

THE
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I.

PLATO'S THEORY OF EDUCATION.

PLATO'S theory of education is as many-sided as human life. It is a noble dream of what man might be were he to realize all that is in him ; to waste none of his powers ; and to be moved by nothing that does not make for perfection of character. It is a dream that in large part can only be realized, if at all, in some far-off age, and under conditions not contemplated by the dreamer.

It tells of what the world will be
When the years have passed away.

To call it a dream may seem to be pronouncing sentence of condemnation on it, but, as has been well said, " the dreams of a great intellect may be better worth our attention than the waking perceptions of ordinary men." The value of a theory is to be judged not so much by what it says as by what it suggests ; not by its capability of realization in immediate practice, but by its presentation of an ideal toward which men may slowly work. The theory itself I shall not attempt to criticise, but I shall go on at once to give Plato's answer to these three questions : (1) What is the aim of education ? (2) What is the nature of education ? (3) What are the means by which education may secure the end aimed at ?

(1) The aim of all education is to produce perfect citizens in a perfect state in this world, and to prepare men for advancing to a still higher degree of perfection in the life to come. Thus education is not only coextensive with human life here, but it is only the beginning of a process of development that can know no end. Education must aim at the production of the perfect *citizen*. Why Plato looked at the problem of education from this point of view it is not

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SOME EXEGETICAL NOTES ON 1 TIMOTHY.

I. THE PROGRESS OF THOUGHT IN 1 TIMOTHY i. 3-20.

THAT these verses are closely bound together as a single paragraph is already apparent from the opening words of the second chapter. The *παρακαλῶ* there looks back to the *παρεκάλεσα* of i. 3, while the *πρῶτον πάντων* declares to us that all before ii. 1 is in some sense preliminary to the main purport of the letter, while the exhortations for which the letter was written begin there. The *οὖν*, which has been admirably elucidated by Weiss, falls in with this view, advising us that now the exhortations for which the letter was written are about to begin—not without also indicating an affiliation in the salvatory purpose of these prayers (ii. 3-7), with the like purpose of the foregoing exhortation (i. 12, *sq.*). It must be borne in mind, however, that it by no means follows from the fact that the subject treated in i. 3-20 is of subordinate importance in this letter to those begun at ii. 1, that it is therefore, *per se*, of inferior interest; on the contrary, the purpose for which Timothy was bidden to stay in Ephesus is that given in i. 3-20, while this whole letter is only supplementary to that previous and therefore most important exhortation.

If we needed more proof than the wording of ii. 1 furnishes of the unity of the preceding paragraph, it would be provided by the chain of back references given by the words *ταύτην τὴν παραγγελίαν*, verse 18, *τῆς παραγγελίας*, verse 5, and *παραγγείλης*, verse 3. For that the same reference must be assigned to all these closely-connected phrases seems certain, in itself considered, and is raised beyond question by the almost studied indications in the context that the writer in setting down the last had the previous ones in mind. The phraseology of verse 19, especially when followed by the pointed reference to the arch-heretics in verse 20, could not fail very powerfully to point the mind back to verses 5 and 6. It may even be said that verses 18-20 are a designed conclusion of what was begun in verses 5 and 6.

On perceiving the close connection of these closing verses (18-20) with the opening of the paragraph, it becomes a matter of interest to trace out the progress of thought in this whole series of verses. Commentators have found this somewhat difficult, especially at the transition of verse 12. Perhaps, however, it is not improper to find a sort of key to it in the description which Paul gives

of himself in the opening of the letter (i. 1), where he says he was an apostle "according to the appointment" of God. As Paul writes not formally, but out of his heart, he may be thought to have held in mind at the very opening of the letter what he was about to say, and to have allowed this to color his opening expressions. Now, what these words *κατ' ἐπιταγήν Θεοῦ* declare is that Paul is writing in fulfilment of the duty that devolved on him as an apostle, appointed to that office by God. In accordance with that duty he reminds Timothy of the exhortation that he had already given him, to silence the false teachers at Ephesus (i. 3 *sq.*). These teachers, in contrast with Paul's appointment, had *taken upon themselves* (*ἑέλονται*, verse 7) the function of teaching, and in accordance with this assumption *taught otherwise* (*ἕτεροδιδασκαλεῖν*, verse 3) than the Gospel that had been *intrusted to him* (verse 11). The key-words thus far are the *κατ' ἐπιταγήν* of verse 1, the *ἑέλονται* of verse 7, and the *ἐπιστεύθη* of verse 11. And the idea is that Paul had received a commission from God, these others were self-appointed; that he preached was therefore due to his obedience to the call of duty, that they preached, to their self-will; what he preached was the truth committed to him, what they preached their own crude inventions; and the result of his preaching was edification in Christian graces, while the result of their preaching was emptiness and folly. All this furnished good reason for silencing them.

There is more content in the phrase *κατ' ἐπιταγήν*, however, than the mere assertion that this letter is an official one, written in fulfilment of the duty of the apostolic office. Perhaps it is a little too strong to say that it has an apologetical tone in it; but it is certainly deprecatory. "By the will of God" puts forward a claim of right; "according to the commission of God" enters a plea of duty. It is somewhat as if Paul would say, "I should like to write to you, dear Timothy, as a friend to a friend, or as a father to a son; but now I must write as general to subordinate." There is a tenderly firm and modest tone in it. This modest tone comes to the surface again at verse 12. Having spoken of the great contrast between his teaching and that of the *ἕτεροδιδασκαλοὶ*, and that more especially in their moral effects (3-11), Paul will not appear to plume himself on his superiority to them, as if it was by his own merit that he had this truth. He goes on humbly to declare how it happens that he, of all men, was entrusted with the Gospel of the glory of the blessed God. The connection of verse 12 is, then, immediately with verse 11; and the effect is again deprecatory. It is as much as if Paul had said, "I make no claim to be in myself superior to these teachers—it is not I, but the Gospel that I preach that is superior; and I was not entrusted with this Gospel on account of any merit in me, but only on account of God's infinite grace—a thing altogether unaccountable, since I am the chief of sinners, and yet again not unaccountable, for it is God's gracious purpose to save sinners, and in whom could be more fully shown all His long-suffering than in me, the chief?" Thus, so far from verses 12-17 being wholly disconnected and strange here, they are psychologically in place, and, indeed, necessary for the completion of the train of thought entered upon in the preceding verses. Having begun this

letter in the frame of mind exhibited in the words of i. 1, Paul could not have written verses 3-11 without adding something like verses 12-17.

