ περὶ τὰ δικαστήρια ῥήτορες, ἀλλ' ἐπὶ τοῦ αὐτόχειρος φόνης, Phryn. But Euripides thus uses it, Suppl. 442: καὶ μὴν δπου γε δήμοις αὐθεντεῖς χροῦντο, οὐτοῦν ἀπὸ τοῦ ἡδεται ναυαῖας. 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, αὐθεντεῖς φόρου, or the like. And in course of time, the meaning of 'autocrat' prevailing, the word itself and its derivatives henceforth took this course, and αὐθεντεῖν, -λα, -ημα, all of later growth, bore this reference only. Later still we have αὐθεντικός, from first authority ['id enim αὐθεντικός, nuntiabatur,' Cic. ad Att. x. 9]. It seems quite a mistake to suppose that αὐθεντεῖς arrived at its meaning of a despot by passing through that of a murderer) the man, but (supply ["βούλομαι, not κελεύω, which St. Paul does not use." Ellie.] '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

m Eph. v. 6.
James i. 26
only. Job
xxxi. 27.
n 2 Thess. ii. 3
ref.
o Luke xxii.
44. Acts
xxii. 17.
p Gal. iii. 19
ref.
ch. v. 14.)

Ἄδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν
ᾧ παραβάσει ὀγέγονεν, ¹⁵ σωθήσεται δὲ διὰ τῆς τεκνο-
γονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ
μετὰ σωφροσύνης.

q = ch. iv. 16. see Phil. i. 19.
t ch. i. 2 ref.

r = 1 Cor. iii. 15. see note.
u = 1 Thess. iv. 4, 7 (ref.). Heb. xii. 14.

s here only t. (-εἰρ,
v ver. 9.

14. rec ἀπαρθεῖσα (on this reading, critical considerations are somewhat uncertain. On the one hand, ἔκασ. may have come from Rom vii. 11. 2 Cor xi. 3: on the other, ἀπ. may be a corr'n to suit ἠπατήθη above. And this latter, as lying so much nearer the corrector's eye, seems the more prob: especially as in Gen iii. 13 it stands ἐθὺς ἠπάτησέν με), with D³KLN³ rel 67³: txt AD¹FN¹ c 17 Bas Chr.,

15. for δε, γαρ D¹: om a¹.

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

14.] 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 Thdrt.: τὸ οὐκ ἠπατήθη, ἀπὸ τοῦ, οὐ πρῶτος, εἰρηκεν: nor, as Matthies, must we supply ἐκ τοῦ θύους: 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. Ellicott] to have apprehended the right reference: 'serpens mulierem decepit, mulier virum non decepit, sed ei persuasit.' As Huther observes, the ἠπάτησεν, in the original narrative, is used of the woman only. We read of no communication between the serpent and the man. The "subtlest 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 shews: for Eve could not be the subject to σωθήσεται) having been seduced BY DECEIT (stronger than ἀπαρθεῖσα, as exoro than oro: implying the full success of the ἀπάτη) 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 σώσω, 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. The curse on the woman for her παράβασις was, ἐν λύπαις τέξῃ τέκνα [Gen. iii. 16]. Her τεκνογονία 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 σωθήσεται purposely for its higher meaning, and the construction of the sentence is precisely as ref. 1 Cor.—αὐτὴς δὲ διὰ τῆς σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 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. Chrysa., Thl., al., for instance, would press τεκνογονία to mean the Christian education of children: Heinrichs, strangely enough, holds that her τεκνογ. is the punishment of her sin, and that being undergone, she shall be saved διὰ τῆς τ., i.e. by having paid it. Conyb. 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 τεκνογ. 'by means of the Child-bearing,' i.e. 'the Incarnation': a rendering which needs no refutation. I see that Ellicott maintains this latter interpretation: still I find no reason to qualify what I have above written. 1 Cor. iii. 15 seems to me so complete a key of Pauline usage of σώζεσθαι διὰ, that I cannot abandon the path opened by it, till far stronger reason has

III. ¹ Πιστὸς ὁ λόγος· εἴ τις ^x ἐπισκοπῇς ^y ὀρέγεται, w ch. i. 15 reff.
^z καλοῦ ^z ἔργου ^a ἐπιθυμεῖ. ² δεῖ οὖν τὸν ^b ἐπίσκοπον x = Acts i. 30,
 from Ps.
 cviii. 8.
 (Luke xix.)

