THE PASTORAL EPISTLES
OF ST PAUL:

WITH A CRITICAL AND GRAMMATICAL
COMMENTARY,
AND A REVISED TRANSLATION,

BY

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PREFACE TO THE THIRD EDITION.

THE present edition has been carefully revised in all parts, and especially in the Notes to the Translation. In this latter portion the citations of the older English Versions have been verified, and in many cases rearranged; the whole, in short, has been brought up to the exact standard which will be in future adopted throughout my Commentary on St Paul's Epistles. Some difficulty has been experienced in deciding between various editions, but it is believed that those now definitely selected have the best claim to the names they bear. I may mention that the Wiclifite Version made use of in this edition is the earlier, and that the Genevan Version is taken from the edition of 1560: see Preface to the Ephesians. For the general revision of the work and the verification of the Notes to the Translation I am indebted to my friend and chaplain, the Rev. H. Bothamley, of Lyde House, Bath.

GLOUCESTER,

Aug. 1864.
PREFACE TO THE SECOND EDITION.

THE second edition of the Epistles contained in this volume has been thus long delayed, that it might not appear before the reader till the interpretations advanced in the first edition had been fully and maturely considered with reference to the opinions of more recent interpreters.

The result of the revision is but a very slight amount of change in the interpretations formerly proposed, and, it may not perhaps be improper to add, an increasing confidence in a system of interpretation which has thus apparently stood the test of the rigorous and lengthened reconsideration to which its details have been subjected in the preparation of this edition. Though but little substantial change has been made, it will still be found that improvements and slight additions appear on nearly every page, and that the edition has some claim to be entitled revised and enlarged. I may briefly specify that the references to ancient Versions are increased, that the grammatical notices are occasionally expanded, and that the references, especially to Scripture, have been nearly all verified anew.

For further details and comments I may now refer to the Preface to the first edition of this Commentary, and to the Preface to the second edition of the Commentary on the Ephesians, where the general standard which I have latterly attempted to reach is more fully stated. To this standard each succeeding volume has naturally tended to approach somewhat more nearly than that which preceded it. What

1 I may here remark that all the references to Winer's Grammar have been altered and conformed to the lamented author's 6th and last edition.
was once almost purely critical and grammatical has now confessedly become also exegetical; yet still to no further extent than to enable the student to grasp the general connexion of the holy and inspired Original, as well as to understand the force of isolated words and expressions.

May God's blessing go with this volume, and mercifully enable it in these our days of doubt and trial to minister to the Truth as it is in His Blessed Son, and, in its humble measure and degree, to set forth the blessed teachings and warnings and consolations of the inspired and saving Words of Life.

Cambridge,

May, 1861.
PREFACE TO THE FIRST EDITION.

The following Commentary is substantially the same, both in principles and execution, as those on the Galatians and Ephesians. I have however earnestly striven, on the one hand, to introduce improvements, and, on the other, to amend defects of which time, experience, and above all, the kind criticism of friends, have not failed to convince me.

I will briefly notice both.

In the first place the reader will find the substance of the grammatical references more fully stated in the notes, while at the same time care has been taken to modify and repress the use of technical terms, as far as is consistent with the nature of the Commentary. I confess I cannot yet persuade myself that the use of technical terms in grammar, independently of suberving to brevity, does not also tend to accuracy and perspicuity; still so many objections have been urged by judicious advisers, that I have not failed to give them my most respectful attention. This modification however has been introduced with great caution; for the exclusion of all technical terms would not only be wholly inconsistent with the lex operis, but would be certain to lead the way to a rambling inexactitude, which in Grammar, as in all other sciences, can never be too scrupulously avoided.

I have also endeavoured, as far as possible, to embody in the notes the sentiments and opinions of the dogmatical writers, more especially those of the great English Divines to whom I have been able to refer. Yet here again this has been subordinated to the peculiar nature of the Commentary, which, to be true to its title, must mainly occupy itself with what is critical and grammatical, and must in other subjects confine itself to references and allusions. Still, as in the preface to the Ephesians, so here again, let me earnestly entreat my less mature readers not to regard as the mere bibliographical embroidery of a dull page the references to our English Divines. They have all been collected with much care; they are nearly in every case the aggregations of honest individual labour, and if they prove to the student half as beneficial and instructive as they have been to the collector,
they will not have been adduced in vain. Let us never forget that there is such a thing as the analogy of Scripture; that it is one thing generally to unfold the meaning of an individual passage, and another to do so consistently with the general principles and teaching of Scripture. The first may often be done with plausible success by means of acuteness, observation, and happy intuitions; the second, independently of higher aids, can only be done by some knowledge of dogmatical theology, and some acquaintance with those masterpieces of sacred learning which were the glory of the seventeenth century. On verifying these references, the allusion to the individual passage of Scripture will perhaps sometimes be found brief and transient, but there will ever be found in the treatise itself, in the mode that the subject is handled, in the learning with which it is adorned, theology of the noblest development, and not unfrequently, spiritual discernment of the very highest strain.

With many deductions, the same observations may apply to the dogmatical treatises of foreign writers referred to in the notes. Several recent works on Christian doctrine as enunciated by the Sacred writers, whether regarded individually or collectively, appear to deserve both recognition and consideration. I would here specify the dogmatical works of Ebrard and Martensen, the Pfanzung und Leitung of Neander, and the Théologie Chrétienne of Reuss, a work of no mean character or pretensions. By the aid of these references, I do venture to think that the student may acquire vast stores both of historical and dogmatical theology, and I dwell especially upon this portion of the Commentary, lest the necessarily frigid tone of the critical or grammatical discussions should lead any one to think that I am indifferent to what is infinitely higher and nobler. To expound the life-giving Word coldly and bleakly, without supplying some hints of its eternal consolations, without pointing to some of its transcendent perfections, its inviolable truths, and its inscrutable mysteries,—thus to wander with closed eyes through the paradise of God, is to forget the expositor's highest duty, and to leave undone the noblest and most sanctifying work to which human learning could presume to address itself.

Among semi-dogmatical treatises, I would earnestly commend to the attention of grave thinkers the recent contributions to Biblical Psychology which are occasionally alluded to in the notes (comp. 1 Tim. iii. 16). Without needlessly entrammelling ourselves with arbitrary systems, without yielding too prone an assent to quasi-philosophical theories
in a subject that involves much that is equivocal or indemonstrable, it seems still our duty to endeavour to grasp the general principles of psychology which appear to have been recognised by the Sacred writers, and to realize the aspects under which they viewed the parts and portions of our composite nature. No thoughtful man, after reading Philo, and observing how deeply psychological speculations, sufficiently consistent and harmonious, give their tinge to his writings, could hesitate to believe that a contemporary, at least as well educated as the Jew of Alexandria, elevated by a higher consciousness, and illuminated by a truer knowledge, both thought and wrote on fixed principles, and used language that is no less divinely inspired than humanly consistent and intelligible. It is but a false or otiose criticism that would persuade us that the terms by which St Paul designated the different portions of our immaterial nature were vague, uncertain, and interchangeable: it is indeed an idle assertion that Biblical Psychology can be safely disregarded by a thoughtful expositor.

A slight addition has been made to the purely critical notices. As in the former commentaries, the Text is that of Tischendorf, changed only where the editor did not appear to have made a sound decision. These changes, as before, are noted immediately under the text. In addition to this however, in the present case, brief remarks are incorporated in the notes, apprizing the reader of any variations in the leading critical editions which may seem to deserve his attention. An elementary knowledge of Sacred Criticism can never be dispensed with, and it is my earnest hope that the introduction of criticism into the body of the notes may be a humble means of presenting this subject to the student in a form somewhat less repulsive and forbidding than that of the mere critical annotation. Separate notes of this kind are, I fear, especially in the case of younger men, systematically disregarded: when however thus incorporated with grammatical and philological notices, when thus giving and receiving illustration from the context with which they are surrounded, it is my hope that I may decoy the reader into spending some thoughts on what seem to be, and what seem not to be, the words of Inspiration, on what may fairly claim to be the true accents of the Eternal Spirit, and what are, only too probably, the mere glosses, the figments, the errors, or the perversions of man.

Possibly a more interesting addition will be found in the citations of authorities. I have at last been enabled to carry out, though to a very limited extent, the long cherished wish.
PREFACE TO THE FIRST EDITION.

of using some of the best versions of antiquity for exegetical purposes. Hitherto, though I have long and deeply felt their importance, I have been unable to use any except the Vul­gate and the Old Latin. I have now however acquired such a rudimentary knowledge of Syriac, and in a less degree of Gothic, as to be able to state some of the interpretations which those very ancient and venerable versions present. The Latin, the Syriac, and the Gothic, have been somewhat care­fully compared throughout these Epistles. I know that my deficiency in the two latter languages will be plainly ap­parent, and I seek in no way to disguise it: this only I may be permitted to say in justice to myself, that the Latin inter­pretations annexed to the words are not borrowed from current translations, but are fairly derived from the best gloss­saries and lexicons to which I have had access. Mistakes I know there must be, but at any rate these mistakes are my own. These it is perhaps nearly impossible for a novice to hope to escape; as in both the Syriac and Gothic, but more especially the former, the lexicographical aids are not at present of a character that can be fully relied on. And it is here that in the application of Ancient Versions the great­est caution is required. It is idle and profitless to adduce the interpretation of a Version, especially in single words, unless the usual and current meaning of those words is more re­stricted or defined than in the original. Half the mistakes that have occurred in the use of the Peshito,—mistakes from which the pages of scholars like De Wette are not wholly free,—are referable to this head. It is often perfectly appa­rent that the partial interpretation supplied by the Latin translation appended to the Version, has caused the Version itself to be cited as supporting some restricted gloss of the original Greek words, while in reality the words both in the original and in the Version are of equal latitude, and per­haps both equally indeterminate.

This error I have especially endeavoured to avoid; but that I have always succeeded is far more than I dare hope.

In thus breaking ground in the Ancient Versions, I would here very earnestly invite fellow-labourers into the same field. It is not easy to imagine a greater service than might be rendered to Scriptural exegesis if scholars would devote them­selves to the hearty study of one or more of these Versions. I dwell upon the term scholars, for it would be perhaps almost worse than useless to accept illustrations from a Ver­sion, unless they were also associated with a sound and accu­rate knowledge of the original Greek. This applies especially to the Syriac; and the remark is of some moment: for it
is now a common opinion among many Oriental scholars, that the language of the New Testament is yet to receive, in a mere grammatical point of view, its most complete illustration from Syriac. That there are some points of similarity, no student in both languages could fail to observe; but it may be seriously doubted whether nine-tenths of the suspected Syriasms of the N.T. are not solely referable to the changing and deteriorated constructions of later Greek. To accumulate Syriac illustrations, which may only serve to obscure or supersede our accurate study of later Greek, is a very doubtful, and perhaps profitless application of labour.

Under these, and perhaps a few other limitations, the study of the ancient Vv. for exegetical purposes may be very earnestly recommended. The amount of labour will not be very formidable, and in some cases we have fair, if not good, literary appliances. There seems good reason for not going beyond the Syriac, the Old Latin, the Vulgate, the Gothic, the Coptic, and the Ethiopic. The remaining Vv. are of doubtful value. The Armenian, though so much extolled, is said to have undergone no less serious than unsatisfactory alterations. The Arabic Versions are of very mixed origin; the Slavonic is late; the Georgian has been but little used, and is deemed to be of no great value; the Persian and Anglo-Saxon, as far as they extend, are not free from suspicion of dependence, the one on the Syriac, the other on the Vulgate. For the present, at any rate, the Syriac, Old Latin, Vulgate, Gothic, Coptic, and Ethiopian are all that need demand attention. Most of these are rendered perfectly accessible by the labours of recent scholars. The Syriac has been often reprinted; grammars in that language are common enough, but the Lexicons are but few and unsatisfactory. The Old Latin I fear is only accessible by means of the large work of Sabatier, or Tischendorf's expensive edition of the Codex Claromontanus.

The Gothic, independently of not being at all difficult to the German or Anglo-Saxon scholar, has been admirably edited. In addition to the very valuable edition of De Gabelentz and Loebe, and the cheap Latin translation of that work in Migne's Patrologia, there is the available edition of Massmann, to which, as in the case of the larger work of De Gabelentz and Loebe, a grammar and perhaps glossary is to be added. In addition to the Lexicon attached to De Gabelentz and Loebe's edition, we have also the Glossary of Schulze (Magdeb. 1848), both, as far as my very limited ex-

1 It is said that Professor Bernstein has for some time been engaged in the preparation of a new Syriac Lexicon, but I cannot find out that it has yet appeared.
PREFACE TO THE FIRST EDITION.

perience extends, works constructed on sound principles of philology. In the Coptic there is a cheap and portable edition of the Epistles by Bötticher; and with the Grammar by Tattam, and the Lexicon by the same author, or the Glossary by Peyron, it is not very probable that the student will encounter much difficulty. Of the Ethiopic, there is an early but not very satisfactory edition in Walton's Polyglott, the Latin translation of which has been re-edited by Bode. The original Version has been recently edited by Mr Platt with great care, but unfortunately without any preliminary specification of the manuscripts that formed the basis of the work. An Ethiopian grammar is announced by Dillmann, but I should fear that there is no better lexicon than that of Castell. The study of this language will be perhaps somewhat advanced by a forthcoming tetraglott edition of Jonah (Williams and Norgate), which is to include the Ethiopian, and to have glossaries attached.

I sincerely trust that these brief notices may tempt some of our Biblical scholars to enter upon this important and edifying field of labour.

The notes to the Translation will be found a little more full (see Introductory Notice), and, as the subject of a Revised Translation is now occupying considerable attention, a little more explicit on the subject of different renderings and the details of translation generally. With regard to this very important subject, the revision of our Authorized Version, I would fain here make a few observations, as I am particularly anxious that my humble efforts in this direction should not be misinterpreted or misunderstood.

What is the present state of feeling with regard to a revision of our present Version? It seems clear that there are now three parties among us. The first, those who either from what seem seriously mistaken views of a translation of the Holy Scripture, or from sectarian prejudice, are agitating for a new Translation. The second, those who are desirous for a revision of the existing Version, but who somewhat differ in respect of the proposed alterations and the principles on which they are to be introduced. The third, those who from fear of unsettling the religious belief of weaker brethren are opposed to alterations of any kind; positive and demonstrable error in the representation of the words of Inspiration being in their judgment less pernicious than change. Of these three parties the first is far the smallest in point of

1 See however preface to the Commentary on the Philippians, &c. p. vii. [The grammar of Dillmann, and the edition of Jonah above referred to, have now been for some time in the hands of students. 1864.]
numbers, but the most persistent in activities; the second class is daily increasing, yet at present greatly inferior both in numbers and influence to the third.

Which of these three parties will prevail? We may fervently trust not the first. Independently of the extreme danger of unsettling the cherished convictions of thousands, of changing language that has spoken to doubting or suffering hearts with accents that have been to them like the voice of God Himself,—independently of reversing a traditional principle of revision that has gained strength and reception since the days of Tyndale,—independently of sowing a strife in the Church of which our children and children's children may reap the bitter fruits,—independently of all these momentous considerations, have we any good reason for thinking that in a mere literary point of view it would be likely to be an improvement on the Old Translation? The almost pitiable attempts under the name of New Translations that have appeared in the last twenty years, the somewhat low state of Biblical scholarship, the diminished and diminishing vigour of the popular language of our day, are facts well calculated to sober our expectations and qualify our self-confidence.

But are we unreservedly to join the third party? God forbid. If we are truly and heartily persuaded that there are errors and inaccuracies in our Version, if we know that though by far the best and most faithful translation that the world has ever seen, it still shares the imperfections that belong to every human work however noble and exalted,—if we feel and know that these imperfections are no less patent than remediable, then surely it is our duty to Him who gave that blessed Word for the guidance of man, through evil report and through good report to labour by gentle counsels to supply what is lacking and correct what is amiss, to render what has been blessed with great measures of perfection yet more perfect, and to hand it down thus marked with our reverential love and solicitude as the best and most blessed heritage we have to leave to them who shall follow us.

It is vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. There are errors, there are inaccuracies, there are misconceptions, there are obscurities, not indeed so many in number or so grave in character as the forward spirits of our day would persuade us,—but there are misrepresentations of the language of the Holy Ghost, and that man, who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid or popular obstructiveness, or who, intellectually,
unable to test the truth of these allegations, nevertheless permits himself to denounce or deny them, will, if they be true, most surely at the dread day of final account have to sustain the tremendous charge of having dealt deceitfully with the inviolable Word of God.

But are we to take no thought of the weaker brethren whose feelings may be lacerated, or whose conscience may be offended by seeming innovations? That be far from us. We must win them by gentle wisdom, we must work conviction in their minds by showing how little, comparatively speaking, there is that is absolutely wrong,—how persuasively it may be amended,—how we may often recur to the expressions of our older Versions, and from those rich stores of language, those treasuries of pure and powerful English, may find the very rectification we would fain adopt, the very translation we are seeking to embody in words. No revision of our Authorized Version can hope to meet with approval or recognition that ignores the labours of those wise and venerable men who first enabled our forefathers to read in their own tongue of the marvellous works and the manifold wisdom of God.

Let there be then no false fears about a loving and filial revision of our present Authorized Version. If done in the spirit and with the circumspection that marked the revision of that predecessor to which it owes its own origin and existence, no conscience, however tender, either will be or ought to be wounded. Nay, there seems intimation in their very preface that our last translators expected that others would do to them as they had done to those who had gone before them; and if they could now rise from their graves and aid us by their counsels, which side would they take? Would they stay our hands if they saw us seeking to perfect their work? Would they not rather join with us, even if it led sometimes to the removal or dereliction of the monuments of their own labour, in laying out yet more straightly the way of divine Truth?

How this great work is to be accomplished in detail is not for me to attempt to define. This only I will say, that it is my honest conviction that for any authoritative revision we are not yet mature, either in Biblical learning or Hellenistic scholarship. There is good scholarship in this country, superior probably to that of any nation in the world, but it has certainly not yet been sufficiently directed to the study of the New Testament (for of the N. T. only am I now speaking) to render any national attempt at a revision either hopeful or lastingly profitable. Our best and wisest course
seems to be this,—to encourage small bands of scholars to make independent efforts on separate books, to invite them manfully to face and court impartial criticism, and so by their very failures to learn practical wisdom, and out of their censors to secure coadjutors, and by their partial successes to win over the prejudiced and the gainsaying. If a few such attempts were to be made, and they were to meet with encouragement and sympathy, such a stimulus would be given to Biblical studies that a very few years would elapse before England might be provided with a company of wise and cunning craftsmen, into whose hands she might hopefully confide her jewel of most precious price.

A single word only with regard to the translation which accompanies this volume. It is exactly similar in principles and construction to the former attempts,—attempts made at a time when the question of a revision of the Authorized Version had been but little agitated. It lays no presumptuous claim to be a sample of what an authoritative revision ought to be. It is only the effort of a fallible and erring man, striving honestly and laboriously, and on somewhat fixed principles, to present to a few students of his own time a version for the closet, a version possibly more accurate than that which it professes to amend, yet depending on it and on the older Versions for all the life and warmth with which it may be animated or quickened. The time and pains I have bestowed on this translation are excessive, and yet in the majority of corrections I feel how little cause I have for satisfaction.

Lastly, with regard to the Epistles themselves now before us, it remains only to commend them to the reader's most earnest and devout attention. They are distinguished by many peculiarities of language, and many singularities of expression, and are associated together by an inter-dependence of thought that is noticeable and characteristic. They seem all composed at a time when the earthly pilgrimage of the great Apostle was drawing to its close, and when all the practical wisdom of that noble and loving heart was spread out for the benefit of his own children in the faith, and for the edification of the Church in all ages. On the question of their genuineness,—without entering upon investigations which would be foreign to the nature of this Commentary, it will not be perhaps presumptuous to say that a very careful study of their language and turns of expression has left on my mind a most fixed and most unalterable conviction that they came from no other hand and heart than those of the great Apostle of the Gentiles, and that it seems hard to understand
how accomplished scholars like De Wette could so decidedly maintain the contrary hypothesis. This conviction however has never prevented me from freely and frankly calling attention to all the peculiarities in thoughts, words, and expressions which characterize the three Epistles, but which nevertheless, when viewed in connexion with the age and experiences of the Sacred writer, and the peculiar nature of the errors he was opposing, can cause neither surprise nor difficulty.

In the present Commentary I am much less indebted to the labours of my predecessors than in the two former Epistles. The commentary of Huther, except in the Prolegomena, is a sad falling off after the able and scholarlike expositions of Meyer. De Wette, owing to his doubts about the authorship, is often perplexed and unsatisfactory. I have derived benefit from the commentary of Wiesinger, which though somewhat prolix, and deficient in force and compression, may still be heartily commended to the student. The commentary of Leo is mainly sound in scholarship, but not characterized by any great amount of research. The commentary on the second Epistle to Timothy was written some years after that on the first, and is a noticeable improvement. The commentaries of Mack, Matthies, and Heydenreich (of whom however I know very little), are useful in examples and illustrations, but perhaps will hardly quite repay the labour of steady perusal. Something less may be said of Flatt and Wegscheider. The Danish commentary of Bp. Møller is brief and sensible, but lays no claim to very critical scholarship. I have made far more use of the extremely good commentary of the distinguished Hellenist, Coray. It is written in modern Greek, under the somewhat curious title of Συνέκδημος Ιερατικός (Vade-mecum Sacrum), and, with the exception of the somewhat singular fact that Coray seems only to have known the Greek commentators through the medium of Suicer, shows very extensive reading, and generally a very sound judgment. It is very remarkable that this able commentary, though it has now been more than five-and-twenty years before the world, should have attracted so little attention. As far as my observation extends, it is not referred to by any English or foreign commentator, and there are not many expositions on this group of epistles that more thoroughly deserve it.

These, with the Patristic commentators, the able Romanist expositors, Justiniani, Cornelius a Lapide, and Estius, and a few other writers noticed in the preface to the Epistle to the
Galatians, are the principal authorities which I have used in the present commentary.

I now commit this volume to the reader with the humble prayer to Almighty God that He may vouchsafe to bless this effort to expound and illustrate a most vital and most consoling portion of His holy Word; may He pity the weakness and forgive the errors of His servant.

Ὑπακοὴ, ὕπαξ, ἔλεησον.
ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.
INTRODUCTION.

The date and general circumstances under which this and the accompanying Epistles were written have long been the subjects of discussion and controversy.

As our opinion on these points must first be stated, it may be said briefly,—(a) that when we duly consider that close connexion in thought, subject, expressions, and style, which exists between the First Epistle to Timothy and the other two Pastoral Epistles, it seems in the highest degree incredible that they could have been composed at intervals of time widely separated from each other. When we further consider (b) the almost insuperable difficulty in assigning any period for the composition of this group of Epistles in that portion of the Apostle’s life and labours included in the Acts; (c) the equally great or even greater difficulty in harmonizing the notes of time and place in these Epistles with those specified in the Apostle’s journeys as recorded by St Luke; and add to this the important subsidiary arguments derived from (d) the peculiar and developed character of the false teachers and false teaching alluded to in these Epistles (1 Tim. i. 4 sq.; iv. 1 sq.; vi. 3 sq.; 2 Tim. ii. 16 sq.; iii. 6 sq.; iv. 4; Titus i. 10 sq.; iii. 9 sq.), and from (e) the advanced state of Church organization which they not only imply but specify (1 Tim. iii. 1 sq.; v. 3 sq.; Titus i. 5 sq.; ii. 1 sq.), it seems plainly impossible to refuse assent to the ancient tradition that St Paul was twice imprisoned at Rome (Euseb. Hist. Eccl. ii. 22), and further to the simple, reasonable, and highly natural opinion that the First Epistle to Timothy and the other two Epistles which stand thus closely associated with it are to be assigned to the period between these two imprisonments.
This being premised we may now express the opinion that the present Epistle to Timothy was written by the Apostle towards the close of the above-mentioned period (perhaps A.D. 66 or 67), while he was passing through Macedonia (ch. i. 3), after a probable journey to Spain (Conybeare and Howson, St Paul, Vol. II. p. 548, ed. 2) and a return to Ephesus (comp. ch. i. 3), at which city he had left Timothy in charge of the local Church.

The object of the Epistle may be clearly inferred from ch. i. 3, 4, and iii. 14, 15, and may be roughly defined as two-fold; first, to exhort Timothy to counteract the developing heresies of the time, and secondly, to instruct him in all the particulars of his duties as overseer and Bishop of the important Church of Ephesus. With this design the contents of the Epistle, which are very varied and comprehensive, have been well shown by Dr Davidson to accord in all respects most fully and completely: see Introduction, Vol. III. p. 39 sq., where the Student will also find a good summary of the contents of the Epistle.

In reference to the genuineness and authenticity of this Epistle, with which that of the other Pastoral Epistles is intimately connected, we may briefly remark, (a) that there was never any doubt entertained in the ancient Church that these Epistles were written by St Paul (see the testimonies in Lardner and Davidson), and (b) that of the objections urged by modern scepticism the only one of any real importance,—the peculiarities of phrases and expressions (see Huther, Einleitung, p. 50, and the list in Conybeare and Howson, St Paul, Vol. II. p. 663 sq. ed. 2) may be so completely removed by a just consideration of the date of the Epistles, the peculiar nature of the subjects discussed, and the plain substantial accordance in all main points with the Apostle's general style (admitted even by De Wette), that no doubt of the authorship ought now to be entertained by any calm and reasonable enquirer: see the very elaborate and able defence of Davidson, Introduction, Vol. III. p. 100 sq.
Аpostolic address and salutation.

ΠΑΥΔΟΣ ἀπόστολος Χριστοῦ Ἰη. Ι.
σῷ, κατ' ἐπιταγὴν Θεοῦ σωτήρος

1. ἀπόστολος Χ. Ι.] 'an Apostle of Christ Jesus;' an Apostle (in the higher and more especial sense, see notes on Gal. i. 1, and on Eph. iv. 11), who not merely derived his commission from, but belonged to Christ (gen. possess.) as His minister and servant; see notes on Eph. i. 1. The use of this formal designation does not seem intended merely to support the authority of Timothy (Heydenr.), or to imply a destination of the Epistle for others (Calv.), or for the Church at large (comp. Bp. Moller), but simply to define and maintain the true nature of the document. As this epistle may be most naturally regarded as an official letter, the Apostle appropriately designates himself by his solemn and official title: compare 2 Tim. i. 1 sq., and esp. Tit. i. 1 sq., where this seems still more apparent. In Philem. 1, on the other hand, the Apostle, in exquisite accordance with the nature and subject of that letter, styles himself simply δεσμὸς Χριστοῦ Ἰησοῦ; see notes in loc.

κατ' ἐπιταγὴν Θεοῦ ['according to the commandment of God;'] not simply equivalent to the customary διὰ θείου ματός Θεοῦ (1 and 2 Cor. i. i, Eph. i. i, Col. i. 1, 2 Tim. i. 1; comp. Möller), but pointing more precisely to the immediate antecedents of the Apostle's call (the ἐπιταγή was the result of the θέλημα), and thus perhaps still more serving to enhance the authoritative nature of his commission: see Tit. i. 3, and comp. Rom. xvi. 26, the only other passages where the expression occurs. σωτήρος ἡμῶν] 'our Saviour;' not merely in reference to His preserving and sustaining power (compare Ζεὺς σωτήρ, &c.) but to His redeeming love in Christ, more distinctly expressed in Jude 25, σωτήρ ἡμῶν διὰ Ι. Χ. (Tisch., Lachm.); comp. 2 Cor. v. 19, and see Reuss, Théol. Chrét. iv. 9, Vol. ii. p. 93. This designation of God is peculiar to the Pastoral Epistles (1 Tim. ii. 3, iv. 10, Tit. i. 3, ii. 10, iii. 4), Luke i. 47, and Jude 25, but occurs many times in the LXX, e.g. Psalm xiv. 5, Isaiah xii. 2, xlv. 15, 21, al. Its grammatical connexion with Θεὸς is slightly diversified in the N. T.: in 1 Tim. iv. 10 σωτήρ is added epexegetically in the relative clause, Θεὸς... δὲ οὖν σωτήρ; in Luke l.c., here, and Jude 25, it stands in simple, or what is termed parathetic apposition (Krüger, Sprachl. § 57. 9) to Θεὸς,—in the first of these passages with, in the two latter without the article. In all the other places the formula is
2 ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει. χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

ὁ σωτὴρ ἡμῶν Θεός; the tenor of the sentence (esp. 1 Tim. ii. 3, 4) probably suggesting the prominence of the appellation. According to Luther, the anarthrous σωτὴρ ἡμῶν is here an adjec­tival apposition appended to Ἰησοῦ, while in Luke l.c. (τῷ σωτῆρι μου) the article marks it as a substantive. This is very doubtful; the usage of Attic Greek in similar cases seems here correctly maintained;— if the name of the deity have the article, the appellation has it also; if the former be anarthrous, so usually is the latter; see Krüger, Sprachl. § 50. 8. 10. τῆς ἐλπίδος ἡμῶν] 'our Hope,'—not merely the object of it (Leo), nor the author of it (Flatt), but its very substance and foundation; 'in so solo residet tota salutis nostrae materia,' Calv.: see Col. i. 27, Χριστός ἐν ὑμῖν, ἡ ἐλπὶ τῆς δόξης, and comp. Eph. ii. 14, αὐτός γὰρ ἐστιν ἡ εἰρήνη ἡμῶν, where (see notes) the abstract sub­stant is must be taken in a sense equally full and comprehensive. The same expression occurs in Ignat. Magn. 11, Trall. Inser. and 2.

2. Τιμοθέω κ.τ.λ.] 'to Timothy my true child.' There is no necessity to supply χαῖρεω; for, as Moller rightly observes, the following wish forms really part of the salutation. It is best, in accordance with the punctua­tion adopted in the former Epp., to place a period after πίστει; for although in St Paul's salutations, with the exception of this passage, 2 Tim. i. 2, and Tit. i. 4, the resumption is made more apparent by the insertion of ὑμῖν after χάρις, yet this appears to have arisen either from the plurality of the persons saluted (e.g. Phil., Philem.) or the generic expression (τῇ ἐκκλησίᾳ

1 and 2 Thess. i. 1, ταῖς ἐκκλησίαις Gal. i. 2) under which they are grouped. Here the resumptive pronoun would be unnecessary. On the form of salutation see notes on Gal. i. 3, and Eph. i. 2. ἐν πίστει] 'in (the) faith,' 'in the sphere of Christian faith,' not to be connected merely with γνησίῳ (a grammatically admissible, though not natural connexion; see Winer, Œuv. § 20. 2. a, p. 124), or merely with τέκνῳ (comp. Alf.), but with the compound idea γνησίῳ τέκνῳ. Every part of the appositional member has thus its complete significance: τέκνῳ denotes the affectionate (1 Cor. iv. 17, τέκνων ἀγαπητῶν) as well as spiritual (Philm. 10) nature of the connexion; γνησίῳ (not 'dilècto,' Vulg., but ἰδίῳ) [true] Syr.; joined with ὅτι, Plato, Politic. p. 293 E, and opp. to νόθος, Philo, Somn. ii. 6, Vol. i. p. 665, ed. Mang.) specifies the genuineness and reality of it (Phil. iv. 3), την ἀκριβὴ καὶ ύπέρ τούτων ἀλλού πρὸς αὐτῶν ὀμοίωτητα, Chrys.; ἐν πίστει marks the sphere in which such a connexion is alone felt and realized,—more generally, but not less suitably (De W.) expressed by κατὰ κοινὴν πίστιν, Tit. i. 4. ἔλεος] The insertion of this substantive in the Apostle's usual form of salutation, χάρις καὶ εἰρήνη, is peculiar to the Epp. to Timothy (in Tit. i. 4, ἔλεος [Rec., Laclam.] is appy. not genuine): see however 2 Joh. 3, and Jude 2. It here probably serves to individual­ize, and to mark the deep and affec­tionate interest of the Apostle in his convert; καὶ τούτῳ ἑπὸ πολλῆς φιλο­στοργίας, Chrys.: see notes on Eph. i. 2.
I exhort thee to abide still in Ephesus, and to repress teachers of other doctrine and would-be teachers of the law: the law is not for the righteous, but for open sinners and opponents of sound doctrine, as the spirit of the Gospel shows.

3. **Kathos** [Even as] 'protasis, to which there is no expressed apodosis (neither at ver. 5, nor ver. 18, Beng.), but to which the obvious and natural one, οὖν καὶ νῦν παρακαλῶ (comp. ch. ii. 1), can easily be supplied; see Winer, Gr. § 63. 1, p. 503, where there is a good list of the imaginary parentheses in St Paul's Epp. All other explanations, whether by an interpolation before ένα (Ita facito,' Erasmi, or by an arbitrary change of reading (προσφεινας,—Schneekenb. Beitr. p. 183), seem forced and unsatisfactory. παρακάλεσα

'I besought,' Auth.: άκου τά προσφέρετο...ων γάρ είκεν πέτρα, οὔδε έκέλευα, οὔδε παράφεσα, άλλα τι; παρακάλεσας, Chruse.: comp. Philem. 8, παρήγγείλαν έχον επιτάσσειν...μάλλον παρακαλῶ. The above comment is certainly not invalidated by Tit. i. 5 (Huther); for there the use of διεταμένω was probably suggested by the specific instructions which follow the general order. It may be observed however that παρακάλω is a word of most frequent occurrence in St Paul's Epp., being used more than fifty times, and with varying shades of meaning (comp. notes on Eph. iv. 1, 1 Thess. v. 11), while of the other words mentioned by Chrys., one only (επιτάσσω) is used by the Apostle, and that only once, Philem. l.c. No undue stress then ('recommended,' Peile) should be laid in translation. προσφέινας 'to abide still,' 'tarry on,' 'ut permaneres,' Beza; certainly not in an ethical sense, 'to adhere to a plan' (Paulus)—an interpretation framed only to obviate supposed historical difficulties: see Wieseler, Ohro.

4. **Ephelwv, πορευόμενος εἰς Μακεδονίαν, ένα** p. 302. The tense cannot be pressed; as the aor. inf. is only used on the principle of the 'temporum τό κατάλληλον' (Schaufel, Denv. Vol. III. p. 432)—a usage not always sufficiently borne in mind. All that can be said is, that if the pres. inf. had been used (comp. Acts xiv. 22), the contemplated duration of Timothy's stay at Ephesus would have been more especially marked. In the present ease no inference can be safely drawn. On the use of the inf. pres. and aor. after είρισεν, κελεύει, παρακαλέω k. t. l., see Winer, Gr. § 44. 7, c, p. 296, comp. Lobeck, Phryn. p. 748 sq.; and on the general distinction between these tenses in the inf., consult the good note of Stallbaum on Plato, Ethyd. p. 288 c. πορευόμενος 'when I was on my way,' 'as I was going,' Hamm. It is not grammatically possible, as De Wette seems to imagine, to refer this participle to Timothy; see Winer, Gr. § 44. 3, p. 287. Such participial anacolutha as those cited by Matth., e.g. Eph. iii. 18, iv. 2, Col. iii. 16 (but see Meyer), are very dissimilar: there the distance of the part. from the words on which it is grammatically dependent, and still more the obvious prominence of the clause (see notes on Eph. iii. 18) render such a construction perfectly intelligible; here no such reasons can possibly be urged; see exx. in Winer, Gr. §§ 63. 2, p. 505. There is confessedly great difficulty in harmonizing this historical notice with those contained in the Acts. Three hypotheses have been proposed, to all of which there are very grave objections, historical and exegetical. These
can only be noticed here very briefly.

(a) If the journey here mentioned be that related Acts xx. 1, 2 (Theod., Hemsen), how is it possible to reconcile the stay of Timothy at Ephesus with the fact that St Paul despatched him, a short time only before his own departure, to Macedonia (Acts xix. 22), and thence to Corinth (1 Cor. iv. 17), and that we further find him at the latter place (2 Cor. i. 1) with the Apostle? Moreover, when St Paul then left Ephesus, he certainly contemplated no speedy return (1 Tim. iii. 14), for see Acts xix. 21, xx. 3: compare Ruther, Einleit. p. 13, 14, Wieseler, Chronol. p. 290 sq. (b) If St Paul be supposed to have sent Timothy forward to Ephesus from Achaia (Matth.), having himself the intention of following, can this be reconciled with Acts xx. 4, and with the fact that when St Paul was near Ephesus, and might have carried out his intention, he kērpēs

paraπλέωσαι τὴν Ἑφ. ? see Wieseler, p. 294, Wiesinger, Einleit. p. 370 sq. (c) Even Wieseler's opinion (Chronol. p. 313, comp. p. 295 sq.) that this was an unrecorded journey during St Paul's 2-3 years' stay at Ephesus, though more reconcilable with historical data, seems inconsistent with the character of an Epistle which certainly recognizes (a) a fully developed form of error (contrast the future εἰσελεύοντον, Acts xx. 29), (b) an advanced state of Church discipline not wholly probable at this earlier date, and further (γ) gives instructions to Timothy that seem to contemplate his continued residence at Ephesus, and an uninterrupted performance of his episcopal duties; see Huther, Einleit. p. 17. These objections are so grave that we seem justified in remanding this journey (with Theoph., œcum., and recently Huther and Wiesinger) to some time after the first imprisonment at Rome, and consequently, beyond the period included by St Luke in the Acts: see Pearson, Ann. Paul. Vol. i. p. 393, Guerike, Einleit. § 48.1, p. 396 (ed. 2), Paley, Hor. Paul. ch. xi.

[παραγγέλλεις] 'that thou mightest command:' purpose contemplated in the tarrying of Timothy. The verb here used does not apparently mark that it was to be done openly (Matth.), but authoritatively; paraπάλαω being the milder, παραγγέλλω the stronger word; comp. 2 Thess. iii. 12. In the Epistle to Titus the Cretan character suggests the use of still more decided language; e.g. Tit. i. 11, εἰποτωξέω, ver. 13, ἔλεγχειν ἀποτόμως.

τισιν] 'certain persons,' 'qui quisque tarnen,' Vulg.: so ver. 6, iv. 1, v. 15, 24, vi. 21. We cannot safely deduce from this that the number of evil teachers was small (Huther); the indef. pronoun is more probably slightly contemptuous; 'le mot tue a quelque chose de méprisant,' Arnaud on Jude 4; comp. Gal. ii. 12. [εἰσελάδασκαλείν] 'to be teachers of other doctrine,'

[docere diversas doctrinas] Syr.; οἵς λέγομεν, here and ch. vi. 3. Neither the form nor meaning of this word presents any real difficulties. In form it is analogous with εἰσελάδασκων, Acts xx. 29, and is the verbalized derivative of εἰσέλαδάσκαλος (comp. καλόδιδασκά- λος, Tit. ii. 3); not ἐτεροδιδάσκαλος, but εἰσελάδασκαλείν, 'to play the εἰσελάδα.' The meaning is equally perspicuous if we adhere to the usual and correct meaning of ἔτερος (distinction of kind, —see notes on Gal. i. 6): thus ἔτερος
I. 4.


dδ. implies 'teaching'—not necessarily 'what is doctrinally false,' nor even so much as 'what is strange,' but 'what is different to, what deviates from' (afvigende, Möller) sound doctrine;' see ch. vi. 3, where this meaning is very clearly confirmed. Just as the ἔσηται of the Galatians was ἔσην from its assimilation of Judaical elements, so here the δὲ δεικνύω was ἔσησα from its commixture with an unedifying (ver. 4), vain (ver. 6), and morbid (ver. 10) theosophy of similarly Jewish origination. It will thus be seen that, with Chrys., Theod., and the other Greek commentators, we regard the error which St Paul is here condemning, not so much as a settled form of heresy, pre-Marcionite or otherwise, as a profitless and addititious teaching which, arising from Jewish (comp. Tit. i. 14), perhaps Cabbalistic sources, was afterwards an affluent of the later and more definite Gnosticism; see especially Wiesinger, Einleit. §4, p. 212, Huther, Einleit. p. 41, and (thus far) Schleiermacher, über τιν. Tim. p. 83 sq.

4. προσέχειν] 'give heed to,' Auth., a felicitous translation; so Tit. i. 14. The verb προσέχειν does not imply 'fidem adhibere' (Heinr.), and is certainly not synonymous with πιστευεῖν (Krebs, Obs. p. 204), either here or elsewhere (Acts viii. 6, 11, xvi. 14, al.), but simply indicates a prior and preparatory act, and is, as it were, a mean term between ἀκούειν and πιστευεῖν; comp. Polyb. Hist. iv. 84. 6, διακόνωντες οὐδὲν προσέχον, Joseph. Bell. Jud. vi. 5. 3, οὕτω προσέχων οὕτε ἐπιτελεῖ. The examples adduced by Krebs and Raphael (ObS. Vol. ii. p. 113) only serve to confirm the strict interpretation. The canon of Thom. Mag., 'προσέχω σοι τὸν νοῦν' κάλλιον ἃ 'προσέχω σοι μῦθου, is abundantly disproved by his commentators; see p. 749, ed. Bernard. μύθοι καὶ γενεαλογίας ἀπεραντος, αἰτίνες ἡττήσεις παρ-
p. 1008. It is curious that Polybius uses both terms in similarly close connexion, *Hist.* ix. 2. 1.

_ἀπεράντως_ 'endless,' 'interminable,' 'quibus finis non est,' Syr.: πεδίων ἀπέραντων, Pind. *Nem.* viii. 38 [63]; so 3 Macc. ii. 9, ἀπέραντος γὰς, and Job xxxvi. 26, ἀπεράντως...ἀπέραντος. It does not seem necessary to adopt either the ethical (ἀπεράντως Hesych., Chrys. 2) or logical (χρησκόν ἀπέραντος opp. to χρησκόν ἀπήρευτος, Diog. Laert. vii. 78) meaning of this word. The genealogies were vague, rambling, interminable; it was a δεινὸς καὶ ἀπερήπτυς (Philo, *de Abrah.* § 3, Vol. II. p. 4, ed. Mangey) that had no natural or necessary conclusion; comp. Polyb. *Hist.* i. 57. 3, where the simple sense appears similarly maintained.

_προδίδωμι_ 'as much as they;' 'seeing they;' explanatory use of ὅστις, see notes on Gal. iv. 24.

_προθύρας_ 'questions;' either subjectively, 'disputings,' *Acts* xv. 2 (Tisch.); or more probably, in an objective sense, 'questions of controversy,' 'enquiries,' essentially opposed to faith (Chrys., Theod.), and of which ἐξετάζειν and μάχει are the natural and specified results; see ch. vi. 4, 2 *Tim.* ii. 23, Tit. iii. 9. *οἰκονομιάν* ( Θεοῦ) 'God's dispensation;' not 'edi­fying,' Raphel, Wolf,—a translation which *οἰκονομία cannot bear; see Polyb. *Hist.* iV. 65. 11 (cited by Raphel), where the proper translation is 'exsecutio institutii;' and comp. Schweigh. Lex. Polyb. s.v. The exact meaning of the term is however doubtful. If *οἰκονομία be explained subjectively, 'the stewardship,' scil. 'the exercising of the stewardship' (Conyb. and Hows.), 'the discharge of the functions of an ὀικονόμος Θεοῦ' ('actum non statum,' Beng.; comp. 1 Cor. ix. 17, iv. 1), the use of παρέχειν must be zeugmatic, i.e. involve two different meanings ('præbere, promovere'), unless ἵγνωσις be also explained actively, in which case παρέχειν will have a single meaning, but the very questionable one, 'promovere.' If however ὀικονομία Θεοῦ be taken objectively and passively (Chrys.), the 'dispensation of God' (gen. of the origin or author; comp. notes on 1 Thess. i. 6), i.e. 'the scheme of salvation designed by God, and proclaimed by His Apostles,' with only a remote reference to the οἶκος Θεοῦ (see notes on Eph. i. 10), the meaning of ἵγνωσις and ὀικονομία will be more logically symmetrical, and παρέχειν can retain its simple sense 'præbere;' the fables and genealogies supplied questions of a controversial nature, but not the essence and principles of the divine dispensation.

_τὴν ἐν πίστει_ 'which is in faith;' further definition of the nature of the ὀικονομία by a specification of the sphere of its action,—'faith, not a questioning spirit,'—thus making the contrast with ἵγνωσις more clear and emphatic. The easier readings ὀικοδομία (found only in D 9) or ὀικοδομή (D 2; Iren. i. 1), though appy. supported by several Vv. (edificationem, Vulg., Clarom., Goth., Syr., al.), cannot possibly be sustained against the authority of all the other uncial MSS., and are probably only due to erroneous transcription, § and ν being confused. How can Bloomf. (ed. 9) adduce the Alex. MS. in favour of ὀικοδομία, and (except from a Lat. transal.) assert that Chrys. and Theod. were not aware of any other reading? These are grave errors.

5. 5 ὁ δὲ τὰς κ. τ. λ. 'but (not 'now,' Auth., Conyb.) the end (aim) of the commandment, &c.;' a con-
tēlos tῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας

tested statement of the purpose and aim of sound practical teaching. There ought not to be here any marks of parenthesis (Griesb., Lach.), as the verse does not commence a new train of thought, but stands in simple antithetical relation (δι) to ver. 4, forming at the same time an easy and natural transition to ver. 6 sq., where the errors of the false teachers are more particularly specified. Τῆς is thus not the "σωματίων" (Chrys.; comp. Rom. xiii. 10), the 'palmarium, precipuum' (Schoettg.), or the 'sum' ('die Hauptsumme,' Luther)—meanings scarcely lexically tenable—but the 'aim' (Beza, Hamm. 2), as in the expression noticed by Chrys., τῆς 

资源共享 [ 7 ]

...pars pro toto,' Calv.), nor even the 'lex Evangelica' (Corn. a Lap.), both of which meanings are more inclusive than the context seems to require, or the usage of παραγγελία in the N.T. (ch. i. 18, Acts v. 28, xvi. 24, 1 Thess. iv. 2) would admit of. On the other hand, to refer παραγγ. simply to the preceding παραγγελίας (Theoph., ἐὰν παραγγελίας μὴ ἔτεροθάσσας καὶ ἔτοιμο κατορθώσαι τῆς ἀγάπης) seems too narrow and exclusive. That it was suggested by the verb just preceding is not improbable; that it has however a further reference to doctrine in a preceptive form generally,—'practical teaching' (De W.), seems required by the context, and confirmed by the recurrence of the verb in this Ep.; comp. ch. iv. 11, v. 7, vi. 13, 17.

ἀγάπη] 'love,' the ζητήσεις engendered μᾶς, 2 Tim. ii. 23. The love here mentioned is clearly love to men (ἣ ἐκ διαθήκης καὶ τοῦ σωματικοῦ, Theoph.) not love to God and men (Mattth.): 'quum de caritate fit mentio in Scripturā, sapius ad secundum membrum restringitur,' Calv.: see esp. Usteri, Lehrb. II. 1, 4, p. 242.

ἐκ καθαρᾶς καρδίας] 'out of, emanating from, a pure heart;' with its usual and proper force (Winer, Gr. § 47. b, p. 328) pointing to and marking the inward seat of the ἀγάπη: comp. Luke x. 27, 1 Pet. i. 22. The καρδία, properly the (imaginary) seat of the ψυχή (Olah. Opusc. p. 155), appears very commonly used in Scripture (like the Hebrew דְּלָה) to denote the ψυχή in its active aspects ('quatenus sentit et agitur et movetur duce spiritu vel carne,' Olsh. ib.), and may be regarded as the centre both of the feelings and emotions (John xvi. 6, Rom. ix. 2, al.) and of the thoughts and imaginations (Matth. ix. 4, xv. 19, 1 Cor. iv. 5, al.), though in the latter case more usually with the associated ideas of activity and practical application; see Beck, Bibl. Seelent. iii. 24, 3, p. 94 sq., and esp. the good collection of exx. in Delitzsch, Bibl. Psychol. iv. 12, p. 204.

συνειδήσεις ἀγάπης here and ver. 19 (comp. 1 Pet. iii. 16; καλῶ Heb. xiii. 18; καθαρὰ 1 Tim. iii. 9, 2 Tim. i. 3) is connected with πίστις as the true principle on which its existence depends. Faith,—πίστις ἀνυπόκριτης, though last in the enumeration, is really first in point of origin. It renders the heart pure (Acts xv. 9), and in so doing renders the formerly evil conscience ἀγάπη. Thus considered, συνειδήσεις ἀγ. would seem to be, not
the antecedent of the καθαρά καρδία (Hamm.), and certainly not identical with it (Corn. a Lap., comp. Calv.), but its consequent; 'conscientia bona nihil aliud est quam scientia et testimonium animae affirmantis se pure et sancte vivere,' Menoch. ap. Pol. Syn.; compare Pearson, Creed, Art. vii. Vol. 1. p. 347 (ed. Burton). On the exact meaning of σωφίασις see Sanderson, de Obl. Oonsc. I. 4 sq., Vol. iv. p. 3 (ed. Jacobs); on its nature and power, Butler, Serm. 2, 3; and on its threefold character (an exponent of moral law, a judge, and a sentiment) the very clear discussion of M'Cosh, Divine Gov. iii. 1. 4, p. 291 sq. It must be remembered however, that in Scripture these more exact definitions are frequently wholly inapplicable; the σωφίασις is viewed, not in its abstract nature, but in its practical manifestations; see Harless, Ethik, § 9. 35. 

δινοποκρίτου] "unfeigned," "undissembled;" an epithet of πίστις here and 2 Tim. i. 5; of ἀγάπη, Rom. xii. 9, 2 Cor. vi. 6; of φιλαδελφία, 1 Pet. i. 22; of ἡ ἀνωθεν σοφία, James iii. 17, marking the absence of everything ἐπιπλαστὸν and ὑποκεκριμένον (Chrys.). It was a faith not merely in mask and semblance, but in truth and reality: 'notandum est epithetum; quo significat fallacem esse ejus professionem ubi non apparet bona conscientia,' Calv. All these epithets have their especial force as hinting at the exact opposite in the false teachers: they were διεφθαρμένοι τῶν νοῶν (ch. vi. 5), κεκαυταραμένοι τὴν συνείδησιν (ch. iv. 2), δόκημοι τὸρ τὴν πίστιν (2 Tim. iii. 8). It may be remarked that the common order of subst. and epith. (see Gersdorf, Beiträge, p. 334 sq.) is here reversed in καθαρά καρδ.; so 2 Tim. ii. 22, Heb. x. 22, comp. Rom. ii. 5; on the other hand contrast Luke viii. 15, and esp. Psalm li. 12, καθιαν καθαράν κτίσον ἐν ἐμοί. This is possibly not accidental; the heart is usually so sadly the reverse, so often a καρδία πωμρὰ ἀπωτίς, Heb. iii. 12, that the Apostle, perhaps designally, gives the epithet a slightly distinctive prominence: see Winer, Gr. § 59. 2, p. 464.

6. ἦν τινὸς κ.τ.λ.] The remark of Schleiermacher (über 1 Tim. p. 161), that this verse evinces an incapacity in the writer to return from a digression, cannot be substantiated. There is no digression: ver. 5 has an antithetical relation to ver. 4; it states what the true aim of the παραγγελία was, and thus forms a natural transition to ver. 6, which specifies, in the case of the false teachers, the general result of having missed it: ver. 7 supplies some additional characteristics. ὁρ (governed of course by ἐξετάσας) refers only to the three preceding genitives, not to ἀγάπη also (De W.): ἀγάπη, the principle emanating from them, forms the true aim, and stands in contrast with ματαιολ., the state consequent on missing them, and the result of false aim; comp. Wiesing. in loc. 

δαστοχήσαντες] 'having missed their aim.' This word only occurs again in 1 Tim. vi. 21, 2 Tim. ii. 18, in both cases with περί: in its meaning it is opposed to εὐσκοπεῖν (Kypke; comp. τέλος, ver. 5), and, far from being ill chosen (Schleierm. p. 90), conveys more suitably than ἀμφατότετος the fact that these teachers had once been in the right direction, but had not kept it; καλὰ; εἶπεν, ἄστοχ. τέχνη γάρ δε ὅστε εὐθείᾳ βάλλει καὶ μὴ ἔξω τοῦ σκόπου,
I. 6, 7.

Chrys.; see exx. in Kypke, Obs. Vol. II. p. 348. ¹ἐκτρέπτεσθαι ¹l, ¹v. τοὺς ἑαυτοὺς ἀπό ¹τὸν ἑαυτόν ἀποφεύγοντες, Hesych.: see ch. v. 15, vi. 20, 2 Tim. iv. 4, Heb. xii. 13. 'Εκτρέπτεσθαι is properly 'a vià deflectere' (Alberi, Obs. p. 392), the ἑαυτόν referring to the original direction from which they swerved; comp. Joseph. Ant. XIII. 10. 5, τὴς ὁδοῦ ἐκτρεπόμενον, and simply, ib. Ant. viii. 10. 2, εἰς ἄλλον ἑαυτῷ ἐκτρέπτην πρᾶξις. 'Aversi sunt' (Beng.) is thus a more exact transl. than 'conversi sunt' (Vulg.). μασταλογίαν 'vaniloquium' (Vulg.), or, in more classical Lat. (Livy, xxxiv. 24, Tac. Ann. iii. 49), 'vaniloquentia,' Beza. This was an especial characteristic of the false teachers (comp. Tit. i. 10, iii. 9), and is more exactly defined in the following verse.

7. ¹θλοντες 'desiring;' they were not really so. This and the following expressions, νομοδιάκαλοι, μὴ νοοῦντες κ.τ.λ., seem distinctly to show,—and this much Schleiermacher (p. 80 sq.) has not failed to perceive,—that Judaism proper (Leo, comp. Theod.) cannot be the error here assailed. The νόμος is certainly the Mosaic law, but at the same time it was clearly used by the false teachers on grounds essentially differing from those taken up by the Judaists, and in a way which betrayed their thorough ignorance of its principles; see Huther in loc. The assertion of Baur (Pastoralbriefe, p. 15), that Antinomians (Marcionites, &c.) are here referred to, is opposed to the plain meaning of the words, and the obvious current of the passage; comp. ver. 8 sq.

μὴ νοοῦντες 'yet understanding not, though they understand not;' the participle having a slight antithetical or perhaps even concessive force (Donalds, Gr. § 621): the total want of all qualifications on the part of these teachers is contrasted with their aims and assumptions. The correct translation of participles will always be modified by the context, as it is from this alone that we can infer which of its five possible uses (temporal, causal, modal, concessive, conditional) mainly prevails in the passage before us: for exx. in the New Test. see Winer, Gr. § 45. 2, p. 307 (where however the uses of the part. are not well defined), and for exx. in classical Greek, the more satisfactory lists of Krüger, the more satisfactory lists of Krüger, Sproch. § 56. 10 sq. On the negative with the part., comp. notes on ch. vi. 4. μὴτε κ.τ.λ.] The negation bifurcates; the objects to which it applies, and with respect to which the ignorance of the false teachers extends, are stated in two clauses introduced by the adjunctive negatives μὴ...μήτε; comp. Matth. v. 34, James v. 12, and see Winer, Gr. § 55. 6, p. 433. Their ignorance was thus complete, it extended alike to the assertions they made and the subjects on which they made them. περὶ τῶν διαβεβαιωτάτων] 'whereof they affirm,' Auth.—scil. 'the subject about which (Syr., Vulg.) they make their asseverations;' not 'what they maintain,' Luther, Bretsohn., comp. De Wette. The compound verb διαβαβαιωτάω does not here necessarily imply 'contention,' Syr. [contendentes], but, as in Tit. iii. 8, is simply equivalent to λέγουν μετὰ βεβαιώσως ('stirrújan,' Goth.; comp. Pollux, Onomast. v. 152, διαγγελομα, διαβεβαιομαι), περὶ referring to the object about which the action of the verb takes place (Winer, Gr. § 47. e, p. 333); compare Polyb. Hist.
10 ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

8 περὶ τίνων διαβεβαιοῦνται. οἶδαμεν δὲ ὃτι καλὸς ὁ
9 νόμος εἰνὶ τὸς αὐτῷ νομίμως χρῆται, εἰδὼς τοῦτο, ὃτι

xii. 12, 6, διαβεβαιοῦμεν καὶ διαβεβαιωθῇ

Thus then δὲ and περὶ τίνων refer to different objects (opp. to De W.); the former referring to the subjective assertions, the latter to the objects which called them forth: so Huther, Wiesinger. The union of the relative and interrogative in parallel clauses involves no difficulty; see Winer, Gr. § 25, 1, p. 152, Barnhardy, Syntax. xi, p. 443, and the copious list of exx. cited by Stallbaum on Plato, Crilo, p. 48 a.

8. οἴδαμεν δὲ [Now we know;] óswa ev εὐγενεῖς ὀρθολογικῶν τοῦτο καὶ δὲ ὁθον ἐντὸς, Chrys. (on Rom. vii. 14): comp. Rom. ii, 2, iii, 19, vii, 14 (Lachm. marg.), viii, 28. The δὲ, though certainly not =μὲν, Möller (an unfortunate comment), is still not directly oppositional but rather μεταβατικὸν (in a word, not 'at' but 'autem,' Hand, Turrill, Vol. i. p. 562, comp. p. 435), and the whole clause involves a species of concession: the false teachers made use of the law; so far well; their error lay in their improper use of it; οὐ τῷ νόμῳ μέρισμα, ἀλλὰ τοῖς κακοῖς διάδακτοι τοῦ νόμου Theod. καλὸς [good,] morally; not ὕφελμας, Theod., De W. It would seem to be the object of the Apostle to make a full admission, not merely of the usefulness, but of the positive excellence of the law; comp. Rom. vii, 12, 14, 15. οἶνομος [the law;] surely not 'law in the abstract' (Peile), but, as the preceding expression νομοδιδασκάλιον unmistakably implies, 'the Mosaic law,' the law which the false teachers improperly used and applied to Christianity. τις [any one,] i.e., as the context seems here to suggest, any teacher; 'non de auditore legis [comp. Chrys.] sed de doctore loquitur,' Beng., — and, after him, most recent interpreters.

νομοῦς] 'lawfully,' i.e. agreeably to the design of the law; an obvious instance of that effective paronomasia (repetition of a similar or similar-sounding word) which we so often observe in St Paul's Epp.; see exx. in Winer, Gr. § 68, 1, p. 560 sq. The legitimate use of the law has been very differently defined, e.g. οὖν [τις] ἐκπαιδεύ̄σε ἄντων δὲ ἔργων, Chrys. i, Theoph. 1; τὸ παρατῆσαν πρὸς τὸν Χριστόν, Chrys. 2, Theod., Theoph. 2; οὖσαν ἐκ τολῆς ἄντων φιλάρτης τῆς περιονειας, Chrys. 3, &c. The context however seems clearly to limit this legitimate use, not to a use consistent with its nature or spirit in the abstract (Mack, comp. Justiniani), but with the admission of the particular principle δὴ δικαίως οὐ κεῖται νῷμος δὲ καί ἀνυποτ. κ.τ.λ. The false teachers, on the contrary, assuming that it was designed for the righteous man, urged their interpretations of it as necessary appendices to the Gospel; so De W., Wiesing., al., and similarly, Altf.

9. εἰδὼς τοῦτο] 'knowing this,' [being aware of ('mit dem Bewusstsein,' Wegsch.) this great truth and principle; secondary and participial predication, referring, not to the subject of οἴδαμεν ('per enallagen numeri,' Elsner, Obs. Vol. ii. p. 288), but to the foregoing τις, and specifying the view which must be taken of the law by the teacher who desires to use it rightly. νόμος οὐ κεῖται] 'the law is not ordained.' The translation of Peile, 'no law is enacted,' is fairly defensible (see Middleton, Greek Art. p. 385 sq. and comp. iii. 3, 5, p. 46, ed. Rose), and not without
I. 8. 9.

δίκαιον νόμον οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἁσεβέσιν καὶ ὑμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρο-

plausibility; the absence of the article being regarded as designed to imply that νόμος is taken indefinitely, and that the sentiment is perfectly general, —e.g. ὃ μηθεὶν δικαίων οὖν ἄφεται νόμου, Antiph. ap. Stob. Floril. ix. 16 (cited by Mack, al.). As however it is now certain that νόμος, like many similar words both in the N.T. and elsewhere (see the full list in Winer, Gr. § 19-3, p. 109 sq.), even when anarthrous, can and commonly does signify the Mosaic law (comp. Alf. on Rom. ii. 13), and as this sense is both suitable in the present passage as defining the true functions of the Mosaic law, and is also coincident with St Paul’s general view of its relation to the Christian (comp. Rom. vi. 14; Gal. iii. 19, al.), we retain with Chrys. and the Greek expositors the definite reference of νόμος: so De W., Huther, Wiesing., al. δικαίως] ‘a righteous man.’ The exact meaning of δικαίως has been somewhat differently estimated: it would seem not so much, on the one hand, as δικαιοθεία, with a formal reference to δικαιοσύνη ἐκ πίστεως, nor yet, on the other, so little as ὃ κατορθωκώς τὴν ἀρετήν, Theoph., but rather, as the context seems to require and imply, ‘justus per sanctificationem,’ Croc. (comp. De W.), he who (in the language of Hooks, Serm. ii. 7) ‘has his measure of fruit in holiness;’ comp. Waterl. Justif. Vol. vi. p. 7. καθαρόν] ‘is enacted,’ ‘est positam,’ Vulg., ‘ist sa­tith,’ Goth. No special or peculiar force (‘onus illud maladictionis,’ Pisc.; ‘consilium et destinatio,’ Küttm. ap. Peile) is here to be assigned to καθαρόν, it being only used in its proper and classical sense of ‘enactment,’ d. c. of laws; comp. (even passively, Jelf, Gr. § 359. 2) Xen. Mem. iv. 4. 21, τούς ὑπὸ τῶν δεινῶν κειμένων νόμους, and the numerous exx. in Wetstein, Kypke, and the phraseological annotators. The origin of the phrase seems due to the idea, not of mere local position (‘in publico exponi ibique jacere,’ Kypke, Oeuv. Vol. ii. p. 349), but of ‘fixity,’ d. c. (comp. Rost u. Palm., Lex. a.v. 12, Vol. i. p. 1694) which is involved in the use of καθαρόν. 

ἀνόμοις δὲ κ.τ.λ.] ‘but for lawless and unruly persons.’ The reference of ἀνόμους and ἀνυποτάκτως to violation of divine and human laws respectively (Leo) is ingenious, but doubtful. Both imply opposition to law: the former perhaps, as the derivation seems to convey, a more passive disregard of it; the latter, as its deriv. also suggests (ἐποτάσσεσθαι = sponte submittere, Tittm. Synon. ii. p. 3), a more active violation of it arising from a refractory will; comp. Tit. i. 10, where ἀνυποτάκτως stands in near connexion with ἀντιληφθὲντως.

ἀσβεστίως καὶ ἁμαρτ.] ‘ungodly and sinful.’ These epithets are also connected in 1 Pet. iv. 18 (Prov. xi. 31), Jude 15. This second pair points to want of reverence to God; the third to want of inner purity and holiness; the fourth to want of even the commonest human feeling. The list is closed by an enumeration of special vices. 

ἀνοσίας] ‘unholy;’ only here and 2 Tim. iii. 2. As ἀνομος and ἀνυπότακτος seem, in all the passages where they are used by St Paul, to convey the notion of a ‘holy purity’ (see notes on Eph. iv. 24, and Harless in loc.; comp. also Trench, Synon. Part ii. § 38), the same idea is probably involved in the negative. The ἀσβεστίς is unholy through his lack of reverence;
10. Λόγοι καὶ μητρολογίας, ἀνδροφόνοι, πόρνοι, ἀρσενοκοῖται, ἀνδραποδισταί, ψευται, ἐπιόρκοι, καὶ εἰ τι
11 ἔτερον τῇ ἔμαθεν σαμαρίτης ἅπασς ἵνως ἵνα τιτανίζεται, κατὰ τὸ

the ἀνόσια through his lack of inner purity. The use in classical authors is appy. somewhat different; it seems there rather to mark 'impiety' (Plato, Euthyphr. p. 9 D, δ ἐν πάντες oI θεοi μακάμαν ἀνόσιονέστενων), the violation of fas in contradistinction to jus, whether in its highest sense in relation to the Gods (e.g. Schol. Eurip. Hec. 776, τὸ μὲν πᾶς θεὸς ἐξ ἀνόρφων ἃνοσίων διὸν καλοῦμεν: comp. Suppl. 177), or in its lower sense in relation to parents and kindred, e.g. Xen. Cyrop. viii. 8, ἀνασκόνης ἐξ ἀνόρφων ἃνοσίων διὸν καλοῦμεν: see Tittmann, Synon. 1. p. 25. Hence the frequent combination of ἀνόσιας and δίκαιος, e.g. Plato, Gorg. p. 505 B, Legg. vi. p. 777 E, Republ. ii. p. 363 D, comp. Theat. p. 176 B. 'πατρολάοις' 'smeters of fathers,' [qui percutiunt patres eorum] Syr.; not 'murderers of fathers,' Auth. Both the derivation (ἀλώα, comp. Aristoph. Ran. 149) and the similar use of the word in good authors (e.g. Demosth. Tim. 732, Aristoph. Nub. 1327, compared with 1331, and esp. Lydias, Theonn. 116. 8) will certainly warrant this milder translation; comp. Suidas, πατρολάσας, πατροτύτης καὶ πατρολάας ὃ αὐτός, and Poll. Onomast. iii. 13, who even extends it to ἐν πέρι τοῦ γέρου ἐξαμαρτάνοντες: sim. Hesych. πατραλ.: ὁ τῶν πατέρα αἵμαζον, τύπων, ἣ κτείνων. It seems also more consistent with the context, as the crime of parricide or matricide would naturally be comparatively rare, and almost (even in a pagan's idea, comp. Cicero, pro Rocc. c. 25) out of the special contemplation of any law. Against the crime of the text the Mosaic law had made a provision, Exodus xxi. 15 (obs. there is no addition Π), as in ver. 12, comp. Lev. xxx. 9. The following ἀνδροφόνος supplies no argument against this transl. (De W.); St Paul is obviously following the order of the commandments: The usual Attic form is πατραλάοις; Thom. Mag. p. 695 (ed. Bern.), Alberti. Obs. p. 394.

10. ἀνδραποδισταίς] 'men-stealers,' 'plagiariis' (Cicero, Quint. Frat. i. 2. 6), i.e. 'qui vel fraudae vel apertâ vi homines suffrantur ut pro mancipiis vendant;' Vorst, ap. Pol. Syn.; comp. Poll. Onomast. iii. 78, ἀνδραν. ὁ τῶν ἐλεύθερων καταδιούμενος ἢ τῶν ἄλλων ὀκείνων ἐπαγούμενος (ed. Bekk.); a repulsive and exaggerated violation of the eighth commandment, as ἀρσενοκοίται is similarly of the seventh: they are grouped with δαπεταί and μοιχοί, Polyb. Hist. xii. 9, 10. 6; comp. Rein, Criminalrecht, p. 386 sq. The penalty of death is attached to this crime, Exodus xxi. 16, Deut. xxiv. 7: so appy. in some pagan codes; see Sturtz. Lex. Xenoph. s.v. ἐπίρροκοι] 'perjured persons,' Auth.: 'ἐπιρράκοι sunt et ii qui quod juraverunt non faciunt (Xen. Agesil. 1. 12, comp. 11) et ii qui quod falsum esse norunt jurato affirmant,' Raphel. Perjury is specially mentioned in Lev. xix. 12. δὲ τι κ.τ.λ. is not for δ τι (Mack) but is a more emphatic and inclusive form of expression. It implies that all forms of sinfulness had not been specifically mentioned, but that all are designed to be included: Raphel (Obs. Vol. ii. p. 562) very appositely cites Polyb. Hist. p. 983 [xv. 18. 5], οἰκίας καὶ χώρων καὶ πόλεως καὶ εἴ τι ἔτερον ἐστι Μασσα-
I. io, II.

εἰς αγγέλια τῆς δόξης τοῦ μακαρίου Θεοῦ, δ' ἐπιστεύθην ἑγὼ.

τῇ ὑγιαινοῦσῃ διδασκ. 'the sound (healthful, —not healthgiving, Mosch.) doctrine,' καλῶς εἶπε τῇ ὑγιαίν. διδασκαλίᾳ, ἔκεινα γὰρ πάντα πάθη ψυχῆς ἦν διεφθαρμένης, Chrys.; comp. Plutarch, de Liber. Edusc. § 9, τῆς ἀδιαφόρου καὶ ὑγιαινοῦσης παιδείας, ib. § 7, ὑγιαινοτός καὶ τεταγμένων βίων. The formula is nearly identical in meaning with η διδακταλία, ch. iv. 6, and η κατ' εὐθείαν διδακ., ch. vi. 3, and stands in clear and suggestive contrast to the sickly (ch. vi. 4) and morbid (2 Tim. ii. 17) teaching of Jewish gnosis. The present part. seems to convey the idea of present existing healthiness, which was to be maintained and not depraved; comp. Waterl. Trinity, Vol. III. p. 400.

The expressions ὑγιαινοῦσα διδασκαλία, 2 Tim. iv. 3, Tit. i. 9, ii. 1, and ὑγιαινοτῆς λόγος, 1 Tim. vi. 3, 2 Tim. i. 13 (comp. Tit. ii. 8), are peculiar to the Pastoral Epistles, and have frequently been urged as 'un-Pauline:' to this the answer of Wiesinger (on Tit. i. 9) seems fair and satisfactory—viz. that it is idle to lay stress upon such an usage, unless at the same time corresponding expressions can be produced out of St Paul's other Epp., which might suitably take the place of the present: see in answer to Schleiermacher, Planck, Bemerkungen, Gott. 1808, Beckhaus, Specimen Obs. Ling. 1810. The majority of these objections are really fundamentally uncritical. If in these Epp. the Apostle is characterizing a different form of error from any which he had previously described, and if the expressions he has made use of admirably and felicitously depict it, why are we to regard them with suspicion because they do not occur in other Epp. where really dissimilar errors are described? That there is a certain difference in the language of these Epp. we freely admit, yet still it is not one whit more than we may naturally expect from the form of errors described (see Huther, Einleit. p. 52), the date of the composition (see notes on ver. 3), and, possibly, the age and experiences of the inspired author; comp. Guerike, Einleit. § 48. p. 402 (ed. 2). It is to be regretted that so able a writer as Reuss should still feel difficulties about the authorship of this Ep.; see his Gesch. des N.T. § 90, p. 76.

II. κατά τὸ εὐαγγέλιον] 'according to the Gospel,' specification of that with which all the foregoing is in accordance. There is some little difficulty in the connexion. Three constructions have been proposed: the clause has been connected (a) with τῇ ὑγίᾳ διδασκ., Beng., Leo, Peile, al.; (b) with ἀντίκειται, Mack, Matth., comp. Justin. 2; (c) with the whole foregoing sentence, ver. 9 sq., De W., Huther, Wiesing. Of these (a) seems clearly grammatically untenable; for the article [inserted in D¹; Clarom., Aug., Boern., Vulg.; Bas.] cannot be dispensed with, as Theoph. in his gloss, τῇ ὑγίᾳ κατὰ τὸ εὐαγγέλιον, tacitly admits. Again (b) is exegetically unsatisfactory, as the sentence would thus be tautologous, the ὑγίᾳ διδακ. being obviously the import of the εὐαγγέλιον, if not even synonymous with it; comp. ch. vi. 1, 3. Thus then (c) is alone tenable: the Apostle substantiates his positions about the law and its application by a reference to the Gospel. His present assertions were coincident with its teaching and prin-
12. Ἐπάνω εἰς Ἱησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μονάς ἐμοὶ Ἰησοῦν Χριστὸν τῷ ἐνθύμον μο-
I. 12, 13.

Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἠμῶν, ὦτι πιστῶν με ἡγήσατο,
θέμενος εἰς διακονίαν, τὸ πρότερον ὅπτα βλάσφημον καὶ 13

has been urged by Schleierm. (p. 163 sq.) in his arguments against the genuineness of this Ep., that there is here a total want of connexion. Were it even so, no argument could be fairly founded on it, for what is more noticeable than St Paul’s tendency to digression whenever anything connected with his mission and the mercy of God towards him comes before his thoughts? comp. 1 Cor. xv. 9 sq., Eph. iii. 8. Here however there is scarcely any digression; the Apostle pauses on the weighty words δὲ ἐπιστεύθην ἐγώ (what a contrast to the ignorance and uncertainty of the false teachers! ver. 7), to express with deep humility (comp. Chrys.) his thankfulness; with this thankfulness he interweaves, ver. 13 sq., a demonstration founded on his own experiences, of the transforming grace of the Gospel, and the forgiveness (not the legal punishment) of sin. Thus, without seeking to pursue the subject in the form of a studied contrast between the law and the Gospel (he was not now writing against direct Judaizers), or of a declaration how the transgressors of the law were to attain righteousness (see Baumgarten, Pastoralr. p. 224 sq.), he more than implies it all in the history of his own case. In a word, the law was for the condemnation of sinners; the Gospel of Jesus Christ was for the saving of sinners and the ministration of forgiveness: verily it was an εὐαγγελίων τῆς δόξης τοῦ μακαχοῦ Ωσί: comp. Huther in loc.

tον ἐνδυναμώσαντι μει 'to Him who strengthened me within,' sc. for the discharge of my commission, for bearing the λαθαροῦν (Chrys.) of Christ. The expressive word ἐνδυναμέω, with the exception of Acts ix. 22, is only found in the N.T. in St Paul’s Epp. (Rom. iv. 20, Eph. vi. 10, Phil. iv. 13, 2 Tim. ii. 1, iv. 17) and Heb. xi. 34: comp. notes on Eph. vi. 10. There does not seem any reference to the δοσιμαίos which attested the Apostleship (Macknight), nor specially to mere bravery in confronting dangers (comp. Chrys.), but generally to spiritual δοσιμαίos for the functions of his apostleship.

πιστῶν] "faithful," "trusty;" comp. 1 Cor. vii. 25. Eadie, on Eph. i. 1, p. 4, advocates the participial translation "believing" (comp. Goth, 'galaubjandan'); this however seems here clearly untenable; the addition of the words εἰς διακονίαν shows that the word is used in its ordinary ethical, not theological sense.

θέμενος εἰς διακ.] "appointing me, or in that he appointed me, for the ministry;" not "postquam," Grot., but "dum posuit, &c." Beng. The act, τὸ δοσιμαίος εἰς διακ., furnished proof and evidence οτι πιστῶν με ἡγήσατο: πῶς γὰρ ἐν θετού με εἰς μὴ ἐπιτιθέοισθαι εὐρέν ἐν ιωά; Theoph.; see Winer, Gr. § 45. 4., 311. Schleiermacher takes exception at this expression; why may we not adduce 1 Thess. v. 9, θετο ἡμᾶς εἰς ὅψιν;

13. ὅρα] The participle seems here to involve a concessive meaning, "though I was," "cum tamen esset," Justiniani,—not, 'a man who was,' Alf., as this gives it a predicative character. On the use of participles in concessive sentences, see Donaldson, Gr. § 621, and comp. notes on ver. 7.

βλασφήμον] "a blasphemer," in the full and usually received meaning of the word, as it was specially against the name of our Lord (Acts xxvi. 9, 11) that St Paul both spoke and acted. The verb
προς τιμόθεον Α.

διώκτην καὶ ὑβριστήν. ἀλλὰ ἡλέηθν, ὅτι ἀγνοῶν ἐποίησαν ἥ σα ἐν ἀπιστίᾳ, ὑπερπελεόνασεν δὲ ἡ χάρις τοῦ Κυρίου

blasphēmein (i.e. ἐνδοπλασφημείν, Pott, Etym. Forsch. Vol. I. p. 47, Vol. II. p. 49) taken per se is nearly equivalent in meaning to λαοδορείν (e.g. Martyr. Polyb. 9, λαοδόρησσαν τῶν Χριστόν, compared with the martyr's answer, πώς δίναπτες βλασφημούσα τῶν βασιλείων μου; compare Clem. Alex. Peiday, i. 8, p. 137, ed. Potter); when however it stands in connexion with God's name it naturally has the more special and frightful meaning of 'blasphemy,' ἡ εἰς Θεὸν ὑβρίς, Suidas: see Suicer, Thesaur. s.v. Vol. I. p. 696 sq.