Paul has now pointed out why the Ephesian heterodoxy must be put down (5-11), and how it happens that he has the pure truth (12-17). But one thing more is needed: a justification of his selection of Timothy for this difficult and delicate task. This is what is given us in verses 18-20. "This charge," says the Apostle, "I have committed to thee, child Timothy, in accordance with . . ." This is the key to these verses. The reason assigned is twofold: first, Timothy had been long ago designated by certain prophecies as a suitable soldier for such a warfare (verse 18); and secondly, he was exhibiting just the graces that proved his hold on the true Gospel of God's grace to be secure, and pointed to him as the proper person to rebuke this teaching (19). These verses, of course, contain more than this. They are in their whole tone and expression an encouraging trumpet call to Timothy to play the man in this noble warfare; an expression of confidence from the Apostle; and a warning against the evils of the heresy he had to face. But their formal contents chiefly concern the designation of Timothy for this duty; and as such they visibly round out and complete the subject begun at verse 3, and leave the Apostle free to begin in the next chapter the new exhortations to convey which the letter was written.

II. CONNECTION AND MEANING OF I TIMOTHY II. 8-15.

The first of the new exhortations which Paul gives Timothy in this letter concerns itself with the proper ordering of the public worship of the Church, especially the public prayers. Here Paul begins by earnestly exhorting to universal intercessory prayer (verses 1-7), and then prescribes how the public prayers shall be conducted (verses 8-10), ending with a general caution to the women to keep silence in the Church (verses 11-15), growing out of the prescription as to the orderly performance of public prayer.

If we attend especially to verses 8-10, we will observe that this is (as we have hinted) a matter of prescription; "*βούλομαι*," says the Apostle, and the increased strength of the word over the *παρακαλῶ* of ii. 1 cannot be unintentional. In dealing with the way in which the prayers should be made, Paul allows himself to express his apostolical will. We notice next that the thing prescribed is how the public * prayers shall be observed. "I will, then, that there pray—the men in every place, lifting up holy hands, without wrath and disputing; likewise also women in seemly guise, with shamefastness and sobriety." It is not to be denied, indeed, that there is a prescription here as to the persons who are to do the praying. The order of words determines that the whole phrase *βούλομαι προσεύχεσθαι* (not *βούλομαι* alone) is to be supplied after *ἁσάντως καί*. But it must be remembered that more take part in public prayers than lead in their offering, and it must be observed that the men and women are somewhat pointedly distinguished

* That *public* prayers are meant, see Weiss *in loc.* and at p. 107.

here. There is no insuperable difficulty in taking *προσεύχεσθαι* in a somewhat more inclusive sense in verse 8 than in verse 9; and we are directed thereto by the presence of the article in verse 8 and its absence in verse 9, as well as by the different supplements in the two verses. The Apostle wishes that the men pray, and that women likewise take part in these prayers. He wishes that the men pray by lifting up in every place holy hands, without wrath and disputing; and that women join in these prayers in seemly guise, with shamefastness and sober-mindedness. The force of *προσεύχεσθαι* in both clauses is mainly that of sharing in the public prayer rather than that of leading in it, but the implication of the expressions used certainly gives the men a more active place in it, and suggests that they might lead, while to woman's "seemly guise" belonged above everything that shamefastness which would lead her to shrink from publicity. That the Apostle understood this "seemly guise, with shamefastness and sober-mindedness," to exclude leading in the public praying is clear from the adjunction of verses 11-15, the point of contact being just the *ἡσυχία*, which looks back upon and takes up this element in the previous context. It would be an error, however, to make this negative element the main purport of this passage, and therefore an error to make the declaration of who were to lead in prayer the chief purpose of verses 8-10.

It is not the persons who are to pray, therefore, but the way in which prayers are to be made, that forms the main purport of these verses. We should guard ourselves, however, from taking too external a view of this prescription of how men should pray. There does seem to be an implication of external manner, even of external attitude: "I will, then, that the men should pray *by lifting up* in every place *holy hands*." Clearly here is a hint as to the attitude in which the Apostle would have men pray—an attitude that had come to him by inheritance, and that was suitable in itself and full of every expression of reverence. So, on the other hand, he equally wills that women when they come to pray should not "*adorn themselves in plaits and gold, or pearls, or costly raiment*." And we cannot doubt that the apostolic will thus extended even to the seemly attire of those who appeared at the public services (cf. 1 Cor. xi. 5). Both as to attitude and as to dress he had an opinion, and he expresses it. And yet this is apparently incidental to his main purpose here. The emphasis falls rather on what we may call the inner attitude and the inner attire. What he wishes is that when the men lift their hands to God they should be *holy hands*, and that they should not hold up with them to God *angry and doubting hearts*; that when women come in seemly guise they should come in womanly *shamefastness* and *sober-mindedness*, clothed on *with good works*, as is becoming in those that profess godliness. It is on these things that the emphasis falls; and this is how Paul would have the men and likewise women pray. Whether he prescribes the standing attitude with outstretched hands or not, whether he prescribes "quiet" clothing or not, he certainly prescribes *holy hands*, free from wrath and doubting, and *shamefastness* and *sober-mindedness*, clothed on, as becometh women professing godliness, with *good works*.

It is just because the emphasis falls on these words that verses 11-15 could be

added. If the mind had been on the external attitude and dress in prayer, a general command of silence would not have been prepared for ; it is because the mind was dwelling on the seemly guise of shamefastness and sober-mindedness that the Apostle could pass at once to the natural and necessary result of this shamefastness. This does not account for why the Apostle should adjourn this sharp command to women of silence in all church services, but it does account for why he could. Had the freedom of the Gospel already, perhaps, brought some unhallowed license with it at Ephesus, too, as well as at Corinth, in this matter? Clearly the Apostle feels bound to speak with no doubtful voice, even more decisively than in the similar passage in 1 Corinthians.

