

expiation. When Crassus invested Jerusalem on his march eastward, Josephus tells us (*Antiq.* xiv. 7) that the priest Eleazar proffered him a beam of solid gold from the temple to save its other contents from spoliation; his language is, *τὴν δόκον λύτρον ἀντὶ πάντων ἔδωκεν*. The golden beam was tendered as their adequate redemption-price. In a far nobler sense the Lord Jesus is the golden Ingot of the violated shrine of human nature, its perfect ἀνταλλαγή (*Epistle to Diognetus*), and His obedience unto death an ample indemnity for its forfeited status. 'The person of Christ', says Archbishop Leighton, 'is of more worth than all creatures; therefore His life was a full ransom for the greatest offender.' Thus Athanasius styles the Redeemer ὁ ἀντίψυχος ὑπὲρ πάντων.

The pregnant appositional clause, *the testimony for its appointed seasons*, condenses so much meaning into four brief vocables as to verge on obscurity. The hidden secret of the ages, τὸ μυστήριον τοῦ θεοῦ, concealed from prior generations, is now divulged to all and to be proclaimed from the housetops in this 'fulness of time'. It has a world-wide reference and the Church's prayers must take a corresponding sweep. The crowning message of revelation, redemption by the blood of the Lamb, must be published abroad as the supreme panacea for all the ills that flesh is heir to. 'Now is the day of salvation.' *καιροὶ ἴδιοι* is a phrase that occurs in Polybius (i. 30) for a chosen occasion. Cf. Is. lx. 22; Acts i. 7.

ii. 7. εἰς ὃ ἐτέθη ἐγὼ κῆρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω, οὐ ψεύδομαι, διδάσκαλος ἔθνῶν ἐν πίστει καὶ ἀληθείᾳ.

At first blush this deposition wears a superfluous aspect. What need to certify Timothy so solemnly of his apostleship? What occasion to asseverate the fact in terms of a witness on oath? Our hypercritical friends allege that a pseudo-Paul is here mimicking Rom. ix. 1, where the same phraseology recurs. But these first impressions admit of revision. It is not for Timothy's sake, but that of his challengers that Paul asserts his vocation so vehemently. The old detraction may have waned by this time, but would always raise its crest anew wherever a knot of malcontents longed to resuscitate the fray. The strength of the affidavit reflects the soul of one who had fought his way to recognition, not without controversy and debate. A 'teacher of the Gentiles' was

himself a proof of the universality of the embassy allotted him, and his favourite figure of an herald a fit emblem for a preacher of a gospel 'worthy of all acceptance'. We understand faith and truth here subjectively. He is making a disclaimer of all those sinister motives which his decriers pertinaciously imputed to him. Scornful gibes leave a self-respecting mind sensitive to the claims of vindication, not so much for his own as his Lord's honour, whose spokesman he is.

ii. 8. βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

βούλομαι, the strong verb for willing, may almost be rendered, *my sentence is*. Two main items in this pronouncement deserve notice. The more public supplication to which the context seems to restrict us is to be offered by *men* (τοὺς ἄνδρας), for reasons about to be detailed, *in every place*. ἐν παντὶ τόπῳ reproduces Mal. i. 11 (LXX), a Gentile prophecy of the latter days, but there may be an allusion to our Lord's statement (Jn. iv. 21) that the era of local sanctuaries was waning, and that any spot where believers meet in Christ's name may become an oratory provided the supplicants draw near with preparation of heart. The gesture here specified, unstudied and familiar to Hebrew worshippers, cannot be deemed obligatory. What does matter is that the hands lifted up should be unsullied (Ps. xxvi. 6) and the act divested of any element of carnal passion. Some render διαλογισμός *doubting*, a sense unrecognized by L. & S.; but that of *controversy* (cf. Phil. ii. 14), adopted by the Vulgate, suits best with *wrath*. However, the primary Platonic meaning of the word, *cogitation, reasoning*, is not excluded. It survives in Epictetus (*Enchir.* 24), and Plutarch (*Otho*, 9). We should have expected ὁσίας χεῖρας; yet even Plato writes (*Laws*, 831) *πρᾶξις ὁσίου*, and another adjective in -ιος takes only two terminations in the next verse.

ii. 9-15. THE CHRISTIAN WOMAN'S DEPARTMENT AND DEPARTMENT

The apostle now touches on another matter that required careful handling. It may have been submitted to his arbitrament by the Ephesian elders, and concerned feminine proprieties of action or attire, a topic of perennial recrudescence and dissonance of opinion.

ii. 9, 10. ὡσαύτως καὶ γυναικας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσῶ ἢ μαργαρίταις ἢ ἱματισμῶ πολυτελεῖ, ἀλλ' ὁ πρέπει γυναιξὶν ἐπαγγελλομένας θεοσέβειαν, δι' ἔργων ἀγαθῶν.