διώκτην] 'persecutor;' oi μοναὶ ἐνδοπλασφημεῖν ἀλλὰ καὶ τῶς ἄλλοις δικὰς ἐνδοπλασφημεῖν ἥμαγκαθοῦν, Õεωμ.: see Acts xxii. 4, xxvi. 11, Gal. i. 13, 23. ὑβριστήν] 'door of outrage,' Conyb. and Hows.; only here and Rom. i. 30; ὑβριστής [perhaps from ὑπέρ, Donalds. Cratyl. § 335, with verbal root, ? (ire), Pott, Etym. Forsch. Vol. I. p. 144] is one who displays his insolence not in words merely, but in deeds of violence and outrage: see Trench, Synon. § 29. 'Paulus nequitiam quibusdam primus, primus gradus est maledicere, ideo se vocat ἱδαψημένum; secundus insectari, ideo se appellat persecutorem; et quia postest insectatio citra vim consistere, adit tertio se suisse oppressorem,' Justinian. The translation of the Vulgate 'contumeliosus,' is scarcely critically exact, as, although 'contumelia' [perhaps from 'contumeo,' Voss, Etymol. s.v., comp. Pott, Vol. I. p. 51] is frequently applied to deeds (e.g. Cæsar, Bell. Gall. III. 13, quamvis vim et contumeliam [fauctum] perferre), 'contumeliosus' seems more commonly applied to words. The distinction between ὑπερφάσαιον (thoughts), ἀλαχῶν (words), and ὑβριστής (deeds), is investigated in Trench, l.c.; see also Tittm. Synon. i. 74. ἀλλὰ ηλέηθν] 'still, notwithstanding, I obtained mercy.' ἀλλὰ has here its full and proper exclusive ('aliquid jam hoc esse de quo sumus dicturi,' Klotz, Devar. Vol. II. p. 2), and thence commonly adversative force: God's mercy and St Paul's want of it are put in sharpest contrast. In the following words the Apostle clearly does not seek simply to excuse himself (De W.), but to illustrate the merciful procedure of divine grace. His ignorance did not give him any claim on God's ἔλεος, but merely put him within the pale of its operation.

ἐν ἀπιστίᾳ ('being yet in unbelief,' Peile) then further defines the ground of his ἀγνώσα: his ignorance was due to his ἀπιστία. How far that ἀπιστία was excusable is, as Huther observes, left unnoticed: it is only implied that the ἀγνώσα which resulted from it was such as did not leave him wholly ἀπαλλοτριός; ou γὰρ φθόνοι βαλλομένου ἐπολέμουν, ἀλλ' ὑπέρ τοῦ νόμου δῆθ᾽ ἀγωνίζόμενος, Theod.: comp. Acts iii. 17, Rom. v. 20, and see esp. the excellent sermon of Waterland, Part II. Vol. v. p. 731.

14. ὑπερπελεόνασεν] 'was (not 'hath been,' Peile) exceeding abundant,' ἀπελεόνασεν [magna fuit] Syr.; comp. Rom. v. 20, ὑπερπελεόνασεν ἡ χάρις, 2 Thess. i. 3, ὑπερανεύσας ἡ πίστις. There is not here any comparative force in ὑπερπελαλ., whether in relation to the Apostle's former sin and unbelief (Mack), or to the ἔλεος which he had experienced (ὑπερέβη καὶ τῶν ἔλεου τὰ δῶρα, Chrys.), as verbs compounded with ὑπέρ are used by St Paul in a superl. rather than a compar. sense; see Fritz. Rom. Vol. i.
I. 14. 15.

ημῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
πιστῶς ὁ λόγος καὶ πᾶσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς 15

p. 350; the Apostle thus only explains more fully how, and in what measure, he obtained mercy. This, it may be observed, he introduces, not by an explanatory καὶ, or a confirmatory γάρ, but by δὲ; a gentle adversative force being suggested by the last words, ἐν ἀποστιᾷ: 'yes, unbelieving I was, but God’s grace was not on that account given in scanty measure:' see especially Klotz, Devar. p. 363 sq., and compare the remarks in notes on Gal. iii 8, 11, and al. pass. The word ἀποστιᾷ is excessively rare; it has at present only been found in the Psalt. Salom. v. 19, and Hermas Past. ii. Mand. v. 2, where it is used with a semi-local reference,—οὐ χαρεὶ ἐκάνο τὸ λόγος, ἀλλ’ ἀποστιᾷ ἐκ τὸ τροφέων πνεύμα. On St Paul’s frequent use of verbs compounded with ἀποστιᾷ, see notes on Eph. iii 20.

μετὰ πίστει. καὶ ἀγ. ] Faith and love are 'the concomitants of the grace of our Lord Jesus;' on which proper force of μετὰ, see notes on Eph. vi. 23, and comp. ib. iv. 2. Leo has rightly felt and expressed this use of the prep.—'verbis μετὰ κ.τ.λ. indicatur πίστει κ. ἀγ. quasi comites fuisse illius χάριας.' Of the two substantives the first, πίστει, stands in obvious antithesis to ἐν ἀποστιᾷ, ver. 13 (on its more inclusive sense as also implying ἀποστιᾷ, see Usteri, Lehrb. ii. 1. 4. p. 241), while ἀγάπη, which here seems clearly to imply Christian love, love to man (Justin.) as well as to God, suggests a contrast to his former cruelty and hatred; 'dilectio in Christo [opponitur] saevisse quam exercuerat adversus fideles,' Calv.

τῆς ἐν Χρ. 'Ἰησυ. 'which is in Christ Jesus,'—not 'per Christum,' Justin. (comp. Chrys., τὸ ἐν διὰ ἐστων, but in Him, as its true sphere and element. Faith and love have their only true centre in Jesus Christ; it is only when we are in union with Him that we can share in and be endowed with those graces. This proper meaning of ἐν has frequently been vindicated in these commentaries; see notes on Gal. ii. 17, on Eph. i. 1, al. On the insertion of the article see notes on ch. iii. 13.

15. πιστῶς ὁ λόγος ] 'Faithful is the saying,' 'triggy [trust, sure] thata vaurd,' Goth.; πιστός—ἀντὶ τοῦ ἀγαθοῦ καὶ ἀληθείας, Theod. This 'gravisissima fraudandi formula' (Beng.) is found only in the Pastoral Epp.; ch. iii. 1, iv. 9, 2 Tim. ii. 11, Tit. iii. 8; comp. the somewhat similar forms, οὗτοι οἱ λόγοι πιστοὶ καὶ λαλούντως εἶναι. Rev. xxii. 5, xxii. 6 (om. εἶναι), and λαλοῦντο δ ὁ λόγος, 1 Kings x. 6, 2 Chron. ix. 5. This is one of the many hints that may tend to confirm us in the opinion that the three Epp. were written about the same time; comp. Guericke, Einleit. § 48. 1, p. 400 (ed. 2).

πάρθα ἀποδοχῆς ] 'all (i.e. every kind of) acceptation,' Auth.; an excellent translation. Ἀποδοχῆς, 'exceptio studii et favoris plena,' Schweigh. Lex. Polyb. s.v. (comp. ἀποδοκτός, ch. ii. 3, v. 4), is used very frequently and in very similar constructions by later Greek writers; e.g. ἀποδή. ἄξιος, Philo, de Prwm. § 23, Vol. i. p. 565, ib. de Profug. § 3, Vol. ii. p. 410, al. In Polybius (where it very frequently occurs) it is occasionally found in union with πιστιά, e.g. Hist. i. 43. 4, vi. 2. 13,—'etiam fides est species acceptia,' Beng.; see the collections of Elsner and the phrasological annotators, by all of whom the word is abundantly illustrated. On this use of πάρθα with abstract
nouns, commonly denoting extension ('omnia totius animae facultatum,' Beng.) rather than intension, see notes on Eph. i. 8. ἡλθεν εἰς τὸν κόσμον ἀμαρτωλοῖς σῶσαι, ὥς πρῶτος εἶμι ἐγώ: ἀλλὰ διὰ τοῦτο ἡλέβην, ὥν ἐν ἐμοὶ πρῶτον ἐνδειξηται Χριστὸς Ἡσσοῦς τὴν ἄπασαν μακρο-

is seriously to miss the strong current of feeling with which, even in terms of seeming hyperbole (αὐτῶν ὑπεβαίνει τῆς τυπευθυρίας ἡρων, Thoel.), the Apostle ever alludes to his conversion, and his state preceding it; see notes on Eph. iii. 8.


16. ἀλλὰ] 'Howbeit,' Auth.; not resumptive ('respicit ad ver. 13,' Heinr.), but, as in ver. 13, exclusive and antithetical, marking the contrast between the Apostle's own judgment on himself and the mercy which God was pleased to show him: ἀμαρτωλοῦς (μὲν) εἰμι, ἀλλὰ ἡλέβην. Beza has here judiciously changed 'sed,' Vulg., into 'verum;' see Klotz, Devar. Vol. ii. p. 3, and compare some remarks of Waterland on this particle, Serm. v. (Moyer's Lect.), Vol. ii. p. 108.

dia τοῦτο] 'on this account,' 'for this end;' pointing to, and directing more especial attention to the ἡμα.

ἐν ὑμᾶς] 'in me;' not equiv. to ἐκ ἐμοῦ (Theod.), but with the usual and full force of the prep.; the Apostle was to be as it were the substratum of the action: comp. Exod. ix. 16, and see exx. in Winer, Gr. § 48. a, p. 345, and notes on Gal. i. 24.

πρῶτον] 'chief;' not 'first,' Auth.: alludit ad id quod nuper dixerat se
primum esse inter peccatores,' Calv. 

ashes \* \* 'might show forth;' intensive, or, as it has been termed, dynamic middle; comp. Donalds. Gr. § 432. 2. bd, Krüger, Sprachl. § 52, 8, and see notes on Eph. ii. 7, where this word and its uses are noticed and investigated.

\[\text{\textit{nomeque maiore}}\]

\[\text{\textit{primum esse inter peccatores,' Calv.}}\]

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17 αὐτῷ εἰς ζωὴν αἰώνιον. τῷ δὲ βασιλεᾷ τῶν αἰώνων,

to believe on Him.' In this construction, which only occurs elsewhere in Luke xxiv. 25 (omitted by Huther) and (in one and the same citation from the LXX.) Rom. ix. 33, x. 11, 1 Pet. ii. 6 (Matth. xxvii. 42 is doubtful), Christ is represented as the basis, foundation, on which faith rests; εἰς with dat. marking 'absolute superposition' (Donalds. Gr. § 483), and thence the accessory notion of 'dependence on;' see Bernhardy, Synt. v. 24, p. 250, Krüger, Sprachl. § 68. 41, p. 541. If we adopt the usual reading and explanation in Mark i. 15 (comp. John iii. 15 [Tisch., Lachm. marg.], Gal. iii. 26, Jerem. xii. 5; Ignat. Philad. 8), it may be observed that πιστεύω has five constructions in the N.T., (a) with simple dat.; (b) with ἐν; (c) with εἰς; (d) with εἰς and dat.; (e) with εἰς and accus. Of these it seems clear that the prepositional constructions have a fuller and more special force than the simple dative (see Winer, Gr. § 31. 5, p. 191), and also that they all involve different shades of meaning. There may be no great difference in a dogmatical point of view (comp. Pearson, Creed, Vol. ii. p. 8, ed. Burt.), still the grammatical distinctions seem clearly marked. In a word, the exercise of faith is contemplated under different aspects: (a) expresses only the, simple act; (b) involves also the idea of union with; (c) union with, appy of a fuller and more mystical nature (comp. notes on Gal. iii. 27), with probably some accessory idea of moral motion, mental direction toward; see Winer, Gr. § 49. a, p. 354; (d) repose, reliance on; (e) mental direction with a view to it; Fritz. Rom. iv. 5, Vol. i. p. 217, comp. Donalds. Gr. § 483. Of the four latter formulae it may be remarked in conclusion that (b) and (d) are of rare occurrence; (c) only (John iii. 15 is doubtful) is used by St John and St Peter, by the former very frequently; and about equally with (e) by St Luke, and rather more than equally by St Paul: a notice of these constructions will be found in Reuss, Théol. Chrét. iv. 14, p. 279; comp. also Tholuck, Beiträge, p. 94 sq.

εἰς ζωὴν αἰώνιον] 'unto eternal life;' object to which the exercise of πιστεύω ἐν αὐτῷ was directed. It is singular that Bengel should have paused to notice that this clause can he joined with υἱῷ τοῦ θεοῦ: such a construction has nothing to recommend it.

17. τῷ...βασιλεᾷ τῶν αἰώνων] 'to the king of the ages,' [regi sæculorum] Syr.,—a noticeable title, that must not be diluted into 'the king eternal' of Luth. and Auth., even if Hebraistic usage (comp. Winer, Gr. § 34. b, p. 211) may render such a dilution grammatically admissible: comp. Heb. i. 2, xi. 3. The term of αἰώνες seems to denote, not 'the worlds' in the usual concrete meaning of the term (Chrys., and appy. Theod., Theoph.), but, in accordance with the more usual temporal meaning of αἰών in the N.T., 'the ages,' the temporal periods whose sum and aggregation (αἰώνες τῶν αἰώνων) adumbrate the conception of eternity: see notes on Eph. i. 21. The βασιλεῖα τῶν αἰώνων will thus be 'the sovereign dispenser and disposer of the ages of the world;' see Psalm cxliv. 13, ἡ βασιλεία σου βασιλεία
17, 18. 21  

I. 17, 18. 21

Ταύτην τὴν παραγγελίαν παρατίθειν  

I charge thee, son Timothy, to fight the good fight of faith, and not to make shipwreck of it as some have done.

πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ, and see Exod. xv. 18; so Hamm. 1, comp. Usteri, Lehrb. ii. 2. 4, p. 315. 

Any reference to the Gnostic εἰκόνων (Hamm. 2) is untenable, and completely out of place in this sublime doxology. The title does not occur again in the N.T., but is found in the O.T., Ps. xiii. 6, 10; comp. Ecclus. xxxvi. 17 or 22, ὁ Θεὸς τῶν αἰώνων.

Inδήμαρχος ‘incorruptible,’ nearly equivalent to ὁ μόνος ἔξωρ ἀβαρακλλαν, ch. vi. 16. This epithet is only found in union with Θεός here and Rom. i. 23; comp. Wisd. xii. 1. Both this and the two following epithets must be connected with Θεός, not βασιλεία (Auth., Conyb., al.), which is scarcely grammatically tenable.Further urges against this the omission of the article before the epithet, which however frequently takes place in the case of a title in apposition; see Middleton, Greek Art. p. 387 (ed. Rose).


μόνῳ Θεῷ ‘only God;’ comp. ch. vi. 15, ὁ μακάριος καὶ μόνος δυνάτης. It is not of serious importance whether, with Pseudepigraphous in loc., we refer this appellation to the First Person (‘particula μόνῳ εξωρανες tantum personas, non autem divinam excludit,’ Just., comp. Basil, Eunom. Book iv. ad fin.) or, with Theod. and Greg. Naz. (Orat. xxxvi. 9, p. 586 ν, ed. Morell), to the three Persons of the blessed Trinity. The former seems most probable;

comp. John xviii. 3. The reading of the text, a ‘magnifica lectio,’ as Bengel truly calls it, is supported by such preponderating authority [AD¹FGN¹ opp. to KLN¹] that it seems difficult to imagine how Leo can still defend the interpolated σοφὶς. 

τιμῇ καὶ δόξα ἀριστερὰ] ‘honour and glory;’ a combination in doxology only found here and (with the art.) in Rev. v. 13, comp. iv. 9 sq. St Paul’s usual formula is δόξα alone, with the art.: see notes on Gal. i. 5.

eis τοὺς αἰώνας κ.τ.λ.] ‘to the ages of the ages,’ i.e. ‘for all eternity;’ see notes on Gal. i. 5.

18. Ταύτην τὴν παραγγελίαν] ‘This command;’ τί δὲ παραγγελλεις, εἰς τὰ στρατεύματα κ.τ.λ., Chrys. 

The reference of these words has been very differently explained: they have been referred (a) directly to παραγγελίαν, ver. 3, Calv., Est., Mack; (b) to παραγγελίας, ver. 5, Beng.; (c) to πιστός ὁ λόγος κ.τ.λ., Peile; (d) to ἡ στρατ., Chrys., De Wette, al., comp. John xiii. 34. The objection to (a) lies in the fact that in ver. 3 the παραγγελία is defined and done with; to (b) that the purport of the παραγγελία is not defined, but only its aim stated; and to both that the length of the digression, and the distance of the apodosis from the protasis, is far too great: (c) is obviously untenable as ver. 15 involves no παραγγελία at all. It seems best then (d), with Chrys. and the principal modern expositors, to refer παραγγελία directly to ἡ στρατ., and indirectly and allusively to ver. 3 sqq., inasmuch as obedience to the command there given must form a part of the καλὴ στρατεία. This verse
Thus forms a general and appropriate conclusion; ver. 3—11 convey the direct injunctions; ver. 12—16 the authority of the Apostle; ver. 18 sq. the virtual substance of his previous injunctions expressed in the simplest form.

παρατίθεμαι σοι] 'I commit to thee, as a sacred trust;' τῆς φυλακῆς τὸ ἀκριβὲς δῆλον, Chrys.; comp. 2 Tim. ii. 2. The use and force of the middle in such forms of expression may be perhaps felt by observing that the object is represented, as it were, as emanating from, or belonging to, the subject of the verb; see Krüger, Sprachl. § 52. 8. 6, p. 365, and comp. Donalds. Gr. § 432. 2. bb.

κατὰ τὰς κ.τ.λ.] 'in accordance with the forerunning prophecies about thee,' defining clause apparently intended to add weight to the Apostle's exhortation (ἀφορῶν πρὸς ἑκείνας...παραίνῶ σοι, Theoph.), and to suggest to Timothy an additional ground of obligation; ἑκείνων ἄκουσαν, ἑκείνας πείθου... ἑκείνων σε ἐκλοντο εἰ δ ἐκλοντό σε, Chrys. There is thus no necessity for here assuming an hyperbaton, so, ἣν στρατευὴ κατὰ τὰς κ.τ.λ. (Eccum., Möller), a very forced and untenable construction.

προαγούσας] 'forerunning,' 'precuratory;' see Heb. vii. 18, προαγούσης ἑντολῆς. The order of the words might seem to imply the connexion of ἐπὶ σέ with προαγούσας ('leading the way to thee, pointing to thee as their object,' Matth.), but as this involves a modification of the simple meaning of προάγω, and also (see below) of προφητεία as well, it is best, with De W., Huther, and most modern commentators, to connect ἐπὶ σέ with προφητείας. It is not however necessary to give προαγούσας a purely temporal sense (Syr.); the local or quasi-local meaning which nearly always marks the word in the N.T. may be fully retained; the prophecies went forward, as it were, the heralds and avant-couriers of the actions which they foretold; compare ch. v. 24.

ἐπὶ σέ] 'upon thee,' or, more in accordance with our idiom, 'concerning thee,' 'respecting thee,' Peile. ἐπι marks the ethical direction, which, as it were, the prophecies took (see Winer, Gr. § 49. 1, p. 362), and, with its proper concomitant idea of 'ultimate super-position,' points to the object on whom they came down (from above) and rested; see Donalds. Gr. § 483, and compare the exx. in Krüger, Sprachl. § 68. 42. 1, p. 543.

tὰς προφητείας] 'the prophecies;' not 'the premonitions of the Holy Spirit' (κατὰ θείαν ἀνοικτήρα τὴν χειροποιημένην ἔδειξεν, Theod.) which led to the ordination of Timothy (Hamm. in loc., Thorndike, Gov. of Churches, ch. iv. 8,—an interpretation which involves a modification of the meaning of προφητεία which the word can scarcely bear), but, in accordance with its usual meaning in the N.T., 'the predictions suggested by the Spirit,' 'the prophecies' which were uttered over Timothy at his ordination (and perhaps conversion, Fell, comp. Theoph.), foretelling his future zeal and success in the promulgation of the Gospel. The plural may point to prophecies uttered at his circumcision and other chief events of his spiritual life (Theoph.), or, more probably, to the several sources (the presbyters perhaps) from whence they proceeded at his ordination; comp. ch. iv. 14, vi. 12.

[ἡν στρατευὴ] 'that
I. 19, 20. 23

I. 19, 20. 23

thou mayest war;' &c. In this use of ἔνω after verbs implying 'command,' 'exhortation,' &c., the subjunctive clause is not a mere circumlocution for a simple infinitive, but serves to mark the purpose contemplated by the command as well as the immediate subject of it; comp. Luke x. 40, al., and see Winer, Gr. § 44. 8, p. 299 sq. On the uses of ἔνω in the N. T. see notes on Eph. i. 17. in aitain,[1] 'in them, as your spiritual protection and equipment;' emphatic. The translation of De W., 'in the might of,' is not sufficiently exact. The prep. has here its usual and proper force; it is not identical in meaning with &c. (Mosh., comp. <Ecum.), or with ἀρρ. (Kypke, Ὁσ. Vol. ii. p. 351, and virtually Huther), but, in accordance with the image, marks, as it were, the armour in which Timothy was to wage his spiritual warfare; so Mack, Matth., and Winer, Gr. § 48. a, p. 346; comp. also Green, Gr. p. 289. Huther objects to this as artificial, but surely his own interpretation 'within, in the bounds of their application,' is more open to the charge, and scarcely so intelligible.

στρατεύων] 'warfare,' not μάχην, Theod. ('Kampf,' De W.), but more inclusively, 'militiam,' Vulg., Clarom., —the service of a στρατεύων in all its details and particulars; comp. Huther in loc. For examples of this simplest form of the cognate accus. (when the subst. is involved in the verb, and only serves to amplify its notion), see Winer, Gr. § 32. 2, p. 201, and for a correct valuation of the supposed rhetorical force, the excellent article by Lobeck, Paralipom. p. 501 sq.

19. ἔχων] 'having,' Hamm.; not 'retinens' (Beza) as a shield or weapon (Mack, Matth.), in reference to the preceding metaphor,—this would have been expressed by a more precise word, e. g. ἀράλασσω, Eph. vi. 16,—or 'inimem' as a ship on an anchor (Pricæus), in reference to the succeeding metaphor, but simply, 'habens,' scil. as an inward and subjective possession: so Syr., where the verb is simply replaced by the prep. ἐν (in, with); see also Meyer on Rom. xv. 4. ἀγαθὴν συνείδησ.] 'a good conscience;' see notes on ver. 5 supra. ἔνω] Sc. ἀγαθὴν συνείδησιν. ἀπωρινον] 'having thrust away;' ἀπώσατο μακρὰν ἑδρήσερ, Hesych.; see exx. in Wetst. on Rom. xi. 1. This expressive word marks the deliberate nature of the act, the wilful violence which the ἔνω (ver. 3) did to their better nature. Ἀπώσατο (appy. λόγον, Acts xiii. 46; elsewhere in the N. T. with persons, Acts vii. 27, 39, Rom. xi. 1, 2, LXX.) occurs very frequently in the LXX., and several times with abstract nouns (διαθήκην, 2 Kings xvii. 15, Alex.; ἔλπις, Jer. ii. 36; ἐλπίδα, Jer. vi. 19; ἔφορος, Amos v. 21), as a transl. of ἘΝΩΡ. The objection of Schleierm. (ub. 1 Tim. p. 36) that St Paul elsewhere uses this word properly (Rom. xi. 1, 2) as in reference to something external, not internal, is pointless; Rom. l. e. is a quotation. Conscience is here suitably represented as, so to say, another and a better self. Viewed practically the sentiment is of great moment; the loss of a good conscience will cause shipwreck of faith, Osh. περὶ τῆν πίστιν ἐνανάγαν.] 'made shipwreck concerning, in the matter of, the faith:' result of the deliberate rejection of the second of the two things specified in the preceding clause; the rejection of the second involves the
shipwreck of the first. Loesner compares Philo, de Somn. p. 1128 D [Π. § 21, Vol. i. p. 678, ed. Mang.]. ναυαγήσατεν ἤ περὶ γλώτταν θύρων, ἢ περὶ γαστέρα ἀπληστον, ἢ περὶ τὴν των ὑπογαστρίων ἀκράτης λαγνείαν. There is however some difference in the use of the prep. In Philo l. c. it marks really what led to the shipwreck; the accusatives properly representing the objects ‘around which the action or motion takes place,’ see Winer, Gr. § 49. 1, p. 361, Donalds. Gr. § 482. c: in the present case merely the object in reference to which it happened, perhaps more usually expressed by the gen., see Rost u. Palm, Lex. s. v. περὶ, 1. i. e, Vol. ii. p. 821. At any rate it is surely an oversight in Huther to say that περὶ with the accus. is here used in the sense in which it usually stands with the dat.; for, in the first place, περὶ with dat. is rarely found in Attic prose and never in the N. T.; and, secondly, περὶ with dat. (‘around and upon,’ Donalds. Gr. § 482. b), if more usual in prose, might have been suitable in Philo l. c. (the rock on which they split,—comp. Soph. Frag. 147, περὶ δ᾽ ἐφ᾽ ἑαυτῷ κατάγχειν τῷ τευχοῖς), but certainly not in the present passage. Kypke (Obs. Vol. ii. p. 353) cites a somewhat different use, περὶ τὴν Κόσμον θαλάσσαν ναυαγήσατε, Diog. Laert. i. i. 7, where the acc. seems to mark the area where the disaster took place, see Rost u. Palm, Lex. s. v. περὶ, iii. 2, Vol. ii. p. 825.

20. Ἰμᾶναῖος There does not seem any sufficient ground for denying the identity of Hymenæus with the heretic of that name in 2 Tim. ii. 17. Mosheim (de Rebus, &c., p. 117 sqq.) urges the comparatively milder terms in which Hymenæus is spoken of, 2 Tim. l. c.; the one he says was the ‘open enemy,’ the other ‘the insidious corrupter’ of Christianity. On comparing however the two passages, it will be seen that the language and even structure is far too similar to render any such distinction either plausible or probable. The only difference is, that here the Apostle notices the fact of his excommunication, there his fundamental error; that error however was a βίβλιος κεφαλωτή, 2 Tim. ii. 16. This certainly affords a hint (somewhat too summarily repudiated by Wieseler, Chronol. p. 314) in favour of the late date of this epistle; see notes on ver. 3.

'Αλέξανδρος It is more difficult to decide whether this person is identical (a) with Alexander ὁ χαλκεύς, 2 Tim. iv. 14, or (b) with Alexander, Acts xix. 33, or (as seems most probable) different from either. The addition of ὁ χαλκεύς in the second epistle, and the fact that he seems to have been more a personal adversary of the Apostle’s than an heretical teacher, incline us to distinguish him from the excommunicate Alexander. All that can be said in favour of (b) is that the Alexander mentioned in Acts l. c. was probably a Christian; see Meyer in loc., and Wieseler, Chronol. p. 56. The commonness of the names makes any historical or chronological inferences very precarious; see Neander, Planting, Vol. I. p. 347, note (Bohn). παρέδωκα τῷ Σατανᾷ 'I delivered over to Satan,' Vulg.,—scil. at some former period. The exact meaning of this formula has been much discussed. Does it mean (a) simply excommunication? Theod. in loc. and on 1 Cor. v. 5, Theoph. in loc., Balsamon, on Can. vii.
II. I.

Παρακαλῶ οὖν πρῶτον πάντων ποι.-II.

εἰς τινα δεήσεις, προσευχῶς, ἐντεύκεις, εἰς-

I exhort that prayers be offered for all, for this is acceptable to God, who willeth the salvation of all, and whose Gospel I preach.

(Basilii), al.; comp. J. Johnson, Unbl. Sacr. ch. 4, Vol. II. p. 233 (A.-C. Libr.); or (b) simply supernatural infliction of corporeal suffering, Wolf on Cor. l.c., and appy. Chrys., who adduces the example of Job; or (c) both combined, Meyer, and most modern interpreters. The latter view seems most in harmony with this passage, and esp. with 1 Cor. v. 2, where simple exclusion from the Church is denoted by ἀπὸ theov ὑμῶν. We conclude then with Waterland, that the 'delivering over to Satan' was a form of Christian excommunication, declaring the person to be reduced to the state of a heathen, accompanied with the authoritative infliction of bodily disease or death; on Fundamentals, ch. 4, Vol. III. p. 460. The patristic views will be found in Suicer, Thesaur. Vol. II. p. 940, and Petavius, Theol. Dogm. Vol. IV. p. 108. In this fearful formula, the offender is given over to the Evil One in his most distinct personality; comp. notes on Eph. iv. 27. παραθεδούσιν; 'be disciplined,' Hamm.; 'taught by punishment,' Conyb. The true Christian meaning of παραθεδεῖν, 'per molestias erudire,' is here distinctly apparent; see Trench, Synon. § 32, and notes on Eph. vi. 4.

CHAPTER II. I. Παρακαλῶ οὖν I exhort then;' 'in pursuance of my general admonition (ch. i. 1) I proceed to special details.' It is singular that Schleierm., and after him De W., should find here no logical connexion, when really the sequence of thought seems so easy and natural, and has been so fairly explained by several older (comp. Corn. a Lap.), and most modern expositors. In ch. i. 18, the Apostle gives Timothy a commission in general terms, ἣ διαταγή γ. τ.λ. This, after the very slight digression in ver. 19, 20, he proceeds to unfold in particulars, the first and most important of which is the duty of prayer in all its forms. The particle οὖν has thus its proper, collective force ('ad ea quae ante aeta sunt lectorem revocat,' Klotz; 'continuation and retrospect,' Donalds. Gr. § 604), and could not properly be replaced by any other particle; see Klotz, Devar. Vol. II. p. 717. For the use of this and similar particles, the student is especially referred to Euclid (e.g. Book 1, 4, 5): the careful perusal in the original language of three or four leading prop. will give him more exact views of the real force of ἀπὸ, οὖν γ. τ.λ. than he could readily acquire in any other way. ἀπὸ τίνων πάντων]

first of all, 'imprimis;' not priority in point of time, sc. ἐν τῇ λατρείᾳ τῇ καθήμερῳ, Chrys. (comp. Conyb. and Hows.), 'diluculo,' Erasm.,—but of dignity; see Bull, Serm. XIII. p. 243 (Oxf. 1844), and comp. Matt. vi. 33. The adverb is thus less naturally connected with παρακαλῶ (Auth.) than with the leading word παρακαλῶ (Syr.). The combination πρῶτον πάντων only occurs in the N. T. in this place. δεήσεις γ. τ.λ. ] 'petitions, prayers, supplications, thanksgivings:' see Trench, Synon. Part II. § 1. It has been somewhat hastily maintained by Heinr., De W. (comp. Justin.), al., that the first three terms are little more than synonymous, and only cumulatively denote prayer. On the other hand several special distinctions (comp. Theod. in loc., Greg. Naz.
2 χαρισταίς, ὑπὲρ πάντων αὐθρόπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἥρεμον καὶ ἱσύχιον

Carm. 15, Vol. II. p. 200) and applications (August. Epist. LIX. [XLIX. 12—16]) have been adduced, which certainly cannot be substantiated. Still there is a difference: δέησις seems a special form (rogatio) of the more general προσευχή (precatio), see notes on Eph. vi. 18; ἔντευξις (ch. iv. 5) is certainly not a δέησις εἰς ἐκδίκησιν (Hesych.; comp. Theod.), but, as its derivation (ἐντευχάω) suggests, prayer in its most individual and urgent form (ἐν ὑπέρ καὶ ἐκδίκησιν, Philo, Quod. Dei. Pat. § 25, Vol. I. p. 209), prayer in which God is, as it were, sought in audience (Polyb. Hist. v. 35. 4, III. 15. 4), and personally approached; comp. Origen, de Orat. § 44, ἔντευξις τὰς ὑπὲρ τοῦ παράδοσι των πλείων ἐξωτικοῖς. Thus then, as Huth. observes, the first term marks the idea of our insufficiency [βε-, comp. Beng.], the second that of devotion, the third that of childlike confidence. The ordinary translation, 'intercessions,' as Auth., Alc., al. (comp. Schöttg. in loc.), too much restricts ἔντευξις, as it does not per se imply any reference to others,—the meaning we now usually associate with the above translation (but see Jer. xxvii. 18; xxxvi. 25): see ch. iv. 5, where such a meaning would be inappropriate, and comp. Rom. viii. 27, 34, xi. 2, Heb. vii. 25, where the preposition, ὑπὲρ or κατά, marks the reference and direction of the prayer; see especially the examples in Raphel, Annot. Vol. II. p. 567 sq., who has very copiously illustrated this word. εὐχαριστίας 'thanksgivings;' thanksgiving was to be the perpetual concomitant of prayer; see esp. Phil. iv. 6, Col. iv. 2; Justin M. Apol. i. 13, 67, al., and comp. Harless, Ebdik, § 31. a. It is scarcely necessary to say that the special translation 'eucharists' (J. Johnson, Unil. Sacr. I. 2, Vol. II. p. 66, A.-C. Libr.) is wholly untenable. ὑπὲρ πάντων ἄνθρωπος is to be connected, not merely with the last, but with all the foregoing substantives; τἄντα δὲ ποιῶν ὑπὲρ ἄνθρωπων ἀνθρώπων παρεγγυῆ ἐπειδὴ καὶ Χ. Ἰ. ἠλθεί εἰς τὸν κόσμον ἀμαρτωλοὺς σώσαι, Theod. To encourage further this universality in prayer (Justin M. Apol. II. 15), the Apostle proceeds to specify nominatim particular classes for whom it ought to be offered; comp. Chrys. in loc.

2. ὑπὲρ βασιλέων] 'for kings;'—generally, without any special reference to the Roman emperors. It is an instance of the perverted ingenuity of Baur (comp. De W.) to refer the plural to the emperor and his associate in rule, as they appear in the age of the Antonines; surely this would have been τῶν βασιλέων. On the custom, generally, of praying for kings (Ezra vi. 10 [30], Baruch i. 11), see Joseph. Antiq. xiii. 10. 5, Justin, Apol. i. 17, Tertull. Apologet. cap. 39, and the passages collected by Ottius, Spiecl. p. 433. It is very noticeable that the neglect of this duty on the part of the Jews led to the commencement of their war with the Romans, see Joseph. Bell. Jud. ii. 17. 2. ἐν ὑπεροχῇ] 'in authority;' all who have any share of constituted authority, the ἐγωνία ὑπερέχουσα, Rom. xiii. 1; comp. 2 Macc. iii. 11, ἀνδρὸς ἐν ὑπεροχῇ κατάμουν, Polyb. Hist. v. 41. 3, τοῖς ἐν ὑπεροχιᾷ οὖσιν. ἵνα ἥρεμον κ.τ.λ.] 'in order that we may pass a quiet and tranquil life:' contemplated end and object, not import of the intercessory prayer; ὅπος τι φησι, καὶ πῶς τίθησι τὸ κέρδος ἵνα κἀ̃ν
blou diágyomen en piásy eustheia kai semvónti, touto 3

holw déx tiv paraísew…h ekéinou saltoria hýmow ámevria unpárxē, Chrys. The prayer has clearly not a purely subjective reference, 'that we may lead a life of quietude and submission' (Mack, comp. Heydeur.), nor again a purely objective reference, 'that they may thus let us live in quiet,' but in fact involves both, and has alike a personal and a political application,—'that through their good government we may enjoy peace:' the blessing 'the powers that be' will receive from our prayers will redound to us in outward peace and inward tranquillity; comp. Wiesing. in outward peace and inward tranquillity; comp. Wiesing. The former [connected with Sanser. ram, 'rest in a chamber,'—the fundamental idea according to Pott, Etym. Forsch. Vol. I. p. 207] seems to denote tranquillity arising from without, 'qui ab alius non perturbatur,' Tittmann; comp. Plato, Def. p. 412 A, ἡρμία ψυχῆς περὶ τὰ δεωδ; Plutarch, Sol. 31, τὴν τὲ χώραν ἐνεργεστὲ, ἀν καὶ τὴν πόλιν ἡ ἐραστέραν ἐποίησεν: the latter [connected with ἩΣΩ, ἡμαι, Beney, Wurzellec. Vol. I. p. 418] tranquillity arising from within, 1 Pet. I. c.; comp. Plato, Charm. p. 160 B, ἥριχος ὁ σώφρων ἔριο. So, in effect, Tittmann, except that he assigns to ἥριχο more of an active meaning, 'qui aliiis nullas turbas ex-
citat,' Synon. I. p. 65. On the use of bios for 'manner of life,' comp. Trench, Synon. § 27. en pási eustheia k.t.l. 'in all godliness and gravity;' the moral sphere in which they were to move. Merá might have been used with σεμνότης (comp. ch. iii. 4), but would have been less appropriate with eustheia; the latter is to be not merely an accom­paniment but a possession (comp. Heb. xi. 2, and Winer, Gr. § 48. a, p. 346), the sphere in which they were always to walk. It is proper to ob­serve that both these substantives are only used by St Paul in the Pastoral Epistles.

eustheia, [timor Dei] Syr., is a word which occurs several times in these Epp. e.g. ch. iii. 16, iv. 7, 8, vi. 3, 5, 6, 11, 2 Tim. iii. 5, Tit. i. 1, see also Acts iii. 12, 2 Pet. i. 3, 6, 7, iii. 11. It properly denotes only 'well­directed reverence' (Trench, Synon. § 48), but in the N.T. is practically the same as theoΒεια (ch. ii. 10), and is well defined by Tittmann, Synon. I. p. 146, as 'vis pietatis in ipsa vita vel externa vel interna, and more fully but with accuracy by Eusebius, Prop. Evang. I. p. 3, as ἡ πρὸς τὸν ἔνα καὶ μὸνων ὡς ἀληθῶς ὁμολογομενὸν τε καὶ ὅστα θεῶν ἀνάνεως, καὶ ἡ κατὰ τοῦτον ἑωθ. Thus eustheia conveys the idea, not of an 'inward, inherent holiness,' but, as Alford (on Acts iii. 12) correctly observes, of an 'operative, cultive piety:' see other, but less precise, definitions in Suicer, Theocur. a.v. Vol. I. p. 1264, and esp. the discriminating remarks of Harless, Ethik, § 37. σεμνότης (only here, ch. iii. 4, and Tit. ii. 7) appears to denote that 'decency and propriety of deportment,' 'morum gravitas et


28

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

γὰρ καὶ άποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν

4. Θεοῦ, ὅσ πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνω-

castitas,' Estius ('Ehrbarkeit,' Luther), which befits the chaste (Chrys.; comp., in an exaggerated sense, Eur. Ipḥ. Aul. 1350), the young (ch. iii. 4), and the earnest (Joseph. Bell. Jud. ii. 8. 2), and is, as it were, the appropriate setting of higher graces and virtues; compare Joseph. Vit. § 49, μετὰ πάτησις σεωμι, καὶ πάσης δὲ ἀρετῆς ἐνθάδε πεπολτησμα.

3. τοῦτο] Scil. τὸ εἰθέρεσθαι ἵστερ πάντων: τοῦτο ἀποδέχεται ὁ Θεὸς, τοῦτο θέλει, Chrys. This verse stands in more immediate connexion with ver. 1, of which ver. 2 really only forms a semi-parenthetical illustration. To please God is the highest motive that can influence a Christian. ἐκτὸς is omitted by Lachm. with AN; 17,67**; Copt., Sahid. (not Pesch., as Bloomf. asserts)—evidence however that cannot be regarded as sufficient. The omission very probably arose from a want of perception of the true connexion between ver. 1, 2, and 3.

καλὸν καὶ ἀποδεκτὸν] Not 'good and acceptable before'—Huth, Wiesing., Alf., but 'good (per se), and acceptable before God,' Mack, De Wette, al.; καὶ τῇ φόσει ἐστὶ καλὸν...καὶ τῷ Ἰσχ. de ἀποδεκτῶν, Theoph. Huther urges against this 2 Cor. viii. 21, προοόμενον γὰρ καλὰ ὑπὸ μονὸν ἐνόπτων Κυρίου κ.τ.λ., but there, as still more clearly in Rom. xii. 17, προοόμενοι καλὰ [opp. to κακῶν, ver. 16] ἐνόπτων πάντων ἀνθρώπων, the latter clause ἐνόπτων κ.τ.λ. is not connected simply with καλὰ, but with προο. καλὰ, see Meyer in loc. 'Αποδεκτὸς (not ἀποδεκτός), as Lachm., Tisch.; see Lobeck, Paralip. vii. 11, p. 490) is used in N.T. only here and ch. v. 4; comp. ἀποδοχή, ch. i. 15. τοῦ σωτῆρος κ.τ.λ.] 'our Saviour, God;' see notes on ch. i. 1. The appropriateness of the title is evinced by the following verse.

4. ὅσ πάντας κ.τ.λ.] 'whose, i.e. seeing His, will is (not 'whose wish in,' Pelle; comp. notes on ch. v. 14) that all men should be saved,' &c.; explanatory and faintly confirmatory of the preceding assertion; see Col. i. 25. On this slightly causal, or perhaps rather explanatory force of ὅσ, see Ellendt, Lex. Soph. s. v. iii. 3, Vol. ii. p. 371, and comp. Bernhardy, Synt. vi. 12. a, p. 291 sq.

πάντας] Emphatic, Rom. viii. 32; 'omnes, etiam non credentes, vult salvari,' Beng.; μοῦ τὸν Θεὸν εἰ πάντας ἀνθρώπους θέλει σωθῆναι, θέλε καὶ σὺ εἰ δὲ θέλεις εἰθέρω, τῶν γὰρ τοιοῦτων ἐστὶ τὸ εἰθέρεσθαι, Chrys. The various dogmatical expositions of this important verse will be found in Justiniani, Corn. a Lap., and Estius in loc.; comp. also Petavius, Theol. Dogm. Vol. i. Book x. 1. 2 sq., Vol. v. Book xiii. 1. 3, 4, Forbes, Instruct. vili. 18, p. 415 sq. Without entering upon them in detail, or overstepping the limits prescribed to this commentary, it seems proper to remark that all attempted restrictions ('quosvis homines,' Beza, comp. August. Enchirid. § 103; comp. contr. Winer, Gr. § 18. 4, p. 101) of this vital text are as much to be reprehended on the one hand, as that perilous universalism on the other, which ignores or explains away the clear declaration of Scripture, that there are those whose δύναμις shall be αἰώνιος (2 Thess. i. 9), and whose portion shall be ὅθεν ὁ δει "περος (Rev. xxi. 8): the remarks of Usteri, Lehrb. ii. 8, p. 353 sq. are very unsatisfactory. Setting aside all technical, though per-
happs plausible, distinctions between the 'voluntas antecedens' and 'voluntas consequens' of God (Damasc. Orth. Fid. ii. 29), it seems enough to say, that Scripture declares in terms of the greatest latitude (see esp. Hammond, Fundamentals, xiv. 2, and comp. Pract. Catech. ii. 2, p. 18, A.-C. Libr.) that God does will the salvation (σωθήναι not σώκαι) of all; all are rendered (through Jesus Christ) 'salvabiles' and 'salvandi' (Barrow, Serm. 72). That some are indisputably not saved (Matt. xxv. 41 sq., Rev. xx. 10, 15, xxii. 15, al.) is not due to any outward circumscription or inefficacy of the Divine θέλημα (Episcop. Inst. Theol. iv. 2. 21), but to man's rejection of the special means of salvation which God has been pleased to appoint, and to which it is also His Divine θέλημα (Eph. i. 9) that man's salvation should be limited; comp. Müller on Šin, iii. 2. 1, Vol. ii. p. 211 (Clark). In a word, redemption is universal yet conditional; all may be saved, yet all will not be saved, because all will not conform to God's appointed conditions; see Hammond, l. c. § 15; and esp. Barrow, Works, Vol. iv. p. 1—97, who in four sermons (71—74) has nearly exhausted the subject. The two further momentous questions connected with this doctrine are fairly stated by Ebrard, Dogmatik, § 557 sq., Vol. ii. p. 689, comp. also Martinusen, Doym. § 219 sq. 

καὶ εἰς ἑξίπνωσιν κ.τ.λ.] 'and come to the (full) knowledge of the truth;' comp. 2 Tim. ii. 25, iii. 7, Tit. i. 11; no inversion of clauses, but a further specification of the more immediate object and end; see Winer, Gramm. § 61. 3. obs., p. 488. The σωθήναι is the ultimate, the εἰς ἑξίπν. ἀληθ. ἐλθεῖν an immediate end leading naturally and directly to the former. The introduction of this latter moment of thought is suggested by, and suitably precedes, the enunciation of the great truth which is contained in the following verse. On ἑξίπνωσις ('cognitio certa et accurata') see Trench, Synon. Part ii. § 25, notes on Eph. i. 17, and on the omissions of the art. notes on 2 Tim. ii. 25. It may be remarked that ἀληθεία here, as commonly in the N.T., implies no mere theoretical, but practical and saving truth, 'veritas salifica,' as revealed in the Gospel; ἀληθ. πολιά; τῇς εἰς αὐτῶν πίστεως, Chrys.; see Reuss, Théol. iv. 8, Vol. ii. p. 82. A special treatise on this word has been written by Baumann, Strasb. 1838.

5. εἰς γὰρ Θεός] 'For there is one God;' proof of the foregoing explanatory assertion, the γὰρ having here its simple argumentative force, and connecting this verse, not with ver. 1 (Leo, Mack), but with the verse immediately preceding. Εἰς and πάντας stand thus in correlation; the universality of the dispensation is proved by the unity of the Dispenser. The existence of different dispensations for different portions of the human race would seem inconsistent with the conception of one supreme all-ruling Creator; 'unius Dei una providentia;' comp. Rom. iii. 30, where a similar argument is introduced by the forcible (Hartung, Part. Vol. i. p. 342) ἑπετερ [ἐπερ αλ.]. εἰς καὶ μετὴροσ] 'one mediator also:' ἐν τῷ ἀνωφελείᾳ διαστάτου σωσάς, Theod. In this and similar distinctions between the first and second Persons of the blessed Trinity (comp. 1 Cor. viii. 6, Eph. iv. 4—6), Reuss finds traces of a citra-Athanasian view (so to speak) of the subordination of the Son; Théol. Chrét.
This is not correct: all that could reasonably be inferred from such a text as the present is the catholic doctrine of a subordination in respect of office; see Waterland, Second Vind., Vol. II, p. 400. The position of De W., after Schleierm. (über 1 Tim. p. 177), that this use of μεσίτης without definite allusion to a διάφημι argues a compiler from the Ep. to the Heb. (viii. 6, ix. 15, xii. 24), is not entitled to serious attention or confutation. The previous allusion to redemption (ver. 4) and the antithesis of the εἰς Θεός and πάντως, ἀνθρ., suggest the use of a term that best sustains that relation: see also Ebrard, Dogm. § 406, and a good sermon by Beveridge, Serm. Vol. II, p. 86 sq. (A.-C. Libr.).

Θεου καὶ ἀνθρώπων] 'of God and men;' both anarthrous; the former in accordance with its common privilege of rejecting the article (see exx. Winer, Gr. § 19.1, p. 110), the latter from a bare indication of the other party only being necessary. In both cases the omission is obviously suggested by the familiarity of both the terms connected by the conjunction; see Green, Gr. IV. 3, p. 181.

ἀνθρώπος X. 'I.] 'a man Christ Jesus.' The human nature of Christ is specially mentioned as being the state in which His mediatorial office was visibly performed; ἀνθρώπον δὲ τὸν Χριστὸν ὄνομασεν επείδη μεσιτὴν ἐκἀρχην ἐπαιρσόμενα γὰρ ἑσεῖτον, Theod. On the duration of Christ's mediation, see Pearson, Creed, Art. VI. Vol. I. p. 334 (ed. Burton). The omission of the article (scarcey noticed by the modern German commentators) must be preserved in translation. Middleton (Greek Art. p. 388, ed. Rose) considers the article unnecessary, and compares ἀνθρ. X. 'I. with κύριος X. 'I.; but the comparison fails, as κύριος has so unequivocally the character of a proper name; comp. Winer, Gr. § 19.1, p. 113. In a different context Christ might clearly have been designated as ἀνθρ., 'the (representative) man of humanity' (comp. Piele in loc.: here however, as the Apostle only wishes to mark the nature in which Christ ἐμπιστευόμεν and not any relation in which He stood to that nature, he designedly omits the article. The distinction of Alb. between individual and generic humanity seems here out of place, and not involved in the context: contrast Wordsw. in loc., who pertinently cites August. Serm. xxvi. [Vol. v. p. 174, ed. Migne].

6. ἀντιλυτρον] 'ransom;' the ἀρι being here by no means redundant (Schleierm. p. 42, compare Suicer, Thesaur. s. v. Vol. I. p. 377), but serving to express the idea of exchange, 'permutationem, quâ velut capite caput et vita vitam redemit,' Just.; comp. ἀντάλλαγμα, Matt. xvi. 26, ἀντίσφαξον, Ignat. Smyrn. 10, and the valuable remarks on it of Pearson, Vind. Igr. ch. xv. p. 597 (A.-C. Libr.). In this important word (ἀταξία λεγώμ.) the idea of a substitution of Christ in our stead cannot be ignored (see, thus far, Reuss, Théol. Chrét. IV. 17, Vol. II. p. 185 sq.), especially when connected with passages of such deep significance as Rom. iii. 25 (our Lord's death was a true 'expiatorium,' a 'propitiatory sacrifice,' see Meyer on Rom. l. c.) and Eph. v. 2; comp. also Meyer on Rom. v. 6, and for some calm and clear comments on this 'satisfactio vicaria,' Martensen, Dog-
eis δὲ ἐτέθην ἐγὼ κήρυκε καὶ ἀπόστολος (ἀλήθειαν λέγω, 7 οὐ ψεύδομαι), διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

matik, § 157 sq., p. 343. All the modern theories of atonement seem to forget that God hates sin as sin, not as a personal offence against Himself. How is a God thus holy and just to be reconciled? See McCosh, Divine Gov. iv. 2. 3, p. 475 (4th ed.). Waterland's words are few but very weighty; on Fundam. Vol. v. p. 82.

τὸ μαρτυρίουν κ.τ.λ.] the (import of the) testimony (to be set forth) in its proper seasons:' ζητόμενος ἡδίν τὸ μαρτυρίουν [testimonium quod venit in tempore suo] Syr., not 'the proof of it,' &c., Middleton, Art. p. 389. Some little difficulty has been felt in these words, owing to the true nature of the apposition not having been recognised. Τὸ μαρτυρίουν is an accusative in apposition to the preceding sentence, not to ἀντίλυτρον (ὅτι ἀντίλυτρον τὸ μαρτυρίουν λέγω, τοῦτοι τὸ πάθος, Theoph. 2), but to ἐδὸν...πάντων, scil. 'que res (nempe quod suā ipsius morte omnes homines redemisset,' Luke xxiv. 46, 47) testimonii suo tempore (ab Apostolis dicendi argumentum esse,' Fritz. Rom. xii. 1, Vol. iii. p. 12, where this passage is very carefully investigated; see also Winer, Gr. § 59. 9, p. 477, and Schoefl. Hints, p. 118. Thus there is no reason whatever for modifying the text (Lücke, Sted. u. Krit. for 1836, p. 651 sq.); the insertion of οὗ before τὸ μαρτυρίουν, with D'FG al., and of ἐδόθη after διὸς with D'FG are incorrect (compare Fritz.) explanatory additions, and the omission of τὸ μαρτυρίουν in A is due apparently to accident. The reading of καὶ is καὶ μαρτυρίουν.

καρποῦ iδίους 'in its own seasons;' scil. τοῦ προσήκοντος, Chrys. It is singular that Lücke should have felt any difficulty in this formula; comp. Gal. vi. 9, and somewhat similarly Polyb. Hist. i. 30. 10, xvii. 34. 6. 'Tempus testimonio do Christi morte expiatoriā hominibus ab Apostolis dicendo idoneum, illud tempus est quod Spiritus Sancti adventu ad Apostolos (Acts i. 8) usque ad solemnem Christi reditum de coelo (2 Thess. i. 10) labitur,' Fritz. l. c. The dative then is not a quasi dat. commodi (comp. Schoefl., Peile), but the dat. of the time wherein the action takes place; comp. Rom. xvi. 25, κρῆνων αἰώνιοι σεσετημένον, and see exx. in Winer, Gr. § 31. 9, p. 195. This form of the temporal dative thus approximates to the ordinary use of the temporal gen. (period within which); comp. Donaldis. Gr. § 45 i. ff, Krüger, Sprachl. § 47. 2), and is more correctly preceded by eis; see Krüger, Sprachl. § 48. 2, Wannowski, Constr. Abs. iii. 1, p. 88. The temporal gen., except in a few familiar forms, is rare in the N. T.

7. eis δὲ 'for which,' scil. μαρτυρίουν; 'cui testimo nio dicendo constitu tus sum pro eo,' Fritz. Rom. xii. 1, Vol. iii. p. 15, note.

κήρυκε] 'a herald,' 'pro eo solennis, a Deo missus,' Beng.; only here, 2 Tim. i. 11, and 2 Pet. ii. 5. There is no necessity in the present case for modifying ('praedicator,' Vulg.) the primary meaning of the word; comp. Ecclus. xx. 15, ἀνοικεῖτο τὸ σῶμα αὐτοῦ ὡς κήρυκε, and see esp. 1 Cor. ix. 27, where κηροσκευὴς is used of the herald of the games, in accordance with the tenor
I desire that the men pray reverently, and that the women dress and comport themselves with modesty. of the foregoing verses; see Meyer *in loc.* in the higher sense of the word; μέγα τὸ τοῦ ἀποστόλου ἄξιομα, καὶ διὰ τοῦτο ἀντιποιμένα τοῦτον, Theoph.: see notes on Gal. i. 1. ἀληθεύων κ.τ.λ. 'I say the truth, I lie not:' comp. Rom. ix. 1. De Wette seems clearly right in maintaining that this protestation refers to the preceding words; the asseveration with regard to his apostolical authority. The third official designation, ἓνωσις, ἐνθών, then follows with full climactic force. To assert that ἀλήθος κ.τ.λ. is a phrase which the Apostle used in his later years 'with less force and relevance than he had once done' (Alf.) appears questionable and precarious. ἐν πίστει κ.τ.λ. 'in faith and truth;' the spheres in which the Apostle performed his mission. The two substantives are commonly taken either both with objective reference, scil. ἐν πίστει ἀληθινῷ,—καὶ being explanatory, Mack (comp. Peile, who inappositely cites 2 Thess. ii. 13), or both with subjective reference, 'faithfully and truly!' (ἐν πίστιν κ. δέ. = πιστῶς καὶ ἀληθινῶς), Grinf., Leo [mis-cited by De W.]. It seems however more simple to refer πίστις to the subjective faith of the Apostle, ἀλήθος to the objective truth of the doctrine he delivered; 'quidquid fides docet necessario est verum,' Justin. Ἀληθεία logically follows πίστις, for, as the same expositor remarks, 'hoc ad illam aditum recludit;' comp. John viii. 31, 32.

8. Βοιλομαι οὖν 'I desire then:' ἡ οὖν verb expressitur auctoritas apostolica; cap. v. 14, Beng. Βοιλομαί the active wish is implied; it is no more willingness or acquiescence. On the distinction between ϒωλομαι and θῆλω, see below on chap. v. 14, and comp. notes on Eph. i. 11, and especially the clear and satisfactory discussion of Donaldson, Catr. § 463, p. 694 sq. (ed. 3). οὖν Not simply illative and in reference to ver. 7 (Calv.), but retrospective and resumptive,—recapitulating, and at the same time expanding, the desire expressed in ver. 1; 'in pursuance then of my general exhortation, I desire.' The proper collective force of οὖν is thus not wholly lost: on the resumptive use, see Klotz, Devar. Vol. ii. p. 718, and notes on Gal. iii. 5. Προσεύχομαι] Emphatic; bringing the subject again forward, forcibly and distinctly. The allusion, as Huther properly contends, is clearly to public prayer; comp. ver. 1. Τοῖς ἄνδρας is thus in antithesis to γυναῖκας, ver. 9, and marks, though here not with any special force, but rather allusively, the fact that the conducting of the public prayers more particularly belonged to the men; comp. ver. 12, 1 Cor. xi. 4, 5. Had the Apostle said πάντας, it would not have seemed so consistent with his subsequent specific direction. ἐν πάντι τῷ ἐπὶ must be limited to 'every place of customary devotional resort, everywhere where prayer is wont to be made' (Peile); comp. Basil, de Bap. ii. qu. 8. If the allusion had here been particularly to private prayer, then ἐν πάντι τῷ ἐπὶ might have been referred to the indifference of place in regard to prayer; 'omnis locus oratorium est,' August.; comp. Schoettg. Hor. Hebr. Vol. ii. p. 865. This however is not conveyed by the present words. There is also no po-
χεῖρας χωπὸς ὅργης καὶ διαλογισμοῦ, ὁσαυτῶς καὶ γνῷ- 9

8. διαλογισμοῦ] So ADKLX; Aug., Vulg., and many Vv.; Origen (3), Chrys., Theod. (text), al. (Rec., Griesb., Matth., Scholz, Lachm., Huther, Alf., Wordsw.). The plural διαλογισμῶν is adopted by Tisch. with FGK*; 17. 67**. 72. So [MSS. that are asserted commonly to accord with B], and many others; Boern., Copt., Syr. (both); Origen (4), Euseb., Basil, Theod., al. As the external authorities seem decidedly to preponderate in favour of the former, and as it seems more probable that the plural should be a correction of the less usual singular (only in Luke ix. 46, 47), than that the singular should have been altered from the plural for the sake of symmetry in number with ὅργης, we retain the reading of the Received Text.

lemical reference to the limitation of public worship among the Jews to the temple (Chrys., Wolf),—a fact moreover which is not historically true; comp. Eet. in loc.

ἐπαρφοντας κ.τ.λ.] ‘lifting up holy hands’; participial clause, of manner or accessories (comp. Jelf, Gr. § 698, Winer, Gr. § 45. 2, p. 307), defining both the proper bodily gesture and the spiritual qualifications required in prayer. The Christian, as well as Pagan (Virg. Aen. i. 93) and Jewish (Psalm xxviii. 2) custom of raising aloft the hands in prayer, is illustrated by Suicer, Theaur. s. v. εὐχή, Vol. i. p. 1276, Bingham, Antiq. xiii. 8. 10. It was, as it were, an oblation to God of the instruments of our necessities, Chrys. in Psalm. cxl. Vol. v. p. 431 (ed. Bened.). The folding together of the hands in prayer has been shown to be of Indo-Germanic origin; see Stud. u. Krit. for 1853, p. 92, and Vierordt’s special treatise on the subject, Carlsr. 1851. ὀδίων] ‘holy;’ opp. to βδέθηλοι χεῖρες, 2 Macc. v. 16. It is singular that Winer (Gr. § 11. 1, p. 64) should suggest the possibility of so awkward a connexion as ὀδίων (‘religione perfusos,’ Fritz.) with ἐπώπ., and still more so that Fritzche (Rom. Vol. iii. p. 1) should actually adopt it, when the common Attic use of adjectives in -σος, -ς, (Elmal. Eur. Hēracle. 245) with only two terminations is so distinctly found in the N.T. (ver. 9; see Winer l. c.), and gives so good a sense. Contrary instances of similar ‘adjectiva minus mobilia’ are collected by Lobeck, Phryn. p. 106. Wolf cites Demosth. Mid. 531, δοτίς δειδᾶ...ἀνεχοντες, but the right reading is δίδας. On the true meaning of δοτις (holy purity), see Harless on Eph. iv. 24. It may be remarked that ἀγνος, ἀμαννος, and καθαρός are all similarly used with χεῖρες; see Clem. Rom. i Cor. 29, ἀγνὰς καὶ ἀμάννους χεῖρας αἰσθορρατοι, and exx. in Suicer, Theaur. s. v. εὐχή. The first term perhaps denotes freedom from (inward) impurity; the second, from stain (outwardly contracted) or pollution; the third, from alien admixture: see Tittmann, Synon. i. p. 26 sq., and on δοτις, ἀγνὸς, Trench, Synon. Part ii. § 38. ἔχομεν ὅργης κ.τ.λ.] ‘without (or apart from) wrath and doubting,’ Auth. It does not seem proper, either here or Phil. ii. 14, to import from the context a meaning of διαλογισμός (‘discemptatio,’ Vulg., and nearly all recent commentators except Meyer) unconfirmed by good lexical authority. The explanation of Chrys. and the Greek expositors, ἀμφιβολία (χωρίς...διαλ. τι ἐνίοτε, Theod.), ‘hesitations,’ Vulg. in Phil. l. c., ἔμισσεν [cogitationes] Syr., ‘tveifiein,’ Goth.,
is perfectly satisfactory, and in accordance with the proper meaning of the word; comp. Plato, *Axioch.* p. 367 A, 
φωτίης...καὶ διάλογος, and Clem. Rom. i Cor. 21, where it is in connection with ἐννοίαν; so also Clem. Alex. *Strom.* iv. 17, quoting from Clem. Rom. On the alleged distinction between χωρίς and ἄνευ, see notes on *Eph.* ii. 9.

9. ὠφαντως κ. τ. λ.] *(I desire) likewise that women also, in seemly guise, with shamefastness and discretion, do adorn themselves,* &c. Omitting all evasive and virtually participial (*ornantes se,* Vulg.) translations (comp. Conyb.) of the plain infin. κοσμεῖν, we have two constructions; we may either supply (a) merely βοῦλμα, the infin. κοσμεῖν being simply dependent on the supplied verb; or (b) βοῦλμα προσεύχεσθαι, the infinitival clause κοσμεῖν κ. τ. λ., being regarded as added 'per asyndeton' (Mack), or with an explanatory force (comp. De W.). The main objection to (a) is the less special meaning that must be assigned to ὠφαντως; but comp. Tit. ii. 3, and appy. Rom. viii. 26, where ὠφαντως introduces a statement *co-ordinate with,* but not purely *similar to,* what precedes; see also 2 *Macc.* ii. 12. The objection to (b) is the singularly unconnected position of κοσμεῖν: this is far less easy to surmount, for in all the instances hitherto adduced of unconnected infinitives (ch. v. 14, vi. 18, Tit. iii. 1) the verbs all relate to the same subject, and the construction is easy and obvious. It seems best then to adopt (a), and to find the force of ὠφαντως in the continued but implied (ver. 11) reference to public prayers; see Bp. Möller *in loc.* Καὶ moreover has thus its full and proper ascensive force: the women were not mere supernumeraries; they *also* had their duties as well as the men; these were sobriety of deportment and simplicity of dress, at all times, especially at public prayers. It would seem almost as if the Apostle intended only to allude to demeanour and dress at the latter, but concluded with making the instructions general. ἐν καταστολῇ κοσμών [in seemly guise]; compare Tit. ii. 3, ἐν καταστήματι λειτουργεῖπτει, and see notes in *loc.*; not to be connected directly with κοσμεῖν, but forming with μετὰ σωφροσύνης κ. τ. λ. a kind of adjectival predication to be appended to γυναῖκας; comp. Pelle *in loc.*, and see *Matth.* vi. 29, Tit. i. 6. Καταστολή is not simply 'dress' (Liddell and Scott, *Lex.* s. v., Huther, al.), a meaning for which there is not satisfactory authority, but 'deportment,' as exhibited externally, whether in look, manner, or dress; see Rost u. Palm, *Lex.* s. v. Vol. i. p. 1655, and comp. Joseph. *Bell. Jud.* ii. 8. 4, καταστολή καὶ σχήμα σώματος, and esp. Hippocr. *de Dec.* *Habitu,* i. 26, where καταστολή is associated with καθίσμα and περιστολή, thus appy. conveying the idea of something outwardly cognizable,—external appearance *as principally exhibited in dress;* comp. Syr. 

[in σχήματι casto vestitiis]: 'guise,' thus perhaps approaches most nearly to the idea which the Apostle intended to convey. We cannot (with De W.) cite the Vulg. *habitu,* as the following epithet (ornato) seems to show that the translator referred it more definitely to 'apparel.' It would seem then not improbable that the glosses of Hesychius (καταστημ., περιστολή) and Suidas (καταστημ. στο-
πης κοσμείν ἐαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσῷ ἢ μαργαρίταις ἢ ἰματισμῷ πολυτελεῖ, ἀλλ' ὁ πρέτει γυναῖξιν ἐπαγγελλομέναις θεσπέσιειν, διεργῶν ἀγαθῶν.

λῆρος, and the use in later writers, e.g. Basil (see Suicer, Theaur., s.v. Vol. ii. p. 65), were suggested by a doubtful interpretation of this passage.

κορμῳδίας] Only here and ch. iii. 2, and with the meaning, 'seemly,' 'becoming,' 'orderly,' (comp. Goth. 'hrainjái'),—not 'ornato,' Vulg., Luther: see Suicer, Theaur., s.v. Vol. ii. p. 147.

αἶδιος καὶ σωφροσύνης] 'shamefastness and discretion;' the inward feelings which should accompany the outward bearing and deportment: both terms are found united, Arrian, Epict. iv. 8. Albdws. (only here; Heb. xii. 5), referred to by Trench, Synon. § 19, has but little critical support, marks the 'innate shrinking from anything unbecoming;' σωφρονίς (ver. 15, Acts xxvi. 25), the 'well-balanced state of mind resulting from habitual self-restraint;' comp. 4 Macc. i. 31, σωφρονίς ἐστὶν ἑπικράτεια τῶν ἐπιθυμιῶν, more comprehensively, Plato, Repub. i. p. 430 E, καὶ ἕδωκαν τινῶν καὶ ἐπιθυμιῶν ἑγκράτεια, similarly, Symp. p. 196 D, and more at length, Aristotle, Ethics, iii. 13. Chrys. is no less distinct, σωφρον. οὐ τότε μόνον ἐστὶ τὸ πορείας ἀπέχεσθαι, ἀλλὰ καὶ τὸ τῶν λοιπῶν παθῶν ἐκτὸς εἶναι, on Tit. ii. 5, p. 821, see Trench, Synon. § 20, and for the most plausible translation, notes on Titul. It may be remarked that σωφρῶν and its derivatives (except σωφροσύνη) σωφρονίζων, σωφρονισμός, σωφρόνως, σωφροσύνη (except Acts xxvi. 25), occur only in the Past. Epp. This is one amongst many hints afforded by the verbal characteristics of these three Epp. that they were written by one hand [St Paul], and probably at no distant period from one another.


The remarks of Beng. on this use of μὴ are not satisfactory; οὐ in peculiar forms of expression is found after βουλομαι, the regular and natural particle after verbs of 'will' being however of course μὴ; see exx. in Gayler, Partic. Neq. p. 329 sq. καὶ χρυσῷ] Seil. περιθάσω χρυσῶν, 1 Pet. iii. 3; earrings, necklaces, bracelets; comp. Pliny, Nat. Hist. ix. 35.

10. ἀλλ' ἐπὶ πρέτει κ.τ.λ.] 'but,—which becomest women professing (not "who profess," Alfr.) godliness.' The construction is slightly doubtful: ἐπὶ τούτῳ ἄγαθῶν may be joined with ἐπαγγελλ. (Vulg., Theod.), in which case the relative δ must be regarded as equivalent to ἐπὶ τούτῳ δ (Matth.), or καὶ δ' (Huther),—both somewhat unsatisfactory explanations. It seems much more simple to connect ἐπὶ τούτῳ ἄγαθη with κοσμεῖν (Syr., Theoph.), and to regard δ πρέτει κ.τ.λ. as a common relative apposition; see Winer, Gr.
A woman must learn and not teach, for two reasons; she was second in respect of creation, and first in respect of transgression.

§ 23. 2, p. 143, note 1. The objection of Huther to κοσμεῖν...διὰ is not of moment: ἐφέξαν γάρ αὐτὰν were the medium of the κόσμου; the prevenient and attendant graces of soul (comp. 1 Pet. iii. 3, 4) were its actual constituents. ἐπαγγελλόμεναι] ‘professing,’ ‘profiteers,’ ‘pre se ferentes,’ Justin.; comp. ch. vi. 21, where this meaning is perfectly clear. Huther compares Χεν. Μεθ. 1. 2. 7, ἄρετὴν ἐπαγγελλὸ-μενος, and Ignat. Ephes. 14, πιστῶν ἐπαγγελλ.; add Philo, de Human. § 1, Vol. ii. p. 384 (ed. Mang.), ἐπαγγέλλα-λεται θεοῦ θεραπείαν, and see further exx. in Suicer, Thesaur. s. v. Vol. i. p. 1157. θεωρίηται, a ἐπ. λεγόμ., scarcely differs in sense from εὐδοκία, ver. 2; comp. notes.

11. Γυνὴ [a woman], i.e. any one of the class, or, in accordance with the idiom of our language (Brown, Gramm. of Gr. ii. 2. obs. 6, p. 220), ‘the woman,’ see notes on Eph. v. 23. εἰν ἴνουχ[α] ‘in quiet,’ scil. ‘without speaking or attempting to teach in the Church:’ μὴ δὲ φθεγγέσθω, φασίν, εἰ κλίησιν γυνὴ, Chrys. μανδανέω] ‘learn,’ i.e. at the public ministrations; in antithesis to διδάσκων, ver. 12. It is obvious that the Apostle’s previous instructions, 1 Cor. xiv. 34 sq., are here again in his thoughts. The renewal of the prohibition in Concil. Carth. iv. Can. 99 (A.D. 398) would seem to show that a neglect of the apostolic ordinance had crept into the African Church. Women were permitted however to teach privately those of their own sex, ib. Can. 12; see Bingham, Antiq. xiv. 4. 5. εἰ πάσῃ ὑποταγῇ] ‘in all subjection,’ i.e. yielding it in all cases, not ‘in voller Unterordnung,’ Huther; πᾶς being extensive rather than intensive: see notes on Eph. i. 8. On the position occupied by women in the early Church it may be remarked that Christianity did not abrogate the primal law of the relation of woman to man. While it animated and spiritualized their fellowship, it no less definitely assigned to them their respective spheres of action; teaching and preaching to men, ‘mental receptivity and activity in family life to women,’ Neander, Planting, Vol. i. p. 147 (Bohn). What grave arguments these few verses supply us with against some of the unnatural and unscriptural theories of modern times.

12. διδάσκειν δὲ] Opposition to μανδανέων ver. 11, see critical note. Διδάσκειν is emphatic, as its position shows; it does not however follow, as the Montanists maintained from
II. 11—14.

ἐπιτρέπω, οὖν ἀνθινεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἥσυχίᾳ.

'Αδὰμ γὰρ πρῶτος ἐπιλάβη, ἔτα Εώς. καὶ 'Αδὰμ 13
οὐκ ἡπατήθη, ἢ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει

1 Cor. xiv. 5, that a woman might προφητεύει in public. Every form of public address or teaching is clearly forbidden; as at variance with woman's proper duties and destination; see Neander, Planting, l. c. note. Wolf cites Democrats, Sentent. [ap. Gale, Script. Myth.] γυνὴ μὴ ἀσκεῖται λόγον, δεινὸν γὰρ.

ἀνθετείνυ 'to exercise dominion over,'

[audacter agere super] Syr.; not 'to usurp authority over,' Auth., a further meaning not contained in the word. ἀνθετείνυ (ἀπ. λεγόμ. in N. T.), found only in late and eccl. writers (Basil, Epist. 52), involves the secondary and less proper meaning of ἀνθέτειν (Lobeck, Phryn. p. 120) scil. διεσπόρτησι, αὐτοδίκης, Μορίς; so Hesych. ἀνθετείνυ εξουσιαεῖν. The substantive ἀνθετείνυ occurs 3 Macc. ii. 29; see Suicer, Themaur. Vol. i. p. 573, where verb, adj., and substantive, are explained and illustrated. The immediate context shows that the primary reference of the prohibition is to public ministration (Beng.); the succeeding arguments however demonstrate it to be also of universal application. On this subject see the brief but satisfactory remarks of Harless, Ethik, § 52. note, p. 279.

ἀλλ' ἐναλ κτλ.] 'but to be in quiet, i. e. in silence;' infin. dependent on βοῦλομαι or some similar verb (not κελέω, which St Paul does not use), to be supplied from οὐκ ἐκπείρω: so 1 Cor. xiv. 34 (Rec.); comp. 1 Tim. iv. 3, Herm. Soph. Elecr. 72. This form of brachylogy occurs most commonly in the case of an antithesis (as here) introduced by an adversative conjunction, Jelf, Gr. § 895. h. The antithesis between each member of this and of verse 11 is very marked.

13. 'Αδὰμ γὰρ] First confirmation of the foregoing command, derived from the Creation. The argument from priority of creation, to be complete, requires the subsidiary statement in 1 Cor. xi. 9, οὐκ ἐκτιθηθήν δὴ διὰ τὴν γυναίκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα: comp. Est. The remarks of Reuss, Théol. Chrét. Vol. ii. p. 210, note, are unguarded; there is here no 'dialectique Judaique,' but a simple and direct declaration, under the influence of the Holy Spirit, of the typical meaning of the order observed in the creation of man and woman.

ἐπιλάβη] 'was formed, fashioned;' proper and specific word, as in Hesiod, Op. 70, ἐκαλρέτο δηλορ ὀδός ὁ Θεός τὸν ἀνθρώπον χοῦν ἀπὸ τῆς γῆς; so Joseph. Antiq. I. i. i.

14. καὶ'Αδὰμ] Second confirmation, deduced from the history of the fall: 'docet Apostolus feminas oportere esse viris subjectas, quia et posteriores sunt in ordine et priores in culpa,' Primas., cited by Cornel. a Lap. in loc.

οὐκ ἡπατήθη] There is no necessity whatever to supply πρῶτος, Theod., Êcum. i. The emphasis rests on ἄναπα. Adam was not directly deceived, Eve was; she says to God, ὦ δῆμος ἡπατήσα τι με, he only says, αὐτὴ μου ἔκβαλεν ἀπὸ τοῦ ξύλου, καὶ ἔβαψεν. We can hardly urge with Beng., 'mulier virum non decept sed ei persuasit, Gen. iii. 17,' for it can scarcely be doubted that the woman did deceive the man (comp. Chrys.), being in fact, in her very persuasions, the vehicle of the serpent's
deceit: it is however the first entrance of sin which the Apostle is specially regarding; this came by means of the serpent's διάγνωσις; Eve directly succumbed to it (ἀπὸ γυν. ἀρχής ἀμαρτίας, Ecclus. xxv. 24), Adam only indirectly and derivatively. Hence observe in Gen. iii. the order of the three parties in the promulgation of the sentence; the serpent (ver. 14), woman (ver. 16), man (ver. 17). According to the Rabbinical writers (Schoettg. Hor. Hebr. Vol. I. p. 867) Eve was addressed because it was very doubtful whether man would have yielded. [ἐπαναθέτω] 'being completely, patently, deceived.' This reading, which is supported by AD1FGW; 17, al. (Lachm., Tisch.), seems to confirm the foregoing explanation. To preclude any misconception of his meaning, the Apostle adds a strengthened compound, which serves both to show that the moment of thought turns on ἐκείνη, and also to define tacitly the limitation of meaning under which it is used. The prep. ἐκ here conveys the idea of completion, thoroughness, Rost u. Palm, Lex. s.v. ἐκ, Vol. i. p. 830. ἦ...γυνὴ is here clearly 'the woman,' i. e. Eve, not the sex generally (Chrys.). The generic meaning comes out in the next verse: Eve was the typical representative of the race. ἐν παραβάσει γέγονεν] 'became involved in transgression,' 'fell into transgression;' the constr. γίνεσθαι ἐν occurs occasionally (but not 'frequently,' Huther) in the N.T. (e. g. ἐν ἁγιώτητι, Luke xxii. 44; ἐν ἐκκλησίᾳ, Acts xxii. 17; ἐν δόξῃ, 2 Cor. iii. 7; ἐν ὑμνώματι, Phil. ii. 7; ἐν ἀγάπῃ κολακείαις, 1 Thess. ii. 5) to denote the entrance into, and existence in any given state. On the distinction between ἐγὼ (esse) and γίνομαι (existere et exercire), see Fritz. Fritsch. Opusc. p. 284, note.