The fifteenth verse appears to be added with what may be called a consolatory purpose. Woman was created for man, and she brought man into transgression ; her place in this world is therefore one of subjection. Nevertheless, before God there is no difference ; in Christ there is neither male nor female (Gal. iii. 28) ; “ *she shall, however, be saved.* ” And more ; she shall be saved “ *by means of the child-bearing.* ” It makes very little difference for the essential meaning of the verse whether we take *διά* locally or instrumentally ; in either case what is asserted is that salvation comes to women in the docile fulfilment of that very function which is hers as woman, in which the curse takes effect, and on account of which her sphere of life is limited and circumscribed to the precincts of home. The instrumental sense, however, seems too attractive to be lightly given up, especially when there appears to be nothing which can be decisively urged against it. In that case there is a distinct reference here to the Saviour of the world, who was born of woman ; through Him directly, and just because He was born of woman, through that child-bearing which is woman’s burden, but which is also, by reason of this its promised fruit (Gen. iii. 15), her salvation, shall she and with her all men be saved.* The general purpose of verse 15 is, therefore, similar to the consolatory purpose of Eph. vi. 8 in a somewhat similar context ; the words *διά τῆς τεκνογονίας* are inserted to give this consolation point, and connect woman’s chief function with the saving of the world and the glory of the Saviour ; and finally the last clause is added with an undertone of warning that the former clause should not arouse pride, but every woman might be stirred up to work out her own salvation with fear and trembling.

III. THE REFERENCE AND MEANING OF 1 TIMOTHY III. 10.

The commentators are divided as to the kind of testing or trying that is here required before a deacon could be justly inducted into his office. Apparently, however, the matter is settled by noting the necessary implication of the opening words, *καὶ οὗτοι δέ*. The position of *οὗτοι* between the two particles forbids us to take them together, and the necessary effect is to throw a very strong emphasis on the *οὗτοι* : “ But THESE, too’ ” — “ these as well as the others. ” This, in this context, cannot mean anything else than that the

* Cf. e.g. Ellicott, *in loc.*

deacons no less than the bishops (iii. 1-7) must be tried first, and then if found blameless, ushered into their office. And it is almost equally clear that Paul could not have so written here, unless he had in the preceding context commanded a like trying as prerequisite for the ordination of a bishop. We search in vain, however, in the preceding context for such a requisition, unless we find it in *μη νεόφυτον* of verse 6. It is to this, therefore, that the emphasized *οὔτοι* takes us back. And we learn thence that the trial required of the prospective deacons was neither a formal inquiry nor a probationary novitiate, but simply amounted to this: deacons must be chosen only from the tried and approved men of the Church. A subsequent passage (verses 24, 25) lends additional color to this interpretation; for, as we shall see later, these verses give the reason for the command not to ordain any one suddenly (verse 22), and the reason is simply this: "Time develops and exposes character." The three passages, iii. 6, iii. 10, v. 24, 25, may be paralleled as Paul's counsel against over-haste in ordination to church offices.

IV. THE IMPLICATION OF 1 TIMOTHY III. 11.

This exceedingly difficult verse is one of the veitable *crucis* of New Testament exegesis, and the question whether it refers to deaconesses or to the wives of the deacons remains still unsettled.

The similarity of structure here with iii. 8 naturally suggests similarity of government—*i.e.*, that we should supply here, as there, *δεῖ εἶναι* from iii. 2. If this be done, it is scarcely doubtful that deaconesses are meant and not the deacons' wives, in which latter case we should certainly have had *τὰς γυναῖκας* or *γυναῖκας αὐτῶν*. On the other hand, it becomes immediately inexplicable that on reaching verse 12 we find that we have *not* passed at verse 11 to another class of church officers, as we did at verse 8, but are still, in verses 12, 13, dealing not with deaconesses, but with deacons. On this interpretation there seems no way out of the difficulty, except to say that the deaconesses and deacons constituted one, not two, classes, and therefore are treated together. On a careful scrutiny of the text this apparently would have to mean no less than this: that there were not two bodies of church officers in the apostolic days, "deacons" and "deaconesses," but one body, "deacons," who might be indifferently male or female. We naturally recoil before so far-reaching an inference from so small a basis.

And on observing the text narrowly, we cannot fail to observe that verse 12 treats of the deacons' family, and thus suggests that 11 had reference also to his family. Further, that *γυναῖκας* suggests "wives" rather than "deaconesses." Still further, finally, that we are not forced to supply *δεῖ εἶναι* with verse 11, but may take over *ἔχοντας* from verse 9, in which case we would expect neither *τὰς* nor *αὐτῶν* with *γυναῖκας*. In this case, doubtless, verse 10 is semi-parenthetical, explanatory of the requirement in verse 9, while verse 11 adds the next new requirement: "The deacon must have the mystery of faith in a pure conscience—and must not be accepted until his life has shown this possession—and a wife, like him grave, and full of other virtues ;

he must be the husband of one wife, and rule well his children and household." This explanation, which is essentially Bengel's, appears to bring verse 11 into such excellent relation to both the preceding and succeeding contexts as to deserve our acceptance. The chief difficulties that face it are the apparent parallelism of verse 11 with verse 8, and the failure of like mention of the requisite virtues for bishops' wives in the foregoing section (verses 2-7). The former is not fatal, for the regimen derived from verse 9 seems to intervene in order to break the parallel. And the latter is plausibly explained by the circumstance that women could take no part either in ruling or in teaching (ii. 12), which constituted the functions of the bishop (v. 17), whereas the deacon's wife could and should be a helpmeet to him in his official work.*

V. THE MEANING OF I TIMOTHY III. 13.

Two mistakes are often made in reading this verse: *καλόν* is taken in a comparative sense, and the correlation of *βασμόν καλόν* with *πολλήν παρρησίαν ἐν πίστει* is neglected. Nothing is said about purchasing a "higher" office or a "better" position. What is said is that the office of deacon is well worth having, for he who has exercised it well purchases for himself two things—"a good standing" and "great confidence in faith in Christ Jesus." We have, correlated here, the objective and the subjective reward that comes to him who well performs the duties of the office; objectively, he obtains a good standing in the estimation of the Church, and subjectively he obtains a large boldness of faith in Christ. He gets a high position in the trust, love, and estimation of the people he serves, and a growing strength of faith in his Lord.

