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A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

THE EPISTLE TO TITUS.

CHAPTER i. 12-ii. 15.

Verse 12.—It is not often that St. Paul quoted from the treasuries of classic literature, and when he did so he did not draw upon the most celebrated of the Greek poets. The Hymn of Cleanthes gave him a text in his speech on Mars' Hill; the treatise of Epimenides "concerning oracles" (*περί χρησμών*) furnished him with another. Epimenides was a Cretan poet of religious character and prophetic claims, who visited Athens 599 B.C., and who shortly afterwards died, at the advanced age of one hundred and fifty years. He appears to have uttered a terse drastic proverb, a bitter epigrammatic characterization of his fellow-countrymen, a portion of which, "The Cretans are always liars," was quoted by Callimachus in his hymn to Zeus. Theodoret attributes the whole quotation to Callimachus. Jerome, Chrysostom, and Epiphanius agree to refer this severe indictment against the Cretans to Epimenides, the semi-mythical and prophetic minstrel and priest. The severity of the condemnation did not interfere with the tradition preserved by Diogenes Laertius, that the Cretans did sacrificial honour to him as a god. According to Diogenes,¹ stories manifestly fabulous are told of Epimenides, and he is credited with having written numerous treatises and poems.

The line is hexameter in its form, and declares that "*the Cretans are always liars, evil beasts, idle bellies.*" The charge of falsehood is repeated undoubtedly by

¹ Diog. Laert. i. 10. It is not unworthy of notice that Diogenes in this very chapter speaks of the "anonymous altars" erected in conjunction with the sacrificial rites suggested to the Athenians by Epimenides.

Callimachus, and this characteristic must have been deserved, if we are to trust the hosts of testimonies to the same effect from other sources. The very word *Cretize* was invented, meaning "to play the part of a Cretan," and was identical with to deceive, or to utter and circulate a lie. "Evil beasts" is a phrase expressive of untamed ferocity, wild cruelty, truculent selfishness, and greed; while "idle bellies," or "do nothing gluttons" (Ellicott), completes a picture of most revolting national character. This blending of falsehood with cruelty, and both with indolent sensuality, is not without its parallel in other times.

Verse 13.—St. Paul adds, *This aforesaid testimony is true.* We need not attempt, with Huther and others, to vindicate the Apostle from the charge of ingratitude and undue severity. It is not without interest that Paul should deliver in this emphatic way a testimony first borne some seven hundred years before he wrote, but confirmed from numerous unexpected quarters.¹ *On which account confute them*—i. e., the gainsayers among the Cretan Jews or proselytes—*sharply, in order that they may be sound in the faith.* Here we have another adoption of the phraseology of health or of "soundness" in relation to the faith. Probably it was suggested to the Apostle by the previous adoption of phrases indicative of disease and of severe remedies. A sharp knife, instruments of cautery, firm handling, free incisions, are needed for some poisonous and putrefying sores; and as in former days Titus had to shew the Corinthians how to purge out the old leaven, to deliver wicked persons to Satan, to rebuke pretentious sciolism, and proclaim "no quarter" to certain

¹ Wettstein has given a host of confirmations.

kinds of vice, so once more he had to lift up his voice like a trumpet, and out of sheer kindness was commanded not to spare them. This healthiness of faith was only to be secured by their (Verse 14) *not giving heed to Jewish fables and to commandments of men who are departing from the truth*. These Jewish myths, and human commandments substituted for divine authority, have already been discussed.¹ The corruption of the Mosaic law by traditional observances of presumably equal antiquity and authority had been condemned by our Lord, although the oral literature of the Jewish schools consisted largely of parabolic and fictitious narrative, made use of to justify the refinements of their ethical system. Commandments of men thus departing from the truth of the moral code, or the simplicity of the revelation made by Christ, were often built upon these dubious and misleading myths. The moral, or rather immoral, quality of these perilous additions to the law of God was clearly in the Apostle's mind, for he goes on to make the grand Pauline² assertion (Verse 15), *To the pure, all things are pure*, with special reference to food, in the first instance, but applying also to marriage, business, pleasure, daily life, Sabbatic observance, and social freedom. The "all things" referred to are those actions which in themselves have no *moral character*, which, apart from the motive or moral bias with which they are approached, are neither clean nor unclean, good nor evil, prudent nor imprudent, and Paul declares them to receive their character of purity from the purity of the agent. Paul is not, as Heydenreich supposes, referring to errors of idea or of doctrine which might by moral purity be transmuted into harm-

¹ Cf. THE EXPOSITOR, vol. ii. p. 59, ff.

