context shews, any where else)**, nor to lord it  
over the men, but** (supply ‘*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  
with Eve) **made** (compare 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** (the serpent *deceived* the  
woman: the woman did not *deceive* her  
husband, but *persuaded* him. 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  
ve)**, but the woman** (not now *Eve,* but  
generic, as the next clause shews: for Eve  
could not be the subject of what is said in  
the next verse) **having been seduced BY  
THE DECEIT** (the verb is one implying the  
full success of the *deceit*) **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: compare 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 to  
save, see below) **her childbearing** (in order  
to understand the fulness of the meaning of  
“*shall be saved*” here, we must bear in  
mind the history itself, to which is the constant allusion. The curse on the woman  
for her *transgression* was, “*In sorrow  
shalt thou bear children*” [Gen. iii. 16].  
Her **childbearing** 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  
words **shall be saved** purposely for their  
higher meaning, and the construction of  
the sentence is precisely as 1 Cor. iii. 15,  
*“He himself shall be saved, but so as  
through fire.*” 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  
childbearing, 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. See them  
treated in my Greek Test.)**, if they** (generic  
plural, as before singular) **have remained** (so  
literally: shall be found in that day to have  
remained—a further proof of the higher  
meaning of “*shall be saved*”) **in faith and  
love and holiness** (see 1 Thess. iv. 4, 7;  
Heb. xii. 14, where the word is used in the  
same reference of holy chastity) **with sobermindedness** (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, with Chrysostom and  
others, to what has preceded), **If any man  
seeketh (reacheth out after:** but it does not  
seem that he uses the word with any reference to an ambitious seeking. So that any  
inference respecting ambition for the