There is obviously no question of comparison of offices here; certainly none to the disadvantage of the diaconate. The Apostle makes no reference to the deacon progressing out of so desirable an office. His whole purpose is to enhance the value of the office, just as at iii. 1 he enhanced the office of bishop; while between the two he places the requirements which stand as the *sine qua non* (not the qua) of the two offices. It is no doubt tempting to contrast rather than compare iii. 13 and iii. 1 in the sense that the Apostle speaks as if the bishopric was too eagerly sought, while his very enhancing of the diaconate shows it to have been liable to be despised. The inference, then, would be not, indeed, that the diaconate was a step to the bishopric, but certainly that it was the less desirable, probably the subordinate office. But this seems to go beyond what is written; the clauses seem parallel rather than contrasting, and the purpose of each is to *enhance* the office then under treatment.

VI. THE PROGRESS OF THE THOUGHT IN I TIMOTHY III. 14-IV. 5.

The reference of the *ταῦτα*, with which this paragraph opens, seems to be inclusive enough to embrace the whole of the preceding section of the epistle—

* Cf. Weiss *in loc.*

that is, from ii. 1. Thus the present paragraph is analogous in its own section to i. 18-20 in the first chapter. Having delivered his exhortations concerning the right ordering of the Church life at Ephesus, including the public services (ii. 1-15), and the choice of proper men for the Church offices (iii. 1-13), the Apostle now declares *why* he has thought it so important to commend them to his delegate now, even though he hoped soon to come to Ephesus himself. It was because he desired him in no case to be ignorant of "*how it must be behaved in God's house.*" The language here used is worthy of our closest attention. There is a right way to order God's house; nay, there is a way in which it *must* be ordered. That way is the way which Paul has just laid down in his previous exhortations. And Paul has written these exhortations in order that whether he came quickly or delayed, Timothy might know this right way, and act accordingly. Already the importance of the previous section is apparent.

But in order that he might raise his reader's sense of this importance still higher, the Apostle proceeds at once to enhance the reason he has assigned for it. The stress is laid on the words "God's house," and the succeeding ἡπίς, in accordance with its character, assigns the natural reason why it is important that God's house should be properly ordered: "*seeing that it is no less than the Church of the living God.*" No wonder one must be careful fitly to order it! By "church" the Apostle means, in accordance with his teaching elsewhere, a community belonging to God, and which as such must receive its ordering from God alone (1 Cor. xiv. 33); and the epithet "living" is added still further to enhance its value in this context, and thus still further to exhibit the importance of ordering it by God's and not man's models. He now piles Pelion on Ossa, by adding that this Church of the living God is "*the pillar and ground of the truth*"—*i. e.*, apparently the support and stay of the truth that has been brought into the world with the opening of the new covenant, without which it could not be retained in purity or be spread abroad. The Church is thus described as God's instrument for the preservation of the truth and for keeping it pure, and His engine for propagating it in the world. The effect of so describing it is still further to demonstrate its importance, and the necessity of properly organizing it. It is to raise this new sanction of his assertion to its full value that he next proceeds to enhance the truth, the support and stay of which the Church is. He calls it here "the mystery of godliness"—*i. e.*, the revelation which underlies and produces all the godliness that comes to light among men—and he declares of it that it is great, and immediately illustrates its greatness by (verse 16b) a summary of part of its ineffable contents. The order of thought thus far may be briefly recapitulated thus: "It is important that God's house be rightly ordered, because it is the Church of the living God, the support of the truth, and this truth is confessedly great, as any one who will give ear to it may at once perceive." Still more concisely stated, these verses vindicate the importance of the ecclesiastical directions Paul has been giving, by asserting that the Church of God is His engine for the preservation and propagation of saving truth in the world, and that therefore its

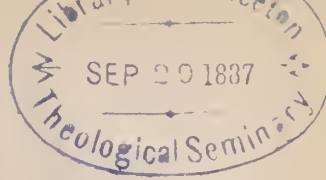
proper organization and direction is an important duty of His chosen Apostle.

That the opening paragraph of the fourth chapter is closely connected with this discussion seems to follow from its contents, which appear to be prepared for by the words "pillar and ground of the truth" in iii. 15b, to which they are an echo. It is not likely to be wrong to see in iv. 1-6, therefore, an additional reason for the importance of rightly organizing the Church, drawn now not so much from the greatness of the truth it has to guard, as from the greatness of the danger which is impending over it. This great truth is, according to the express declaration of the Spirit, to meet in somewhat later times most serious attacks from unprincipled men under the influence of spirits of deceit. How necessary, therefore, that its pillar and ground on which it rests—God's engine for its preservation and extension—should be rightly ordered, "according to the plan shown in the Mount"! This negative incitement comes to the help of the positive exposition of iii. 15, 16 with immense force.

It would be difficult to frame a stronger argument than that the Apostle here outlines for the importance of the Church of God or for the necessity of its right organization and direction. And yet everywhere he subordinates it to the truth of which it is but the guardian, and argues its importance from the greatness and the necessity of the preservation of this truth. It might also be added that this passage tells in favor of those who seek what is called a *jure divino* system of Church organization and Church service in the New Testament. The appearance at least is very strong that the Apostle imposed such a system on the churches he founded, and clinched it with this exposition of its importance. Is there or is there not a duty laid upon us of to-day to govern our Church services and conform our Church organization according to the pattern deducible from the two sections ii. 1-15, iii. 1-13, to which these solemn words refer? Is the Church still God's house, the Church of the living God? And is His or our way of ordering it best fitted to make it the pillar and ground of His great and inestimable truth?

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THE
PRESBYTERIAN REVIEW.

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I.