² Cf. Rom. xiv. 20.

less aliment for the soul, but to that vast region of conduct to which Jewish pedantry and Oriental asceticism had applied the vexatious rules, "Touch not, taste not, handle not." *All these things*, indifferent in themselves, are *pure to the pure, but to those who are polluted* (by sin) *and unbelieving*, to those who, contaminated by sin, do not trust in the great Redeemer and Purifier, and gain no deliverance from the miserable consequences of sin, *nothing is pure*. St. Paul does not, I think, here speak of *two* classes, but of *one* class who, though defiled in many ways, have never sought cleansing by repentance towards God, by reconciliation and contact with Him, by faith in Christ. The impressive thought is suggested that mental defilement may render every meal, every act of business, pleasure, or love, an impure and defiling thing. The extent of the evil is still further defined by the additional clause—not given as a reason (not introduced by γὰρ, but by ἀλλὰ), but as a further illustration of the damning character of sin—and *further their mind and conscience are polluted*. These two words¹ are not identical, though they cover much of the same ground. The "mind" is more than the mere intellective faculty, and includes the activity of the will; and "conscience" is the moral self-consciousness which brings self, and the past, and the entire behaviour of the soul and spirit, into judgment. This conscience may be "good" in the sense of being approving, or in the sense of being active; it may be "evil" in that it is torpid, seared, or dead, and also in respect of its being accusing or condemnatory. Defilement of "mind" must mean that thoughts, ideas, de-

¹ Both terms are abundantly discussed in Delitzsch's "Biblical Psychology," and also in Beck's "Biblical Psychology," recently translated. See pp. 61, 69, 96.

sires, purposes, activities, are all corrupted and debased. Defilement of "conscience" would mean that the sentinel sent to watch was bribed to hold his peace, or that the guide to loftier standard was eagerly applying some base-born man-made perilous rule as all-sufficient. To such, "nothing is pure."

Verse 16.—*They profess to know God.* St. Paul is not speaking of those who deny the existence, or dispute the authority of God. On the contrary, he suggests that they are making loud professions, have sounded the depths of God, *but in works they deny¹ him*, or *it* (*i. e.*, that they know Him—*verleugnen sie es*—Luther); *since they are abominable* (a word only used in this one place in the New Testament, though found in LXX.), *hateful to God, and disobedient, and in respect of every good work, worthless*: a severe indictment, demanding sharp reproof and necessitating anxious pastoral care.

Chapter ii. Verse 1.—In contrast with false teachers, whose "minds and consciences are defiled," and who are "with reference to every good work reprobate," Titus is charged to *speak the things that are in harmony with sound—i. e.*, healthy and health-imparting—*doctrine*. Christianity is a holy life, but this life takes its origin in the truth. It can be propagated by teaching. "The good seed is the word of God." The Apostle proceeds at once to a classification of persons and an assignment of characteristic virtues, which are striking proofs of his keen observation, and a vindication of the claim of the gospel to promote the

¹ This word, common in the New Testament, is only used by Paul in the Pastoral Epistles.

perfection of our humanity. The old and young are not to change places, nor is either sex to assume the characteristics of the other.

Verse 2.—The grammatical form of the expression would justify us in translating, *Such as, that the aged men be sober.* The word “sober” is used in 1 Timothy iii. 2 in this literal sense, though it sometimes has the metaphorical sense of “watchful.”¹ Sobriety in all things is the peculiar character befitting age. Hasty, impulsive, intemperate speech, frivolous gaiety, thoughtless indulgence, are hateful in the old. The Christian elders should at least aim to possess the virtue without which hoary hair would be a disgrace rather than a crown of glory. They are not only to be “sober,” but *grave and discreet*; terms on which I have already commented (1 Tim. ii. 2, 9), and which nobly portray and illustrate the highest characteristics and the truest consecration of age.