15. σωθησθαι δὲ 'yet she shall be saved;' not merely 'eripietur ex noxa illā' (Beng.), but in its usual proper and scriptural sense, 'ad vitam aeternam perducetur;' comp. Suicer, Theaur. s. v. Vol. ii. p. 1206. The translation of Peile (founded on the tense), 'shall be found to have been saved,' is somewhat artificial; see notes on Gal. ii. 16. The tense here only marks simple futurity. The nom. to σωθήσεται is γυνῆ, in its generic sense; οὐ περὶ τῆς Ἐδώς ἑφη, ἀλλὰ περὶ τοῦ κοινοῦ τῆς φόντως, Theod. This is confirmed by the use of the plural, τὰν μείναιν k. ἡλ., see below. διὰ τῆς τεκνογονίας 'by means of the child-bearing.' Setting aside all untenable or doubtful interpretations of δια ("in" Beza, 'cum' Rosenm.) and τεκνογονίας (=τέκνα αὐτής, Syr.; τὸ κατὰ θεῶν τέκνα ἀμαρτῶν, Chrys., Fell, comp. Stier, Red. Jes. Vol. iii. p. 13: 'matrimonium,' Heinsius), we have two explanations; (α) 'by child-bearing;' by fulfilling her proper destiny and acquiescing in all the conditions of woman's life, Beng., De Wette, Huther, al.; comp. Neander, Planting, Vol. i. p. 341 (Bohn); (β) 'by the child-bearing;' i. e. by the relation in which woman stood to the Messiah, in consequence of the primal prophecy that 'her seed (not man's) should bruise the serpent's head' (Gen. iii. 15), Hammond, Peile: 'the peculiar function of her sex (from its relation to her Saviour) shall be the medium of her salvation.' This latter interpretation has but few supporters, and has even been said, though scarcely justly, to need no refutation (Alf.);
Qualifications of a bishop; he must be of irreproachable morals, a good father of his family, and of good report.

when however we consider its extreme appropriateness, and the high probability that the Apostle, in speaking of woman's transgression, would not fail to specify the sustaining prophecy which even preceded her sentence;—when we add to this the satisfactory meaning which διὰ thus bears,—the uncircumscribed reference of σωφροσύνη (opp. De W., Alf.),—the force of the article (passed over by most expositors),—and, lastly, observe the coldness and jejuneness of (a), it seems difficult to avoid decreeing in favour of (1): see the clear and satisfactory note of Hammond, and we may now add of Wordsw. in loc.

ἐὰν μετάνοιαν 'if they should continue,' scil. γνωστείας, or rather ἡ γνώση taken in its collective sense: see Winer, Gr. § 58. 4, p. 458: a necessary limitation of the previous declaration; ἡ τεκνωγ. of itself could effect nothing. The plural is referred by Chrys. and Syr. [as shown by the masc. termination] to τέκνα: this is grammatically admissible (see Winer, Gr. § 67. 1, p. 555), but exegetically unsatisfactory. On the use of ἐὰν with subjunct. (objective possibility; 'experience will show whether they will abide'), see Hermann, de Partic. ἔν, II. 7, p. 97, and notes on Gal. i. 8. In applying these principles however, it must always be remembered that in the N. T. the use of ἐὰν with subj. has almost entirely absorbed that of εἰ with the opt.; see Green, Gr. p. 53. ἐν πίστει καὶ ἀγάπῃ 'in faith and love,' sphere in which they were to continue. On the union of these terms, and the omission, out of course virtual inclusion, of ἐλπίς, compare Reuss, Théol. Chrét. iv. 22, Vol. ii. p. 259. Πιστός here appropriately points, not to 'cheliche Treu,' Huth., but to faith in the cardinal promise.


CHAPTER III. 1. Πιστός ὁ λόγος]

'Faithful is the saying.' 'Hac veluti preæfatiuncula attentionem captat,' Justin. Chrys. refers this to what has preceded (comp. ch. iv. 9); the context however seems clearly to suggest that, as in ch. i. 15, the reference is to what follows. The reading ἀθροίστως (D1 and a few Lat. Vv.) is of course of no critical value, but is interesting as seeming to hint at a Latin origin. In ch. i. 15, 'humanus' is found in a few Lat. Vv. (see Sabatier), where it was probably a reading, or rather gloss, ad sensum (bun. = benignus). From that passage it was ignorantly and unsuitably imported here into some Lat. Vv., and thence perhaps into the important Cod. Clarom. Charges of Latinisms (though by no means fully sustained) will be found in the Edinburgh Rev., No. cxvii.; see Tregelles, Printed Text of N. T. p. 199 sq. εὐσκεκοπήσι] 'office of a bishop.' Without entering into any discussion upon the origin of episcopacy generally, it seems proper to remark that we must fairly acknowledge with Jerome (Epist. 73, ad Ocean. Vol. iv. p. 648), that in the Pastoral Epp. the terms ἐπίσκοπος and πρεσβύτερος are applied indifferently to the same persons; Pearson, Vind. Ign. xii. p. 535 (A. C. Libr.), Thondike, Gov. of Churches, iii. 3, Vol. i. p. 9 (ib.). The first was borrowed
from the Greeks (οἱ παρ᾽ Ἀθηναίων εἰς τὰς ὑπηκοόν πόλεις ἐπικηφασθαί τα παρ᾽ ἐκδοτες περιπεμβον, Suidas, s.v. ἐπίσκοπος, Dion. Hal. Antiq. ii. 76; see Hooker, Eccl. Pol. vii. 2. 2, and exx. in Elsner, Obs. Vol. ii. p. 293), and pointed to the office on the side of its duties: the second, which marked primarily the age of the occupant, was taken from the Jews (Hamm. on Acts xi. 30), and pointed to the office on the side of its gravity and dignity; comp. 1 Pet. v. 2, and see Neander, Planting, Vol. r. p. 143 (Bohn). While this cannot be denied, it may be fairly urged on the other hand,—(1) that the ἐπισκόπημα of the two words in the N. T. appears to be such, that while πρεσβύτερος, conjointly with ἐπίσκοπος, refers to what was subsequently the higher order, it is rarely used in the N. T. (comp. James v. 14?) to denote especially what was subsequently the lower; comp. Hammond, Dissert. iv. 6, Vol. iv. p. 799 sq.; to which may be added that in the second century no one of the lower order was ever termed an ἐπίσκοπος (Pearson, Vind. Ign. ch. xiii. 2); and (2) that there are indelible traces in the N. T. of an office (by whatever name called, ἀγγελός, κ.τ.λ.) which possibly first arising from a simple προσδοθα in a board of πρεσβύτερος (comp. Jerome on Tit. i. 5, Vol. iv. p. 413, ed. Ben.) grew under Apostolic sanction and by Apostolic institution into that of a single definite rulership 'over a whole body ecclesiastical;' see esp. Blunt, Sketch of the Church, Ser. r. p. 7 sq., and comp. Saravia, de Divers. Grad. ch. x. p. 11 sq.

We may conclude by observing that the subsequent official distinction between the two orders (traces of which may be observed in these Epp.) has nowhere been stated more ably than by Bp. Bilson, and consists in two prerogatives of the bishop, 'singularity in succeeding, and superiority in ordaining,' Perpet. Gov. xiii. p. 324 sq. (Oxf. 1842). Of the many treatises written on the whole subject, this latter work may be especially recommended to the student. Bilson is indeed, as Pearson (Vind. Ign. ch. iii.) truly says, 'vir magni in ecclesia nominis.' ὃργημα] seeketh after: there is no idea of 'ambitious seeking' (De W.) couched in this word; it seems only to denote the definite character, and perhaps manifestation, of the desire, the 'stretching out of the hands to receive,' whether in a good (Heb. xi. 16), or in a bad (ch. vi. 10) application; comp. Wieseler, Chronol. p. 301, note. ἔργῳ] 'work;' not 'bonam rem,' Castal., but definitely 'function,' 'occupation;' comp. 2 Tim. iv. 5, and see notes on Eph. iv. 12. On the subject of this and the following verses, see a disc. by Bp. Kennett (Lond. 1706).

2. οὖν] 'then;' continuation slightly predominating over retrospect; comp. Donalds. Gr. § 604. The proper collective sense of this particle (Klotz, Devar. Vol. ii. p. 717) may however be clearly traced in the reference to the foregoing words, καλὸν ἔργον: so, with his usual acuteness, Bengel, 'bonum negotium bonis committendum.' οὖν ἐπίσκοποι] 'every bishop' or (according to our idiom) 'a bishop;' the article is not due so much to the implication of ἐπίσκοπος, in ἐπίσκοπος (ver. 1; comp. Green, Gr. p. 140), as to the generic way in which the subject is presented; comp. Middleton, Art. iii. 2. r, notes on Gal. iii. 20.

Huther here calls attention to two facts in relation to ἐπίσκοπος. (1) That
except here and Tit. i. 7, St Paul only uses the term once, Phil. i. 1; we ought probably to add Acts xx. 28:
(2) That the singular is used here, and still more noticeably in Tit. i. c.
where ἀνεπαθήματος had just preceded. Of these two points, (1) seems to be referable to the later date, as well as to the different subject of these Epp.; (2) to the desire of the Apostle to give his instructions their broadest application by this generic use of the article, ἀνεπαθήματον as 'an agonistic term' (Bloomf., Peile); it appears only used in an ethical sense, as 'qui nullum in agendo locum dat reprehensionis' (Tittm.; μὴ παρέχων κατηγορίας ἀφορμή, Schol. Thucyd. v. 17), and differs from ἀκμαῖος as implying, not 'qui non reprehenditur,' but 'qui non dignus est reprehensione, etiamsi reprehendatur;' see Tittm., Synon. i. p. 30. Hence its union with ἄστιλος, ch. vi. 14, and with καθάρος, Lucian, Piso. 8; comp. Polyb. Hist. xxx. 7. 6, where however the sense seems to be simply privative: see further exx. in Elsner, and Suicer, Thesaur. s.v.

μᾶς γυναικὸς ἄνδρα] 'a husband of one wife.' These much-contested words have been explained in three ways; (a) in reference to any deviation from morality in respect of marriage, 'whether by concubinage, polygamy, or improper second marriages' [comp. i Cor. vii. 2], Mathies; so appy. Theod., τὸν μᾶς μόνη γυναικὶ κυνοκοινωνίᾳ σωφρόνω: (b) contemporaneous polygamy, which at that time still seems to have prevailed among the Jews, Joseph. Ant. xvii. 1. 2, πάτρων γὰρ ἐν ταύτῃ πλείον ήμῶν "συνωκεῖν; Justin Mart. Trypho, § 134: so Calv., Beng., al.: (c) successive polygamy, whether (a) specially, after divorce, Hamm., Suicer (Thesaur. s.v. ἄγαμα); or (b) generally, after loss of first wife however happening, Fell, and appy. Huth., Wiesing., al. Of these (a) is clearly too undefined; (b) involves an opposition to the corresponding expression in ch. v. 9; (c. a) is plausible, but when we consider the unrestrictedness of the formula,—the opinions of the most ancient writers (Hermas, Past. Mand. iv. 1, Tertull. de Monogam. cap. 12, Athenagoras, Legat. p. 37, ed. Morell, 1636, Origen, in Lucan, xvi. Vol. iii. p. 983, ed. Delarue; see Heydenr. p. 166 sq., Coteler's note on Herm. i.c.),—the decisions of some councils, e.g. Neoees. (A.D. 314) Can. 3, 7, and the guarded language of even Laod. (A.D. 363?) Can. 1,—the hint afforded by paganism in the case of the woman ('univira'),—and lastly, the propriety in the particular cases of ἔπισκοποι and δίκακοι (ver. 8) of a greater temperance (nox νηφάλιον, σωφρον) and a manifestation of that περὶ τὸν ἑνα γαμα- μον σεμνότητι (Clem. Alex. Strom. iii. 1, Vol. i. p. 511, Potter) which is not unnoticed in Scripture (Luke ii. 36, 37), we decide in favour of (c. β), and consider the Apostle to declare the contraction of a second marriage to be a disqualification for the office of an ἐπίσκοπος, or δίκακος. The position of Bretschn., that the text implies a bishop should be married (so Maurice, Unity, p. 632), does not deserve the confutation of Winer, Gr. § 18. 9, p. 107, note.

νηφάλιον] 'sober,'—either in a metaphorical sense (σωφρον, Suidas), as the associated epithets and the use of νήφω in good Greek (e.g. Xen. Conviv.
3 φρονον, κόσμιον, φιλάξενον, διδακτικόν, μὴ πάροινον,
4 μὴ πλήκτην, ἀλλ' ἐπιεικῆ, ἀμαχον, ἀφιλάργυρον, τοῦ

VII. 21) will certainly warrant, or perhaps more probably (as μὴ πάροινον, ver. 3, is not a mere synonym, see notes) in its usual and literal meaning Νήπεω (γρηγορεῖ, σωφρονεῖ βύζ., Hezych.) indeed occurs six times in the N.T. (1 Thess. v. 6, 8; 2 Tim. iv. 5, 1 Pet. i. 23, iv. 7, v. 8), and in all, except perhaps 1 Thess. l.c., is used metaphorically; as however the adj. both in ver. 11 (see notes) and appy. Tit. ii. 2 is used in its literal meaning, it seems better to preserve that meaning in the present case; so De W., but doubtfully, for see ib. on Tit. l.c. Under any circumstances the derivative translation 'vigilant,' Auth. (δειγγαμενον, Theod.), though possibly defensible in the verb (see Etym. M. s.v. νῆπεω), is a needless and doubtful extension of the primary meaning: on the derivation, see notes on 2 Tim. iv. 5. σωφρονα, κόσμιον) 'saster-minded or discreet, orderly.' The second epithet here points to the outward exhibition of the inward virtue implied in the first,—ὡσε καὶ διὰ τοῦ σώματος φανεραὶ τὴν τῆς φύκης σωφρονίαν, Theod.; see notes on ch. ii. 9. φιλάξενον] See notes on Tit. i. 8. διδακτικόν) 'apt to teach,' Auth., 'lehrhaftig,' Luther; not only 'able to teach' (Theod.; comp. Tit. i. 9), but, in accordance with the connexion in 2 Tim. ii. 24, 'ready to teach,' 'skilled in teaching,' οἰκᾶτο [doctor] Syr.; τὸ δὲ μιστὰ χαρακτη-ρίζων τῶν ἐπίσκοπων τὸ διδακτικόν ἐστιν, Theoph.; see Suicer, Thesaur. s.v. Vol. i. p. 960, comp. Hofmann, Schriften. Vol. ii. 2, p. 253. On the qualitative termination -κός, see Donalds. Cratyl. § 254, p. 454.

3. πάροινον] 'violent over wine,' Tit. i. 7; not simply synonymous with φιλαξενον or with ὁ τῶν πολλῶν προο-έχων, ch. iii. 8 (Ziegler, de Episc. p. 350), but including drunkenness and its manifestations: so appy. Syr. [τα τραγωδον ὑπ' ἀνδρον] [τ' ας ωραν τηθεν] ['a transgressor over wine,' Etheridge, not 'sectator vinæ,' Schaaf; see Michaelis in Cast. Lex., and comp. Heb. x. 28 Syr.]; comp. Chrys., τῶν ὑδρατῶν, τῶν αἰθάδην, who however puts too much out of sight the origin, ὁδον: comp. παραλινον Arist. Archai. 951, and the copious lists of exx. in Krb, Obs. p. 351, Loesner, Obs. p. 396. The simple state is marked by μεθαυσο (1 Cor. vi. 11, vi. 10), the exhibitions of it by πάροινος; τὸ παραεψε ἠ τοῖς μεθαύλις γεγενα, Athen. x. § 62, p. 444. πλεκτην] 'a striker,' Tit. i. 7; one of the specific exhibitions of παρονία. Chrys. and Theod. (comp. also Kypke, Obs. Vol. ii. p. 356) give this word too wide a reference (πλήθεις τῶν ἀθλητῶν τὴν αὐθεντίαν). Its connexion both here and Tit. l.c. certainly seems to suggest the simple and strict meaning; see Suicer, Thesaur. s.v. Vol. ii. p. 751, where both meanings are noticed. ἐπιεική, ἀμαχον] 'forbearing, not contentious,' Tit. iii. 2, but in a reversed order; generic opposites to the two preceding terms. The force of ἐπιεικής is here illustrated by the associated adj.; the ἀμαχός is the man who is not aggressive (Beng. on Tit. l.c.) or pugnacious, who does not contend; the ἐπιεικής goes further, and is not only passively non-contentious, but actively considerate and forbearing, waving even just legal repress, ἐξαιρωτικῶς καίερ τὰς ἤμων βοηθον, Aristot. Eth. Nicom. v. 14. The former word is also illus-
trated by Trench, Synon. § 43: the derivation, it need hardly be said, is not from εἰκω but from εἰκός; see Rost u. Palm, Lex. s. v.

ἡμᾶς μετὰ πᾶσις σεμνότητος; (εἰ δὲ τις τοῦ ἰδίου ὄνομα 5 προστήναι οὐκ οἴδην, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) μὴ νεόφυτον, ἢν μὴ τυφώθεις εἰς κρίμα ἐμπέσῃ τοῦ δια- 6

ant grace with which their obedience was to be accompanied; see notes on ch. ii. 2.

5. εἰ δὲ τις...οὐκ οἴδειν] 'but if any man knows not (how)'; contrasted parenthetical clause (Winer, Gr. § 52. 2 b, p. 401), serving to establish the reasonableness and justice of the requisition, τοῦ ἵδιου κ. τ. λ.; the argument, as Huther observes, is 'a minori ad majus.'

It is perhaps scarcely necessary to remark that there is no irregularity in the present use of εἰ οὖ: 'οὖ arctissime conjungi cum verbo [not always necessarily a verb; comp. Schaefer, Demosth. Vol. III. p. 288] debet, ita ut hoc verbo conjunctum unam notionem constituat, cujusmodi est οὖ δῆλα νέων,' Hermann, Viger, No. 309. This seems more simple than to refer it here, with Green (Gr. p. 119), to any especial gravity or earnestness of tone. The use of εἰ οὖ in the N.T. is noticeably frequent; see exx. in Winer, Gr. § 55. 2, p. 423 sq., and for a copious list of exx., principally from later writers, Gayler, Part. Neg. v. p. 99 sq.

ἐπιμελήσεται] 'can he take charge;' ethical future, involving the notion of 'ability,' 'possibility;' πῶς δουλήσεται; Chrys.; see Winer, Gr. § 40. 6, p. 250, Thiersch, de Pent. III. 11. d, p. 159, and notes on Gal. vi. 5. Similar uses of ἐπιμελεῖσθαι, 'curam gere,' scil. 'saluti aliquis prospicere' (Bretschn.; comp. Luke x. 35), are cited by Raphel in loc.

6. μὴ νεόφυτον] 'not a recent convert' (τῶν νεοκατακτητῶν, Chrys., τῶν εὐδοκοῦντων, Theod.), rendered somewhat paraphrastically in Syr.
ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

7 βολον. δει δε καὶ μαρτυριαν καλὴν ἐχειν ἀπὸ τῶν

συροδοξεῖς [pler. discipulatu suo]: the word is copiously illustrated by Suicer, Theaur. Vol. II. p. 355. This and the following qualification are not specified in the parallel passage, Tit. i. 6 sq.: there is however surely no reason for drawing from the present restriction any unfavourable inferences against the authenticity of this Ep.; see Schleierm. über Tit. I. Tim. p. 46. If the later date of the Ep. be admitted, Christianity would have been long enough established at Ephesus to make such a regulation natural and easy to be complied with: see Wiesing. in loc.

τυφωθεῖς 'besotted, or clouded, with pride;' only here, ch. vi. 4, and 2 Tim. iii. 4. Both the derivation [ὈΤΠ-, τύφω, Benfey, Vol. II. p. 275, less probably τυφῶ, Harkoer. 175, 16] and the combinations in which τυφῶ is used (e.g. Polyb. Hist. III. 81. 1, ἄγνοια καὶ τετυφωτα; sim. Demosth. Pala. Leg. p. 409, μαϊνομαι καὶ τετυφωμαι; ib. Phil. III. p. 116, ληστῶν καὶ τετυφωμαι; Lucian, Nigrin. 1, ἀνουσῆς τε καὶ τετυφωμένου, &c.) seem to show that the idea of a 'beclouded' and 'stupid' state of mind must be associated with that of pride. Obnubilation, however produced, seems the primary notion; that produced by pride or vanity (κενδοξή-σας, Coray) the more usual application: so Hesychius, τύφως ἀλαζόνεια, ἐπαρίσι, κενδοξία; comp. Philo, Migr. Abrah. § 24, Vol. I. p. 457 (ed. Mang.), τύφων καὶ ἀπαθευτας καὶ ἀλαζονεῖς γέμουτες. κρίμα τοῦ διάβολου [judgment of the devil.] The meaning of these words is somewhat doubtful. As κρίμα, though never per se anything else than judicium, will still admit of some modification in meaning from the context (comp. Fritz. Rom. ii. 3, Vol. I. p. 94), διάβολων may be either (a) gen. subjecti, 'the accusing judgment of the devil' (Matth., Huther); or (b) gen. objecti, 'the judgment passed upon the devil.' In the former case κρίμα has more the meaning of 'criminatio' (Beza), in the latter of 'condemnatio' (Coray, al.). As the gen. διάβολων in the next verse is clearly subjecti, interpr. (a) is certainly very plausible. Still as there is no satisfactory instance of an approach to that meaning in the N. T.,—as κρίμα seems naturally to point to God (Rom. ii. 2),—as it is elsewhere found only with a gen. objecti (Rom. iii. 8, Rev. xvii. 1; xviii. 20 is a peculiar use),—and as the position of τοῦ διάβ. does not seem here to imply so close a union between the substantives as in ver. 7, we decide, with Chrys. and nearly all the ancient interpreters, in favour of (b), or the gen. objecti. Matthies urges against this the excess of lapse which would thus be implied; the force of the allusion must however be looked for, not in the extent of the fall, but in the similarity of the circumstances: the devil was once a ministering spirit of God, but by insensate pride fell from his hierarchy; comp. Jude 6, and Suicer, Theaur. s. v. διάβολος, Vol. I. p. 831. On the meaning and use of διάβ. see notes on Eph. iv. 27; the translation 'calumniatoris' (Grinf. on ver. 7, al.) is not consistent with its use in the N.T.

7. οἴκα] 'But, instead of being a νέφους, one of whose behaviour in his new faith little can be known, he must have a good testimony (not only from those within the Church, but) also from τοὺς ἄνευν.] the prep. certainly not implying 'among' (Conyb.), but correctly mark-
III. 7, 8.

Diakónous ὀστάυτως σεμνοὺς, μὴ δι- 8 λόγους, μὴ οὖν πολλῷ προσέχοντας, μὴ
eis skándalou prokeivōn polllwv pagīs éstī diáb. Theoph.), but rather as marking the temptations that will be sure to follow the loss of character;
'quid spei restat ubi nullus est pec-
candi pudor?' Calv.

8. Diakónous] 'Deacons;' only used again by St Paul in this special sense Phil. i. 1, and (fem.) Rom. xvi. 11, though appy. alluded to Rom. xii. 7, 1 Cor. xii. 28 (ἀπιλήψεις), and perhaps 1 Pet. iv. 11. The office of ἀδεξων (δῖηκω Buttm. Lexil. § 40), originally that of an almoner of the Church (Acts vi. 1 sq.), gradually developed into that of an assistant (1 Cor. i. c.) and subordinate to the presbyters (Rothe, Anfänge, § 23, p. 166 sq.): their fundamental employment however still remained to them; hence the appropriateness of the caution, μὴ alχρο-


ὡσαίτως] 'in like manner,' as the foregoing class included in the τοῖς ἐπίσκοποιν, ver. 2: it was not to be ως etépous (Arist. Elench. Soph. 7) in any of the necessary qualifications for the office of a deacon, but ὡσαίτως as in the case of the bishops. It need scarcely be added that the δὲ εἶναι τοῦ τοιοῦτον ἄγα λόγον;

The meaning is rightly given by Theod. ἔσται μὲν τοῦτον ἄγα δὲ ἐκεῖνον λέ-

ing the source from which the testi-
money emanates: on the distinction between ἄδικο and παμφότος, esp. with verbs of 'receiving,' see Winer, Gr. § 47. a, p. 331, note. Of ἐξωθεν (in other places of ἐξω, 1 Cor. v. 12, 13, Col. iv. 5, 1 Thess. iv. 12), like the Jewish ἔνωσις, is the regular designation for all not Christians, all those who were not οἰκεῖοι τῆς πίστεως (Gal. vi. 10); see Kypke, Obs. Vol. ii. p. 198, and the Rabbinical citations in Schoettg. Hor. Hebr. (on 1 Cor. l.c.) Vol. i. p. 600.

οὐαίδης κ.τ.λ.] 'reproach, and (what is sure to follow) the snare of the devil;' the absence of the article before παμφότα being perhaps due to the preposition; comp. Winer, Gr. § 19. 1, p. 144. The exact connexion is somewhat doubtful, as the gen. may depend (a) on both, or (b) only on the last of the two substantives. The omission of the prep. before παμφότα (De W.) is an argument in favour of (a); the isolated position however of ὀρατά. and the connexion of thought in ch. v. 14, 15, seem to preponderate in favour of (b), ὀρατά. being thus absolute, and referring to 'the reproachful comments and judgment,' whether of those without (Chrys.) or within the Church. On the termination -σιοσ (action of the verb proceeding from the subject) and its prevalence in later Greek, see Lobeck, Phryn. p. 511; comp. Donalds. Cratyll. § 253, p. 420. The expression παμφότα τοῦ διαβ. ('snare laid by the devil;' appy. gen. originis, contrast ver. 6), occurs again 2 Tim. ii. 26; so similarly 1 Tim. vi. 9. It is here added to ὀρατά., not epekegetically (τοῦ
9 αἰσχροκερδεῖς, ἡ φαντασία τοῦ μυστήριου τῆς πίστεως ἐν ἑξακοσίων. Καὶ ὁ διὰ τῇ δοκιμαζόφθωσαν πράγματες. Grinfield (Schol. Hell.) compares δίγλωσσος, Prov. xi. 13, Barnab. Epist. 19 (Hefele); add διχώματος Eurip. Orest. 890. προσέχοντας] 'giving (themselves) up to;' προσέχεω thus used is more commonly found with abstract nouns, e. g. ἀναγωγή, ch. iv. 13, δικαιοσύνη, Job xxvii. 6. Here however ὁδὸς πολίς (and so probably θυσιαστήριον, Hab. vii. 13, comp. θάλασσα, Plut. Thea. 17) approaches somewhat to the nature of an abstract noun. This verb is only used by St Paul in the Pastoral Epp.; comp. however Acts xx. 28. αἰσχροκερδεῖς] 'greedy of base gains;' only here and Tit. i. 7. The adverb occurs 1 Pet. v. 2. As in all these cases the term is in connexion with an office in the Church, it seems most natural (with Ruther) to refer it, not to gains from unclean (comp. Syr.) or disgraceful actions (Theod.), but to dishonesty with the alms of the Church, or any abuse of a spiritual office for purposes of gain; comp. Tit. i. 11. 9. ἡ φαντασία 'having,' or (in the common ethical sense, Crabbe, Synon. p. 252, ed. 1826) 'holding,' Auth. 'behaltend,' De Wette: not for κατέχοντας, Grot., a meaning more strong than the context requires and the use of the simple form will justify; see notes on ch. i. 19. The emphasis falls on ἐν καθ. συνείδ., not on the participle. τῶν μυστ. τῆς πίστεως] 'the mystery of the faith.' Owing to the different shades of meaning which μυστήριον bears, the genitive in connexion with it does not always admit the same explanation; see notes on Eph. i. 9, iii. 4, vi. 19. Here πίστεως is appy. a pure possessive gen.; it was not merely that about which the μυστήριον subject of it (gen. of content; this would tend to give πίστεως an objective meaning, comp. exx. in Bernhardy, Synt. iii. 44, p. 161), nor exactly the substance of the μυστήριον (gen. materiae, Eph. xii. 4), but rather that to which the μυστήριον appertained: the truth, hitherto not comprehensible, but now revealed to man, was the property, object, of faith, that on which faith exercised itself. So very similarly ver. 16, τῶν μυστ. τῆς ευσεβείας, 'the mystery which belonged to, was the hidden truth which was the basis of all practical piety:' see Tittmann, Synon. i. p. 147, and comp. Reuss, Théol. iv. 9. Hαρία is faith considered subjectively; not objective faith ('doctrina fidei'), a very doubtful meaning in the N. T.: see notes on Gal. i. 24. On the meaning of μυστήριον, see Sanderson, Serm. 9 (ad Aul.), Vol. i. p. 227 (Jacobs.), and the notes on Eph. v. 32. ἐν καθαρᾷ συνειδ.] Emphatic; defining the 'ratio habendi,' and in close connexion with the participle: the καθαρὰ συνείδ. was to be, as it were, the ensphering principle, see 2 Tim. i. 13. On συνείδ. see notes on ch. i. 5. 19. καὶ οὕτω δὲ] 'And these also,' 'and these moreover;' comp. 2 Tim. iii. 12, καὶ πάντες δὲ οἱ θέλοντες κ.τ.λ. These words (appy. not clearly understood by Huther) admit only of one explanation. In the formula καὶ...δὲ like the Latin 'et...vero,' or the 'et...autem' of Plautus (see Hand, Terr. Sell. Vol. i. p. 588), while each particle retains its proper force, both together often have 'notionis quamdam consociationem;' see Klotz, Der. Vol. ii. p. 645. Thus while καὶ connects or enhances, and δὲ contrasts, the union
of the two frequently causes δὲ to revert from its more marked to its primary and less marked oppositional force, 'in the second place' (comp. Donalds. Cratyl. § 155), so that the whole formula has more of an adjunctive character, and only retains enough of a retrospective opposition to define more sharply, expand, or strengthen, the tenor of the preceding words. Speaking roughly we might say, 'Kai conjungit, Of intendit;' the true rationale however of the construction is best seen when μὲν is found in the preceding clause, e. g. Xen. Cyrop. vii. i. 30, compare Acts iii. 22, 24. The formula then may be translated with sufficient accuracy, 'and...also,' 'and...too,' the translation slightly varying according as the copulative or ascensive force of Kai is most predominant. In Homer Kai δὲ is found united, in subsequent writers one or more words are interpolated; see Hartung, Partik. δὲ, 5. 2, 3, Vol. i. p. 181 sq., Lücke on 1 John i. 3, and comp. Matth. Gr. § 616. St Paul's use of it is not confined to these Epp. (Huther), for see Rom. xi. 23. It is used indeed by every writer in the N. T. except St James and St Jude, principally by St Luke and St John, the latter of whom always uses it with emphasis; in several instances however (e. g. Luke x. 8, John vi. 51), owing probably to ignorance of its true meaning, MSS. of some weight omit δὲ.

ἀνέγκλητοι ὄντες | 'being unaccused,' 'having no charge laid against them,' i. e. provided they are found so; conditional use of the participle (Donalds. Gr. § 505) specifying the limitations and conditions under which they were to undertake the duties of the office; comp. Schmalfeld, Synt. § 207. 5. On the distinction between ἀνέγκλητος ('qui non accusatus est') and ἀνεπιληπτος ('in quo nulla justa causa sit reprehensionis'), see Tittm. Synon. i. p. 31, and comp. Tit. i. 6.

11. γυναῖκας ὀσιότεροι | 'Women in like manner, when engaged in the same office.' It is somewhat difficult to decide whether, with the Greek commentators and others, we are here to understand by γυναῖκας (a) wives of the deacon, Auth., Coray, Huth., and as dependent in structure on ἔχοντας, Beng.; or (b) deaconesses proper, γυναῖκες being used rather than διάκονοι (fem.), Rom. xvi. 1, to prevent confusion with mæae. The other possible interpr. 'wives of deacons and εἱκεκ.' (Beza, Wieseler, Chronol. p. 309) does not suit the context, which turns only on διάκονοι; obs. ver. 12. Huther defends (a) on the ground that in one part of the deacon's office (care of sick and destitute) their wives might be fittingly associated with them. This is plausible; when however we observe the difference of class to which ὀσιότεροι seems to point (ver. 8, ch. ii. 9, Tit. ii. 3, 6), the omission of ἄνωτα,—the order and parallelism of qualifications in ver. 8 and 11, coupled with the suitable change of διάδοχος to διαβάλοις, and the substitution of πιστὸς ἐν πίσω for the more specific αὐχροθ. (deaconesses were probably almoners, Coteler, Const. Apost. iii. 15, but in a much less degree), — the
The absence of any notice of the wives of ἐπίσκοπος,—and lastly the omission of any special notice of domestic duties, though it follows (ver. 12) in the case of the men, we can scarcely avoid deciding, with Chrys., most ancient and several modern expositors (Wies., Alf., Wordsw., al.), that (b) 'diekonissi' are here alluded to. On the duties of the office, see Bingham, Antiq. p. 22, sqq., Suicer, Thesaur. s. v. Vol. i. p. 864, Herzog, Real-Encycl. s. v. Vol. iii. p. 368, the special treatise of Ziegler, de Diacon. et Diaconiss. Witeb. 1678, and the good article in the Quarterly Review for Oct. 1860.

διαβόλους
'slanderous,' 'traducers,' καταδόλους, Theoph.; only in the Past. Epp.: twice in reference to women, here and Tit. ii. 3; once in ref. to men, 2 Tim. iii. 3. See the useful article on the word in Suicer, Thesaur. Vol. i. p. 848 sq.

ηφαλίους κ.τ.λ.
'sober, faithful in all things.' The evident parallelism between the qualifications in ver. 8, and the present, seems to imply that ηφαλίος has its literal meaning; see notes on ver. 2. The last qualification, πιστὰς ἐν πάσιν, is stated very generally; it of course does not preclude a ref. to domestic calls and cares (see Huther), but it certainly seems far more applicable to ecclesiastical duties.

12. διάκονοι κ.τ.λ.] Exactly the same qualifications in respect of their domestic relations required in the διάκονοι as in the ἐπίσκοπος: see notes on ver. 2.

13. γὰρ] The importance of the office is a sufficient warrant for the reasonableness of the preceding requisitions.

βαβυλὸν...καλὸν]
'a good degree,' Auth., Arm. Βαβυλὸς, a ἅπ. λεγόμ. in N. T. (not an Ionic form of Βαβυλός, Mack, but the very reverse: comp. ἁρμός, ἅρμος, and Donalds. Crutyl. § 253), has received three different explanations; either (a) 'an (ecclesiastical) step,' in reference to an advance to a higher spiritual office, Ιησ., Jer., and appy. Chrys., al.; (b) 'a post,' in reference to the honourable position a deacon occupied in the Church, Matth., Huther; (c) 'a degree,' in reference to the judgment of God, and to their reward ἐν τῇ μελλοντι βίᾳ, Theod., De Wette, al. Of these (a) appears to be on exegetical grounds clearly untenable (opp. to Wordsw.); for surely such a ground of encouragement as ecclesiastical promotion (were this even historically demonstrable, which is appy. not the case in the first two centuries) seems strangely out of place in St Paul's mouth, and preserves no harmony with the subsequent words. Against (b) the aor. διάκων is not fairly conclusive, as it may admit a reference not necessarily to a remote, but to an immediate past; the περισχομένου of a good position would naturally ensue after some discharge of the διάκων. The associated clause however, and the use of the term παρρησία, especially with its modal adjunct ἐν πίστει κ.τ.λ., both seem so little in harmony with this ecclesiastical reference, while on the other hand they point so very natu-
I write this to guard thy conduct in the church of the living God; verily great is the mystery of godliness.

rally to the position of the Christian with respect to God (see notes on Eph. iii. 12, and comp. Heb. iv. 16, 1 John ii. 28, iii. 21), and derive so very plausible a support from the appy. parallel passage, ch. vi. 19, that we decide somewhat unhesitatingly in favour of (c), and refer παράδοσις to the step or degree which a faithful discharge of the λειτουργία would gain in the eyes of God.

Σαντοι...περισσοτέρας] ‘acquire, obtain for themselves,’—only here and Acts xx. 28 (a speech of St Paul’s); compare also 1 Thess. v. 9, περισσοτέρων σωρησιῶν, which seems indirectly to yield considerable support to the foregoing interpretation of βαθμός. For exx. of the reflexive pronoun with middle verbs, see Winer, Gr. § 38. 6, p. 230. The insertion here perhaps makes the personal reference a little more certain and definite: the duties of the deacon had commonly reference to others. παράδοσις[en]

‘boldness,’ fiduciam, Vulg., Clarom.; properly ‘openness’ of (Mark viii. 32, al., and frequently in St John) or ‘boldness of speech’ (Acts iv. 13), and thence derivatively that ‘confidence and boldness of spirit’ (ὁδεια, Suidas) with which the believer is permitted and encouraged (Heb. iv. 16) to approach his heavenly Father; 1 John ii. 28, iii. 21, ἐκ. The use of παράδοσις in reference to the final reward is clearly evinced in 1 John iv. 17. Huther urges that this derivative meaning always arises from, and is marked by, its concomitants, πρὸς τὸν Θεόν, 1 John iii. 21, ἐκ. Here ἐν πίστει κ.τ.λ. does seem such an adjunct; at any rate 2 Cor. vii. 4 (adduced by Huther), where there is no similar addition, cannot plausibly be compared with the present case: see De Wette in loc., whose note on this passage is full and explicit.

ἐν πίστει κ.τ.λ. ] ‘in faith which is in Christ J.’ By the insertion of the article (comp. ch. i. 14, 2 Tim. i. 13, iii. 15, al.) two moments of thought are expressed, the latter of which explains and enhances the former: ‘in fide (πίστις was the foundation, substratum, of the παράδοσις, edque in Chr. Jea. collocaut;’ see Fritz. Rom. iii. 25, Vol. i. p. 195. The article is not uncommonly omitted (Gal. iii. 26, Eph. i. 15, Col. i. 4) on the principle explained in notes on Eph. i. 15. On the meaning of πίστις ἐν, comp. notes on ch. i. 16.

14. Σαντά] ‘These things,’ not ‘totam epistolam,’ Beng., but more probably ‘these foregoing brief directions,’ Hamm. If St Paul had here adopted the epistolary aorist (comp. notes on Gal. vi. 11), the latter reference would have been nearly certain. The use of the present leaves it more doubtful, and bids us look to the context; this (comp. ver. 15) certainly seems to limit τάχα to ηὐσίων illa de Episcoporum Diaconorum officiis,’ Goth. ap. Pol. Syn. On the uses of γράφω and ἐγράψα, see Winer, Gr. § 40. 5, p. 249.

λατρευτων] ‘koping,’ or more definitely, ‘though I hope,’ the part. having its concessive force; see Donalds. Gr. § 621. The actual reason of his writing is implied in the following verse, ἣν ἔλθῃ κ.τ.λ. τάχας] ‘more quickly,’ not, on the one hand, ‘compar. absoluti loco positum’ (Beza; τάχας, Coray), nor, on the other, with marked compar. force, ‘sooner than thou wilt need these instructions’ (Winer, Gr. § 35. 4, p. 217), but probably with a more suppressed
compar. reference, 'sooner than these instructions presuppose,' 'sooner than I anticipate.' Such comparatives often refer to the suppressed feelings of the subject; comp. Theano, ad Eubul. p. 86 (ed. Gale). παθίων, ἀν ἀντίκ νάχων φάγγ, κλάει. The reading ἐν τάχει (Loc. omn., with ACD) seems only an explanatory gloss.

15. ἑφανύω] 'I should tarry'; only here and 2 Pet. iii. 9. Wieseler (Chronol. p. 315) refers this to the possibility of the Apostle's journey, perhaps to Crete (p. 347), or to some place he had not included in his original plan. This tacitly involves the supposition that the Epistle was written in the period included in the Acts,—which however (see notes on ch. i. 3) does not seem probable.

ὁκαν Θεο] 'the house of God;' ὠκαν being anarthrous either owing to the prep. (Winer, Gr. § 19. 2, p. 114) or the anarthrous gen. which follows; comp. Middleton, Gr. Art. iii. 3. 6.

This appellation, derived from the Old Test., where it denotes primarily the temple (2 Chron. v. 14, Ezra v. 16, al., comp. Matth. xxi. 13) and secondarily the covenant-people (Numb. xii. 7, Hosea viii. 1), those among whom God specially dwelt, is suitably applied in the N. T. to the Church,—either viewed as the spiritual building which rests on Christ as the cornerstone (Eph. ii. 20), or as the true temple in which Christ is the true High Priest (Heb. iii. 6, 1 Pet. iv. 17); see Ebrard, Dogmatik, § 468, Vol. ii. p. 395.

ἀναστρέφωσαί] 'walk, have (thy) conversation in.' It is doubtful whether this verb is to be taken (a) absolutely, 'how men ought to walk,' Peile, Huther, al.; or (b) specially, with reference to Timothy, 'how thou oughtest to walk,' Auth., De W., al. Huther urges against (b) that in what precedes Timothy has no active course assigned to him, but rather the supervision of it in others; as however ἀναστρέφω is a 'vox media' which does not mark mere activities, but rather conduct and deportment in its most inclusive reference (comp. Eph. ii. 3, where it closely follows the Hebraistic πεπατείων),—as the explicative clause ἦσιν ἐστίν κ.τ.λ. seems intended to impress on Timothy the greatness of his οἰκονομία,—and as the expansion of οἰκ. Θεο from the special church over which Timothy presided to the general idea of the universal Church involves no r-al difficulty (see De W.), it seems best to adopt (b) and limit ἀναστρέφω to Timothy: so rightly Vulg., Clarom.

ητίς] 'which indeed;' explanatory use of the indef. relative: compare notes on Gal. iv. 24, where the uses of δόσις are explained at length.

ἐκκλησία Θεο [ὕντος] 'the Church of the living God;' fuller definition of the οἰκος Θεο, on the side of its internal and spiritual glory: it was no material fane (' opponitur fano Diana,' Beng.) of false deities, but a living and spiritual community, a life stream (see Oish. on Matth. xvi. 18) of believers in an ever-living God. 'Εκκλησία appears to have two meanings, according to the context and the point of view in which it is regarded. On the one hand, in accordance with its simple etymological sense (Acts xix. 39), it denotes a Christian congregation (τῶν πιστῶν τῶν συναγων. Theod. Mops.), with a local reference of greater or less amplitude; see exx. in Pearson, Creed, Art. ix. Vol. i. p. 397 (ed. Burton); on the other, it involves
III. 16.

16. διεσ. καὶ ομολογομένως μέγα ἐστὶν τὸ τῆς εὐσέβειας 16

the meaning and adaptation of ἐν in the O. T., and denotes the New-Covenant people of God, with spiritual reference to their sacramental union in Christ and communion with one another; see esp. Bp. Taylor, Dissuasive, Part II. 1. 1, Ebrard, Dogmatik, § 467, Vol. II. p. 391, and the various usages cited by Suicer, Thesaur. s. v., Vol. I. p. 1049 sq. στῦλος κ.τ.λ.] 'pillar and basis of the truth;' no ἐν διὰ δόξαν (= 'firmly-grounded,' Beng., Peile), but a climactic apposition to ἐκκλ. θεοῦ φύσεως,—defining, with indirect allusion to nascent and developing heresies (see ch. iv. 1 sq.), the true note, office, and vocation of the Church; στῦλος αὐτὴν καὶ ἐδραίω- 

Where there no Church, there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth could rest. Chrysostom adopts the right connexion, but inverts the statement, ἐγὼ ἅγιος ἐστι τῆς ἐκκλ. καὶ στῦλος καὶ ἐδρ., missing appy. the obvious distinction between truth in the abstract, and truth, the saving truth of the Gospel, as revealed to and acknowledged by men; comp. Taylor, Dissuasive, Part II. 1. 1. 3. Such seems to be the only natural construction of the clause. A close con-

16. καὶ ομολογομένως μέγα κ.τ.λ.] 'And confessedly, or indisputably, great (i. e. deep, Eph. v. 32) is the mystery, &c.' [vere magn. μυστικόν] Syr.: 'nemo (soil. of those to whom this μυστικόν. is revealed) cui mica sane mentis inest de eis re potest controversiam movere,' Altmann, Melet. 10, Vol. II. p. 268. The καί is not simply copulative, but heightens the force of the predication, 'yes, confessedly great,' &c.; comp. Hartung, Partik. καί, 5. 4. Vol. I. p. 145.
Theoph., Ecum.,—Ignat. Eph. 19 (but very doubtful). A hand of the 12th cent. has prefixed the to the reading of N; see Tisch. ed. maj. Plate xvii, or Scriv. Collation of Ν, facsim. (13).

On reviewing this evidence, as not only the most important Uncial MSS., but all the Vv. older than the 7th century are distinctly in favour of a relative,—as δ seems only a Latinizing variation of δ,—and lastly, as δ is the more difficult, though really the more intelligible reading (Hofmann, Schrifth. Vol. i. p. 143), and on every reason more likely to have been changed into Θεός (Macedonius is actually said to have been expelled for making the change, Liber Diac. Brev. cap. 19) than vice versa, we unhesitatingly decide in favour of δ. For further information on this subject, see Griesbach, Symb. Crit. Vol. i. p. 8—54. Tregelles, Printed Text of N. T. p. 227, Davidson, Bibl. Criticism, ch. 66, p. 828.

Several exx. of a similar use of ὤμολ. are cited by Wetstein and Raphel in loc.; add Joseph. Ant. i. 10. 2, ἃν δὲ τοιοῦτος ὤμολογ., ib. ii. 9. 6, ὤμολογ. Ἑβραῖων ἰόρτος; see also Suicer, Thesaur. Vol. II. p. 479, and Altmann, loc. cit., where there is a discussion of some merit on the whole verse.

τὸ τῆς εὐσεβίας μυστηρίουν [the mystery of godliness], ἵπσα δικαιοσύνην ad quam omnis pietas sive religio Christiana referenda est,' Tittmann, Synon. i. p. 147: see notes on ver. 9, where the gen. is investigated.

δὲ ἐφανερωθη κ.τ.λ.] 'who was manifested in the flesh.' The construction cannot be either satisfactorily or grammatically explained unless we agree to abide by the plain and proper meaning of the relative. Thus then δ is not emphatic, 'He who' (Tregelles, Pr. Text, p. 278), nor 'including in itself both the demonstrative and relative' (Davidson, Bibl. Crit. p. 846,—a very doubtful assertion; comp. Day, Doctr. of the Relative, § 1. p. 3; § 60. 61. p. 98),—nor absolute, 'ecce! est qui' (Matthies: John i. 46, iiil. 34, Rom. ii. 23, 1 Cor. vii. 37, 1 John i. 3, are irrelevant, being only exx. of an ellipsis of the demonstr.),—nor, by a 'constructio ad sensum,' the relative to μυστηρίουν, Olsh. (Col. i. 26, 27 is no parallel, being only a common case of attraction, Winer, Gr. § 24. 3, p. 150),—but is a relative to an omitted though easily recognised antecedent, viz. Christ; so De Wette, and appy. Alf. (whose note however is not perfectly clear). To refer it to the preceding Ὠρθὸς (Wordsw., inferentially) seems very forced, especially after the intervention of the emphatic words ὑπεράνειας Κ.Τ.Λ. It may be remarked that the rhythmical as well as antithetical character of the clauses (see the not improbable arrangement in Mack, and comp. notes to Trunal.), and the known existence of such compositions (Eph. v. 19; compare Bull, Fid. Nic. ii. 3, 1), render it not by any means improbable that the words are quoted from some well known hymn, or possibly from some familiar confession of faith; comp. Winer, Gr. § 64. 3, p. 519, and see Rambach, Anthologie, Vol. i. p. 33, where Eph. v. 14 is also ascribed to the same source; so also Huth and Wiesinger. ἐφανερωθῆναι 'was manifested;' comp. 1 John i. 2, ἲ ἰὼν ἐφανερωθῆναι; iii. 5. ἐκείνος ἐφανερωθη. In the word itself, as Huther well suggests, there is a powerful argument for the pre-existence of Christ.

[ἡμικαιήθη ἐν πνεύματι] 'was justified' (was shown to be, evinced to be just,
III. 16.

ματι, ὥφθη ἀγγέλαις, ἐκηρύξθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

Matth. xi. 19, Luke vii. 35) in spirit’ (in the higher sphere of His divine life). There is some little difficulty in these words, especially in πνεύματι. The meaning however seems fixed by the antithesis σαρκί, especially when compared with other passages in which the higher and lower sides of that nature which our Lord was pleased to assume are similarly put in contrast. The πνεύμα of Christ is not here the Holy Spirit (comp. Pears n., Creed, Vol. i. p. 163), nor ὅθεια δώραμοι, Coray (comp. Chrys., and see Sucer, Thes. Vol. ii. p. 777), but the higher principle of spiritual life (Schubert, Gesch. der Seele, § 48, Vol. ii. p. 498), which was not itself the Divinity (Wiesing.; this would be an Apollinarian assertion), but especially and intimately united (not blended) and associated with it. In this higher spiritual nature, in all its manifestations, whether in His words and works, or in the events of His life, He was shown to be the All-holy, and the All-righteous, yea, ‘manifested with power to be the Son of God,’ Rom. i. 4, John i. 14; compare 1 Pet. iii. 18 (not Rec.), and Middleton, loc. p. 430, but esp. the excellent note of Meyer on Rom. i. c. The assertion of some commentators, that the term σαρκὶ includes the ‘body, soul and spirit’ of Christ, is not reconcilable with the principles of biblical psychology; the σαρκὶ may perhaps sometimes include the ψυχῇ, but never, in such passages of obvious antithesis, the πνεύμα as well; see Lücke, on John i. 14.

The student of St Paul’s Epp. cannot be too earnestly recommended to acquire some rudiments of a most important but neglected subject—biblical Psychology. Much information of a general kind will be found in Schubert, Gesch. der Seele (ed. 2), and of a more specific nature in Beck, Bibl. Seelenlehre (a small but excellent treatise), Deitsch, Bibl. Psychol., and Olshausen, Opusc. Art. 6. ὥφθη ἀγγέλαις] ‘[was] seen of angels,’ Ath., i. e. ‘appeared unto, showed Himself unto, Angels.’ Both the use of ὥφθη as (occurring 23 times in the N.T., and nearly always with ref. to the self-exhibition of the subject), and the invariable meaning of ἀγγέλοι in the N.T. (not ‘Apostles,’ Leo, Peile, al., but ‘Angels’), preclude any other translation. The precise epoch referred to cannot however be defined with certainty. The grouping of the clauses (see notes to Transl.), according to which the first two in each division appear to point to earthly relations, the third to heavenly, seems to render it very probable that the general manifestation of Christ to Angels through His incarnation,—not, inversely, the specific appearances of them during some scenes of His earthly life (Theoph., comp. Alf.), nor any (assumed) specific manifestation in heaven (De W.),—is here alluded to: see esp. Chrys., ὥφθη ἀγγέλαις ὡστε καὶ ἄγγελοι μεθ' ᾧμῶν ἐδοξὸν τὸν ἔθνον τοῦ Θεοῦ πρότερον οὐχ ἄρωτες; so also Theod., τὴν γὰρ ἀφάτων τῆς θεότητος φόρον οὐδὲ ἐκείνοι ἔδωκαν, σαρκωθέντα δὲ θεάσατο. Hammond includes also evil angels; this is possible, but the antithesis of clauses seems opposed to it.
IV. Τὸ δὲ Πνεῦμα ῥητῶς λέγει ὅτι ἐν ἦπεροις καροῖς ἀποστησάσαντι τινὲς τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις

In the latter times men shall fall away from the faith, and shall teach principles of abstinence which are not approved by God.

In glory; 'in here being used, not simply for eis (Rosenm.), nor with δόξα as an equivalent of ἐνδόξως (comp. Hamm.), but in a sort of 'praemans sensus;' sc. eis δόξαν καὶ ἑαυτὴν ἐν δόξῃ (Wahl, Huther); see Winer, Gr. § 50. 4, p. 367 sq., and comp. Elendt, Lex. Sophiel. Vol. 1. p. 598. The event here referred to is simply and plainly the historical ascent of Christ into heaven. No words can be more distinct; compare ἀνελθώθη, Mark xvi. 19, Acts i. 2, 11 (part.), 22; and ἀνεφέρετο εἰς τὸν οὐρανόν, Luke xxiv. 51 (Rec., Lachau.). For a good sermon on the whole verse see Sanderson, Serm. ix. (ad Aul.), p. 479 sq. (Lond. 1689), and for devotional comments of the highest strain, Bp. Hall, Great Mystery of Godliness, Vol. viii. p. 330 (Oxford, 1837).

Chapter IV. 1. Τὸ δὲ Πνεῦμα] 'But the (Holy) Spirit;' contrast to the foregoing in the present and in the future,—the particle δὲ here indicating no transition to a new subject (Auth., Conyb.; comp. notes on Gal. iii. 8), but retaining its usual antithetical force; 'great indeed as is the mystery of godliness, the Holy Spirit has still declared that there shall be disbelief and apostasy: μὴ θαυμάσης, Chrys. ῥητῶς] 'distinctly,' 'expressly' (pαρεῥώς, σαφῶς, διαλογομενός, ὡς μὴ ἀμφιδίκλεως, Chrys.; 'non obscure aut involuta, ut fere loqui solent prophete,' Justinianii), not only in the prophecies of our Lord, Matth. xxiv. 11, al., and the predictions, whether of the Apostles (comp. i John ii. 18, 2 Pet. iii. 3, Jude 18) or of the prophets in the various Christian churches (Neander, Planting, Vol. i. p. 340), but more particularly in the special revelations which the Holy Spirit made to St Paul himself; comp. 2 Thess. ii. 3 sq. ῦ ετέροισι καιροῖς] 'latter times.' This expression, used only in this place, is not perfectly synonymous (Reuss, Théol. Chrét. Vol. ii. p. 224) with ἐσχάτας ἡμέρας, 2 Tim. iii. 1, 2 Pet. iii. 3 (not Rec.), James v. 3 (comp. καιρῷ ἐσχάτῳ, 1 Pet. i. 5, ἐσχάτος χρόνος, Jude 18): the latter expression, as Huther correctly observes, points more specifically to the period immediately preceding the completion of the kingdom of Christ; the former only to a period future to the speaker,—οἱ δὲ λούσθαις χρόνοι, Coray; see Pearson, Minor Works, Vol. ii. p. 42. In the apostasy of the present the inspired Apostle sees the commencement of the fuller apostasy of the future. In this and a few other passages in the N.T. καιρὸς appears to be nearly synonymous with χρόνος; comp. Loebek. Ἀπάξ, p. 85.

προσέχοντες] See notes on ch. i. 4. Πνεῦμ. πλάνοι] 'deceiving spirits;' certainly not merely the false teachers themselves (Mack, Coray, al.),—a needless violation of the primary meaning of πνεῦμα,—but, as the antithesis τῶν Πνεύμων suggests, the deceiving Powers and Principles, the spiritual emissaries of Satan, which work in their hearts; comp. Eph. ii. 2, vi. 12 (see notes), 1 John iv. 1 sq. 

δίδασκ. δαίμονια] 'doctrines of devils;' not 'doctrines about deris,' Mede, al., 'demonolatry,' Poie (داعش. being a gen. objecti), but 'doctrines emanating from, taught by, devils' (gen. subjecti); see Winer, Gr. § 30. 1 obs., p. 168,
and comp. Thorndike, Con. of Grace, ii. 12, Vol. iii. p. 195 (A.-C. Libr.). The term ἀνισοτετράκτιον, it may be observed, is not here a 'vox media' (comp. Ign. Smyrn. 3), but has its usual N.T. meaning; see Pearson, Minor Works, Vol. ii. p. 46. Olshausen significantly remarks on this passage, that man never stands isolated; if he is not influenced by τὸ ἱδίαν ἄγων, he at once falls under the power of τὸ πεπίθαμα τῆς πλάνης (1 John iv. 5).

2. ἐν ὑποκρίσει ψευδολόγων] 'in (through) the hypocrisy of speakers of lies,' Hamm.; prepositional clause appended to προσεύχοντες, defining the manner (pretended sanctity and orthodoxy) in which τὸ προσέχειν κ.τ.λ. was brought about and furthered; εἰς being instrumental. Leo and Matth. explain the clause as a second modal definition of the fallers away, parallel to προσεύχοντες κ.τ.λ., and more immediately dependent on ἀποστίχονται; 'aalent in se eam ὑπόκρισιν, quals est ὑπόκρισιν, ψευδολογυς,' Heiérn., and so appy. Auth. This is doubtful; the third clause κἂν γαμεῖν seems far too direct an act of the false teachers suitably to find a place in such an indirect definition of the falsely taught. Matth. urges the absence of the art. before ὑποκρίσεις, but this after the prep. (Huther needlessly pleads N.T. laxity) is perfectly intelligible (Winer, Gr. § 19. 2, p. 114), even if it be not referable to the principle of correspondence; comp. Middleton, Art. iii. 3. 6. Thus then lying teachers will be the immediate, evil spirits the immediate causes of the apostasy.

κεκαυτ. τῇ ἰδίαιν συνειδ.] 'being branded on their own conscience:' the acc. with the passive verb (comp. ch. vi. 5, διεφθαρμένων τῶν νοών, &c.) correctly specifies the place in which the action of the verb is principally manifested. The exact application of the metaphor is doubtful: it may be referred to the ἐσχάτη ἀναλήψιος after cautery (Theod.), or more probably to the penal brand which their depraved conscience bore, as it were, on its brow (Theoph.); 'insignis nequitiae viros, et quasi scelerum mancipia,' Justinian. See the numerous and fairly pertinent exx. cited by Eisner, Obs. Vol. ii. p. 298, Kypke, Obs. Vol. ii. p. 357. ἰδίαν is not without emphasis; they felt the brand they bore, and yet with a show of outward sanctity (comp. ὑποκρίσεις): they strove to beguile and to seduce others, and make them as bad as themselves.

3. κολούθων γαμεῖν] 'forbidding to marry.' This characteristic, which came afterwards into such special prominence in the more developed Gnosticism (see Clem. Alex. Strom. iii. 6, Irenaeus, Hær. i. 24, al., ed. Mass.), first showed itself in the false asceticism of the Essenes (see esp. Joseph. Bell. Jud. ii. 8, 7, γάμου μὲν ὑπερφυτία παρ' αὐτοῖς, Απ. Θεουλ. xviii. 1. 5, όστε γαμεράς εἰσάγονται, Pliny, N. H. v. 17) and Therapeutae, and was one of those nascent errors which the inspired apostle foresaw would grow into the impious dogma of later times, 'nubere et generare a Satanâ dicant esse,' Irenaeus, l.c.: see Suicer, Theaur. Vol. i. p. 735. ἀπέχεσθαι βρωματον] '(hidding to abstain from meats;' κολούθων must be resolved into παραγγελλόντων μὴ (see ch. ii. 12), from which παραγγ. must be carried on to the second clause; see Winer, Gr. § 66. 2, p. 548. Distinct
notices of this abstinence and severity in respect of food are to be found in the account of the Therapeutæ in Philo, Vit. Contempl. § 4, Vol. II. p. 477 (ed. Mang.). When there are thus such clear traces of a morbid and perverted asceticism in the Apostle’s own day, it is idle in Baur to urge these notices as evidences against the authenticity of the epistle. It may be remarked that the view taken of the errors combated in this and the other Past. Epp. (see notes on ch. i. 3) appears to be confirmed by the present passage. St Paul is alluding throughout, not to Judaism proper, but to that false spiritualism and those perverted ascetical tendencies, which emanating from Judaism, and gradually mingling with similar principles derived from other systems (comp. Col. ii. 8 sq., and see Reuss, Théol. Christ. Vol. II. pp. 645, 646), at last, after the Apostolic age, became merged in a fuller and wider Gnosticism; see also Wiesinger in loc., whose indirect condemnation of Baur is satisfactory and convincing. On asceticism generally, and the view taken of it in the N.T., comp. Rothe, Theol. Ethik, § 878 sq., Vol. III. p. 120 sq.

δ Θεος κ.τ.λ.] ‘which God created to be partaken of,’ &c.: confusion of the second error. The reason why the former error is left unnoticed has been differently explained. The most probable solution is that the prohibition of marriage had not as yet assumed so definite a form as the interdiction of certain kinds of food. The Essenes themselves were divided on this very point; see Joseph. Bell. Jud. II. 8. 13, and comp. ib. II. 8. 2. This perhaps led to the choice of the modified term καλύπτων. τοῖς πιστοῖς] ‘for those who believe,’ ‘for the faithful,’ Hamm., Est. The dat. is not the dat. of reference to, Beng. (comp. notes on Gal. i. 22), still less for ἐν τοῖς πιστοῖς (Bloomf.), but marks the objects for whom the food was created. Βρόματα were indeed created for all, but it was only in the case of the πιστοῖς, after a receiving μετὰ εὐχαρ. (condition attached), that the true end of creation was fully satisfied.

κ.τ.λ.] ‘and who have full knowledge of,’ &c.: the omission of the article (Winer, Gr. § 19. 4, p. 166) shows that the πιστοῖς and ἐπεγνωκόσιν κ.τ.λ. constitute a single class, the latter term being little more than explanatory of the former (Estiâus). On ἐπεγνωκόσις (ἐπιγνώσις = ἀδιστάκτος γνώσις, Coray), see notes on Eph. i. 17, and Valck. on Luke, p. 14 sq. ὅτι πάν κ.τ.λ.] ‘because every creature of God is good’: not explanatory of (Theoph., Beng.), but giving the reason for the foregoing words; i.e. not what is called an objective (Donalds. Gr. § 584), but a causal sentence. The Apostle has to substantiate his former declaration that meats are intended to be enjoyed with thanksgiving: this he does by the positive declaration (comp. Gen. i. 31) πᾶν κτίσμα Θεοῦ καλὰ (corresponding to δ Θεος ἐκτίσεων), supported and enhanced by the negative sentence, καὶ οὐδὲν κ.τ.λ. (paralleled to εἰς μετάλ. μετὰ εὐχ.), which again is finally confirmed by the declaration in ver. 5. Κτίσμα is only here used by St Paul, his usual expression being κτίσις. The argument however of Schleiermacher based upon it is sufficiently answered by Planck, who cites several instances, e.g. προσκοπή 2 Cor. vi. 3, ὀφείλημα Rom. iv. 4, &c., of words.
thus only once used, when another and more usual synonym might have been expected.  

κτίσμα Θεοῦ  

'creature of God,' 'every creation of His hand designed for food:' τῷ εἰσὶν κτίσμα, περὶ τῶν ἓδομεν ἄντων ἱμῖσα, Chrys. The fact of its being His creation is enough; εἰς τὸ δώρα τὰ παρὰ τοῦ Δόσ (cited by Kypke). The whole of this verse is well discussed by Bp. Sanderson, Serm. v. (ad Populum) p. 233 sq. (Lond. 1689).  

μετὰ εἰχ. λαμβ. 'if it is received,' &c.; conditional use of the participle; see Donalds. Gr. § 605, Krüger, Sprachl. § 56. 11, and comp. Winer, Gr. § 45. 2, p. 307. This clause specially limits the assertion οὐδὲν ἀδικημ., and while it shows how the assertion is to be accepted serves also to echo and elucidate the previous limitation, μετὰ εἰχ., in ver. 3. Wiesinger considers καλὸν as also dependent on μετὰ εἰχ. λαμβ., and not a positive and independent assertion. This however does not seem satisfactory: for as the previous verse virtually contains two assertions, viz. that Θεὸς ἐκτίσεων εἰς μετὰλ., and that the μετὰλημφης was to be μετὰ εἰχαρ., so the present verse contains two confirmatory clauses, viz. that the food, being God's creation, is absolutely good (see Sanderson, Serm. v. § 4), and also that if so, μετὰ εἰχ. λαμβανόμεν. it is οὐκ ἀδικῆ, or relatively good as well. It is best then to retain the punctuation of Lachm. and Tisch.  

4. ἀγαθοτερα γιὰρ 'for it is sanctified,' i.e. each time the food is partaken of; present tense corresponding to λαμβανόμεν. This verse is confirmatory of ver. 4, especially of the latter clause; the general and comprehensive assertion, that nothing is to be rejected or considered relatively unclean if partaken of with thanksgiving, is substantiated by more nearly defining εἰχαριστία and more clearly showing its sanctifying effect. Ἀγαθοτερα is thus not merely declarative, 'to account as holy,' but effective, 'to make holy,' 'to sanctify.' In some few things (e.g. εἰδολοβούμα, Chrys.) the ἀγαςμὸς might actually be absolutely in its character; in others, whether pronounced legally ἀκαθαρτα, or accounted so by a false asceticism (e.g. the Essenes avoided wine and flesh on their weekly festival, Philo, Vit. Contempl. § 9, Vol. ii. p. 483), the ἀγαςμὸς would naturally be relative. Estius and Wiesinger seem to take ἀγαθοτερα as comprehensively absolute, and to refer the impurity of the κτίσμα to the primal curse; but is this consistent with Matth. xv. 11, Rom. xiv. 14, 1 Cor. x. 25, 26, and can it be proved that the curse on the earth (Gen. iii. 17, observe esp. the reading of the LXX., ἐπικατάρατος ἢ γῆ ἐν τοῖς ἑργοῖς σοῦ, and see also Joseph. Ant. i. 1. 4) took the special effect of unhallowing the animal or vegetable creation? If so, would not a law such as that in Lev. xix. 23, 24, which applied to the polluted land of Canaan,
have been of universal application? The effect of the primal curse is indeed most plain and palpable (see *Destiny of the Creature*, p. 10 sq.), but it seems doubtful whether it is to be recognised in the special form here alluded to.

λόγον κ.τ.λ.] ‘the word of God and supplication.’

The regular and unvarying use of λόγος Θεοῦ in the N.T. wholly precludes the gen. being taken as objecti, —‘oratio ad Deum facta,’ Wahl. The λόγος Θεοῦ is the word of God as uttered and revealed by Him in the Scriptures, and here, as the close union with ἐνεργεῖσθαι clearly suggests, must be referred not to any decree of God (Sanders, Serm. v. § 39), but to the contents of the prayer; the word of God as involved and embodied in the terms of the prayer. Thus, as Wiesinger suggests, the idea of ἐνεργεῖσθαι is expressed in the fullest manner, on its objective side as to the contents of prayer, and on its subjective side (ἐνεργείαν) as to the mode in which it is made. On ἐνεργεῖσθαι, see notes ch. ii. 1, and for an ancient form of grace before meat, see Al. in loc.

6. Ταῦτα ὑποτιθέμενοι τοῖς ἄδελφοις καλὸς ἐστὶν διάκονος Χριστοῦ Ἰησοῦ ἑν-τρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ

Reject all idle teachings and discussion, and practically exercise thyself in godliness, which is lastingely profitable.


τοῖς λόγοις τῆς πίστεως] ‘the words of faith,’ gen. subjecti; ‘words, terms, in which, as it were, faith expresses itself,’ Huther. Πίστις, as Beng. suggests, involves a reference to Timothy, ἡ καλὴ δίδασκ, a reference to others.
IV. 6, 7.

On the meaning of πίστεις, see notes on Gal. i. 23, and Reuss, Théol. Chrét. Vol. II. p. 157, who however too much gives up the subjective reference which the word always seems to involve. In the following relative clause, if the reading of Lachm. (ed. mi) be adopted, it must be regarded as an instance of unusual, though defensible attraction; see Wiener, Gr. § 24, 1, p. 148.

παρακολουθησα] 'thou hast closely followed (as a disciple), hast been a follower of;' 2 Tim. iii. 10; perf. in appropriate connexion with the pres. ἑκτρεφέω. Παρακολουθεῖν ('subsequi ut assequaria,' Valck. on Luke i. 3) is frequently used with ethical reference (e.g. παρακολ. τοῖς πράγμασιν, Luke l. c., Demosth. de Coron. p. 285; παρακ. τοῖς χρόνοις, Nicom. ap. Athen. 291) to denote 'tracing diligently out,' 'attending to the course of,' and thence, by an intelligible gradation, 'understanding the drift and meaning' of any facts or subjects presented for consideration; see exx. of this latter meaning in Kypke, Obs. Vol. I. p. 207, and comp. Dissen, on Demosth. l. c. Both here however, and 2 Tim. iii. 10, the meaning appears to be simply 'followed after,' not merely in the sense of imitating a pattern (De W. on 2 Tim. l. c.), but of attending to a course of instruction, ὡς μαθητής διδασκαλοῦ, Coray; the καλὴ διδασκαλία was, as it were, a school of which Timothy 'was a disciple;' see Felle in loc. The Syr. διδασκαλίαν, [in qua doctus est] and the Vulg. 'quam assequutus est' (comp. Auth.); express rather too strongly the simple result, and too insufficiently the process by which it was attained.

7. Τοὺς δὲ βεβηλ. κ.τ.λ.] 'But with the (current) profane and old-wives' fables having nothing to do.' The article (not noticed by the majority of expositors) appears to allude to the well known character and the general circulation which the μῦθοι had obtained. These Jewish fables (Chrys., see notes on ch. i. 4) are designated βεβηλοί, 'profane' (ch. vi. 20, 2 Tim. ii. 16; of persons, 1 Tim. i. 9, Heb. xii. 16), in tacit antithesis to εἰσεβεζ., as bearing no moral fruit, as lying out of the holy compass, and, as it were, on the wrong side of the ἡμῶν of divine truths (comp. Schoettg. in loc.), and γραφεῖς (ἐκ Λεγών.) as involving foolish and absurd statements. Wetst. aptly compares Strabo, 1. p. 32 A, τὴν ποιητικὴν γραφὴν μυθολογίαν ἀποφαίνει. The assertion of Baur that γραφεῖς points to a γραφή, the Sophia-Achamoth (comp. Gieseler, Kirchengesch. § 45), is untenable; independently of other considerations, it may be remarked that γραφής (Clem. Alex. Pud. III. 4, p. 270, Pott.) would have been thus more grammatically exact than the present γραφή ὑς (γραφοειδή).

παραστούω] 'decline, have nothing to do with,' ἀπόφευξε, Coray; always similarly used in the second person in the Past. Epp., e.g. ch. v. 11 and Tit. iii. 10 (persons), 2 Tim. ii. 23 (things). Παραστ. does not occur again in St Paul's Epp.; it is however used three times in Heb. (xii. 19, 25 bis) and four times by St Luke: comp. Joseph. Antiq. III. 8, 8, παραστησάμενος πάσαν τιμήν. Loesner, Obs. p. 404, gives a copious list of exx. from Philo, the most pertinent of which is Alleg. III. § 48, Vol. I. p. 115 (ed. Mang.), where προσεέμενος and παραστούμενος are put in opposition: see also notes on ch. v.
8 σεαυτὸν πρὸς εὐσέβειαν. ἣ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὄφελιμος. ἢ δὲ εὐσέβεια πρὸς πάντα ὄφελιμός ἐστιν, ἐπαγγελιαν ἐξουσία ᾑῆς τῆς νῦν καὶ

11. γύμναζε δὲ 'and rather exercise;' so Auth., correctly marking the δὲ, which serves to present antithetically the positive side of the conduct Timothy is urged to assume. He is first negatively παρατίθεναι μόδους, then positively γυμνάζειν κ.τ.λ. The special term γυμνάζειν (Heb. v. 14, xii. 11, 2 Pet. ii. 14) appropriately marks the σίτισιον effort which Timothy was to make, in contrast with the studied δάκρυς of the false teachers. πρὸς εὐσέβ. 'for piety;' εὐσέβεια, 'practical, cultivating piety' (see notes on ch. ii. 2), was the end toward which Timothy was to direct his endeavours.

8. γὰρ confirms the preceding clause by putting σωματική γυμνασία, the outward and the visible, in contrast with γυμνασία πρὸς εὐσέβ., the internal and the unseen. ἦ...σωματική γυμν. 'the exercise, or training, of the body,' Syr. ἡ ἡμερήσια [exercitatio corporis]. The exact meaning of these words is somewhat doubtful. Γυμνασία may be referred, either (a) to the mere physical training of the body, gymnastic exercises proper, De W., Huth., and, as might be expected, Justin., Est., Mack, al.; or (b) to the ascetic training of the body (1 Cor. ix. 27) in its most general aspect (ἡ δὲ ὁμορραγωγιά τοῦ σώματος, Coray), with reference to the theosophic discipline of the false teachers, Thomas Aq., Mattha., Wiesing., al. Of these (a) is not to be summarily rejected, as it was maintained by Chrys., Theoph. (though on mistaken grounds), Theod., Ecumen., and has been defended with some ingenuity by De Wette: see Suicer, Theaur. s.v. Vol. i. p. 804. As however γυμνασία is not uncommonly used in less special references (e.g. Aristot. Top. viii. 5, Polyb. Hist. i. 1. 2),—as γύμναζε (ver. 7) prepares us for this modification,—as the context seems to require a contrast between external observances and inward holiness,—and, lastly, as ascetic practices formed so very distinctive a feature of that current Jewish Theosophy (Joseph. Bell. Jud. ii. 8. 2 sq., Philo, Vit. Contempl. § 4 sq.) which in this chapter appears so distinctly alluded to, it seems impossible to avoid deciding in favour of the latter interpretation; so Beveridge, Serm. cl. Vol. iv. p. 408 (A.-C. Libr.), Neander, Planting, Vol. i. p. 340 (Bohn), and appy. the majority of modern expositors.

If it be urged that ἡ σωματικὴ γυμν. (in this sense) was unrestrictedly condemned in ver. 2, 3, and could never be styled even πρὸς ὀλίγον ὄφελιμος, it seems enough to say that there the Apostle is speaking of its morbid developments in the ἀρχαῖοι καρποὶ, here of the more innocent though comparatively profitless asceticism of the present. πρὸς ὀλίγον taken per se may either refer to the duration (Syr., Theod.; comp. James iv. 14) of the ὄφελιμος, or the extent to which it may be applied (Huther, De Wette). The context however, and the antithesis πρὸς πάντα, seem to be decided in favour of the latter, and to limit the meaning to 'a little' ('ad modicum,' Vulg.)—'the few objects, ends, or circumstances in life,' toward which (πρὸς ὀλίγον, not ὀλίγον ἐν ὀλίγῳ) bodily training and asceticism can be profitably directed.
IV. 8, 9, 10.

τῆς μελλούσης. πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς 9 ἄξιος. εἰς τοῦτο γὰρ κοπιῶμεν καὶ όνειδιζόμεθα, δὴ τι 10

10. κοπιῶμεν] In ed. 1, 2, and Tisch., καί is prefixed, with FGKL; many mss.; Chrys., Theod., Theoph., Æcum. (Rec.). It is omitted by ACDN; Clarom., Aug., al.; Cyr., Chrys., Dam., al. (Lachm.), and perhaps rightly, the addition of Ν being appy. just sufficient to turn the scale.

[The remainder of the text is a detailed analysis of the Greek text, discussing the meaning of various phrases, the context of the passage, and the historical and linguistic background of the text. The analysis includes references to other scholars and texts, such as Donalds., Cratyl., Winer., and Trench. The text concludes with notes on the usage of certain words and phrases, and compares the Greek text to English translations.]
defended by Wiesinger; but surely this interrupts the causal connexion (γνόθι) with ver. 8, and its confirmatory sequel ver. 9. It is not necessary to restrict τοῦτο to ἐπαγγελ. ἥπερ τῆς μελλοντης (Wiesinger.), for although this would naturally form the chief end of the κοπιῶμεν and ἐπανδίδουσαι, still ἥπερ (in its extended sense) ἤτοι might also suitably form its object, as being a kind of pledge and ἄρπαθὼν of ἥπερ ἡ μελλοντα.

κοπιῶμεν

κ.τ.λ.] 'we labour and are the objects of reproach;' not merely St Paul alone (Col. i. 29), or St Paul and Timothy, but the Apostles in general (1 Cor. iv. 11), and all Christian missionaries and teachers. Κοπιῶμα is frequently used in reference to both apostolic and ministerial labours (Rom. xvi. 12, 1 Cor. xv. 10, Gal. iv. 11, al.), with allusion, as the derivation [κοπ-, κώπων, —not Sanscr. kap, Benfey, Wurzellez. Vol. i. p. 268] suggests, to the toil and suffering which accompanied them. The reading is not perfectly certain: ἤνεα. is replaced by ἀγώνιζομαι (Lachm.) in ACFGK1; it is however adopted appy. only by one Version, Syr.-Phil., and is suspicious as being easier, and as having possibly originated from Col. i. 29. If καί κοπ. (Rec.) be adopted (see critical note) the καί has an emphasis which, it must be said, seems peculiarly appropriate, comp. 1 Cor. iv. 11; not only, 'toil and shame' (καί) nor 'where toil, there shame' (τε καί), but 'as well the one as the other' (καί...καί), both parts being simultaneously presented in one predicate; see Winer, Gr. § 53-4, p. 389, and comp. Donalds. CratyL. § 189, 195, pp. 322, 338.