ISAAC AUGUST DORNER.*

SCHWABEN or Swabia is the heart of Germany, and Würtemberg is the heart of Schwaben. What the best Germans unconsciously or consciously mean when they speak or think of specifically German nature and character, is found there at its fullest and truest. Not in the North or East or West ; scarcely in the South as a whole—for in Bavaria, on the Rhine, and in Baden, the folk-character includes different and in part discrepant elements ; not even in Sachsen—Sachsen as it used to be understood—though there are points of affinity between it and Swabia ; but in Schwaben are to be found the Germans of the Germans. No part of Germany has contributed anything like the proportion that it has contributed to the highest life of the nation, as reflected in its mysticism, theology, philosophy, poetry, not to mention other departments.

The typical Schwabe combines in marked degree caution in action, sobriety of judgment, sympathy with mysticism, and bold-

* For most of the biographical and other details embodied in this paper, I am indebted to the following German sources : *Dem Andenken von Dr. I. A. Dorner*, von Dr. Dorner. Professor in Wittenberg, Gotha, 1885, Article on "Dorner," by his son, in Herzog's *Realencyclopädie : Erinnerungen an Isaak August Dorner*, von Professor Heinrici (Marburg), in *Deutsch-evangelische Blätter*, September, 1884 : *I. A. Dorner*, von H. Jeep : *Dr. Isaak August Dorner*, von Dr. H. Weiss : *Dem Gedächtniss Isaak August Dorner's*, Rede von Dr. P. Kleinert, Berlin, 1884 : *I. A. Dorner und E. Herrmann*, *Eine Gedächtnissrede*, von Hermann Frh. v. d. Goltz, Gotha, 1885 : *Beilage zur Allgemeinen Zeitung*, October 11th, 1885, Article by Professor B. Pünjer : "Zur Erinnerung an Dr. I. A. Dorner" (Funeral Discourses, etc.), Tuttlingen, 1884.

I am very sensible of the inadequacy of this endeavor to give an account of the life and work of one whom I so greatly revered as teacher, writer, and friend.

VI.

CRITICAL NOTE.

SOME EXEGETICAL NOTES ON 1 TIMOTHY.*

VII. THE MEANING OF 1 TIMOTHY IV. 14.

The word *χάρισμα* suggests a miraculous gift that had been conferred on Timothy. If we may assume this, the passage becomes somewhat easier. This divine gift, it is asserted, was given through the medium of prophecy. The phrase *μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου* cannot be pressed beyond the assertion that the laying on of the hands of the presbytery, by which seems to be meant Timothy's ordination, was concomitant with the giving of the *χάρισμα*—*i.e.*, this took place at the same time as that. If now we turn to 2 Timothy i. 6, and read that Timothy received this *χάρισμα τοῦ θεοῦ* (6), this gift of the Spirit (7), through the medium of the laying on of Paul's hands, there can result no inconsistency with what is here taught. The medium is in the one case declared to be "prophecy," in the other, "the laying on of the Apostle's hands;" and it is only necessary to suppose that the Apostle did not *silently* lay on his hands to bring the two statements into exact harmony.

It is not necessary for us to distinguish (for the Apostle distinguishes for us) between the laying on of his hands, which conferred the gift, and the laying on of the hands of the presbytery, which conferred ordination, and was only concomitant with the conferring of the gift. Ordination could doubtless be conferred by an apostle, although this was ordinarily the function of a presbytery; but the conferring of miraculous gifts by the laying on of hands seems to have been ordinarily confined to the apostles, as Simon Magus early discovered (Acts viii. 18). Possibly there is only one case of a miracle being wrought by the laying on of hands of others than an apostle recorded for us (Acts ix. 12-17), and no case of miraculous gifts being so conferred. The case of the Samaritans is a very instructive one (Acts viii.). Hitherto, apparently, converts had received the power of working signs, or speaking with tongues or other Spirit-given manifestations, by the laying on of the apostles' hands at baptism. But the Samaritans were converted by one not an apostle, and it was not until Peter and John were sent to them that they "received the Holy Ghost" (Acts viii. 14-17). The same results followed the imposition of Paul's hands (Acts xix. 6, cf. xxviii. 8). On the other hand, ordination was

* Continued from July number.

something distinctly different from this ; in Acts vi. 6 the apostles ordain, and in Acts xiii. 3 an apostle is ordained by those who were not apostles ; in Acts xiv. 23 again ordinations take place by Paul and Barnabas, and in 1 Timothy v. 22, and apparently Titus i. 5, ordinations take place in the absence of apostles. It seems clear, then, that we must distinguish between ordination in which the presence of an apostle was not necessary and the conference of miraculous gifts which came only by the imposition of the hands of an apostle.

1 Timothy iv. 14 and 2 Timothy i. 6, when taken together, tell us thus that the ordination of Timothy was the occasion on which by prophecy and by the laying on of the hands of Paul the miraculous gift was conferred. But this no more confuses the ordination with the laying on of Paul's hands than with the prophecy, or than in earlier times baptism was confused with the impartation of spiritual gifts. It may have been in one composite act that Timothy received both ordination and the gift ; but still the ordination came by the laying on of the hands of the presbytery and the gift by the prophecy and the laying on of the hands of Paul. Though not distinguished in time, the two were distinguishable in source.

VIII. THE SEVERAL CLASSES OF WIDOWS IN 1 TIMOTHY V. 3-16.

A careful scrutiny of this passage will show us that Paul here speaks of no less than four classes of widows. He first divides all widows into two general divisions : those who have descendants to whom they may look for support, and those whom he calls real and desolate widows. The former class he expects to receive their support from their descendants, who will please God by learning to show (filial) piety first at home, and to requite the former goodness of their progenitors (verse 4), and who are declared to be worse than unbelievers if they do not provide for their own (verse 8). The real and desolated widows include within their number three separate classes. First, there are the desolated widows, so far as husband and children go, who unbecomingly live a life of luxury and pleasure ; they are dead though living, and the Church has nothing in them (verse 6). Next, there are the real and desolated widows, who have neither descendants nor wealth to depend upon, but can only set their hope on God, and abide in petitions and prayers night and day* (verse 5). These are to receive from Christian charity the help that they need. Finally, there is a still narrower class of these latter needy ones, which the Apostle speaks of at some length in verses 9-16, and which we may call, for lack of a more definite name, "listed widows." Exactly what these "listed widows" are has been a standing subject of dispute among commentators and writers on ecclesiastical organization, although it does not seem impossible to learn from the Apostle's description their true status.