ὡσαύτως replaces the verb βούλομαι. καταστολή can signify *dress*; but usage favours the wider sense of demeanour, so that the entire phrase bespeaks a well-ordered carriage (cf. Epict. ii. 21; Joseph. *B.J.* ii. 8; Aristeeas 284). The philosophical virtue σωφροσύνη answers fairly to *self-control*. So Cicero defines *temperantia* as *moderatio cupiditatum rationi oboediens* (*De Fin.* ii). Perhaps *sobriety of mind* represents it still better. πλέγματα here means *braided hair*. ἱματισμός suggests sumptuous array, as Trench has noted. In one passage (*Mor.* 218) Plutarch couples it with this very epithet πολυτελής. The word appears in the papyri of a bride's *trousseau*, which would imply a complete outfit.]

ἐπαγγέλλεσθαι is Attic Greek for *making pretension to*. Augustine remarks (*Enchir.* 99) that θεοσέβεια, another classical term, expresses *godliness* more clearly than εὐσέβεια. The emphasis no doubt here rests on the prefix. Cf. I Pet. iii. 1-6.

We must bear in mind that the apostle's admonitions address themselves to church members, from whom even worldly opinion exacts a higher standard of decorum than its own. They are to adorn the doctrine of God their Saviour by unassuming simplicity of garb, modesty of behaviour and benignity of action. Paul has in mind the feminine type of an opulent Asiatic centre of commerce, a class whose mental training was of the flimsiest description, so that the snare of ostentatious finery would offer tempting appeal to the sprightlier members of the sisterhood.

ii. 11, 12. γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

Accordingly he lays a veto on their known tendency to gabble and assume the role of teacher upon themes with which their acquaintance was slender. The apostle was doubtless not unaware of the divergent views upon woman's education entertained by the leading ancient philosophers. Plato had allotted them a virtual equality with men, whilst Aristotle had curtailed their province of expatiation within very narrow bounds, and in practice his theory had prevailed. Paul now

repeats the adjudication he had given in his Corinthian Letter (I Cor. xiv. 34) respecting their duty to be under tutelage 'in the church'. His award accorded with Greek sentiment (γυναιξὶ κόσμον ἢ συγὴ φέρει, Soph. *Aj.* 293) and with the dictates of social use and wont (cf. Plut. *Mor.* 785); but the apostle takes yet higher ground. He declares that its violation would clash with the deference due, in view of the creative order of the sexes, from the physically weaker, and therefore more sheltered, sex to its natural champion and protector.

Teaching in public assemblies appertains to the administrant, not to the impulsive and impressionable sex. αὐθεντεῖν (= *wield sway*) has one parallel in the papyri (L. & S.) and appears as a doubtful reading in Philodemus (*Rhet.* ii. 133), but the Atticists stigmatize it as vernacular like our *lord it*. αὐθέντης, however, carries this sense in Euripides (*Suppl.* 442) and αὐθεντία signifies *sway* to Chrysostom. Its etymology (see M. & M.) differentiates it from the commoner αὐθέντης, 'a murderer'. It reappears in the modern Greek *Effendi* (Mr.).

ii. 13, 14. Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα· καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονε·

Paul reinforces his decision by two arguments drawn from the sacred oracles, to him, as to his Master, a final court of appeal. One consists in the priority of Adam's creation, consummated by an help-meet. πλάσσειν exactly describes moulding in clay, and is used in the LXX of our first parents, and by Menander (*Fr.* 525) of Prometheus fashioning human bodies. The independent creation of Adam and the ancillary conformation of Eve typified their prospective offices in the mundane economy, offices not competitive, but concordant and counterpart.