'ιλπικαμεν] 'we have set our hope on,' 'have set and do set hope on,'—the perfect expressing the continuance and permanence of the εἰσις; see Bernhardt, Synt. x. 6, p. 378, and comp. ch. v. 5, vi. 17, John v. 45, 2 Cor. i. 10. Peile and Wiesinger compare 1 Cor. xv. 19, ἀπλικότες ἐσμέν, but it should not be forgotten that there ἴλπα. ἐσμέν is not merely = ἀπλικαμεν, see Meyer in loc. ἔλαστιον, like πιστεύω (comp. notes on ch. i. 16), is found in the N.T. in connexion with different prep.; (a) with ἐς, 1 Cor. xv. 19, 'apex in Christo reposita;' (b) with εἰς, John v. 45, 2 Cor. i. 10, 1 Pet. iii. 5 (Lachm., Tisch.), marking the direction of the hope with perhaps also some faint (locative) notion of union or communion with the object of it; comp. notes on ch. i. 16, and on Gal. iii. 27; (c) with ἐς and dat., ch. vi. 17, Rom. xv. 12 (LXX.), marking the basis or foundation on which the hope rests; (d) with ἐς and acc. (ch. v. 5), marking the mental direction with a view to that reliance; comp. Donalds. Gr. § 483. The simple dative is found (Lachm., Tisch.) in Math. xii. 21.

δς ἐστιν κ.τ.λ.] 'who is the Saviour of all men;' relative clause, not however with any causal or explanatory force (this would more naturally be δηται), but simply declaratory and definitive. The declaration is made to arouse the feeling that the same God who is a διώχος is a λαβος God, one in whom their trust is not placed in vain; the Saviour of all men, chiefly, especially, of them that believe. De Wette objects to the use of μάλατα; surely the primary notion of μάλα, 'in a great degree' [closely connected with μεγάλα, comp. 'mole'; Pott, Etym. Forsch. Vol. i. p. 283], is here perfectly suitable and proper; God is
Let not thy youth induce contempt; be rather a model. Neglect not thy spiritual gifts, but persevere in all thy duties.

Let not thy youth induce contempt; be rather a model. Neglect not thy spiritual gifts, but persevere in all thy duties. the σωτηρ of all men, in the greatest degree of the πιστος; i.e. the greatest and fullest exhibition of His σωτηρια, its complete realization, is seen in the case of the πιστος; comp. Gal. vi. 10. There is involved in it, as Bengel observes, an argumentum a minori; 'quanto magis eam [Dei beneficientiam] experientur pi qui in eum sperant,' Calv. On this important text, see four sermons by Barrow, Works, Vol. iv. p. 1 sq. (Oxf. 1830).

I. Παράγγελλε \textit{Command},' Auth., Vulg., Goth.; not \textit{exhort},' Hamm., or \textit{none privatim},' Grot., but in the usual and proper sense, \textit{pracipe},' \textit{ἐπιταττε}, Chrys., who thus explains the use of each term: τῶν πραγμάτων τὰ μὲν διδασκαλίας δεῖται, τὰ δὲ ἐπιταγής . . . οἰον τι λέγω, τὸ μὴ λουθαίειν [comp. ver. 7] ἐπιταγῆς δεῖται ἀν μέντοι λέγης ὃι δὲ τὰ ἐπάρχοντα κενῶν . . . ἐνταύθα διδασκαλίας χρεία, Homil. xiii. init. ταύτα\textit{now things}, not merely the last statement, δὲ ἐστιν κ.τ.λ. (Wegsch.), nor, on the other hand, more inclusively, 'omnia que dixi de magno pietatis sacram,' &c., but, τὸ ἐν εὐσεβ. γυμνάζοντα, τὸ προσμένει τὰς ἀντιδόσεις, τὸ τῶν ἀγνωθέντων δρᾶν, Theod., — in fact all the statements included between the last ταύτα (ver. 6) and the present repetition of the pronoun.

12. \textit{μηδεὶς σου κ.τ.λ.} 'Let no one despise thy youth;' soub being connected, not directly with καταφρ., — 'despiciat te ob juvenilem statem' (Bretsch. Lex.; comp. Leo, al.), but with the following gen. τῆς νεότητος. The former construction is grammatically tenable (Winer, \textit{Gr.} § 30. 9, p. 183), but is not supported by the use of καταφρ. in the N.T., and is not required by the context. It has been doubted whether this command is addressed (a) indirectly to the Church (Huth.), in the sense, 'no man is to infringe on your authority,' αὐθεντικώτερον παράγγελλε, Theoph. i, Chrys. 1, or (b) simply to Timothy, in the sense, 'let the gravity of thy life supply the want of years,' Hamm., Chrys. 2, al. The personal application of the next clause, ἀλλὰ τύπος γίνοι τῶν πιστῶν, ἐν λόγῳ, seems decidedly in favour of (b); 'do not only negatively give no reason for contempt, but positively be a living example.' There is no difficulty in the term νέότης applied to Timothy. It is in a high degree probable (see \textit{Acta} xvi. 1—3) that Timothy was young when he first joined the Apostle (A. D. 50, Wieseler): if he were then as much as 25 he would not be more than 38 (according to Wieseler's chronology) or 40 (according to Pearson's) at the assumed date of this Ep. — a relative νέότης when contrasted with the functions he had to exercise, and the age of those (ch. v. i sq.) he had to overlook. ἀλλὰ τύπος κ.τ.λ.] 'but become an example, model, for the believers:' θέλεις, φησί, μὴ καταφρονεῖς καλέων; ἐμφυχος νόμος γενοῦ: Theod. Τύποι is similarly applied in a moral sense, 1 Pet. v. 3, Phil. iii. 17, 1 Thess. i. 7, 2 Thess. iii. 9, Tit. ii. 7; comp. Rom. vi. 17. In the following words the insertion of a comma after πιστῶν (Lachm., Tisch.) is distinctly to be preferred to the ordinary punctuation (Mill, Scholz), as serving to specify with greater force and clearness the qualities and conditions in which the example of Tim. was to be shown. There is indeed, as Huther suggests, a kind of order pre.
served in the five substantives, which seems designed and significant; Words, whether in teaching or in social intercourse; Conduct (comp. notes on Transl. and on Eph. iv. 22), as evinced in actions; Love and Faith, motives in that inner Christian life of which words and conduct are the outward manifeastations; Purity (Syr. ἔσκατος); not 'castitate,' Vulg., Beng., either here or ch. v. 22,—on the true meaning of ἄγνως, see notes on ch. v. 22), the prevailing characteristic of the life as outwardly manifested and developed. The omissions of the article in this list might be thought to confirm the canon of Harless, Eph. p. 29, 'that abstracts which specify the qualities of a subject are anomalous,' if that rule were not wholly indemonstrable: see Winer, Gr. § 19. 1, p. 109. The addition, ἐν πνεύματι after ἄγνως (Rec.), only found in KL; great majority of mss.; Arab. [Polygl.]; Theod., Dam., al., is rightly rejected by Lachm., Tisch., and most recent editors. It might have crept into the text from 2 Cor. vi. 6; comp. Mill, Prolegom. p. 61.

13. ἐκ τῆς ἐρωματικῆς 'Until I come:' the present is perhaps used rather than ἔστω ἀν ἐλθων (1 Cor. iv. 5), or ἔστω ἐλθω (Luke xv. 4, xvii. 8, al., comp. Herm. de Part. ἀν., II. 9, p. 110 sq.), as implying the strong expectation which the Apostle had of coming, ἐκτὸς ἐλθεῖν πρὸς σε παράκλησιν, ch. iii. 14; comp. John xxi. 22, and Winer, Gr. § 40. 2, p. 237. On the constructions of ἔστω see Klotz, Devar. Vol. ii. p. 505 sq. πρόσθενigenly attend to;' comp. notes on ch. i. 4. The meaning here and ch. iii. 8 seems to be a little more definite and forcible than in ch. i. 4 and iv. 1; comp. Herod. ix. 33, προσέχει γι' αὐτούς, and the good list of exx. in Rost u. Palm, Lex. s. v. 3. c, Vol. II. p. 1192. τῇ ἀναφωσίᾳ 'the (public) reading' of the Scriptures, the Old, and probably (comp. Col. iv. 16, 1 Thess. v. 27, and Thiersch, Hist. of Church, Vol. i. p. 147, Transl.) parts of the New Testament: comp. Acts xiii. 15, τὴν ἀναφωσίαν τοῦ νόμου, 2 Cor. iii. 14, εἰτὶ τῇ ἀναφώσει τῆς παλαιᾶς διαθήκης. On the public reading of the Scriptures in the early church, see Bingham, Antiq. xiii. 4. 2, and comp. notes on Gal. iv. 21. τῇ παρακλήσει κ. ἐκλ. 'the exhortation, the teaching;' both terms occur again together in Rom. xii. 7, 8. The distinction usually made between παράκλησις and διδασκαλία, as respectively 'public exhortation' and 'private instruction,' seems very doubtful. Both appear to mark a form of public address, the former (as the derivation suggests, comp. Theod.) possibly directed to the feelings, and app. founded on some passage of Scripture (see esp. Acts xiii. 15, and Just. M. Apol. i. 67, where however the true reading is πρόσκλησις), the latter (ἡ ἐκκλησία τῶν γραφῶν, Coray) more to the understanding of the hearers; perhaps somewhat similar to the (now obscured) distinction of 'sermon' and 'lecture.' On διδασκ. comp. notes on Eph. iv. 11, and Suicer, Theaur. s. v. Vol. i. p. 901.

14. μὴ διαλέι 'Be not neglectful of;' i. e. 'do not leave unexercised;' comp. 2 Tim. i. 6, ἀνατιθεμένων τῷ χάρισμα. The following word χάρισμα, with the exception of 1 Pet. iv. 10, occurs only in St Paul's Epp. where
it is found as many as sixteen times, and in all cases denotes 'a gift emanating from the Holy Spirit or the free grace of God.' Here probably, as the context suggests, it principally refers to the gifts of παράκλησις and διάσκεψις just specified; comp. Rom. xi. 6—8. On the later use to denote Baptism (Clem. Alex. Paedag. i. 6, Vol. I. p. 113, ed. Pott.), see Suicer, Theaur. Vol. II. p. 1503.

ἐν σοι[The parallel passage, 2 Tim. i. 6, clearly develops the force of the prep.: the χάρασμα is as a spark of holy fire within him, which he is not to let die out from want of attention; comp. Taylor, Forms of Liturgy, § 22, 23.]

διὰ προφητείας [by means of, by the medium of prophecy.] The meaning of this preposition has been needlessly tampered with: διὰ (with gen.) is not for διὰ with acc. (Just.), nor for εἰς, nor for ἐν (Beza), nor even, 'under inspiration,' Peile, but simply points to the medium through which the gift was given; comp. Hofmann, Schriftd. Vol. II. p. 256. The close union of προφ. with ἐπιθ. τῶν χειρῶν (μετὰ points to the concomitant act, Winer, Gr. § 47. b, p. 337) renders the διὰ perfectly intelligible: prophecy and imposition of hands were the two co-existent (Krüger, Sprachld. § 68, 13. 1) circumstances which made up the whole process (comp. De W.) by the medium of which the χάρασμα was imparted. The association of διὰ with ἐπιθ. χειρ. is so perfectly regular (Acts viii. 18, 2 Tim. i. 6), that its use with προφ. gains by the association a kind of reflected elucidation. The ἐπιθέσεις χειρῶν or χειροθεσία (Conc. Nic. xix. Conc. Chalced. xiv.) was a symbolic action, probably derived from the Jewish ΠΝΗΜΑ (see Schoettig, Hor. Hebr. Vol. I. p. 874), the outward sign of an inward communication of the Holy Spirit (Acts viii. 17, ix. 17) for some spiritual office (Acts vi. 6) or undertaking (Acts xiii. 3), implied or expressed: comp. Wiesinger in loc., Neand. Planting, Vol. I. p. 155 (Bohn), and esp. Hammond's treatise, Works, Vol. I. p. 632—650 (ed. 1864). In the early church only the superior orders of clergy, not the sub-deacons, readers, &c. (hence called ἀγέροντος ὑπηρεσία) received χειροθεσία: see Bingham, Antig. III. 1. 6, and iv. 6. 11. πρεσβυτέρου [presbytery, 'confraternity of presbyters' at the place where Timotheus was ordained (perhaps Lystra, if we assume that the ordination closely followed his association with St Paul), who conjointly with the Apostle (2 Tim. i. 6) laid their hands on him. Πρεσβυτέρων (used in Luke xxii. 66 and Acts xxii. 5 for the Jewish Sanhedrin) occurs very often in the epistles of Ignatius in the present sense ('Prall. 7, 13, Philad. 7, al.), to denote the college of πρεσβυτέρων, the συνεδρίων Θεοῦ (Trall. 3), in each particular city or district: comp. Thorndike, Prim. Gov. xii. 9, Vol. I. p. 75 (A.-C. Libr.).

15. ταύτα μελέτα [Practice these things, exercise thyself in these things,' Hammond, Schoef. Hints, p. 119; partial antithesis to μὴ διμέλει, ver. 14. Μελετάω only occurs again in the N.T. in a quotation from the LXX., Acts iv. 25, ἐμελέτησον κείμαι: Mark xiii. 11, μὴ δὲ μελετάτε (rejected by Tisch. ed. 2 [not 7], Tregelles, and placed in brackets by Lachm.) is very doubtful. As there is thus no definite instance from which its exact meaning can be elicited in the N.T., it
16 προκοπὴ φανερὰ ἡ πᾶσιν. ἐπεξε σεαυτῷ καὶ τῇ διδα-
σκαλίᾳ, ἐπίμενε αὐτοῖς τούτῳ γὰρ ποιῶν καὶ σεαυτῶν
σώσει καὶ τοὺς ἀκοῦοντάς σου.

seems most accurate to adopt the pre-
vailing meaning of the word, not 'me-
ditari,' Vulg., Clarom., Syr., Arm.
(though the idea of 'thinking about'
really does form the primary idea of its
root, Donalds. Grælyl. § 4 72), but 'ex-
ercere,' 'diligenter tractare,' Bretsch.,
Epicur. x. 123, ταῦτα πράττε καὶ με-
λέτα (cited by Wetet), and see esp.
the exx. in Raphael, Annal. Vol. ii.
p. 586. The transl. of Conyb. (comp.
Alf.), after De W., 'let these things
be thy care' would be more appro-
priate to ταῦτα σοι μελέτω, comp.
Hom. II. v. 490, xviii. 463
dν τούτων ὑδί] 'be occupied, spend
thy time, in these things,' Hamm.; 'hoc
age, his in rebus esto occupatus,'
xxiii. 17, ἐν φθόβω Κυρίου ὑδί διλη
τῷ ἡμέρα, and exx. in Wakefield,
enunciation of the foregoing words,
corresponding to ἐπίμενε κ. τ. λ. in
ver. 16. προκοπὴ] 'advance,'
'progress;' only here and Phil. i. 12,
25 (with a dependent gen. in all three
cases): 'non immerito hae vox a
Grammaticis contentam est, quæ nul-
lum antiquum nudum Atticæm au-
torem habet,' Lobeck, Phryn. p. 85.
The 'advance' may be in godliness
generally, 2 Tim. iii. 17 (De Wette),
but more probably in all the parti-
culars mentioned ver. 12—14; comp.
Chrys., μὴ ἐν τῷ βλεψι, ἀλλα καὶ
ἐν τῷ λόγῳ τῷ διδασκαλίᾳ, except
that this throws the emphasis a little
too much on διδασκαλία. It is curi-
ous that Raphel should not, either
here or on Phil. i. 12, 25, have ad-
verted to the not uncommon use of
the word by Polyb., e.g. Hist. i. 12,
7, II. 45. i, III. 4. 2, al.
16. ἐπεξε κ. τ. λ.] 'Give heed to
thyself (thy demeanour and conduct,
ver. 17), and to the doctrine which
thou dost deliver, ver. 13.' Ἐπέχειν
('to fix attention upon,' ἐπικείσασθαι,
Hesych., Suid.) is somewhat similarly
1 Macc. ix. 25; not Phil. ii. 16
(Theod.), where λόγον ὕσι ἐπίκεισθε
is either 'occupantes,' comp. Syr., al., or
more probably 'pretendentes,' Beza,
al.; see notes in loc. St Luke mainly
uses the formula προσέχειν ἐναυ,
35, xx. 28. The difference in mean-
ing is very slight; ἐπέχειν is perhaps
rather stronger, the idea of 'rest upon'
being probably united with that of
simple direction, see Rost u. Palm, Lex.
a. v. c. 3, Vol. i. p. 1045. Timothy
was to keep his attention fixed both
upon himself and his teaching; his
teaching was to be good (ver. 6) and
salutary (ch. i. 10), and he himself
was practically to exemplify it both in
word and deed (ver. 12).
ἐπίμενε αὐτοῖς] 'continue in them,'
comp. Col. i. 23, ἐπιμενετε τῇ πίστι,
and similarly Rom. vi. 1, xi. 22,
23: this tropical use of ἐπιμ. is pecu-
niar to St Paul. The reference of
αὐτοῖς has been very differently ex-
plained. By comparing the above
exx. of the Apostle's use of ἐπιμ.
with a dat., it would seem nearly
certain that αὐτοῖς must be neuter:
if the Apostle had here designed to
refer to persons (αὐτοῖς masc., see
Grot., Beng.) he would more pro-
bably have used ποῖς with an acc.;
comp. 1 Cor. xvi. 7, Gal. i. 18. Αὐτά
Behaviour of Timothy toward the elder and younger members of the church. Distinctions to be observed in the support of widows.

may then be referred either to the details implied in ἐκεῖνος κ.τ.λ., or perhaps more probably to all the points alluded to in ver. 12 sq. (Matth., Huther), so as to form a final recapitulatory echo, as it were, of the ταύτα and ἐν τούτοις, ver. 15.

tοῦτο γάρ κ.τ.λ.] ‘for by doing this,’ &c.; confirmatory clause. The pres. part. is used with a similarly gerundial force (comp. Herm. Soph. Elect. 56) in ver. 6, where it is also better to preserve the more exact participial translation. This form of protasis involves a temporal reference (rather however too fully expressed by Syr. ἐν τούτων, and may perhaps be distinguished from εἰ with pres. indic., or εἴρι with pres. subj., with either of which it is nearly synonymous (Donalds. Gr. § 505), as connecting a little more closely the action of the verb in the protasis with that of the verb in the apodosis.

It is singular that De W. assigns a higher meaning to σώστευεν in reference to Timothy, but a lower (‘Befestigung’) in reference to his hearers. In both it has its normal and proper sense, not merely ‘servabite ne seducamini,’ Beng. (comp. Theod.), but ‘salvum facies,’ Vulg., ‘salvabistis,’ Clarom., and, as Wiesinger well remarks, conveys the important truth, ‘that in striving to save others, the minister is really caring for his own salvation.’ On the force of καὶ...καὶ, see notes on ver. 10.

CHAPTER V. 1. Προσβυτέρῳ ‘an elder,’ Auth., i.e. ‘an elderly man’ (not ‘a presbyter’), so Vulg.: ἄρα τὸ διάλογον φήσιν; οὐκ ομιλαῖ, ἀλλὰ περὶ παυτὸς γεγραμμένος, Chrys. This interpretation is rendered nearly certain by the antithetical νεωτέρους in the following verse, and by ἐν πατέρᾳ in the adversative clause. The exhortation, as Leo observes, follows very suitably after the reference (ch. iv. 12) to the νεότης of Timothy, ‘its se gerat erga seniores ut revera deceat virum juniorem.’ μὴ ἐπιπληγῆσησαὶ ‘do not sharply rebuke, reprimand.’ Ἐπιπλήττετεν (a πτ. λεγόμενον in the N.T.), Syr. ἠγαπητίς [increpavīt], νουθετεῖν μὲν παρρησίαν καὶ αὐστηρότητα, Coray (mod. Greek), seems to involve the notion of sharpness and severity: τὸ ἐπιπλῆσεν καὶ κόπτεν λεγείαν...ἐι δὲ καὶ μαστίζεν...ἄφ') οὐ καὶ τὸ λόγον ἐπιπλήσεος εἰρηναί, Eustath. on Hom. Il. x. 500 (cited by Wetst.). The usual word in the N.T. is ἐπιστάματα, used very frequently by the first three evangelists, but only once by St Paul, 2 Tim. iv. 2. νεωτέροις] The grammatical construction requires παρακάλει to be supplied. The context however seems to suggest a more general word, e.g. νουθέτει (comp. 2 Thess. iii. 15, νουθετεῖν ὡς ἀδελφοῖν), a mean term, as it were, between ἐπιπλήττετεν and παρακάλει, this last verb here appearing to mark ‘exhortation’ in its most gentle and considerate form. This mean term was probably omitted on account of the following προσβυτέρας, where a milder term would again be more appropriate.

2. ἐν πάσῃ ἁγίαις] ‘in all purity,’ with exclusive reference to the νεωτέρους: the bishop was so to order his
3. Χήρας τίμα] "Pay due regard to widows," Cony. The meaning of τίμα and the connexion of the following verses, 2—16, has been from the earliest times so much a matter of dispute, that it is very difficult to arrive at a certain decision. On the whole, when we observe the economic terms, ἀμοιβαί ἐποδία, (ver. 4), προνοεῖν (ver. 8), and esp. ταῖς δύνασ χήρας ἑκατον, (ver. 16), it seems best with De W. (after Theod., al.) to give τίμα a somewhat extended meaning, —'honour,' not by a simple exhibition of respect (παντὶς γάρ δείκται τιμῆς μετανοιμέναι, Chrys.,—a somewhat insufficient reason), but also by giving material proofs of it: ἐλείς καὶ τὰ ἀνάγκαια χορηγεῖ, Theoph. The translation of Peile, al., 'support, provide for;' τρέφε ἐλεημοσύνας, Coray (mod. Greek), involves too great a departure from the simple sense; the context however does certainly seem to require some intermediate translation, which, without obscuring the primary and proper meaning of τίμα, may still leave the latter and less proper meaning fairly discernible: comp. τίμης ver. 17, Matth. xv. 4 sq. If this view be correct, ver. 3—8 will seem to relate specially to the support widows are to receive, ver. 9—16 to their qualifications for an office in the church; see Wieseler, Chronol. p. 309, and notes on ver. 9. On the position which widows occupied in the early church, see Bingham, Antiq. vii. 4. 9, Winer, RWB. Art. 'Witwen.'

τας δύνας χήρας] 'who are widows indeed.' i.e. as ver. 4, 5, and esp. ver. 16, clearly explain it,—destitute and desolate, τὰς μη ἐγόνος ἀλλαχότεροι ὑσ­δεμαὶ βοήθεια, Coray. There seems then no sufficient ground either (a) for assigning to χήρα its ecclesiastical sense (Baur, Paulus, p. 497, who compares Ignat. Smyrn. 13, τὰς παρθένους τὰς λεγομένας χήρας; see Coteler in loc. Vol. ii. p. 38), so that χήρα is 'a widow proper,' opp. to a χήρα in the official meaning of the term; or (b) for giving χήρα a strictly ethical reference, 'bona vidua et pro­ba,' Leo; for the ' nervus argumenti' in both cases, viz. the clause ἐλεημοσύνας does not mark exclusively the religious attitude, but the earthly isolation of χήρα, and her freedom from the distractions of ordinary domestic life; comp. 1 Cor. vii. 33, 34, and, thus far, Neander, Planting, Vol. i. p. 154 (Bohn).

4. εὶ δέ τις χήρα] "But if any widow," i.e. 'in every case in which a widow has,' dec.; comp. Syr., where this evident opposition to χήρα is even more distinctly maintained.

Having spoken of the 'widows indeed,' the Apostle proceeds to show still more clearly his meaning by considering the case of one who does not fall under that class.

ἐγγόνα] 'descendants,' or more specially, as the context implies, 'grand­children;' 'children's children,' Syr., 'nephews,' Auth.,—in the original, but now antiquated sense of the word; comp. Thom. M. p. 850 (ed. Bern.). The term ἐγγόνα only occurs here in the N. T., but is sufficiently common in the LXX., as well as in earlier Greek, see exx. in Rost u. Palm, Lex. s.v.

μαθηταίωσαν] 'let them learn.' Who? The
Извините, но я не могу прочитать текст изображения.
characteristic (orbitas) which is involved in χήρα, and forms the principal subject of thought.

καὶ προσμένει ταῖς δεήσεις καὶ 6 ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. ἦ δὲ σπαταλῶσα,
V. 6, 7, 8.

ζώσα τέθυκεν. καὶ ταύτα παράγγελλε, ἵνα ἀνεπιλήμ- 7 πτοι ὑσιν. εἰ δὲ τὶς τῶν ἱδιῶν καὶ μάλιστα οἰκεῖων οὐ 8 προνοεῖ, τὴν πίστιν ἠρνηται καὶ ἐστιν ἀπίστου χείρων.

8. οἰκεῖων So Lachm. with AD^FGN: τῶν οἰκεῖων CD^D^K^L; all mss.; Chrys., Theod., Dam. (Tisch., Alf., Wordsw.). It may be observed that this omission of the second τῶν tends to bind the θεῖοι and οἰκεῖοι more explicitly into one class; see Winer, Gr. § 19. 4, p. 116.

tαὐτὴ τὴν ἥξιν τὴν αἰσθητὴν [comp. Gal. ii. 20] τέθυκεν κατὰ πνεύμα: σιμμεριθέ, but with less theological accuracy of expression. Her life is merely a conjunction of soul and body, destitute of all union with the higher and truly quickening principle; comp. Olshausen, Opusc. p. 196. Numerous quotations involving similar sentiments will be found in Wetst. in loc.; the most pertinent is Philo, de Profug. § 10, Vol. i. p. 554 (ed. Mang.), ζώντες οὐκ εἰσέχθησαν καὶ τεθηκότες ζῶσι κ.τ.λ.; comp. Loesner, Obs. p. 404.

7. ταύτα] ‘these things;’ what things? Those contained (a) in ver. 3—6, Theod. (app.), and Huth.; or (b) in ver. 6 only, Chrys.; or (c) in ver. 5 and 6, De Wette and Wiesing. Of these (a) is very plausible on account of the simple mandatory force of παράγγελλε, but involves the difficulty that ἀνεπιλ. must then be referred to τέκνα and ἐκγόνα as well as the widows, whereas the latter seem manifestly the principal subjects. The use of καὶ (not simply ταύτα as in ch. iv. 6) is in favour of (b), but then again it seems impossible to disunite two verses so closely connected by the antithesis involved as ver. 5 and 6. On the whole then it seems best to adopt (c), and to refer the pronoun to the two foregoing verses: καὶ thus binds ver. 7 to ver. 5 and 6, while ver. 8 concludes the whole subject by a still more emphatic statement of the rule involved in ver. 4, but not then further expanded, as the statement of the different classes and positions of the widows would otherwise have been interrupted. παράγγελλε] ‘command;’ see notes on ch. iv. 11: the choice of this stronger word seeming to imply that the foregoing contrast and distinction between ἡ δύναμις χήρα and ἡ σταρ. was intended to form the basis for a rule to the church. ἀνεπιλημμονον] ‘irreproachable;’ the widows, not the widows and their descendants, see above. On the meaning of the word, see notes on ch. iii. 2.

8. εἰ δὲ κ.τ.λ.] Recurrence to the same subject and the same persons, τέκνα and ἐκγόνα, as in ver. 4, but, as the ὅσα implies, in the form of a more general statement. The δὲ (not = γὰρ, as Syr.) is correctly used, as the subjects of this verse stand in a sort of contrast to the widows, the subjects of ver. 7. τῶν ἱδιῶν κ.τ.λ.] ‘his own (relatives) and especially those of his own house;’ θεῖοι here marks the relationship, οἰκεῖοι those who were not only relations but also formed part of the family,—τὸς κατακούντας τὴν αὐτὴν οἰκίαν συγγενεῖς, Coray; ‘domesticus, quals vel maxime est mater aut avia vidua, domi,’ Beng. On οἰκεία, comp. notes on Gal. vi. 10. It is worthy of notice that the Essenes were not permitted to give relief to their relatives without leave from their εἰπτροποι, though they might freely do so to others in need; see Joseph, Rell. Jud. ii. 8. 6. οὐ προνοεῖ] ‘does not provide for;’ only again
9  Χηρα καταλεγεσθω μη ηλαττον ετων  Presbyteral widows must be sixty years
of age and of good character; refuse younger widows, whom I desire rather to marry and not to give offence.

Rom. xii. 17, 2 Cor. viii. 21 (both from Prov. iii. 4); in both cases with an accus. rei (Jelf, Gr. § 496, obs. 1), in the former passage in the middle, in the latter (Lachm.) in the active voice. On the connexion et ou (here perfectly intelligible as ou is in such close connexion with πρωοει), see the copious list of exx. in Gayler, Partic. Neg. pp. 99—115, and notes on ch. iii. 5. την πιστην ἡρμηταί 'he has denied the faith;' not 'doctorinam Christianam,' but 'the (Christian) faith,' considered as a rule of life; comp. notes on Gal. i. 23. His acts are a practical denial of his faith: faith and love are inseparable; in not showing the one he has practically shown that he is not under the influence of the other. On the meaning of πίστις, see Reuss, Théol. Chrét. IV. 13, Vol. II. p. 128 sq. 

ἀπεισον] Not 'misbelieving.' (comp. 2 Cor. iv. 4, Tit. i. 15), but 'unbelieving,' opp. to δ πιστῶν, 1 Cor. xiv. 22 sq. Such a one, though he might bear the name of Christian, would be really worse than a heathen, for the precepts of all better heathenism forbid such an unnatural selfishness; see Pfanner, Theol. Gent. xi. 22, p. 320, and comp. the quotations in Stobæus, Floril. Tit. 79. 9. Χηρα καταλεγεσθω κ.τ.λ.] 'As widow let no one be put on the list,' &c. In this doubtful passage it will be best to consider (a) the simple meaning and grammatical structure; (b) the interpretation of the clause. First then, καταλέγεν (καταδάτεων, Suid.) simply means 'to enter upon a list' (see exx. in Rost u. Palm, Lex. s. v. Vol. i. p. 1624), the contents and object of which must be deduced from the context. Next, we must observe that χηρα is in fact the predicate 'als Witwe werde verzeichnet,' Winer, Gr. § 64. 4, p. 521. Grammar and lexicography help us no further. (b) Interpretation: three explanations have been advanced; (a) the somewhat obvious one that the subject of the preceding clause is simply continued; so Chrys. in loc., the other Greek expositors, and the bulk of modern expositors. The objections to this are, grammatically considered, the appy. studied absence of any connecting particle; exegetically considered, the high improbability that when criteria had been given, ver. 4 sq., fresh should be added, and those of so very exclusive a nature: would the Church thus limit her alms? (β) That of Schleierm., Mack, and others, that deaconesses are referred to: against this the objection usually urged seems decisive,—that we have no evidence whatever that deaconesses and χηρα are synonymous terms (the passage in Ignat. Smyrn. 13, cannot here fairly be made use of on account of the doubtful reading), and that the age of 60, though deriving a species support from Cod. Theod. xvi. 2. 27 (comp. however Conc. Chalc. c. 15, where the age is fixed at 40), is wholly incompatible with the active duties (comp. Bingham, Antiq. II. 22. 8 sq.) of such an office. (γ) The suggestion of Grotz, ably expanded by Mosh., and followed by De W., Wiesing., Huth. (Einleit. § 4), that an order of widows (χηρων χηρων, Chrys. Hom. in Div. N. T. Loc. 31, compare Tertull. de Vel. Virg. 9, and the other ref. in Mosheim) is here referred to, whose duties appy. consisted in the exercise of superintendence over, and the ministry of counsel and consolation (see Tertull. l. c.) to
the younger women; whose office in fact was, so to say, presbyteral (πρεσβυτηρίας) rather than diaconic. The external evidence for the existence (though not necessarily the special ecclesiastical organization) of such a body even in the earliest times is so fully satisfactory, and so completely in harmony with the internal evidence supplied by ver. 10 sq., that on the whole (γ) may be adopted with some confidence; see the long note of Wiesing, in loc., and Huther, Einleit. § 4. p. 46.

We thus find noticed in this chap., the χήρα in the ordinary sense; ἡ δωτος χ., the desolate and destitute widow; ἡ κατελεγμένη χήρα, the ecclesiastical or presbyteral widow. γεγονόν is now properly referred by Lachm., Tisch., al., to μὴ έλαττων κ.τ.λ., see exx. in Raphel, Annot. Vol. II. p. 592. The construction, έλαττων ἡ ἡγοτε ἐξκοιτα, would be perhaps more correct, but the somewhat concise gen. is perfectly intelligible.

ἐνὸς ἄνδρος γυνῆς] 'the wife of one husband;' comp. ch. iii. 2. It is obvious that this can only be contrasted with successive polygamy, and cannot possibly be strained to refer to the legitimacy of the marriage (comp. Beng.). In plain terms the woman was to be univira; so Tertull. ad Uxor. 1. 7, 'prescriptio Apostol.: viduam allegi in ordinem [ordinationem, Seml.] nisi univiram non concedit;' comp. notes on ch. iii. 2, and the copious list of exx. in Wetst. in loc.

10. ἐν ᾧγος καλοῖς κ.τ.λ.] 'well-reported of in the matter of good works,' scil. 'for good works:' comp. notes on Thl. iii. 8. Ἐν denotes the sphere to which the woman's actions and the consequent testimony about them was confined. Huther cites Heb. xi. 2 as evincing the use of ἐν to mark the reason of the μαρτυρία, but there ἐν is simply 'in,' 'in hâc fide constitut," Winer, Gr. § 48. a, p. 346, note. Μαρτυρία appears frequently used in the N. T., e. g. Acts vi. 3, x. 22, xvi. 2, al., in special reference to a good testimony. The simple meaning is retained by Syr., Vulg., Goth., al.

el τεκνοτρόφησεν] 'if she (ever) brought up children;' hypothetical clause, ultimately dependent on καταλεγέτως, but still also more immediately explanatory of ἔγερσιν. It is doubtful whether τεκνοτροφεῖν is to be confined to the widow's own children (Vulg. [appy.], Chrys. and Greek commentators), or extended also to the orphans she might have brought up 'ecclesiæ commodo' (Beng.). The latter seems most probable, especially as in three passages which have been adduced, Herm. Past. Mand. 8, and Simil. 1, and Lucian, de Mort. Persyr. § 12, widows and orphans are mentioned in a suggestive connexion. In either case τὸ εὐσεβέως θρέψαι (Theod.) is necessarily implied, though not expressed in the word.

ἐξενοδόχησεν] 'entertained strangers;' ἐκτ. λέγομι., but comp. Matth. xxv. 35. The sequence of duties may have been suggested by the relations of proximity; ὅτι πώς πανταχοῦ τῶν ὀικεῖων τὰς εὔρεγεις τῶν ἄλλων προιθησι, Chrys.; the widow's own children would clearly be comprehended in, and even form the first objects of the τεκνοτροφία. el ἄγιων κ.τ.λ.] 'if she (ever) washed the feet of the saints;' an act not only connected with the rites of Oriental hospitality (Jahn, Archæol. § 149), but demonstrative of her humility (1 Sam. xxv. 41,—it was commonly a servant's
office, Elsner, Obs. Vol. 1. p. 338), her love (comp. Luke vii. 38), and, it might be added, the practical heartiness (comp. Chrys.) of her hospitality: 'nee dedignetur quod fecit Christus facere Christianus,' August. in Joan. Tract. LVIII. 4. επίρκεσιν 'relieved;' εδόθησαν, Hesych., comp. Polyb. Hist. i. 51. 10, where it is used as nearly synon. with ἐπισκολοῖθησιν. It thus need not be restricted merely to alms (ἐπορείη ἐπαρκείαν, Clem. Alex. Strom. i. 10, comp. Vales. on Euseb. Hist. VII. 5), nor θλίβομαι. to 'pressis pauperate' (Beng.), but, as appy. Syr. [refocillavit], may refer to the relief of necessity in its most general form; καὶ δία χρημάτων, καὶ δία προστασίας, καὶ μετείχει, Theoph. ἐπικολοίθησιν 'followed after;' comp. 1 Pet. ii. 21, ἐπακολουθεῖν τοῖς ἵψανοι: τὸ ἐτὶ does not appear to involve any idea of intensity, scil. προθύμως καὶ κατὰ ἵψα, Coray, Auth. (comp. Steph. in Thesaur. s.v.), but only that of direction. The sense is thus not very different to that implied in τὸ ἀγαθὸν διώκειν, 1 Thess. v. 15; comp. Plato, de Rep. p. 370 b, τῷ πραττόμενῳ ἐπακολουθεῖν, where the next words, μὴ ἐν πάρθενον μέρει, supply the notion of προθυμία; see ib. Phado, p. 107 b, where also the force of the compound does not seem very strongly marked. The meaning is rightly conveyed by Chrys., δολοφθόντως ἀστυ, ὅτι εἰ καὶ μὴ αὐτή αὐτὸ ἐργάσασα ἥδωνῆτι, ἀλλ' ὁμως ἐκουσώσασεν, ὑποτρέγησε. 11. Νεωτέρας Not necessarily, with studied reference to ver. 9, 'widows under sixty years of age,' Wiesing., but, as the context seems to imply, 'younger' with nearly a positive sense, ver. 2. παραιτοῦτοι 'shun,' or, as the contrast with καταλεγέεσθω (ver. 9) seems to require,—'decline' ('refuse,' Auth., ἀνέβαλλε, Coray), soil. 'to put on the κάλυξ τῆς της presbytery widows.' They were not necessarily to be excluded from the alms of the Church (Taylor, Episc. § 14), but were only to be held ineligible for the 'collegeum viduarum;' comp. however ver. 16. On παραιτοῦ, comp. notes on ch. iv. 7: the regular meaning (as Huther properly observes) suggested by ch. iv. 7, 2 Tim. ii. 23, Tit. iii. 10, need not here be lost sight of; Timothy was to shun them, and not entertain their claims; 'noli causam earum suscipere,' Beng. ὅταν καταστρην.] 'when they have come to wax wanton against Christ,' Auth. ('begun'), 'lascivierunt,' Beza; the aor. subj. with ὅταν marking an action which takes place at some single point of time distinct from the actual present, but otherwise unde-
practically little more than one authority. Moreover, the only correct principle of explaining these usages of ἐὰν and ὅταν with the indic. — viz. the restriction of the whole conditional force to the particle, and the absence of necessary internal connexion between the verb in the protasis and that in the apodosis — does not seem here to apply. St Paul does not apply desire to mark the mere relation of time, but the ethical connexion between κατάστρ. and γαμ. ἀλ.: a weariness of Christ's yoke involves a further and more decided lapse. On the use of ἐὰν and ὅταν with the indic., see Klotz, Devr. Vol. ii. p. 468-478.

fine long to be a better authority. Moreover, the only correct principle of explaining these usages of ἐὰν and ὅταν with the indic. — viz. the restriction of the whole conditional force to the particle, and the absence of necessary internal connexion between the verb in the protasis and that in the apodosis — does not seem here to apply. St Paul does not apply desire to mark the mere relation of time, but the ethical connexion between κατάστρ. and γαμ. ἀλ.: a weariness of Christ's yoke involves a further and more decided lapse. On the use of ἐὰν and ὅταν with the indic., see Klotz, Devr. Vol. ii. p. 468-478.

fine; see Winer, Gr. § 42. 5, p. 275, and notes on 2 Thess. i. 10. This translation of κατάστρ. may be fully retained if 'lascivire' be taken more in its simple ('instar jumentorum quae cum pabulo ferociunt,' Seul. ap. Pol. Syn.) than in its merely sexual reference (quae fornicate sunt in injuriam Christi, Jerome, Epist. 11. al. 223), though this, owing to the γαμ. ἀλ., cannot wholly be put out of sight. Στριφιάδα, a word of later comedy (see Lobeck, Phryn. p. 381, Trench, Synon. Part ii. § 4), implies the exhibition of 'over-strength,' 'restiveness,' and thence of 'fulness of bread' (Antiph. ap. Athen. III. 127) and 'wanon luxury,' comp. Rev. xviii. 7, 9. The adj. στριφιάδα is far more probably connected with the Sabine 'strena' (Donalds. Varron. IV. 2), and the Lat. 'strenua' (Pott, Etym. Vol. i. p. 198) than with τρόπος, τρανός, which is suggested by Lobeck. The prep. κατὰ expresses the direction of the action (Rost u. Palm, Lex. s. v. κατὰ, iv. 2), and points to the object against which the στριφιάδα was shown: comp. κατακαυχάσθαι, James ii. 13.

12. ἔχουσα κρίμα ὅτι 'having, bearing about with them, a judgment that,' &c.; comp. φόβον ἔχειν, ver. 20, ἀμαρτίαν ἔχειν, John xv. 22. The judgment or sentence is a load which they bear about with them (comp. Gal. v. 10); and this judgment is ὅτι... ἡθητήσαν, 'Ὅτι is thus not causal, but objective, and so must not, as in Mill, be preceded by a comma,—a punctuation probably suggested by a misinterpretation of κρίμα. This it need scarcely be said is not for κατάκριμα ('damnationem,' Vulg., Clarom.; κατάκριμα, Theoph.), much less = 'punishment' ('beladen sich mit Strafbarkeit,' Mack), but retains its usual and proper meaning. The context will alone decide the nature of the judgment, whether favourable or unfavourable; comp. notes on Gal. v. 10, and Fritz. Rom. Vol. i. p. 94. τὴν πρώτην κ.τ.λ.] 'they broke their first faith;' clearly, as it is explained by the Greek commentators, their engagement (σωθήκην, Chrys.) to Christ not to marry again, which they virtually, if not explicitly made, when they attempted to undertake the duties of the presbyteral office as ἄνδρα γυναίκας; so Theod., τῷ Χριστῷ ἀνωτάτῳ σωφρόνοις γίνεται εἰς χειρὰς δευτέρους ὁμολογεῖ γάμους. The only seeming difficulty is πρώτην, not πρότεραν, as the πρώτη πίστις was really to the first husband. This is easily explained: there are now only two things put in evidence, faith to Christ, and faith to some second husband. In comparing these two, the superl., according to a very common Greek habit of speaking, is put rather than the compar.; see Winer, Gr. § 35. 4. note 1, p. 218. The phrase ἰδεστῶν πίστιν, 'fidelitie
13 ἡθέτησαν ἀμα δἐ καὶ ἄργα καὶ μανθάνουσιν περερχόμενας τὰς οἰκίας, οὐ μόνον δἐ ἄργα, ἀλλὰ καὶ φλάραι καὶ 14 περίεργοι, λαλοῦσαι τὰ μὴ δέοντα. βουλομαι ὅπως νεω-

instead of rather acquiring spiritual experiences, they only contracted idle and gossiping habits. Τὰς οἰκίας might seem to confirm this, 'the houses of them they have to visit;' but comp. 2 Tim. iii. 6, where (as here) the article appears generic, or at most, 'the houses of such as receive them;' comp. Winer, Gr. § 17, 1, p. 116, note (ed. 5). περερχόμενοι 'going round to;' the part. is certainly used with reference to an idle, wandering, way of going about, in Acts xix. 13; this meaning however is derived from the context, which does not oblige us necessarily to retain the same meaning here. Other oxx. of accusatives after the περι, in the comp. verb are found in the N.T., e.g. Mark vi. 6, Acts ix. 3, al.; comp. also Matth. Gr. § 426, Bernhardt, Synt. v. 30 ad fin., p. 260.

dλα καὶ φλάραι κ.τ.λ. 'but also tattlers and busybodies;' επανάρθωσις of preceding epithet; beside being merely idle, they also contract and display a 'mala sedulitas' in both words and actions. Φλαράς, αἱ πλαρᾶς in N.T. (but see flaerain, 3 John 10), as its derivation [ἰαν-, fluere, Pott, Etymol. Forsch. Vol 1. 212] obviously suggests, points to a babbling, profluent, way of talking. Περίεργος (see Acts xix. 19) marks a meddlesome habit, a perverted activity that will not content itself with minding its own concerns, but must busy itself about those of others; comp. 2 Thess. iii. 11, μὴ δὲν ἐργαζόμενος ἀλλὰ περιεραγόμενος, [Demosth.] Philipp. iv. 150, ἐὰν ἐν ἐργάξαται καὶ περιεραγόμενος.

λαλοῦσαι κ.τ.λ. 'speaking the things which they ought not,' carrying things from one house to another: περιοδουσαι γὰρ τὰς οἰκίας οὐδὲν ἀλλὰ ἥ τὰ ταξιν
The ly 'I hold it advisable,' De W., velim,' Beza, comp. notes on ch ii. 8.

Ver. II is instructive; there the widows themselves θέλων γαμέων; their διέλευσα lead them to it (Eph. ii. 3); their will is to marry; here St Paul desires ('deliberato et propenso animo,' Tittm.) that—not being on the list—they would do so. Chrys. makes no distinction, επειδή αὐταί βουλονται βουλομαι κἀγὼ κ.τ.λ. As a general rule, the distinction of Tittmann, Synon. i. p. 124,—θέλω νιθιλ αλιud est quam simpleriter velle, neque in se habet notionem voluntatis propensae ad aliquam rem, sed βουλευθανον denotat ipsam animi propensionem,—will be found satisfactory, but in the application of it to individual cases proper caution must be used. It ought to be remarked that θέλω is very far more frequently used by St Paul than βοιλω,, the latter occurs only 1 Cor. xii. 11, 2 Cor. i. 15, and 17 (Lachm.), Phil. i. 12, 1 Tim. ii. 8, vi. 9, Tit. iii. 8, Philem. 13; once only 1 Cor. l.c. in reference to God (the Holy Ghost). Βοιλω is most used by St Luke in the Acts, where it occurs thirteen times, and consequently, if we except quotations, rather more frequently than θέλω.

ὁδων has here its proper collective force (Klotz, Devar. Vol. ii. p. 717), 'in consequence of these things being so, I desire,' d. e.: 'igitur,' Beza,—not an injudicious change for ' ergo,' Vulg., as there is here no 'gravior argumentatio;' see Hand, Turrell. Vol. iii. p. 187.

νεοτέρας] 'younger widows,' not merely 'younger women,' as Auth.; still less 'Jungfrauen,' as Baur. The context seems to confine our attention simply to widows. The true aspect of this precept is, as Wiesinger observes, defined by ὁδων here, and γὰρ ver. 15; the precept involves its own restrictions. The Apostle desires the younger widows to marry, rather than attempt a course of duties which they might swerve from or degrade; comp. Chrys. τεκνον, ὀλκόδ. 'to bear children, to rule the house;' regular inf. after verbs denoting 'a motion of the will,' Jefl, Gr. § 664; comp. Winer, Gr. § 44. 3, p. 287. Both words are δκ. λεγμ. in the N.T.; the substantive τεκνονοιa however occurs ch. ii. 15, and ὀλκοδεσπότης several times in the first three gospels. Both the latter subst. and its verb belong to later Greek, ὀλκλας δεσπότης λεκτων, ὅν ὡς Ἀλεξις, ὀλκοδεσπότης, Phrynichus; so Pollux, Onom. x. 21: further exx. are cited by Lobeck, on Phryn., p. 373. It is an untenable position that τεκνοτροφος. is included in τεκνονοι. (Möller); if included in any word, it would far more naturally be so in ὀλκοδεσποτειν (Leo), which points to the woman's sphere of domestic duties. τῷ ἀντι­κειμένῳ] 'to the adversary,' not 'the devil,' Chrys., for though this application derives some plausibility from τῷ Σατ. ver. 15, yet the λαοδ. χάριν seems far more naturally to suggest a reference to human opponents,—the adversaries of Christianity (Phil. i. 28, Tit. ii. 8) among the Jews or the Gentiles; so Hamm., De W., Wiesing. On this word, and the possibly stronger ἀντιταποδομένως ('qui in adversā acie stantes oppugnant'), see Tittm. Synon. ii. p. 11. λαο­δορας χάριν] 'for reviling,' lit. 'to
16 tines eȝετράπησαν όπισω τοῦ Σατανᾶ. εἰ τις πιστῇ ἔχει χύρας, ἐπαρκεῖτω αὐταῖς, καὶ μη βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χύραις ἐπαρκέσῃ.

16. πιστῇ] So Lachm. with ACFGN; 17. 47; Vulg. (Amit., Harl.¹), Copt., Arm. The longer reading πιστῇ is adopted by Tisch. with DKL; nearly all mss.; Vulg. (Fuld., Tol., Harl.), Syr. (both), Ar., Slav.; Chrys. (distinctly), Theod., Dam., al. (Griesb., De W., Wiesing.); though less easily to be accounted for than the shorter reading, it must now apply, give way to the definitely better attested reading in the text.

further, promote, reviling; prepositional clause, appended to ἀφορμὴν διδοτα, to specify the manner in which, and purpose for which, the occasion would be used; on the meaning of χάρω comp. notes on Gal. iii. 19, and Donalds. Cratyl. §278. The ‘reproach’ must be understood as directed not merely against the widows, but against Christianity generally; comp. Tit. ii. 5.

15. ἡδη γὰρ τινες] ‘for already some,’ sc. widows; ἀνὴ πειρας ἢ νομοθεσία γεγένηται, Theod. Mattheus here gives the pronoun a more extended reference, but without sufficient reason; γὰρ clearly confirms the command in the preceding verse, and thus naturally refers us to the special cases of those mentioned in it. The inversion ἐξετράπησαν τινες now adopted by Tisch. (ed. 7) with AFG; al., is of less critical authority than the reading in the text.

ἐξετράπησαν] ‘(have) turned themselves out of the way,’ sc. of chastity, propriety, and discretion: comp. 2 Tim. iv. 4. It is unnecessary to give this aberration a wider or more general reference,—‘from the faith’ (Mosh.), ‘from right teaching’ (Heydenr.). The younger widows, to whom the Apostle alludes, had swerved from the path of purity and chastity, which leads to Christ, and followed that of sensuality, which leads to Satan: Christ was the true spouse, Satan the seducer.

16. εἰ τις πιστῇ Κ.Τ.Λ.] ‘If any believing woman have widows, let her relieve them.’ This might fairly seem a concluding reiteration of the precept in ver. 4 and ver. 8, or a species of supplementary command based on the same principles (comp. Mosh.). The connexion however, and difference of terms, ἐπαρκεῖτω not προωνεῖται, suggest a different application of the precept. In ver. 4, 8, the duties of children or grandchildren to the elder widow are defined: here the reference is rather to the younger widows. How were such to be supported? If they married, the question was at once answered; if they remained unmarried, let their relatives, fathers or mothers, uncles or aunts, brothers or sisters, support them, and not obtrude them on the X1/PLKOV τάγμα, ver. 9, when they might be unfit for the duties of the office, and bring scandal on the church by their defection. The reading ἐπαρκεῖτω (Lachm.) is well supported [AF GGN] but may be due to an assimilation with the βαρείσθω that follows.

βαρείσθω] ‘be burdened,’ Luke xxii. 34, 2 Cor. i. 8, v. 4; later and less correct form for βαρόνειν. The assertion of Thom. M. s.v., πλὴν ἐπὶ τοῦ παρακεμένου οὐ βεβάρυγκα λέγοντον ἀλλὰ βεβάρηκα, is somewhat doubtful; βεβαρήκα (intrans.) is used by Homer, and βεβαρηκός certainly appears in Plato, Symp. p. 203 B, as well as in Aristides (cited by Thom. M.), but the latter
Let the elders who rule well receive double honour; be guarded in receiving accusations against them. Rebuke sinners.

passage is an imitation of Homer, and the former has a very poetical cast; the use of θεοφάρμα cannot therefore be completely substantiated: compare Buttm. Irreg. Verbs, s.v. βαρόνω.

17. Οἱ καλῶς προεστῶτες 'who rule, preside (surely not 'have presided,' Alfr.)' not in any special antithesis to those 'who preside ill,' but in contra-distinction to other presbyters, to the presbyter as such (cf. sing.). The meaning of Καλῶς προεστῶτες is approximately given by Chrys. as δόγματα τιμής, ἐκείνων κηδεμονίας ἔχεις; this however too much obscures the idea of rule and directive functions (Bloomf.) implied in the participle προεστ.; comp. ch. iii. 4.

διπλῆς τιμῆς 'double honour, i.e. remuneration;' double, not in comparison with that of widows or deacons (Chrys. 1, comp. Thorndike, Relig. Assembl. iv. 22), nor even of οἱ μη καλ. προεστ. (comp. of ἀμαρτάνοντες, ver. 20) but, with a less definite numerical reference, — διπλῆς (not δικλασίας τιμῆς, as in Plato, Legg. v. p. 730 D), i.e. πολλῆς τιμῆς, Chrys. 2, πλεονος τιμῆς, Theod. Τιμή again, as τίμα in ver. 3, includes, though it does not precisely express, 'salary, remuneration,' and is well paraphrased by Chrys. as θεραπεία [καὶ] ἡ τῶν ἀναγκαίων χορηγία, comp. Clem. Rom. i Cor. 1. Κυρίκο (Obs. Vol. 11. p. 361) cites several instances of a similar use of τιμῆς, but in all, it will be observed, the regular meaning of the word is distinctly apparent: comp. Wakef. Sylv. Crit. Vol. iv. p. 109.

ἀξιοσθεναν 'be counted worthy;' Auth., 'digni habentur;' Vulg., comp. Syr., not merely 'be rewarded,' Hammond. They were ἀξιον διπλῆς τιμῆς, and were to be accounted as such. οἱ κοπίωντες κ.κ.κ. 'they who labour in word and doctrine,' no hendiadis, scil. εἰς τὴν διδαξὴν τοῦ λόγου (Coray, al.), but with full inclusiveness,—in the general form of oral discourse (whether monitory, hortatory, or prophetic), and the more special form of teaching;' see Thorndike, Prim. Gov. ix. 3, Vol. 1. p. 42 (A.-C. Libr.). Mosheim (de Reb. ante Const. p. 126 sq.) throws a stress upon κοπίωντες, urging that the verb does not imply merely 'Christianos erudire, sed populos veræ religionis nescios ejus cognitione inbueru,' p. 127. We should then have two, if not three classes (comp. 1 Thess. v. 12),—the preachers abroad, and rulers and preachers at home, the former of which might be thought worthy of more pay; this is ingenious, but it affixes a peculiar theological meaning to κοπίωντες which cannot be fully substantiated; comp. ch. iv. 10, 1 Cor. iv. 12, al. The concluding words, εἰς λόγῳ καὶ διδασκ., certainly seem to imply two kinds of ruling presbyters, those who preached and taught, and those who did not; and though it has been plausibly urged that the differentiation lies in κοπίωντες, and that the Apostle does not so much distinguish between the functions as the execution of them (see esp. Thorndike, Prim. Gov. ix. 7), it yet seems more natural to suppose that in the large community at Ephesus there would exist a clerical college of προεστῶτες πρεσβύτεροι (Thorndike, ib. iii. 2), some of whom might have the χάρισμα of teaching more eminently than others; see notes on Eph. iv. 11.

18. λέγει γὰρ κ.τ.λ.] The first quotation is taken from Deut. xxv. 4, and is quoted with a similar application in 1 Cor. ix. 9. The law in question, of which the purport and intention was kindness and consideration for animals (see Philo, *de Human.* § 19, Vol. II. p. 400, ed. Mang., Joseph. Antiq. IV. 8. 21), is applied with a kind of 'argumentum a miuori' to the labourers in God's service. The precept can hardly be said to be generalized or expanded (see Kling, *Stud. u. Krit.* 1839, p. 834 sq.), so much as reapplied and invested with a typical meaning. And this typical or allegorical interpretation is neither arbitrary nor of mere Rabbinical origin, but is to be referred to the inspiration of the Holy Spirit under which the Apostle gives the literal meaning of the words their fuller and deeper application; comp. notes on Gal. iv. 24.

Bovν δὲ λέγει | 'an ox while treading out the corn;' not 'the ox that treadeth,' &c., Auth., an inexact translation of the anarthrous participle; comp. Donalds. *Gramm.* § 492. Threshing by means of oxen was (and is) performed in two ways; either the oxen were driven over the circularly arranged heaps, and made to tread them out with the hoof (Hosea x. 11, comp. Micah iv. 13), or they were attached to a heavy threshing-wain (Heb. יְלָדָה, Isaiah xxviii. 27, יִשְׁלָד, xli. 15, or בָּרָדֶד, Judges viii. 7, see Bertheau in loc.), which they drew over them, see esp. Winer, *RB* Art. 'Dreschen,' Bochart, *Hieroz.* Vol. i. p. 310, and the illustrations in Thomson, *Land and the Book*, Vol. ii. p. 314.

There is some little doubt about the order; Lachm. reads οὗ φι. β. ἀλ. with AC; seven mss.; Vulg., Syr. [incorrectly claimed by Tisch.], Copt., Arm.; Chrys., al. As this might have been a correction from 1 Cor. i. c, and as the weight of MS. authority is on the other side, it seems best to retain the order of the text.

οὐ φιμώσεις | 'thou shalt not muzzle;' imperatival future, on the various usages of which see notes on Gal. v. 14, and Thiersch, *de Pentat.* iii. § 11, p. 157. The animals that laboured were not to be prevented from enjoying the fruits of their labours (Joseph. Antiq. IV. 8. 21), as was the custom among the heathens in the case of their cattle (comp. Bochart, *Hieroz.* Vol. i. 401), and even (by means of a πανικάττη, Poll. *Onom.* vii. 20) in the case of their slaves; see Rost u. Palm, *Lex.* s.v. πανικ. Vol. ii. p. 774. καὶ Ἀξίος κ.τ.λ.] Proverbial declaration (Stier, *Red.* Jes. Vol. i. p. 400) made use of by our Lord (Luke x. 7, comp. Matth. x. 10), and here repeated by St Paul to enhance the force of, and explain the application of, the preceding quotation. There is nothing in the connexion to justify the assertion that this is a citation from the N. T. (Theod.), and thus necessarily to be connected with λέγει... ὡς γράφει, as is contended by Baur and others who deny the genuineness of this Epistle; γράφει, it need scarcely be said, being always applied by St Paul to the Old Test.; comp. Wieseler, *Chronol.* p. 303, and see notes on 2 Tim. iii. 16. Though a similar mode of citation is found elsewhere in the case of two actual passages of scripture (Mark vii. 10, Acts i. 20, compare Heb. i. 10), yet we must remember that this is not a case of two parallel citations, but that the second is only explanatory of the first; the compari-
son therefore fails. Even De W. admits that Baur has only probability in his favour.

19. Kaτα πρεσβυτέρου 'Against an elder,' Vulg., Goth.; not 'an elderly man,' Chrys., Theoph., Æcun. The context clearly relates only to presbyters. Κατὴγοροίαν 'a charge, an accusation;' οἷον ἑκκ δὲ μὴ κατακρίνησ, ἀλλὰ μὴν παραδεχὴ δῶσω, Theoph. It has been asked (De W.) whether Timothy is not to observe the judicial rule here alluded to (Deut. xvii. 6, xix. 15, comp. Matth. xviii. 16, 1 Cor. xiii. 1) in all cases as well as merely in the case of an elder. The answer is, that Timothy was not a judge in the sense in which the exercise of that office was presupposed by the command. He might have been justified in receiving an accusation at the mouth of only one witness; to prevent however the scandals that would thus frequently occur in the church, the Apostle specifically directs that an accusation against an elder is only to be received when the evidence is most legally clear and satisfactory. ἕκτὸς ἐὰν μὴν 'except it be,' 1 Cor. xiv. 5, xv. 2; a pleonastic negation, really compounded of two exceptive formulae; comp. Thom. M. s.v. χαρίσι, and see the exx. cited by Wetst. on 1 Cor. xiv. 5, and by Lobeck, Phryn. p. 459. ἐνὶ δὲν κ. τ. Ἁ. 'on the authority of ['on the mouth of,' Syr.] two or three witnesses;' comp. Xen. Hell. vi. 5. 41, 'ἐνὶ δίκαιῳ...μαρτύρων, 'paucis adhibitis testibus;' Winer, Gr. § 47. g, p. 335. Huther finds a difficulty in this meaning of ἐνὶ with the gen. Surely nothing can be more simple.

As ἐν with a gen. properly denotes superposition (see Donaldson, Cratyl. § 173), the κατὴγορία is represented as resting upon the witnesses, depending on them to substantiate it: comp. Hammond. The closely allied use, ἐνὶ δικαστῶν, δικαστηρίων, &c., in which the presence of the parties (coram) is more brought into prominence (1 Cor. vi. 1, 2 Cor. vii. 14), is correctly referred by Kühner (Jefl, Gr. § 633) to the same primary meaning. The idea of 'connection or accompaniment,' which Peile (following Matth. Gr. § 84) here finds in ἐνὶ, is not sufficiently exact: see further exx. in Rost u. Palm, Lex. s. v. ἐνὶ, Vol. i. p. 1034.

20. Τοὺς ἁμαρτάνοντας 'Them that sin, sinners;' apparently not the offending presbyters (Huth., Alf.), as the expression is far too comprehensive to be so limited, but sinners generally, 'persistentes in peccato' (Pricianus ap. Pol. Syn.),—whether presbyters or others. This very constant use of the article with the pres. part. as a kind of equivalent for the subst. is noticed in Winer, Gr. § 45. 7, p. 316; see also notes on Gal. i. 23. ἐνωπίων πάνων must obviously be joined with ἔλεγχε, not with ἀμαρτ. (Cajet.). This text is perfectly reconcilable with our Lord's instruction (Matth. xviii. 15), not because 'Christus agit de peccato occulto, Paulus de publico' (Justiniann), but because, first, Timothy is here invested with special ecclesiastical authority (comp. Thondike, Prim. Gov. ch. XIII.), and secondly, because the present participle (contr. ἐὰν ἄμαρτ. Matth. l. c.) directs
21 διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἄγγελων ἵνα ταῦτα φυλάξῃ χωρίς

I solemnly charge thee not to be partial nor pre-empt: some men's sins are sooner, some later, being found out: so their good works.

the thought towards the habitually sinful character of the offender (ἔγνε-νος τῷ ἀμαρτ., Theoph.), and his need of an open rebuke; see notes on Eph. iv. 28.

21. διαμαρτύρομαι] 'I solemnly charge thee;' 'obtestor,' Beza,—or with full accuracy, 'obtestando Deum (Dei mentione interpositâ) graviter ac serio liortor,' Winer, de Verb. c. Prepp. v. p. 20; similarly used in adjurations, 2 Tim. ii. 14, iv. 1. In 1 Thess. iv. 6, the only other passage in which it occurs in St Paul's Epp. [Heb. ii. 6], it has more the sense of 'assure, solemnly testify;' comp. Acts xx. 21, 23, 24. In this verb (used several times by St Luke), the preposition appears primarily to mark the presence or interposition of some form of witness, 'intercessionis (Vermittlung), ad quam omnis testimoniis provincia reddit, notio- nem;' Winer, l. c. p. 21. On verbs compounded with ἐκ, see the remarks of Tittmann, Synon. l. p. 223; and on the present and other uses of ἐκ (here appy. purpose and purport united), comp. notes on Eph. i. 17. τοῦ θεοῦ κ.τ.λ.] 'God and Christ Jesus.' With the present reading this text cannot possibly be classed under Granville Sharpe's rule (Green, Gr. p. 216), and even with the reading of the Rec. (κατ. Ἰ. Χ., with D^KL; mss.; Syr., Goth., al.; Chrys., al.) the reference of the two substantives to one person is in the highest degree doubtful and precarious: the Greek Fi. are here for the most part either silent, or adopt the usual translation; see notes on Eph. v. 5; Middleton, Art. p. 389 (ed. Rose), Stier on Eph. Vol. i. p. 250.

tῶν ἐκλεκτῶν ἄγγελων] 'the elect angels;' he adds 'the elect angels' because they in the future judgment shall be present as witnesses with their Lord,' Bp. Bull: comp. Joseph. Bell. ii. 16. 4 sub fin. (cited by Otto and Krebs), μαρτύρομαι δ' ἐγώ μὲν ὑμῶν τὰ ἄγια, καὶ τοὺς ιεροὺς ἄγγελους τοῦ θεοῦ. There is some little difficulty in deciding on the meaning of the term ἐκλεκτοὶ. It surely cannot be a mere 'epitheton ornans' (Huther; compare Calv., Wiesing.), nor does it seem probable that it refers to those of a higher, as opposed to those of a lower rank (Cathar. ap. Est.; comp. Tobit xii. 15), as all such distinctions are at best uncertain and precarious; comp. notes on Col. i. 16. With such passages as 2 Peter ii. 4, Jude 6, before us, it seems impossible to doubt that the 'elect angels' are those who kept their first estate (Chrys., Theoph., Οἰκεμ.), and who shall form part of that countless host (Jude 14, Dan. vii. 10) that shall attend the Lord's second advent; so Stuart, Angelology, iv. 2 (in Biblioth. Sacra, 1843, p. 103); comp. also Tres- ten, Angelol. § 3 (translated in Bibl. Sacra. for 1844, p. 782). On the existence and ministry of these Blessed Spirits see the powerful and admirable sermons of Bp. Bull, Engl. Works, p. 194 sq. ταύτα] 'these things,' which have just been said (ver. 19, 20), about caution in receiving accusations, and necessary exercise of discipline when sin is patent; so Theod. (expressly) and the other Greek expositors. De W. and Wiesing, refer ταύτα only to ver. 20, but would not τοῦτο have thus been more natural? At any rate it seems clearly unsatisfactory to extend the reference to ver. 17 sq. (Huth.)
προκρίματος, μηδέν ποιών κατὰ πρόσκλησιν. Χειρας 22
tαχέως μηδενε ἐπιτίθει, μηδε κοινώνει ἁμαρτίας ἄλλο-
al.) instruction about the exercise of discipline might suitably be connected with the weighty adjuration in ver. 21, but scarcely mere semi-fiscal arrangements. χωρίς προκρί-
ματος] 'without prejudice, prejudging' ('faurdomein,' Goth.); 'judicium esse debet, non prejudicium,' Beng. In the participial clause that follows the contrary aberration from justice is forbidden, scil. 'inclinatio per faudorem,' Kara. τρόπος (Lachm. with ADL; al. 50; Copt. Chrys.!) The reading τρόπος, though deserving some consideration on the principle 'proclivi lectioni præstatis arduam,' can scarcely be forced into yielding any natural sense. Both τρόπος and πρόσκλημα are ἀπ. λεγ. in the N. T.: the latter occurs also in Clem. Rom. I. 21, 47, 50 (comp. Polyb. Hist. v. 51, 8, vi. 10, 10), Iren. Hist. i. 6. 1 (ed. Mass.), and is illustrated by Krebs, Obs. p. 356 sq. On the alleged distinction between χωρίς and ἄνευ see notes on Eph. ii. 22. Χειρας ταχεως κ.τ.λ.] 'Lay hands hastily on no man.' Indisputably the most ancient interpretation of these words is 'the imposition of hands in ordination,' τερ χειροτονῶν, Chrys.; so Theod., Theoph., Euseb., and of modern expositors Alf., Wordsw., and Conyb., but without success in explaining the context. The preceding warnings however, and still more the decided language of the following clause (comp. ἄμαρτονωντας ver. 20) appear to point so very clearly to some disciplinary functions, that it seems best with Hammond (so also De Wette, Wiesing.) to refer these words to the χειροτονεια on the absolution of penitents, and their re-admis-
Taylor, Dissuasive, Part ii. 1, 11, though otherwise in Episcopacy, § 14. The prevalence in the apostolic age of the custom of imposition of hands generally, and the distinct evidence of this specific application of the custom in very early times (Euseb., Hist. vii. 2, calls it a παλαιὸν ἔτος; see Concil. Nic. Can. §), seem to render such an assumption in the present case by no means arbitrary or indemonstrable; see esp. Hammond in loc. and comp. Suicer, Thesauro. vol. ii. p. 1517, Bingham, Antiq. xviii. 2. 1. μηδε κοινωνει κ.τ.λ.] 'nor yet share in the sins of others,' i.e. μηδε σοι καλ ταῖς ἀμ. ἀλλοτρ. κοιν. ἔτος, Winer, Gr. § 30, 8, p. 180; 'do not share with them their sins, by restoring them to church-fellowship on a doubtful or imperfect repentance.' The rendering of Auth., 'be partaker of' ('mache dich theilhaftig,' De Wette), is not quite sufficiently exact, as this would rather imply a gen. Κοινωνει is commonly used in the N. T. with a 'dativus rei' (see notes on Gal. vi. 6), and in this construction seems to involve more the idea of community than of simple participation; see Winer, l.c., Poppo on Thucyd. ii. 16, Vol. iii. 2, p. 77, and comp. notes on Eph. v. 11. On the continued negation μη...μηδε, see notes on Eph. iv. 27, and the treatise of Franke, de Part. Neg. ii. 2, p. 6. The remark of De W. on this clause seems reasonable, that if the reference were to ordination, this sequence to the command would imply a greater corruption in the Church than is at all credible. To admit that ἄμαρτια points to ἄμαρτονωντας, and yet to conceive that presbyters are referred to in the latter expression and candidates for ordination in the former
23 τρίας. σεαυτόν ἀγνὸν τήρει. μηκέτι ύδροπότει, ἀλλὰ ὀίνῳ ὀλύγῳ χρῶ διὰ τὸν στόμαχον σου καὶ τὰς πυκνὰς
24 σοῦ ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοι

(Alf., Wordsw.), is a narrow and somewhat cheerless view of a church which, with all its faults, could not bear "them which were evil," and knew how to reject false apostles (Rev. ii. 2).

σεαυτόν κ.τ.λ. | 'Keep thyself (emphatic) pure,' 'purum,' Beza, not 'castum,' Vulg., Clarom. The position of the reflexive pronoun and the sort of antithesis in which it stands to ἄλλοτρον seem to imply, 'while thou hast to act as judge upon other men, be morally pure thyself.' ἄγνω (ἄγω), as its termination suggests ('object conceived under certain relations,' Donalds. Cratyl. § 255), implies properly an outward, and thence an inward purity; ἀμαρτια in quo nihil est impuri,' Tittmann, Bynon. 1. p. 22; comp. ἀγνη ἀναστροφῆ, 1 Pet. iii. 2, σοφία ἄγια, James iii. 17, and see Trench, Synon. Part ii. § 38. The derivative sense of 'castitas' ('puritas a venere,' ἄγιος λέχους, γαμάων, Valck., Eur. Phan. 953) comes easily and intelligibly from the primary meaning; comp. 2 Cor. xi. 2, Tit. ii. 5, and Reuss, Thél. Chrét. iv. 16, Vol. i. p. 170, except that he adopts this derivative meaning far too generally. On the distinction between it and ἄγως ('in ἄγιος cogitatur potissimum verocundia quae ἄγη rei vel personae debetur'), compare Tittmann, loc. cit. § 55. 8, p. 442, and the numerous ex. cited by Wetst. in loc. The position of this precept in ref. to the context is certainly somewhat singular, and has given rise to many different explanations. The most natural view is that it was suggested by the previous exhortation, to which it acts as a kind of limitation; 'keep thyself pure, but do not on that account think it necessary to observe an ἄδων ἀγέλαν (Plutarch, de Iside et Osir. § 6), and ascetical abstinences.' To suppose that the Apostle puts it down here just as it came into his mind, fearing he might otherwise forget it (Coray in loc.), seems very unsatisfactory; still more so to regard it as a hint to Timothy to raise his bodily condition above maladies, which, it is assumed, interfered with an efficient discharge of his duties (Alf.). That the Apostle's 'genuine child in the faith' (ch. i. 2) was feeble in body is certain from this verse; that this feebleness affected his character is, to say the very least, a most questionable hypothesis. It may be remarked, in conclusion, that some ascetic sects, e. g. the Essenes, were particularly distinguished for their abstinence from wine, especially on their weekly festival; πορὸν ὕδων γαματίων αἰτεῖν ἐστι, Philo, de Vit. Cont. § 4, Vol. ii. p. 477, see § 9, p. 483, and comp. Luke i. 15, Rom. xiv. 21.

24. Τινῶν ἀνθρώπων κ.τ.λ. | 'Be no longer a water-drinker.' There is no necessity to supply 'only' (Conyb., Coray, al.); ύδροποτ. not being exactly identical with ὑδωρ πιεῖν, but pointing more to the regular habit; comp. Artemidorus, i. 68 (Wetst.), πίνειν ὑδῷ ψυχρῶν ἄγαθῶν πᾶσιν: θεσμῷ δὲ ὑδῷ νόσους ἢ ἀπαξίας σημαίνει τῶν ὑδῶν ἐχώντων ὑδροποτέων κ.τ.λ., and see Winer, Gr.
connexion is not perfectly obvious. Heinsius (Exercit. p. 401), not without some plausibility, includes ver. 23 with the last clause of ver. 22 in a parenthesis. This seems scarcely necessary; σεαυτὸν κ.τ.λ. is a supplementary command in reference to what precedes; ver. 23 is a kind of limitation of it, suggested by some remembrance of Timothy's habits. The Apostle then reverts to µηδὲ κοιν. ἀμαρτ. with a sentiment somewhat of this nature. 'There are two kinds of sins, the one crying and open which lead the way, the other silent which follow the perpetrator to judgment; so also there are open and hidden (τὰ ἀλλοι έξοντα) good works: sins however and good works alike shall ultimately be brought to light and to judgment.' The two verses thus seem mainly added to assist Timothy in his diagnosis of character; ver. 24 appears to caution him against being too hasty in absolving others; ver. 25 against being too precipitate in his censures; see Huther.

πρόδηλον] 'openly manifest,' the proposition does not appear to have so much a mere temporal as an intensive reference; see Heb. vii. 14, where Theod. remarks, τὸ πρόδηλον ὡς ἀναφερόντον τέθεικε; comp. also προγάφος Gal. iii. 1, and notes in loc. So similarly Syr. and Vulg., both of which suppress any temporal reference in the prep. Estius compares 'propalam,'—a form in which Hand similarly gives to 'pro' only an amplifying and intensive force, 'ut palam propositam rem plane conspiciamus,' Tursellinus, Vol. iv. p. 598.

κ.τ.λ.] 'going before, leading the way, to judgment,' as heralds and apparitors (‘quasi antecambulones,’ Beza) proclaiming before the sinner the whole history of his guilt. The 'judgment' to which they lead the way is certainly not any ecclesiastical κρίσις,—for does any such κρίσις really bring all sins and good deeds thus to light?—but either 'judgment' in its general sense with reference to men (Huth.), or, perhaps with ultimate reference to the 'final judgment' (comp. Chrys.); they go before the sinner to the judgment seat of Christ; see Manning, Caten. Vol. vi. p. 44, where this and the following verses form an independent section.

καὶ ἐπακολούθοσιν] 'they rather follow after,' sc. εἰς κρίσιν; not merely indefinitely, 'they follow after, and so in their shorter or longer course become discovered,' De W.,—an explanation which completely destroys the image and apposition,—but, 'the sins crying for vengeance follow the sinner to the tribunals whether of his fellow-men, or, more inclusively, of his all-judging Lord;' εἰς γὰρ ανυπακολούθοσιν ἔρχονται τῷ βίῳ, ἀλλ' ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c. On ἐπικρίσεως see notes on ver. 20: the antithesis προ-ἀγόνοια precludes the assumption of any special force in ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c. On ἐπικρίσεως see notes on ver. 20: the antithesis προ-ἀγόνοια precludes the assumption of any special force in ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c. On ἐπικρίσεως see notes on ver. 20: the antithesis προ-ἀγόνοια precludes the assumption of any special force in ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c. On ἐπικρίσεως see notes on ver. 20: the antithesis προ-ἀγόνοια precludes the assumption of any special force in ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c. On ἐπικρίσεως see notes on ver. 20: the antithesis προ-ἀγόνοια precludes the assumption of any special force in ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c. On ἐπικρίσεως see notes on ver. 20: the antithesis προ-ἀγόνοια precludes the assumption of any special force in ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c. On ἐπικρίσεως see notes on ver. 20: the antithesis προ-ἀγόνοια precludes the assumption of any special force in ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c. On ἐπικρίσεως see notes on ver. 20: the antithesis προ-ἀγόνοια precludes the assumption of any special force in ἐπικριτικοῦσιν, Theoph.; comp. Manning, l. c.
25 ὡσαύτως καὶ τὰ ἐργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλας ἔχοντα κρυφῆναι οὐ δύνανται.