Putting behind us, then, what has been written about them, and attending to the text itself, it may be remarked, first, that the "listed widows" do not seem

* That these words are not intended as praise to the widows, but as a sign of their desolation is clear from the context. Cf. Weiss *in loc.*

to be an ecclesiastical order, whether of deaconesses or presbyteresses. This may be urged on three grounds: (a) The requirement as to age—"not under threescore years old," with no limit in the upward direction (verse 9)—seems inconsistent with the "enlistment" being to an office with duties and, in some sense, active functions. (b) That the enlistment was not to official activity, but was rather a relief from the necessity of labor, follows from verse 13, where the Apostle expresses his fear that the younger widows, if enlisted, would only learn to be idle,* and so become busybodies and gossipers. An office does not beget idleness. (c) The placing of a widow on the list made her a burden to the Church (verse 16); and this is scarcely a usual way of speaking of the officers of an active body. If, then, the enlistment in question can scarcely be enrolment into an ecclesiastical order, we may note, secondly, that it is an enrolment into a body of pensioners of the Church's bounty. For this assertion much the same reasons may be urged as were pleaded against the former notion. More explicitly: (a) On enrolment, a widow became a burden to the Church (verse 16), and that in such a sense that she would no longer need the aid of private charity. (b) On enrolment the widow was relieved from the necessity of labor (verse 13) to such an extent that were she young enough to continue active, she was in danger of reaping the fruits of idleness in deterioration of character and growing carelessness of speech. (c) The whole context may be pleaded, which, at verse 3, begins with the subject of the support of the widows, and does not leave it until verse 16; whereas if the "listed" widows be an ecclesiastical order, the paragraph treating of it is inserted in the midst of a discussion with which it has nothing to do, and without any warning as to the double change of subject, first *from* (verse 9) and then back *to* (verse 16) the general subject of the section. In order that we may not be misunderstood, we ought to add, thirdly, that the "listed widows" are not, however, to be regarded as the only widows entitled to the charity of Christians. It is clear that the *τίμα* of verse 3 (note the "*but if*" of verse 4) includes monetary help, and the whole drift of verses 3-8 shows that all needy widows were to be aided by charity. So, too, verse 16 demonstrates that the Church felt the duty pressing upon her of relieving all widows that were "widows indeed" (cf. verses 3-5), while even beyond these there were some who had claims on private charity. The "listed widows," therefore, were but one class of those whom the Church helped, and the objection so often urged against understanding them to be a body of pensioners—"Would the Church thus limit her alms?" †—is meaningless. St. Paul certainly distinguishes between a larger body of alms-receivers ("widows indeed," verses 3-5) and a less inclusive body of alms-receivers ("widows-enlisted," verse 9); and our task is simply to discover what distinction he made between them.

* That "learn to be idle" is the proper sense of this clause seems certain both because no suitable meaning can be got from any other connection of *μανθάνουσαι*, and because otherwise *ἀργαί* becomes very subordinate, whereas both its position and its repetition in verse 13b show it to be the most important idea of the clause. For the linguistic point involved, see Field, "Otium Norvicense," Part III., p. 126.

† *e. g.* Ellicott *in loc.*

The distinction seems to lie ready at our hand. All desolate widows, young or old, were to receive the alms of the Church in accordance with their need and its ability. But these alms were to be given from time to time, to relieve present need, and without entailment of the future. Thus these widows stood in the same relation to the almsgiving body that other needy persons did, and received their aid from time to time as they needed it. But there was another narrower circle of widows, called "listed widows," who were enrolled as permanent pensioners of the Church; to them the Church assumed the position of children; it recognized them as its "mothers," so to speak, and it engaged for their entire support for all their future life. These were, indeed, "burdens" on the Church—"burdens" which it cheerfully undertook, but, none the less, permanent "burdens." Naturally enough, enrolment on this list was to be carefully guarded. All widows, whether young or old, whether their past life would bear scrutiny or not, might receive alms in their times of need; and they might count upon these alms in the charity of the Church so long as they had need. But the Apostle wisely decrees that none should be placed on the list of permanent pensioners, for whose whole future the Church undertook to provide, who had not already reached an age which would render it probable that they would need help for the rest of their natural lives, and who had not only been pure in their marital relations, but had been of approved Christian character in all their relations. Only mothers in Israel should be honored by being adopted as the mothers of Israel. The exclusion of the younger widows from this list is justified by him on the two grounds that their enlistment placed them in an equivocal position, and that the freedom from care for their livelihood that resulted would beget idle and gossiping habits. He does not forbid these younger women to be helped; they were to be helped according to their daily needs. But he bids them to look for their permanent support where they naturally would seek it—in that second marriage and family activity which their youth and energy fitted them for; rather than that, in their first feeling of desolation, they should by an open and public step proclaim that they had no hope but in God (verse 5), and could henceforth have no spouse but Christ (verse 11), lest in the course of nature they should at some time wax wanton against Christ and wish to marry again, and so be forced to condemn themselves as breakers of their first faith (verse 12). Far better for the Church to remember their youth for them at a time when they naturally forget it, and refuse them opportunity for ostentatious proclamation that they are dead to the world at a period when their life in it is scarcely begun, and for thus making that second marriage, which would naturally succeed the first, an open disgrace rather than what it really is, a second blessing.

We may venture to say that the completeness with which this interpretation of the "listed widows" unties all the knots of this rather difficult paragraph is a convincing proof of its correctness. It accounts for the insertion of the paragraph here, where the support of widows had been the theme (verses 3-8). It accounts for the arrangement of the matter through the paragraph itself, which seems to be the following: 1. Prerequisites for enrolment—viz. (a),

age over sixty years ; (*δ*) purity in marital relations ; (*c*) reputation for good works (9, 10). 2. Justification of the requirement as to age—viz., it is an equivocal position for young women (11, 12), and it is a dangerously idle life for young women (13). 3. Intention for the younger widows—viz., they should marry, lest they fall into temptation and sin (14, 15). 4. The source of support for the unlisted women—viz., their relatives, if they have such, and Christian charity if they are desolate (16). It accounts still further for the details of the discussion. For instance, it accounts fully for the requirement of age ; and as the position of permanent pensioner was one of necessary honor, for the requirement of virtue and good works. The Church would honor and reward such women.