44. 1 Pet. ii. 12 [v. 6 v. r.] only. y ch. vi. 10. Heb. xi. 16 only † (act., Job viii.
 30 Symm.) 2 Matt. v. 16. xxvi. 10 | Mk. John x. 22, 23. Epp. ch. v. 10, 22. vi. 14. Tit.
 ii. 7, 14. iii. 8, 14. Heb. x. 24. 1 Pet. ii. 12 only. a constr. Acts xx. 23 only (Paul).
 Prov. xxiii. 5, 6. b Acts xx. 23. Phil. i. 1. Tit. i. 7. 1 Pet. ii. 25 only. 4 Kings xi. 16. Job
 xx. 29. Isa. lx. 17.

CHAP. III. 1. for πιστος, ἀνθρώπινος (probably introduced from the humanus of some of the latin vss: see Ellic here, and cf var readd, 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 τεκνογονία. 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 σωθήσονται) 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., Erasmus, al., to what has preceded): *if any man seeks* (it does not seem that he uses ὀρέγεται 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 ὀρεγόμενοι, but on the thing sought: and in Polyb. ix. 20. 5, the word is used as one merely of passage, in giving directions respecting the office sought: κελύοντες ἀστρολογεῖν κ. γεωμετερεῖν τοὺς ὀρεγομένους αὐτῆς [τῆς στρατηγίας]. So that De W.'s inference respecting ambition for the episcopate betraying the late age of the Epistle, falls to the ground) (the) *overship* (or, bishopric; office of an ἐπίσκοπος; but the ἐπίσκοποι of the N. T. have officially nothing in common with our Bishops. See notes on Acts xx. 17, 28. The identity of the ἐπίσκοπος and πρεσβύτερος in apostolic times is evident from Tit. i. 5—7: see also note on Phil. i. 1, the article Biffof in Herzog's Real-Encyclopædie, and Ellic.'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 [reff.]). It behoves then (οὖν is best regarded as taking up καλὸν ἔργον, and substantiating that assertion: "bonum negotium bonis committendum," Bengel) *an* (τὸν generic, singular of τοὺς ἐπισκόπους) *oversee* to be blameless (Thucyd. v. 17, Πλειστοδοναξ δὲ . . . νομίζων . . . κὰν αὐτὸς τοῖς ἐχθροῖς ἀνεπίληπτος εἶναι . . . , where the Schol. has, μὴ ἂν αὐτὸς παρέξων κατηγορίας ἀφορμῇν. Thdrst. draws an important distinction: μηδεμίαν πρόφασιν μέμψεως παρέχειν δικαίαν τὸ γὰρ ἀνεπίληπτον, οὐ τὸ ἀσυκοφάντητον λέγει· ἐπεὶ καὶ αὐτὸς ἀπὸστολος παντοδαπὰς συκοφαντίας ὑπέμεινεν), *husband of one wife* (two great varieties of interpretation of these words have prevailed, among those who agree to take them as restrictive, not injunctive, which the spirit of the passage and the insertion of μιᾶς surely alike forbid. They have been supposed to prohibit either 1) *simultaneous polygamy*, or 2) *successive polygamy*. 1) has somewhat to be said for it. The custom of polygamy was then prevalent among the Jews [see Just. Mart. Tryph. 134, p. 226, —διδασκάλους ὁμῶν οἷτινες καὶ μέχρι νῦν καὶ τέσσαρας κ. ἑντα ἔχουν μιᾶς γυναῖκας ἕκαστον συγχωροῦσι: and Jos. Antt. vii. 2 (so cited in Suicer and Huther, but the reference is wrong), πάτριον ἐν ταύτῃ πλείοσιν ἡμῖν συνοικεῖν], and might easily find 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

PATRICK ✓ FAIRBAIRN, D.D.,

PRINCIPAL OF FREE CHURCH COLLEGE, GLASGOW;
AUTHOR OF 'TYPOLOGY OF SCRIPTURE,' 'REVELATION OF LAW,' ETC.