VI. Ὅσοι εἰσίν ὑπὸ ζυγὸν δούλοι τῶν ἱδίων δεσπότας πάσης τιμῆς ἢξίως Servants, for the sake of God's name, hono-

before and after. Kai clearly does not belong to τισίν (Huther), but is attached with a kind of desesive force to ἐπαξιλ.; see notes on Gal. iii. 4.

25. ὡσαύτως] 'in like manner;' good works are in this respect not ἐτέρας to sins, the same characteristic division may be recognised; some are open witnesses, others are secret witnesses, but their testimony cannot be suppressed. Lachmann inserts δὲ after ὡσαύτως, with AFG; Aug., Boern., Goth.: this reading is not improbable, but has scarcely sufficient external support.

τὰ ἐργὰ τὰ καλὰ 'their good works;' the repetition of the article is intended to give prominence to the epithet and more fully to mark the antithesis between the ἀμαρτίαι and the καλὰ ἐργὰ; see Middleton, Art. chap. VIII. p. 114 (ed. Rose), comp. Winer, Gr. § 20. a, p. 120. On the somewhat frequent use of the expression καλὰ ἐργὰ in these Epp., comp. notes on Tit. iii. 8.

τὰ ἄλλα ἐχοντα] 'they which are otherwise,' i.e. which are not πρόδηλα. To refer this to καλὰ alike mars sense and parallelism. In the concluding words the paraphrase of Huther, 'they cannot always remain hidden' (κρυφῆς), is scarcely exact: the aor. inf., though usually found after ἐχθα, δῶχαι, δούλα, etc. (Winer, Gr. § 44. 7, p. 298), cannot wholly lose its significance, but must imply that the deeds cannot be concealed at all. They may not be patent and conspicuous (πρόδηλα), but they cannot be definitely covered up: they will be seen and recognised some time or other.

The reading in this last clause is not quite certain; δύναται is supported by FG KLN and most mss.; the plural only by AD and about 30 mss.: this latter reading is however certainly to be preferred on internal grounds, as the singular may so easily have been a grammatical correction.

CHAPTER VI. 1. ὑπὸ ζυγὸν δούλων] 'under the yoke as bond-servants; not 'servants......under the yoke,' Auth.; still less 'under the yoke of slavery' (ἔπος ἄτομα Δάιν). Syr., a needless ἐν δὲ διοῦν. Δούλων is not the subject, but an explanatory predicate appended to ὑπὸ ζυγόν, words probably inserted not to mark an extreme case ('the harshest bondage,' Bloomf.),—for the language and exhortation is perfectly general,—but to point to the actual circumstances of the case. They were indisputably ζυγὸν δούλων, let them comport themselves accordingly. Similar exhortations are found Eph. vi. 5 sq., Col. iii. 22, Tit. ii. 9; comp. 1 Cor. vii. 21, where however the meaning is not perfectly certain, all apparently directed against the very possible misconception that Christianity was to be understood as putting master and bond-servant on an equality, or as interfering with the existing social relations.

tois ἰδίοις δευτ.] 'their own masters,' those who stand in that distinct personal relation to them, and whom they are bound to obey; see esp. the note on ἰδίος on Eph. v. 22. On the distinction between δεσπότης and κύριος [κύρ. γενακιάς καὶ ὑπὸ ἀνήρ καὶ πατήρ, δευτ. δὲ ἀργυρωπῆς, Ammonius, s.v.], see Trench, Synon.
V. 25, VI. 1, 2.

§ 28. St Paul here correctly uses the unrestricted term υπὸ εὐνόμων as more in accordance with the foregoing υπὸ σωτῆρος, comp. Tit. ii. 9; it is noticeable that in his other Epistles he uses κύρους.

πάσης τιμῆς] ‘all honour,’ honour in every form and case in which it is due to them. On the true extensive meaning of τιμή, see notes on Eph. i. 8. η διδασκαλία] ‘the doctrine,’ sc. ‘His doctrine,’ Syr., Auth.: comp. Tit. ii. 10, τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ημῶν Θεοῦ. Δίδαξε. clearly points to the Gospel, the evangelical doctrine (Theod.), which would be evil spoken of, if it were thought to inculcate insubordination; see Chrys. in loc.

2. πιστοί] ‘believing,’ i.e. Christian masters; slightly emphatic, as the order of the words suggests. The slaves who were under heathen masters were positively to regard their masters as deserving of honour, the slaves under Christian masters were negatively not to evince any want of respect. The former were not to regard their masters as their inferiors, and be insubordinate, the latter were not to think them their equals, and be disrespectful.

μᾶλλον δουλ.] ‘the more serve them;’ μᾶλλον is not merely corrective, ‘potius serviant,’ Beza, but intensive, ‘the rather,’ Hamm., ‘magis serviant,’ Vulg., Goth. Beza’s correction, as is not unfrequently the case, is therefore here unnecessary; see Hand, Tursell. s.v. ‘magis,’ Vol. iii. p. 554.

ὅτι πιστοὶ κ.τ.λ.] ‘because believing and beloved (of God) are,’ &c. There is some little difficulty in the construction and explanation. The article however shows that oί ἄρτι. is the subject, πιστοὶ καὶ ἄγι. the predicate: the recurrence of the epithet πιστοί, and the harmony of structure, still further suggest that the masters, and not the servants (Wetst., Bretschm.), are the subjects alluded to. The real difficulty lies in the interpretation of the following words. οἱ... ἀντιλαμβανόμενοι. ] ‘they who are partakers of,’ ‘qui... participes sunt,’ Vulg., Clarom.; so too Copt., Goth., Arm., comp. Syr. ἄντιλαμβανόμενοι οἱ δὲ λαμβανόμενοι. [qui requie fruuntur]. Αντιλαμβανόμενοι is used in two other passages in the N. T., in both in the sense ‘succeeder,’ Luke i. 54 (Isaiah xli. 9, LXX., ἔνθελε αὐτόν ἐπικρατέσαι), Acts xx. 35. This is obviously inapplicable. The usual (ethical) meaning in classical Greek is ‘to take a part in,’ ‘to engage in,’ whether simply, e.g. Thucyd. i. 8, ἄρτι. (sc. the war), or with reference to the primitive meaning, in a more intensive sense, ‘to cling to,’ and thence ‘to secure, get possession of,’ e.g. Thucyd. iii. 22 ad fin., τοῦ ἀσφαλοῦς ἄρτι. It does not then seem a very serious departure from the classical meaning of ἄρτι, to take it, with a subdued intensive force, as ‘percipere,’ ‘frui’ (see Euseb. Hist. iv. 15, εἰς ὅδιας τοναῦτα ἄρτι., cited by Scholefl. Hist., p. 120, and exx. in Eisner, Obs. Vol. ii. p. 306), if we may not indeed almost give ἄρτι a formal reference to the reciprocal relation (comp. Coray) between master and servant, and translate ‘who receive in return (for food, protection,
If any one teach differently, he is besotted, fosters disputes, and counts godliness a mere gain. Let us be contented; riches are a snare and a source of many sorrows.

dec.) their benefit.' In either of these latter meanings, ἐσπεργ., will most simply and naturally refer to the 'beneficium' (not merely the ἐσπεργ., Coray) shown to the master in the services and εὐνοεῖ (Eph. vi. 7) of the bondservant. Chrys., al., refer the εὐνοεῖα to the kind acts which the masters do to the slaves; this, though perhaps a little more lexically exact, is contextually far less satisfactory; and this seems certainly a case where the context may be allowed to have its fullest weight in determining the meaning of the separate words. To refer εὐνονεῖα to the divine benevolence ('beneficentina Dei, nimimum in Christo,' Beza) seems manifestly untenable.

ταῦτα κ.τ.λ.] 'these things teach and exhort,' τὸ μὲν διδακτικὸς τὸ δὲ πρακτικὸς, Theoed. Tisch. and Lachm. both refer these words to the next clause; so appy. Chrys., but not Ecumen. It is doubtful whether this is correct: the opposition between διδασκεῖ and ἐπηρεάσει is certainly more clearly seen, but the prominent position of ταῦτα (contrast ch. iv. 11) seems to suggest a more immediate connexion with what precedes. For the meaning of παρακ., see notes ch. i. 3, and on Eph. iv. 1.

3. ἐπηρεάσαςκαλέ] 'teaches other doctrine,' 'plays the ἐπηρεάσαςκαλὸς; comp. λαθρεπηρεάσαςκαλῶς, Iren. Hist. iii. 4. 2, and see notes on ch. i. 3, the only other passage in the N. T. where the word occurs.

προσέφερεται] 'draws nigh to,' 'as­­sents to,' Syr. 77 [accedens].

Bentley (Phileleuth. Lps. p. 72, Lond. 1713) objects to προσέφερ., suggesting...
VI. 3, 4, 5.

eivsebeinan didaskalía, tetýφwntai, ἡ μὴ ἐπιστάμενον, 4 άλλα νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρεις, βλασφημίαι, ὑπόνοαι πονηραί, διαπαρα-

prep., 'quæ pictati consentanea est,' Est.; there were (to imitate the language of Chrys. on Tit. i. 1) different kinds of διδασκαλία; this was specially ἡ καὶ εὐσέβ., διδασκαλία. For the meaning of εὐσέβ., see notes on ch. ii. 2.

4. tetýφwntai] Not simply 'superbus est,' Vulg., nor even 'inflatus est,' Clarom., but 'he is beclouded, besotted, with pride,' see notes on eh. ii. 2. The apodosis begins with this verse: even if ἐπιστάμενον κ. τ. λ. (Rec., ver. 5) were genuine it would be impossible to adopt any other logical construction.

μὴ ἐπιστάμενον] 'yet knowing nothing,' see notes on ch. i. 7. If it had been οἷδὲν ἐπιστ., it would have been a somewhat more emphatic statement of an absolute ignorance on the part of the ἐπιστάμενος.: it must be always observed however that this latter is a less usual construction in the N.T., see Green, Gr. p. 122. The connexion of μὴ and οἷδὲν with participles, a portion of grammar requiring some consideration, is laboriously illustrated by Gayler, Part. Neg. p. 274—293.

νοσῶν περὶ ζητήσεις καὶ λογομαχίας, 'doting, ailing (opp. to ζητεῖν, λόγοι), about questions:' περὶ marks the object round about which the action of the verb is taking place; comp. notes on ch. i. 19. In the use of περὶ with a gen., the derivative meanings, 'as concerns,' 'as regards,' greatly predominate: the primary idea however still remains: περὶ with a gen. serves to mark an object as the central point, as it were, of the activity (e.g. 1 Cor. xii. 1, the πνευμ. δόρα formed as it were the centre of the δύναμις), the further idea of any action or motion round it is supplied by περὶ with the accus.; comp. Winer, Gr. § 47. e, p. 334. Donalds. Gr. § 482. On ζητήσεις, see notes on ch. i. 4.

λογομαχίας] 'debates about words,' 'verbal controversies;' ἀν. λεγόμ. in Latin, 'verbivellitations,' Plaut. Asin. ii. 2. 41, λόγον προσάντη, Greg. Naz. Carm. 15, Vol. ii. p. 200: 'contentiosas disputationes de verbis magis quam de rebus,' Calv. These idle and barren controversies degenerate into actual strife and contention, and give rise to bad feelings and bitter expressions of them: ὑπὸ διοικοφαίας ἐπιγνωμ. ἐπίζνημεν ἐρείπτεται τελός, Clem. Alex. Strom. vii. p. 759 (cited by Huth.). The reading is extremely doubtful. We still retain the plural ἔρεις (as in ed. 2); but it must be observed that the addition of Ν to the evidence in favour of the singular renders it probable that the reading of ed. i (ἐρεῖς) may be the most correct. In this, as in some few other passages, we pause till the peculiarities of Ν are more fully ascertained, its authority in some portions of the N.T. being clearly not so great as it is in others.

βλασφήμιαι] 'evil speakings,' 'raillings,'—not against God (Theod.), but, as the context clearly implies, against one another: comp. Eph. iv. 31 and notes. On the derivation of βλασφήμων, see notes on ch. i. 13. ὑπόνοαι πον. is similarly referred to God by Chrys. and Theoph.; but the context here again seems clearly to limit the words to 'evil and malevolent surmisings' against those who adopt other views. 'Τυφῆν., a ἀν. λεγόμ. in the N.T., occurs not unfrequently in classical Greek joined with epithets or in a context which convey an unfavourable meaning, e.g.

5. διαπαρατριβάλ. 'lasting conflicts,' 'obstinate contests;' 'conflictiones,' Vulg., Clarom., Syr. [contritio,—see Michael in Cast. Lex. s.v.]. The prep. διὰ has here its usual and primary force of 'thoroughness,' 'completeness,' intensifying the meaning of the binary compound παρατριβάλ., scil. ἀμφοτερα καὶ ἀμφότερα παρατριβάλ., Corax; comp. Winer, Gr. § 16. 4, p. 92. This latter word (παρατριβ.), as its derivation suggests, properly signifies 'collisions,' thence derivatively, 'hostilities,' 'enmities,' comp. Polyb. Hist. ii. 36. 5, ὕποπλευτι πρὸς ἀλλήλους καὶ παρατριβάλ. iv. 21. 5, παρατριβάλ. καὶ φιλοτιμίας; add xxi. 13. 5, xxiii. 10. 4, al. There is then no allusion to moral contagion (comp. Chrys.), but to the collision of disputants whose mere λογοκαθαρία had led at last to 'truces inimicicatae.' To retain παραδιατριβάλ. (Rec., 'profitless dis disputations'), as is still done by Bloomf., following Tittmann, Synon. i. p. 233, is contrary to every principle of sound criticism: for (1) παραδιατρπ. is found only in a few cursive mss. and Theoph., while διαπαρατριβάλ. is found in ADFGLN; great majority of mss.; Clem., Bas., Chrys. (Grieseb., Scholz, Lachmann, Tisch.); (2) it is highly probable that the reading παραδιατρπ. was a correction, as compounds of διαπαρατριβάλ. are rare; and (3) παραδιατρπ. is in fact expressed in λογοκαθαρία, and superficial, while the reading of the text is perfectly natural and consistent.

There are a few similar compounds, e.g. διαπαρατριβάλ., 2 Sam. iii. 30, διαπαράγων, Greg. Nyss. Vol. ii. p. 177, διαπαρατριβάλ., Schol. Lucian. Vol. ii. p. 796 (Hemsst.). διεθνήμ... τὸν νοῦν 'corrupted in their mind.' There is no reason whatsoever for translating νοῦς 'intellect,' as Peile in loc., nor any scriptural evidence for the distinction he draws between the νοῦς as 'the noetic (1) faculty, the understanding,' and the φῶν as 'the reason.' Νοῦς is here, as not uncommonly in the N.T. (comp. Rom. i. 28, Eph. iv. 17, Tit. i. 15, al.), not merely the 'minds speculativa,' but the willing as well as the thinking part in man, the human πνεῦμα is one of its aspects, not simply 'quatenus cogitât et intelligit.' (Olsh. Opusc. p. 156), but also 'quatenus vult:' φῶν (φῶνες) on the other hand only occurs twice, in 1 Cor. xiv. 20. For a detailed account of νοῦς, see Beck, Seelenlehre, ii. 18, p. 49 sq., Delitzsch, Bibl. Psych. iv. 5, p. 139 sq., and comp. also Olshausen, Opusc. p. 156, whose definitions are however rather too narrow.

The accus., it need scarcely be remarked, is an accus. 'of the remoter object,' and specifies that part of the subject in or on which the action of the verb takes place, Winer, Gr. § 32. 5, p. 204, Scheuerl. Synt. ix. 2, p. 65. The origin of this construction is probably to be looked for in verbs with two accusatives, which when changed into the passive retain the accus. rei unaltered; thence the usage became extended to other verbs, comp. Krüger, Sprachl. § 52. 4. 2 sq., Hartung, Casus, p. 61 sq.

ἀπειστηρ. τῆς δλ] 'deprived of the truth;' immediate consequence of the foregoing: they were not only ἐστηρημ. τῆς δλ. (στερέω however does not occur in N.T.), but
VI. 6, 7, 8.

méon tvs álētheias, nomikónntov porismóv einaiv tivn euthébéian. "Εστιν δὲ πορισμὸς μέγας ἡ euthéβεια μετὰ αὐτὰρ—6 κεῖας. οὐδὲν γὰρ εἰσηγήγαμεν εἰς τὸν κόσμον, ἐδυν. ὅτι 7 οὐδὲ εξενεγκείν τι δυνάμεθα' ἔχοντες δὲ διατροφὰς καὶ 8

diastērōn; the truth was taken away from them; comp. ch. i. 19, Tit. i. 14, where its first rejection is stated to be the act of the unhappy men themselves.

πορισμὸν κ. τ. λ.]

'that godliness is a source of gain,' clearly not, as the article proves (Jelf, Gr. § 460. 1), 'that gain is godli,' as Syr. and Auth. Porismó, here and ver. 6, appears to be not so much 'gain' in the abstract, as 'a source or means of gain' ('a gainful trade,' Conyb.); comp. Plutarch, Cato Major, § 25, ὅτι κεχρήσατο μόνοις πορισμοῖς γεωργίᾳ καὶ φείδι; and on the termination-μος, Donalds. Crat. § 253, Lobeck, Phryn. p. 511. The sentiment of the verse is expressed more fully in Tit. i. 11, διδάκτοντες δὲ μὴ δεὶ αἰσχροῦ κέρδους χάριν. The Rec. inserts άφιετασο ἀπὸ τῶν τουσιὼν with KL, Syr. (both), al., but the authorities for the omission, ADFGN; Vulg., Clarom., Goth., Copt., al., very distinctly preponderate.

6. πορισμὸς has here no immediate spiritual reference (Matth.) to future and heavenly gain (ἀιωνιον ποριζει) ζωὴν, Theod.), but points rather to the actual gain in this life, and the virtual riches which godliness when accompanied by αὐτάρκη. (comp. notes on ch. i. 14, and on Eph. vi. 23) unfailingly supplies; κέρδος ἐστὶν ἡ euthéβεια ἐὰν καὶ ἥμαιν μὴ πλεονάζων ἐφίμεθα [sic]. ἄλλα τῇ αὐταρκείᾳ στοιχεῖον, Óccum.; similarly Chrys., Theoph.: 'the heart, amid every outward want, is then only truly rich, when it not only wants nothing which it has not, but has that which raises it above what it has not,' Wiesinger. Pagan authors (see exx. in Suicer, Thes. Vol. i. p. 575) have similarly spoken of αὐτάρκη. being gain; the Apostle associates αὐτάρκη with euthēβ., and gives the mere ethical truth a higher religious significance.

αὐταρκείας] 'contentedness,' not 'competency,' Hamm.; 'sufficiency is an animus suæ sorte contentus, ut aliena non appetat nec quidquam extra se querat,' Justin. in loc.: compare the perhaps slightly more exact definition of Clem. Alex. Ped. ii. 12, Vol. i. p. 247 (Potter), αὐτάρκη. ἐν ἑστὶν ἄρκουμεν ὅις δεὶ [see Estius], καὶ δεὶ αὐτῆς ποραστική τῶν πρὸς τὸν μακάρων συνε­

λοιπὸντων βλοε. The subj. occurs again in 2 Cor. ix. 8, but objectively, scil. 'sufficiency,'—a meaning which obviously would not be suitable in the present case; αὐτάρκησι occurs Phil. iv. 11.

7. οὐδὲν γὰρ] Confirmation of the preceding clause, especially of the last words in it, μετὰ αὐταρκείας. As we brought nothing into the world, and as that very fact renders the inference more than probable that we shall carry nothing out (comp. Job i. 21), our real source of gain must be something independent of what is merely additions, ὅτε τὶ δεὶ ἥμαιν τῶν περιτων εἰ μηδὲν μέλλομαι εκά συνεπάγεσθαι; Theoph.: we entered the world with nothing, we shall leave the world with nothing, why should we then grasp after treasures so essentially earthly and transitory?

οὐδὲ εξενεγκεῖν κ.τ.λ.]

'we also cannot take anything out;' these words are clearly emphatic, and contain the principal thought: 'exunct natura reductem sicut in­trantem,' Senec. Epist. 102. It is this inability to take anything away
which furnishes the most practical argument for the truth of the assertion. If we could take anything out there would be an end to autárkeia; our present and future lots would be felt to be too closely dependent on each other for us to acquiesce patiently in any assigned state: piety with contentment would then prove no great πορισμός.

8. ἔχουσε δὲ 'but if we have,' conditional member (comp. Donalds. Gr. § 505), introducing a partial contrast to what precedes: the δὲ is thus not for οὖν, Syr.,—a particle which would give a different turn to the statement,—still less equivalent to kal., Auth., but points to a suppressed thought suggested by οὐδὲ ἔσευγκεῖν κ.τ.λ.; 'something additions we must certainly have while we are in this world, but if,' &c. The opposition of the particle is thus properly preserved: 'aliquid in mente habit ad quod respiemens oppositionem infert,' Klotz, Devar. Vol. ii. p. 365, comp. notes on Gal. iii. 11.

διατρόφας καὶ σκ. 'food and clothing;' both words ἀπ. λεγόμ., in the N.T. The prep. in the former subst. perhaps may hint at a fairly sufficient and permanent supply, comp. Xen. Mem. ii. 7. 6, τὸ τε οἰκίαν τάσαν διατρέφει καὶ ἐδαφιλῶς. The latter substantive probably only refers to 'clothing,' Clarom., Arm., not to 'shelter,' Goth. (?), Peie, or to both, as Vulg.(?) 'quibus tegamur,' De W.; for see Aristol. Polit. vii. 17, σκῆπσαι μικρῶν ἀμύσχον (Wetst.), and compare the passage cited by Wolf out of Sext. Empir. ix. 1, τροφή καὶ διατροφάς καὶ τῆς ἄλης τοῦ σώματος επιμελεία, where it similarly does not seem necessary (with Fabricius) to extend the reference: so also Chrys., all the Gk. expositors, and appy. Syr., as ἧμεραν. [tegumentum] occurs elsewhere, e. g. Acts xii. 8, in definite reference to a garment. ἀρετὴθησόμεθα] 'we shall be satisfied,' the use of the future is slightly doubtful. It does not seem exactly imperatival, Goth., Auth.,—though this meaning might be defended, see Winer, Gr. § 43. 5, p. 282, nor even ethical, 'we ought to be, we must be so,' comp. Bernhardy, Synt. x. 5, p. 377,—but, as the following verse seems to suggest, more definitely future, and as stating what will actually be found to constitute autárkeia; 'simul etiam affirmare aliquid intendit Apostolus,' Estius, who with Hamm. refers to Syr. ('sufficient to us are'), where this view is more roughly expressed: so appy. Green, Gr. p. 27, and De W., who refers the future to what might 'reasonably be expected.' For the practical applications of this text see 10 sermons by Bp. Patrick, Works, Vol. ix. p. 44 sq. (Oxf. 1859).

9. οἱ δὲ κ.τ.λ.] Class of persons opposed to those last mentioned. Chrys. with his usual auiteness calls attention to βουλόμενοι; οἷς ἀπ' ἀλλ' ἐπεν οἱ πλούσιοίτες, ἀλλ' οἱ βουλόμ., ἐστὶ γὰρ τινι καὶ χρήματα ἔχοντα καλῶς οἰκονόμειν καταφρονοῦντα αὐτῶν. παγεδαί] 'a snare;' not 'snarest,' Syr. (comp. Bloomf.), but 'a snare,' soil. τοῦ δαβδοῦν, which is actually added by D1FG; Vulg., Clarom., al. There is of course here no et διὸ δοῦν (Coray): the latter substantive somewhat specifies and particularizes the former. The form the temptation assumed was that of an entangling power, from which it was not easy for the captive to extricate himself; comp. Möller in loc.
VI. 9, 10.

\[\text{θυμίας πολλάς ἀνοητοὺς καὶ βλαβερὰς, αἴτινες βουθίζουσιν τῶν ἀνθρώπων εἰς ὀλέθρον καὶ ἀπώλειαν.} \]

\[\text{μία γὰρ ἑκατὸν πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἡ τινὲς ὀρεγόμε-}\

\[\text{αῖνοιτοὺς} \] 'foolish:' on the proper meaning of this word, and its distinction from ἄρωμαν and ἀντίστροφος, see notes on Gal. iii. 1. Three mss., Vulg., Clarom., Goth., read ἀνόητοι, a wholly unnecessary correction: the lutes involved elements of what was foolish as well as what was hurtful. Chrys. explains this by an enumeration of several specific instances. ἀνόητος [ 'which indeed,' 'seeing they;' explanatory of the foregoing epithets, more especially of the last; on the force of ἄρως see notes on Gal. iv. 24. βουθίζουσιν... οἰς] 'plunge into,' 'whelm in;' only here and Luke v. 7: 'ἐμπλήθησαν... βουθίζαι. triest gradatio,' Beng. The word, as Kypke suggests, 'subin­ nuit infinita et ineluctabilia esse mala in qure prrecipites dantur avari,' Obs. Vol. II. p. 367; there is however no idea of ' prrecipis dari,' nor is it a metaphor from a ship 'that is plunged head foremost into the sea,' Bloomf., who cites Polyb. II. 10. 2, where βου­ θάνω means, as the verb always does, 'caused to sink,' without any reference whatever to direction. ὀλέθρον καὶ ἀνάλ.] 'destruction and perdition.' The force of the compound form (ἀτά marks 'completion,' comp. ἀπεργάζομαι, al., Rost u. Palm, Lex. s. v. ἀπά, Ε 4. and more abstract termination of the latter word, perhaps afford a hint that a climactic force is intended: ὀλέθρος (on the termination, see Pott, Et. Forsch. Vol. II. p. 555) is 'destruction' in a general sense, whether of body or soul; ἀπώ­ λεια intensifies it by pointing mainly to the latter. ὀλέθρος is used by St Paul alone, 1 Cor. v. 5, ὅλ. τῆς παρκός, 1 Thess. v. 3, ἀλφείδιος... ἐφιάσται ὅλ., where it points more to temporal de­ struction, and 2 Thess. i. 9, where the epithet αἰώνος is specially added to support its application to final 'per­ dition.'

10. ἡ[ξ] 'a root,' or perhaps rather 'the root,' Copt., the absence of the article probably not leaving it to be implied that there are other vices which might be termed 'roots of all evils' (ed. 1, comp. Middleton, Gr. Art. III. 4. 1, p. 51 sq.), but simply disappearing owing to the rule of subject and predicate overriding the law of 'correlation' (Middl. Art. III. 3. 6); comp. Lysias, de Cad. Eratosth. § 7, p. 92, ἐπειδὴ δὲ μοι ἡ μητὴρ ἐτελέσθη, πάντων τῶν κακῶν ἀποθανοῦσαι αἰτία μοι γεγένηται, Demosth. de Megalop. § 28, p. 208, ταῦτα ἄρχην ὀσαν πάντων τῶν κακῶν. The example urged by Alford (1 Cor. xi. 3) is not fully in point, for (1) the article is inserted in the first member, and (2) in the second member the governed substantive is anarthrous, and in the third a proper name. In illustration of the general form of the expression, comp. Plut. de Lib. Educ. § 7, πριγὴ καὶ μέγα καλο­ κργαθίας τὸ νομίμου τυχῶν παιδείας. ἡ φιλαργυρία] 'the love of money,' ἀπ. λεγόμ. in the N. T.; the adj. occurs twice, Luke xvi. 14, 2 Tim. iii. 2. The kindred but more general and active sin πλεονεκία is that which is dwelt upon by the sacred writers. On the distinction between these words (which however is almost self-evident) see Trench, Synon. § 24, but comp. notes on Eph. iv. 19. The sentiment is illustrated by Suicer, Thes. Vol. II. p. 1427.

ἡ τινὲς ὀρεγόμ. ] 'which some reaching out after.' Commenta-
tors have dwelt much upon the impropriety of the image, it being asserted that φιλαργυρία is itself an ὅρις (De W.). The image is certainly not perfectly correct, but if the passive nature of φιλαργυρία (see Trench, l.c.) be remembered, the violation of the image will be less felt. Under any circumstances ὅρις cannot be correctly translated ‘giving themselves up to,’ Bretsch., al. Both here, ch. iii. 1, and Heb. xi. 16, the only passages in the N.T. where the word occurs, ὅρις (Syr. ὅρις, ὅρις), ‘concupisit,’ (desideravit) is simply ‘desired,’ ‘coveted,’ literally ‘reached out the hands eagerly to take;’ comp. Donalds. Cratyl. § 477. On the derivation (ὁ—ῥέγα, ὁ—ῥόγον), see Donalds, ib., and Pott, Etym. Forsch. Vol. i. p. 219, Vol. ii. p. 167.

Ἐντὸς περιέπειραν] ‘pierced themselves through;’ ἀπ. λεγόμ. in N.T.; comp. Philo, in Flacc. § 1, Vol. ii. p. 517, (ed. Mang.), ἀβρόσου ἀνήκεστος περιέπειρε κακοίς, and the numerous instances of a similar metaphorical use collected by Suicer, s.v. The prep. περι does not here define the action as taking place ‘round’ or ‘about’ (‘undiquaque,’ Beza), but conveys the idea of ‘piercing,’ ‘going through,—a meaning well maintained by Donalds. Cratyl. § 178; comp. Lucian, Gall. § 2, κρα. . . . περιτεπαρμένα τοῖς ὀξέλοις, Diad. Sic. xvi. 80, λόγχως περιτεπαρμένως. The ὅσον here mentioned are not merely outward evils (‘gravissimam mala hujus saeculi,’ Estius), nor even the anxious cares (Justin.) or desires (Chrys.) which accompany φιλαργυρία, but more probably the gnawings of conscience,—conscientiae male partis mordentis,’ Beng. The word ὅσον (only here and Rom. ix. 2), it may be remarked, is not derived from ὅσος (Bloom.), but from a root ΔΤ—(comp. ὅν), with a vowel prefix; see Pott, Etym. Forsch. Vol. i. p. 210.

11. Σὺ δὲ, ὁ ἀνθρωπε τοῦ Θεοῦ, ταῦτα φεύγε ὁ διόκε ὅ ὑπεκύσην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραυπάθειαν. Follow after righteousness and Christian virtues, fight the good fight, and in Christ’s name keep His commands, even till His glorious coming; glory to Him; amen.
general tendency of the powers of evil (2 Cor. xi. 15), or, as appy. here and 2 Tim. ii. 22, iii. 16, in a more general sense,—'right conduct conformable to the law of God' (2 Cor. vi. 14, comp. Tit. ii. 12); see Reuss, Thél. Chrét. iv. 16, Vol. i. p. 169, Usteri, Lehnb. ii. 1, p. 190. On the more strictly dogmatic meaning, see the excellent remarks in Knox, Remains, Vol. i. p. 276. πίστιν 'faith,' in its usual theological sense (ἡ περ ἑστίν ἑναντία τῆς γρηγορείας, Chrys.), not 'fidelity,' 'die einzelne christliche Pflicht der Treue,' Usteri, Lehnb. ii. i. 2, p. 190. On the more strictly dogmatic meaning, see the excellent remarks in Knox, Remains, Vol. i. p. 276. πραΰτης 'meekness of heart or feelings;' a word of rare occurrence (Philo, de Abrah. § 37, Vol. ii. p. 31, Ignat. Trall. 8), and a ἀπαξ λέγομ. in the N. T., perhaps slightly more specific than πραΰτης, scil. πραΰτης ὀλοκ. τῶν παθῶν τῆς ψυχῆς, Coray in loc. The reading of the Rec. πραΰτητα (with KL [πραΰτ., DÌN; al.; Chrys., Theod.) has every appearance of being a mere correction, and is rejected even by Scholz. The virtues here mentioned seem to group themselves into pairs; δίκαιος and εὐδημ. have the widest relations, pointing to general conformity to God's law and practical piety; πίστις and ἀγάπη are the fundamental principles of Christianity; ἑνομ. and πραΰτης the principles on which a Christian ought to act towards his gainsayers and opponents; comp. Huther. The article is not uncommonly omitted before abstract nouns, see exx. in Winer, Gr. § 19. 1, p. 109.

12. τῶν καλῶν ἀγώνα] 'the good strife,' Hamm.; the contest and struggle which the Christian has to maintain against the world, the flesh, and the devil; comp. 2 Tim. iv. 7. It is doubtful how far the metaphor taken from the games is to be maintained in this verse. Grammatical considerations seem certainly in favour of the two imperatives (here, on account of the emphatic asyndeton, without καλ) being both referred to the metaphorical contest, 'strive the good strife, and (in it and through it) seize hold on eternal life,' Winer, Gr. § 43. 2, p. 279: it is however very doubtful whether the remaining expressions, καλῶν (as by the proeo!) ἐνώπ. πολλ. μαρτ. (the spectators! see Hammond in loc.), can fairly be regarded as parts of the continued metaphor. In ἐπί τῶν καλῶν, as De W. has observed, there would in fact be an impropriety; αἰών. ἡνή is not the contest or the arena into which the combatants were called, but has just been represented as the βραχτίων and ἔσθημι (Theoph.), the object for which they were to contend. Similar but more sustained allusions to the Olympic contests occur in 1 Cor. ix. 24 sq., Phil. iii. 12. ἐπιλαβοῦ 'lay hold of;' only here and ver. 19 in St Paul's Epp., three times in Heb., and frequently in St Luke: Grot. cites Prov. iv. 13, ἐπιλαβοῦ ἑρῆς παιδείας, μη ἀφῆς, to which we may add Martyr. Ignat. 4. ὡς οὐρανοῦ μέλλων ἐπιλαμβάνεται. The change to the aor. imper. must not be left unnoticed; it was one act in the ἀγών; see the exx. in Winer, Gr. § 43. 4, p. 281. The usual sequence, first pres. imper. then aor. imper. (Schömann, Isaeus, p. 235), is here observed: there are exceptions however, e.g. 1 Cor. xv. 34. In the application of the verb there is no impropriety; ἡ αἰώνιος ἡ τε (the epithet slightly emphatic; see notes on ch. i.
5) is held out to us as the prize, the crown, which the Lord will give to those who are faithful unto the end; comp. James i. 12, Rev. ii. 10.

καὶ ωμολογήσας ‘and thou confessedst,’ or ‘madest conf. of,’ &c., not ‘hast made,’ Scholeif. Hints, p. 121,—an inexact translation for which there is here no idiomatic necessity. Καὶ has its simple copulative power, and subjoins to the foregoing words another and co-ordinate ground of encouragement and exhortation; ‘thou wert called to eternal life, and thou madest the good confession.’ The extremely harsh construction, καί (εἷς η' ωμολογήγας κ.τ.λ. (Leo, al.), is rightly rejected by De W. and later expositors.

τὴν καλὴν ωμολογίαν ‘the good confession,—of faith’ (De W.), or,—‘of the Gospel’ (Scholeif.); good, not with reference to the courage of Timothy, but to its own import (Wiesing.). But made when?

Possibly on the occasion of some persecution or trial to which Timothy was exposed, ἐν ἑν κυνάρων ωμολογητασ τὴν Χρ., Theoph. 1; more probably at his baptism, ὁμ. τὴν ἐν βαπτισματι λέγει, Ócum., Theoph. 2, and appy. Chrys.; but perhaps most probably at his ordination, Neander, Planting, Vol. ii. p. 162 (Bohn); see ch. iv. 14, and comp. i. 18. The general reference to a ‘confessio non verbis concepta sed potius re ipsa edita, neque id semel duntaxat sed in toto ministerio’ (Calv., see also Theod.), seems wholly precluded by the definite character of the language. The meaning ‘oblation,’ urged by J. Johnson (Unbl., Sacr. ii. 1, Vol. i. p. 223, A.-C. Libr.), is an interpr. which ωμολογία cannot possibly bear in the N. T.; see 2 Cor. ix. 13, Heb. iii. 1, iv. 14, x. 23.

13. Παραγγέλλω σοι κ.τ.λ.] The exhortation, as the Epistle draws to its conclusion, assumes a yet graver and more earnest tone. The Apostle having reminded Timothy of the confession he made ἐνώπ. πολλ. μαρτ., now gives him charge in the face of a more tremendous Presence, ἐνώπ. τοῦ Θεοῦ τοῦ Ἰσωρ. κ.τ.λ., not to disgrace it by failing to keep the commandment which the Gospel imposes on the Christian.

τοῦ ἱωγονονύμοτος [‘who keepeth alive,’ not perfectly synonymous (De W., Huth.) with ἱωυνιότ, the reading of the Rec.: the latter points to God as the ‘auctor vite,’ the former as the ‘conservator’: comp. Luke xvii. 33, Acts vii. 19, and esp. Exodus i. 17, Judges viii. 19, where the context clearly shows the proper meaning and force of the word. Independently of the apparent preponderance in external evidence [ADFG opposed to KLJ], the reading of the text seems on internal grounds more fully appropriate; Timothy is exhorted to persist in his Christian course in the name of Him who extends His almighty protection over all things, and is not only the Creator, but the Preserver of all His creatures; comp. Matth. x. 29 sq.

τοῦ μαρτυρησάντος κ.τ.λ.] ‘who witnessed, bore witness to, the good confession.’ It seems by no means correct to regard μαρτυρεῖν τὴν ὁμ. as simply synonymous with ωμολογεῖν τὴν ὁμ. (Leo, Huther, al.), the difference of persons and circumstances clearly caused the difference of the expressions, ‘testari con-
as a very inexact parallel to that of Timothy, whether at his baptism or ordination; and for any other confession, before a tribunal, &c., we have not the slightest evidence either in the Acts or in these two Ep. We retain then with Vulg., Clarom., Goth. (De Gabel), and perhaps Copt., the temporal and not local meaning of εἰτί.

14. τηρήσας] Infinit. dependent on the foregoing verb παραγγέλλω. The purport of the εὐτροφία which Timothy is here urged to keep has been differently explained. It may be (a) all that Timothy has been enjoined to observe throughout the Ep. (Calv., Beza); or (b) the command just given by the Apostle, τάτα ἃ γράφω, Theod. (who however afterwards seems to regard it as = θέλη διδασκαλία), and perhaps Auth.; or, most probably, (c) the commandment of Christ,—not specially the 'mandatum dilectionis,' John xiii. 34, but generally the law of the Gospel (comp. υἱὸς ἡμῶν, ch. i. 5), the Gospel viewed as a rule of life, Huth.; see esp. Tit. ii. 10, where the context seems distinctly to favour this interpretation.

διπλον [ἀνεπιλημμιτον] 'spoilless, unanswerable,' i.e. so that it receive no stain and suffer no reproach; μὴ ὁσγιάτων ἔρεκεν μὴ ζηοῦ κελεύει τα προστριψάμενον, Chrys. [the usual dat. with προστρ., e.g. Plut. Mor. p. 89, 859, 869, is omitted, but seems clearly εἰτίον]; comp. Theod. μὴ δὲν ἀμαίνης ἄλλων τῇ θείᾳ διδασκαλίᾳ. As both these epithets are in the N.T. referred only to persons (δστ. James i. 27, 1 Pet. i. 19, 2 Pet. iii. 14; ἄνειλλα: 1 Tim. iii. 2, v. 7), it seems very plausible to refer them to Tim. (Copt., Beza, al.); the construction however seems so distinctly to favour the more obvious
connexion with ἐντολήν (comp. ch. v. 22, 2 Cor. xi. 9, James i. 27; [Clem. Rom.] i. 8, ἥπερ εὐφραεία διηπελ- λῶν), and the ancient Vv., Vulg., Clarom., Syr. (app., al., seem mainly so unanimous, that the latter reference is to be preferred; so De W., Huther. The objection that ἀνεπλ. can only be used with persons (Est., Heydenr.) is disposed of by De W., who compares Plato, Phileb. p. 43 c, Philo, de Opif. § 24, Vol. i. p. 17; add Po'yb. Hist. xiv. 2. 14, ἀνεπληγήντος προαιρέσεως. The more grave objection, that τῆς ἐντολής means 'to observe, not to conserve, a commandment' (comp. Wiesing.), may be dispelled by observing that τῆς ἐντολής in such close connexion with the epithets may lose the normal meaning it has when joined with ἐντολήν alone: it is not merely to keeping the command, but to keeping it spotless, that the attention of Timothy is directed. This is a case in which the opinion of the ancient interpreters should be allowed to have some weight. For the meaning of ἀνεπλ., see notes on ch. ii. 2. τῆς ἐνεφα- νέσεως 'the appearing,' the visible manifestation of our Lord at His second advent; see 2 Tim. iv. 1, 8, Tit. ii. 13, and comp. Reuss, Théol. Chrét. iv. 21, Vol. ii. p. 250. This expression, which, as the context shows, can only be referred to Christ's coming to judgment, not merely to the death of Timothy (μετὰ τῆς ἐξόδου, Chrys., Theoph.), has been urged by De W. and others as a certain proof that St Paul conceived the Advent to be near; so even Reuss, Théol. iii. 4, Vol. i. p. 308. It may perhaps be admitted that the sacred writers have used language in reference to their Lord's return (comp. Hammond, on 2 Thess. ii. 8) which seems to show that the longings of hope had almost become the convictions of belief, yet it must also be observed that (as in the present case) this language is often qualified by expressions which show that they also felt and knew that that hour was not immediately to be looked for (2 Thess. ii. 2), but that the counsels of God, yea, and the machinations of Satan (2 Thess. ib.), must require time for their development.

15. καροίς ἱδίοις 'in His own seasons:' see notes on ch. ii. 6, and on Tit. i. 3. 'Numerus pluralis observandus, brevitate temporum non valde coarctans,' Beng. ḏείκεια] 'shall display;' not a Hebraism for πονότει ὑπερθέντος τοῖς δοκοὶς, Coray: the εἰπφάνεια of our Lord is, as it were, a mighty σημεῖον (comp. John ii. 18) which God shall display to men. ὸ μακάριος] Compare notes on ch. i. 11. Chrys. and Theoph. regard the epithet as consolatory, hinting at the absence of every element of τὸ λυπηρόν ἢ ἀπόλεις in the heavenly King: Theod. refers it to the ἐρχόμενος of His will. The context seems here rather to point to His exhaustless powers and perfections.  المتوسط] 'only potentate;' it is scarcely necessary to say that μένος involves no allusion to the polytheism of incipient Gnosticism (Conybh., Baar, al.), but is simply intended to enhance the substant., by showing the uniqueness of the δυνάστεια. God is the absolute δυνάστης, δυνάστης [vali- dus solus ille] Syr.; to no one save to Him can that predicament be applied; comp. Eph. iii. 20, Jule 25. Δυνάστης occurs Luke i. 52, Acts viii. 27, and in reference to God, 2 Macc. iii. 24,
VI. 15, 16, 17.

βασιλευόντων καὶ Κύριος τῶν κυριεύόντων, ὁ μόνος 16 ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὅν εἶδεν ουδεὶς ἀνθρώπων οὐδὲ ἑδύναται, ὦ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

Tois πλουσίων εν τῷ νῦν αἰῶνι 17 παράγγελλε μὴ ὑπηλοφρονεῖν, μηδὲ ἥλπι-


βασιλεὺς κ.τ.λ. 'King of kings and Lord of lords;' so βασιλεὺς βασιλέων, Rev. xvii. 14, xix. 16 (both in reference to the Son; see Waterl. Def. 5, Vol. i. p. 326), and similarly, κύριος τῶν κυριεύων, Deut. x. 17, Psalm cxxxvi. 3,—both formulas added still more to heighten and illustrate the preceding title. Loesner cites from Philo, de Dec. Ovoc. p. 749 (Vol. ii. p. 187, ed. Mang.), a similar enumeration of various attributes; ὁ ἀγέννητος καὶ ἀφθαρτος καὶ αἰώνιος, καὶ οὐδεὶς ἐπιδείκτης, καὶ πανηγύς τῶν δῶν, καὶ εὐεργέτης, καὶ βασιλεὺς τῶν βασιλέων καὶ θεὸς θεῶν: comp. Suicer, Thesaur. Vol. i. p. 570.


φῶς οἰκῶν ἀπρόσιτον.] 'dwelling in light unapproachable.' In this sublime image God is represented as dwelling, as it were, in an atmosphere of light, surrounded by glories which no created nature may ever approach, no mortal eye may ever contemplate; see below.

Somewhat similar images occur in the O.T.; comp. Psalm civ. 2, ἀναβαλλόμενος φῶς ὃς ἐμάτιν, Dan. ii. 22 (Theol.), καὶ τὸ φῶς μετ᾽ αὐτῷ ἐστι.

οὐ εἶδεν οὐδεὶς κ.τ.λ. 'whom no man ever saw or can see;' so Exodus xxxiii. 20, Deut. iv. 12, John i. 18, 1 John iv. 12, al. For reconciliation of these and similar declarations with texts such as Matth. v. 8, Heb. xii. 14, see the excellent lecture of Bp. Pearson, de Invisibilitate Dei, Vol. i. p. 118 sq. (ed. Churton). The positions laid down by Pearson are 'Deus est invisibilis (1) oculo corporali per potentiam naturalem, (2) oculo corporali in statu supernaturali, (3) oculo intellectuali in statu naturali,' and (4) 'invisibilitas essentiae divinae non tollit claram visionem intellectualem in statu supernaturali:' Petav. Theol. Dogm. v. i. i sq. Vol. i. p. 445 sq.

17. Τοῖς πλουσίωσι κ.τ.λ. 'To the rich in the present world;' 'multi divites Ephevi,' Beng. 'Ἐν τῷ νῦν αἰῶνι must be closely joined with τοῖς πλ., so as to make up with it one single idea; see notes on Eph. i. 15, where the rules for the omission of the article with the appended noun are briefly stated; see also Fritz. Rom. iii. 25, Vol. i. p. 195, and Winer, Gr. § 20, 2, p. 123. The clause is perhaps added to suggest the contrast between the riches of this world and the true riches in the world to come; καλῶς εἶθ' Ἐν τῷ νῦν αἰώνι, εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μελλόντι, Chrys. The expression appears to have a Hebraistic
100 ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

κέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ παρε-18 χοντὶ ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ἀγαθοερ-γεῖν, πλουτεῖν ἐν ἑργοῖς καλοῖς, εὑμεταδότους εἰναί, κοι-


ἡλικέναι, 'to set hopes,' 'to have hoped and continue to hope;' see Winer, Gr. § 40. 4. a, p. 244. Green, Gr. p. 21. On the construction of ἐλπίζειν with ἐπὶ and ἐν, see notes on ch. iv. 10.

πλούτου ἀδηλότητι, 'the uncertainty of riches;' an expression studiedly more forcible than ἐπὶ ἐν τῷ πλούτῳ ἀδηλῷ; comp. Rom. vi. 4. The distinction between such expressions and ἡ ἀδήλεια τοῦ εἰαγγέλ. Gal. ii. 5, 14, though denied by Fritz. Rom. Vol. i. p. 368, is satisfactorily maintained by Winer, Gr. § 34. 3. p. 211. In such cases the expression has a rhetorical colouring. In the following words, instead of ἐν τῷ Ἰαβ. Lachm. reads ἐπὶ τῷ Ἰαβ. with D1 FGN (D'F'G'N' om. τῷ); 15 mss.; Orig. (mas.), Chrys., Theoph. The external authority is confessedly of very great weight; the probability however of a confirmation of the second clause to the first, and St Paul's known love of prepositional variation, are such important arguments in favour of the text [supported by D1KL; great majority of mss.; Orig., Theod., Dam., al., and adopted by the majority of recent editors], that we may perhaps be justified in still retaining the present reading. The attribute τῷ εἰαγγέλ., added to Θεῷ in Rec., though fairly supported [DE (both om. τῷ) KL; al.; Syr. (both), Claramon., al.], does not seem genuine, but is perhaps only a reminiscence of ch. iv. 10.

εἰς ἀπόλαυσιν, 'for enjoyment,' 'to enjoy, not to place our heart and hopes in,' comp. ch. iv. 3, εἰς μετάλαυμαν. 'Observa autem esse tacitam antithesin quum praedicat Deum omnibus astitim dare. Sensus enim est, etiamsi plenâ rerum omnium copīā afferuamus, nos tamen nihil habere nisi ex solâ Dei benedictione,' Calv.

18. ἀγαθοεργεῖν, 'that they do good,' 'show kindness;' inf. dependent on παράγγελλε, enjoining on the positive side the use which the rich are to make of their riches. The open foria ἀγαθοεργεῖν only occurs here; the contracted ἀγαθοῦργ. in Acts xiv. 17. The distinction of Bengel between the adjectives involved in this and the following clause is scarcely exact, ἀγαθὸς infinit simil notionem beatitudinis (coll. Marc. x. 18, not.), καλὸς connotat yulchristinum. The latter word is correctly defined, see Donald. Cratyl. § 324; the former, as its probable derivation (-γα, cogn. with γα, Donalds. is, § 323, comp. Benfe, Wurzellex. Vol. ii. p. 64) seems to suggest, marks rather the idea of 'kindness, assistance;' comp. notes on Gal. v. 22.

eὑμεταδότος...κοινωνικός] 'free in distributing, ready to communicate;' scarcely 'ready to distribute,' Anth. (comp. Syr.), as this seems rather to imply the qualitative termination -κος; on the passive termination -ερω (here used with some degree of laxity), see Donalds. Cratyl. § 255. Κοινωνικός is not διμητηρiosis, προσωπῆς, Chrys. and the Greek expositors ('facilis convitus,' Beza), but, as the context clearly shows, 'ready to impart to others,' see Gal. vi. 6. Both adjectives are ἀπ. λγόμ. in the N. T. For a practical sermon on this and the preceding

19. ἀποθησαυριζόμενος [laying up in store,] Auth. There is no necessity for departing from the regular meaning of the word; the rich are exhorted to take from (ἄπο) their own plenty, and by devoting it to the service of God and the relief of the poor actually to treasure it up as a good foundation for the future: in the words of Beveridge, 'their estates will not die with them, but they will have joy and comfort of them in the other world, and have cause to bless God for them to all eternity,' *Serm. cxxvii.* Vol. iv. p. 439 (A.-C. Libr.).

The preposition ἄπο does not exactly mean 'seorsum,' 'in longinquum' (Beng.), but seems to point to the source from which, and the process by which ('seponendo thesaurum colligere,' Winer, *de Verb. Comp.* iv. p. 11), they are to make their θεμέλιον; compare Diodor. Sic. *Bibl.* v. 75, πολλοὶ τῶν ἐκ τῆς ὁπώρας καπτῶν ἀποθησαυρίζεθαι.

θεμέλιον καλόν] [a good foundation; to τοῦ πλοῦτος τῶν κτήσεων ἐκάλεσεν ἄξιον, τῶν δὲ μελλόντων ἅγιαθν' τῶν ἀπόλυσιν θεμέλιων κέκληκεν, ἀκίνητα γὰρ ἐκάνα καὶ ἄτρεπτα, Theod. Θεμέλιος, it need scarcely be said, is not here used for θέμα (comp. Tobit iv. 9), nor as equivalent in meaning to συνθήκη (Hamm.), but retains its usual and proper meaning: a good foundation (contrast ἄξιόλητης πλούτου) is, as it were, a possession which the rich are to store up for themselves; comp. ch. iii. 17, βαθμὸν ἐαυτοῖς καλὸν περιτυούστα. There is not here, as Wiesinger remarks, any confusion, but only a brevity of expression which might have been more fully but less forcibly expressed by ἀποθησαυρ. πλούτων καλῶν ἐργάων ὑπ’ θεμέλιον (Möller); the rich out of their riches are to lay up a treasure; this treasure is to be a θεμέλιον καλόν, on which they may rest in order to lay hold on τῆς οὐτως ζωῆς. The form θεμέλιος is properly an adj. (comp. Arist. *Aves.* 1137, θεμελιωτὸς λίβος), but is commonly used in later writers as a subst., e.g. Polyb. *Hist.* i. 40. 9, comp. Thom. M. s.v. τῆς οὐτως ζωῆς [the true life,] 'that which is truly life;' 'celle qui mérite seule ce nom, parceque la perspective de la mort ne jette plus d’ombre sur ses jours,' Reuss, *Theol. Chrét.* iv. 27, Vol. ii. p. 252: that life in Christ (2 Tim. i. 1) which begins indeed here but is perfected hereafter; τὸ κυρίος ἃν παρὰ μόνον τυχαίαι τῷ Θεῷ, Orig., in *Joann.* 11, Vol. iv. p. 71 (ed. Bened.), see notes on ch. iv. 8. On the meaning of ζωή, see Trench, *Synon.* § 27, and the deeper and more comprehensive treatise of Olshausen, *Opuscula,* p. 187 sq. The reading αὐθοῦν [Rec. with D*E*K*F*KL*] for ὀς is rejected even by Scholz, and has every appearance of being a gloss.

20. Ὡ Τιμόθεος] The earnest and individualizing address is a suitable preface to the concluding paragraph, which, as in 2 Cor. xiii. 11, αλ., contains the sum and substance of the Epistle, and brings again into view the salient points of the Apostle’s previous warnings and exhortations.

τὴν παραθήκην] [the deposit; only (a) here, and (β) 2 Tim. i. 12, δυνατὸς ἐστὶν τὴν παραθήκην μου φυλάξαι, and (γ) 2 Tim. i. 14, τὴν καλὴν παραθήκην φυλάξον διὰ Πρεσ. ἀγίου. In these
three passages the exact reference of παραθήκη is somewhat doubtful. It seems highly probable that the meaning in all three passages will be fundamentally the same, but it is not necessary to hamper ourselves with the assumption that in all three passages it is exactly the same,—the unnecessary supposition which interferes with De Wette's otherwise able analysis. What is this approximately common meaning? Clearly not either 'his soul,' 1 Pet. iv. 19, Beng., or his 'soul's salvation,' for this interpretation, though plausible in (β), would by no means be suitable either in (α) or (γ); nor again τῶν χάρων τῶν Πνεύματος, Theod. h. l., for this would in effect introduce a tautology in (γ). Not improbably, as De W., Huther, al., 'the ministerial office,' i. e. 'the apostolic office' in (α), 'the office of an evangelist' in (β) and (γ): there is however this objection, that though not unsuitable in (β) it does not either here or in (γ) present any direct opposition to what follows, τά δὲ βεβηλίαν κενοφωνίας καὶ ἀντιθέσεις τῆς

Phryn. p. 312, and compare the numerous exx. in Westst. in loc.

ektepeómenous τὰς βεβηλίας κενοφωνίας καὶ ἀντιθέσεις τῆς

102 ὙΡΟΣ ΤΙΜΟΘΕΟΝ Α.
VI. 21.

ψευδωνύμου γνώσεως, ἂν τινες ἐπαγγελλόμενοι περὶ 21 τὴν πίστιν ἡστοχησαν.

Benediction.

'Η χάρις μετὰ σου.

the latter word than in the former. These ἀποκάλυψες then are generally the positions and teachings of false knowledge which arrayed themselves against the doctrine committed to Timothy,— τὰς ἐναντίας θέσεις, Coray; so even De Wette. This use of the peculiar term γνώσεις seems to show that it was becoming the appellation of that false and addititious teaching, which, taking its rise from a Jewish or Cabellastic philosophy (Col. ii. 8), already bore within it the seeds of subsequent heresies, and was preparing the way for the definite gnosticism of a later century; comp. Chrys. and esp. Theod. in loc., and see notes on ch. i. 4.

21. ἐπαγγελλόμενοι] ‘making a profession of;’ ‘pré re ferentes,’ Beza; see notes on ch. ii. 10.

ἡστοχησαν] ‘missed their aim;’ Wiesinger here urges most fairly that it is perfectly incredible that any forger in the second century should have applied so mild an expression to followers of the Marcionite Gnosis. On ἄστοχω see notes on ch. i. 6, and for the use of περὶ see notes on ch. i. 19.

μετὰ σου] So Tisch. with DEKL; nearly all mss.; majority of Vv., and many Fl., and perhaps rightly. The plural ἦμαω is very strongly supported [AFGN; 17; Boern., Copt., al.], but still may be so far regarded with probability as a correction derived from 2 Tim. v. 22, or Tit. iii. 15, that we may hesitate to reverse the reading until the exact value of the additional evidence of Ν is more fully known. At any rate, if ἦμαω be retained, no stress can safely be laid on the plural as implying that the Epistle was addressed to the Church as well as to Timothy. All that could be said would be that St Paul sent his benediction to the Church in and with that to its Bishop. Huther somewhat singularly maintains σου in his critical notes, and, as it would seem, ἦμαω in his commentary.

NOTE ON 1 Tim. iii. 16.

The results of my examination of the Cod. Alex. may be thus briefly stated. On inspecting the disputed word there appeared (a) a coarse line over, and a rude dot within the O, in black ink; (b) a faint line across O in ink of the same colour as the adjacent letters. It was clear that (a) had no claim on attention, except as being possibly a rude retouching of (b): the latter demanded careful examination. After inspection with a strong lens it seemed more than probable that Wetstein’s opinion (Prolegom. Vol. i. p. 22) was correct. Careful measurements showed that the first ε of εἰσεβέβαιος, ch. vi. 3, on the other side of the page, was exactly opposite, the circular portion of the two letters almost entirely coinciding, and the thickened extremity of the sagitta of ε being behind what had seemed a ragged portion of the left-hand inner edge of O. It
remained only to prove the identity of this sagitta with the seeming line across O. This with the kind assistance of Mr Hamilton of the British Museum was thus effected. While one of us held up the page to the light and viewed the O through the lens, the other brought the point of an instrument (without of course touching the MS.) so near to the extremity of the sagitta of the ε as to make a point of shade visible to the observer on the other side. When the point of the instrument was drawn over the sagitta of the ε, the point of shade was seen to trace out exactly the suspected diameter of the O. It would thus seem certain that (b) is no part of O, and that the reading of Α is δς.
ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.
INTRODUCTION.

THIS Second Epistle to his faithful friend and follower was written by the Apostle during his second imprisonment at Rome (see notes on ch. iv. 12, and comp. ch. i. 18), and, as the inspired writer's own expressions fully justify our asserting (ch. iv. 6), but a very short time before his martyrdom, and in the interval between the 'actio prima' (see notes on ch. iv. 16) and its mournful issue; comp. Euseb. Hist. Eccl. ii. 22.

It would thus have been written about the year A.D. 67 or perhaps A.D. 68, i.e. the last but one or last year of the reign of Nero, which tradition (Euseb. Chron. ann. 70 A.D.; Jerome, Catal. Script. cap. 5, p. 35, ed. Fabric.), apparently with some degree of plausibility, fixes upon as the period of the Apostle's martyrdom; see Conybeare and Howson, St Paul, Vol. II. p. 596, note (ed. 2), and compare Pearson, Annal. Paul. Vol. I. p. 396 (ed. Churton).

Where Timothy was at this time cannot very readily be decided, as some references in the Epistle (ch. i. 15 sq. compared with iv. 19, ch. ii. 17, al.) seem to harmonize with the not unnatural supposition that he was at Ephesus, while others (ch. iv. 12, 20) have been thought to imply the contrary; comp. notes on ch. iv. 12. On the whole the arguments derived from the generally similar terms in which the present tenets (comp. ch. ii. 16 with 1 Tim. vi. 20, and ch. ii. 23 with 1 Tim. vi. 4), future developments (comp. ch. iii. 1, 5 with 1 Tim. iv. 1 sq.), and even names (comp. ch. ii. 17 with 1 Tim. i. 20), of the false teachers are characterized in the two Epistles, seem to outweigh those deduced from the topographical notices, and to render it slightly more probable that, at the time when the Second Epistle was written, Timothy was conceived by the Apostle to be at the scene of his appointed labours (1 Tim.
108 INTRODUCTION.

i. 3), and as either actually in Ephesus or visiting some of the dependent churches in its immediate neighbourhood: see Conybeare and Howson, St Paul, Vol. II. p. 582, note (ed. 2).

The Apostle’s principal purpose in writing the Epistle was to nerve and sustain Timothy amid the now deepening trials and persecutions of the Church from without (ch. i. 8, ii. 3, 12, iii. 12, iv. 5), and to prepare and forewarn him against the still sadder trials from threatening heresies and apostasies from within (ch. iii. 1 sq.). The secondary purpose was the earnest desire of the Apostle, forlorn as he now was (ch. iv. 16), and deserted by all save the faithful Luke (ch. iv. 11), to see once more his true son in the faith (ch. iv. 9, 21), and to sustain him not by his written words only, but by the practical teaching of his personal example. In no Epistle does the true, loving, undaunted, and trustful heart of the great Apostle speak in more consolatory yet more moving accents: in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labour is contemplated as now exceeding nigh at hand.

The question of the genuineness and authenticity stands in connexion with that of the First Epistle. This only may be added, that if the general tone of this Epistle tends to make us feel convinced that it could have been written by no hand save that of St Paul, its perfect identity of language with that of the First Epistle and the Epistle to Titus involves a further evidence of the genuineness and authenticity of those Epistles which it thus resembles, and with which it stands thus closely connected.
ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ Ι. διὰ θελήματος Θεοῦ κατ᾽ ἐπαγγελίαν ἔφης τῇ ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγαπητῷ τέκνῳ. 2 χάριν, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Xάριν ἔχω τῷ Θεῷ, ὁ λατρεύω ἀπὸ 3 προγόνων ἐν καθαρᾷ συνειδήσει, ὁς ἀδιά-

1. διὰ θελήματος Θεοῦ] 'through the will of God:' 'apostolatum suum voluntati et electioni Dei adscribit, non suis meritis,' Est.; so 1 and 2 Cor. i. 1, Eph. i. 1 (where see notes), Col. i. 1. In the former Epistle the Apostle terms himself ἀπόστως. X. 'Ι κατ' ἐπιταγήν Θεοῦ, perhaps thus slightly enhancing the authority of his commission, see notes; here, possibly on account of the following κατά, he reverts to his usual formula.

κατά ἐπαγγελίαν must be joined, as the omission of the article clearly decides, not with διὰ θελήματος, but with ἀπόστολος (comp. Tit. i. 1); the prep. κατά denoting the object and intention of the appointment, 'to further, to make known, the promise of eternal life,' ἀπόστολον με προεβάλετο ο ἡσυ-

πότης Θεός...ὡτε με τὴν ἐπαγγελθέ-

ςαν αἰῶνιν ἕως τοῖς ἀνθρώποις κηρύ-

ζει, Theod., Ecum.; see Tit. i. 1, κατά πίστιν, and comp. Winer, Gr. § 49. d, p. 358, and notes on 1 Tim. vi. 3. On the expression ἐπαγγελίας, and the nature of the genitival relation, see notes on 1 Tim. iv. 8.

2. ἀγαπητῷ τέκνῳ] 'my beloved child:' so in 1 Cor. iv. 17, but γνησίῳ τέκνῳ in 1 Tim. i. 2 and Tit. i. 4; 'illum quidem (γνησ.) ad Timothei commendationem et laudem pertinet; hoc vero Pauli in illum benevolentiam et charitatem declarat, quo ipsum tamen, ut monet Chrys., in ejus laudem recidit,' Justiniani. It is strange indeed in Mack (comp. Alf.) to find here an insinuation that Timothy did not now deserve the former title. Scarcely less precarious is it (with Alf.) to assert that there is more of love and less of confidence in this Epistle; see ver. 5. On the construction see notes on 1 Tim. i. 2.

χάριν, ἔλεος κ.τ.λ.] See notes on Eph. i. 2; compare also on Gal. i. 3, and on 1 Tim. i. 2. On the scriptural meaning of χάριν see the brief but satisfactory observations of Waterland, Euch. ch. x. Vol. iv. p. 666 sq.

3. Xάριν ἔχω] 'I give thanks,'
more commonly εὐχαριστᾷ, but see 1 Tim. i. 12. The construction of this verse is not perfectly clear. The usual connexion χάριν ἐξω ὑμῖν κ. τ. λ., in which ὑμῖν is taken for διό (Vulg., Chrys.), or quoniam (Leo), independently of its exegetical difficulties,—for surely neither the prayers themselves, nor the repeated mention of Timothy in them (Leo), could form a sufficient reason for the Apostle's return ing thanks to God,—is open to the grammatical objections that ὑμῖν could scarcely thus be used for διό (see Klotz, Dei:ar. Vol. II. p. 165, comp. Ellendt, Lex. Soph. Vol. II. p. 1002), and that the causal sense is not found in St Paul's Epp. (see Meyer on Gal. vi. 10). Less tenable is the modal ('how unceasing,' Alf.), and still less the temporal meaning, 'quoties tui recordò or,' Calv., Conyb. (comp. Klotz, Vol. II. p. 759), and least of all so the adverbial meaning assigned by Mack, 'recht unablässig.' In spite then of the number of intervening words (De W.), it seems most correct, as well as most simple, to retain the usual meaning of ὑμῖν ('as,' Germ 'da,' scil. 'as it happens that I have'), to refer χάριν ἐξω to ὑπόνω, λαβῶν, ver. 5, and to regard ὑμῖν διδακτικόν κ. τ. λ. as marking the state of feelings, the mental circumstances, as it were, under which the Apostle expresses his thanks; 'I thank God...as thou art ever uppermost in my thoughts and prayers...when thus put in remembrance,' &c. This seems also best to harmonize with the position of the tertiary predicate διδακτικόν; see below. Under any circumstances, it seems impossible to suppose with Coray an ellipsis of καὶ μαρτίρωμαβ before ὑμῖν; Rom. i. 9 is very different. On the use of διό, compare notes on Gal. vi. 10.

ἐπισοθωῦν [from my forefathers,' 'with the feelings and principles inherited and derived from them,'—not 'as my fathers have done before me,' Waterland, Serm. iii. Vol. v. p. 454; see Winer, Gr. § 47. b, p. 333. These were not remote (Hamm.), but more immediate (comp. 1 Tim. v. 4) progenitors, from whom the Apostle had received that fundamental religious knowledge which was common both to Judaism and Christianity; comp. Acts xxii. 3, xxiv. 14. θοῦ καθάρα συνειδ. 'in a pure conscience,' as the sort of spiritual sphere in which the λατέρεια was offered; see Winer, Gr. § 48 a. p. 346. On καθ. συνειδ. see notes on 1 Tim. i. 5. ὑμῖν διδακτικόν κ. τ. λ. 'as unceasing, unintermitted, is the remembrance which,' &c., not 'unintermitted as is,' &c., Peile; the tertiary predicate must not be obscured in translation: see Donalds. Cratyl. § 301, ib. Gr. § 489 sq. νυκτός καὶ ήμέρας must not be joined with ἐπισοθωῦν σε λείων (Matth.), and still less, on account of the absence of the article, with δείχνων μον (Syr.), but with διδακτικόν. ἐξω, which these words alike explain and enhance. On the expression see notes on 1 Tim. v. 5.

4. ἐπισοθωῦν] 'longing,' part. dependent on ἐξω μειαν, expressing the feeling that existed previously to, or contemporaneously with that action (comp. Jelf, Gr. § 685), and connected with the final clause ἦν πληρωθά. The following participial clause, με- μημένου κ. τ. λ. ('memor lacrymarum tuarum,' Vulg., Clarom.), does not refer to χάριν ἐξω, as the meaning of ἦν would thus be wholly obscured, but further illustrates and explains ἐπισοθωῦν, to which it is appended.
with a faint causal force; 'longing to see thee, in remembrance of (as I remember) thy tears, in order that I may,' &c. The ἐπὶ in ἐπισθῶν might at first sight seem to be intensive ('vehementer optans,' Just., 'greatly desiring,' Auth.) both here and Rom. i. 11, al. As however the simple form πόθος is not used in the N.T., and as this intensive force cannot by any means be certainly substantiated in other authors, ἐπὶ will be more correctly taken as marking the direction (Rost u. Palm, Lex. s. v. ἐπὶ, c. b.) of the πόθος, comp. Psalm xiii. 2, ἐπισθήθη...ἐπὶ τὰς παγίδας: see esp. the good note of Fritz. Rom. Vol. i. p. 31. 

σοῦ τῶν δακρύων | 'the tears which thou sheddest,'—probably at parting; εἰκὸς ἂν αὐτόν ἀποσχίζομεν κλαίειν καὶ δοξάσωμεν μᾶλλον ἢ παῖδικόν τοῦ μακτοῦ καὶ τῆς τεντόνς ἀποστάσεως, Chrys. Coray compares the case of the πρεσβύτερον at Ephesus, Acts xx. 37; see also Wieseler, Chronol. p. 463. 

5. ὑπόμνησιν λαβῶν | 'being put in remembrance;' literally, 'having received reminding;' not, with a neglect of tense, 'dum in mem. revoco,' Leo (who reads λαβῶν). The assertion of Bengel, founded on the distinction of Ammonius (ἀνάμνησις δὲν τις ἔλεγεν εἰς μνήμην τῶν παλαισθώντων, ὑπόμνημα δὲ δὲν τῇ ὑπὲρ τέφρου εἰς τότε προδέχατον, p. 16, ed. Valck.), that St Paul might have been reminded of Timothy's faith by some 'externa occasio aut nuncius,' is not to be dismissed with Huther's summary 'unbegründet; it is plausible, harmonizes with the tense, and lexically considered is very satisfac-
tory; comp. 2 Pet. i. 13, iii. 1, the only other passages in the N.T. where the word occurs. The intrans. meaning is fully defensible (μνήμην, καὶ ἰδιωτικός εἰπεν ὑπόμνημαν, Eustath. II. xxiii. p. 1440, see also Polyb. Hist. i. 1. 2, iii. 31. 6), and λαβὼν λαβῶν, 2 Pet. i. 9, is certainly analogous, still on the whole the transitive meaning seems preferable; comp. Eph. i. 15, where the construction is similar. The reading is scarcely doubtful: λαμβάνων is found in DEKLN4; most mss.; but seems clearly inferior in authority to the text, which is supported by ACF GN; 17. 31. 73. 58—mss. of some authority [Lachm., Tisch.]. 

τῆς ἐν σοι κ.τ.λ. | 'the unfeigned faith that is (not 'was,' Alf.) in thee,'—more exactly, 'quae est in te non ficta,' Vulg., sim. Goth.; object which called forth the Apostle's thankfulness. On ἀναμνήσιος, see notes on 1 Tim. i. 5. 

πρώτων | 'first;' not for τὸ πρῶτον, nor again for πρῶτερον ('prius quam in te,' Leo), but simply 'first:' the indwelling of faith in Timothy's family first began in the case of Lois. The relative ἦς here seems used, not, as often, with an explanatory, but with a specifying, and what may be termed a differentiating force,—'this particular ἀναμνήσις. πίστις, no other, dwelt first,' &c.; see notes on Gal. iv. 24, and comp. Jelf, Gr. § 816. 

μάμμα | 'grandmother.' The Atticists condemn this form, the correct expression being τίθην (not τίθην), Lobeck, Phryn. p. 134, Thom. Mag. s. v. τίθη. The mother Eunice (possibly the daughter of Lois) is alluded to in Acts xvi. 1. 

καὶ ἐν σοι] Scil.
De W. seems inclined to favour the supplement of Grot., al., ἐστιν ἐν σοὶ διὰ τῆς ἐνθυμίας, on the hypothesis that Tim. had become weak in faith (ver. 13, ch. iii. 14)—an hypothesis, which though advocated by Al. throughout this Epistle, is certainly precarious, and, it seems reasonable to add, improbable. The transition to exhortation does not at all favour such a supposition; 'ίμοι δέν οὖν ἐν Θεῷ, διὰ τῆς ἐνθυμίας, quo gauderet,' Leo.

6. Δὲ ἄντατον 'For which cause,' sc. διὸ δέν ἐν ἀνυπόκτων ἐφωτά πίστιν, Theoph.; ταῦτα περὶ συν πεποιθών παρακαλῶ κ.τ.λ., Theol., comp. notes on ver. 12: as the Apostle knew that this faith was in Timothy, he reminds him (in memoriam redigit,' Just., comp. 1 Cor. iv. r) to exhibit it in action. It is by no means improbable that this ἀνάφωμαι was suggested by a knowledge of the grief, and possibly despondency, into which Timothy might have sunk at the absence, trials, and imprisonment of his spiritual father in the faith; ὥσπερ δὲ δείκτην αὐτὸν ἐν ἄθυμαι ὑπό τα παλλήν, πῶς ἐν καπηλείᾳ, Chrys. This we may reasonably assume, but the theory that this 'dear child' of the Apostle was showing 'signs of backwardness and timidity' (Alford, Proleg. on 1 Tim. § 2. 9) in his ministerial work needs far more proof than has yet been adduced. ἀναζωπυρεῖν

'to kindle up,' δεί ζωσαν καὶ ἀκμάζουσαν ἐργαζόμεθα, Theoph., τυροσεῖν, Theol.,交易所, [ut excites] Syr.; see Suicer, Thesaur. s.v. Vol. i. p. 265. There is no lexical necessity for pressing the meaning of this word, 'spotos ignes suscitare,' Grot., al. Indeed it may be further said that ἀναζωπυρεῖν (a ἄναξ λεγόμ. in the N.T.) is not here necessarily 'resuscitare,' Vulg., 'wieder anzufachen,' Huther, but rather 'exsuscitare,' Beza, 'anzufachen,' De Wette,—the force of ἀνά as being up, upwards, e. g. ἀνάπτεων, ἀναπνεύσας, ἀνεγείρεσαι κ.τ.λ.; see Winer, de Verb. Comp. III. p. 1, note, Rost u. Palm, Lex. s. v. ἀνά, e. i; comp. Plutarch, Romp. 41, αὐτὸς ἀναζωπυρῶντα καὶ παρασκευάζοντον. The simple form ζωπυρεῖν in 'to kindle to flame' (τὸν ἀνθρώπον φωσᾶν, Suidas), the compound ἀναζωπυρεῖν is either (a) to 'rekindle,' and in a metaphorical sense 'revivify,' Joseph. Antiq. viii. 8. 5, ἀναζωπυρῆσαι τὴν δεξιὰν (Jeroboam's hand), comp. Plato, Charm. p. 156 c, ἀνθραψάτω τε...καὶ ἀνεξωπυρῶμεν; or (b) as here, 'to kindle up' (ἀνεγείρας, ἀκρωπυρῆσαι, Suidas), 'to fan into a flame,' without however involving any necessary reference to a previous state of higher ardour or of fuller glow: comp. Marc. Anton. vii. 2, ἀναζωπυρεῖν φαινείται opp. to οὐσουσάμεναι, and appy. Plato, Republ. vii. 527 δ, ἐκκαθαρεῖται τε καὶ ἀναζωπυρεῖται. As has been before said, it is not wholly improbable that Timothy might now have been in a state of ἄθυμαι, but this inference rests more on the general fact of the ἀνάφωμαι than on the meaning of an isolated word. Numerous exx. of the use of ἰζωμ. and ἀναζωμ. will be found in Wetst. in loc., Kreba, Obs. p. 360, Loesner, Obs. p. 412; see also Pierson, Mar. p. 170. τὸ χάρισμα 'the gift, the charism,'—not the Holy Spirit generally, τὸν χάριν τοῦ Πνεύματος, Theod., and appy. Waterland, Serm. xxii. Vol. v. p. 641 (whose clear remarks however on the concurrence of our spirit with the
I. 7, 8.

Do not then shrink from afflictions, for the sake of Him who made death powerless. I am His preacher, and know that He will keep my deposit. Guard thine holy spirit are not the less worthy of attention, but the special gift of it in reference to Timothy's duties as a bishop and evangelist, ές προτασίαν τῆς ἐκκλησίας, ές σημεία, ές λατρείαν ἀπάσων, Chrys.: compare Hooker, Eccl. Pol. v. 77, 5. διὰ τῆς ἐπιθ. 'through the laying on,' &c.; the hands were the medium by which the gift of the Holy Spirit was imparted. On the ἐπιθέσεις χειρῶν, see notes on 1 Tim. iv. 14, where it is mentioned that the presbytery joined with the Apostle in the performance of the solemn act.

