

- 7 at the fitting time, proof of the divine purpose; of this I was appointed herald and apostle (this is no lie, but the truth), to instruct the nations in the true faith.

*mankind* is a free rendering of words which might be more literally translated, '... gave himself as a ransom (*ἀντίλυτρον*) on behalf of all'. This word for ransom occurs nowhere else in the New Testament (and probably not in the Greek Old Testament); but the shorter form (*λύτρον*) occurs at Mark 10:45 (= Matt. 20:28); cp. also Tit. 2:14. It is true that the Christianity of the Pastorals has a strong moral interest, but it rests as firmly as that of any part of the New Testament upon a divine act of redemption. The goal of redemption is the obtaining of freedom, but in a context which has already spoken of Christ as the Mediator more stress is laid than the present translation brings out upon the transaction by which freedom is won. It would indeed be mistaken to press the metaphor of ransom too far (as, for example, by asking to whom the ransom-price was paid), but it should nevertheless not be overlooked that this verse represents Christ the Mediator as performing on men's behalf, and by means of his death (he *sacrificed himself*), an act they could not perform for themselves.

So *providing, at the fitting time, proof of the divine purpose* is a paraphrase, probably correct, of an obscure phrase. Christ's act in 'giving himself' is described as a testimony; this should probably be understood in the light of passages such as Rom. 5:8; his death was an objective act of redemption, and at the same time a demonstration of God's love for men, and of his will that they should be saved.

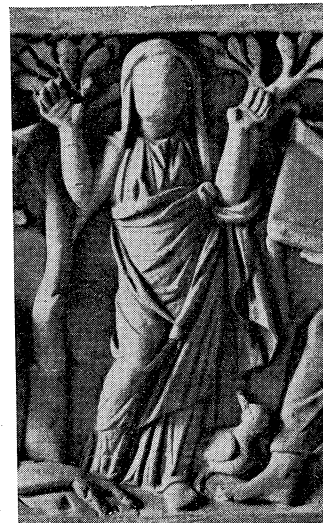
- 7 It is of this testimony or demonstration that Paul *was appointed herald and apostle*. For 'apostle' see note on 1:1. This word is very common in the New Testament; 'herald' (*κηρυξ*), however, occurs only here and in the very similar passage 2 Tim. 1:11 (and at 2 Pet. 2:5, where it is applied to Noah)—a surprising fact in view of the very common New Testament use of the cognate verb, 'to herald' (i.e. 'to proclaim', 'to preach'; *κηρύσσειν*), and of the use of the noun to describe philosophical missionaries such as Epictetus. The best explanation of this curious fact is that, according to Greek custom, the person of a herald was inviolable; it was not so with the apostles (see G. Friedrich in *T.W.N.T.* iii. 695). The word of God was not bound (2 Tim. 2:9), but its preachers often were. Moreover, it was in their message, not in their persons, that authority and importance resided. The use of *herald* here, with *apostle*, lays stress on the evangelistic aspect of the apostolic office. The word 'teacher' (*to instruct* represents the Greek noun) is not intended to describe an office (cp. Acts 13:1;

- 8 It is my desire, therefore, that everywhere prayers be said by the men of the congregation, who shall lift up their hands

1 Cor. 12:28; Eph. 4:11), but to indicate another aspect of Paul's apostolic work. The writer of the Epistle (who may possibly be using Pauline material in some form) knows that Paul's apostolic work was carried on among the Gentiles (*nations*; cp. Rom. 11:13; 15:16; Gal. 2:9), and he expresses its sphere as 'faith and truth' (possibly, as taken in the translation, a hendiadys: *the true faith*).

A vehement asseveration of truthfulness (in the Pauline manner; cp. Rom. 9:1; 2 Cor. 11:31; Gal. 1:20) is added: *this is no lie, but the truth*.

3b. 2:8-15. THE PLACE OF WOMEN. The writer has already called for prayer as the primary obligation of the Church (v. 1). This led to a digression (vv. 4-7), but he now returns to the main point, recognizing, however, that his requirement cannot be applied in the same way to both male and female members of the Church. Men and women are called equally to the service of God; but they are not called to precisely the same service.



- 8 *It is my desire* expresses a firm and definite wish—almost an order. The remainder of the verse expresses not the content (cp. vv. 1 f. above) but the manner of the prayers which *the men of the congregation* are to offer. (a) They are to *lift up their hands with a pure intention*, literally, to 'lift up holy hands'. To pray with uplifted hands was the common practice in antiquity (pagan, Jewish, and Christian); the cleanliness which common decency would suggest should be expressive of inward purity of intention and devotion. (b) *Angry or quarrelsome*