Age should fly concurrence, cover in retreat
Defects of judgment, and the will subdue;
Walk thoughtful on the silent solemn shore
Of the vast ocean it must sail so soon.

Healthy, or sound, must they be *in respect to their faith, love, and patient endurance.* The Apostle, in his earliest Epistle—his First to the Thessalonians (Chap. i. 3)—congratulated that Church on “work” of theirs which originated in *faith*, on “labour unto weariness” which was dictated by *love*, and on “patient endurance” which was born of Christian *hope*. In writing to the Corinthians (1 Cor. xiii. 13) his wondrous lyric of heavenly love, St. Paul says, “Now abideth faith, hope, love.” The Lord, from his throne of glory, ad-

¹ See Ellicott's notes on *νήφειν*, 1 Tim. iii. 2; 2 Tim. iv. 5.

dressed the Ephesian Church (Rev. ii. 2) thus : " I know thy works, thy labour unto weariness, and thy patient endurance." The passages throw light upon each other. Occasionally "hope," the child of faith, the source of patience, the secret of peace, and the well-spring of joy, is substituted by the Apostle for one or other of the emotions with which it is so closely associated, either as antecedent or consequent. But, making allowance for this characteristic touch, it is profoundly interesting to trace in this—one of the latest of the Pauline Epistles—the vibration of a note struck by him in his earliest; an argument of no small weight in determining the authenticity of the Pastoral Epistles. Paul would have Titus cultivate among the aged men of Crete the root-principles out of which all holy living proceeds. The peculiarity of the Pastoral Epistles—reference, *i.e.*, to the *τὸ ὑγιαίνειν*, or the being *sound* or *healthy* in these respects—suggests the possibility that "faith" may be undermined or perverted; that "love" may become irregular, sentimental, partisan, or hysterical; and that patience may degenerate into listlessness, obstinacy, or stoicism, if it be not fed at the fountains of Christian "hope." Does not the reference here to the causes and sources of holy living, rather than to those effects of them on which he had enlarged when writing to the Thessalonians (1 Thess. i. 3), suggest to us that the longer St. Paul lived, he more and more acquired the habit of putting confidence in Christian principles and "sound" motives?

The gospel revealed the lofty destiny of woman, and it is not surprising that, in *Verse 3*, St. Paul should continue his advice to Titus thus: Enjoin

that *the aged women, in like manner, should preserve in their demeanour holy propriety.* Καταστήμα is more than vesture. As Jerome has it, "Their gait and motion, their countenance, their speech, and their silence, should exhibit a certain dignity of sacred decorum."¹ The very word seems to convey the fine thought that there is a consecration, a sacerdotal eminence and sanctity, possible and even normal, in the life of woman. The aged woman should have in her looks and ways something better than the garment of the priest or the aureole of the saint. It is fitting and seemly that she should. The Apostle adds a grim touch after this hint of saintly sacerdotal beauty. He knew the temptation of "old women" of both sexes to be censorious, blundering, and self-indulgent, and so he adds μὴ διαβόλους, *Let them not be slanderous, nor enslaved by much wine.* Compare the corresponding phrase in 1 Timothy iii. 8. The special circumstances of the community in Crete, already referred to in the words of Epimenides, may account for the strengthened expression. They are, moreover, to be (as Beza translates the rare word καλοδιδασκάλους) "mistresses of honour," capable of "beautifully instructing" by their word and their example those who look up to them for counsel.

Verses 4, 5.—In order that they may school² the young women. Timothy (1 Tim. v. 2) was exhorted to take

¹ Ἱεροπρεπείς occurs nowhere else in the New Testament; but cf. Ephes. v. 3; 1 Tim. ii. 10.