The second reason he adduces finds itself on Eve's lead in transgression, itself an outcome of temerity on her part. The subtle serpent first assailed the weaker vessel and caught 'our credulous mother' with guile; but her husband was not equally duped. His robuster understanding perceived the cheat put upon his spouse, and he sinned with open eyes, to keep her company, ceding his right to rule

Against his better judgment, not deceived,
But fondly overcome with female charms.¹

The record of Gen. iii, wherein all subsequent human history lies capsuled,

¹ Milton, *P.L.* x. 998. So Augustine: *City of God*, xiv. 11.

makes woman's *ὑποταγή*, or subordination, part of the curse resultant from the Fall. Many, to be sure, have argued that because in Christ there is 'neither male nor female', all sexual trammels are forthwith dissolved. But they have in some way to invalidate these injunctions, seemingly not to be set aside as superseded vetos. We cordially agree that Christianity has a mighty work to do in raising unrighteously degraded woman in the line of her true development. That is another matter. Let it be noted that it is primarily with married couples that the apostle here, as in Corinthians, is concerned; and starting from the principle that the husband is 'the head of the wife', he pronounces it most unseemly and a virtual betrayal of his trust, that he should sit publicly at his wife's feet, while she, an *ὑπανδρος γυνή* (Rom. vii. 2), plays the part of religious directrix, and he dwindles to what Euripides styles *ὁ τῆς γυναικός* (El. 931).

ii. 15. *σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μένωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.*

Minds of a mystical cast discover in this verse a covert reference to the incarnation, regarded as the well-spring of redemption. They point to the insertion of the article and the strict meaning of *διὰ* with genitive, *by means of*. But *διὰ* can also mean *throughout* and refer to the whole crisis of child-bearing. Moreover *τέκνον* is a name never applied to Jesus except by His mother in boyhood (Lk. ii. 48). If the doctrinal allusion be there, it is strangely shrouded in mist. Surely St Paul is once more reverting to the primeval story, where we read in the sentence passed on Eve, 'I will greatly multiply thy sorrow and thy conception.' Many a godly woman had dreaded the pangs of travail; so it is not unfitting that, to relieve the pressure of the doom, Paul should assure Christian matrons of the coveted boon of *εὐτοκία*, safe delivery, provided that they abide in faith and love, amid the throes of parturition. If that be the right interpretation, *σώζεσθαι* here again carries its natural, rather than its spiritual connotation.

The Scriptures portray the relationship of the sexes as complementary, not competitive. They are designed to blend in a mutual unison. We see diversity of function linked with equality of nature. From this law none depart unpunished (Carlyle). That does not imply that the feminine element is underrated. The Hebrew ideal was not the down-

trodden thralldom of paganism, but division of labour, such as Xenophon at least hails in the sketch of husband and wife in his *Oeconomicus*. Home life presents an enviable field of influence, woman's *normal* sphere of dominion, where she sits a queen. 'The hand that rocks the cradle rules the world' (Lowell). The pity is that the 'new woman' so often scorns her rightful crown and seems to nurse a standing grudge against heaven that she was not born a man. There are doubtless exceptions to the rule, Deborahs and Huldahs, Abigail and Priscas, whose career swerves from the common track. But then theirs was an unwonted phenomenon, like the prophetesses of the primitive Church, and Paul is laying down the law of the kingdom for ordinary cases. Where extraordinary cases arise, they must be accredited by peculiar circumstances, like David's seizure of the shewbread. Many tasks not strictly feminine must fall to the lot of female mission pioneers in solitary posts, or in seasons of emergency elsewhere. But the Head of the Church allots the posts of the members of His body as His wisdom wills; and those who quit that appointed station for one of their own affecting flout His prerogative of choice to their certain harm and loss.

iii. 1-13. PASTORAL AND DIACONAL QUALIFICATIONS

In proportion as the season drew near for the home-call of the apostles, it was the dictate of the Spirit of wisdom and counsel that steps should be taken for the consolidation of the visible Church. The vessel was launching out into the deep; and if the apostolic and prophetic pilotage were to come to an end, a permanent chart of guidance and model of regulation for her voyage must be sketched. For that necessity, by this time every day more clamant, provision had already in sundry cases been made. The Philippian church had its stated 'bishops and deacons' (Phil. i. 1) and the Ephesian its elders (Acts xx. 17); and 'pastors and teachers' occupy a place in the list of church officers in Eph. iv. 11. In the ensuing paragraph Paul details the qualifications requisite in an *ἐπίσκοπος*; for, having debarred women from the function of public teachers, it is fitting that he should ordain that only men of choice endowments may by right aspire to that honourable office, for theirs is no task to be undertaken lightly. 'The ministry is the best calling and the worst trade on earth', says Matthew Henry.