EDINBURGH:

T. & T. CLARK, GEORGE STREET.

1874.

ἡ ἱματισμῷ πολυτελεῖ, 10 ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομε-
 ναις θεοσεβειαν, δι' ἔργων ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· 12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἴτα Εὔα. 14 καὶ Ἀδὰμ οὐκ ἡπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν, 15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

III. 1 Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν, 3 μὴ πάροινον, μὴ πλήκτην, ἀλλὰ ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος, — 5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται; — 6 μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. 7 δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξῶθεν, ἵνα μὴ εἰς ὄνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. 8 Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονεῖτωσαν ἀνέγκλητοι ὄντες. 11 γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πάσιν. 12 διάκονοι ἕστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. 13 οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

14 Ταῦτά σοι γράφω 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 scriptoribus 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 ; ἐκτίσθη 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*,¹ *fell into transgression* : literally,

¹ The best reading is ἐξαπαταθεῖσα, 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 misapprehended, 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 (*διὰ*) 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
JOH. ED. HUTHER, TH.D.,
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
DR. GÖTTLIEB LÜNEMANN,
PROFESSOR IN THEOLOGY IN THE UNIVERSITY OF GÖTTINGEN.

TRANSLATED FROM THE FOURTH EDITION OF THE GERMAN BY
REV. MAURICE J. EVANS, B.A.

WITH A PREFACE AND SUPPLEMENTARY NOTES TO THE AMERICAN EDITION BY
TIMOTHY DWIGHT,
PROFESSOR OF SACRED LITERATURE IN YALE COLLEGE.

NEW YORK :
FUNK & WAGNALLS, PUBLISHERS,
10 AND 12 DEY STREET.
1885.

θεοσεβής, John ix. 31; LXX. Ex. xviii. 21), is equivalent to εὐσέβεια.—δι' ἔργων ἀγαθῶν] must not be limited to works of benevolence alone. The addition of these words is fully explained by a comparison with 2 Tim. iii. 5.¹

Vv. 11, 12. [On Vv. 11–15, see Note VIII., pages 112, 113.] Further injunctions for women.—γυνὴ ἐν ἡσυχίᾳ μαθανέτω] ἐν ἡσυχίᾳ, “without speaking herself;” μαθάνειν denotes here, as in 1 Cor. xiv. 31, attention to the word in order to learn from it what is necessary for advancing and building up the Christian life. [VIII a, b.]—ἐν πάσῃ ὑποταγῇ] “in complete subordination,” i. e. without contradiction.—The thought here expressed is to be filled up by what Paul says in 1 Cor. xiv. 35 (which passage should be particularly compared with this²): εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἀνδρας ἐπερωτάωσιν.—“Spiritual receptivity and activity in domestic life were recognized as the appropriate destiny of women, and therefore the female sex was excluded from the public discussion of religious subjects” (Neander).³ Though in Christ there is no distinction, yet Christianity does not put an end to the natural distinctions ordained by God; it recognizes them in order to inform them with its higher life.—διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω] διδ. stands first in emphatic opposition to μαθάνειν; in the parallel passage (1 Cor. xiv.) διδ. stands instead of the more general word λαλεῖν.—οὐδὲ αἰθεντεῖν ἀνδράς] Leo: “αἰθεντεῖν et αἰθεντης apud seniores tantum scriptores ita occurrit, ut domini notionem involvat; melioribus scriptoribus est αἰθεντης idem quod αὐτόχειρ.”⁴ Luther has rightly: “that she be master of her husband;” whereas in the translation: “to assume to herself respect or mastery” (Heydenreich, de Wette, van Oosterzee), the notion of assumption is imported. Hofmann, too, is wrong when he says that αἰθεντεῖν in conjunction with the genitive of the person should mean: “to act independently of this person, i. e. as one's own master” (!).—Many expositors (Matthies, and earlier, Estius, Calovius, and others) assume in this word a reference to domestic relations; whereas Heydenreich, de Wette, Wiesinger, and others, limit even this command to behavior in the assemblies for divine worship.⁵ This last is correct, as is shown by ἀλλ' εἶναι ἐν ἡσυχίᾳ, corresponding to ἐν ἡσυχίᾳ in ver. 11. Yet οὐδὲ αἰθεντεῖν τ. ἀνδρ. puts the prohibition to teach under a more general point of view, and at the same time confirms it. Nor can it be denied that women are