² Σωφρονίζω is an απ. λεγ. in the New Testament, and means to lead or draw others to σωφροσύνη. Huther says the word is almost equivalent to νουθετεῖν, but here opposes itself to the special sins and temptations of the young, and he quotes from Dion Cassius, lv. 605. Δεῖ τοὺς μὲν λόγοις νουθετεῖν, τοὺς δὲ ἀπειλαῖς σωφρονίζειν. The text σωφρονίζουσιν, probably an irregularity of the later Greek, is preferred by Tischendorf (8th edition) on high authority, but Ellicott does not accept the ungrammatical reading.

similar duties upon himself at Ephesus. Here Titus is told to transfer the responsibility of this "schooling" to the aged women. The young women must be taught *to be loving to their husbands, loving to their children*—fulfilling the high functions of wives or mothers—*discreet, chaste*. The next word is open to two readings,¹ and the majority of modern editors and translators adopt the rare word, *workers* in their home, or *at home* (Davidson). Theophylact and Æcumenius join the following epithet (*ἀγαθάς*) with it, and suggest the idea of "good housewives;" but it is better to continue the list of virtues, *good* in the sense of benevolent, kindly, and gracious, *obedient*, freely submitting themselves *to their own husbands* and to no other men. And then the great law of the family is put on the highest Christian ground, *in order that the word of God be not blasphemed*. If those who profess the gospel of Christ fail in any of these respects, it is more than possible that the blame will be thrown upon God's word. (Cf. 1 Tim. vi. 1.) If Christians profess to be influenced by a supernaturally strong and sacred motive, and then fail to do what lower and ordinary motives often succeed in effecting, the world charges the failure on the lofty motive itself, and Christ bears once again the sins of his people: He is crucified afresh and put to open shame.

Verses 6-8.—Titus is to take upon himself the duty of dealing with the young men. *Exhort the younger men in like manner to be discreet, or soberminded*. The repeated use of this word (*σώφρων*) and of its derivatives reveals the extent of a temptation which beset old and

¹ Tischendorf (8th edition), Lachmann, and Alford prefer *οἰκουροῦς*; Ellicott preserves the older reading (*οἰκουρούς*), "keepers at home"—*domus curam habentes* of Vulgate.

young alike, men and women too, in the Churches of Crete, Rash movements, hasty temper, irregular passions, outbursts of selfishness, and bitter revengeful judgments, had come under the notice of the Apostle, and had pressed heavily upon his many-sided well-poised mind. His contact with Greek thoughtfulness and mental balance had made him impatient of Jewish prejudice as well as of Asiatic impulses and waywardness, and he urges upon his converts sound-mindedness in every variety of form and at every opportunity. But here he turns sharply on the vigorous young man Titus himself, and reminds the evangelist that in guarding the vineyards of others he must not forget his own soul or the conduct of his own life. *In all things exhibiting thyself¹ as a pattern of good works, shewing in thy teaching, incorruption,² gravity.* Teaching may be easily "corrupted" by the intrusion of lower motive, by the habit of saying a slashing thing which does not heal or help the erring, but simply amuses the confident, who are not touched by the satire or broken by the rebuke. Moreover, teachers may correct some sins in a manner that shews more sympathy with the sinner than concern for the sinner. If Titus is to deliver the burden of the Lord to the young men of Crete, his own life should be a pattern, and his teaching, both in form and manner, must be free from every trace of self-conceit, slovenliness, or vanity. The matter of the teaching is to be *sound speech that cannot be condemned, that the adversary, whether devil or man, may be ashamed when he has nothing evil to say of us*; ³ "μηδέν," says

¹ The pronoun is here added by way of emphasis to the middle reflexive voice of the verb. Winer, G. G. p. 322.

² The received text reads ἀδιαφορίαν. The critical editors prefer ἀφορίαν. The two words have nearly the same meaning.

³ There can be little doubt that *περι ἡμῶν*, not *ὑμῶν*, is the correct reading.

Fairbairn, very acutely, "having reference to the subjective condition of the adversary: however desirous, he could get hold of no objective ground of shame." Paul thus identifies his own reputation with that of his young companion, and resolves to suffer any shame that might befall him.

