8—13. I. TIMOTHY. 521   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 in modest apparel, with orderly apparel, with shamefastness   
 shamefacedness and sobri- sobermindedness ;   
 ety; not with broided hair, and hair and gold, or not with   
 or gold, or pearls, costly costly apparel: 10 but (which be- t1 Pettis   
 arvay; '° but (which be- cometh women professing godliness)   
 cometh women professing by means of good works.   
 godliness) with good works. the woman learn in silence in all   
 M1 Let the woman learn in 11 Let   
 silence with all subjection.   
 2 But suffer not a woman subjection. 2 But ‘I suffer not the s1 cor. xiv.   
 to teach, nor to usurp au-   
 thority over the man, but woman to teach, ‘nor yet to rule over t Eph. v.%,   
 to be in silence. 13 For the man, but to be in silence.   
 13 For "Adam was first formed, \*4¢-)3%%   
 & ii,   
 1 Cor. xi.8,   
 ral duties and behaviour of women, as not ruption’), and self-restraint sobermind-   
 belonging to the category of those who are edness) (“ if,” Trench concludes, “the   
 to pray in every place. The question, former word is the ‘shamefastness,’ or   
 ‘what then are women to do?’ is an- tendency which shrinks from overpassing   
 swered by insisting on modesty of appear- the limits of womanly reserve and modesty,   
 ance and the ornament of good works, as as well as from the dishonour which would   
 contrasted [ver. 12] with the man’s part. justly attach thereto, this word is that   
 The public assemblies are doubtless, in ver. habitual inner self-government, with its   
 12, still the Apostle’s mind, but in a constant rein on all the passions and de-   
 very slight degree. It is the general duties sires, which would hinder the temptation   
 of women, rather than any single point in to this from arising, or at all events’   
 reference to their conduct in public wor- arising in such strength as should overbear   
 ship, to which he is calling attention: the checks and hindrances which skhame-   
 though the subject of public worship led JFastness opposed to it.” Ellicott explains   
 to his thus speaking, and has not alto- it, “the well-balanced state of mind,   
 gether disappeared from his thoughts) arising from habitual self-restraint”);   
 adorn themselves in orderly apparel (see not in plaits (of hair compare 1 Pet. iii.   
 Tit. ii.3, “in seemly guise,” Ellicott) and gold (“putting on of golden orna-   
 with shamefastness (not, as modern re- ments,” 1 Pet. as above: from the use and,   
 prints of the A. V., ‘shamefacedness,’ the gold is supposed to be twined among, or   
 which is a mere unmeaning corruption by worn with, the plaited hair. See Rev.   
 the printers of a very expressive and beau- xvii. 4), or pearls, or costly raiment   
 tiful word. Archbishop Trench says (Syno- (putting on of apparel, 1 Pet. as above),—   
 nyms of the New Test., § 20), is a pity but (which is becoming for women pro-   
 that ‘shamefast’ and ‘shamefastness,’ which fessing godliness) by means of good works   
 last word our translators used here, should (not in again, because the adornment lies   
 have been corrupted in modern use to in a different sphere, and cannot be so ex-   
 ‘shamefaced’ and ‘shamefacedness.’ The pressed. The adorning which results from   
 words are properly of the same formation good works is brought about by their prac-   
 as ‘steadfast,’ ‘ ‘ soothfast,’ tice, not displayed by appearing to be in-   
 ‘soothfastness,’ and those good old Eng- vested with them). ~ 11.] Leta (i.e.   
 lish words, now lost to us, ‘ rootfast,’ the, generic) woman learn (in the congre-   
 ‘rootfastness.’ As by ‘rootfast’ our fathers gation, and every where: see below) in   
 understood that which was firm and fast silence in ail (possible) subjection (the   
 by its root, so ‘shamefast’ in like man- thought of the public assemblies has evi-   
 ner, that which was established and made dently given rise to this precept [see   
 fast by an honourable shame. To change 1 Cor. xiv. 34]; but he carries it further   
 this into ‘shametaced ’ is to allow all the than can be applied to them in the next   
 meaning and foree of the word to run to verse). But (the contrast is to a suppressed   
 the surface, to leave us ethically a far hypothesis of a claim to do that which is   
 inferior word. It is very inexeusable forbidden : compare a similar “but,” 1 Cor.   
 that all modern reprints of the Autho- xi. 16) to a woman I permit not to teach   
 rized Version have given in to this cor- (in the church [primarily], or, as the con-