(1 Tim. iii. 4, note), **discreet** (or, self-restrained), **sound in their faith, in their  
love, in their patience** (see 1 Tim. vi.  
11, where the same three are joined  
together).

**8**.] **The aged women** (see  
1 Tim. v. 2; but there is in this case  
here no official term to occasion confusion) **likewise** (after the same general  
pattern, to which the separate virtues  
above mentioned belong), **in deportment**  
(the word includes *gesture* and *habit*),  
**as becometh holiness, not slanderers**(see 1 Tim. iii. 1, and note), **not enslaved**(1 Tim. iii.8) **to much wine** (this vice may  
be included in the character given of the  
Cretans above, ch. i. 12), **teachers of that  
which is good; that they school** (see on  
2 Tim.i. 7. The verb here is that cognate  
to the substantive used there) **the young  
women to be lovers of their husbands,  
lovers of their children, discreet** (this  
term certainly applies better to women  
than *self-restrained*, which has been proposed as a rendering: there is in this  
latter, in their case, an implication of  
*effort*, which destroys the spontaneity,  
and brushes off, so to speak, the bloom  
of this best of female graces. See, however, note on 1 Tim. ii. 9. The word is  
one of our greatest difficulties), **chaste  
workers at home** (the word is not found  
elsewhere, and has perhaps on that account  
been changed to the more usual one, which  
signifies *stayers at home*), **good** (‘Theophylact joins this with the last,—*good keepers at home*. So also the old Syriac version. But  
it seems better to preserve the series of  
single epithets, till broken in the next  
clause by the construction. As a single  
epithet, it seems to provide, that their  
keeping, or working, at home, should not  
degenerate into churlishness or niggardliness), **in subjection to their own** (inserted to bring out and impress the duties they  
owe to them—so in Eph. v. 22) **husbands,  
that the word of God** (the Gospel) **be not  
ill-spoken of** (“for their leaving their  
husbands under pretence of religion brought  
scandal on the preaching of the Gospel.”  
Theodoret).

**6** ff.] **The younger men in like manner exhort to be sober-minded** (see above,  
ver, 5,and 1 Tim. 9, note), **shewing  
thyself in** (concerning) **all matters an  
example of good works** (reff.): **in thy  
teaching,** (shewing) **incorruption** (it is  
difficult exactly to fix the reference of  
this word. It may be objective, of the  
*contents* of the teaching—that it should  
set forth purity as its character and aim:  
or subjective, that *he should be, in his  
teaching*, pure in motive, uncorrupted:  
so Wiesinger, comparing 2 Cor. xi. 3.  
Huther takes it of the *form* of the teaching, that it should be pure from all expressions foreign to the character of the  
Gospel. This is perhaps hardly satisfactory: and the first interpretation would