Verses 9, 10.—St. Paul now advances to another large and special group of persons to be found in the Cretan Churches. In the First Epistle to Timothy (Chap. vi. 1–6) he had grappled with the exciting elements which Christian freedom introduced into the relation of master and slave, and had laid down broad principles of action, both for the master and servant.¹ The advice given here is more concrete and limited, and was probably dictated by some well-known acts of insubordination and resistance. Christianity did not proclaim a servile war, or cover with its ægis resistance to the constituted forms of society. It uttered principles which would ultimately break every unjust fetter, proclaim deliverance to the captive, and the opening of the prison to them that are bound. The Apostle proceeds thus: *Exhort*² *bondmen*—servants or slaves—*to submit themselves to their own masters*—at least, not to regard their Christian liberty, *per se*, as a justification of resistance to their own masters; and more than this—*to be well-pleasing to them in all matters*. This cannot be held to cover violation of conscience or right. *We must obey God rather than man*—when their claims are opposed; but the Christian slave may glorify God by the sweetness and brightness of his demeanour, and may on the other hand provoke the most perilous

¹ THE EXPOSITOR, vol. iv. pp. 191–198.

² Some verb of this signification must be supposed, and why not the *παρακάλει* of Verse 6, rather than *λάλει* of Verse 1.

criticism of his Christianity by a morose, sullen, or retaliating disposition—*not contradicting, not purloining* (*cf.*, for the word, Acts v. 3), not appropriating for their own use the property of their master—but *showing all good fidelity*—every kind and sort and form of faithful honourable dealing. This would of course include a thoroughly reliable spirit, but the Apostle, by omitting the article, implied that there are many different ways in which a man may be found faithful. “Fidelity in that which is least” is often a higher test of conscientiousness than conspicuous loyalty in great affairs. The remarkable phrase covers the whole realm of thought, of speech, temper, and gesture, as well as embraces the sanctity of covenants, the sacredness of property, and the dignity of mutual relations—*in order that they may adorn the doctrine of our Saviour God in all things*. Chrysostom says here. “The Greeks judge of doctrines, not from the doctrine itself, but from conduct and life. Women and slaves may be, in and of themselves, teachers, by the bare instrumentality of their conduct in domestic life.” Calvin says: “God thinks it meet to receive an ornament from bondmen whose condition was so mean and wretched that they were scarcely reckoned among men.” Bengel, on the word “adorn,” adds: *Quo vilior conditio servorum eo pulchrius describitur eorum pietas*. This teaching of St. Paul is in harmony with the words of the Lord Jesus, “Out of the mouth of babes and sucklings hast thou perfected praise.” God gets his highest praise from the lips of little children, his robes of glory from the faithfulness, honour, and simplicity of bondslaves.

Verses 11–14.—The Apostle, in a truly Pauline manner, proceeds to indicate the deep spiritual and evan-

gical principle upon which all this practical advice in reality rests. I will first present the passage in exegetical detail, and then endeavour to reveal the logical order and connection of the thoughts. *For the grace of God that bringeth salvation to all men—* or that is salutary, a source of salvation (*σωτηρια*) to all kinds, classes, conditions, and individuals of the human race¹—*appeared, i.e.,* was manifested in the Incarnation as the notable revelation of the fullest and grandest perfections of the Divine Nature. “Grace” is more than wisdom, power, righteousness, goodness, or truth. Grace is more than “mercy,” or love shewn to the undeserving; more than “pity,” or love exercised towards the wretched. It is all this and more: it is LOVE imparting ITSELF and producing its own image and likeness in its self-impartation. The “grace” here spoken of is that by which we are “saved.” “Salvation” is more than pardon, more than deliverance from disaster or condemnation; nay, it is more than “justification,” it is the entire reconstitution of our nature, the restoration of our manhood to the Divine ideal. “The grace of God bringing salvation to all men appeared:” the adequate revelation and manifestation of it took its place in history, *disciplining us*—submitting us to a *παιδεία*, to a searching, purging, educating process—to the intent that having denied—repudiated—*ungodliness and the lusts of this world*—The word *κοσμικὰς* is used on one other occasion in the New Testament, and there (Heb. ix. 1) it is applied to the sanctuary of the wilderness. It refers here to the passions, desires which