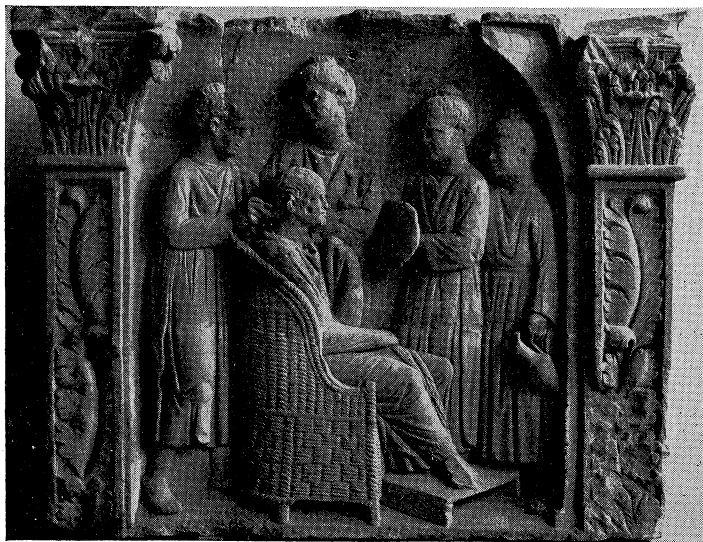
Detail from a third-century Christian sarcophagus, showing a praying figure with uplifted hands (1 Tim. 2:8).

with a pure intention, excluding angry or quarrelsome  
9 thoughts. Women again must dress in becoming manner,  
modestly and soberly, not with elaborate hair-styles, not

*thoughts* are to be excluded. Appeal to the mercy of God cannot suitably be made by men who are in themselves and their own dealings the reverse of merciful.

Such prayer is to be made *everywhere*, better 'in every place' (ἐν παντί τόπῳ). This is no mere literalism, for in Jewish usage 'place' meant 'meeting-place', 'place of prayer', and there is evidence (especially 1 Cor. 1:2; 1 Thess. 1:8) that it became Christian usage too. The author means 'in every Christian meeting-place'. Cp. also Mal. 1:10 f.

No detailed instructions are given about the conduct of meetings for prayer. Apparently all male members of the Church had an equal right to offer prayer, and were expected to use their right. There is no mention of a president who acts on behalf of the congregation. But



'... not with elaborate hair-styles' (1 Tim. 2:9). A third-century relief from Trier shows four maids at work on a lady's toilet.

10 decked out with gold or pearls, or expensive clothes, but  
with good deeds, as befits women who claim to be religious.  
11 A woman must be a learner, listening quietly and with due  
12 submission. I do not permit a woman to be a teacher, nor

9 *women* have a different role, though they too receive a similar injunction (*again*, rendering ὡσαύτως). The sentence (vv. 9 f.) contains no main verb, and it is best to supply from v. 8 the verb 'to pray', so that the translation will be, 'In the same way, I desire that women should pray, dressed in becoming manner . . .'. Men will pray aloud, with outward gesture; women also will pray, but with care not to draw attention to themselves. For a *religious* (the word is characteristic of the Pastorals; cp. v. 2 above—here the word is θεοσεβεία) woman the proper adornment consists of *good deeds*. These good deeds, which are very often mentioned in the Pastorals (1 Tim. 5:10, 25; 6:18 (cp. 3:1); 2 Tim. 2:21; 3:17; Tit. 1:16; 2:7, 14; 3:1, 8, 14), are not to be confused with the works of law rejected by Paul as a ground of justification (e.g. Rom. 3:28), and rejected with equal vehemence in the Pastorals (2 Tim. 1:9). They are the outcome of, not a preliminary condition of or substitute for, Christian faith.

There is no question here or elsewhere in the New Testament that women have equal standing with men in Christ, in whom there is neither male nor female (Gal. 3:28). This proposition of Paul's, however, does not mean that, among Christians, the distinguishing characteristics of the sexes are obliterated, nor does it mean that in their relations with others, and in the public assemblies of the Church, women should do exactly the same things as men. We shall see first the role ascribed to women by our author, and then the grounds on which he bases his statement.

11, 12 A woman must (a) learn and not teach; (b) not *domineer over man* (better perhaps, 'over her husband'); (c) *be quiet*; (d) maintain her due place (this is better than *with due submission*). For these instructions cp. 1 Cor. 11:3-16; 14:34 f. These two passages (within the same Epistle) are sufficient to show that in the apostolic (and indeed in the Pauline) churches, practice was not uniform. Sometimes the difference between man and woman was best expressed by woman's complete silence; sometimes by her dress. The author of the Pastorals has no doubt that in the circumstances of his own time silence should be the rule; it may not be wrong to connect this with the 'godless myths, fit only for old women' (4:7). Women were apt to do too much talking, and that of the wrong kind (cp. 3:11; 5:13). Compare perhaps also 4:3, 'they forbid marriage': this ascetic principle, which the Pastorals reject, could more easily lead to the domineering woman

13 must woman domineer over man; she should be quiet. For  
 14 Adam was created first, and Eve afterwards; and it was not  
 Adam who was deceived; it was the woman who, yielding to  
 15 deception, fell into sin. Yet she will be saved through mother-  
 hood<sup>1</sup>—if only women continue in faith,<sup>2</sup> love, and holiness,  
 with a sober mind.

