584 TITUS. I.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 eitin.i.e their love, in their patience. 3\* The 3 The aged women like-   
 es aged women likewise, that they be wise, that they be in be-   
 haviour as becometh holi-   
 in behaviour as becometh holiness, ness, not false accusers,   
 aoTimiiis. not %slanderers, not enslaved to not given to much wine,   
 much wine, teachers of good things ; teachers of good things ;   
 4that they may teach the young ‘that they may teach the   
 e1Tim.yv.4. women to be sober, to be ° lovers of young women to be sober,   
 their husbands, lovers of their chil- to love their husbands, to   
 love their children, 5 to be   
 dren, 5 disereet, chaste, + workers at} disereet, chaste, at   
 +80 all obedient to   
 f16e.3iv.2 home, good, f submitting themselves|éleir own husbands, that   
 in, to their own husbands, \* that the the word of God be not   
 “word of God be not blasphemed. | titewise exhort to be sober-   
 6The younger men in like manner |™nded.   
 be sober-minded, 7In all things   
 bi Tim. iv.12. to 7h, |shewing thyself a pattern   
 Pet. ¥. all things shewing thyself a pattern IN| oF good works: uncorrupt-   
 gravity, sincerity,   
 of good works: in thy doctrine}   
 t cara ae shewing uncorruptness, gravity T,   
 ‘amitted   
 Gur oldest   
 (1 Tim. iii. note), discreet (or, self-re- Jact joins this the last,—good keepers   
 strained), sound in their faith, in thei at home. Soalso the old Syriac version. But   
 love, in their patience (sce 1 Tim. vi. it seems better to preserve the series of   
 11, where the same three are joined single epithets, till broken in the next   
 together). 8.] The aged women (sce clause by the construction. As a single   
 1 Tim. v. 2; but there is in this case epithet, it seems to provide, that their   
 here no official term to occasion con- keeping, or working, at home, should not   
 fusion) likewise (after the same general degenerate into churlishness or niggardli-   
 pattern, to which the separate virtnes ness), in subjection to their own (inserte   
 above mentioned belong), in deportment to bring out and impress the duties they   
 (the word includes gesture and habit), owe to them—so in Eph. v. 22) husbands,   
 as becometh holiness, not slanderers that the word of God (the Gospel) be not   
 (see 1 Tim. iii. and note), not enslaved ill-spoken of (“for their leaving their   
 (1 Tim. iii.8) wine (this vice may husbands under pretence of religion   
 be included in the character given of the scandal on the preaching of the Gospel.”   
 Cretans above, ch. i. 12), of that Theodoret).   
 which is good; that they school (sce on 6 ff.] The younger men in like man-   
 2 Tim.i. 7. The verb here is that cognate ner exhort to be sober-minded (see above,   
 to the substantive used there) the young ver, 5,and 1 Tim. 9, note), shewing   
 women to be lovers of their husbands, thyself in (concerning) all matters an   
 lovers of their children, discreet (this example of good works (reff.): in thy   
 term certainly applies better to women teaching, (shewing) incorruption (it is   
 than se/f-restrained, which has been pro- difficult exactly to fix the reference of   
 posed as a rendering: there is in this this word. It may be objective, of the   
 latter, in their case, an implication of coutents of the teaching—that it should   
 effort, which destroys the spontaneity, set forth purity as its character and aim:   
 and brushes off, so to speak, the bloom or subjective, that he should be, in his   
 of this best of female graces. See, how- teaching, pure in motive, uncorrupted:   
 ever, note on 1 Tim. ii. 9. The word is so Wiesinger, comparing 2 Cor. xi. 3.   
 one of our greatest difficulties), Huther takes it of the form of the teach-   
 workers at home (the word is not found ing, that it should be pure from all ex-   
 elsewhere, and has perhaps on that account pressions foreign to the character of the   
 been changed to the more usual one, which Gospel. This is perhaps hardly satisfae-   
 signifies at home), good (‘Theophy- tory: and the first interpretation would