general duties and behaviour of women, as not  
belonging to the category of *those who are  
to pray in every place.* The question,  
‘what then are women to do?’ is answered by insisting on modesty of appearance and the ornament of good works, as  
contrasted [ver. 12] with the man’s part.  
The public assemblies are doubtless, in ver.  
12, still before the Apostle’s mind, but in a  
very slight degree. It is the general duties  
of women, rather than any single point in  
reference to their conduct in public worship, to which he is calling attention:  
though the subject of public worship led  
to his thus speaking, and has not altogether disappeared from his thoughts)  
**adorn themselves in orderly apparel** (see  
Tit. ii.3, note: “in seemly guise,” Ellicott)  
**with shamefastness** (not, as modern reprints of the A. V., ‘shame*faced*ness,’  
which is a mere unmeaning corruption by  
the printers of a very expressive and beautiful word. Archbishop Trench says (Synonyms of the New Test., § 20), “It is a pity  
that ‘shamefast’ and ‘shamefastness,’ which  
last word our translators used here, should  
have been corrupted in modern use to  
‘shame*faced*’ and ‘shame*facedness*.’ The  
words are properly of the same formation  
as ‘steadfast,’ ‘steadfastness,’ ‘soothfast,’  
‘soothfastness,’ and those good old English words, now lost to us, ‘rootfast,’ and  
‘rootfastness.’ As by ‘rootfast’ our fathers  
understood that which was firm and fast  
by its root, so by ‘shamefast’ in like manner, that which was established and made  
*fast* by an honourable *shame.* To change  
this into ‘shamefaced’ is to allow all the  
meaning and force of the word to run to  
the surface, to leave us ethically a far  
inferior word. It is very inexcusable  
that all modern reprints of the Authorized Version have given in to this corruption’), **and self-restraint** (or, **sobermindedness**) (“if,” Trench concludes, “the  
former word is the ‘shamefastness,’ or  
tendency which shrinks from overpassing  
the limits of womanly reserve and modesty,  
as well as from the dishonour which would  
justly attach thereto, this word 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 *shamefastness* opposed to it.” Ellicott explains  
it, “*the well-balanced state of mind,  
arising from habitual self-restraint*”);  
**not in plaits** (of hair: compare 1 Pet. iii. 3)  
**and gold** (“*putting on of golden ornaments*,” 1 Pet. as above: from the use of **and,**  
the gold is supposed to be twined among, or  
worn with, the plaited hair. See Rev.  
xvii. 4), **or pearls, or costly raiment**(*putting on of apparel,* 1 Pet. as above),—but (**which is becoming for women professing godliness) by means of good works**(not in 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 their practice, not displayed by appearing to be invested with them).

**11.]** Let a (i.e.  
**the,** generic) **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 : compare a similar “*but*,” 1 Cor.  
xi. 16) **to a woman I permit not to teach  
(in the church** [primarily], or, as the