<sup>1</sup> Or saved through the Birth of the Child, or brought safely through child-  
 birth. <sup>2</sup> Or if only husband and wife continue in mutual fidelity . . .

than the family life, which the Pastorals regard as ideal for women.  
 For the 'quietness' enjoined here cp. v. 2; it is not for women only.  
 See further note on 3:11.

The regulations governing the actions of women in public are  
 dictated by practical considerations, but their relation to men rests  
 on more fundamental grounds, which belong to the created order  
 itself. Adam was first in creation, Eve in sin. The author is dependent  
 upon the narrative of Gen. 2 f. Adam was created by God (Gen. 2:7),  
 and Eve made from one of Adam's ribs (Gen. 2:21 ff.). It was  
 Eve whom the serpent approached (Gen. 3:1), and Eve who first  
 ate the forbidden fruit (Gen. 3:6). In both respects, the resemblance  
 between the man and the woman is much greater than the difference.  
 It is not, and cannot be, denied that the woman was created by God,  
 or that the man fell into sin. The difference is a matter of priority.

15 The next verse is very obscure. The subject of *will be saved* must  
 be *the woman* of v. 14; but whether in the sense of Eve, or of woman  
 in general, is not clear. It is surprising to meet in the second clause a  
 plural verb: *if they continue*. No subject is expressed in the Greek;  
 we must understand *women* (corresponding to the generalized use  
 of 'woman' derived from v. 14), or possibly (with the margin)  
*husband and wife*, or even '(the woman's) children'. There is further am-  
 biguity in *will be saved*, which might describe salvation in a religious  
 sense, or physical preservation; and in 'childbirth' (the render-  
 ing *motherhood* seems baseless except as a euphemism), which might  
 refer to the bearing of children by any woman, or to the bearing  
 of Jesus by Mary, the new Eve. Complete assurance in settling  
 these alternatives is not to be had, but decisive considerations seem  
 to be (1) that though Eve is mentioned the passage as a whole  
 (vv. 9-15) is about woman in general, and (2) that the author's view  
 is that woman's vocation is not to public life but to the task of bearing  
 and bringing up children (v. 12; 1 Tim. 5:10, 14; Tit. 2:2-5). With  
 these facts in mind we may paraphrase: In consequence of her place

3 There is a popular saying:<sup>1</sup> 'To aspire to leadership is an  
 2 honourable ambition.' Our leader, therefore, or bishop,

<sup>1</sup> Some witnesses read Here are words you may trust, which some interpreters  
 attach to the end of the preceding paragraph.

in creation, and of Eve's fall, woman is involved in distress and danger  
 (Gen. 3:16); nevertheless, she will be preserved through these, if they  
 (women; the change of number is a lapse, but one very easy to commit  
 in writing) continue as devout Christians. Reference to the husbands  
 or children of Christian women seems very remote, and reference to  
 Mary's bearing of Jesus still more so.

3c. 3:1-16. THE QUALITIES REQUIRED IN MINISTERS. With 3:1  
 (on the opening words see below) the author turns to one of his  
 principal themes. On *leaders*, or *bishops* (vv. 1-7), and *deacons*  
 (vv. 8-13), see the notes below and Introduction, pp. 31 f. The  
 chapter ends with a brief doctrinal account of the reasons why  
 men should behave suitably (for example, in the conduct of  
 their ministry) in the Church of God.

<sup>1</sup> The paragraph opens with the words, *There is a popular saying*. A  
 variant with much more numerous MS. support is, 'Here are words  
 you may trust' (cp. 1:15 and note). If this alternative is accepted, the  
 words may be an introduction to what follows; since, however, the  
 sentence that follows is scarcely of the same kind as the other 'words  
 you may trust' they may more appropriately be attached to the pre-  
 ceding sentence (2:15; for this backward reference cf. 4:8 f.; Tit.  
 3:8). There would be a natural inclination on the part of copyists to  
 substitute the common phrase (*πιστός ὁ λόγος*) for the uncommon  
 (*ἀνθρωπινὸς ὁ λόγος*); but the better attested text, with the comment  
 attached to the foregoing verse, is perhaps the better reading, and  
 might have been changed into that adopted in the translation because  
 3:1b seemed an odd 'faithful saying'.

By 'popular', the author (or corrector, if the marginal reading be  
 preferred) probably means 'in general (i.e. not only Christian) use';  
 the list of virtues which follows is probably not of Christian origin,  
 and the word (*ἐπισκοπή*) translated 'leadership' may in non-Christian  
 usage have meant simply 'office', 'position'. Men needed encourage-  
 ment to seek secular office, which was often arduous and expensive,  
 and won little gratitude; the office of a Christian minister was, from  
 the worldly point of view, even less attractive.