7. Πνεῦμα δειλίας 'the Spirit of cowardice,' od διὰ τοῦτο τὸ Πνεῦμα ἔλθαμεν ἵνα ὑποστηλώμεθα, ἀλλ' ἵνα παράσιαξιμέθα, Chrys.: not 'a spirit, a natural and infused character,' Peile: see notes on Eph. i. 17, and on Gal. vi. 1. By comparing those two notes it will be seen that in such cases as the present, where the πνεῦμα is mentioned in connexion with δίδομαι κ.τ.λ., it is better to refer it directly to the personal Holy Spirit and the abstract gen. to His specific χείρωμα. Where however, as in 1 Cor. iv. 21, Gal. l. c., the connexion is different, the πνεῦμα may be referred immediately to the human spirit (comp. Olshausen, Opusc. p. 154), though even then ultimately to the Holy Spirit as the inworking power. In such formulæ then, the meaning of πνεῦμα, whether it be the human spirit as wrought on by the Holy Spirit, or the Holy Spirit as working on the human spirit, will be best deduced from the context: with the present passage comp. Rom. viii. 15, Gal. iv. 6. On the omission of the article with πνεῦμα, see notes on Gal. v. 5.

σωφρονισμῷ] 'self-control;' ἀποστροφίζεται [institutions] Syr., 'sobrietas,' Vulg., Clarom.; a òπ. λεγόμεν. in N. T., but compare Tit. ii. 4. Σωφρονισμός, as its termination suggests (Donals. Cratlpl. § 253, Buttm. Gr. § 119, 7, see exx. in Lobecb, Phryn. p. 511), has usually a transitive force, e.g. Plutarch, Cat. Maj. 5, εἰς σωφρονισμῷ τῶν ἰδιῶν, comp. Joseph. Antiq. xviii. 9. 2, Bell. ii. 1. 3; as however both the substantives with which it is connected are abstract and intransitive, and as the ordinary meaning of nouns in -μος ("action proceeding from the subject") is liable to some modifications (e.g. χρησμος, comp. Buttm. l.c.), it seems on the whole best, with De W., Wiesing., al., to give it either a purely intransitive (Plutarch, Quest. Conv. viii. 5, σωφρονισμὸς τῶν ἡ μετανοιάς), or perhaps rather reflexive reference; ἵνα σωφρονισώμεθα τῶν ἐν ἡμῖν κυνωμένων παθημάτων τὴν ἁταξίαν, Theod., Chrys. 7; comp. Suicer, Thesaur. a.v. Vol. ii. p. 1224, Neander, Planting, Vol. i. p. 486 (Bohn).

8. Μὴ οὖν κ.τ.λ.] Exhortation, immediately dependent on the foregoing verse; 'as God has thus given us the spirit of power, love, and self-control, therefore be not ashamed of testifying about our Lord.' On the connexion of ἀνεξίκονσια and similar verbs with the accus., see Bernhardt, Synt.

Holy Spirit are not the less worthy of attention,—but the special gift of it in reference to Timothy's duties as a bishop and evangelist, ές προτασίαν τῆς ἐκκλησίας, ές σημεία, ές λατρείαν ἀπάσων, Chrys.: compare Hooker, Eccl. Pol. v. 77, 5. διὰ τῆς ἐπιθ. 'through the laying on,' &c.; the hands were the medium by which the gift of the Holy Spirit was imparted. On the ἐπιθέσεις χειρῶν, see notes on 1 Tim. iv. 14, where it is mentioned that the presbytery joined with the Apostle in the performance of the solemn act.

7. Πνεῦμα δειλίας 'the Spirit of cowardice,' od διὰ τοῦτο τὸ Πνεῦμα ἔλθαμεν ἵνα ὑποστηλώμεθα, ἀλλ' ἵνα παράσιαξιμέθα, Chrys.: not 'a spirit, a natural and infused character,' Peile: see notes on Eph. i. 17, and on Gal. vi. 1. By comparing those two notes it will be seen that in such cases as the present, where the πνεῦμα is mentioned in connexion with δίδομαι κ.τ.λ., it is better to refer it directly to the personal Holy Spirit and the abstract gen. to His specific χείρωμα. Where however, as in 1 Cor. iv. 21, Gal. l. c., the connexion is different, the πνεῦμα may be referred immediately to the human spirit (comp. Olshausen, Opusc. p. 154), though even then ultimately to the Holy Spirit as the inworking power. In such formulæ then, the meaning of πνεῦμα, whether it be the human spirit as wrought on by the Holy Spirit, or the Holy Spirit as working on the human spirit, will be best deduced from the context: with
the comma after ἡμῶν. The preposition σὺν must be referred, not to τῷ εὐαγγ. (Syr., Theol.), as this would involve a very unusual and unnecessary prosopopoeia (πάντας τοῦ τόν εὐαγγ. κήρυκας καὶ μῦστας, Theoph. 2), but to μοι supplied from the preceding ἐμε. The dat. τῷ εὐαγγ. is then either the dat. of reference to (see notes on Gal. i. 22; comp. the fuller expression Phil. iv. 3, εν τῷ εὐαγγ. συνήθησαν μοι, and below, ch. ii. 9), or more probably and more simply the dat. commodi, ὑπὲρ τοῦ εὐαγγ. πάσχειν, Chrys., Theoph. 1. κατὰ δύναμιν, in accordance with, correspondingly to, that δύναμις which God has displayed towards us in our calling and salvation, ver. 9 sq. (Wiesing.), not with any reference to the spiritual δύναμις infused in us, ver. 7 (De W., Huth.). The prep. κατὰ has thus its usual meaning of norma (Winer, Gr. § 49. d, p. 358); the δύναμις, as ver. 9 shows, was great, our readiness in καποτὰδειε ought to be proportionate to it. It need scarcely be added that this clause must be connected, not with εἰαγγέλω (Heinrich, al.), but with συνκακοπάθησον; ἐπεὶ φορτὶκὰς ἁν τὸ κακοπάθεια, παραμεθείται αὐτῶν, μὴ γὰρ φθατ δυνάμει τῇ σῇ ἀλλὰ τῇ τοῦ Χρ. [Θεοῦ], Theoph., (Ecum.

9. τοῦ σώσαντος ἡμᾶς] who saved us, ‘exercised His saving agency towards us;’ servatio hæc est applicativa, non tantum acquisitiva, eam ipsam ob causam quia tam arcte cum vocatione connectitur,’ Beng., comp. also Green, Gr. p. 318; we must however in all cases be careful not to assign too low a meaning to this vital word (comp. notes on Ἐφ. ii. 8); the context will generally supply the proper explanation; see the collection of passages in

...
Reuss, Théol. iv. 22, Vol. ii. p. 250. On the act of σωτηρία applied to God, see notes on i Tim. i. 1. Mosheim and, to a certain degree, Wiesinger refer ἡμᾶς to St Paul and Timothy; this is very doubtful; it seems much more satisfactory to give ἡμᾶς here the same latitude as in ver. 7.

The act of calling is always regularly and solemnly ascribed to God the Father; see notes on Gal. i. 6, and compare Reuss, Théol. iv. 15, Vol. ii. p. 144 sq. This κλῆσις is essentially and intrinsically identical with that to God the Father; see notes on Gal. i. 6, and compare Reuss, Théol. iv. 15, Vol. ii. p. 144 sq. This κλῆσις is essentially and intrinsically γὰ ν; it is a κλῆσις εἰς κοινωνίαν τοῦ Χρ. i Cor. i. 9. On the 'vocatio externa and interna,' see esp. Jackson on the Creed, Elok xii. 7 (init.).

οὐ κατὰ τὰ ἑργα ἡμ.] 'not according to our works;' comp. Tit. iii. 5, οὐκ εἰ ἑργῶν...ἐσώσεν. The preposition κατὰ may certainly be here referred to the motives (Beza, De W.) which prompted the act; see exx. in Winer, Gr. § 49 d, p. 358; it seems however equally satisfactory, and perhaps more theologically exact, especially in the latter clause, to retain (with Vulg., Clarom., al.) the more usual meaning 'in accordance with;' comp. i. ii, iii. 11, al. ἰδιαν πρόθεσιν] 'His own purpose;' observe the ἰδιαν; 'that purpose which was suggested by nothing outward, but arose only from the innermost depths of the divine εὐδοκία;' ἀκεφάν ἐκ τῆς ἀγαθότητος αὐτοῦ ὀρμώμενος, Chrys.; comp. Eph. i. 5. The nature of the πρόθεσις is further elucidated by the more specific καὶ χάριν κ.τ.λ.; there is however no ἐν ὑπὸ δυνών, 'proposium gratiosum' (comp. Bull, Prim. Trad. vi. 38), but simply an explanation of the πρόθεσις by a statement of what it consisted in and what it contemplated.
the appearing'; not merely the simple act of the incarnation (τῆς ἐκαταργήσεως, Theod.), but, as the context and the verb ἐπεφάνη in Tit. iii. 4 seem to suggest, the whole manifestation of Christ on earth (ἐκσάρκωσις ὁλοκομολα, Zonaras, Lex. Vol. i. p. 806), the whole work of redemption, so 'tota commoratio Christi inter homines,' Bengel; so Wiesing, and De W. In the words that follow, the order ἔλαφος ᾧρων, [CD²E²FGKL³4] is perhaps to be preferred to ἔλαφος ἔξω ᾧρων, [AD¹1E¹1W; Tisch.], both on account of the weight of the external evidence, and the probability of a conformity to ver. 9. **καταργήσαντος** [when He made] of none effect, or, more exactly, 'having made, as He did, of none effect,' not 'who,' &c., Alf.; it being always desirable in a literal translation to preserve the fundamental distinction between a principle with, and a part without the article; see Donalds. Gr. § 492, and comp. Oratyl. § 305. **τὸν θάνατον** [death,]—either regarded (a) objectively, as a personal adversary and enemy of Christ and His kingdom, 1 Cor. xv. 26, ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος; or (b) as a spiritual state or condition, including the notions of evil and corruption, 1 John iii. 14, μεταβαθήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ἰζωήν; or more probably (c) as a power and principle (τοῦ θανάτου τὰ νεῖρα, Chrys.) pervading and overshadowing the world; comp. Heb. ii. 14, ἵνα διὰ τοῦ θανάτου καταργῇς τὸν τοῦ κράτους ἔχωντα τοῦ θανάτου. The objection to (a) lies in the fact that 1 Cor. xv. 26 refers specially to the second advent of Christ, when Death and the powers of evil, aggregated as it were into personalities (comp. Rev. xx. 13, 14), will be individually ruined and overthrown. In (b) again, the usual and proper force of καταργέω ('render inoperative,' Rom. iii. 3, iv. 14, al., or 'destroy,' 1 Cor. xv. 24, 2 Thess. ii. 8) is too much obscured; while in (c) this is fully maintained, and in the opposed clause (μὲν...δὲ) the force of φωτίσαντος (not προμετρόφαντος, Theod., but εἰς φῶς ἀγαθῶν, Suid., comp. 1 Cor. iv. 5; the principle of death cast a shade over the world, Matt. iv. 16) is more distinctly felt. On καταργέω, comp. notes on Gal. v. 4. **ζωῆς καὶ ἀφθορίαν** 'life and incorruption;' of course no ἐν διὰ διών, as Coray, and Wakefield, Sylt. Crit. Vol. iv. p. 208: the latter substantive characterizes and explains the former, not however with any special reference to the resurrection of the body (1 Cor. xv. 42), as this would mark ἀφθονία as a condition ('conditio illa felicissima,' Leo), but with a reference to the essential quality of the ἰζωή, its imperishable and incorruptible nature (1 Pet. i. 4), and its complete exemption from death (Rev. xxi. 4): comp. Rom. ii. 7. It may be observed that θάνατος as being a known and ruling power has the article, ἰζωή and ἀφθονία as having been only recently revealed are anarthrous. **διὰ τοῦ εὐαγγελίου** is perhaps more correctly referred to φωτίσαντος κ.τ.λ. (Alf.) than considered as loosely appended to the whole foregoing sentence (ed. i., Wiesing.), as it thus seems suitably to define the medium by which the φωτισμός took place, and to form a natural transition and introduction to ver. 11 sq. All that follows Ἰησ. Ἱρα. thus forms (as seems most natural)
one connected and subordinate (tertiary) predication: comp. Donalds. Gr. § 480 sq.

11. els ἐ[Scil. ἐβαγγελιον; 'ad quod evangelium predicandum,' Est., not 'in quo,' Vulg., Clarom. On the remaining words, see notes on 1 Tim. ii. 7, where there is the same designation of the Apostle's office, though, as the context shows, the application is somewhat different. There the Apostle is speaking of his office on the side of its dignity, here in reference to the sufferings it entailed on him who sustained it. The ἐγὼ here thus marks not 'dignitatem prredicantis,' but 'dignitatem cohortantis;' μὴ καταπέσῃς τοῦν ἐν τοῖς ἐμοὶ παραδόσαι καταβεβληθαί τοῦ θανάτου τά νεφά, Chrys.

ἐτέθην ἐγὼ] 'I was appointed;' comp. 1 Tim. i. 12.

12. δι' τοῦ αἰτίαν] 'for which cause;' scil. because I am thus appointed as a herald and Apostle; comp. ver. 6. This formula is only used by St Paul in the Pastoral Epp. (ver. 6 and Tit. i. 13); see also Heb. ii. 11, and Acts x. 21, xxii. 24, xxiii. 28, xxviii. 20. 

καὶ ταῦτα] 'even these things;' bonds, imprisonment, and sufferings, see ver. 8, to which the following ἐπαυσχύνωμαι shows a distinct reference.

ὁ πεπίστευκα] 'in whom I have put my trust, and still do put it' (comp. notes on Eph. ii. 8), literally, 'to whom I have given my πίστις,' scarcely 'on whom I have reposed my faith and trust' (Bloomf.), as this would rather imply ἐμί with the dative; see notes on 1 Tim. i. 16, where these constructions are discussed. It need scarcely be said that ὁ refers to God the Father, 

not to Jesus Christ (ver. 10).

δυνατὸς ἐστίν] 'is able,' has full and sufficient δύναμις, in apparent reference to the δύναμις θεοῦ, ver. 8. 

τὴν παραθήκην μου] 'the trust committed to me,' 'my deposit,' τὴν πίστιν φησὶ καὶ τὸ κέριν, Theoph. 1, after Chrys. 1; or here perhaps, with a slight expansion, 'the office of preaching the Gospel,' 'the stewardship committed to the Apostle;' see notes on 1 Tim. vi. 20. The meanings assigned to παραθήκην are very numerous, and it must be confessed that not one of them is wholly free from difficulty. The usual reference to the soul, whether in connexion with μου as what the Apostle had entrusted to God (Beng.; comp. 1 Pet. iv. 19, Luke xxiii. 46), or as a deposit given by God to man (Bretschn., Alf., comp. Whitby), is at first sight very specious; but if, as the context would then seem certainly to require, it had any reference to life, surely els ἐκεῖνη τ. ἡμ. must be wholly incongruous; and if again we refer to 1 Thess. v. 23 (Alf.), the prayer for the entire preservation of the personality is there intimately blended with one for its ἀμεμφία (ἀμέμφτως...πνευμητί), a moral reference, which finds no true parallel in the simple φωλάζαται. It is moreover an interpr. unknown to the Greek expositors. Less probable seems the idea of an ἀντιμαθία, Theoph. 3, maintained also by Wiesing., i.e. στέφανον τετούρι, comp. ch. iv. 7, 8, for how can this consistently be termed a deposit? We retain therefore the meaning advocated in notes on 1 Tim. vi. 20, with that expansion only which the context
here seems itself adequately to supply. The only difficulty is in φυλάξαν, which is certainly more suitably applied to the holder than the giver of the deposit. The gen. μου is thus the possessive gen., 'the deposit which is definitely mine.' The other interpr. are fairly discussed in the long note of De Wette in loc.

The delineation, pattern, 'formam ad quam in rebus fidei et vitae respicitur,' Schaaff Syr. The meaning of ὑποτύπωσιν is here only slightly different from that in 1 Tim. i. 16; see notes. In both cases ὑποτυπωσις is little more than τόνος (see Rost u. Palm, Lex. s.v.); there however, as the context seems to require, the transitive force is more apparent, here the word is simply intransitive; comp. Beveridge, Servm. vii. Vol. i. p. 111 (A.-C. Libr.). What St Paul had delivered to Timothy was to be to him a 'pattern' and 'exemplar' to guide him; ὑπετυπωσόμην εἰκόνα καὶ ἄρχεται τοῦ τῷ ὑποτύπῳ τούτῳ τοὔτεστι τὸ ἄρχεται ἕξε, καὶ ἐκινήσατα ἀπ’ αὐτῆς λάμβανε καὶ ὄψατος, Theoph., after Chrys. and Theod. The subst. ὑποτύπῳ dispenses with the article on the principle of correlation (see Middl. Art. iii. 3, ed. Rose), and is moreover sufficiently defined by the following gen.; comp. Winer, Gr. § 19. 2 b, p. 114. ἔχει 'have,' 'habe,' Vulg., as a possession, 'let the ὑπήρχει to be thee,' Syr.; not for κατέχει, Huth., Wiesing., though somewhat approaching it in meaning; see notes on 1 Tim. iii. 9, and comp. ib. ch. i. 19.

ὡν ὑγιασμένων λόγων] 'of sound words;' comp. notes on 1 Tim. i. 10. The omission of the article seems properly accounted for (De W.) by the probable currency (comp. νόμος) of the formula, comp. 1 Tim. vi. 3.

ἐν πίστει κ. τ. λ. specifies the principles in which the ὑποτύπωσις is to be held. Ἔν is not to be joined with ἱεροσα, and regarded as equivalent to περί (Theod., comp. Chrys.), still less with ὡν ὑγιασμένων (Matth.), but obviously with ἐχε ὑπτορ., marking, as it were, the sphere and element to which the holding of the ὑποτύπωσις was to be restricted; comp. 1 Tim. iii. 9.

τῇ ἐν Χρ. ήτη.] Specification of the nature of the πίστις and ἀγάπη. The anarthrous nouns (contrary to the more usual rule) have an article in the defining clause, as the object is to give that defining clause prominence and emphasis; 'in Christo omnis fides et amor nititur, sine Christo έκκλησία; in Christo omnis fides et amor militatur, aine Christo [extra Christum] labitur et corruit,' Leo : see Winer, Gr. § 20. 4, p. 126, and notes on 1 Tim. iii. 13. Huther joins τῇ ἐν Χρ. only with ἀγάπη, but is thus inconsistent with his own note on 1 Tim. i. 14.
They which are in Asia all deserted me. The Lord give mercy at the last day to Onesiphorus.

They which are in Asia all deserted me.

The Lord give mercy at the last day to Onesiphorus.

Onesiphorus showed λέον to St Paul; the Apostle in turn prays that λέον may be granted to his household.

I. 13—16.

Oîdâs tòutô, òti ápêstráphsan συν tâ 'Aσiâ, ón ëstín Fúgelos kai Eρμoγê̂nês. Ïfí̂ Ælès o 16

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good deposit,' 'the good trust committed (to thee);' the doctrine delivered to Timothy to preach, 'catholic fidei talentum,' as in 1 Tim. vi. 20; compare ver. 12 above, and see notes on both passages. It is here termed the good trust, as ἡ καλὴ διδασκαλία, 1 Tim. iv. 6, ὁ καλὸς ἁγών, 1 Tim. vi. 12. διὰ Πνεύματος ἡγοῦ] The medium by which Timothy was to guard his deposit was the Holy Spirit, still further specified (not without a slight hortatory notice and emphasis) as τοῦ ἑνοκούστος ἐν ἡμῖν; compare notes on ver. 13: σπουδασων οὖν φυλάττειν τὸ Πνεῦμα καὶ αὐτῷ πᾶλιν τηρήσει σοι τὴν παρακαταθήκην, Theoph. 15. Oîdâs tòutô] The Apostle now, with a slight retrospect to ver. 8, stimulates and evokes the energy of his disciple by reminding him of the defection of others, What possibly might have been a cause of depression to the affectionate and faithful Timothy is actually made, by the contrast which St Paul implies and suggests (σὺ οὖν τέκνον μου, ch. ii. 1), an inspiring and quickening call to fresh efforts in the cause of the Gospel. ἀπεστράφσαν με] 'turned away from me:' not an apostasy from the faith (Erasm.), but, as the context implies (comp. ver. 8, 16), defection from the cause and interests of St Paul; aversion instead of sympathy and co-operation; comp. ch. iv. 16, πάντες με ἐγκατέλησαν. The aorist passive has here, as in Matth. v. 42, the force of the aor. middle; ἀπεστρέφομαι with an acc. persona (Heb. xii. 25), or an accus. rei (Tit. i. 14), being both of them legitimate and intelligible constructions; comp. Winer, Gr. § 39. 2, p. 233.

πάντες οἱ ἐν τῇ 'Ασίᾳ] 'all who are in Asia.' These words can imply nothing else than that those of whom the Apostle is speaking were in Asia at the time this Epistle was written; it being impossible (with Chrys., Theoph., Ecum., al.) so to invert the meaning of the prep. (ἐν = ἐξ or ἐν), as to refer it to Asiatic Christians then at Rome. The ἀπεστραφῆ however may have taken place in Asia or elsewhere; it may have been a neglect of the absent Apostle in his captivity (Leo), or a personal manifestation of it during a sojourn at Rome (De W., Wiesing., Huth.). The context, coupled with ch. iv. 16, seems most in favour of the latter supposition; so also Wieseler, Chronol. p. 405. Of Phygelus ('Fygelus,' Clarom., Aug.) and Hermogenes nothing is known. On the geographical limits of 'Asia ('Ασία ἰδίως καλομένη, 'Asia propria'), and the wider (Acts xx. 16, 1 Pet. i. 1, Rev. i. 4) or narrower (Acts ii. 9, xvi. 6?) applications of the term, see Winer, RWB. Art. 'Asia,' and especially Wieseler, Chronol. p. 31—35, where the subject is very satisfactorily investigated.

16. Ïfí] On this form see notes on Eph. i. 17. The term διδώσαι Ελεός (ποιήσαι Ελεός, Luke i. 72, x. 37, James ii. 13) only occurs in this place. Onesiphorus showed Ελεός to St Paul; the Apostle in turn prays that Ελεός may be granted to his household. From the use of the form ομοί, οκεν here and ch. iv. 19, but still more the terms of the prayer in ver. 18, it has
been concluded, not without some show of probability, that Onesiphorus was now dead; so De W., Huth., Wiesing., Alf., and, as might easily be imagined, Estius and Mack. It does not however at all follow that the Romanist doctrine of praying for the dead is in any way confirmed by such an admission, see Hammond in loc., and comp. Taylor, Sermon viii. (on 2 Sam. xiv. 14). ἀνέψυξέν] 'refreshed;' a ἀπ. λεγόμ. in the N.T. (the subst. ἀνέψυξις occurs, Acts iii. 19); comp. ἀνέπαυσα, 1 Cor. xvi. 18. Neither from the derivation [ψέχω, —not ψυχή, Beza, itself a derivative from the verb, comp. Orig. de Princ. ii. 8], nor from the prevailing use of the word elsewhere, have we sufficient reasons for limiting the ἀνέψυξις merely to bodily refreshment (Mosh., De W.); comp. e.g. Xen. Hell. vii. 1. 19, ταύτῃ...ἀνέψυχθεν οἱ τῶν Λακεδ. σίμμαχοι. τὴν ἀνθρώπου μου] 'my chain.' On the singular 'catenam meam,' Vulg., Clarom., but not Syr. [comp. Mark v. 4, Luke vii. 29] or Goth., comp. notes on Eph. vi. 20. As is there remarked, an allusion to the 'custodia militaris,' though not certainly demonstrable, is not wholly improbable; comp. Wieseler, Chronol. p. 405. ταύτα ἄνθρωπος] The evidence of the MSS. is here decidedly in favour of this irregular form; comp. Winer, Gr. § 12, p. 68, obs. On the meaning of the compound, see notes on ver. 8. 17. ἀλλά γενόμενος κ. τ. λ.] 'but on the contrary (far from being ashamed of my bonds) when he had arrived in Rome;' the ἀλλα answering to the preceding negative, and serving to introduce a contrast of conduct which still more enhances the exhortation in ver. 8. The correction of Beza, 'cum esset Romæ,' for 'cum Romam venisset,' Vulg., Clarom. [Romæ], (12) Syr.) is uncalled for, and inexact. Nor is γενόμενος 'being at Rome' (Hamm.), still less 'after he had been at R.' (Oeder, Conject. de diff. S. S. loc. p. 733), but literally 'when he arrived and was there;' comp. Xen. Anab. iv. 3. 29, δὲ ἐν πρώτοις ἐν τῷ πέραν γένηται, ib. Cyrnol. viii. 5. 28, ἀπὸ τῶν ἐγένετο ἐν Μᾶδοις. σπουδαιότερον] 'with greater diligence,' not merely 'with diligence,' Syr., nor even 'very diligently,' Auth., both of which obscure the tacit comparison. The comparative does not imply any contrast between Onesiphorus and others, nor with 'the diligence that might have been expected' (Huther), but refers to the increased diligence with which Onesiphorus sought out the Apostle when he knew that he was in captivity. He would have sought him out spoudaiōtos in any case, now he sought for him σπουδαιότερον; comp. Winer, Gr. § 35. 4, p. 217. καὶ εἶρεν] 'In carcerem conjicitur et arcta custodiā tenetur, non ut antea in domo conductā omnibus notā; unde Onesiphorus non nisi postquam sollicitē quaerīvit inventum,' Pearson, Annal. Paul. Vol. I. p. 395 (ed. Churton). 18. ὁ Κύριος κ. τ. λ.] The repetition of Κύριος is certainly not to be
explained away as a Hebraistic periphrasis for the pronoun, Coray, Peile; the exx. cited in Winer, Gr. § 22. 2, p. 130, are, as all recent commentators seem agreed, quite of a different nature. It is however doubtful whether the first Ἰχθύς is Christ and the second God, or vice versa. The express allusion in ἐκεῖνη τῇ ἡμέρᾳ to that day when all judgment is committed to the Son (John v. 22) would seem to be in favour of the latter supposition: as however in ver. 16 ὁ Ἰχθύς can scarcely be otherwise in the present verse; see Wiesing, in loc. It may be added too, that if the idea of the judicial function of our Lord were intended to be in especial prominence, we should rather have expected παρά Ἰχθύς, 2 Pet. ii. 11, see Winer, Gr. § 48. d, p. 352. Even if this be not pressed, it need scarcely be said that (as would seem to be the case here) judgment is not unfrequently ascribed to the Father; see Rom. ii. 5, 16, Heb. xii. 23, al. It may be observed that some MSS. and Vv. (D¹E¹; Clarom., Sangerm., al.) read θεό: this however can only be alleged as showing the opinion of the writer, or possibly the current interpr. of the time. ἄνθρωπον [he ministered]—not specially 'unto me' (Syr., Auth.), for then ἀλλότριον would be out of place, or 'to the saints at Ephesus' (Flatt, Heydenr.), but simply and generally, 'how many good offices he performed.' The assertion of Wieseler, Chronol. p. 463, that Onesiphorus was a deacon at Ephesus, cannot safely be considered as deducible from this very general expression. ἄλλον [better than I can tell you,' Beza, Huther, al.; see above, and Winer, Gr. § 35. 4, p. 217.}

CHAPTER II. I. τοῦ σωτῆρος, τέκνου μου, ένδυσαμόν ἐν τῇ II.

σωτήρι μου [Thou then, my child,' affectionate and individualizing address to Timothy, with retrospective reference to ver. 15 sq. The σωτήρ is thus not merely in ref. to the example of Onesiphorus (Möller), ver. 16, still less in mere continuation of the precepta in ch. i. 1—14 (Matth., Leo), as the σωτήρ would thus be otiose, but naturally and appropriately refers to the whole subject of the foregoing verses, the general defection of εἰ ἐν τῇ ἁγιότητί αὐτῶν from St Paul, and the contrasted conduct of Onesiphorus. This address then is not simply intended to prepare Timothy for suffering after his teacher's example (εἰ ὁ διάδασσα ἡμᾶς μᾶλλον ὁ μαθητής, Chrys.), but rather to stimulate him to make up by his own strength in grace for the cowardice and weakness of others; see notes on ch. i. 15. ένδυσαμόν [be inwardly strengthened;' not with a medial force, 'fortis esto,' Bretschn. (a meaning which it never has in the N. T.), but simply passive: see notes on Eph. vi. 10, and Fritz. Rom. iv. 20, Vol. 1. p. 245. The element and principle in which his strength is to be sought is immediately subjoined; comp. Eph. vi. 10 sq. ἐν τῇ χάριτί [in the grace;' not διὰ τῆς χάριτος, Chrys., Beza. The prep., as its involution in the verb also confirms, points (as usual) to the spiritual sphere or element in which all spiritual strength is to be found. Χάρις is clearly not to be explained as the 'preaching of the Gospel' (Hammond on Heb. xiii. 9),
nor regarded as merely equivalent to τὸ χάρις, ch. i. 6 (comp. Leo), but has its more usual reference to the grace of 'inward sanctification' (comp. Hooker, Append. to Book V. Vol. ii. p. 696), and betokens that element of spiritual life 'which enables a man both to will and to do according to what God has commanded,' Waterland, Euch. ch. x. Vol. iv. p. 666.

τῇ ἐν Χριστῷ Ἰησοῦ, καὶ ἅ ἐκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, τάυτα παράθεν πιστοίς ἀνθρώποις, οὕτως ικανοὶ ἔσονται καὶ ἕτερους διδάξαι. Συνκακο-

2. καὶ ἂ κ.τ.λ.] The connexion with ver. 1, though not at first sight very immediate, is sufficiently perspicuous. Timothy is to be strong himself in grace, and in the strength of it to provide for others: he has received the true doctrine (comp. ch. i. 13), he is to be trusty himself in dispensing it, and to see that those to whom he commits it are trustworthy also.

Σιδ πολλῶν μαρτ.] 'among, in the presence of, many witnesses,' 'coram multis testibus,' Tertull. Prescr. cap. 25; nearly = ἐνδαστη, 1 Tim. vi. 12 (Coray in metaph.): so Chrys., πολλῶν παράθενων, correctly in point of verbal interp., but he is too vague in his explanation, οὐ λαθρα ἐκουσας οὐδὲ κραφῇ. The prep. οὐδα has here its primary meaning somewhat obscured, though it can still be sufficiently traced to warrant the translation. Timothy heard the instruction by the mediation of many witnesses ('interveni-entibus multis testibus'); their presence was deemed necessary to attest the enunciation of the fundamentals of Christian doctrine (scarcely 'a liturgy,' J. Johns. Unbl. Sacr., Part ii. Pref., Vol. ii. p. 20, A.-C. Libr.) at his ordination; they were adjuncts to the solemnity, comp. Winer, Gr. § 47. i, p. 338. There is some doubt who the πολλοὶ μαρτύρες were, and what is the exact occasion referred to. The least probable opinion is that they were 'the law and the prophets,' Ecum., after Clem. of Alex. in his [now fragmentary] Hypot. Book vii.; the most probable is that they were the presbyters who were present and assisted at Timothy's ordination; comp. 1 Tim. i. 18, iv. 14, vi. 12, 2 Tim. i. 6; see Schoefel. Hints, p. 122.

πιστοῖς] 'faithful,'—not 'believing;' the context evidently requires the former meaning; the παραθήκη was to be delivered to trusty guardians, τῶν μὴ προδιδοθέν τὸ κήρυγμα, Chrys.; see notes on 1 Tim. i. 12. The verb παράθεν seems clearly to point to the παραθήκη alluded to in ch. i. 12, 14, and 1 Tim. vi. 20. οὕτως does not appear to have here any explanatory force, but to refer to the πιστοῖς ἀνθρώποι as belonging to a particular class; 'to faithful men of such a stamp as shall be able,' &c.; δόο πράγματα ἵπτει ὁ Ἀπόστολος ἀπὸ τῶν ἐκκλησιαστικῶν διδάσκαλων, πρῶτων πίστεω διὰ νὰ μὴ φθείρῃ τὴν παρακατα-

βήκης, δευτέρων ικανότητα νὰ τὴν διδάξῃ, Coray (Romaic): see notes on Gal. ii. 4 and iv. 24. The future ἔσονται
II. 2, 3, 4.

πάθησον ὡς καλὸς στρατιώτης Χριστοῦ ᾿Ιησοῦ. οὐδὲις 4 στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις,

does not necessarily point to the special time of Timothy's removal or death (Beng., Leo), but simply and generally to the result that will naturally follow the παράδοσις.

Though this verse certainly does not refer to any παράδοσις of doctrines of a more mystical character (Theoph.), and can never be fairly urged as recognizing any equal and co-ordinate authority with the written Word (comp. Mack), it still may be said that the instructions seem definitely to contemplate a regular, orderly, and successive transmission of the fundamentals of Christian doctrine to Christian ministers and teachers, see Mosheim, de Rebus Christ. p. 30. On this subject generally, see the calm and sensible remarks of Waterland, Doctr. of Trin. VII. 5 sq., Vol. III. p. 610 sq.

3. Ἔναρκτοπάθησον] 'Suffer afflictions with me;' compare notes on ch. i. 8. This reading, supported as it is by ACDFEG (συγγ. Ν); 17. 31; al.; Syr.-Phil. in marg. and appy. Syr., Vulg., Clarom., Copt., Arm. (Lachm., Tisch.), is now rightly adopted by all recent critics and commentators except Leo; so also Mill, Prolegom. p. cxxxvi: σὸν οἴν (Rec.) only rests on CDKL; mss. It is doubtful on what grounds Bloomf. (ed. 9) can assert that the Syr. (Pesh.) must have read σὸν οἴν, when the [ἐκόνομον δὴ] [του ἢγω] of ver. 1 is omitted in the present verse; and wholly inconceivable how it can be found in the Vatican B, when, as is perfectly well known, the Past. Epp. and Phil. Epp. are not found in that venerable MS. at all; comp. Tisch. Prolegom. p. clxxxv. στρατιώτης

X. 1. 'a soldier of Jesus Christ,' 'miles quem Christus sibi obstinavit,' Leo; on the gen. compare notes on Eph. i. 1. The nature of the service and its trials and sufferings are vigorously depicted by Tertull. ad Mart. cap. 3 sq.; the scriptural and Pauline (e.g. 1 Cor. ix. 7, 2 Cor. x. 3 sq.) character of the image is vindicated by Baumg. Pastoralbr. p. 106.

4. στρατευόμενος] 'serving as a soldier,' [serviens] Syr.; Schoefl. Hints, p. 122. On this use of what Krüger terms the dynamic middle,—in which while the active simply has the intransitive sense of being in a state, the middle also signifies to act the part of one in such a state,—see his Sprachl. § 52. 8; 7, and the exx. (esp. of verbs in -έω) in Donals. Gr. § 432. 2, p. 437; Jelf, Gr. § 362. 6. [ἐμπλέκεται] 'entangles himself,' Auth., 'implicat se,' Vulg., Clarom. 'hoc versus commendatur ῥό ἀστίνε, accedit versu sequ. ῥό sustine,' Beng.; comp. Chrys. on ver. 5. There does not seem any necessity for pressing the meaning of the verb beyond that of 'being involved in,' 'implicari' (Cic. Off. ii. 11. 40); comp. 2 Pet. ii. 20, τοῦτοι [μάθαι-βας] ἐμπλακέντες, Polyb. Hist. xxv. 9. 3, τοὺς Ἐλληνοὺς πράξασιν ἐμπλεκόμενον, and (with εἰς) ᾿Ι. 17. 3, XXVII. 6. 11.

ταῖς τοῦ βίου πραγματείαις] 'with the affairs of life,' 'negotia vitae civilia,' Leo: on the distinction between βίος and the higher term ἰσχ., see Trench, Synon. § 27. It does not seem necessary to restrict πραγμ. (a ἰσχαλγόμ. in the N.T.) to 'mercatura.' (Schoettg. Hor. Hebr. Vol. i. p. 887; comp. πραγματεύομαι, Luke xix. 13):
it rather includes, as the contrast seems to require, all the ordinary callings and occupations of life, which would necessarily be inconsistent with the special and seclusive duties of a soldier; comp. Philo, Vit. Mosis, iii. 27, Vol. ii. p. 167 (ed. Mang.). ἔργων καὶ τεχνῶν τῶν ἐις πορισμοῦ, καὶ πραγματ, δεια κατὰ βλού ὡς τος, ἑδ. § 28, p. 168, τέχνη καὶ πραγμ. καὶ μάλιστα σι περὶ πορισμῶν καὶ βλού ὡς τον (Wetst.). Compare Beveridge, Can. Apost. vi. Annot. p. 17, who specifies what were considered ‘secularia negotia.’

τῷ στρατολογήσαντι ‘him who enrolled him as a soldier:’ στρατολ., a ἀτ. λεγόμ. in N. T. and a λέξις τοῦ παρακμάζουσα ‘Ελληνικοῦ (Coray), is properly ‘milites conscribere’ (Plutarch, Mar. § 9, al., comp. Dorvill. Charit. i. 2, p. 19), and thence, by a very easy transition, ‘deligeremilitem,’


5. ἐὰν δὲ κτ.λ.] ‘Again if a man also contend in the games,’ ‘certat in agone,’ Vulg., comp. Schoef.Hints, p. 123: δὲ introduces a new image (‘qua si novam rem unamquamque enuntiationem afferit,’ Klotz, Devar. Vol. ii. p. 361, ‘in the second place,’ Donald. Cratyll. § 155) derived from athletic contests, 1 Cor. ix. 24 sq. In the former image the Christian, as the soldier, was represented as one of many; here, as the athlete, he is a little more individualized, and the personal nature of the encounter is a little more hinted at; comp. notes on Eph. vi. 12. The καὶ, as usual, has its ascensive force, pointing to the previous image of the soldier; what applied in his case applies also and further in the case of the athlete; comp. Klotz, Devar. Vol. ii. p. 638. Of the two forms, ἄθλεω and ἄθλεω, it is said that (in the best Attic Greek) the latter is more common in allusions to the games, the former in more general references (Rost u. Palm, Lex. s. v. ἄθλεω); comp. however Plato, Legg. viii. p. 830 A, with ib. ix. p. 873 E.

νομίμως] ‘according to rule,’ οὖν τότε ἐκ 

[lege] Syr.; ἡ ἄθλησιν χρήσαι ἄθλησιν, καθ’ οὖς προσήκει τοῖς ἀθληταῖς ἄγωνισθαι, Theod. This however must not be restricted merely to an observation of the rules when in the contest, but, as the exx. adduced by Wetst. seem certainly to prove, must be extended to the whole preparation (πάντα τα τοῖς ἀθληταῖς προσήκοντα, Chrys.) before it as well; comp. Arrian, Epict. iii. 10, εἰ νομίμως ἡθησαί, εἰ ἐφαγε διὰ δεί, εἰ ἐγνωσθήσαί, εἰ τοῦ ἀθλητῶν ἠκούσας (Wetst.), and see Suicer, Thesaur. s. v. Vol. ii. p. 414, where the force of this word is well illustrated by patristic citations. The tacit warning διασπασίν ἐν ἀσήμενι ἔναι (Chrys.) thus has its full force.

6. τῶν κοπίωντα κτ.λ.] ‘The labouring husbandman must needs first partake of the fruits (of his labour).’ There is some difficulty in (a) the connexion and (b) the application of this verse. With respect to (a) it seems wholly unnecessary to admit an hyperbaton, sc. τῶν τῶν καρπῶν, τῶν καρπῶν, αἰωνία. δὲ πρῶτον κοπίων, a grammatical subterfuge still partially advocated by Winer, Gr. § 61. 4, p. 490; so Wakefield, Syilv. Crit. Vol. i. p. 155. The ex. which Winer adduces, Xen. Cyrop. i. 3. 5, δ σὸς πρῶτος πατήρ τά
Remember Christ and His resurrection; I suffer in His Gospel for the sake of the elect; if however we endure, He will reward us.

Remember, laboring husbandman, if you have labored, you have a right as your own, and if the idle one it is not your right, but the laboring husbandman. If Koilos and Πρωτον had been omitted, it would be a mere general sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.' On the derivation, and intension implied in κοπων and Πρωτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5; 'that athlete only στεφανοναί who νομίζει ἄλοι, only the husbandman who κοπῶν has the first claim on the fruits.'
μένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ, κατὰ τὸ εἰαγγελθὲν λιῶν μον, ἐν φιλοκαπαθῶ μέχρι δεσμῶν ὅς κακοῦργος,

brace;" here only with an acc. person: it is found with an acc. rei, Matth. xvi. 9, i Thess. ii. 9, Rev. xviii. 5, but more commonly with a genitive. The distinction between the two cases seems to be, that with the gen. the meaning is simply 'to remember,' the object being perhaps regarded as that from which, as it were, the memory emanates (comp. Donalds. Gr. § 451. 99); with the accus. the meaning is rather to 'keep in remembrance,' 'to bear in mind;' see Winer, Gr. § 30. 10, p. 184, and comp. Bernhardy, Synt. iii. 51, p. 177. The exhortation does not seem dogmatical (τρόπος τοῦ αποτικοῦ διαστειομενος, Chrys., Est.), nor even directly hortatory ('recordare, ita ut sequare,' Beng.), but intended to console and encourage. Timothy was to take courage, by dwelling on the victory over death and the glory of his Master,—his Master who was pleased to assume indeed man's nature, yet came, as the word of promise had declared, of the kingly seed of David.

ἐγγέγγυσθαι, ἐκ νεκρῶν must obviously be connected immediately with 'Τ. Χ.; not, 'that He was raised,' &c., Vulg., Auth., Alf. (in loc.), but 'as one raised,' &c. (Goth. 'urrisanana'); compare Winer, Gr. § 45. 4, p. 309, and see Alford on 1 John iv. 2, but correct 'primary' and 'secondary' into 'secondary' and 'tertiary' (Donalds Gr. § 417). On the use of the perfect (ἐγγέγγυσθαι) in this and other events in our Lord's life as marking their permanent character, see Green, Gr. p. 22. ἐκ σπέρματος Δαυίδ] Seil. γενόμενον, not τὸν γενόμενον, De W. The meaning of this clause, thus placed (appy. with studied emphasis) out of its natural order, can only be properly understood by comparing Rom. i. 3. From that passage it would seem that it can here scarcely be intended to point to Christ merely on the side of His human nature (Mosh.), and as a bare antithesis to ἐγγέγγυσθαι: much less has it any reference to current Docetist doctrines (De W., Baur, Pastoralbr. p. 102). It points indeed, as the context here suggests, and the words κατὰ σάρκα in Rom. i. c. seem to render certain, to Christ's human nature, but it points to it at the same time as derived through the greatest of Israel's Kings, and as in the fulfillment of the sure word of prophecy, Jer. xxiii. 5, Matth. xxii. 42, John vii. 42; see Wiesing. in loc., who has very ably elucidated the force and meaning of this clause.

κατὰ τὸ εἰαγγελθὲν μον] 'according to my Gospel,' i. e. 'the Gospel entrusted to me to preach,' τὸ εἰαγγελθὲν διὰ εἰαγγελίου, 1 Cor. xv. 1, comp. Rom. ii. 16, xvi. 25; 'suum appellat ratione ministerii,' Calv. on Rom. ii. 16. The remark of Jerome, 'quotiescunque in epistolis suis dicit Paulus juxta evang. meum de Luce significat volumine,' noticed by Fabricius (Cod. Apocr. N.T. p. 372), and here pressed by Baur (Pastoralbr. p. 99), cannot be substantiated. There may be an allusion to the τῶν ἐπιστ. εἰαγγελίζουν, Theoph., but it here scarcely seems intended.

9. [ἐν φιλοκαπαθῶ] 'in which,' as the official sphere of action, scil. 'in quo predicando,' Möller,—not, 'on account of which,' Beza 7: comp. Rom. i. 9, 2 Cor. x. 14, Phil. iv. 3. Wiesinger hesitatingly proposes to refer ἐν φιλοκαπαθῶ to Christ; such a construction is of course possible (comp. Eph. iv. 1), but involves a departure from the ordinary
The distinction between \( \mu \epsilon \kappa \rho \iota \sigma \varphi \) and \( \mu \epsilon \kappa \rho \xi \rho \sigma \) urged by Tittmann, Synon. I. p. 34, according to which ‘in \( \delta \chi \rho \iota \) cogitatur potissimum totum tempus [ante], in \( \mu \epsilon \kappa \rho \iota \sigma \varphi \) potissimum finis temporis [usque ad], in quo aliquid factum est,’ independently of being appy. exactly at variance with the respective derivations [connected with \( \delta \kappa \rho \beta \sigma \), \( \mu \alpha \kappa \rho \beta \sigma \), see Donalds. Gratyl. § 181], has been fully disproved by Fritz. Rom. v. 14, Vol. i. p. 308, note. The only reasonable and natural distinction is that suggested by derivation, viz. that \( \delta \chi \rho \iota \) in some passages, seems to preserve an ascensive, \( \mu \epsilon \kappa \rho \iota \sigma \varphi \) an extensive reference (see esp. Klotz, Devar. Vol. ii. p. 225); yet still usage so far contravenes this, that the real difference between the particles seems only to consist in this, that \( \delta \chi \rho \iota \) is also an adverb, \( \mu \epsilon \kappa \rho \iota \sigma \varphi \) not so; that \( \mu \epsilon \kappa \rho \iota \sigma \varphi \) \( \omicron \) is used with a gen. (Herm. Viger. No. 251), but not so \( \delta \chi \rho \iota \) \( \omicron \); and finally, that the one occurs in certain formule more frequently than the other, and yet that this again seems only fairly referable to the ‘usus scribendi’ of the author. The note of Fritzsche, Rom. l.c., on these particles, and the good article by Klotz, Devar. Vol. ii. p. 224—231, will both repay the trouble of consultation.

\( \kappa \kappa \alpha \kappa \theta \rho \gamma \rho \gamma \sigma \) ‘a malefactor,’ only here and Luke xxiii. 32, 33, 39. It enhances the preceding words \( \tau \alpha \tau \kappa \kappa \alpha \kappa \iota \rho \gamma \omega \nu \pi \omicron \nu \mu \sigma \nu \rho \alpha \theta \iota \), Theod.: there may be too \( \pi \rho \iota \rho \alpha \iota \) a paronomasia, \( \kappa \kappa \alpha \kappa \omega \tau \theta \), \( \kappa \kappa \alpha \theta \), ‘mala patior tanquam malefactor,’ Est.

\( \omicron \ \epsilon \delta \varepsilon \tau \alpha \gamma \) ‘is not (has not been and is not) bound,’ with evident allusion (per paronomasiam) to the preceding \( \delta \varepsilon \mu \omega \nu \). The reference must not be limited to the Apostle’s particular case (\( \delta \varepsilon \mu \omega \nu \alpha \tau \iota \nu \alpha \iota \chi \varepsilon \rho \iota \), \( \delta \lambda \alpha \) \( \omicron \ i \gamma \lambda \omega \tau \tau \alpha \), Chrys.; ‘this hath not restrained me in mine office,’ Hamm.), but seems perfectly general, whether in reference to himself or others, \( \eta \mu \omega \ \delta \varepsilon \mu \delta \varepsilon \mu \nu \nu \lambda \varepsilon \tau \alpha \iota \) \( \kappa \iota \tau \chi \varepsilon \iota \), Theoph.; comp. Phil. i. 12. The full adversative force of \( \alpha \lambda \lambda \alpha \), ‘yet, nevertheless,’ must not be left unnoticed; comp. Klotz, Devar. Vol. ii. p. 3.

\( \tau \alpha \tau \kappa \kappa \alpha \kappa \theta \rho \gamma \rho \gamma \sigma \) Scurely ‘quia me vineto evangelium currit,’ Beng., still less a \( \pi \lambda \kappa \alpha \nu \alpha \gamma \sigma \zeta \rho \delta \rho \alpha \iota \kappa \omicron \), Coray, but rather, ‘propter hoc, id est, ut evangelium disseminetur, ut verbum Dei currat et clarificetur,’ Est., the negative statement \( \omicron \ \epsilon \delta \varepsilon \tau \alpha \gamma \) being treated as if it had been a \( \pi \rho \iota \theta \kappa \eta \) of the Gospel. Having mentioned the bonds which his preaching had entailed on him, he adds with increasing emphasis, \( \nu \rho \iota \rho \iota \nu \mu \sigma \nu \rho \alpha \theta \iota ; \) bonds,—yea all things, sufferings, death: see Acts xxi. 13.

\( \nu \pi \omicron \nu \mu \nu \) ‘endure,’ ‘sustain,’ ‘sustineo,’ Vulg.,—not exactly ‘am content to suffer anything,’ Pelle (\( \pi \alpha \chi \omega \), Chrys.), as this too much obscures the normal meaning of \( \nu \pi \omicron \nu \) in the N.T., which is rather that of a brave bearing up against sufferings (‘animum in perferendo sustinet,’ Tittm. Synon. I. p. 194, see Trench, Synon. Part ii. § 3) than a mere tame and passive sufferance (\( \alpha \nu \varepsilon \chi \varepsilon \sigma \theta \alpha \)\) of them; see below, ver. 12, Rom. xii. 12, James i. 12, al., and contrast \( \alpha \nu \varepsilon \chi \varepsilon \theta \alpha \), i Cor. iv. 12 (\( \nu \pi \omicron \nu \mu \nu \), Psalm lxxix. 51), where a meek suffering is intended to be specially depicted. Even in the
11 χωσιν τῆς ἐν Χριστῷ Ιησοῦ μετά δόξης αἰωνίου. πιστός
12 ὁ λόγος· εἰ γὰρ συναπεθάνουμεν, καὶ συνζήσομεν εἰ

case of παθεῖα, the Christian ἐπομέναι (Heb. xii. 7 Rec., comp. 1 Pet. ii. 20), it is to be the endurance of a quick and living, not the passiveness of a dead and feelingless soul. Thus then the meaning assigned to οὐσία, by Reuss, Théol. Chrét. iv. 20, Vol. ii. p. 225, as its primary one, viz. 'la soumission pure et simple qui accepte la douleur,' seems certainly too passive, and is moreover not substantiated by the exx. adduced, Rom. viii. 25, xv. 4, 2 Cor. i. 6; see Meyer on 1 Cor. xiii. 7, Fritz. Rom. Vol. i. p. 258.

τοὺς ἐκλεκτοὺς] 'the elect,' those whom God in His infinite mercy, and in accordance with the counsels of His 'voluntas liberrima,' has been pleased ἐκλέξασθαι; see notes on Eph. i. 4. There appears no reason whatever for here limiting the ἐκλεκτοὶ to those who had not yet received the message of the Gospel (De W.), 'qui adhuc ad Christi osile sunt adducendi' (Menoch. ap. Pol. Sym.), and still less for confining it to those who had already received it (Grot.): the reference is perfectly general, timeless, and unrestricted. On St Paul's use of ἐκλεκτοῖς, comp. Reuss, Théol. Chrét. iv. 14, Vol. ii. p. 133.

καὶ αὐτοὶ[ 'they too,' they as well as I; ὡς καὶ ἡμεῖς καὶ γὰρ καὶ ἡμᾶς ὃ θεὸς ἔκλεξασθήσητο, Chrys. The reference advocated by De W., 'they as well as those who already believe,' seems certainly untenable,—on this ground, that it would imply a kind of contrast between the πιστός and ἐκλεκτός; whereas the πιστός, as Wiesinger fairly observes, must both be and remain ἐκλεκτός. The tacit reference of the Apostle to himself does not involve terms of greater assurance than the date of the Ep. and its language elsewhere (ch. iv. 8) fully warrant.

τῆς ἐν Χρ. Ι.] Emphatic; τῆς ὑποσ σωτηρίας, Chrys. On the use of the article, see notes on ch. i. 13.

μετὰ δόξης αἰων. is appended to σωτηρία, and, while serving to enhance it, also marks it as in its highest and completest realization belonging to the future world; ἡ δόξα δόξα ἐν οὐρανῶι ἐστιν, Chrys. Thus then, though there were sufferings in this world, there was in the world to come salvation and glory.

11. πιστός ὁ λόγος] 'Faithful is the saying:' compare notes on 1 Tim. i. 15. Here, as in 1 Tim. iv. 9, the use of γὰρ in the following clause seems to suggest a reference to the preceding words; πιστ. ὁ λόγ. πιστός; δι' οἱ ἐκλεκτοὶ ἐνδόξου καὶ αἰωνίου σωτηρίας ἐπιτείχονται, Theoph. after Chrys.; similarly οὐκ. If with Huth., Leo, al., the formula be referred to what follows, the proper force of γὰρ can scarcely be maintained: even in its most decidedly explanatory uses, the conclusive force (the ἀπα portion, see Klotz, Devar. Vol. ii. p. 232), though subordinated to the affirmative, is never so completely obscured ('videlicet,' Peile, 'nimisum,' Leo) as must be the case in the present passage. In Matth. i. 18, noticed by De W., the use of γὰρ was suggested by the preceding οὖν, besides the reading is doubtful; see Kühner on Xen. Mem. i. 1. 6.

ἐκ γὰρ κ. τ. Ἀ. ] It has been asserted by Münter) Chrial. Poes. p. 29), Mack, Conyb., al., that the latter part of this, and the whole of the two following verses are taken from some Christian hymn. Though the distinctly
II. 11, 12, 13.

ὑπομένομεν, καὶ συνβασιλεύομεν εἰ ἀρνητόμεθα, κάκεινος ἀρνηταὶ ἡμᾶς εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς 13 μένει ἀρνητάθαι γὰρ ἕαυτὸν οὐ δύναται.

rhythmical character of the clauses (see the arrangement in Mack, who however erroneously includes the first γὰρ in the quotation), and the apparent occurrence of another specimen in 1 Tim. iii. 16, certainly favour such a supposition; still the argumentative γὰρ (Lachm., Tisch., with all the uncial MSS. [probably A] except KN) in ver. 13 seems so far opposed to the hymnal character of the quotation as to leave the supposition very doubtful. It is not noticed in Rambach's Anthologie, Vol. I. p. 33, where it would scarcely have been omitted if the hypothesis had not seemed untenable.

eἰ συνάπτάντομεν] ‘if we died with (Him);’ the σῶν obviously refers to Χρ. Ἱησ. ver. 10. The death here alluded to must, in accordance with the context, be simply ὁ διὰ παθημάτων δάνατος, not also ὁ διὰ τοῦ λουτροῦ, Chrys., and the Greek expositors. In the very similar passage, Rom. vi. 8, the reference, as ver. 11 sq. clearly show, is ethical; here however such a reference would seem inconsistent with the general current of the argument, and esp. with ver. 12. The aorist must not be passed over; it marks a single past act that took place when we gave ourselves up to a life that involved similar exposure to sufferings and death; the Apostle died when he embraced the lot of a daily death (καὶ ἡμέραν ἀποναίκθηκα, 1 Cor. xv. 31), and of a constant bearing about the νέκρωσιν τοῦ Ἰησοῦ, 2 Cor. iv. 10. καὶ συνήθ.] ‘we shall also live with (Him),’ not in an ethical sense, but, as the antithesis necessarily requires, with physical reference to Christ’s resurrection (comp. ἐγγεγραμένον, ver. 8); by virtue of our union with Him in His death, we shall hereafter share with Him His life; comp. Phil. iii. 10.

12. εἰ ὑπομένομεν] ‘if we endure,’ seil with Him; present; this was a continuing state. On the meaning of ὑπομένειν, see notes on ver. 10.

καὶ συνβασιλεύομεν] ‘we shall also reign with (Him);’ extension of the previous idea συνίσταμαι; not only shall we live, but also be kings with Him; comp. Rom. v. 17, viii. 17, Rev. 1. 6. Συνβασαί. is only a διὰ λεγόμ. in N. T., here and 1 Cor. iv. 8; comp. Polyc. Phil. 5. εἰ ἀπιστοῦμα] ‘if we shall deny (Him),’—‘aut facto, aut verbo, aut etiam silentio,' Est.; comp. Matth. x. 32, 33: ἐστὶ εἰ τοῖς χρηστοῖς μόνον, ἀλλὰ καὶ εἰ τοῖς ἐναντίων αἱ ἀμοιβαί, Chrys. The future conveys the idea of the ethical possibility of the action; comp. Winer, ᾿Ε. 40. 6, p. 250: we have thus in the hypothetical clauses, aorist, present, and future. The precedence of ἀρνητάθαι to ἀπιστεῦν is not to be ascribed to the fact that ‘abnegatio ... fidem quere extinguat,’ Beng., but rather to this, that a persistent state of unbelief (ἀπιστοῦμαι) is far worse than a denial which might be (as in the case of St Peter) an act committed in weakness and bitterly repented of; comp. Leo. The reading is not quite certain: ἀρνητόμ. is supported by ACN; Syr., Vulg. (FG here omit some words), while ἀρνηταί. (Rec.) has DEKL; Clarom., Vulg. (Ammian.), but seems, on the whole, more probably corrected to harmonize with the pres. ὑπομένομεν, than altered to balance ἀρνητάθαι.

13. εἰ ἀπιστοῦμαι] ‘if we are unbelieving’—or, to preserve the paronomasia, ‘are faithless,’ ἀπιστοὶ ἐμμα
14. Ταῦτα ὑπομίνυσκε, διαμαρτυρόμενος εὐνόπιον τοῦ Κυρίου μὴ λογομαχεῖν, ἐπὶ Charge men to avoid babblings which really lead to the subversion of faith. God knows His own.

Follow practical religion, be meek and eschew contentions.

(comp. Fritz. Rom. iii. 3), not specifically 'in Him' (Syr.), or 'in His resurrection,' οὗ ἀνέστη (Chrys.), or 'in His divinity,' ἤτι Ὑδός ἔστι (Eccum. 2),—but generally, 'if we exhibit unbelief,' whether as regards His attributes, His promises, or His Gospel; 'infidelitas positiva significatur, quam est eorum qui veritatem auditam repudiare, aut semel receptam despicere, aut nolunt, aut semel receptam despicere,' Estius. De W., Wiesing., and others, following Grot., translate ἀπεισ. 'faithful,' but definitely 'unbelief.' This, like the other words, 'not to indulge in words,' 'not to contend about words,' see notes on 1 Tim. vi. 4. The reading is somewhat doubtful: Lachm. reads λογομαχεῖν with AC*; Charom., Aug., Vulg., Æd.; Latin Ff.; so also Tisch. ed. 1, who however in ed. 2, 7, has (as it would seem, rightly) restored the inf. with C*DEFGKLN; nearly all mss.; Syr. (both), Goth.; Clem., Chrys., Theod., al.; so Mill, Prolegom. p. xlix. Though the change from the imper. to the infinitive might be thought not wholly improbable, as the inf. might seem a natural supplement to ὑπομίνυσκε is not ἄλλους (Theoph., Eccum.), but αὐτοῦ (Syr.), whether generally 'eos quibus praesae,' Beng., or, as the meaning of the verb seems to suggest, 'the faithful,' those who already believe, but require to be reminded of these eternal truths.

διαμαρτυρόμενος] solemnly charging (them);' similarly with an inf. in Polyb. Hist. i. 33. 5, lib. 37. 4, iii. 15. 5: see notes on 1 Tim. v. 21.

μὴ λογομαχεῖν] 'not to contend about words,' 'not to indulge in λογομαχεῖν,' see notes on 1 Tim. vi. 4. The reading is somewhat doubtful: Lachm. reads λογομαχεῖν with AC*; Charom., Aug., Vulg., Æd.; Latin Ff.; so also Tisch. ed. 1, who however in ed. 2, 7, has (as it would seem, rightly) restored the inf. with C*DEFGKLN; nearly all mss.; Syr. (both), Goth.; Clem., Chrys., Theod., al.; so Mill, Prolegom. p. xlix. Though the change from the imper. to the infinitive might be thought not wholly improbable, as the inf. might seem an easier reading (comp. however ch. iv. 2), yet a conformation of the inf. to the preceding and succeeding imp. seems equally plausible. The preponderance of external authority may thus be allowed to decide the question. If the imper. be adopted, a stop must be placed after Κυρίου.
II. 14, 15.

οὐδὲν χρῆσιμον, ἐπὶ καταστροφῇ τῶν ἀκοουόντων. στούν 15
dason seauton dokimon parasthais tou Thev, eγρατὴν

nihil enim utile est, nisi, &c., Vulg.,
sim. Clarem.), but in opposition to the
preceding sentence; comp. Mark vii.
19, and see Winer, Gr. § 59.9, p. 472.
The reading is here again by no means
certain. The balance of critical au-
thority seems now in favour of ἐπὶ οὐ-
δὲν with ΔΚι.Ν (ἐπὶ οὐδὲν γάρ, FG);
17 (Lachm., Tisch. ed. 7); so Huther.
Still the reading retained in ed. 1, 2,
eis oü'den with DEKIN (Tisch. ed. 2),
deserves much consideration, especially
on internal grounds; for though, on
the one hand, it is possible that εἰς
might have been the result of a change
to avoid the seeming difficulty of ἐπὶ
twice used thus contiguously, and the
ἐπὶ οὐδὲν of FG might have been a
 correction; it is certainly not impro-
bable, on the other hand, that the eye
of the transcriber might have been
caught by the following
sentence; comp. Mark vii.
In
meaning of no inconsiderable weight. In
eis oü'den the idea of destination is marked
ηραπαρα a little more laxly (comp. Acts
xvii. 21, and Winer, Gr. § 49.4, p. 354),
in ἐπὶ οὐδὲν (comp. ἐφ' ὦ, Matth. xxvi.
50, soil. τῇ κατὰ σκοπὸν πρᾶττε, Eu-
thym.; [Demosth.] Aristot. p. 779,
ἐπὶ καλὸν...πράγμα...χρῆσιμος) a little
more stringently. It is singular that
χρῆσιμον is a ἐνταξεῦμα, in the N.T.;
εὐχρηστὸς however is found with εἰς
in ch. iv. 11.
[ἐπὶ κατα-
στροφῇ] 'for the subversion,' not, as it
ought to be, for the edification (εἰκο-
δοθή), of the hearers; comp. εἰς κατα-
ταξαν, 2 Cor. xiii. 10. Ἐπὶ here seems
to include with the idea of purpose
and object (comp. notes on Gal. v. 13,
and on Eph. ii. 10) that also of the
result to which the λογομαχία inevit-
ably led, 'subversionem parintum,' Just.
The primary object of the false teach-
ers, in accordance with their general
character, might have been to convince,
or to make gain out of the hearer
(comp. Tit. i. 11); the result, whether
contemplated or not, was his κατα-
στροφή. These ideas of purpose and
result are frequently somewhat blend-
ed in the use of ἐπὶ with the dat.;
comp. Xen. Mem. ii. 3. 19, τοῖς ἐπὶ
ὁφελεῖς πεπαινοῦσοι ἐπὶ βλαβῆς χρῆ-
σαθα, and compare the formula τὴν ἐπὶ
θανάτου, Arrian, Anab. vii. 8. 7 (Xen.
Anab. i. 6. 10); see Winer, Gr. § 48. c,
p. 351, Bernhardy, Synt. v. 24, p. 251.
15. δόκιμον] 'approved,' one who
can stand the test (comp. δόκιμων ἀρ-
γύρων, Poll. Onomast. iii. 86), just as
dόκιμος (ch. iii. 8, Tit. i. 16, al.) is one
who cannot (comp. Rom. xiv. 18, xvi.
10, 1 Cor. xi. 19, al.), explained more
fully in the following clause, but obvi-
ously not to be joined with ἐργά-
την (Mack). The termination -ιμος
(the first part of which points to
quality, the second to action, Donalds,
Cratyl. § 258) is annexed according to
somewhat differing analogies; comp.
Buttm. Gr. § 118. 13.
παραστήσαι τῷ Θεῷ] 'exhibere Deo,'
Vulg., Clarom.; comp. Rom. vi. 13,
1 Cor. viii. 8, Eph. v. 27: the asser-
tion of Tholuck (on Rom. i. c.), that
παρατάσεων τῷ τί is 'jemandem etwas
zu freiem Gebrauch vorlegen,' cannot
be substantiated; it is simply 'sistere,
exibere, alciu aliquid' (Fritz.
Rom., Vol. i. p. 403), the context defining
the application and modifying the
translation. ἐργάτην] 'a workman,' not perhaps without refer-
eence to the laborious nature of the
work, the ἔργον ὑδραγελαστοῦ, ch. iv.
5, al.: similarly, but in a bad refer-

K 2
ence, 2 Cor. xi. 13, Phil. iii. 2; comp. Dealing, Obs. Vol. iv. 2, p. 623.

ανεπαίσχυντον, ὁρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. 16 τὰς δὲ βεβηλίους κενοφωνίας περιτοσαστο. ἐπὶ πλείον

The meaning is rightly retained by Syr. \( \text{ἀνεπαίσχυντον} \) [prædicans recte] and Vulg., 'recte tractante,' but the metaphor is thus obscured. For the various interpretations of this passage, see Wolf, in loc. Vol. iv. p. 513 sq., and esp. Dealing, Obs. Vol. iv. 2, exerc. iii. 10 sq., p. 618 sq., where this expression is very elaborately investigated.

τῆς ἀληθείας

'of Truth,' not the gen. of apposition, but substantiv.; see notes on Eph. i. 13, and compare Scheuerlein, Synt. § 12, 1, p. 82.

κενοφωνίας

'babblings;' only here and 1 Tim. vi. 20, where see notes. περιτοσαστο] 'withdraw from,' Syr., [subdüc te a]

Syri, περὶ φευγῆς, Hesych.,—not 'cohibe, sc. ne ultērius grassarentur' (Raphel, Beza, and even Suicer, Thesaur. s. v. Vol. ii. p. 673), a meaning not lexically tenable. It occurs in the N. T. (in the present form) only here and Tit. iii. 9; comp. Lucian, Hermot. § 86, ἐκπραξθῇαι καὶ περιτοσαστοι, but not Polyb. Hist. iii. 84. 11 (cited by Raphel), as there the verb has its usual meaning. The expression περιτοσασθαῖ τι or τῶν (the latter [in the sing.] condemned by Lucian, Pseudos. § 4, and Thom. M. s. v. p. 708, ed. Bern., but defended by Lobeck, Soph. Ajax, 82, p. 109), in the sense of 'making a circuit so as to avoid,'—surely not 'to hedge oneself in,' Pelle,—occurs occasionally in later writers, see exx. in Elsner, Obs. Vol. ii. p. 314, Rost u. Palm, Lex. s. v. Vol. ii. p. 846, and comp. Durville, Chasiton, l. 13, p. 136, by whom this use of περιτοσαστο is fully illustrated.
II. 16, 17, 18.

133

γὰρ προκόψουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὁς 17

gάγγραινα νομὴν ἔξει. ὅν ἐστὶν Ὡμέναιος καὶ Φιλητος,

the evil as being extensive in its nature

(comp. Gal. v. 9, and notes in loc.)

rather than intensive (Mack), though

it is not improbable that the γαγ. was

primarily an intensive reduplication;

see Bopp, Gr. p. 569. So also distinctly,

though with a retention of the original

word, Syr. ψαμμίτωσις [νομὴν habebit in multi-

tis]; comp. Ovid, Metam. ii. 825, 'so-

let immedicable cancer Serpere, et

illeas Vìtìatis addere partes.' The

errors of these teachers was spreading,

and the Apostle foresees that it was

yet further to spread, and to corrupt

the Ephesian community to a still

more lamentable extent; 'res misera-

bili experimento notior quam ut plu-

ribus verbis declarari de beat,' Est.

Τριγ. κ. Φ. [νομὴν halbebit in multi-

tis].

Two false teachers of

whom nothing certain is known;

Vitringa (Obs. Sacr. iv. 9, Vol. i. p. 926)

thinks that they were Jews, and pro-

bably Sadducees. The latter suppo-

sition seems very doubtful; comp. next

note, and Burton, Bampf. Lect. p. 133

sq. Hymeneus is probably the same

as the false teacher mentioned in 1 Tim.

i. 20; see notes in loc.

οἰτύνες] 'men who,' pointing
to them with a very faint explanatory
force as members of a class; see notes
on Gal. ii. 4.

παρὰ τὴν

διάθ. κ. τ. λ. [as concerning the truth

missed their tim:] so 1 Tim. vi. 21.

On ἀποκαθίστωσιν, compare notes on 1 Tim. i.

6, and on the use of παρὰ, notes on i.

i. 19.

λέγοντας κ. τ. λ. [saying that

the resurrection has already taken

place:] characteristic and distinguishing
feature of their error. All recent
commentators very pertinently adduce Iren. Haer. ii. 31. 2. ed. Mass., 'esse resurrectionem a mortuis agnitionem ejus quae ab ipsis dicitur veritatis;' Tertull. de Resurr. 19, 'asseverantes...resurrectionem eam vindicandam quâ quis addît [additâ, Rhen., Seml.] veritate redanimatus et revivificatus Deo, ignorantire morte discussa, velut de sepulchro veteris hominis eruperit;' August. Epist. 55 [II9]. 4, 'nonnulli...arbitrati sunt jam factam esse resurrectionem, nee ullam ulterius in fine temporum esse sperandam.' These quotations both verify the Apostle's prediction, and serve to define, with some show of probability, the specific nature of the error of Hymenreus and Philetus, the false asceticism which is so often tacitly alluded to and condemned in these Epp. led very probably to an undue contempt for the body (developed fully in the 'hylic' theory of the Gnostics, Theod. Her. I. 7, comp. Neand. Hist. of Ch. Vol. II. p. 116, Clark), to false views of the nature of death (see Tertull. l.c.), and thence to equally false views of the resurrection: death and resurrection were terms which had with these false teachers only a spiritual meaning and application; 'they allegorized away the doctrine, and turned all into figure and metaphor,' Waterl. Doct. of Trin. iv. Vol. III. p. 459. Grinfield (Schol. Hill, p. 603) cites Polyc. Phil. 7, but there the heterodoxy seems to be of a more fearful and antinomian character. The error of Marcion, to which Baur (Pastoralbr. p. 38) here finds an allusion, was of a completely different kind; 'Marcion in totum carnis resurrectionem non admittens, et soli animae salutem repromittens, non qualitatis sed substantiâe facit questionem,' Tertull. adv. Marc. v. 10. The reference to the renewal of generations èx pædo-

\[\text{παιδο-}
\]

\[\text{νος (Theod.), or to the resurr. at the crucifixion, Matth. xxvii. 52 (Schoettg.), scarcely need be alluded to. Further notices of this early heresy will be found in Walch, Gesch. der Ketz. Vol. 1. p. 129, Burton, Bampf. Lect. Note 59, p. 428; comp. Usteri, Lehrb. ii. 2. b, p. 344.}

\[\text{ἀνατρέποντων}
\]

\[\text{k.t.l.}
\]

\[\text{‘subvert the faith of some;’ see Tit. i. 11. We cannot safely infer from this use of τους that the number of the subverted was small (comp. Chrys. òδ πάντων ἄλλα τους); τους is simply ‘sundry persons,’ the old Germ. ‘etwelche,’ Krüger, Sprachl. § 51. 16; comp. Meyer on Rom. iii. 3.}

\[\text{19. µέντοι] ‘however,’ ‘nevertheless;’ this compound particle—which primarily conveys ‘majorem quandam asseverationem’ (Klotz, Devar. Vol. ii. p. 663), and, as its composition shows, unites both confirmation (µέν) and restriction (τοι), ‘certe quidem’ (Hartung, Partik. Vol. i. p. 593),—frequently, as in the present case, involves an opposition to a preceding clause, and meets a possible objection; ‘though some may be subverted, yet assuredly the firm foundation of God stands unshaken as ever;’ ‘quamvis quorundam subvertatur fides, non tamen fundamentum Dei,’ Est. The particle only occurs here in St Paul's Epp., five times in St John (ch. iv. 27, vii. 13, xii. 42, xx. 5, xxi. 4), once in St James (ch. ii. 8), and once in St Jude (ver. 8). As a general rule, µέντοι is perhaps most correctly printed as one word, as by Laclâm., Tisch., especially when other enclitics are joined with it; see Ellendt, Lex. Soph. Vol. ii. p. 80.}
foundation of God;' i.e. 'laid by Him,' not so much a possessive gen. as a gen. auctoris or originis, see Scheuerl. Synt. § 17. 1, p. 125, compared with p. 115, and with notes on 1 Thess. i. 6. It is unnecessary to recount the different and very arbitrary interpretations which this expression has received. The only satisfactory interpr. is that adopted by Est. i, Tirin. (ap. Pol. Syn.), and now nearly all modern commentators, according to which the theµηλ. του Θεου is the Church,—not merely the στρατής ψυχαι (Chrys.), the ἀπεριπτερου (Ecum.) viewed separately, and in contrast with the subverted (comp. Neander, Planting, Vol. 1. p. 492 Bohn), but collectively, the ἐκκλησια ὑπὸ Θεου τεθεμελωμένη. It is here called a θεµελιος, not 'per metonymiam' for οἰκος, Coray, al., but (a) to mark the Church of Christ and His Apostles as a foundation placed in the world on which the whole future οἰκοδοµη rests (comp. Eph. ii. 20 sq.); and (b) to convey the idea of its firmness, strength, and solidity; comp. especially 1 Tim. iii. 15. On θεµελιος compare notes on 1 Tim. vi. 19. Notices of the various aberrant interpretations will be found in De W. in loc. ξων] 'seeing it hath;' part with a very faint causal force, illustrating the previous declaration: comp. Donalds. Gr. § 615. την σφραγιδα ταυτην 'this seal,' i.e. 'this impression, inscription;' comp. Rev. xxi. 14, where each θυµιλος had the name of an apostle inscribed thereon. There may possibly be, as De W. suggests, an allusion to Deut. vi. 9, xi. 20. The term σφραγιδα is used rather than ἐπιγραφην to convey the idea of its solemn, binding, and valid character. Of the two inscriptions, the first έγνω Kύριος τους ὄντας αυτοι, και Ἀποστήτω ἀπό ἀδικίας πασ ὁ ὄνομαξον το

K.T.L. seems certainly to involve an allusion to Numb. xvi. 5. ἐγνω ὁ Θεος τοις ὄντας αυτοι [Heb. fut. ἐχθην], and is in the language of grave consolation, John x. 14, 27; 'He knoweth (not necessarily 'novit amans,' Beng., comp. notes on Gal. iv. 9) who are His true servants, and will separate them from those who are not.' On the practical aspects of this declaration, comp. Taylor, Life of Chr. iii. 13, disc. 16, and the brief but consolatory remarks of Jackson, Creed, xii. 6. 3. The second Ἀποστ. K.T.L. possibly has continued allusion to Numb. xvi., see ver. 26, ἀποστασθηται ἀπὸ τῶν σκυρῶν τῶν ἀνδρ. τῶν σκληρῶν τούτων, though expressed in a wider and more general form (comp. Isaiah lii. 11), and is in the language of warning.

ὁ ὄνομαξον] 'who nameth;' not ὃς [qui vocat] Syr., 'qui invocat,' Wahl, but 'qui nominat,' Vulg. (misquoted by Beza), Goth,—scil. as his Lord and God, 'qui rogatus cujus univer numinum, Christum nominat ut magistrum,' Grot.; comp. Isaiah xxvi. 13, Κύριε ἐκτός σου ἄλλοι οὐκ οἶδαμεν, τὸ ἀνωτάτου σου ὄνομαξον. ἀδικίας] 'unrighteousness,' the opposite of δικαιοσύνη, Aristot. Rhet. 1. 9. 7, joined by Plato, Gorg. p. 477 ø., with σώματα ψυχῆς πονηρία. In its Christian usage and application it is similar in meaning to, but of wider reference than ἄνωτα, comp. 1 John v. 17; 'ἀδικία de quacunque improbitate dicitur, quatenus τῷ δικαίῳ repugnat,' Tittmann, Synom. i. p. 48; as δικαιοσύνη is συναγωγη καὶ ἐνοσίς πάντων τῶν καλῶν καὶ ἁγάθων (Chrys. Caten. in Job. 1.), so ἀδικία is the union and accumulation of all that is the reverse: comp. notes on Tit. ii. 14.
20. 8i is certainly not 'for' (Bloomf.), but, with its proper antithetical force, notices a tacit objection which the implied statement in the last clause of the preceding verse, viz. 'that there are ὀλίγοι in the Church of Christ,' might be thought to suggest: this it dilutes by showing it to be really in accordance with the counsels and will of God; 'the Church is indeed intrinsically holy, but in a large house,' &c.; comp. notes on Gal. iii. 11. The connexion and current of the Apostle's thought will be best recognised, if it be observed that in ver. 19 the Church is regarded more as an invisible, in the present verse more as a visible community: on the true import and proper application of these terms, see Jackson, Creed, xii. 7, 6, and Field, Of the Church, i. 10, p. 14.

