

1 Pet. iii. 1-6: "*Likewise ye wives . . . amazement.*"

The words "whose daughters ye are, so long as ye do well and are not afraid with any amazement" in our Marriage Service must have puzzled many newly-married brides. Why would they be Sarah's daughters by not being afraid and amazed? When did Sarah set an example of not being amazed? And why should it be suggested to young wives that fear and amazement are a likely risk in matrimony? Now all this perplexity arises from a faulty punctuation, and consequent misunderstanding of the Greek text, which punctuation is retained even in the Revised Version. Amend this, and all is smooth and reasonable. Put a full stop or colon after τέκνα ("whose children ye are"). To make it even clearer, a parenthesis might include verses 5, 6: "For after . . . ye are." Then the sense of the whole passage will run thus: "Wives, live in subjection to your husbands; not thinking of outward finery, but of inward worth. (For thus lived the holy women of old; such was Sarah, whose daughters ye are.) Live, I say, doing well, and so not put in fear by any terror."

To the participles in ii. 18; iii. 1, 6, 7 (*υποτασσόμενοι, υποτασσόμεναι, αγαθοποιούσαι, φοβούμεναι, συνοικούντες*) is carried on the imperative sense from ii. 13, 17: "Submit yourselves, honour," etc. The whole confusion has arisen from not so taking *αγαθοποιούσαι*. But, as interpreted above, the advice has a worthy close: "Do well, and you will have nothing to fear." A sense which is echoed in verse 13: "Who will harm you if ye be followers of that which is good?"

Even if it be argued that St. Peter was not writing chiefly for Jewish Christians (though I think he was); yet he may call those Sarah's children spiritually whom he terms in ii. 9, "a chosen race, a royal priesthood," etc.

Reading St. Peter's advice to wives thus, we are freed for ever from the foolish old scoff that "matrimony begins with 'Dearly beloved' and ends in 'amazement.'"

W. C. GREEN.

Notes on Bible Words.

NO. VII.—"TEMPTATION."

IN the N. T. "temptation" is *πειρασμός* (Vulg. *tentatio*), "to tempt" is *πειράζω*, and "the tempter" (Matt. iv. 3; 1 Thess. iii. 5) is *ὁ πειράζων* (Vulg. *tentator*).

The simple meaning of *πειρασμός* is a testing, putting to proof.

Compare the verb (*try whether a thing can be done*); Acts ix. 26,

"he assayed to join himself"; xxiv. 6, "hath gone about to profane," *attempted*.—In John vi. 6, for "this He said to prove him," read "this He said *trying* (or, by way of trying) him."¹

This testing, putting to the proof, is either in a good sense, our usual English "trial," or in an evil sense,² our "temptation."

On Gal. iv. 14 Bishop Lightfoot writes :

"Your temptation which was in my flesh," *i.e.*, St. Paul's bodily ailment, which was a trial to the Galatians, and which might have led them to reject his preaching. Πειρασμός, like the corresponding English word "temptation," is employed here by a laxity of usage common in all languages for "the thing which tempts or tries."³

I. *Trial*: Adversity, trouble, affliction. Acts xx. 19. A. V. "temptations"; R. V. "trials." Jas. i. 2 and 1 Pet. i. 6. R. V. *marg.*, "trials." Luke xxii. 28; "Ye are they which have continued with Me in My temptations,"—*i.e.*, "trials": "injuries, persecutions, snares, perils of life, etc." (Meyer). Erasmus paraphrases the πειρ.—"quibus pater cœlestis voluit exploratam ac spectatam esse meam obedientiam."

On Jas. i. 3, "When ye fall into divers temptations," Dr. Plummer (in his excellent Commentary, just published) says :

The troubles are not to be of our own making or seeking. . . . The word for "fall into" (περιπίπτειν) implies not only what one falls into is unwelcome, but also that it is unsought and unexpected. . . . In the Lord's Prayer all kinds of temptation are included, and especially the internal solicitations of the devil. . . . In the passage before us internal temptations, if not actually excluded, are certainly quite in the background.

II. *Temptation*. Luke viii. 13, "in time of temptation fall away"; 1 Tim. vi. 9, "fall into t.;" Luke iv. 13, "when the devil had ended all the t." A condition of things within or without ("circumstances"), "lead us not into t.," Matt. vi. 13; "enter into t.," Luke xxii. 46. (Dr. Hatch, in "Essays in Biblical Greek," suggests that our Lord was led into the wilderness "to be afflicted by the devil"; but the passage demands "to be *tempted*.")

In an appendix to the R. V., the American Committee say :

For "tempt" (temptation) substitute "try," or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of, *viz.*, in the following instances: Matt. iv. 7, xvi. 1, xix. 3, xxii. 18, 35; Mark viii. 11, x. 2, xii. 15; Luke iv. 12, x. 25, xi. 16, xxii. 28; John viii. 6; Acts v. 9, xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. 1-6.

This could hardly be done.⁴ But is the difference sufficiently suggested in sermons and expository writings?

¹ When men challenge—put to the proof—God's power and justice, this is called "tempting." See Acts xv. 10, "Why tempt ye God?" Deut. vi. 16, ix. 22. Heb. iii. 8, "in the day of temptation in the wilderness"; Ps. xciv. 8, "in the day of Massah (τοῦ πειρασμοῦ) in the wilderness." The Hebrew is *massah*, מַסָּה. Of "trials," Deut. iv. 34: "by temptations," A. V.; ἐν πειρασμοῖς, *par tentationes, par des épreuves*. In Deut. vi. 16, and several passages, the Hebrew verb is *nasah*, to try, to prove. In Mal. iii. 10 and 15, *bachan*, "prove."

² God never "*tempts*," but troubles sent by Him for our good may be "temptations."

³ *Rec. τὸν πειρ. μου τὸν . . . i.e.*, St. Paul's temptation; *trial*, arising from his bodily infirmity.

⁴ It is, in certain cases, difficult to decide whether the probing, making proof of, is in a good sense or bad. For instance, in Matt. xxii. 35 (the lawyer "tempting Him"), is the sense good or bad? Dean Mansel (S. Com.) says: "Here, as in Luke x. 25, the expression *tempting* does not necessarily imply an evil intention. It simply means trying Him, endeavouring to test His wisdom as a teacher." Cf. 1 Kings x. 1. But as to verse 18, in Matt. xxii. (cf. verse 15), we read of their "wickedness."