¹ There can be hardly any doubt that *πᾶσιν ἀνθρώποις* must be taken as qualifying *σωτήριος* rather than as giving an indirect object to *ἐπεφάνη*. This view is adopted by Huther, De Wette, Mack, Ellicott, Alford, even though some of them do not omit, with Tischendorf, the *ἢ* before *σωτήριος*.

have their source and their object in the *κόσμος*, in "nature" apart from God, in "humanity" as untouched by grace. It is more than the "lusts of the flesh" (*cf.* 1 Peter ii. 11), and includes all the desires dictated and augmented by the world—we should live in the present world, or better, in the present dispensation and course of things, soberly, righteously, godly. "Soberly," with sound mind, governing and ruling ourselves. "Sobriety"—σωφροσύνη again—is the chastisement of all our passions; "living soberly," is living in respect of word, wish, occupation, pleasure, in harmony with our highest ideal. To "live righteously" is to live under the sense of obligation to the just claims of every kind which our neighbour can bring against us. Righteousness, therefore, involves love and service wheresoever these are "due" from us. To "live righteously" is to recognize practically the rights of others, while "to live godly or piously" is to admit all the claims of Almighty God on our service, obedience, and affection. We have in these three words the grandest classification and enumeration of all virtues.¹ *Looking for the blessed hope*, or the object of our Christian hope. This expectation is scarcely a part of the heavenly *discipline* effected by the "grace of God." St. Paul adds a co-ordinate condition of the divine life of holiness and love. "The hope," or that on which hope fastens, "is laid up for us in the heavens," and it is expressly set forth in this one of the Apostle's latest epistles with the same earnestness that we find used in the earliest of them. The object of Christian hope is the *epiphany*, or the *manifes-*

¹ Wolf says: "Optime illi res instituunt, qui per τὸ εὐσεβῶς officia adversus Deum, per τὸ δίκαιως officia adversus proximum, per τὸ σωφρόνως vero illa adversus hominem ipsum indicari existimant."

tation of the glory of the great God and our Saviour Jesus Christ. There is a richer fuller manifestation of this glory than any which had then, or has yet, been made. "I will not leave you orphans; I will come to you," was the parting promise of the Lord. He came again to his disciples, when He shewed Himself alive after his Passion by many infallible proofs. He came again to them in the powers of Pentecost. He undertook then the headship of his body—the Church. He manifested his glory in every act of his people's love, in their faith and patience; but they have rightly felt that "grace" fuller, richer, more transcendent, was to be supplied in that further and final manifestation of the Lord for which the entire Apostolic Church was waiting. They waited patiently for the Lord, as though, while they spoke, He might come again, and every eye behold Him with the same vividness of "intuition" as was granted to the dying Stephen or the enraptured seer in Patmos. They were no more mistaken in their estimate and hope of his coming than the prophets of the Lord were mistaken in older times, who saw in vision, and as already close at hand, the agonies and the victories of the "servant of the Lord." When the epiphany of this glory shall have taken place, it will be but as the twinkling of an eye, as a "little while" since the angels said, "This same Jesus shall return, in like manner as ye have seen him go into heaven." A thousand years with the Lord are as one day. A question of considerable interest arises, whether the Apostle here distinctly and emphatically speaks of "our great God and Saviour Jesus Christ," or discriminates between the glory of God and that of our Saviour Christ. The simple grammatical rule or