The relation between writing and tears is obviously quite different from that between learning in stillness and good works.

¹ Calvin gives the connection with the preceding words rightly: si operibus testanda est pietas, in vestitu etiam casto apparere hæc professio debet.

² Otto 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: ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων (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.

³ Geschichte der Pflanzung der Kirche durch die Apost., Part I. p. 125.

⁴ See Valckenaer, *Diatr. in Eurip. rell.* chap. xviii. pp. 188 ff.; Lobeck, *ad Phryn.* p. 120.

⁵ 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 *αἰθεντεῖν* τ. ἀνδρ. in the assemblies, because in the apostle's opinion that does not beseem 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: *γυνή . . . γυναικί; μανθανέτω . . . διδάσκειν οὐκ ἐπιτρέπω; ἐν πάσῃ ὑποταγῇ . . . οὐδὲ αἰθεντεῖν 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 *αἰθεντεῖν ἀνδρός*, but to be meekly subordinate to the husband. Hence he says: *Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἷτα Εὔα.* The verb *πλάσσειν* 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. 23: *ὁ πλάσας ἀνθρώπον γένεσιν*). Compare 1 Cor. xi. 2 ff., where the apostle says that the husband is *εἰκὼν καὶ δόξα Θεοῦ*, and the wife *δόξα ἀνδρός*, 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 Ἀδὰμ οὐκ ἠπατήθη*] In order to justify this expression, the

¹ Compare with this apostolic expression, *Const. Apost.* iii. 6: *οὐκ ἐπιτρέπομεν γυναῖκας διδάσκειν ἐκκλησίᾳ, ἀλλὰ μόνον προσεύχεσθαι καὶ τῶν διδασκάλων ἑπακοῦν.* Tertull. *De Virg. Vel.*: non permittitur mulieri in ecclesia loqui, sed nec docere, nec tinguere, nec ullius virilis muneris, nedom sacerdotialis officii 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 *διδάσκειν* 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 *εὐσχημόνως καὶ κατὰ τάξιν*; while, on the other hand, he holds by the principle: "*τὸ πνεῦμα μὴ σβέννυτε*" (1 Thess. v. 19). Meyer on 1 Cor. xi. 5 differs.

expositors have sought to define it more precisely, mostly by supplying *πρώτος*. So Theodoret; Tertullian, too (*De Hab. Mul.*), says, perhaps alluding to this passage: *tu divinae legis prima es desertrix*. Others, again, supply *ὑπὸ τοῦ ὄφeos* (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 *Ἀδὰμ οὐκ ἠπατήθη* 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 *ἀπατᾶν* (or *ἐξαπατᾶν*). 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: *ὁ ὄφις ἠπάτησέ 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 *ἀπάτη*. Paul, remembering this, says: *Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα*. Bengel: *serpens mulierem decepit, mulier virum non decepit, sed ei persuasit*. To supply anything whatever, only serves therefore to conceal the apostle's real meaning.—*ἡ δὲ γυνὴ ἐξαπατηθεῖσα 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: *ἐξαπατᾶν*.—The emphasis, as is apparent from what precedes, is not on the last words, but on *ἐξαπατηθεῖσα*; hence it is not right to supply *πρώτη* with *ἐν παρ. γεγ.* *Παράβασις* here, as elsewhere (*οὐ οὐκ ἐστὶ νόμος, οὐδὲ παράβασις*, 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