It accounts again for the very difficult statements of verses 11–13, adduced in justification of the exclusion of younger women. Verses 11, 12 are read by those who understand the “listed widows” to be an ecclesiastical order, as implying that a vow of “celibacy” was a prerequisite to entrance into it ; and some even say this would be “self-evident.” But is not this reading a later age into Paul’s words? No doubt this verse has become the support of celibate orders, and perhaps it helped to found them ; but certainly by a misunderstanding. It is not marrying, but “*wishing* to marry,” that is the fault here ; it is not falling away from faith, but “breaking the first faith,” that is condemned in the woman’s conscience. Paul does not object to the younger widows marrying ; it is possible that he does not even object to the “listed” women marrying again ; what he objects to is permitting a woman to enroll herself as one who will never have hope in any but God for her support, and thus proclaiming to the world her permanently desolate position, who, there is every reason to believe, is taking a temporarily despondent view of her true case. His object is to protect both the church and the woman ; but his language is framed, as it is also in verse 13, from the point of view of the woman’s need. No doubt it is implied that all the listed women are without husbands and are not to marry again ; but this grows out of the very nature of the case that the enlistment is of those who have and will never have any one to look to for their support but the Church of their God, in whom their only hope is set (verse 5). They do not, then, pledge themselves not to marry, but they represent themselves as without any possible hope of marrying ; and under such circumstances the Church assumes their support. Therefore the Church cannot accept these representations in the case of one who is so young that they need not be true ; and for one who gives such assurances and then “is wishing to marry,” an inconsistency results which is little short of a scandal, and which must produce a self-condemnation which need not be less sincere because her broken faith is based on obligations arising from monetary aid rather than from a recorded vow. The reason given in verse 13 rests also on a reminiscence of verse 5 ; freedom from care and the necessity of self-support in the older women means, in accordance with the contemplative character of increasing years, sitting at home to pray ; but in the activity of youth it means idleness and its consequent vices. Herefrom arises another

sound reason for excluding young widows from the list—a reason that would be inoperative if enrolment brought service instead of leisure.

Lastly, this understanding of what a “listed widow” is accounts for the return to a question of support in verse 16, which must ever remain inexplicable on any other hypothesis.

Perhaps it ought to be said in closing that verse 15 does not refer to the “listed widows,” but *τινες* means simply some younger widows who had not married. We cannot appeal to this verse, therefore, as showing that for a listed woman to marry was to “turn off behind Satan;” what it teaches is just the opposite—viz., that for a younger widow not to marry placed her in danger of being led “off behind Satan.” The “waxing wanton against Christ” in verse 11 is doubtless used figuratively, according to the current designation of the Old and New Testaments, of Christ as the bridegroom of the soul; but the “turning off behind Satan” of our present verse seems to refer to literal impurity. The widow of the first century was in every way in a dubious position, and her chief safety was in an early remarriage. On the understanding of our present passage which we have commended, the Church’s care for her widows is brought out in a remarkable light. Not only did she busy herself with the relief of their necessities, but she appears to have honored them by adopting them, under proper safeguards, as her own “mothers,” and thus to have placed them in a position of respect which, though it appears to have had no official meaning when Paul penned these words, could not fail to develop into an ecclesiastical order. How it did so, and what growth resulted, the records of later ages tell us. Only we must not read those later records back unto Paul; far rather, the Pastoral Epistles here, as elsewhere, approve themselves as standing behind the developments of the second century as their root and source.

IX. THE TRAIN OF THOUGHT IN 1 TIMOTHY V. 17-25.

In his instructions to Timothy as to his dealing with the various classes in the Church, Paul reaches at verse 17 the Presbyters. And here he gives instruction as to three separate circumstances—viz., what should be Timothy’s attitude (1) toward deserving Presbyters (17, 18), (2) toward the undeserving (19-21), and (3) toward candidates for the office (22-25). In each of these sub-sections there are points of difficulty and interest.

1. The phrase, “*the Presbyters that rule well*,” does not imply a distinction between two orders of Presbyters, but only between individuals within the one body of Presbyters; and no less the words, “especially those that labor in word and doctrine,” seem not to distinguish between two separate orders of Presbyters, one of which preached and the other only ruled, but should apparently be taken as distinguishing between two sets of individuals within the one order. There can be little question but that the whole body of Presbyters is here represented as combining the functions of ruling and teaching (cf. iii. 5, 2; Titus i. 9). Every Presbyter might rule well; and

every Presbyter might labor in word and doctrine ; and the amount of honor accorded to each was to be measured by the excellence of his work in the two functions that belonged to him. Just as in the case of the widows, so in the case of the Presbyters, the Pastoral Epistles belong at the beginning ; in our present matter they were written before the teaching function was differentiated to the exclusive possession of one "order" of Presbyters. The "double honor" is doubtless not to be taken numerically, but rather in an indefinite "higher" sense. But "honor" here, just as the cognate verb in verse 3, includes pecuniary reward, as the $\gamma\acute{\alpha}\rho$ of verse 18 informs us. And it is to be noted that thus we learn, apparently, that the whole board of elders received "pay" at Ephesus, with the Apostle's approval, although this "pay" was graduated among them according as they ruled well, and especially according as they labored in the word and doctrine. This matter, too, of salary was as yet in an undifferentiated state.

The conjunction here of a passage from Deuteronomy and a passage from Luke as equally *written* Scripture ($\eta\grave{\iota}\ \gamma\rho\alpha\varphi\eta$) cannot be escaped by any of the shifts of the commentators ; and besides fully authenticating Paul's rule for the payment of the laborers in the harvest, also demonstrates to us that Paul recognized Luke's Gospel as given by inspiration and as authoritative to the Church. This can create objection only if we have adopted theories of the rise of the New Testament canon which covertly assume it to be a natural development rather than a divine gift. As a matter of mere fact, Paul does accept Luke and call it Scripture.