consideration of Middleton, by which the one article ($\tau\acute{o}\nu$) is supposed to indicate necessarily one subject; and that the two expressions refer to one personality, must not be pressed.¹ St. Paul's usage in all *his* epistles may be appealed to on both sides. First, it is tolerably clear that St. Paul generally, if not universally, does speak of God the Father and Lord Jesus Christ as a twofold personality, and has never spoken of "our God Jesus Christ," or "Jesus Christ our God," still less of "the great God Jesus Christ." Secondly, St. Paul, when speaking of the future epiphany, always regarded it as a manifestation of the Lord Jesus Christ Himself, and not of the Father God. Therefore, on any understanding of this difficult verse, St. Paul *must* be held to have deviated from his customary *usus loquendi*. The early—even ante-Nicene—Fathers, held the view that Paul, who did speak in nearly equivalent terms of our Lord (1 Tim. iii. 15, 16; Rom. ix. 5; Col. i. 15–20), here asserts in the strongest language the absolute Deity of our Saviour Jesus Christ. Here Ellicott, Mack, Lange, Oosterzee, Calvin, Tholuck, Fairbairn, Ebrard, and many others, agree; while Winer, Huther, De Wette, Conybeare and Howson, fall back on the idea represented in the Authorized Version. Erasmus said, "Our Lord and Saviour Jesus Christ will appear in the same glory with his Father." I take it that the manifestation is said to be one of "the glory of our God and Saviour Jesus Christ," *who*—in this lofty and august majesty, and because He was possessed of it—*delivered up Himself*—his whole unique personality — *on our behalf*— $\upsilon\pi\epsilon\rho$ is here used, not

¹ Take, e.g., Acts iii. 11, $\tau\acute{o}\nu$ Πέτρον καὶ ἰ ὡάννην, where, though a second $\tau\acute{o}\nu$ is given by Tischendorf (8th edition), a sufficient authority for him, yet he shews strong authority for the older reading.

ἀντὶ—in order that he might—by the payment of a λύτρον, or ransom-price—redeem us from all iniquity—lawlessness, opposition, and transgression of the Divine νόμος—and purify unto himself a peculiar people—secure the sanctity as well as the special possession by Himself of a peculiar people or nation—λαὸς εἰς περιποίησιν (1 Pet. ii. 9)—zealous of good works. Thus the holiness, the practical and efficient goodness of the special (λαὸς) people, is the end contemplated in the redemptive work of the God-man.

Verse 15.—*These things speak, and exhort and reprove with all authority*, as charged with a Divine message and burdened with a solemn commission. *Let no man despise thee*, or thy message. This retrospective summary and solemn injunction seem to demand a brief attempt to set forth the connection of the thought of the entire passage. (1) Its central idea appears to be *a life of sobriety, righteousness, and godliness*, issuing in and sustaining the practical advice previously offered to old men and maidens, to matrons, aged and young, to youths, and slaves of all degrees. (2) The subjective condition of this heavenly life on earth is explicitly stated—*a denial of all ungodliness and worldly passions*. (3) This “life” and its “conditions” are originated and promoted by a process of Divine discipline. There are processes, mental and disciplinary, which augment and stimulate this life of godliness. (4) This entire subjective process rests upon two groups of sublime objective realities: (a) the historic epiphany of the *grace* of God in the Incarnation; (b) the anticipated and prophetic epiphany of the *glory* of our great God and Saviour Jesus Christ. Thus it calls for the exercise of the twofold energy of

“faith” and “hope.” (5) The “grace” and the “glory of God,” received and appropriated in Christian faith and hope, attain their highest expression in the redemptive self-sacrifice of the God-man. (6) By way of closing the circle of the thought, it is expressly stated that the end of the redemptive work is the creation of “a holy people,” who are not only his “peculiar treasure” and inheritance, but who have, as the law and charter of their incorporation, this grand distinction, that they are charged with the genius of goodness—the passion for godliness. They are the very “zealots” of goodness, passionately eager for all that will help and move them to realize the ideal of the Divine life.

If this be the outline of the colossal thought of this great utterance, we see the full meaning of the *γαρ* (for) in Verse 11.

H. R. REYNOLDS.

CHRIST FEEDING THE MULTITUDES.

OUR Gospels contain accounts of the miraculous feeding of large multitudes by Christ on two different occasions. On the first, five thousand were fed, and the narrative of this miracle is recorded by all four Evangelists.¹ On the second, the numbers were four thousand, and this miracle is mentioned only by St. Matthew and St. Mark.² In the accounts of these two miracles there are, as might be expected, many points of great similarity, while there are some features of very marked difference. Opposite schools of critics have dealt with these narratives in diverse ways. Those

¹ Matt. xiv ; Mark vi. ; Luke ix. ; John vi.

² Matt. xv. ; Mark viii.