¹ The 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 *σωθήσεται* is *ἡ γυνή*, to be supplied from the preceding words; but, of course, it applies collectively to the whole sex, while referring specially to Eve.¹—*σωθήσεται* 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;"² 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 *σώζεσθαι 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 *σώζεσθαι* is endangered.³—*τεκνογονία*, a word which occurs only here in the N. T. (as also *τεκνογονέω* only in chap. v. 14, and *τεκνοτροφέω* 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 *τεκνοτροφία*. This latter view is found in the oldest expositors.⁴—The question, how the *τεκνογονία* contributes to the *σωτηρία*, is answered by most by supplying⁵ with the one or

¹ Even Theophylact declared against the curious view, that Mary is to be taken here as subject. Clearly also Eve cannot here be meant.

² 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 *σώζεσθαι*.

³ 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."

⁴ Thus Theophylact remarks, not without wit: *οὐ γεννῆσαι μόνον δεῖ, ἀλλὰ καὶ παιδεύσαι· τοῦτο γὰρ ὄντως τεκνογονία, εἰ δὲ οὐ, οὐκ ἐστὶ τεκνογονία, ἀλλὰ τεκνοφθορία ἔσται ταῖς γυναῖξι.*

⁵ Most think of the faithful fulfillment of maternal duty in the education of children. Chrysostom: *τεκνογονίαν, φησι, τὸ μὴ μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀναγαγεῖν.*—According to Heinrichs, Paul means here to say: *mulier jam hoc in mundo peccatorum poenas luit, διὰ τῆς τεκνογ. eo, quod cum dolore parit, adeoque haec τεκνογ. eam quasi σώζειν putanda est, et ipsa σώζεσθαι διὰ τῆς τεκνογονίας.* The passage quoted by Heinrichs, Gen. iii. 16, does not denote the *τεκνογονία* as such, but the pains connected with it as a punishment of transgression. According to Plitt, the *τεκνογ.* 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 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 *καλῶν 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 μείνωσιν ἐν πίστει κ.τ.λ.* The subject of *μείνωσιν* is the collective idea *γενή* (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 πίστει κ.τ.λ.* to denote the Christian life in its various aspects. They are not to be limited to the relation of married life, *πίστις* denoting conjugal fidelity; *ἀγάπη*, conjugal love; *ἀγιασμός*, 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 *οὖν* 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 *ποιεῖσθαι* 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 con-

siders 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.

*Biblia
Comm.*

The Cambridge Bible for Schools and Colleges.

GENERAL EDITOR:—J. J. S. PEROWNE, D.D.
BISHOP OF WORCESTER.

THE EPISTLES TO TIMOTHY AND TITUS

WITH INTRODUCTION AND NOTES

BY

THE REV. A. E. HUMPHREYS, M.A.,

RECTOR OF FAKENHAM, NORFOLK;

LATE FELLOW AND ASSISTANT TUTOR OF TRINITY COLLEGE, CAMBRIDGE.

STEREOTYPED EDITION.

4 2 2 8 1
3 1 / 8 / 9 8

Cambridge:

AT THE UNIVERSITY PRESS

1897

[All Rights reserved.]

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 trans-
gression. Notwithstanding she shall be saved in child-

secretly.' In this place then, where it is a question of *public* worship and the right surroundings, the word chosen here is the exactly appropriate one; 'You profess the worship of *God* by your coming to the public prayers: your best dress is to be known and esteemed for your zeal in acts of love and service for Him in His church.'

with good works] R.V. **through**; the change of preposition suggests a change in the character of the phrase, that St Paul is now speaking metaphorically.