ἐν μεγάλῃ οἰκίᾳ 'in a large house;' observe the epithet, and its position, Winer, Gr. § 59, 2, p. 464. The οἰκία is not the world (Chrys., Theoph.), but, in continuation of the previous image, the visible Church of Christ (Cypr. Ep. 55); the Apostle changes however the term θεμέλιος, which marked the inward and essential character of the Church, into οἰκία, which serves better to portray it in its visible and outward aspect. The Church was μεγάλη, it was like a net of wide sweep (σαγηνή, Matth. xiii. 47) that included in it something of every kind; see especially, Field, Of the Church, i. 7 sq., p. 11 sq., Pearson, Creed, Art. ix. Vol. i. p. 405 (ed. Burton), and Hooker, Eccl. Pol. iii. 1. 8.

ἀνεπολυμένη κ.τ.λ.] 'vessels of gold and silver.' By this and the following metaphorical expressions the genuine and spurious members of the Church are represented as forming two distinct classes, each of which, as the terms ἤρμα, ἄργυρα, and again ἔμμην and ὀστράκα, seem to imply, may involve different degrees and gradations; the former the σκεύη οἰκίας, who are called by a 'vocatio interna,' and are united in heart to the Church; the latter the σκεύη ἄρμιαν, who are called by a 'vocatio mere externa,' and who pertain not to the 'companes domūs' (August. de Bap. vii. 99 [ii],—a chapter that will repay consulting), but belong to it merely outwardly and in name; comp. Jackson, Creed, xii. 7, 1 sq., Neander, Planting, Vol. i. p. 492 (Bohn), and on the whole subject, esp. the great work of Field, supr. cit., particularly Book i. 6—11. Thus then the ἁρύμεν and ἄρμιμα have no reference to the honour or dishonour that redound to the οἰκία or to the οἰκοκεκοστή (comp. Mack, Matth.), but, as in Rom. ix. 21 (see Meyer in loc.), simply appertain to, and qualitatively characterize, the vessels themselves. Möller (p. 106) justly finds in the image being thus left for interpretation to Timothy's spiritual discernment (see ver. 14 sq.) a mark of generineness; a forger would have hardly left it unexpanded and unexplained.

21. ΕΚΚΑΘΑΡΗ ΕΛΥΤ.] An encouraging and consolatory exhortation, general in form, yet not without special reference to Timothy; ΕΚΚΑΘΑΡΗ ΕΛΥΤ = 'si ergo quis, verbi gratiā, Timotheus,' Beng. ἐκκαθάρη ἐλυτ.] 'shall have purged himself,' 'expurgarit se;' Beza; not παντελῶς καθάρη,
II. 20, 21, 22.

ηγιασμένον, εὐχρηστόν τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. Τὰς δὲ νεωτερικὰς ἐπιθυμίας μίας φεύγει, διότι δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην

Chrys., but (in sensu pragnanti) 'purging sese exierit,' Beng.,—the referring to those whose communion was to be left, comp. ver. 19, ἀποστήγω. The verb ἐκκαθ. occurs again in 1 Cor. v. 7, where the force of the prep., in allusion to the 'purging-out' from the houses of the ἡσαΐDevices (see Schoettg. Hor. Hebr. Vol. I. 596), is fully apparent. Theod. (comp. Chrys.) calls attention to τῆς γεώμης εὐχρηστημένη τὴν τοῦ κρέςτον ἀπεραιν, here fully conveyed by the act. verb with the reflexive pronoun (Beng.), and denied in a manner very unconvincing by Beza.

On the great practical principle involved in this verse,—'no communion with impugners of fundamentals,' see the sound remarks of bacter, Doctr. of Trin. eh. IV. Vol. III. p. 456 sq. εὐχρηστόν seems clearly to refer to δὲ εἰς ἀριθμὸν, i.e. the persons included in that simile,—not to the βεβηλούς κενοφόρων mentioned in ver. 16 (Est.), nor to ἀδικία, ver. 19 (Coray), which latter seems a very far-fetched reference. In using the terms δὲ εἰς ἀριθμ., the thoughts of the Apostle were in all probability dwelling on the ψευφαδιαδακτὸν to whom he had been recently alluding.

eἰς τιμήν is not to be connected with ἡγιασμένον, Syr., Vulg., Chrys., Lachm., Leo (who however adopts in his text a contrary punctuation), but, as the previous connexion in ver. 20 obviously suggests, immediately with σκέδας, the three defining clauses more fully explaining the meaning of the term.

εὐχρηστόν] 'serviceable,' ch. iv. 11, Philem. 11; ἄρα ἐκεῖνα ἄχρηστα, εἰ καὶ τῶα χρεῖαν ἐπιτελεῖ; Chrys. The εὐχρηστία, as the following clause shows, is 'per opera bona, quibus et sue et aliorum saluti ac necessitatii ad Dei gloriam subserviant,' Estius.

eἷς πᾶν ἔργον κ.τ.λ.] 'prepared for every good work;' εἰς, as usual, referring to the ultimate end and objects contemplated in the preparation; comp. Rev. ix. 7, and Winer, čt. § 49 a, p. 354. Though opportunities might not always present themselves for an exercise of the ἐπιθυμία, yet it was there against the time of need; κἂν μὴ πράττῃ, ἀλλὰ ὄμοι ἐπιθυμεῖν ἔστι, δεκτικόν, Chrys.

22. Τὰς δὲ νεωτερικὰς ἐπιθυμίας.[But the lusts of youth, 'juvenilia desideria,' Vulg., Clarom.; certainly not 'cupiditates novarum rerum,' Salmas., nor 'acres, vehementes, cupid.,' Loesner, Obs. p. 417; see esp. Pearson, Vind. Ign. (ad lect.) Vol. i. p. 7 sq. (A.-C. Libr.). The previous indirect exhortation is now continued in a direct form both negatively and positively: the δὲ (which must not be omitted, as Conyh.) marks the contrast between νεωτ. ἐπιθ. and ἐπιθυμίας εἰς πᾶν κ.τ.λ. The ἐπιθυμίας do not merely refer to πορνεία, but, as the Greek commentators remark, include πᾶσαν ἐπιθυμίαν ἄσπον (Chrys.), τρυφήν, γέλωτον ἅμετραν, δόξαν κατή, καὶ τὰ τοῦτο τροφόμον (Theod.), in a word, all the lusts and passions which particularly characterize youth, but which of course might be felt by one who was not a youth in the strictest sense of the term. On the comparative youth of Timothy, comp. notes on 1 Tim. iv. 12. διότι [follow after.] So, with the same subst., 1 Tim. vi. 11; comp. also Rom. ix. 30, 31, xii. 13, xiv. 19, 1 Cor. xiv. 1,
metà tôn épikalouménon tôn Kýrion ék katharás karbías.

23 Tās de mworás kai ápaiueutous ἐκτήσεις παρατείνο, εἰδιός

24 ὅτι γεννώσιν μάχας; δούλον de Kýrion ou dei máxhesbau,

ἀλλὰ ἡπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

1 Thess. v. 15 [Heb. xii. 14], where διώκειν [Heb. ἀπαίετον, Prov. xxii. 21, Psalm xxxiv. 15] is used by St Paul in the same characteristic way with abstract substantives; the correlative term is καταλαμβάνων, Rom. ix. 30, Phil. iii. 12. On δικαίως. and πίστις, see notes on 1 Tim. vi. 11: ὅταν λέγῃ δικαιοσύνην, νοεῖ διὰ τὰς ἀφετάς, Coray. Εἰρύγην must be joined with μετὰ τῶν ἐπικαλ., not with διώκεις, Heydenr.: comp. Heb. xii. 14, εἰρύγην διώκετε μετὰ πάντων. It denotes not merely 'peace' in the ordinary sense, i.e. absence of contention, but 'concordiam illam spiritualem' (Calv.) which unites together all who call upon (1 Cor. i. 2) and who love their Lord; comp. Rom. x. 12, Eph. iv. 3. ἐκ καθαράς καρδ. (see notes on 1 Tim. i. 5) belongs to ἐπικαλ. τὸν Κύρ., and tacitly contrasts the true believers with the false teachers whose καρδία like their νοῦς and συνεδρίας (Tit. i. 15) was not καθαρά, but μεμασμένη.

23. Tās de mworás κτ.λ.] 'The foolish and ignorant questions which the false teachers especially loved to entertain and propound;' comp. Tit. iii. 9. ἀπαίετον (a ἀπ. λεγόμ. in N. T.) is not exactly 'sine disciplinā,' Vulg. (comp. Syr.), but, in accordance with its usual lexical meaning (Suid. ἄνοης, Hesych. ἄμαθῆς), 'indoctus,' and thence, as here, 'ineptus,' 'insulatus,' Goth. 'dáldna' [cognate with 'dull']; comp. Prov. viii. 5, xv. 14, and esp. Ecclus. x. 3, where βασιλεῖς ἀπειδητοῦ stands in a kind of contrast to κρύπτis σοφός, ver. 1; comp. Winer, Gr. § 16. 3, p. 88. [Στήριτας] 'questions (of controversy),' see notes on 1 Tim. i. 4. On παρατείνο see notes ὅ. iv. 7. εἰδιός ὅτι κτ.λ.] 'knowing (as thou dost) that they engender contentions;' comp. 1 Tim. vi. 4, λογομαχίας εἰς ὃν γίνεται...εἰς, Tit. iii. 9, μάχας νομικάς. The use of μάχη in such applications is more extended than that of πόλεμος; 'dicitur autem μάχεσθαι de quaenunque contentione etiam animorum etiamsi non ad verbera et sedes [πόλεμων] pervenerit,' Tittm. Synon. p. 66: comp. Eustath. on Hom. ii. 177, μάχεται μὲν τις καὶ λόγος, ὥς καὶ ἡ λογομαχία ἄρθρας: see also Trench, Synon. Part ii. § 36. The terms are joined in James iv. 1, but there the conflicts are not, as here, upon abstract questions between rival teachers or rival sects, but are about the rights of property, compare ver. 2, 3. It need scarcely be said that μάχη has no connexion with AK- or αἰχή (Pape, Wörterb. s. v.); the most plausible derivation seems Sanscr. mekh, 'irasci' (x = ksh), see Beney, Wurzellek. Vol. ii. p. 42; 'si recte suspicamus, propria ab initio illi verbo fuit notio contentiosis seu impetus quo quis se in alium infert,' Tittmann, Synon. l.c.

24. δούλον Κύρ.] 'a servant (so Copt.) of the Lord,'—not merely in a general reference (comp. Eph. vi. 6, 1 Pet. ii. 16), but, as the context seems to require, with a more special reference to Timothy's office as a bishop and evangelist, τὸν ἐπίσκοπον λέγει, Coray; comp. Tit. i. 1, James i. 1, al. ἡτῖνων] 'gentle,' 'mild' ('mitem,' Clarom., not very happily changed into 'mansuetum,' Vulg.), both in words and demeanour;
only found here and (if we adopt the reading of Rec., Tisch.) in 1 Thess. ii. 7, διδακτικόν 'apt to teach;' ready to teach rather than contend; see notes on 1 Tim. iii. 2. There seems no reason (with De W.) to give διδακτικόν here a different shade of meaning; the servant of the Lord was not to be merely 'lehrreich,' but 'lehrhaftig' (Luther), ready and willing ἀμέλεια προσφεύξεως τὰ θέσια παϊδεύματα, Theod. ἀνεξίκακον 'patient of wrong,' 'forbearing:' ἀνεξικακία, ἀνεξίκακος, ἀνεκχαρέος, ἤ ἀνεξίκακον τοῦ κακοῦ, Hesych.; comp. Wisdom ii. 19, where it is in connexion with ἔπισκεψις, and see Dorvill. Charit. VIII. 4, p. 616.

25. πραΰτητι 'meekness;' see notes on Gal. v. 23, and on Eph. iv. 2. 'Er πραΰτης is obviously not to be connected with ἀνεξίκακος, as Tynd., Cran., Gen., but with the part., defining the manner in which the παϊδεύων is to be conducted. τοὺς ἀντιδιατιθεμένους 'those who are contending against him;' 'those that are of different opinions from us,' Hamm., 'qui diversam sententiam fovent,' Tittmann,—who distinguishes between ἀντια., the perhaps stronger ἀντιλέγοντες, Tit. i. 9, and the more decided ἀντιδικοὶ; see Synon. p. 9. The allusion is thus not so much to positively and wilfully heretical teachers, as to the νοσοῦντας περὶ γιζήθεις (1 Tim. vi. 4), those of weak faith and morbid love of ἀντιθέσεως (Theod.) and controversial questions. The definite heretic was to be admonished, and in cases of stubbornness was to be left to himself (Tit. iii. 10); such opponents as the present were to be dealt with gently, and to be won back to the truth: comp. Neander, Planting, Vol. i. p. 343, note (Bohn).

μὴ ποτὲ κ.τ.λ.] 'if perchance at any time God might grant to them,' &c.; 'in the hopes that,' &c., see Green, Gramm. p. 83. Μή is here used, somewhat irregularly, in its dubitative sense; ποτὲ, with which it is united, is not otiose, but 'adfert suam indefiniti temporis significationem' (Klotz, Devar. Vol. II. p. 674), and while marking clearly the complete contingency of the change, still leaves the faint hope that at some time or other such a change may by God's grace be wrought within; ὀς ἐκεῖνοι μῶνον ἄφισαν σκόπια χρή, περὶ δὲν δυνάμεια σαφῶς ἀποφάσισαν, καὶ ὑπὲρ δὲν πετελ- σιμεῖα, ὅτι οὖν δὲν ὠτεν χένηται μετα- στήσουσατ, Chrys. The optative δή (see notes on Eph. i. 17), with ACD FGW—al., is not here treated simply as a subjunctive (Wiesing.), but seems used to convey an expression of hope and subjective possibility; comp. Wiener, Gr. § 41. 2. c, p. 260. On the construction of the dubitative μὴ, see the good article in Rost u. Palm, Lex. a.s.v. c, Vol. ii. p. 226, and on μὴ ποτὲ, comp. Viger, Idiot. p. 457, but observe that the comment is not by Herrmann, as cited by Alf. in loc. μετάνοιαν] 'repentance,'—certainly not 'conversion from paganism to
Christianity’ (Reuss, *Thol. Chrét.* iv. 16, Vol. ii. p. 163), but ‘penitent-tiam’ in its usual and proper sense, scil. an ἀπόστασιν ἀπ’ ἄδειας and an ἐπιστροφὴν ἀπὸ Θεοῦ (see esp. Taylor on Repent. ii. 1), a change of heart wrought by God’s grace within. It may be observed that μετανοεῖ (only 2 Cor. xii. 21) and μετάνοια (only Rom. ii. 4, 2 Cor. vii. 9, 10) occur less frequently in St Paul’s Epp. than we might otherwise have imagined, being not seldom partially replaced by καταλλαγή and καταλλαγή, terms peculiar to the Apostle; see Usteri, *Lehrb.* ii. r, p. 102, and comp. Taylor, on Repent. ii. 2. 11.

εἰπὼν ἀλήθειαν ‘full knowledge of the truth,’ i.e. of gospel-truth, Beza: the Gospel is the Truth καὶ ἐξιθυμία, it contains all the principles and elements of practical truth; see Reuss, *Thol. Chrét.* iv. 8, Vol. ii. p. 82. The omission of the article before διά is due to the principle of correlation, the article before βλέπῃ being omitted in consequence of the prep.; see Middleton, *Art.* iii. 3. 7, p. 49 (ed. Rose). 26. καὶ ἀνανήψεων κ.τ.λ.] ‘and they may return to soberness out of the snare of the devil, being held captive by him, to do His [God’s] will.’ The difficulty of this verse rests entirely in the construction. Of the various interpretations, three deserve consideration: (a) that of Auth., Vulg., Syr. (appy.), followed by De W., Huth., Alc., and the majority of modern commentators, according to which αὐτῶν and ἐκέλευον both refer to τοῦ διαβόλου; (b) that of Wetst., Beng., al., according to which αὐτῶν is referred to the διὸ καὶ ἐκέλευον to God, and ἐκείνῳ to the spiritual capture and reclaiming of sinners, Luke v. 10, comp. 2 Cor. x. 5; (c) that of Beza, Grot., Hammond, and appy. Clarom. (‘eo...ipsius’), according to which ἀνανήψεως is to be connected with εἰς τὸ ἐκ θέλημα. αὐτῶν referring to the devil, ἐκέλευον to God, and ἐκείνῳ ὑπ’ αὐτῶν being an explanatory clause to ἀνανήψεως. Of these (a) labours under the almost insurmountable objection of referring the two pronouns to the same subject, esp. when a few verses below, ch. iii. 9, they are used correctly. De W. and his followers imperfectly quote Plato, *Cratyl.* p. 430 Θ, as an instance of a similar use of the pronouns, but if the passage be properly cited, e. g. προσελθόντα ἄνδρα τῷ...δείξας αὐτῷ, ἀν μὴ τοῦ ἐκέλευον ἑκόνα, ἀν δὲ τοῦ ἐκείνου ἐκάθωτος, it will be seen that the antithesis of the last clause (omitted by De W.) suggests some reason for the irregular introduction of the more emphatic pronoun; the other instances referred to in Kühner, Gr. § 629 (add Bernhardy, *Synt.* vi. 5, p. 277), in which ἐκείνῳ precedes and αὐτῶς follows, do not apply. The sense moreover conveyed by this interp. is singularly flat and insipid. The objections to (b) are equally strong, for 1st, ἡγηθέρατε (as indeed it is used by Theoph.), which marks the act (comp. δι’ ᾗ ἀνανήψεως), would certainly have been used rather than the perf. part. which marks the state: and 2ndly, αὐτῶς is separated from its subject by two interposed substantives, with either of which (grammatically considered) the connexion would have seemed more natural and perspicuous. The only serious objection to (c) is the isolation of ἐκείνῳ ὑπ’ αὐτῶν; this however may
III. I.

In the last days there shall be every form of vice. Avoid all examples of such; they ever strive to seduce others and thwart the truth.

1. \(\gamma\iota\omega\sigma\kappa\varepsilon\kappa\varepsilon\) Lachm. reads \(\gamma\iota\omega\sigma\kappa\varepsilon\kappa\varepsilon\tau\varepsilon\) with AFG; 3 mss.; Boern., Εθκ.-Pol.; Aug. (Tisch. ed. 1, Huther). Being a more difficult reading, it has some claim on our attention; as however the reading of the text is so strongly supported—viz. by CDEKL; nearly all mss.; Syr., Vulg., Clarom., Sangerm., Aug., Copt., 1Eth.-Platt, Goth., al.; several Greek and Latin Ff. (Ree., Griesb., JJe Wette, Alf., Wordsw.)—and as it is possible that the following \(\tau\iota\omega\sigma\kappa\varepsilon\kappa\varepsilon\) may have given rise to the reading \(\gamma\iota\omega\sigma\kappa\varepsilon\kappa\varepsilon\tau\varepsilon\) being changed by an ignorant or careless writer into \(\gamma\iota\omega\sigma\kappa\varepsilon\kappa\varepsilon\tau\varepsilon\), it would seem that the easier and more natural reading must certainly be retained.

be diluted by observing that the simile involved in \(\tau\iota\omega\sigma\kappa\varepsilon\kappa\\) did seem to require a semi-parenthetical illustration. As then (c) yields a very good sense, as \(\delta\alpha\nu\wedge\varepsilon\)...\(\varepsilon\iota\sigma\iota\varepsilon\) of med\(\iota\varsigma\sigma\varsigma\varsigma\varsigma\varsigma\varsigma\) as the force of the perfect is unimpaired and the 'proprietas utriusque pronominis' (Beza) is thus fully preserved, we adopt, with little hesitation, the last interpretation: see Hammond in loc., and Scholz. Hints, p. 123. We now notice a few individual expressions.

\(\alpha\nu\alpha\nu\sigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigm
pare Winer, Gr. § 19. 1, p. 113, where a list is given of similar words found frequently anarthrous.

142

2 ἐσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεφινὸν ἀπετείχεις, ἀχάριστοι,

whom the Apostle is speaking (Mack), but clearly implies that the majority of men should at that time be such as he is about to describe.

φίλαντοι] 'lovers of self;' a ἐπ. λεγόμ. in the N.T., defined by Theod.-Mops. as οἱ πάντα πρὸς τὴν ἑαυτῶν ὀψίλειαν ποιοῦσεν. It may be observed that φίλαντος properly occupies this προσθήκη in the enumeration, being the repressor of ἀγάπη (τὴν ἀγ. συνελέληκα καὶ εἰς βραχύ συνάγην, Chrys.), the true root of all evil, and the essence of all sin; see esp. Müller, Doctr. of Sin, i. 1, Vol. i. p. 136 sq. (Clark), and for an able delineation of its nature and specific forms, Barrow, Serm. LX—LXIII, Vol. iii. p. 333 sq., and Waterland, Serm. iii. Vol. v. p. 446 sq. On φιλάργυροι, which here very appropriately follows φίλαντος (φιλάργυρια θυγατήρ τῆς φιλανθριας, Cony.), comp. notes on 1 Tim. vi. 10. ἀλαζόνες, ὑπερήφανοι] 'boastful, haughty,' Rom. i. 30, where ἐβουνταῖοι is also added. The distinction between these terms ('ἀλαζονεῖα in verbis magis est ostentatio, ὑπερήφανοσ superficium aliciorum continentu et contumelia conjuncta,' Tittm.) is investigated by Trench, Synon. § 29, and Tittmann, Synon. 1. p. 73. The derivation of the latter word is to a certain extent preserved in the Syr. [лат.], the Lat. 'superbi,' and the Engl. 'haughty;' see notes to Transl. In the case of the former word, the transl. of the Vulg. 'elati' ['fastidiosi,' Clarom.], is judiciously changed by Beza into 'gloriosi.'

19. p. 13, where a list is given of similar words found frequently anarthrous.

19. p. 13, where a list is given of similar words found frequently anarthrous.

έντεντονται] 'will ensue,' 'will set in,' not 'imminebunt,' but 'advenunt,' Beng., venient] Syr.,

1. e. will become present (ἐνεστώτες); see notes on Gal. i. 4. De Wette objects to Vulg. 'instabunt' ['adveniunt,' Clarom.], but 'instare' appears frequently used in Latin to denote present time, compare Cic. Tusc. iv. 6. 11, and esp. Auct. ad Herenn. ii. 5, 'dividitur [tempus] in temporae tria, preteritum, instans, consequens.' It is possible that the choice of the word may have been suggested by the Apostle's prophetic knowledge that the evil which was more definitely to work in times farther future was now beginning to develop itself even in the early days of the Gospel; οὐκίν ἐφεύρει ἐν ἡμῖν ἀ προφέρεσαν ο θείος ἀστότολος, Theod.: comp. 2 Thess. ii. 7. καὶ ποιεῖται ἡ ἀδικία, 'difficult, grievous, times;' not merely in respect of the outward dangers they might involve ('periculosa,' Vulg.), but the evils that marked them; οὐκίν τάς ἡμέρας διαβάλλων λέγει οἱ χῶν καιροῖς, ἀλλὰ τῶν ἀνθρώπων τῶν τότε ἡμῶν, Chrys.; comp. Gal. i. 4, αἰῶν ποιησός, Eph. v. 16, ἡμέρα ποιησά. The χαλεπότητα of the times would be felt in the embarrassment in which a Christian might be placed how to act ('ubi vix imperias quid agas,' Beng.), and how to confront the various spiritual and temporal dangers of the days in which he was living; comp. 2 Macc. iv. 16, περίεχεν αὐτῶν χαλεπὴ περίστασις. 2. οἱ ἄνθρωποι] 'men, generally;' the article must not be overlooked; it does not point merely to those of
III. 2, 3, 4.

in ver. 3; comp. notes on 1 Tim. i. 13.

The ᾠπερφησία, a vice of the mind (see Trench, l. c.), develops itself still more fearfully in ὑβοσ against God; ὁ γὰρ κατὰ ἀνθρώπων ἐπαιρήμενος εὑκόλως καὶ κατὰ τοῦ Θεοῦ, Chrys. The transition to the following clause is thus also very natural and appropriate; they alike reviled their heavenly Father and disobeyed their earthly parents.

ἀχάριστοι (Luke vi. 35) naturally follows; ingratitude must necessarily be found where there is άπείθεια to parents; ὁ δὲ γονεῖς μὴ τιμῶν καὶ πρὸς πάντας ἑσται ἀχάριστος, Theoph. ἀνόσιοι] See notes on 1 Tim. i. 9.

3. ἀστοργοῦ] 'without natural affections,' διε λεγόμ., here and Rom. i. 31; περὶ οὐδενά σχέσει ἔχοντες, The d.-Mops., μὴ ἀγαπῶντες τινα, Hesych., but most exactly, Ἅρμος, ἀγαπάω πρὸς τοὺς οἰκείους,—destitute of love towards those for whom nature herself claims it. Στέρωμα, a word of uncertain derivation [possibly connected with στέρεω, and Sanscr. aprīh, θεωρία, 'desiderare,' Pott, Btym. Forsch. Vol. i. p. 284], denotes primarily and properly the love between parents and children (compare Plato, Legg. vi. p. 754 B, Xen. Εἰκον. vii. 24), and thence between those connected by similar or parallel relations. Like ἀγαπῶ (the usual word in the N.T.) it is rarely used in good authors of mere sensual love. It does not occur in the N.T., or LXX., except in Ecclus. xxvii. 17, στέρουν φίλον (Ecclus. viii. 20 is more than doubtful).

ἀστορμοῦδοι] 'implacable;' a ἀπ. λεγόμ.,—Rom. i. 31 (Rec.) being of very doubtful authority. The difference between ἀστορμοῦς and ἀστορμέτος (Rom. i. 31), as stated by Tittmann, Synon. i. p. 75, ἀστιῶθ.

qui non inuent pacta, ἀστι. qui redire in gratiam nolunt,' is lexically doubtful. The former seems to denote one who 'does not abide by the compacts into which he has entered,' μὴ ἐμενῶν ταῖς εὐθηκαίς, Hesych. (comp. Jerem. iii. 8, 10; Demosth. de Fals. Leg. p. 383, connected with ἀστάθμητος); ἀστορμοῦς one who will not enter upon them at all; see Trench, Synon. Part II. § 2. This and the foregoing epithet are omitted in Syr. διάβολοι] Comp. notes on 1 Tim. iii. 11.

ἀκατάρετος] 'incontinent,' ηττος τῶν πατέων, Theod.-Mops., 'intermonesters,' Beza; ἰτ. λεγόμ.: the opposite ἔγκρατῆς occurs in Tit. i. 8, the subst. ἀκατά­

The aitia (Lobeck, Phryn. p. 524) in Matt. xxiii. 25, i Cor. vii. 5.

ἀνήμερος] 'savage,' 'brutal,' literally 'untamed,' ἰτ. λεγόμ.; θήρα ἀρί ἀνθρώπων, Theoph., comp. Syr. ἀτρυμονος [feri]: 'ungentle' (Peile) seems far too mild a translation, ὀ­

Theop. The opposite ἐκτραμονος occurs Tit. i. 8, where see notes; comp. Wisd. vii. 22.

It does not seem necessary, with Beza and Auth., to limit the reference to persons, either here or Tit. l. c.; comp. Suicer, Thesaur. Vol. ii. p. 1426. So appy. Goth. 'unselig' [cognate with 'selig'], Vulg., Clarom., 'sine benignitate,' and, so far as we can infer from the absence of any studied reference to persons, Syr., Arm., Capt., Æth. This is a case in which the best ancient Vv. may be profitably consulted.

4. προδόται] 'betrayes,' most probably of their (Christian) brethren

φιλόδονον κ.τ.λ.] 'lovers of pleasure rather than lovers of God;' both words δέρμα λεγόμενον, in the N.T. Wetstein cites very appositely Philo, de Agricult. § 19, Vol. i. p. 313 (ed. Mang.), φιλόδονον καὶ φιλοπαθή μάλλον ἢ φιλάρετον καὶ φιλόδονον ἐργαζόμενον. 5. µόρφωσιν εὐσεβείας] 'an outward form of godliness,' [σαρκίσω] [σακχάμα] Syr., 'speciem pietatis,' Vulg., Clarom.; µόρφωσιν, ἄψυχον καὶ νεκρόν, καὶ σακχάμα μόνον καὶ τύπον καὶ ὑπόκρισιν δηλών, Chrys. Μόρφωσις occurs again in Rom. ii. 20, but, as Chrys. rightly observes, in a different application; here, as the context clearly shows, it implies the mere outward form as opposed to the inward and pervading influence (δύναμις). The more correct word would be µόρφωμα (Aisch. Agam. 873, Eum. 412), µόρφωσις being properly active, e.g. σχμηνασμός καὶ µόρφωσις τῶν δένδρων, Theophr. Caus. Plant. iii. 7. 4: there is however a tendency in the N.T., as in later writers, to replace the verbal nouns in -σα by the corresponding nouns in -σι; comp. ἔποιήτωσις, ch. i. 13. For a plausible distinction between µόρφη and σχμία, the former as what is 'intrinsical and essential,' the latter as what is 'outward and accidental,' —hence µόρφωσις here (an aiming at, affecting, µόρφη) not µόρφη,—see Lightfoot in Journ. Class. Philol. No. 7, p. 115. On the meaning of εὐσεβεία, see notes on 1 Tim. ii. 2. This enumeration of vices may be compared with Rom. i. 29 sq., though there absolute heathenism is described, while here the ref. is rather to a kind of heathen Christianity; both lists however have, as indeed might well be imagined, several terms in common. The various attempts to portion out these vies into groups (comp. Peile) seem all unsuccessful; a certain connexion may be observed in some parts, e.g. ἀλαζόνες κ.τ.λ., βλασφήμους κ.τ.λ., but it appears so evidently in other parts to give way to similarity in sound or similarity of composition (e.g. προδ., προπ.), that no practical inferences can safely be drawn.

τήν δὲ δύναμιν κ.τ.λ.] 'but having denied the power thereof.' 'To deny the power of godliness is for a man by indecent and vicious actions to contradict his outward show and profession of godliness,' Bull, Serm. xv. p. 279 (Oxf. 1844): comp. Tit. i. 16. The term δύναμις appears to mark the 'practical influence' which ought to pervade and animate the εὐσεβεία; comp. 1 Cor. iv. 20. On the character depicted in this and the preceding clauses see a striking Sermon by Ep. Hall, Serm. xxviii. Vol. v. p. 366 (Oxf. 1837). καὶ τοῦτος ἀποτρ. 'from these turn away.' The καὶ seems here to retain its proper force by specifying those particularly who were to be avoided; there were some
III. 5, 6.

τούτων γάρ εἰσίν οἱ ἐνδύοντες εἰς τὰς αἰκίας καὶ αἰχμαλωτιζόντες γυναικαρία σεσωρευμένα ἀμαρτίαις, ἀγόμενα

of whom hopes might be entertained (ch. ii. 25), these however belonged to a far more depraved class, on whom instruction would be thrown away, and who were the melancholy types of the more developed mystery of iniquity of the future; 'καὶ ποινιμος σι δυας ποινιμος τακτις κολουμένως, 'Klotz, Devar. Vol. ii. p. 635,—by whom this and similar usages of \( \text{Ka!} \) are well illustrated. Heydenr. seems to have missed this prelusive and prophetic reference, when he applies all the evil characteristics above mentioned specially and particularly to the erroneous teachers of the present: these latter, as the following verses show, had many evil elements in common with them, but the two classes were not identical. 'Ἅπατρείς. (α ἀν. λεγόμ.) is nearly synonymous with \( \text{Σκεπτόμενος} \), i Tim. vi. 20, and joined similarly with an accusative.

6. \( \text{ἐκ τούτων γάρ} \) The \( \text{γάρ} \) (not to be omitted in transl., as Conyb., al.) serves clearly and distinctly to connect the future and the present. The seeds of all these evils were germinating even at the present time; and Timo­othy, by being supplied with criteria derived from the developed future (some indeed of which, \( \text{ἐξοντες} \) μάρφοσων κ.τ.λ., applied obviously enough to the teachers of his own days), was to be warned with respect to the developing present: comp. Chrys. \( \text{in loc.} \) There is thus no reason whatever with Grot. to consider \( \epsilonἰσιν \) a 'præs. pro futuro.'

οἱ ἐνδύοντες | 'they who creep in,' like serpents (Μöller), or wolves into a fold (Coray); \( \text{εἴδες} \) τὸ \( \text{ἀνάλυκτον} \) \( \text{πῶς} \) \( \text{ἐθήλωσε} \) διὰ τοῦ \( \text{εἴπεω}, \) \( \text{ἐνδ.}; \) τὸ \( \text{ἄτιμον}, \) τὴν \( \text{ἀπάτην}, \) τὴν \( \text{κολάκειαν} \); Chrys.: compare Jude 4, \( \text{παρεισέδωσαν} \), where the covertness and furtive character of the intrusive teachers is yet more fully marked. The verb is (in this form) a \( \text{ἄν. λεγ.} \) in the N.T., but is used sufficiently often in classical Greek in similar meanings, both with εἰς, e.g. Aristoph. \( \text{Vesp. 1020}, \) εἰς...\( \text{γαστέρας} \) \( \text{ἐνδός} \), and with a simple dat., Xen. Cyp. ii. 1. 13, \( \text{ἐνδύονται} \) ταῖς ψυχαῖς τῶν ἀκουστῶν.

\( \text{αἰχμαλωτιζόντες} \) | 'leading captive:' Luke xxii. 24, Rom. vii. 23, 2 Cor. x. 5. This verb is usually specified as one of those words in the N.T. which have been thought to be of Alexandrian or Macedonian origin; comp. Fischer, \( \text{Prolus. XXI. 2, p. 603} \); it is condemned by the Atticists (Thom. M. p. 23, ed. Bern., Lobeck, \( \text{Phryn. p. 442} \)), the Attic expression being \( \text{αἰχμαλωτιζόντων} \) \( \text{ποιώ} \). Examples of the use of the word in Josephus, Arrian, &c., are given in the notes on Thom. Mag. l.c. \( \text{γυναικαρία} \) | 'silly women,' 'mulierculia,' Vulg., 'kvineina' [literally 'mu­liebra,' an abstr. neut.], Goth; the diminutive expressing contempt, \( \text{γυναικῶν} \) \( \text{δὲ τὸ} \) \( \text{ἀπατάσθαι}, \) \( \text{μάλλον} \) \( \text{δὲ οὐδὲ} \) \( \text{γυναικῶν}, \) \( \text{ἄλλα} \) \( \text{γυναικαρίως}, \) Chrys.: compare \( \text{ἄνθρακα}, \) Aristoph. \( \text{Acharn. 517}, \) \( \text{ἀνθρωπάρα}, \) ib. \( \text{Plut. 416} \). This mention of women in connexion with the false teachers is, as might be imagined, not passed over by those who attack the genuineness of this epistle; comp. Baur, \( \text{Pastoralbr. p. 36} \). That the Gnostics of the second and third centuries made use of women in the dissemination of their heresies is a mere matter of history; comp. Epiph. \( \text{Hær. XXVI. 11}, \) \( \text{ἀπατώντες} \) τὸ \( \text{αὐτοὺς} \) \( \text{πειθόμενον} \) \( \text{γυναικεῖων} \) \( \text{γένος}, \) add Iren. \( \text{Hær. I. 13, 3, al. (ed. Mass.)} \). Are we however hastily to conclude that a
course of action, which was in fact as old as the fall of man (1 Tim. ii. 14), belonged only to the Gnostic era, and was not also successfully practised in the Apostolic age! Heinsius and Elsner notice the somewhat similar course attributed to the Pharisees, Joseph. Antiq. xvii. 2. 4. Justiniani adds a vigorous passage of Jerome (Epist. ad Ctesiph. 133. 4) on the female associates of heresiarchs, which however is too long for citation.

συγωρευμένα] 'laden, 'enr-heaped:' the verb συρεθεν (connected probably with σωρός) occurs again, in a quotation, Rom. xii. 20, and forcibly depicts τό πλήθος τῶν ἁμαρτιῶν, καὶ τῶν ἄσκος καὶ συγκεκριμένων, Chrys. On the instrumental dative in connexion with ἀγεσθαι, see notes on Gal. v. 18, and on the form ποικίλος [ΠΙΚ-, connected with πικρός], see Donalds. Grat. § 266, Pott, Etymol. Forsch. Vol. ii. p. 600.

7. πάντοτε μανθ. [ever learning,']—not necessarily 'in conventibus Christianorum' (Grot.), but from any source open to them. It was no love of truth that impelled them to learn, but only a morbid love of novelty; 'præ curiositate et instabilitate animi semper nova querunt, eaque sui desideriis accommoda,' Estius.

καὶ μηδέν. κ.τ.λ.] 'and yet never able to come to the full knowledge of the truth'; comp. notes on ver. 11, where the faint antithetic force of καὶ is more strongly marked. The δυνάμενα is not without some significance; in their better moments they might endeavour to attain to some knowledge of the truth, but they never succeed; ἐτωρωθη ἡ καρδία, Chrys. The conditional negative μηδέν. is used with the participle, as the circumstance of their inability to attain the truth is stated not as an absolute fact, but as subsequently a characteristic of their class, and of the results to which it led; though they were constantly learning, and a knowledge of the truth might have been ultimately expected, yet they never did attain to it: see Winer, Gr. § 55. 5, p. 428, and the copious list of exx. in Gayler, Partic. Neg. ch. ix. p. 284 sq. In estimating however the force of μὴ with participles in the N.T., it must not be forgotten that this usage is the prevailing one of the sacred Writers; see Green, Gr. p. 122. The subject generally is largely illustrated by Gayler, chap. ix., but it is much to be regretted that a work so affluent in examples should often be so deficient in perspicuity. On εἰπον, κ.τ.λ., see ref. in note on 1 Tim. ii. 4.

8. Ἰαννῆς καὶ Ἰαμβρῆς] 'Jannes and Jambres;' τὰ τούτων ὄνομα σοι ἐκ τῆς θείας γραφῆς μερικὴς ὅθεσις ἀπόστολος, ἀλλ' ἐκ τῆς ἀγαθοῦ τῶν Ἰουδαίων διδασκαλίας, Theod. in loc. James and Jambres [Ἰωάννης Κ'; and Μαμβρῆς FG; Vulg., al.], according to ancient Hebrew tradition, were chief among the magicians who opposed Moses (Exodus vii. 22), Aγύπτωι κερογραμματεῖς ἄνδρες οὐδένος ἦττους μακενειν κραδέντες οὐκ, Numenius in Orig. Cels. iv. 51; see Targum Jonath. on Exod. i. 15, and vii. 11, and comp. Euseb. Prep. ix. 8. They are further said to have been sons of Balaam, and to have perished either in the Red Sea, or at the slaughter after the worship of the golden
οὖτοι ἀνθίστανται τῇ ἀληθείᾳ, ἀνθρωποὶ κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ἀλλ' οὖ προκόψουν.

calf; see the numerous passages cited by Wetst. in loc. It is thus probable that the Apostle derived these names from a current and (being quoted by him) true tradition of the Jewish Church. The supposition of Origen (Comment. in Math. § 117, Vol. III. p. 916, ed. Bened.), that the names were derived from an apocryphal work called 'Jannis et Mambris Liber,' cannot be substantiated. Objections urged against the introduction of these names, when gravely considered, will be found to be of no weight whatever; why was the inspired Apostle not to remind Timothy of the ancient traditions of his country, and to cite two names which there is every reason to suppose were too closely connected with the early history of the nation to be easily forgotten? For further ref. see Spencer's note on Orig. Celts. l.c., and for literary notices, &c., Winer, RWB. Art. 'Jambres,' Vol. I. p. 535. There is a special treatise on the subject by J. G. Michaelis, 4to, Hal. 1747. στός καὶ στός] 'thus do these men also withstand the truth.' The points of comparison between the false and depraved teachers of the present and the sorcerers of the past consist in (a) an opposition to the truth, ἀνθίσταται τῇ ἀληθείᾳ (comp. Acts xiii. 8, ἀνθίστατο δὲ αὐτῶν Ἐλώμας), and (b) the profitless character of that opposition, and notorious betrayal of their folly; ἦ...ἀνομα αὐτῶν ἔκθεσιν...ὡς καὶ ἡ ἔκθεσιν ἐγέρνη. At the same time, without insisting on a further 'tertium comparationis,' it is certainly consistent both with the present context (comp. γόρτης ver. 13) and with other passages of Scripture (e.g. Acts viii. 9 sq., xiii. 6 sq., xix. 13, 19) to assume that, like Jannes and Jambres, these false teachers were permitted to avail themselves of occult powers incommunicable and inaccessible to others; see Wiesing. in loc., and comp. Neander, Planting, Vol. I. p. 216, note. κατεφθαρμένοι τὸν νοῦν] 'corrupted in their mind;' comp. 1 Tim. vi. 5, διεφθαρμ. τὸν νοῦν, and see notes and references. The clause marks the utter moral depravation of these unhappy men; their νοῦς (the human spirit viewed both in its intellectual and moral aspects, Delitzsch, Bibli. Psychol. iv. 15, p. 244) is corrupted, the medium of communication with the Holy Spirit of God polluted; the light that is within is becoming, if not actually become, darkness; comp. Eph. iv. 17 sq., and notes in loc. The difference between the compounds διαφθ. (1 Tim. l.c.) and καταφθ. is very slight; both are intensive, the former pointing perhaps more to the pervasive nature, the latter to the prostrating character of the φθορά. So somewhat similarly Zonaras, κατάφθορα, ἡ παντελῆς ἀπάλεια διαφθοράς, ἔτην ἀλλὰ ὀυσία δὲ ἐτέρας ἀφαίρεσται, ὁτερ τὸ σῶμα ὑπὸ σκολῆς, Lex. p. 1154.

ἀδόκιμοι κ.τ.λ.] 'reprobate concerning the faith;' unapproved of (unpro- be-haltig,' De W.), and consequently 're- jectanei,' in the matter of the faith. The active translation ('nullam pro- bandi facultatem habentes,' Beng.) is plainly opposed both to St Paul's and the prevailing use of the word; comp. Rom. i. 28, 1 Cor. ix. 27, 2 Cor. xiii. 5, Tit. i. 16, and see notes on ch. ii. 15, and Fritz. Rom. Vol. I. p. 81. On this use of πεπλ., see notes on 1 Tim. i. 19.

9. ἀλλ' οὖ προκόψ. κ.τ.λ.] 'Notwithstanding they shall not make fur- ther advance;' ἀλλὰ with its full ad-
Evil men shall advance, but do thou hold fast to the Holy Scriptures, which will make thee wise and perfect.

De Wette, al. (see Thucyd. iii. 42, where it is spoken of as an accompaniment of τάχος and as such unfavourable to εἰσβολία), but, as in the present case, ‘senselessness’ in a moral as well as intellectual point of view, ‘wicked, as well as insensate, folly;’ compare Beck, Bibl. Seelenl. II. 18, p. 51, and see Mace. xiv. 5, esp. xv. 33, and Joseph. Antiq. VIII. I 3. I, where ἀνωτάτης is joined with πονηρία, and ascribed to Ahab. The remark of Coray is very near the truth, τῆς αὐτῆς γενεας καὶ τοῦ αὐτοῦ ἀματος εἶναι ἢ κακία καὶ ἢ μωρία.

εἰκηλός] ‘openly manifest,’ ἄδιστακτος φανερός, Coray; comp. Exod. viii. 18, ix. 11. The word is a δεικτικ. in the N.T., but is found in earlier (Hom. II. v. 2), and is of common occurrence in later writers, 3 Macc. iii. 19, vi. 5, Polyb. Hist. III. 12. 4, III. 48. 5, al.

10. ταρηκολούθησας] ‘wert a follower of,’ 3 Δω ΑΔΛ [venisti post] Syr., i.e. ‘followedst as a disciple,’ and thence ‘hast fully known,’ Auth., which however is rather too distant from the primary meaning, see notes on i Tim. iv. 6, where the meaning of this word

versative force (ubi gravior quaedam oppositio inter duo enuntiata intercedit, Klotz, Devar. Vol. ii. p. 3) here contrasting the opposition and its ultimate results, and thus introducing a ground for consolation: ‘fiducia victoriae Timotheum animat ad certamen,’ Calv. There is however no statement contradictory to ver. 13 and ch. ii. 16 (De W.); all the Apostle says in fact is that there shall be no real and ultimate advance; καὶ πρὸ τοῦ ἀνθήγη τὰ τῆς πλάνης, εἰς τέλος οὐ διαμένει, Chrys. The gloss of Bengel—‘non proficient amplius; non ita ut alios seducant; quanquam ipsi et eorum similis proficient in pejus, ver. 13,—is obviously insufficient to meet the difficulty; comp. ver. 13, πλανᾶτες, and ch. ii. 17, νομήν ἔχει. The advance is not denied, but the successful advance, i.e. without detection and exposure, is denied; οὐ λήγοι μέχρι πολλοῦ σχηματιζόμενο τῆς εἰσβολίας, ἀλλ' ἂτι τάξεις γυμνοθέτοντα, Theod., see Est. in loc. δύνα] ‘senselessness,’ ‘wicked folly,’ ‘amentia,’ Beza; comp. Luke vi. 11, ἐπλήθησαν ἄνωτα, where the meaning is nearly the same, and is not ‘rage of an insensate kind.’
is investigated. On the force of the sor., see critical note. In the following words, μον τη δίδασκ., the pronoun, though not necessarily always so (see Winer, Gr. § 22. 7, p. 140), seems to stand in emphatic opposition to the subjects of the preceding verse.

τη δίδασκ.] ["my manner of life, conduct," τηδειατων ἐργων πολιτεια, Theod.,—nearly equivalent to ατι δους μον τατ ἐν Χρ., 1 Cor. iv. 17. The word is a ἀτι. λεγια. in N. T.; see however Esther ii. 20, οδ μετηλαξε την ἄγωγην αὐτης ("vitae sue rationem," Schleusm.), and comp. 2 Macc. iv. 16, vi. 8, xi. 24. The meaning is rightly given by Hesych., ἄγωγην τρόπος, ἀναστροφή; see also Suicer, Thesaur. s. v. Vol. i. p. 72. Leo refers ἄγωγην to the "doctrine ratio" followed by the Apostle, referring to Diod. Sic. Hist. i. 52, 92, but both ref. are false. τη προθεσει] ["my purpose," scil. (as the following word πιστα seems to hint) of remaining true to the Gospel of Christ and the great spiritual objects of his life; "proposition propagandi Evangelii, et credentes semper meliores reddendi," Grot. In all other passages in St Paul's Epp. προθεσις is used with reference to God; see Rom. viii. 28, ix. 11, Eph. i. 11, iii. 11, 2 Tim. i. 9. The peculiar and ecclesiastical meaning ("altare propositionis") is noticed in Suicer, Thes. s. v. Vol. ii. p. 842. τη πιστα is referred by some commentators to "faith" in its usual acceptation, τη ἐν τοις δόγμασι, Theoph. i. on account of the near position of ἄγαπη; by others to "trust" in God, τη μὴ ἄρεγγωσκαι πιστοτης, (Ecum., Theoph. 2, so also Usteri, Lehbr. ii. 1. 4, p. 240. Perhaps the gloss of Theod., δοσιαν ἐξω περι τῶν δεσπότων διδάσκει, is the most inclusive and satisfactory. τη μακροθυμια] ["my long-suffering," forbearing patience, whether towards sinners generally (Theod.), or the αντικατιδευμον (ch. ii. 25) specially: see notes on Eph. iv. 2, and on the distinction between μακροθυμια and πρόβησις, notes on 1 Tim. i. 16. The definition of Zonaras (Lex. p. 1330) is brief, but pithy and suggestive; μακροθυμια, πέφω λόγος. The concluding word υπομονη marks further his brave patience in enduring not only contradiction and opposition, but even injury and wrong, and leads on naturally to τοις δωγματ, κ.τ.λ., ver. 11. On υπομ., see notes on ch. ii. 10, and on Tit. ii. 2.

11. τοις δωγματ.] ["my persecutions;" "injuries complectitur quas Judei et ethnici Christiani propter doctrine Christianae professionem imposuerunt, ut verbera, delationes, vincula, relegationem," Fritz, Rom. viii. 35, Vol. ii. p. 221. οδα μοι κ.τ.λ.] ["such (sufferings) as befel me in Antioch (Acts xiii. 50), in Iconium (Acts xiv. 2 sq.), in Lystra (Acts xiv. 19);' on the repetition of παθηματα in translation, see Schoef. Hints, p. 124. It has been doubted why these particular sufferings have been specified. Chrys. refers it to the fact of Timothy's acquaintance with those parts of Asia ("utpote ex Lystris oriundi," Est.); this is not at all improbable, especially if we suppose that these sufferings had been early known to Timothy, and had led him to unite himself to the Apostle; it is however perhaps equally likely that it was their severity which suggested the particular mention; comp. Acts xiv. 19, νομίζετε αυτον [Παύλον]
...đe which need not be rejected, see Hand, Tursellin. Vol. i. p. 584; se-
condly, καὶ...đe (even supposing 1 Tim. ili. 10 be not taken into account) oc-
curs elsewhere in St Paul’s Epp.; viz. Rom. xi. 23. The verse involves a
perfectly general declaration (Calv.), and seems intended indirectly to pre-
pare Timothy for encountering perse-
cutions, and may be paraphrased, 'but
such persecutions are not confined to
me or to a few; they will extend even
to all, and consequently to thee among
the number;' comp. Lücke on 1 John
i. 3.
καὶ θέλοντες] 'whose
will is to, &c.; 'computa ig-
tur velis,' Beng.: the verb θέλω
is not ple-
onastic, but points to those whose will
is enuiled in the matter, and who
really have some desires to lead a godly
life; see Winer, Gr. § 65. 7, p. 541.
The Vulg., 'qui pie volunt vivere,' by
its departure from what seems to have
been the order of the older Lat. Vv.
(comp. Clarom.), apparently desires to
mark the connexion of this participle
with εὐθείως; it seems however almost
certain that the adv. belongs to
τὴν, comp. Tit. ii. 12. On the meaning of
εὐθείως, see notes on 1 Tim. ii. 2.
ἐν Χρ. Ιησου.] 'in Christ Jesus,' in
fellowship, in union with Him; 'mo-
dum exposit sine quo non contigit pi-
vere,' Est.; 'extra Christum Jesum
nulla pietas,' Beng.: compare notes on
Gal. ii. 17, Eph. ii. 6, 7, and elsewhere.
διωκόμονται] 'shall be perse-
cuted.' St Paul is here only reiterating the
words of his Master, εἰ ἐμε ἑδίωκαν καὶ
ἐμαῦ διώκουσιν, John xv. 20; comp.
Matth. x. 22, 1 Thess. iii. 3, &c. This
declaration clearly refers to the out-
ward persecutions which the Apostles
and their followers were to undergo;
it may be extended however, in a prac-
...
tical point of view, to all true Christians; comp. August. Epist. 248 [145], de Civ. Dei, xviii. 51, and ver. 1 of that noble chapter, Ecclus. ii.

13. Ποιητός δὲ ἀνθροφόρησεν καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανώντες καὶ πλανώμενοι. σὺ δὲ μέε ἐν ὦ ὦ ἐμαθεῖς καὶ ἐπιστῶθης, 14

inferred from this term that magic arts were actually used by these deceivers, but there is certainly nothing in such a supposition inconsistent either with the context, the primary meaning of the word, or the description of similar opponents mentioned elsewhere in the N. T.; see notes on ver. 8. In the eccl. writers γόης and γοητεία are frequently (perhaps commonly) used in this primary and more limited sense of the word, see Suicer, Thesaur. s. v. Vol. i. p. 776. προκόψουσιν κ.τ.λ.] 'will make advance toward the worse.' ἐπὶ pointing to the χεῖρον as the degree to which the wickedness was, as it were, advancing and ascending; compare Winer, Gr. § 49. 1, p. 363. The προκοπὴ is here considered rather as intensive, in verse 9 rather as extensive. On the apparent contradiction in the two verses, see above, notes in loc.

πλανώμενοι καὶ πλ.] 'deceiving and being deceived.' certainly not middle, ‘letting themselves be deceived’ (Beng., appy.), but passive. It is the true προκατηγορία ἐπὶ τὸ χεῖρον; they begin by deceiving others, and end in being deceived themselves. Deceit, as De Wette remarks, is never without self-deceit.

14. σὺ δὲ κ.τ.λ.] 'But do thou abide,' &c.; σὺ in sharp contrast to the 'deceivers' of the foregoing verse; μέε in antithesis to προκατηγορία. In the following words the relative & taken out of ὕπο ὦ ὦ ἐκεῖνος & must apply. be supplied, not only to ἐμαθεῖς but ἐπιστῶθης, the accus. being that of the 'remoter object,' comp. Winer, Gram. § 32. 5, p. 204. Bretschneider (Lex. s. v. πιστ.), and perhaps Syr., connect ὑπὸ ὦ ὦ with πιστ. ;
this can be justified, see Psalm lxxviii. 37, but involves a less satisfactory meaning of the verb. 

\[\text{\textit{επιστεύθης}}\] 'well assured of,' amplification of \textit{εμαθες}; not 'credita sunt tibi,' Vulg., Clarom., Goth. ('gatranai'da,' a hint perhaps of the occasional Latinizing of this Vers.), which would require \textit{πιστεύθην}, but 'quorum firma fides tibi facta est,' Fuller, ap. Pol. Syn.; \textit{μετὰ πληροφορίας έμαθες}, Theoph.; comp. Luke i. 4, \(\text{\textit{ίσκη γραφείων ... την σοφίαν}}\). Πιστοῦν is properly 'to make \textit{πιστος} (1 Kings i. 36, \textit{πιστεύεις ὁ Θεός τῷ ρήμα}; thence in the pass. 'σταβιλεῖ,' 'confirmari' (2 Sam. vii. 16, \textit{πιστεύθησαι ὃ οἶκος αὑτοῦ}, comp. Psalm lxxviii. 8), and with an accus. objecti 'plene certiorari;' comp. Suicer, Thesaur. s.v. Vol. II. p. 744, where this meaning of the verb is well explained and illustrated.

\[\text{\textit{εἰδὼς}}\] 'knowing as thou dost,' comp. ch. ii. 23. \(\text{\textit{παρὰ τίνων}}\) 'from whom,' scil. from Lois and Eu­nice (ch. i. 5), not also from St Paul and others (comp. Grot., Matth.), as the \(\text{\textit{απὸ βρέφου}}\) which follows seems rather to limit the reference to the period when Timothy was first in­structed in divine truth. The reading is somewhat doubtful. The text is supported by AC\textit{FGN}; 17, 71; Clarom., Boern. (Tisch. ed. 7, Huth., Alf., Wordsw.), and is now perhaps to be preferred: the reading however of ed. 1, 2, \(\text{\textit{παρὰ τίνος}}\), with C\textit{DEKL}; nearly all ms.; Aug., Vulg., Goth., Copt., Syr. (both), Chrys., Theod. (Mill, Griebe.), has fair external authority in its favour, and is not without some support from internal considerations; comp. Mill, Prolegom. p. lxxv.

15. \(\text{\textit{kai ὁτι κ.τ.λ.}}\) does not seem parallel to and co-ordinate with \(\text{\textit{εἰδὼς}}\) k.t.l., 'sciens...et quia nosti,' Vulg., Beng., —\(\text{\textit{ὅτι having the meaning 'because,'}}\) and the participial construc­tion 'per orationem variatam' (comp. Winer, Gr. § 63. 1. p. 509) passing into the indicative,—but is rather to be considered as simply dependent upon \(\text{\textit{εἰδὼς}},\) the particle \(\text{\textit{ὅτι}}\) retaining its more usual meaning 'that,' and the direct sentence presenting a second fact which Timothy was to take into consideration: \(\text{\textit{ὅτι}}\) \(\text{\textit{αιτιά λέγει τοῦ δεῦ αὐτοῦ ἀπερίτερπον μένειν, ὅτι τε οὐ παρὰ τοῦ τίγυντος έμαθες...καὶ ὅτι οὐ χάει καὶ πρῶτον έμαθες},\) Theoph. 

Both constructions are, grammatically considered, equally possible, but the latter seems most satisfactory: the former is well defended by Hofmann, Schriftb. Vol. i. p. 572. 

\[\text{\textit{απὸ βρέφου}}\] 'from a very child,' 'from infancy; 'ek \textit{πρώτης ήλιας}, Chrys. The expression is perhaps used rather than \(\text{\textit{ἐκ παιδόθεν}},\) Mark ix. 21 (om. \(\text{\textit{ἐκ}},\) Rec.), to mark still more def­initely the very early age at which Timothy's instruction in the Holy Scriptures commenced; comp. ch. i. 5. 

\(\text{\textit{βρέφος}}\) in two instances in the N. T. (Luke i. 41, 44) has its primary meaning, \textit{ἔβρον}, Hesych.; in all others (Luke ii. 12, 16, xviii. 15, Acts vii. 19, 1 Pet. ii. 2, \(\text{\textit{ἀπετελέσθη βρόν}}\) it points to a very early and tender age. This remark is of some little importance in reference to Luke xviii. 15, where the ascensive or rather descensive force of \(\text{\textit{καὶ}}\) is not to be overlooked.
Sermon on Insp. p. 11); comp. John vii. 15, Acts xxvi. 24, and see Meyer on both passages. It is doubtful however whether this latter meaning is here suitable to the context, and whether γράμματα does not simply mean 'writings' (see Suicer, Thesaur. s. v. Vol. i. p. 782o), with perhaps the associated idea, which seems always to have marked this usage of the word in good Greek, of being expressed in solemn or formal language; see esp. Plato, Lepg. ix. p. 858 E, where it is contrasted with συγγράμματα, and ib. Gorg. p. 484 λ, where comp. Stallbaum's note. Thus then the statement in Etym. Magn., γραμματα έκάλουν οταλαιον τα συγγράμματα, will require modification. The expression is a δυσλεγύς in N. T., but comp. Joseph. Antiq. Procem. § 3, των ιερων γραμμάτων, and the numerous exx. in Wetstein in loc. The usual terms are η γραφή, αλ γραφαί, once γραφαί άγια, Rom. i. 2; see notes on ver. 16. 

τα δυνάμεια] 'which are able,' not 'quae poterant,' Beng. The present is used conformatly with the virtual present οδηθαι, to denote the permanent, enduring, property of the Holy Scriptures.

σοφισταί] 'to make wise;' comp. Psalm xix. 8, σοφίσωνα νήπια, εν. 22, τοις προσβετέρων αυτοι γραφειαι, and with an acc. rei, cxix. 98. This meaning must be retained without any dilution; σοφίζω is not merely equivalent to διδάσκει, but marks the true wisdom which the Holy Scriptures impart. The two prepositional clauses which follow further specify the object contemplated in the σοφισταί, and the limitation under which alone that object could be attained.

ἐις σωτηριαν must be joined immediately with σοφισταί, pointing out the direction and destination of the wisdom, the object at which it aimed; ἢ εὖ γραφαί σοφίζει των ἀνθρωπον εἰς ἀπάντησιν καὶ σοφισματα καὶ λογομαχίαις... ἄλλα αὐτή [ἡ θεία γραφή] σοφίζει εἰς σωτηριαν, Theoph.

διὰ πίστεις τῆς κ.τ.λ.] 'per fidem, canque in Christo Jesu collocatam;' see notes on 1 Tim. iii. 13. This clause cannot be joined with σωτηριαν (Heydenn.), as the article in such a case could not be dispensed with before διά; comp. notes on Eph. i. 15, where the only cases in which such an omission can take place are recounted. The clause obviously limits the previous assertion; 'those Scriptures he [the Apostle] granteth were able to make him wise to salvation, but he addeth, through the faith which is in Christ,' Hooker, Eccl. Pol. i. 14, 4 (quoted by Bloomf. and Peile). In the same section the difference between the two Testaments is thus stated with admirable perspicuity; 'the Old did make wise by teaching Salvation through Christ that should come, the New by teaching that Christ the Saviour is come.' On πίστεις εν Χρ., see notes on 1 Tim. i. 16.

16. τάσσα γραφή k.τ.λ.] 'Every Scripture inspired by God is also useful,' &c.; so Origen expressly, τάσσα γρ., θεμελίων οδησα, ωφελ. έστων, in Jos. Hom. xix. Vol. ii. p. 443 (ed. Bened.), Syr. [both however omit καὶ], Hammond, and the Vv. of Tynd., Cov., and Cranmer. In this important and much contested passage we must notice briefly (a) the construction, (b) the force and meaning of the separate words. It may be first remarked that the reading is not perfectly certain, καὶ being omitted in some Vv. (Aug., Vulg., Copt., Syr., Ar.) and Ff.; it seems however highly probable that this is
due rather to non-observance of the true ascensive force of the particle than to its absence in the original MSS. With regard then to (a) construction it is very difficult to decide whether (a) θεόπτων is a part of the predicate, καὶ being the simple copula (Auth., al.); or whether (β) it is a part of the subject, καὶ being ascensive, and ἔστιν being supplied after ωφέλιμος (as Clarom., Syr.-Phil., al.). Lexicography and grammar contribute but little towards a decision: for on the one hand, as γραφή here appy. does mean Scripture (see below), the connexion by means of καὶ copulativum is at first sight both simple and perspicuous (see Middle­ton in loc.); on the other hand, the epithet thus associated with πᾶσα and an anarthrous subst. is in a position perfectly usual and regular (e.g. 2 Cor. ix. 8, Eph. i. 3, 1 Thess. v. 22, 1 Tim. v. 10, 2 Tim. ii. 21, iii. 17, iv. 18, Tit. i. 16, iii. 1, comp. iii. 2, al.), and in that appy. always assigned to it by St Paul: contrast James iii. 16, 1 Pet. ii. 13, where the change of position is appy. made to mark the emphasis, see Winer, Gr. § 59. 2, p. 464. We are thus remanded wholly to the context: and here when we observe (1), on the negative side, the absence of everything in the preceding verses calculated to evoke such a statement, the θεόπνευστασ of Scripture not having been denied even by implication, comp. Huther; (2) that if καὶ be copulative, it would seem to associate two predications, one relating to the essential character of Scripture, the other to its practical applicabilities, which appear scarcely homogeneous; and (3), on the positive side, that the terms of ver. 16 seem in studied and illustrative parallelism to those in ver. 15, γραφὴ being more specific than γράμματα, θεόπτων than ἐράδος (see Titm. Symon. l. p. 26), and καὶ ωφέλιμος κ.τ.λ. showing the special aspects of the more general τὰ διν. σὲ σοφίαν, and with καὶ ascensive detailing, what σοφία might have been thought to fail to convey, the various practical applications of Scripture; when (4) we add that Chrys.,—whose assertion πᾶσα σῶν ἣ τοιαύτη θεόπνευστος [see below] would really be pointless if the declaration in the text were explicit, and not, as it is, implicit—Theod. (ἐπειδὴ κ.τ.λ. καὶ τὴν ἐξ αὐτῶν ὑφέλιμα διάδασκει), and, as far as we can infer from collocation of words, nearly all the best Vv., viz. Syr. (both), Vulg., Clarom., Goth., Copt., appy. Æth., and in effect Arm. (inserts copula after διάδασκ.), all adopt construction (β), we have an amount of external evidence, which, coupled with the internal evidence, it seems impossible to resist. We decide therefore, not without some confidence, in favour of (β); so Huth., Wiesing., but not De Wette. We now notice (b) some individual expressions. 

πᾶσα γραφή] 'Every Scripture,' not 'tota Scriptura,' Beza, Auth.,—a needless departure from the regular rules of grammar. Hofmann (Schriften. Vol. i. p. 372) and others (Hervey, al.) still defend this inexact translation, adducing Eph. ii. 21; but it may be observed that in Eph. l. c. there are strong reasons for a deviation from the correct transl. which do not apply to the present case; see notes in loc. Here πᾶσα γρ. implies every individual γραφή of those previously alluded to in the term ἐράδ' γρ.; πᾶσα, ποία; περὶ ἓς εἰπών, φημί, πᾶσα ἐράδα,... πᾶσα οὖν ἡ τοιαύτη θεόπνευστος, Chrys.; see (thus far) Middleton, Greek Art. p.
The passage from the document is too long to be included here. However, I can tell you that the text seems to discuss the interpretations of certain passages in the Bible and addresses the topic of inspiration. It mentions the importance of proper biblical interpretation and the significance of certain passages in understanding the inspiration of the Holy Scriptures. The text critiques artificial theories of inspiration and supports the idea that every separate portion of the Holy Book is inspired, forming a living and organic whole.
17 σύνη, ἵνα ἄρτιος ἢ ὁ τοῦ Θεοῦ ἀνθρωπός, πρὸς τὰν ἔργον ἀγαθόν ἐξηρτισμένος.

DEKL; most ms.; Chrys.] occurs several times in the LXX. e.g. Lev. xix. 17, Numb. v. 18, 2 Kings xix. 3, al.: but must now give way to ἔλεγχοι [ACFGN; 4 ms. (Lachm., Tisch.)]. ἐπανόρθωσιν 'correction,' Syr.; [direction em, emendationem]; παρακάλει τοὺς παρατρέποντας ἐπανόρθωσιν εἰς τὴν εὐθείαν ὄνομα, Theod. This word is a ἄπ. λεγόμ. in N.T., but sufficiently common elsewhere, e.g. Philo, Quod Deus Imm. § 37, Vol. i. p. 299, ἐπανόρθωσις τοῦ βίου, Arrian, Ἐπιτ. π. 16, ἐπὶ παίδεια καὶ ἐπανόρ­θωσι τοῦ βίου, Polib. Hist. i. 35. 1, ἐπανόρθωσις τοῦ τῶν ἀνθρώπων βίου, comp. also III. 7. 4, v. 88. 3, xxvi. 6. 12, al. The prep. ἐπὶ is apparently not merely directive but intensive, implying restoration to a previous and better state, Plato, Republic. x. p. 604 δ, ἐπανόρθωσι τὸ πεσόν τε καὶ νοσήματα; see Rost u. Palm, Lex. s. v. iv. o. 5, Vol. i. p. 1046. The distinction between ἔλεγχος and ἐπαν., is thus not incorrectly stated by Grot., ἐλέγχοντα inverecundi, ἐπανορθώσαν tenei, fragile. 

πανδιάν κ.τ.λ.] 'discipline which is in righteousness,' not exactly 'qui veram perfectamque justitiam affert,' Just., comp. Theoph., but 'which has its proper sphere of action in righteousness,'—in that which is conformable to the law of God. Conybeare, in translating the clause 'righteous discipline,' seems to regard ἐν as merely equiv. to the 'Beth essentiae;' this however appears to be untenable; comp. Winer, Gr. § 29. 3, obs. p. 166. On the proper meaning of πανδίδα (disciplinare instruction, a meaning which Theod., al., here unnecessarily obscure), see notes on Eph. vi. 4; and on δικαιοσύνη, see notes on 1 Tim. vi. 11. Thus to state the uses of Holy Scripture in the briefest way; it διά­­σχει the ignorant, ἔλεγχε the evil and prejudiced, ἐπανορθῶσει the fallen and erring, and παιδείς ἐν δικ. all men, esp. those that need bringing to fuller measures of perfection. For a good sermon on the sufficiency of Scripture see Beveridge, Serm. IX. Vol. III. p. 144 sq. (A.-C. Libr.).

17. ἄρτιος] 'complete' in all parts and proportions ('in quo nihil sit mutulum,' Calv.), a ἅπαξ λεγόμ. in the N. T., explained more fully by the ἐξηρτισμένος which follows. A substantially correct definition is given by Greg. Nyss. in Eccl. v. Vol. i. p. 432, ἄρτιος πάντως ἐκεινῶς ἐστι, ζ τέλειος ἡ τῆς φύσεως συμπεπλήρωται λόγος: thus ἄρτιος is opposed to χωλός and κολοβὸς,—comp. Lucian, Sacrif. § 6, where he speaks of Vulcan as οίκ ἄρτιος τῷ πόδε, and see Suicer, Theaur. s. v. Vol. i. p. 515. It is not easy to state positively the distinction between τέλειος and ἄρτιος, as in practice the two words seem nearly to interchange meanings; e.g. comp. Philo, de Plant. Noc., § 29, Vol. i. p. 347, ἄρτιον καὶ ὄλκην, with James i. 4, τέλειοι καὶ ὄλκηνοι: as a general rule ἄρτιος seems to point to perfection in regard of adaptation of parts ('qui suam retinet compagam,' Just.) and special aptitude for any given uses; τέλειος, like 'perfectus' (comp. Doederl. Synon. Vol. iv. 366), seems to imply a more general and absolute perfection; comp. Matth. v. 48. ὁ τοῦ Θεοῦ ἀνθρωπός] 'the man of God.' The very general reference of the context seems to show clearly that here at least this is certainly not an official designation, 'the servant of God,' 'the evangelist' (Beng., De
III. 17, IV. 1.

I solemnly charge thee to be active and urgent, for evil teachers will abound. Discharge thy ministry: mine is well nigh done, and my reward is ready.

Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ IV.
καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς, καὶ τῆν

Wette), but the Christian generally, 'qui se Deo penitus devovit,' Just.: see Philo, de Num. Mut. § 3, Vol. i. p. 582, where ἀνθρ. Θεοῦ is used in a similar extended reference, and comp. notes on 1 Tim. vi. 11.

πρὸς τῶν κ.τ.λ.] 'fully furnished for, or (to preserve the paronomasia) made complete for, every good work:' ἡσαρτ. (παράρος, τελείως, Hesych.) is a δι' λεγομ. in the N. T.; see Acts xxi. 5, where however it is used somewhat differently, in reference appy. to the completion of a period of time; see Meyer in loc. It occurs in its present sense, Joseph. Ant. III. 2. 2, καλῶς ἡσαρτουμένως, comp. Lucian, Vor. Hist. i. 33, τάλλα ἡσαρτοστό. The compound καταρτίζω is of frequent occurrence. In accordance with the view taken of τοῦ Θεοῦ ἀνθρ., the words παῦ ἔργα, δὲ must obviously be referred, not specially to the ἐργον εἰναγελουστόν, ch. iv. 5 (De Wette), but to any good works generally; so Huth., Wiesing., and Leo.

CHAPTER IV. 1. Διαμαρτύρομαι] 'I solemnly charge thee;' see notes on 1 Tim. v. 21. The words ὅτως ἔγω, inserted after διαν. in Rec. [with D3K; —Syr.-Phil., Theod. omit ἔγω, others ὅτως], are rightly rejected by Griesb., Lachm., Tisch., with ACD1FGN1; 17. 67**; Clarom., Aug., Am., Harl., al., for the less easy κατ. With this latter reading the most natural construction seems to be the connexion of τὴν ἐπίφανεν with διαμαρτ., as the usual accus. in adjuration; comp. Mark v. 7, Acts xix. 13, i Thess. v. 27. As the foregoing ἐνώπιον could not be joined with ἐπίφ. κ.τ.λ., the nous naturally pass into the accusative; so Vulg., Clarom., 'per adventum ejus,' comp. i Cor. xv. 31. De Wette regards τὴν ἐπίφ. as the accus. objecti, e.g. Deut. iv. 26, διαμ. ἐφώ...τὸν τε οὐρανόν καὶ τὴν γῆν; this seems undesirable, as it involves a change of meaning of the verb in the two clauses, κατ τὴν βασ. αὐτοῦ] 'and by His kingdom; no ἐν διὰ δυνών. 'the revelation of His kingdom' (Syr., Beng.), nor an expression practically equivalent to τὴν ἐπίφ. αὐτ. (Calv.), but introductory of a second subject of thought,—'and by His kingdom' (observe the rhetorical repetition of αὐτοῦ), that kingdom (regnun gloria) which succeeding the 'modified eternity' of His mediatorial kingdom (regnun gratiae) is to commence at
2 ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον,

His ἐπιφάν., and to know neither end nor modification; see Pearson, Creed, Art. vi. Vol. i. p. 335 (ed. Burt.).

2. κήρυξον] 'proclaim,' 'preach.'

'Notanda est diligentia illatio, quà aperit Scripturam (ch. iii. 16) cum praedicatione connectit,' Calv. The solemn charge is not succeeded as in 1 Tim. v. 21 by ἐν with the subj., nor by the inf. as in 2 Tim. ii. 14, but with unconnected yet emphatic aorists; compare the very similar instance in 1 Thess. v. 14. Examples of such asyndeta are, as might be expected, not uncommon in a style so forcible and sententious as that of St Paul; see the list in Winer, Gr. § 60. 1, p. 475. The aor. is here used rather than the present (1 Thess. l. c.), as being more suitable to the vivid nature of the address; comp. Winer, Gr. § 60. 2, p. 476. The distinction in the N.T. between the imper. aor. and pres. can usually be satisfactorily explained, but it must not be forgotten that even in classical authors the change of tense seems often due to the 'lubitus aut affectus loquentis,' see Schömann, Incus, p. 235.

ἐπιστηθί] 'be attentive,' 'be ready,' ἐπιστήθι διὰ ὀλοκληρίαν [et sta in diligentiat] Syr. This, on the whole, seems the simplest translation of ἐπιστῆθι: while it scarcely amounts quite to 'instare,' Vulg., it is certainly stronger than ἐπιμενε, 1 Tim. iv. 16, and appears to mark an attitude of prompt attention that may at any moment pass into action; comp. Demosth. Phil. ii. 70 (cited by De W.), ἐγρήγορον, ἐφάπτετο, Polyb. Hist. l. 83. 2, ἐπιστῆθα δὲ...μεγάλην ἑπταῖθεν σκοπίαν. It naturally points to the preceding κήρυξον (comp. Theod.), which it slightly strengthens and expands; 'preach the word, and be alive to the importance of the duty, ever ready to perform it, in season and out of season;' so in effect Theopoh., μετὰ ἐπιμονῆς καὶ ἐπιστάσεως λάλησον, except that the action, rather than the readiness to action, is made somewhat too prominent. De Wette and Huth. (after Bretsch. Lex.) retain the semi-local use 'accede ad cæsus Christianos,' a meaning lexically tenable (see exx. in Schweigh. Lex. Polyb. a.v. p. 211), but involving an ellipsis which St Paul would hardly have made, when τοὺς διδαξόντας κ.τ.λ. could so easily have been supplied: see Leo in loc.

εὐκαίρως ἀκαίρως] 'in season, out of season;' an oxymoron, made still more emphatic by the omission of the copula; comp. 'nolens volens, ulterior citro,' &c., Winer, Gr. § 58. 7, p. 461. De Wette cites, as from Wetst., Nicetas Choniates (a Byzantine historian), εὐκαίρως ἀκαίρως ἐπιτίθεται, but the citation is due to Bengel. The Greek commentators principally refer the εὐκαιρία and ἀκαίρια to Timothy, μη καίρω ἔχε ὄρασιν, διότι καίρος ἐστιν, Chrys.; Calv., Beng., and others to both Timothy and his hearers. The context seems to show that the latter (comp. ver. 3) are principally, if not entirely, in the Apostle's thoughts, and that the adverbs will be referred most naturally to them alone; comp. August. Serm. xlv. 14 [vii.], 'Quibus opportune, quibus importune? Opportune utique volentibus, importune nolentibus.'

Ἔλεγξον] 'reprove,' 'convict them of their want of holiness and truth;' comp. ch. iii. 16, πρὸς ἑλεγκίνων: the stronger term ἐπιτίμησον (-σαυ, Jude 9), 'rebuke as
blameworthy,' suitably follows. There is some parallelism between the verbs here and the nouns in ch. iii. 16, but it is not by any means exact; epidid demean cannot tally with επιστημον, nor indeed παρακαλ. with παθεία (Leo), if the usual force of the latter word be retained. The change of order in here and the nouns in eh. iii. 16, but it cannot tally with the usual force of the latter word be desired to preserve a kind of climax.