2. Paul, first under this sub-head, cautions Timothy as to the reception of accusations against Presbyters, and formulates the safe rule that no accusation be listened to except in the presence of two or three witnesses (verse 19), and then proceeds to prescribe that the rebuke of those convicted of sin shall be administered only in the presence of all their brother Presbyters, that "the rest too may have fear" (verse 20). This verse opens up a curious view of early Church life, and one for which we should be ill prepared were it not for the details of 1 Corinthians. Converts from heathenism could not but bring their characters into the Church with them, and the transforming sanctification of the Holy Spirit was a slow process. Even the Church officers thus needed from the first the most careful watching and discipline. Finally, the apostle most earnestly warns his delegate against prejudice in the investigation of charges or in any other dealing with the Presbyters (verse 21).

3. "Neither doing anything by partiality" prepares the way for the third and last sub-section, that which concerns ordination. For that "lay hands suddenly on no one" refers to ordination is certain, not only from the fixed sense of the phrase, but also from the context itself (24, 25). The reason not so much for delay as against over-haste in ordination is given by the second clause of verse 22 ; by over-haste the ordainer becomes sharer in others' sins, by which is apparently meant all the sins that arise out of the evil deeds of an unfit Presbyter. "Keep thyself pure," adds the apostle, with solemn warning, and then parenthetically adjoins (verse 23) a sentence which is seemingly in-

tended to guard Timothy against supposing that this exhortation included an approximation of his life to the asceticism that was already prevalent, and against which Paul had already warned him (1 Tim. iv. 1-10). With verse 24 he returns to the matter more immediately in hand, and adduces a justification for seemingly delay of ordination. Time develops the real character of a man; both the good and evil in him shows itself only after awhile. If, then, Timothy should not wish to be partaker in others' sins, let him "lay hands suddenly on no man," but bide his fit time, that even those whose sins follow slowly behind may be made apparent in their true character, and those whose virtues are hidden may be brought to light. The gist of verses 24, 25, thus is that the proper men for ordination cannot be hastily selected; the bad often on first acquaintance seem good; the good often appear of no worth; let time, the true revealer, pass, lest in hasty ordination you become partakers of others' sins. So read these verses not only take their place in the context, but become the analogue of the requirements in iii. 6-10. "No neophyte is to be ordained bishop; no one is to be ordained deacon until he, too, has been tried and found blameless; therefore lay hands suddenly on no man, lest you become partaker in others' sins. For how can you know the true character until you have observed the course of life? Some men's sins, no doubt, are afore-evident and drag on into judgment; but others, they only follow after. And likewise the good works too are either afore-evident or else cannot permanently be hid." If verse 23 be taken as parenthetic, it is thought that this connection of verses 24, 25, which have always been a puzzle to commentators, approves itself as sufficiently natural to be acceptable.

X. DISPOSITION OF THE MATTER IN 1 TIMOTHY.

This epistle is the most abrupt in its beginning and closing of all St. Paul's letters, with the single exception of the Epistle to the Galatians. After a brief address of two verses it at once passes to the serious matters of Timothy's work, without a trace of that introductory thanksgiving which is a characteristic of this Apostle's letters; and it closes, without salutation or personal mention of any sort, with a sudden and unexpected benediction. Why Paul has departed from his customary form of composition here it is useless to speculate. In the case of the letter to the Galatians we perceive the abruptness to grow out of the circumstances of the case and the ardor of the Apostle's argument. But here there is nothing analogous to this to be discovered; on the contrary, the letter is specially tender, and filled with the signs of the Apostle's unbroken regard for "his own son in faith." The disposition of the matter is as follows:

After a brief address and greeting (i. 1, 2), in which the Apostle so expresses himself as to show that he is writing an *official* letter in the prosecution of his duty as an apostle appointed by God and with the concerns of salvation weighing on his heart, the letter proceeds (I.) to remind Timothy of the exhortation which had been before given to him to silence the false teachers at Ephesus, and to justify the charge thus placed in his hands (i. 3-20). In this connec-

tion the Apostle explains the evil nature of this false teaching (i. 6-11), his own justification in assuming authority over it (i. 12-17), and his choice of Timothy for the work (i. 18-20). Opening now the new matter for which the letter was composed, Timothy is exhorted (II.) properly to order the Church life in Ephesus (ii. 1-iv. 11), and this particularly in two particulars—viz., (1) with reference to the public services of the Church (ii. 1-15) and (2) with reference to the choice of proper men for the Church offices (iii. 1-13). Under the former of these captions the duty of universal intercession is explained (ii. 1-7), directions are given as to the proper manner in which public prayer shall be exercised (ii. 8-10), and a general command that women keep silence in the public services is given and justified (ii. 11-15). Under the latter, the requirements for the ordination of bishops (iii. 1-7) and of deacons (iii. 8-13) are given at some length. Then the Apostle proceeds (3) to point out the importance of these directions as to church services and officers (iii. 14-iv. 11), asserting it from the nature of the Church as God's house and Church (iii. 14, 15*a*) and enhancing it by the function of the Church as the pillar and ground of the truth (iii. 15*b*, 16), and still further by the danger which impends over the truth from the false teachers (iv. 1-11). The paragraph is closed (iv. 6-11) with an exposition of Timothy's personal duty in these circumstances, and this forms a natural transition to the next subject (III.), in which earnest exhortations are addressed to him to make full proof of his ministry at Ephesus (iv. 12-vi. 2). In this section, beginning with his duty to himself and his calling (iv. 12-16), his proper attitude toward, or his proper dealing with, or his proper exhortations to the various classes in the Church come under review: the old and young of both sexes (v. 1, 2), the various kinds of widows (v. 3-16), the presbyters (v. 17-25), and the slaves (vi. 1, 2). After this the Apostle pauses only to add (IV.) some concluding warning to Timothy against the dangerous element in the Church (vi. 3-19), in which he describes the false teachers in their essentially corrupt and greedily avaricious character (iv. 3-5), expounds the true relations of godliness and wealth (vi. 6-10), and exhorts Timothy (vi. 11-16), and through him the rich members of the Church (vi. 17-19), to set their minds on high things, to trust only in God, who alone can give richly, and to treasure up good works. Finally, he most touchingly exhorts Timothy to keep faith and avoid error (vi. 20, 21*a*), and closes abruptly with the benediction (vi. 21*b*).

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