11. *Let the woman learn in silence*] The reference is still to the public assemblies. The exact rendering in our idiom of the article is, with R.V., **Let a woman learn, in silence, in quiet**, as in verse 2. Cf. 1 Cor. xiv. 34, 35.

12. The direction is made more emphatic by the position of the verb 'to teach' (according to the better supported reading) at the beginning of the clause: **But teaching I permit not to a woman.**

to usurp authority] The verb does not go so far as this in later Greek, only to the extent of the R.V. **to have dominion over**. From *authentikos* 'from first authority' we get our 'authentic' in its proper meaning (Trench's *Select Glossary*, p. 15; Cic. *ad Att.* x. 9) of 'coming from the pen of the writer to whom a work is attributed.' 'The Turkish "effendi" (lord) is from the same word.' Wordsworth.

13. 'The Apostle appeals to the original order and course of things. 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.' Fairbairn.

14. *the woman being deceived was in the transgression*] The compound verb should be read as in 2 Cor. xi. 3, 'as the serpent beguiled Eve'; 'Adam was not beguiled,' a general negative, limited by the compound verb following, 'you may say he was not beguiled in comparison with the complete direct beguiling of Eve'; **the woman being beguiled is found in transgression.**

'Was' does not represent properly the perfect, lit. 'is become,' used, according to Greek idiom, because the past event is viewed as having a present influence, and continuing in its effects.

Here it helps the transition from the particular case of Eve in the past to the general case of women now. This is also aided by the further change to the future in 'shall be saved.'

15. *in childbearing*] R.V. gives the exact force of the Greek **through the childbearing**, and leaves unsettled which particular interpretation is correct (1) the A.V. 'in childbearing,' the preposition ren-

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 Incarnation, (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. 'workless') 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 sanctification**, 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 recal 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

✓
Cambridge Greek Testament for
Schools and Colleges

GENERAL EDITOR:—J. ARMITAGE ROBINSON D.D.

CANON OF WESTMINSTER

THE
PASTORAL EPISTLES

WITH INTRODUCTION AND NOTES

✓ BY

J. H. BERNARD D.D.

FELLOW OF TRINITY COLLEGE AND

ARCHBISHOP KING'S LECTURER IN DIVINITY IN THE UNIVERSITY OF DUBLIN

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

CAMBRIDGE
AT THE UNIVERSITY PRESS

1899

[All Rights reserved.]

ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποίησαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς κ.τ.λ.

We have not yet, however, exhausted the references in the Pastorals to 'good works.' In eight other passages ἔργα καλὰ are spoken of, a phrase similar to though not identical with ἔργα ἀγαθά, and specially noteworthy because it is not found in any of the other letters of St Paul.

Something has already been said (see on i. 8) of the distinction between ἀγαθός and καλός, and the usage of the phrase καλὰ ἔργα in the Gospels (Matt. v. 16; Mark xiv. 6; John x. 32), in the Ep. to the Hebrews (x. 24), and the First Ep. of St Peter (ii. 12) corroborates the distinction there suggested. So in the Pastoral Epistles the phrase καλὰ ἔργα is used in reference to good works which are seen of men and which illustrate the beauty of the Christian life. If not πρόδηλα, notoriously evident, at all events they cannot remain always hidden (1 Tim. v. 25). The true riches are those of ἔργα καλὰ (1 Tim. vi. 18); if a man desires a bishopric he desires a καλὸν ἔργον (1 Tim. iii. 1); God's chosen are a λαὸς περιούσιος, ζηλωτὴς καλῶν ἔργων (Tit. ii. 14); Titus is to be a τύπος καλῶν ἔργων (Tit. ii. 7); and he is to bid the people under his care καλῶν ἔργων προϊστασθαι (Tit. iii. 8, 14).

It would, however, be unsafe to press the distinction between ἔργα καλὰ and ἔργα 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 ἔργα καλὰ or of ἔργα ἀγαθά is quite foreign to Greek ethics.

δ πρέπει κ.τ.λ. Cp. Eph. v. 3 καθὼς πρέπει ἀγίοις.

ἐπαγγελλομένοις θεοσέβειαν. I.e. *professing religion*. ἐπαγγέλλεσθαι 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 θεοσεβής 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 σιγάτωσαν, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει. εἰ δέ τι μανθάνειν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

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 obligation, 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 σεμνότητος of iii. 4.

12. διδάσκειν 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 πρεσβύτεροι should be καλοδιδάσκαλοι.

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

αὐθεντεῖν. This is a ἄπ. λεγ. in the Greek Bible, although we have αὐθέντης and αὐθεντία in Wisd. xii. 6 and 3 Macc. ii. 29. The αὐθέντης 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 ἡσυχίᾳ. 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 γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα. 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 πλάσσειν 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 (Ecclesi. xxv. 24). *Facilius decepta, facilius decipit*, as Bengel tersely puts it.

14. Ἀδὰμ οὐκ ἠπατήθη. What Adam did, he did of his own choice and with open eyes.

On the other hand Eve was entirely deceived, ἐξαπατηθεῖσα. (See crit. note.) Compare Gen. iii. 13 ὁ ὄφεις ἠπάτησεν 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; cp. Gal. iv. 23. Note that the construction γίνεσθαι 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. σωθήσεται 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; σωθήσεται *she shall be saved* not only in her body, but in the highest sense of all¹.

The construction σωθήσεται διὰ has a strict parallel in 1 Cor. iii. 15: αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 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 γυνή); 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 κλήσει ἣ ἐκλήθη ἐν ταύτῃ μενέτω*.

ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ. Faith and love will issue in holiness. Cp. ch. i. 14.

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

2. The best MSS. (NA_D₂GH) have *ἀνεπίληπτον* (which should also be read in v. 7 and vi. 14); the received spelling *ἀνεπίληπτον* has the support of KL and most cursives.

3. Rec. text after *πλήκτην* inserts *μὴ αἰσχροκερδῇ* (from Tit. i. 7) with 37 and many other cursives; *om.* all uncials and versions.

7. Rec. text after *δεῖ δὲ* inserts *αὐτόν* with D₂KLP and Latin Vss.; *om.* NAGH.

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

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

τάχιον. This, the reading of rec. text, is supported by ND₂^cGKL and most cursives; Westcott and Hort and the Revisers read *ἐν τάχει* with ACD₂*P.

15. After *δεῖ*, some Western authorities (followed by the Latin Vulgate) insert *σε*; 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. *θεός* of the rec. text is found in C^cD₂^cKLP 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 *ὁς* is read in NA*^cG 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 *ὅς*, found in D₂*fg, the Vulgate and the Latin fathers generally, is a manifest corruption of *ὁς*, introduced because of the preceding *τὸ 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

LONDON: F. E. RACE
3 & 4, LONDON HOUSE YARD
PATERNOSTER ROW, E.C.

1913

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 **N A D F G P**, many cursives, Vulg. Goth. Arm. &c., and so I imitate in English.

† The best MSS. sustain *ἐξαπατηθεῖσα* for *ἀπατηθεῖσα* 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 1 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 1 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 sometimes 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

Cenchreæ, 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, Mac-knight, &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 *σώζω*, 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 widespreading 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.

Bible
Comment (N.T.)
Timothy
B

THE PASTORAL EPISTLES

WITH INTRODUCTION AND NOTES

BY

ERNEST FAULKNER BROWN, M.A.

SUPERIOR OF THE OXFORD MISSION TO CALCUTTA, AND
CANON OF ST PAUL'S CATHEDRAL, CALCUTTA

260256 -
20-10-31

METHUEN & Co. LTD.
36 ESSEX STREET W.C.
LONDON

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 conception 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 adornment of their persons as is consistent with holy thoughts and aims—though he would still have reprobated 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 adornment, 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 fundamental; a man's judgment is clearer and sounder than a woman's. The readiness of women to be deceived unfits 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 15 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-