ἐποίησεν, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ἦσται γὰρ 3 καίρος ὅτε τῆς ύγιεινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωφρόνουσιν

That all the other writers in the N.T. (except James, Peter, Jude, who use neither) use only διδαξῆ; Matth. xv. 9 and Mark vii. 7 are quotations. It is just possible that the more frequent use of διδασκαλία in these Epp. may point to their later date of composition, when Christian doctrine was assuming a more distinct form; but we must be wary in such assertions, as in St Paul's other Epp. (we do not include Heb.) διδαξῆ and διδασκ. occur exactly an equal number of times.

3. ἦσται γὰρ καίρος] 'For there shall be a time:' argument drawn from the future to urge diligence in the present: παί πέρι ἑκτραχήλισθηναι, προκατάλαβε πάντας αὐτοὺς, Chrys. It is singular that Beng. should force ἦσται to mean 'erit et jam est,' as the allusion to the future is distinctly similar to that in ch. ii. 16, 17, iii. 1, 1 Tim. iv. 1. On ἑγαίονοι διδασκ., see notes on 1 Tim. i. 10.

οὐκ ἀνέξονται] 'they will not endure, put up with;' 'sordet iiis doctrina vera quia eorum cupiditatis adversatur,' Leo. Ἀνέχομαι occurs 10 times in St Paul's Epp. and 5 times with persons expressed: comp. however 2 Thess. i. 4, ταῖς θλίψεωι αἰτὶ ἀνέχεσθε. In the following words observe the force of ἰδιας; their selfish lusts (surely not inclinations, Conyb.) are what they especially follow in the choice of teachers. ἐπισωφρονοῦσιν] 'they will hear up,' 'will gather round them a rabble, a sordet, of teachers;' τὸ ἀδιάκριτον πλῆθος τῶν διδασκαλῶν διὰ τοῦ σωφρονοῦ έδήλωσε, Chrys. The compound form (έτη = 'hinzu;' addition, aggregation,
4 didaskeinous kynthomevoi tyn akoin, kai apto mén tis
aátheia tyn akoin apostrepsonien, èpi dé toous múthous
5 ektrapheontai. sv dé níphë en pasin, kakanáthsonon,

Rost u. Palm, Lex. s.v. èpi, c. 4) only occurs here and Cant. ii. 4 (Symm.); the simple in ch. iii. 6, Rom. xii. 20, and in the LXX.

κυνθόμενοι τὴν ἄκοιν] ‘having itching ears,’ Auth., ‘prurientes auribus,’ Vulg., sim. Clarom.—both excellent translations; ‘metaphora desumpta a scabiosis quibus cutis prurit adeo ut scalpendi libidine ardeant,’ Suicer, Thesaur, s.v.: this itch for novelty the false teachers gratified; comp. Philo, Quod Det. Pot. § 21, Vol. 1. p. 205 (ed. Mang.), ἄποκεντροί γένοι [οὶ σοφισταῖ] ἤμων τὰ ὀτρά. Κυρίως (connected with κνῶς, Lobbeck, Phygrn. p. 254) in the active is ‘to scratch,’ in the middle ‘to scratch oneself’ (Arist. Hist. An. ix. 1), in the pass. ‘to be scratched or tickled,’ and thence (as appy. here) ‘prurire’ in a tropical sense, ζητεῖν τι ἄκοισα καθ’ ἥδων, Hesych., τέρπονται τὴν ἄκοιν ἐπιγραφοῦντες, Chrys. In the present passage Theod. and Theoph. (not Chrys., as De W. asserts), and so too, it would seem, Goth., al.,—unless they read κυνθόμενοι,—take κυρίως, as purely passive, paraphrasing it by τέρπομενοι: this does not seem so forcible; the Apostle does not appear to desire merely to notice the fact that they were having their ears tickled, but to mark the uneasy feeling that always was seeking to be gratified. A word of similar meaning, γαργαλίζω, is found occasionally in similar applications; comp. Lucian, de Calumn. 21, cited by Wetst. in loc. On the accus. ἄκοις, see notes on 1 Tim. vi. 5.

4. καὶ ἀπὸ κ.τ.λ.] ‘and they will turn away their ears from the truth.’ The result is a complete turning away from every doctrine of Christian truth;
applications of the word. The derivation is doubtful, but it does not seem improbable that the idea of drinking is involved in the root. Benfey (Wurzellen, Vol. ii. p. 74) derives it from *νη and *ἐφ, compared with Sanser. *ἐφ, ‘water;’ comp. eb-rius. 

κακοπάθησιν] ‘suffer afflictions;’ aor. imp. following the pres. imp., possibly with some degree of emphasis; see notes on ver. 2, and on 1 Tim. vi. 12. ἐφαγειλαστοῖ] ‘of an evangelist;’ the ἐφαγειλαστοῖ did not form a special and separate class, but were generally preachers of the Gospel in different countries, subordinates and missionaries of the Apostles; comp. Euseb. Hist. iii. 37, ἀποδόματα στέλλομένων ἐργον ἑπτάλον ἐφαγειλαστῶν, and see Suicer, Thesaur. s. v. Vol. i. p. 1234, and notes on Eph. iv. 11. This was the work to which Timothy was called when he journeyed with St Paul (Acts xvi. 3); the same duties, as far as concerned preaching the Gospel to all within the province of his ministration, still were to be performed. The sphere was only more circumscribed, but there would be many occasions on journeys, &c., ver. 9, when Timothy could resume the functions of an εὖαγγελιστα. in their fullest sense; comp. Taylor, Episcopacy, § 14, Hofmann, Schriftd. Vol. ii. 2, p. 250. The term ἐργον has probably an allusion to the laborious nature of the duties; see notes on ch. ii. 15, and comp. exx. in Raphel, Obs. Vol. ii. p. 622. 

τὴν διακονίαν σου πληρ.] ‘fully perform thy ministry;’ ‘ministerium tue implice,’ Vulg., Clarom.; πληρφος. τουσάτοι πληρωσόν, Chrys. Beza translates πληρφος somewhat artificially ‘ministeria tui plenam fidem facito,’ i.e. ‘veris argumentis comproba;’ this is unnes-

cessary, it is here nearly synonymous with, though perhaps a little stronger than πληρωσόν, ἀδίμπλε [absolve, absolve, adimple] Syr., ‘usufuller,’ Goth.; comp. τὴν διακονίαν πληρ. Acts xii. 25, Col. iv. 17, see Suicer, Thesaur. s. v. Vol. ii. p. 753. It appy. differs only from the simple form in being a little more intensive in meaning. 

6. Ἐγὼ γὰρ] ‘For I,’ ἐγώ, with emphasis in reference to the preceding σό. The force of γὰρ is differently explained; it does not enforce the exhortation by showing Timothy that he must soon rely on himself alone (‘jam tempus est ut...naturae incipias sine cortice,’ Calv.), nor urge him to imitation, comp. ver. 7 (Heinr.), but, as the concluding words of ver. 5 seem to suggest, urges him to additional zeal on account of the Apostle’s departure; τuum est pergere quo cepit, Leo. On the different modes of explaining the connexion, see Alf. on ver. 5 sq. 

ἡγη σπένδομαι] ‘am already being poured out (as a drink-offering);’ his present sufferings form the commencement of the ‘libation;’ not ‘am now ready to be offered,’ Auth., which slightly infringes on the exact force of ἡγη and σπένδα. The particle ἡγη is not simply equivalent to νῦν, but in its primary use appears rather to denote what is near to the hero’ (comp. Herod. iii. 5, ἀρρατος ἡγη Ἀγνπετος), and thence by an intelligible transition ‘what is near to the now,’ calling attention to what is taking place ‘on the spot’ and ‘at the moment,’ e.g. Aristoph. Ran. 577, οὗ τάξιν, ἀλλὰ ἡγη ποιῶ; see esp. Rost u. Palm, Lex. s. v. 6, where this particle is well discussed. Klotz (Devar. Vol. ii. p. 598) is thus far right in not re-
7 τῆς ἀναλύσεως μον ἐφέστηκεν. τῶν καλῶν ἄγωνα

6. ἀναλύσεως μον] So Lachm. with ACFGN; 2 mss.; Euseb., Ath.; and appy. rightly. The reading of ed. 1, 2, ἐμὴς ἀναλ., with DEKL; most mss.; Chr., Theod. (Tisch.), is fairly supported, but by critical authority inferior to that in favour of the text.

7. καλῶν ἄγωνα] So Lachm. with ACFGN; 2 mss.; Ath., Chrys. The reading of ed. 1, 2, ἀγ. τῶν καλῶν, with DEKL; most mss.; Orig., Euseb. (Tisch.), is apparently now to be withdrawn in favour of the text, the chief authorities being divided exactly as in the previous verse.

ferring ἓν originally to time, but his derivation from ἓν, 'novi,' is as hopeless as that of Hartung (Partik. Vol. I. p. 223), who refers the ἓν to the Sansor. δίνα, 'a day,' and makes the particle originally temporal; comp. Donalds. Cratyl. § 201. Σπενόμαι, 'delibor,' Vulg. (not middle 'sangui­

nem meum libo,' Wahl, and certainly not 'aspergor vino,' sc. 'prreparor ad mortem,' Grot.), is not synon. with θεομαι, θεομαι [jugular, sacrificor] Syr., but points to the drink­

offering of wine which among the Jews accompanied the sacrifice (Numb. xv. 5, xxviii. 7), and was poured ἐπὶ τῶν βοῶν (Joseph. Antiq. iii. 9. 4, comp. Eccles. I. 15), while among the hea­

then it was commonly poured upon the burning victim (Smith, Dict. Antiq. Art. 'Sacrificium'). See the very similar passage Phil. ii. 17, in which however there is no reason to refer the allusion to this latter Gentile prac­

tice, as Jahn, Antiq. § 378, and appy. Suicer, Thesaur. s.v.; see Meyer in loc. Chrys. urges the use of σπεν. not θεομαι, because τῆς μὲν θυσίας οὗ τὸ τῶν ἀναφερεται τῷ Θεῷ, τῆς δὲ σπενο­

τὸ βλαύων: the allusion seems rather to the Apostle's anticipated bloody death; see Waterl. Distinct. of Sacr. § 10, Vol. v. p. 264. ἀναλύσεως] 'departure,' not 'resolutionis,' Vulg. 3Δει [ut dissolvatur] Syr., comp. Goth. 'disvissais,' but 'disscessus e vitâ,' Loeaentor, ἀπὸ τῶν παρωτα ἐλυν κόσμου, Coray (Romaic); comp. Phil. i. 23, ἐπιθυμίαις ἔχων ἐς ἀνα­

λύσαν. There is no reason whatever for adopting the explanation of Elsner (Obs. Vol. ii. p. 317) who refers ἀναλ. to 'dissensus e convivio,' comp. Luke xii. 36, and σπένομαι. to the libations of the parting guests: the term is per­


ing verses with his usual ponderous learning. His interpr. of σπένθος, soil. θεαμαία, is however incorrect. ἐφέστηκεν] 'is at hand,' Auth.; surely not 'bath been nigh at hand,' Hamm., nor 'ist vorhanden,' Luther, comp. Goth. 'atst' [aest], but 'stands by' (Acts xxii. 20), 'is all but here,' 'stehit nähe bevor,' Huther; comp. Acts xxviii. 2, and notes on ver. 2.

7. τῶν καλῶν ἄγωνα] 'the good strife,' soil. πιστεῖς; see 1 Tim. vi. 12. The metaphor itself is thus nobly expanded by Chrys.: οὐδὲν τοῦτο βελ­

τιων τοῦ ἄγωνοι οὐ λαμβάνει τέλος ἐπιθέμους οὖτος οὖτος οὐκ ἀπὸ κομισμῶν ἑστίν, οὐκ ἔχει ἄνθρωπον ἀγωνιζόμενην, οὐκ ἔχει ἀνθρώπους ἔθεται: ἀπὸ ἄγγε­

λων σύγκειεται τὸ δέσμων. How amply does this great expositor repay perusal. If the reading of Rec., τὸν ἄγωνα τῶν καλῶν (comp. critical note), be retained,
then the repetition of the article with
the epithet must be regarded as giving
special force and emphasis; οὖτος οὐ
dικαιοῦντος καλὸν; vel, φησιν: ἐπερ γὰρ Χρ.
γίγνεται, Chrys.: comp. Green, Gramm.
p. 165.

ἡγώνισμαί, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα:
λοιπόν ἀπόκειται μοι ὅ τις δικαιοσύνης στέφανος, ὃν 8

IV. 7, 8.

8. λοιπὸν is not for τῷ λοιπῷ or τὸ λοιπόν, as any reference, whether to a period in the future, or to duration in the future (see notes on Gal. vi. 17), would not accord with the present passage; nor can it be for ἐτῶν, which, if admissible in later writers (Schafer, Longin. p. 400, cited by De W.), is not demonstrable in St Paul's Epp. The context seems to show that it is in its most literal meaning, 'quod reliquum est' (Beza), sufficiently preserved in translation by the Syr. ἀνερ [a nunc] 'henceforth,' Auth. This adverbial adjective is very frequently used in Polybius; often, as here, at the beginning of sentences, e.g. Hist. ii. 68. 9, iv. 32. 5, x. 45. 2, but usually in the sense 'pro-
pondeo ignis,' and answering to our further,' 'furthermore,' a more distinctly temporal use occurs Hist. i. 12.

where it is carried on by τῷ δὲ τε-

λευταῖον.

ἀπόκειμαι

is reserved,' 'reposita est,' Vulg., Clarom. The verb ἀποκείμαι is ap-
plicated both to future rewards, as here and Col. i. 5, τὸν ἑλπίδα τὴν ἀποκεῖμαι,
ἀποδώσει μοι ὁ Κύριος ἐν ἐκεῖνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κρῆτις, οὐ μόνον δὲ ἐμοὶ ἄλλα καὶ τὰς τοῖς ἡγαπη-
κόσιν τῇ ἐπιφάνειαν αὐτοῦ.

ὅμως ἐν τοῖς ὀφραντίσι (comp. Matth. vi. 20, xix. 21), and to future punishments (Plato, Locr. p. 104 D), and in fact to anything which is set aside, as it were, applications; comp. Philo, Quod Det. Pot. § 34, Vol. i. p. 216 (ed. Mang.), καθάπερ τὰ ἀποκειμένα ἐν σκότῳ κή-
κρυπταί, comp. Kypke, Obs. Vol. ii. p. 370. ὁ τῆς δικαιοσύνης στήφ.] 'the crown of righteousness;' resumption of the former metaphor. The genitival relation is not perfectly clear, owing to the different meanings which the noun may receive. As this subst. appears in all cases in these Epistles to have a crown for which (so to speak) δικαιο-
σύνη has a claim, βραβεῖον διδόμενον εἰς τὴν δικαιοσύνην, Coray (Romaic), and is in fact a sort of (proleptic) gen. possessivus; comp. Krüger, Sprachl. § 47. 7. 6 sq. Huther and Leo, with less probability, make it the gen. of apposition, comparing James i. 12, Πετ. v. 4, Rev. ii. 10, where however ἦσσαι and δίδα are not strictly analogous to the present use of δικαιοσύνη.

ἀποδώσει] 'will give;' 'reddet,' Vulg. In this compound the ἄπο does not necessarily convey any sense of due (ὡσαν εἰς ἄφες καὶ χρέος, Theoph.), though such a meaning can be grammatically sustained, and confirmed by occasional exx.; comp. Winer, de Verb. Comp. iv. p. 13. Here, and for the most part elsewhere, the preposition only seems to allude to the reward as having been laid up, and being taken, so to say, out of some reserved trea-
sures; 'ibi hujus verbi sedes propria est, ubi quid de aliqüa copiā das,' Wi-
ner, p. 12; comp. in a contrary sense, Rom. ii. 6, and see notes on Gal. iv. 5. ἐν ἐκεῖνῃ τῇ ἡμέρᾳ is used three times in this Epistle (chs. i. 12, 18), and once in 2 Thess. (i. 10), the context there referring more especially to the coming of the Lord; see Reuss, Théol. Chrét. iv. 21, Vol. ii. p. 243. The following words, ὁ δίκαιος κρῆτις, stand in apposition to ὁ Κύριος with great weight and emphasis: how this declaration of God's justice is out of har-
mony with St Paul's views of grace (De W.) it is difficult to conceive. The Apostle, as Huther well observes, uses the δικαιός κρῆτις τοῦ Θεοῦ not only as a ground of warning, but even of consolation; see 2 Thess. i. 5.

τοῖς ἡγαπηκόσιν κ. τ. λ.] 'who have loved (and do love) His appearing,' scil. His second επιφάνεια; not His first coming in the flesh (ch. i. 10), nor the first and second (Beng.), but, as the context requires, only the latter. The perf. is not here 'in the sense of a present,' Huther; it is only thus far present that it points to the persist-
ence of the feeling; it was a love ἐν ἀγαπή (Eph. vi. 24, and see notes), that beginning in the past was alike present and enduring; comp. Green, Gramm. p. 319. There is thus no need to give to ἀγαπάω the sense of 'longing for' (Beza, Wiesing.); it is simply 'diligere,' and implies a com-
bined feeling of reverence and love, 'inest notio admirandi et colendi,' Tittm. Synon. I. p. 55; see also Trench, Synon. § 12. In a practical point of view, the remark of Calv. is gravelly
Come to me; all except Luke are absent on missions. Beware of Alexander. At my defence my friends deserted me, but the Lord stood by me.

suggestive; 'e fidelium numero excludit quibus formidabilis est Christi adventus;' then thus we may truly say with Leo, 'habemus hic lapidem Lydium, quo examinemus corda nostra.'

9. Σπουδασον 'Earnestly endeavour,' 'Do thy best,' [cure sit] Syr.; comp. ver. 21, Tit. iii. 12. There is scarcely a pleonasm in the expression σπουδασον...ταχευω (Winer, Gr. § 65. 1, p. 531), as σπουδασω involves more the idea of earnest and diligent endeavour than that of mere haste (σπείδειον), though the latter meaning is also sometimes found, e. g. Aristoph. Thesm. 572, εσπουδακια προστρέχει, al.: thus then, as a general rule, 'σπείδειον est festinare (de tempore), σπουδασω properare, i.e. festinanter et sedulo aliquid facere,' Tittm. Synon. i. p. 190. According to Pott, Etym. Forsch. Vol. i. p. 239, the fundamental idea of both verbs is 'premere,' 'pressare.' On the strengthened vowel (guna), see Donalds. Craty. § 223. ταχευω More fully explained in ver. 21, προς χειμώνος. It is singular that so intelligent a commentator as De W. should represent this invitation as the main object of the letter (Einleit. § 3); surely the solemn and prophetic warnings of the previous chapters cannot be merely 'obiter dicta.'

10. Δημᾶς] Mentioned with St Luke (Col. iv. 14) as sending salutations to the Colossians, and with the same evangelist and others as a συνεργός (Phil. 24). Mourful and unmanly as the conduct of Demas is here described to be, there seems no just reason for ascribing to him utter apostasy (Epiph. Har. 41. 6); he left the Apostle in his trials and sufferings (έγκατέλειπεν) because he loved safety and ease and the fleeting pleasures of this world (τὸν νῦν αἰῶνα), and had not the Christian fortitude to share the dangers, or the Christian love to minister to the sufferings, of the nearly desolate Apostle; τὴν ἀπείκοσσεν ἀρασθείς, τοῦ ἀκινδύνου καὶ τοῦ ἀραβαλοῦ, μᾶλλον εἰετο οἰκο τρφαν ἢ μετ' έβω ταξισπαρέδωσαι καὶ συμβεβήσως μοι τὸν παρόντα κυβόνους, Chrys.; see Mosheim, de Reb. Christ. § 60, p. 174, and comp. Taylor, Duct. Dub. i. 2. 5. 19, who however makes the singular mistake of asserting (from Col. and Philem.) that Demas returned to his duty. The name is probably a shortened form of Demetrius; comp. Winer, RWB. s. v. Vol. i. p. 264. έγκατέλειπεν 'forsook,' 'd berequit,' Vulg. (codd.), Clarom. The compound form seems here to imply leaving behind in his troubles and dangers; comp. ver. 16, 2 Cor. iv. 9, and esp. Plato, Symp. p. 179 A, ἕγκαταλείπειν... ἢ μὴ βοηθήσω κυβονίοις. This meaning however must not always be pressed, as there are several instances, esp. in later Greek, in which έγκαταλείπειν seems scarcely different from καταλ. see Ellendt on Arrian, Alex. i. 20. 6, p. 100. The reading έγκαταλείπειν is adopted by Tisch. (ed. 7) with ACD² D²EFGL,—strong uncial authority. The itacism (ει for ι, etc.) however that is found even in the very best MSS. renders it doubtful whether the same tense is not intended, whichever reading be adopted: see ver. 13, 16, 20, Tit. i. 5; and Tisch. Prolegom. p. xxxvii. (ed. 7). ἀγαπήσας 'having loved,' sc. 'be-
cause he loved;' apparently rather a causal (comp. Donalds. Gr. § 616) than a temporal use of the participle; his love of the world was the cause of his leaving. There is apparently a contrast between this clause and ἔγαρ ἐπιφ., ver. 8; 'luctuosum antitheton,' Beng. on ver. 8.

τὸν νῦν αἰῶνα] 'the present world,' 'the present (evil) course of things.' On the meaning of αἰῶν, see notes on Eph. ii. 2. Beside the regular temporal meaning [Syr. ἐν ἅ ἀιῶν ἄ] which is always more or less apparent in the word, an ethical meaning (as here) may often be traced; see Reuss, Théol. Chrét. iv. 20, Vol. ii. p. 228.

Θεσσαλονίκη] Perhaps his home; ἐπληθεὶ αὐτοῖς τρυφέαῖς, Chrys. For an account of this wealthy city, see notes on 1 Thess. i. 1. Κρήτης] Of Crescens nothing is known; the accounts of his having been a preacher in Galatia (Const. Apost. vili. 46, Vol. i. p. 385, ed. Cot.) or in Gaul (Epiph.), and having founded the church of Vienne, are mere legendary glosses on this passage. The reading Παλαια [CN; 5 mss.; Amit., Æth.-Rom.; Euseb., Theod.-Mops., Epiph., Hier.] is probably due to these current traditions.


Π. Δούκας] Comp. Col. iv. 14, Phil. 24; the evangelist accompanied St Paul on his second missionary journey (Acts xvi. 10), again, in his third journey, goes with him to Asia (ch. xx. 6) and Jerusalem (ch. xxi. 15), and is with him during his captivity at Cesarea (ch. xxiv. 23 compared with ch. xxvii. 1) and his first captivity at Rome (ch. xxviii. 16). Of the later history of St Luke nothing certain is known; according to Epiphanius (Hist. lii. 11), he is said to have preached principally in Gaul; see Winer, RW B. s. v. Vol. ii. p. 35, and comp. the modern continuation of the Acta Sanct. (Octr. 18), Vol. vii. p. 295 sq. The name is probably a contraction of Δουκάνος, and is said to indicate that he was either a slave or a 'libertus;' see Lobeck's article on substantives in -ᾶς, in Wolf, Analecta Lit. Vol. ii. p. 47 sq.

Μάρκον] The Evangelist St Mark was converted appy. by St Peter (1 Pet. v. 13); he however accompanied St Paul and his δρέπανον St Barnabas (Col. iv. 10) on their first missionary journey (Acts xii. 25), but departed from them (ch. xv. 38) and was the cause of the dissension between the Apostle and St Barnabas (ver. 39). He was again with St Paul (Col. iv. 10), and
lastly is here invited to return to him, having been a short time previously (if we adopt A.D. 65–67 as the probable date of 1 Pet.) with St Peter (1 Pet. vi. 13). Of his after history nothing certain is known; the most current tradition assigns his latest labours to Egypt and Alexandria, Epiph. Haer. ii.; comp. Acta Sanct. (April 25) Vol. III. p. 351. 

having taken (to thee); in the present use of this compound the primary local force of ἀπαντάω (more clearly seen Eph. vi. 13, 16) is somewhat obscured (comp. ἀπανταδῶναί), though still not to be wholly passed over; Timothy was to take to himself as a companion the evangelist; see Winer, de Verb. Comp. Fasc. III. p. i, who very clearly defines the two uses of this prep. in composition, (a) the usual physical sense; (b) the derivative sense, involving the ideas of return or repetition. 

εὑχρηστός] 'serviceable,' ch. ii. 21; possibly, as Grot. suggests, on account of his knowledge of Latin; though more probably in reference to assistance in preaching the Gospel; εἰς τὴν διακονίαν τὸν εὐγγέλιον καὶ γὰρ εν δεσμοῖς Δω οὗκ Ἕλληνε [Παῦλος] κυρίοτων, Chrys. The translation of Auth. 'for the ministry' (objected to by Conyb.) may thus be defended; the omission of the art. (after the prep.) of course causing no difficulty; see Winer, Gr. § 19, p. 114. On the whole however it is perhaps more exact to retain a neutral translation 'for ministering,' which, while it does not exclude other services, may still leave the idea of εὐαγγελικὴ διακονία fairly prominent. 

12. Τύχικον δὲ] 'But Tychicus;' the δὲ appears to refer to a suppressed thought; not however to one suggested by the first member of ver. 11 (Wieseler, Chronol. p. 428), but, as the more immediate context seems to require, by the concluding portion, εὑχρηστὸς κ.τ.λ.; 'bring Mark, I need one who is εὐχρ.; I had one in Tychicus ( Eph. vi. 21), but he is gone.' On the accent, see Winer, Gr. § 6, p. 49. 

The chronology is here not without difficulty. Tychicus, who was with the Apostle on his third missionary journey, and went before him to Troas (Acts xx. 5), is mentioned ( Eph. vi. 21, Col. iv. 7) as sent by St Paul into Asia to comfort the hearts of his converts. Now as the Epp. to the Eph. and Coloss. cannot with any show of reason be assumed as contemporaneous with the present Ep., we must assume that this was a second mission to Ephesus, the object of which however is unknown. The first mission took place during the Apostle's first captivity at Rome; this, it would seem, takes place at a second and final captivity. We thus take for granted that the Apostle was twice in prison at Rome. Without entering into a discussion which would overstep the limits of this commentary, it may be enough to remark that though denied by Wieseler (Chronol. p. 472 sq.), and but doubtfully noticed by Winer, RWB. Vol. II. p. 220 (ed. 3), the ancient opinion of a second imprisonment (Euseb. Hist. ii. 22) is in such perfect harmony with the notices in these Epp., and has, to say the least, such very plausible external arguments in its favour, that it seems still to be by far the most satisfactory of all the hypotheses that have as yet been advanced; see esp. Neander, Planting, ch. x. Vol. i. p. 331 sq. (Bohn), Wiesinger, Einleit. § 3, p. 576. εἰς Ἑφεσον]
These words have been urged by Theod. and De W. as affording a hint that Timothy was not then at Ephesus; comp. Tit. iii. 12, πρὸς σε. This is perhaps doubtful; comp. Wieseler, Chronol. p. 462. This latter writer taking ἀπέστειλα as an epistolary aor. conceives that Tych. was the bearer of this letter (see Chronol. p. 428); this again is very doubtful, and is in many respects a very unsatisfactory hypothesis. Does however the language wholly forbid the conjecture that Tychicus was the bearer of the first Ep.? It has been frequently remarked in these notes that the first Ep. seems to have been written at no great distance of time from the second.

13. Τόν φάνον τοῦ θεοῦ. The cloke, 'penulam,' Vulg., 'hakul,' Goth.—a long, thick, and appy. sleeveless cloke, with only an opening for the head, Smith, Dict. Antiq. s. v.; φανόν ἐν ταῖς τοῦ Ιατρίου ἔλεγεν τινες δὲ [Syr., al.] φανον τὸ γλυκάκοντος ἑνὶ τὰ βιβλία έκείνο, Chrys. There seems no reason to depart from the former and usual sense; the second interp. noticed by Chrys., 'case for writings' (FULΣ ΔΑΣ Syr., Wieseler, Chronol. p. 423), was probably only an interp. suggested by the connexion, and by the thought that the Apostle would not have been likely to mention an article so comparatively unimportant as a cloke, esp. when near his death. One reason at any rate seems suggested by πρὸ χειμώνος, ver. 21. The word is found in several other passages, e. g. Poll. Onomast. vii. 65; Athen. Deipn. iii. p. 97; Arrian, Epict. iv. 8; see also Suicer, Thesaur. s. v. Vol. ii. p. 1422, who however, with but little probability, seems to advo-
IV. 14, 15.

χαλευς τολλα μοι κακα ενδειξατο: αποδωσει αυτοι ο
Κυριος κατα τα έργα αυτω. ον και σω φυλασσον, λαν 15

14. ἀποδώσει] This reading is still not free from doubt: the text is supported by ACD1EFGN; 15 mss.; Aug., Boem., Vulg.; Chrys. (Griesb., Scholz, Lachm., Alf., Wordsw.), and perhaps is now to be preferred. In Ed. 1, 2 the later and incorrect form ἀρδόφη (comp. Lobeck, Phryn. p. 345, Sturz, de Dial. Maced. p. 52) was adopted with D3E2 (K-bore) L; most mss.; Clarom. (Rec., Tisch.), and with the support of internal considerations of no little weight: see notes. These however now appear to be fairly outweighed by the amount of external evidence (κω being added to the authorities for the future), and the reading is changed accordingly.

membrana cutis); comp. Hug, Eint. Vol. i. § 11. It is not wholly improbable, as the μαλεστα seems to indicate, that the parchments were writings, whether ‘adversaria’ or otherwise, of the Apostle himself; comp. Bull, Serm. xv. p. 183 sq.,—a sermon well worthy of perusal. Of Carpus nothing is known, nor of the journey to Troas; it certainly could not have been that mentioned Acts xx. 6, a visit which took place more than six years before.

14. 'Ἀλέξανδρος] See notes on 1 Tim. i. 20: whether this evil man was then at Ephesus or not cannot be determined; the former supposition is perhaps most probable; see Wieseler, Chronol. p. 453. τολλάκιа κ.τ.λ.] 'shewed me much ill treatment;' 'multa mihi mala ostendit,' Clarom., Vulg. [mala mihi]; έθελε με διαφόρως, Chrys. The trans. 'hath (?) shown much ill feeling' (Peile) is unnecessarily restricted, and that of Conyb., 'charged me with much evil in his declaration' (forensic use of the active), in a high degree improbable. The ‘intensive’ middle (see Krüger, Sprachl. § 52. 8. 5, and notes on Eph. ii. 7) ενδειξαται, with a dat. persona and acc. rei, is frequently used both in a good (a. g. [Demosth.] Halonn. p. 87) and a bad sense (Gen. l. 15, 17), and seems clearly to point to the exhibition of outward acts of injury and wrong to the Apostle.

ἀποδώσει κ.τ.λ.] 'the Lord, shall reward him according to his works;' πρόθεσις εστιν, οθω δρα, Theod., who however adopts the more difficult reading ἀρδόφη. Even if we adopt this latter reading (see crit. note) we may rightly urge that St Paul might properly wish that one who had so withstood the cause of the Gospel (τοις ἡμετέροις λόγοις, see ver. 15), and who had as yet shown no symptom of repentance (δω και σω κ.τ.λ.), might be rewarded according to his works. On the late and incorrect form ἀρδόφη for ἀρδόνη, comp. Lobeck, Phryn. p. 345, Sturz, de Dial. Maced. p. 52.

15. δω και σω κ.τ.λ.] 'Of whom do thou also beware.' This advice seems to confirm the supposition that Alexander was then at Ephesus (see ver. 14), unless indeed we also adopt the not very probable opinion of Theod., noticed in notes on ver. 12, that Timothy was not now at Ephesus.

λαν γάρ κ.τ.λ.] 'for he greatly withstood our words;' reason why Timothy should beware of Alexander. If the ἡμετέροις λόγοι allude to the defence which St Paul made, and which Alexander opposed (see Wieseler, Chronol. p. 454), Alexander must be conceived (if he came originally from Ephesus) to have gone to Rome and returned again. It must be observed however, that the studied connexion of this clause with δω και
16 γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μου ἀπολογία οὖν ἐστὶ μοι παρεγένετο, ἀλλὰ
17 πάντες μὲ ἐγκατέλειπον μὴ αὐτοῖς λογισθεὶς ὦ δὲ
Κύριος μου παρέστη καὶ ἐνευνάμωσέν με, ἵνα δὲ ἐμὸν τὸ

15. ἀντέστη] So ACD¹N¹ (FG ἀνθέστη); 17; (Lachm., Alf., Wordsw.).
The less natural reading ἀνθέστηκε was adopted in Ed. 1, 2 with D'EKLN¹; most ms.; and many Fl. (Rec., Tisch.); but now on the authority of N¹ is perhaps rightly changed for the more strongly attested reading in the text.

16. παρεγένετο] So ACF (παραγ.) GN¹ (Lachm.): συνπ. DEN¹ [συμπ. KL; al.]; (Tisch.).

οὐ κ.τ.λ., rather than with πολλά μοι κ.τ.λ., seems somewhat to militate against this supposition, and to suggest a more general reference, τοῖς τοῦ εἰσαγγελίου λόγοις.

16. 'Ἐν τῇ πρώτῃ κ.τ.λ.'] 'At my first defence;' comp. Phil. i. 7, but observe that there τῇ ἀπολ., on account of the article, must be connected with τοῦ εἰσαγγελίου, and that the circumstances alluded to are in all probability wholly different. Timothy was then appy. with him (Phil. i. 1); now he is informing him of something new, and which happened at his last imprisonment, see Neander, Planting, Vol. i. p. 334 (Bohn). This ἀπολ. πρώτῃ was in all probability the 'actio prima,' after which, as a 'non liquet' (see Smith, Dict. Antiq. s.v. 'Judea') had been returned, an 'ampliatio' (comp. ἀνεβάλατο, Acts xxiv. 22) had succeeded, during which the Apostle is now writing; see esp. Wieseler, Chronol. p. 409 sq., and comp. Rein, Röm. Privatrecht, v. 2, 6, p. 450.

Conyb. and Howson (St Paul, Vol. II. p. 580, ed. 2) deny the continuance under the emperors of this custom of 'ampliatio,' on the authority of Geib, Röm. Crim.-Proc. p. 377: this however does not appear to have been fully made out.

παρεγένετο] 'stood forward for me,' 'aduit,' Vulg., scil. as a 'patronus' to plead in my defence, or more probably as an 'advocatus' to support by his counsel; comp. Herod. vii. 109, πολλοί παρεγένησαν, and, as regards the practice of Christians supporting and comforting their brethren in prison, Lucian, de Morte Peregr. § 13. Examples of the similarly forensic expressions συνπαραγενέσθαι τίνι, παρείναι τοις, are cited by Elsner, Obs. Vol. i. p. 319.

On the respective offices and duties of 'advocatus' and 'patronus,' see Rein, Röm. Privatrecht, v. 1, 3, p. 475.

Ἐγκατέλειπον] On the meaning of this compound, see notes on ver. 10. The reason of the desertion was obviously fear; οἱ κατοικηταὶ ἐν ἀλλὰ δεῖλας ἡ ὑποχώρησις, Theod. The knowledge of this suggests the clause μὴ αὐτοῖς λογισθείς, in which the Apostle's pardon is blended with his charitable prayer; 'may God forgive them even as I do.' The reading of ACD¹D¹EF GL (-λειπον, so Tisch.) appears simply due to itacism; see notes on ver. 10.

17. ὦ Στὰ Κύριος] In marked contrast to ver. 16; 'man, even my friends, deserted me,—but my Lord stood by me.' ἐνευνάμωσέν με] 'gave me inward strength,' i.e. παρθη­σίων ἐχάρισε, οὐκ ἄφικε καταπείσεσθαι, Chrys.; see notes on 1 Tim. i. 12.

The purpose of the ἐνευνάμωσεν then follows. The Apostle here, as always, loses all thought and feeling of self, and sees only in the gracious aid ministered to him a higher and a greater
purpose: so Chrys., and after him Theoph. and Æeum.

πληροφορήθη] 'might be fully performed, fulfilled,' Vulg., 'impleatur,' Clarom., Syr.,—not 'might be fully known,' Auth., 'certiorareetur,' Beza. There seems no reason to depart here from the meaning assigned to πληροφορήθη in ver. 5 (see notes); the κύριον (observe, not εδώκετον) was indeed fully performed, when in the capital of the world, at the highest earthly tribunal, possibly in the Roman forum (Dio Cass. LVII. 7, LX. 4,—this however after the time of Claudius is considered somewhat doubtful), and certainly before a Roman multitude, Paul the prisoner of the Lord spake for himself and for the Gospel; see Wieseler, Chronol. p. 476, who has illustrated and defended this application with much ability.

καὶ ἀκούσωσιν κ.τ.λ.] 'and all the Gentiles might hear:' further amplification of the preceding words; not in reference to any preachings after his first captivity (comp. Theod., De W.), but simply in connexion with his public aπολογία in this his second captivity. The position of ἥκα, after παρέστη καὶ ἔδει, rather than after ἐδόθην, seems certainly to confirm this: see Wieseler, Chronol. p. 476. The reading of Rec. αἰκόνων (with KL; most mss.; Chrys., Theod.) is only a grammatical correction.

καὶ ἔφροσθην] 'and I was rescued;' second and further act of the Lord towards His servant: He inspired him with strength, and more, He rescued him. The aor. is purely passive; several of these 'deponentia media;' e.g. ὥραμα, ἰάμα, χαράμα μ. have, besides an aor. med., an aor. in the pass. form which (unlike ἰδεύληθην, ἰδωσθην κ.τ.λ.) is completely passive in sense; comp. ἡθεδοθην, Matth. vi. 1, Mark xvi. 11, ἱδοθην, Matth. viii. 13, ἔχαρεθην, 1 Cor. ii. 12, Phil. i. 29, and see further exx. in Winer, Gr. § 38. 7, p. 231. Lacbm. and Tisch. read ἐφύσθην with ACK. ἐκ στόματος λέοντος is very differently explained. The least probable interp. makes it refer to the lions of the amphitheatre (Mosheim, and even Neand. Plant. Vol. i. p. 345, note), the most probable perhaps is that of the later expositors (De W., Huth., al.), that it is a figurative expression for the greatest danger, 'generaliter periculo,' Calv., comp. 1 Cor. xv. 32, ἐπιξυπαχνη (see Meyer in loc.), Ignat. Rom. 5, ἀπὸ Συρασίας μέχρι Ρώμης ἐπιξυπαχνεῖ, where the somewhat parallel allusions are equally figurative. The most current interp. is that of the Greek commentators, who refer the expression to Nero; λέοντα γάρ τὸν Νέρωνα φησὶ διὰ τὸ σπέτις, Chrys., al.; but it is doubtful whether he was then at Rome; see Pearson, Ann. Paul. Vol. i. p. 395 (ed. Churton), who consequently transfers it to Helius Cesaraneus. Wieseler finds in λέων the principal accuser (Chronol. p. 476); aliis alia. Leo, with very good sense, retracts in his preface, p. xxxviii., his reference of λέων to Nero, observing the omission of the article (which might have been expected, as in Joseph. Antiq. xviii. 6. 10, τέθηκεν ὅ λέων). This omission cannot indeed be pressed, as it might be due to correlation (Middleton, Art. III. 3. 7); it may be said however, that it is highly probable that if Nero, or a definite person (human or spiritual, e.g. Satan, comp. Alf. in loc.), had been here meant, it would have been inserted,
as in the exx. in Winer, Gr. § 18. 2. b, p. 114 sq. The most pertinent remark is that of Huth., that it is to the στάμα λέγοντος (Löwenrachen), not to the λέγω, that the attention is principally directed.

18. βάσιλειαν αὐτοῦ τῆς ἐπουράνιον. The most pertinent remark is that of Huth., that it is to the uτoµα 'Monos (Lowenrachen), not to the Xlωv, that the attention is principally directed.

Kal, which would make the connexion more close, is rightly omitted by Lachm. and Tisch., with ACDN; 31. al.; Clarom., Sangerm., Aug., Vulg., Copt., Arm., al. The change of prep. (curiously enough not noticed by appy. any commentator, but marked in Auth.), points more generally to the removal from (see Winer, Gr. § 47, p. 331 compared with p. 327) all the evil efforts that were directed against the Apostle, and the evil influences around him,—not merely all that threatened him personally, but all that thwarted the Gospel in his person. Thus πονηρός retains its proper sense of ‘active wickedness’ (παρά τοῦ πάνου γινόµενος, Suidas; comp. Trench, Synon, § 11), and ἔργον its more usual sense. Most modern commentators (except Wiesing.), following Chrysa., al., either explain πονηρός ἐργ. πον. as παντὸς ἀμαρτήµατος, in reference to St Paul,—a change from the objective in ver. 17 to the subjective which is not very satisfactory,—or take ἔργον as equivalent to πρᾶµα, κεφαλή, a meaning which though defensible (see exx. in Rost u. Palm, Lex. s. v.) is not necessary. There is no declaration that the Apostle shall be rescued out of his dangers, which would be inconsistent with ver. 6; it is only said in effect in ver. 7, 8, that he shall be removed from the sphere of evil in every form: ‘decollabitur? liberabitur, liberante Domino,’ Beng. The transition to the next clause, from the ἀπὸ to the εἰς, becomes thus very easy and natural.

σώσει εἰς ‘shall save me into’ a prregnans construction, ‘shall save and place me in,’ comp. ch. ii. 26, and see further exx. in Winer, Gr. § 66. 2, p. 547. There is thus no reason for modifying σώζων (scil. ἀξεῖ με εἰς k.t.l., Coray; comp. Eurip. Iph. T. 1668), still less for referring it merely to preservation from earthly troubles (Reuss, Théol. Chrét. iv. 22, Vol. ii. p. 251), followed as it is by the explicit τῆς βασιλείας τῆς ἐπουράνιον. In these last words, it has been urged by De Wette and others that we have a thought foreign to St Paul. Surely this is an ill-considered statement: though the mere expression ἡ βασιλεία ἡ ἐπουρά. may not occur again in the N. T., still the idea of a present sovereignty and kingdom of Christ in heaven is conveyed in some passages (Eph. i. 20, Col. iii. 1), and expressed in others (1 Cor. xv. 25, βασιλεύων) too plainly to give any cause for difficulty in the present case; comp. Pearson, Creed, Art. ii. and vi. Vol. i. p. 174, 328 (ed. Burt.). Had this expression appeared in any other than one of the Past. Epp., it would have passed unchallenged. On the term ἐπουράνιος, comp. notes on Eph. i. 3. ὁ ἡ δόξα k.t.l.] Observe especially this doxology to Christ; ίδον δοξολογία τοῦ Θεοῦ ὃς καὶ τοῦ Πατρὸς, οὗτος γάρ ὁ Κύριος, Theoph. Waterland might have added this, Def. of Queries, xvii.
Vol. i. p. 423. On the expression εἰς τοὺς αἵμας τῶν αἵμαων, see notes on Gal. i. 5.

19. Πρίσκαν καὶ Ἀκύλαν] Prisca or Priscilla (like Livia or Livilla, Drusa or Drusilla, Wetst. on Rom. xvi. 3) was the wife of Aquila of Pontus. They became first known to the Apostle in Corinth (Acts xviii. 2), whither they had come from Rome on account of the edict of Claudius; the Apostle abode with them as being ὄμελευος, and took them with him to Syria (ver. 18). They were with him at Ephesus (surely not at Corinth! Huther) when he wrote 1 Cor. (see ch. xvi. 19), and are again noticed as being at Rome (Rom. xvi. 3) where they had probably gone temporarily, perhaps for purposes of trade: of their after history nothing is known, see Winer, RWB. s. v. 'Aquila,' Vol. i. p. 73, and Herzog, Real-Encycl. Vol. i. p. 456, who however ascribes their migrations to the difficulties and troubles encountered in preaching the Gospel.

τῶν Ὀνομ. οἰκον] See notes on ch. i. 16. Onesiphorus is said to have been bishop of Corone in Messenia; Fabricius, Lux Evang. p. 117 (cited by Winer). This however must be considered highly doubtful.

20. Ἐραστος] A Christian of this name is mentioned as οἰκονόμος (archonius) of Corinth, Rom. xvi. 23. Mention is again made of an Erastus as having been sent from Ephesus to Macedonia with Timothy, Acts xix. 22. Whether these passages relate to the same person cannot possibly be determined; but it may be said, in spite of the positive assertion of Wieseler (Chronol. p. 471) to the contrary, that the identity of the Erastus of Corinth and Erastus the missionary seems very doubtful. It is scarcely likely that the οἰκονόμος of Corinth would be able to act as one διακονῶν (Acts l. c.); see Meyer, Rom. l. c., and Winer, RWB. s. v. Vol. i. p. 335; so also Neand. Planting, Vol. i. p. 334 (Bohn). It is perhaps more probable, from the expression ἔμεινεν ἐν Κορίνθῳ, that the present Erastus was identical with Erastus of Corinth; comp. Huther. All however is conjecture.

Τρόφιμον] 'Τρόφιμος,' a Gentile Christian of Ephesus, who accompanied St Paul (on his third missionary journey) from Troas (Acts xx. 4) to Miletus, Syria, and ultimately Jerusalem, where his presence was the cause of an uproar (Acts xxi. 29). Legendary history says that he was beheaded under Nero: Menolog. Graec. Vol. iii. p. 57 (Winer).

διδοῦν] 'I left;' certainly not plural, 'they left,' scil. 'his comrades,' an artificial interpretation (see Winer, RWB. Art. 'Troph.' Vol. ii. p. 634) which would never have been thought of, if the doubtful hypothesis of a single imprisonment of St Paul at Rome had not seemed to require it. The supposition of Wieseler (Chronol. p. 467) that he accompanied St Paul on his way to Rome (Acts xxvii.), but falling sick returned to Miletus in the Adramyttian ship from which St Paul parted at Myra (Acts xxvii. 6), may be ingenious, but seems in a high degree improbable, and is well answered by Wiesinger in his notes on this verse, p. 684 sq. Still more hopeless is the attempt to change the reading, with the Arab. Vers., to Μέληθρινος, or to refer it to Miletus on the N. coast of Crete, near which St Paul never went. If
we suppose this journey to have taken place after the period recorded in the Acts (see notes on 1 Tim. i. 3), and adopt the theory of a second imprisonment, all difficulty ceases. Here too the form ἄρειάποιος is found in CL, but the uncial authority greatly preponderates on the other side: see ver. 10, 13, 16.

21. πρὸ χειμῶνος] 'before winter;' not necessarily 'before the storms of winter,' Wieseler, Chronol. p. 472. The expression seems only an amplification of ver. 9; πρὸ χειμῶνος, ἵνα μὴ κατὰ κακοθης (Chrys.), whether by dangers on the sea (Coray), or difficulties of travelling on the land. In this repeated desire of St Paul to see his son in the faith, and the mention of a possible cause which might detain him, we see tokens of the Apostle's prescience of his approaching death; διὰ πάντων μερίδα τὴν τελευτὴν, Theod. 

Εὐβουλος κ.τ.λ.] Of Eubulus, Pudens, and Claudia, nothing certain is known; they were not companions of the Apostle (ver. 11), but only members of the Church at Rome. The identity of the two latter with the Pudens and Claudia of Martial (Epigr. iv. 13, xi. 53) seems very doubtful; see however Conyb. and Hows. St Paul, Vol. ii, p. 505 (ed. 2), Alf. Prolegom. on 2 Tim. § 2. 4. Linus is in all probability the first bishop of Rome of that name; see Iren. HAer. iii. 3, Euseb. Hist. iii. 2.

22. μετὰ τοῦ πνεύμ. σου] 'with thy spirit;' so Gal. vi. 18, Phil. 25. The Apostle names the 'spirit' as the 'potior pars' in our nature, see note on Gal. l. c. There is no allusion to the Holy Spirit (Chrys., al.), nor to πνευματικὴ χάρις (Ecum.); the πνεῦμα is the human πνεῦμα (not merely the ψυχή, Coray), the third and highest part in man; compare Olshausen, Opusc. vi. p. 145 sq., and Destiny of the Creature, p. 115 sq. 

μέθ' ὑμῶν] 'with you;' not exactly ' tecum et cum tota ecclesiā tibi commissā' (Mill, Prolegom. p. 86), as there is no mention throughout the Epistle of the Church at Ephesus; but simply 'with thee and those with thee.' This benediction is somewhat singular as being twofold, to Timothy separately, and to Tim. and those with him: i Cor. xvi. 23, 24, is also twofold, but relates to the same persons.
ΠΡΟΣ ΤΙΤΟΝ.
INTRODUCTION.

THE Epistle to Titus was written by St Paul apparently only a short time after his missionary visit to the island of Crete (ch. i. 5), and when on his way to Nicopolis to winter (ch. iii. 12). On the occasion of that visit he had left his previous companion Titus in charge of the churches of that island, and may not unreasonably be supposed to have availed himself of an early opportunity of writing special instructions to him concerning the duties with which he had been entrusted.

If we are correct in supposing that the Nicopolis above alluded to was the well-known city of that name in Epirus (see notes on ch. iii. 12), we may conceive this Epistle to have been written from some place in Asia Minor, perhaps Ephesus (Conyb. and Hows. St Paul, Vol. ii. p. 566, ed. 2), at which the Apostle might have stayed a short time previous to the westward journey. If we further adopt the not unreasonable supposition that the Apostle was arrested soon after his arrival at Nicopolis, and forwarded from thence to Rome (Conyb. and Hows. loc. cit.), and also agree to consider A.D. 67 or 68 the year of his martyrdom (see Introd. to 2 Tim.), we may roughly fix the date of this Epistle as the summer of A.D. 66 or 67, according as we adopt the earlier or later date for the Apostle’s martyrdom. Whichever date we select, it will clearly be most natural to suppose that the winter alluded to in this Epistle (chap. iii. 12) is not the same as that referred to in 2 Tim. iv. 21, but belongs to the year before it. If we suppose them the same (comp. Alford, Prolegom. on Past. Epp. § 2. 32), the occurrences of 2 Tim. will seem somewhat unduly crowded; compare Conyb. and Hows. St Paul, Vol. ii. p. 573, note (ed. 2).

The object of the Epistle transpires very clearly from its contents. The Apostle not having been able to remain long enough
in Crete to complete the necessary organization of the various churches in the island, but having left Titus to complete this responsible work, sends to him all necessary instruction both in respect of the discipline, ecclesiastical (ch. i. 5 sq., comp. ch. iii. 10) and general (ch. ii. 1 sq., ch. iii. 1 sq.), which he was to maintain, and the erroneous teaching which he was to be ready to confront (ch. i. 13 sq., ch. iii. 9, al.). The Cretan character had long been unfavourably spoken of (ch. i. 12), and, as we learn from this Epistle, with so much truth (ch. i. 13, 16, ch. iii. 1 sq.), that though Titus was instructed by the Apostle to come to him at Nicopolis (ch. iii. 12), but a short time probably after he would have received the Epistle, it was deemed fitting by the Apostle that he should have written instructions for his immediate guidance. On the adaptation of the contents to the object of the writer, see Davidson, Introduction, Vol. III. p. 90 sq.

On the genuineness and authenticity of the Epistle, see the Introduction to the First Epistle to Timothy. The Pastoral Epistles in respect of this question must be regarded as a whole; no writer of credit, except Schleiermacher, having failed to admit that they must all be attributed to one writer.
ΠΡΟΣ ΤΙΤΩΝ.

Apostolic address and salutation. ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἡ. Ἡσυχ Χριστοῦ κατὰ πίστιν ἐκλε-

1. Ἡσυχ Χριστοῦ] So Lachm. with D²(D¹ om. Ἡσ.) EFGHIKLN; most mss. (Rec., Griesb., Scholz, De W., and Huth. e sil.); the order is inverted by Tisch. only with A; 3 mss.; Tol., Copt., Syr.-Phil.; Ambrst. (ed.), Cassiod. There certainly does not seem sufficient authority for any change of the received Text in the present case; indeed it may be remarked that Tisch. appears to have been somewhat precipitate in always maintaining the sequence ἄστ. Ἑρ. Ἡ. in St Paul's introductory salutations. In 1 Cor. i. 1 and 2 Tim. i. 1 certainly, in Col. i. 1 and 1 Tim. i. 1 probably, and perhaps in Phil. i. 1 (δοῦλος), this order may be adopted; but in 2 Cor. i. 1, and especially in Rom. i. 1 and here, it seems to be insufficiently supported, and is rightly rejected by Lachm.; in Eph. i. 1 the authority is slightly in favour of Ἡ. Ἑρ. It is not perhaps too much to say that some passing thought in the Apostle's mind may have often suggested a variation in order; in ver. 4, for example, Ἑρ. Ἡ. (Tisch.) seems more probable. Ἡσοῦ and σωτήρος being thus brought in more immediate contact. It is not well to be hypercritical, but variations even in these frequently recurring words should not wholly be passed over.

CHAPTER I. 1. δοῦλος Θεοῦ] 'a servant of God;' the more general designation succeeded by ἀπόστ. . . Ἡ. X. the more special. On all other occasions St Paul terms himself δοῦλος Ἡ. X., Rom. i. 1, Phil. i. 1, comp. Gal. i. 10; so also 2 Pet. i. 1, Jude i, comp. Rev. i. 1, and see James i. 1. Surely a forger would not have made a deviation so very noticeable: in salutations more than in anything else peculiarities would have been avoided. The expression itself occurs in Acts xvi. 17, Rev. xv. 3, compare ib. x. 7; and in a slightly different application, 1 Pet. ii. 16, Rev. vii. 3. ἀπόστολος δὲ] 'and further an Apostle;' &c.; more exact definition. The δὲ here has not its full antithetical force (Mack), but, as in Jude 1, appears only to distinguish and specify, by the notice of another relation in which the subject stood to another genitive; see esp. Klotz, Devar. Vol. ii. p. 359; comp. Winer, Gr. § 53. 7, b, p. 393, and the list of exx. (though not very critically arranged) in Elendt, Lex. Soph. Vol. ii. p. 388. Forgetfulness of this common, perhaps even primary (comp. Donalds. Cratyl. § 155) use of δὲ has led several expositors into needlessly artificial and elliptical translations; comp. even Peile in loc. κατὰ πίστιν κ.τ.λ. I. e. 'for (the furtherance of) the faith of God's elect;' the πίστις τῶν ἐκλ. is the desti-
nation of the apostleship: not 'secundum fidem,' Vulg., Clarom., which, though defended by Matthies, seems very unsatisfactory; the faith or knowledge of individuals cannot, without much explaining away (comp. Peile), ever be the rule or norma of the Apostle's office. The meaning is thus nearly as enunciated by Theoph., πρὸς τὸ πιστεύων τοὺς ἐκλεκτούς δι' ἐμοῦ, scarcely so much as νὰ διδάσκω τοὺς ἐκλ. τὴν εἰς αὐτὸν πίστιν (Coray), and the sentiment is parallel to Rom. i. 5. Though it may be admitted that the idea of 'object,' 'intention,' is more fully expressed by εἰς and πρὸς (Matth.), it still seems hopeless to deny that κατὰ in such exx. as κατὰ θέαν, Thucyd. vi. 30, καθ' ἀρσαγῷ, Xen. Anab. iii. 5, 2, al., plainly points to and implies some idea of purpose; see Rost u. Palm, Lex. s. v. ii. 3, Vol. i. p. 1598, Jelf, Gr. § 629. If it be not undue refinement, we may say that in the three prepp., εἰς, πρὸς, κατὰ, 'object' is expressed in its highest degree by the first, and in its lowest by the last; but that the two former are very near to each other in meaning, while κατὰ does not rise much above the idea of 'special reference to,' 'destination for.' We might thus perhaps say εἰς rather marks immediate purpose, πρὸς ultimate purpose, κατὰ destination; comp. notes on Eph. iv. 12. These distinctions must however be applied with great caution. It need scarcely be said that there is here no parenthesis; see Winer, Gr. § 62. 4. p. 499. ἐκλεκτῶν οἶκου 'of the chosen of God.' There is nothing proleptic in the expression, sc. τῆς ἐκλογῆς τοῦ διός, Theod., and more expressly, De Wette: 'the faith of the elect' forms one compound idea, it is on the πίστις rather than the defining gen. that the moment of thought principally rests. Nay further, Acts xiii. 48 shows this,—that election is not in consequence of faith, but faith in consequence of election; comp. Eph. i. 4, and notes in loc. ἐπίγνωσιν ἀληθ. 'full knowledge of the truth'; i. e. of evangelical truth, comp. Eph. i. 13; 'in hoc, inquit, missus sum Apostolus ut electi per me credant et cognoscant veritatem,' Estius. Ἀλήθεια has thus reference to the object (surely not to be resolved into a mere adj., τῆς ἀληθινῆς εἰςἐβ., Coray), ἐπίγνωσις to the subject; on the latter ('accurata cognitionis,' see notes on Eph. i. 17. This 'truth' is defined more exactly by the clause τῆς κατ' εὐσέβειαν, comp. notes on 2 Tim. i. 13, 1 Tim. iii. 13. τῆς κατ' εὐσέβειαν may be translated 'which is according to godliness' (see notes on 1 Tim. vi. 3), but as Gospel truth can scarcely be said to be conformable to εὐσέβεια (still less to be 'regulated by' it, Alf.), and as it is not probable that the prep. would be used in the same sentence in different senses, the more natural meaning is, 'which is (designed) for godliness,' soil. which is 'most naturally productive of holy living and a pious conversation,' South, Serm. 5, Vol. iii. p. 214 (Tegg). The meaning adopted by Huther, 'which is allied to' ('bezeichnet die Angehörigkeit'), even in such passages as Rom. x. 2, is more than doubtful; see Winer, Gr. § 49. d, p. 359. On the meaning of εὐσέβεια, see notes on 1 Tim. ii. 2. 2. ἔν' ἐπικάθιστῳ κ.τ.λ.] 'resting on hope of eternal life,'—not 'in spem,' Vulg., Clarom., Goth. ('du'): comp. Rom. iv. 18, viii. 20, i Cor. ix. 10; hope is the basis on which all rests, see Winer, Gr. § 48. c, p. 349. The connexion of the clause is not perfectly
I. 2, 3.

ελπίδι ζωῆς αἰωνίου, ἵνα ἐπηγγείλατο ὁ ἀγάπηδὴς Θεὸς πρὸ χρόνων αἰωνίων, ἐφανέρωσεν δὲ καιροῖς ἱδίοις τὸν λόγον 3

clear; it can hardly be connected with ἀπόστολος, as it would thus form a coordinate clause to κατὰ πιστὶς κ.τ.λ., and would more naturally be introduced by some specifying particle; nor can it be attached to ἐπίγνωσιν κ.τ.λ., as this would violate the close union of πίστις and ἐπίγνωσις. We must then, with De W. and Huther, and, as it would seem, Chrys. and Theod., refer it to the whole clause, κατὰ πίστιν—ἐκδήσεως: the Apostle's calling had for its destination the faith of the elect and the knowledge of the truth, and the basis on which all this rested was the hope of eternal life.

ἐπηγγείλατο] 'promised,' 'proclaimed, sc. in the way of a promise;' so Rom. iv. 21, Gal. iii. 19. The force and truth of the ἐπηγγείλατα is then enhanced by the expression, unique in the N. T. ὁ ἀγάπηδὴς Θεὸς. Comp. however for the sentiment, Heb. vi. 18, and for the expression, Eurip. Orest. 364. Γαλάκτων ἀγάπηδὴς Θεὸς.

πρὸ χρόνων αἰωνίων] 'before eternal times.' It is not easy to decide whether χρόνων αἰωνίων are here to be considered (a) as simply 'very ancient times' (ed. 1, Wiesing), πάνθ-Outs καὶ μακροὺς χρόνους (Coray), comp. Calv. in loc.; or (b) as equivalent to πρὸ τῶν αἰωνίων (Theod., Alf., Wordsw., al.), as in 2 Tim. i. 9. In favour of (a) is the reflection that though it may be truly said that God loved us from all eternity (Ecumen.), it still cannot strictly be said that ἤνω αἰωνίων was promised before all eternity (see Hammond in loc.): in favour of (b) is the use of αἰωνίων in the preceding member, and the partial parallel afforded by 2 Tim. i. 9. On careful reconsideration the preponderance is perhaps to be regarded as slightly in favour of (b), and the ελπίς itself and general counsels relating to it, rather than the specific promise of it, to be conceived as mainly referred to.

3. ἐφανέρωσεν δὲ] 'but manifested,' in practical though not verbal antithesis to ἐπηγγείλατο, ver. 2; the primary ἐπηγγείλατα (Gen. iii. 15), yea, even the cardinal ἐπηγγείλατα to Abraham (Gal. iii. 8), required some further revelation to make it fully φανερόν. The more strict antithesis occurs in Col. i. 26, where however the allusion is different; comp. Rom. xvi. 25, 26, 2 Tim. i. 9, 10. The accus. objecti after ἐφανέρωσεν is clearly τὸν λόγον αὐτοῦ, not ἤνω (Ecumen., al.), or ἔλπις ἤνω (Heimr.). The Apostle changes the accus. for the sake of making his language more exact; ἤνω αἰωνίων was, strictly speaking, in regard of its appearance, future; the Gospel included both it and all things, whether referring to the present or the future; see Theoph. in loc., who has explained the structure clearly and correctly.

καιροῖς ἱδίοις] 'in His own,' i.e. 'in due seasons;' τοῖς αἰώνιοι, τοῖς ἡφεσθήκαυν, Theoph. On the expression and the peculiar nature of the dat., see notes on 1 Tim. ii. 6. Here and in 1 Tim. vi. 15 (comp. Acts i. 7) the reference to the subject, God, is so distinct, that the more literal translation may be maintained.

τὸν λόγον αὐτοῦ] 'His word;' i.e. as more fully defined by ἐν κηρύγματι κ.τ.λ., the Gospel, which was the revelation both of the primal mystery (Rom. xvi. 26), and all succeeding ἐπηγγείλατα, and was announced to man in the κηρύγμα ('the message,'—not, as sometimes understood, = κήρυξ) of the Lord and His Apostles. To refer it to the
αὐτοῦ ἐν κηρύγματι δ’ ἐπίστευθην ἐγώ κατ’ ἐπιταγήν τοῦ
4 σωτῆρος ἡμῶν Θεοῦ, Τίτῳ γυναῖκε τέκνῳ κατὰ κοινὴν
πίστιν. Χάρις καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χρι-
στοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

Logos, with Jerome, Ecumen., and others, is wholly unsatisfactory. On
the change of construction, see Winer, Gr. § 63. 1, p. 501, where numerous
exx. are cited of far more striking anacolutha. δ’ ἐπίστευθην
ἐγώ] 'with which I was intrusted,' on this construction, see Winer, Gr.
§ 32. 5, p. 204, and for a similar example, Gal. ii. 7. κατ’ ἐπιταγὴν
κ.τ.λ.] 'according to the command-
ment of our Saviour God;' so, but with a slight change of order, 1 Tim.
i. 1. It has been suggested that the Second Person of the blessed Trinity
may be here intended; comp. notes on ch. iii. 6, and Usteri, Lechr. II. 2.
4, p. 310: the analogy of 1 Tim. i. 1 renders this here, and perhaps also
in ch. ii. 11, very doubtful. The ἄξιο-
πιστον implied in the δ’ ἐπίστευθην (Chrys.) is further defined and en-
hanced by the declaration that it was not 'proprio motu,' but in obedience
to a special command; see notes on 1 Tim. i. 1, where the clause is con-
dered.

4. Τίτῳ γυναῖκε τέκνῳ] 'to Titus,
my true (genuine) child.' The receiver
of this epistle is far too distinctly
mentioned to make the supposition
admissible that it was addressed (comp.
ch. iii. 15) to the Church, see Wiesing.
Einleit. I. 1, p. 260. Of Titus com-
paratively little is known. His name
does not occur in the Acts, but from the Epp. we find that he was a Greek
(Gal. ii. 3), converted, as the present verse seems to imply, by St Paul him-
self, and with the Apostle at Jerusa-
lém on his third visit (notes on Gal. ii.
1). He was sent by St Paul, when
at Ephesus, to Corinth (2 Cor. vii. 6),
on some unknown commission (Meyer
on 2 Cor. p. 3), possibly with some
reference to a collection (2 Cor. viii.
6, προσθήκας), is again with the
Apostle in Macedonia (2 Cor. ii. 13,
comp. with vii. 6), and is sent by
him with the second Ep. to Corinth
(2 Cor. viii. 6, 16 sq.). The remaining
notices of Titus are supplied by the
Pastoral Epp.; see 2 Tim. iv. 10, Tit.
i. 5 sq., iii. 12. According to tradition,
Titus was bishop of Crete (Euseb.
Hist. iii. 4), and died on that island
(1-id. de Vit. Sanct. 87); see Winer,
RWB. s.v. 'Titus,' Vol. ii. p. 625,
1. p. 163. On the expression γυναῖ-
κατ’ ἐπιταγὴν πίστιν, see notes on 1 Tim. i. 2.
κατὰ κοινὴν πίστιν] 'in respect of
(our) common faith;' 'fidei respectu
quae quidem et Paulo patri et Tito
filio communis erat,' Beza, τῆς ἀξιο-
πιστοῦ γυναίκας γυναῖκας, Chrys.: a reference
to the faith that was common to them
and all Christians (Beng., Wiesing.)
would, as Jerome suggests, be here
too general. Grotius finds in κατὰ a reference to the Greeks in the person
of Titus, and to the Jews in the per-
son of St Paul; this seems 'argutius
quam verius dictum.'

χάρις καὶ εἰρήνη] For an explanation
of this form of Christian salutation,
see notes on Gal. i. 3, and on Eph. i.
2. There seems now fully sufficient
authority to justify Tisch. in his in-
sertion of καὶ and omission of the
more individualizing ἔλεος, with C1D
EFGIN, 17. 73. 137; Vulg., Clarom.,
Copt., Syr., Æth.-Platt, Arm.; Chrys.
(expressly), and many others. The
I left thee in Crete to ordain elders, who must have all high moral qualities and teach sound doctrine.

I. 4, 5. 183

Τούτου χάριν ἀπελευόν σε ἐν Κρήτῃ, 5 ἔνα τὰ λειποῦντα ἐπιδιορθώσῃ καὶ κατα-
στήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς

reading however is not perfectly cer-
tain, as δέος (Rec.) is retained in
AC2KL; Syr.-Phil., al.; Theod., al.,
and is adopted by Lachm. The addi-
tion of τοῦ σωτήρος ἡμῶν to Χρ. Ιη.
(comp. ch. iii. 6) is peculiar to this
salutation.

5. ἀπελευόν (ο ἐν. Κ.)] 'I left thee
in Crete.' When this happened can
only be conjectured. The various
attempts to bring this circumstance
within the time included in the Acts
of the Apostles (comp. Wieseler,
Chronol. p. 329 sq.) seem all to be un-
satisfactory, and have been well in-
vestigated by Wiesinger,
Einleit. I. 4,
p. 262 sq., and (in answer to Wieseler)
p. 360. Language, historical notices,
and the advanced state of Christianity
in that island, alike seem to lead us
to fix the date of the Ep. near to that
of 1 Tim., and of this journey as not
very long after the Apostle's release
from his first imprisonment at Rome;
see Neander,
Planting, Vol. I. p. 338
sq. (Bohn), Conyb. and Hows.
St Paul, Vol. II. p. 565 (ed. 2), Guerike,
Einleit. § 48. 1, p. 396 (ed. 2). There
seems to be no sufficient reason for
supposing, with Neander (p. 342), that
Christianity was planted in Crete by
St Paul on this occasion; reorganized
it might have been, but planted by
him it scarcely could have been, as
the whole tenor of the Ep. leads to
the supposition that it had been long
established, and had indeed taken
sufficient root to break out into here-
sies. Christianity might have been
planted there after one of the early
dispersions; Cretans were present at
the Pentecostal miracle (Acts ii. 11):
see esp. Wiesing. on ver. 5. Tisch.

here reads ἀπελευνόν, with ACFGI
(L kat.ℓειτ.): see however notes on 2
Tim. iv. 10. κατέληκον (Rec.) has only
the support of D2EKL; most mss.
τα λείποντα] 'the things that are lack-
ing,' 'que ego per temporis brevita-
tem non potui coram expedire,' Beng.
The more special directions at once
follow. ἐπιδιορθώσῃ] 'thou
mightest further set in order;' the prep.
ἐπί, according to its common force
in composition, denoting 'insuper;' St Paul διωρθώσατο, Titus ἐπιδιορθώ-
τα, Beng. The reading is far from
certain, but on the whole Tisch. seems
to have rightly adopted the middle;
the form ἐπιδιορθώσῃ (Lachm.), though
well supported (ΔΕ1; comp. D1 ἐπι-
ορθώσῃ, and FG διωρθώσῃ), might
have had its termination suggested by
καταστήσῃ below. The middle, it
must be owned, has here scarcely any
force (Winer, Gr. § 38. 6, p. 230), un-
less it be taken as an instance of what
is now called an intensive or 'dynamic'
middle; see Krüger, Sprachl. § 52. 8
sq., and comp. notes on 1 Tim. iv. 6.
κατὰ πόλιν] 'in every city,' 'from
city to city;' 'oppidatim,' Calv.; comp.
Acts xiv. 23, χειροτονήσαντες...κατ' ἐκκλησίαν πρεσβυτέρους, and as regards
21, xx. 23. The deduction of Bp.
Taylor, 'one in one city, many in
many' (Episc. § 15), is certainly pre-
curious. On the connexion between
κατὰ and ἂν, both in this distributive
and in other senses, see Donalds.
Cratyl. § 183 sq.

ὡς [ὡς κ.τ.λ.] 'as I directed thee,' 'dis-
posui tibi,' Vulg.; in reference, as De
W. says, not only to the 'Dass,' but
the 'Wie,' as the following requisi-
tions further explain; the Apostle not only bid Titus perform this duty, but taught him how to do it wisely and efficiently. The verb is elsewhere in the N. T. active when joined with a dat. (Matt. xi. 1, i Cor. ix. 14, xvi. 1), except in Acts xxiv. 23. This again seems to be more a 'dynamic' middle than the ordinary middle 'of interest.' The force of the compound διατάγμα may be felt in the 'disposition (sc. eorum quae incomposita vel implicata et perplexa erant; comp. r Cor. xi. 34) which a directive command tacitly involves: see Winer, de Verb. Comp. Fasc. v. p. 7.

6. et τις λτ. 'if any one be unaccused, have naught laid to his charge; et μοιδες έχειν ἐπισκόπηαι εν τῇ ζωῇ, Chrys.; substance of the directive order, and in close connexion with what precedes. The form of expression certainly does not seem intended to imply that it was probable few such would be found (comp. Heydenr.); it only generally marks the class to which the future presbyter was necessarily to belong. For the exact meaning of ἀνέγκλητος ('sine crimine,' Vulg.), see notes on 1 Tim. iii. 10, and Titm. Synon. i. p. 31. μαίς γυναικὸς ἀνήρ] 'a husband of one wife.' for the meaning of this expression see notes on 1 Tim. iii. 2. The remark of Chrys. may be here adduced, as certainly illustrative of the opinion held in the early Church; τοτε γὰρ ἄραντες, τοτε, δι' εἰ μὴ κεκόλαται παρά τῶν νόμων τὸ μὴ δευτέροις διέλευσε γάμως, ἄλλ' δι' ἄλλος πολλάς ἦχει το πράγμα κατηγορίας.

τέκνα κ. τ. λ.] 'having believing children;' the emphasis seems to rest on πιστά; the Christian πρεσβύτερος was not to have heathen, Judaizing, or merely nominally-believing children; comp. 1 Tim. iii. 4, 5, where the duty of the father is more fully specified. The expression, not perhaps without reason, has been urged as a hint that Christianity had been established in Crete for some time.

μὴ ἐν κατηγορίᾳ ἀσωτίᾳ] 'not in accusation of dissoluteness,' i. e. 'not accused of,' Auth. The κατηγορία (John xviii. 29, i Tim. v. 19) is, as it were, something in which they might be involved, and out of which they were to take care to be always found: οὐκ εἶπεν μὴ ἀπλῶς ἀσωτὸς [εἶπεν ἀπλῶς μὴ ἂν, conject. Bened.], ἀλλὰ μὴ ἄδιαβολὴν ἔχειν τοιαύτην, Chrys. On the meaning and derivation of ἀσωτία, see notes on Eph. v. 18. ἡ ἀνυπότακτα] 'or unruly,' scil. disobedient to their parents; the reason is given in 1 Tim. iii. 5, paraphrased by Theoph., ὄ γὰρ τὰ οἰκεῖα τέκνα μὴ πατεισα, πῶς ἄλλος ῥυθμίζει; For the meaning of ἀνυπότ., see notes on 1 Tim. i. 9.

7. τὸν ἐπίσκοπον] 'every bishop,' or, according to our idiom, 'a bishop,' Auth.; on the article, see notes on Gal. iii. 20, and on the meaning of the term ἐπίσκοπος, and its relation to πρεσβύτερος, see notes on 1 Tim. iii. 1. The Apostle here changes the former designation into the one that presents the subject most clearly in his official capacity, the one in which his relations to those under his rule would be most necessary to be defined. The excellent treatise of Bp. Pearson, Minor Works, Vol. i. p. 271 sq., may be added to the list of works on episcopacy noticed on 1 Tim. l. c.: his posi-
I. 6, 7, 8.

While the previous title is enhanced and expanded, the leading requisition is made more evidently necessary from the position occupied by the subject: he must indeed be a steward, as he is a steward of the Church of the living God (1 Tim. iii. 15). On this use of \( \omega \tau \), see notes on Eph. v. 28. From what has been said, and from the more pregnant meaning of \( \omega \tau \) in that passage, we can hardly consider I Cor. iv. 1 (compare 1 Pet. iv. 10) as a strict parallel of the present passage.

\( \mu \eta \) a\( \nu \theta \delta \eta \) (not self-willed; not, in a derivative sense, 'haughty,' Goth. ('hauh-hairts'), but, as Syr. correctly, though somewhat paraphrastically, 'in voluntate sui ipse').

\( \phi \lambda \alpha \gamma \alpha \theta \)ov, 'a lover of good,' 'benign,' Vulg., Clarom.; see notes on 2 Tim. iii. 3. Here at first sight the masculine reference ('honorum amantem,' Jer.) might seem more plausible as following \( \phi \lambda \alpha \gamma \alpha \theta \)ov (Est.); still, on the other hand, the transition from the special to the general, from hospitality to love of good and benevolence, would appear no less appropriate; see Wisd. vii. 22, where the ref. (though so implied by Schleusner, Lex. 8. v.) does not seem to be to persons. Both meanings are probably admissible (Rost

\( \phi \lambda \alpha \gamma \alpha \theta \)ov.

\( \omega \eta \) \( \Theta \epsilon \omega \) \( \alpha \iota \kappa \omicron \omicron \omicron \omicron \nu \omicron \), \( \mu \eta \) a\( \nu \theta \delta \eta \), \( \mu \eta \) \( \omicron \rho \gamma \iota \omicron \iota \nu \omicron \), \( \mu \eta \) \( \pi \lambda \kappa \epsilon \tau \eta \nu \), \( \mu \eta \) a\( \iota \sigma \chi \rho \omicron \omicron \kappa \rho \epsilon \delta \eta \), \( \alpha \lambda \lambda \alpha \) \( \phi \iota \lambda \omicron \omicron \zeta \nu \omicron \nu \), \( \phi \iota \lambda \omicron -8

...
9 ἄγαθον, σώφρονα, δίκαιον, δύσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστῶν λόγου, ἵνα δυνατὸς ἦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινοῦσῃ καὶ τοὺς ἀντιλέγοντας ἑλέγχειν.

u. Palm, Lex. s. v.), but the analogy of similar compounds (e. g. φιλόκαλος) would point rather to the neuter.

σώφρονα] 'discreet,' or 'sobri-minded,' see notes on 1 Tim. ii. 9, where the meaning of σωφροσύνη is briefly investigated.

δίκαιον, δόσιον] 'righteous, holy;' comp. 1 Thess. ii. 10, Eph. iv. 24. The ordinary distinction recapitulated by Huth., περὶ μὲν ἀνθρώπων δίκαιον, περὶ δὲ θεοῦ δόσιον (see Plato, Gorg. p. 507 b), does not seem sufficiently exact and comprehensive for the N. T. δίκαιος, as Tittmann observes, 'recte dicitur et qui jus fasque servat, et qui factit quod honestum et æquum postulat,' Synon. 1. p. 21: δόσιος, as the same author admits (p. 25), is more allied with ἄργος, and, as Harnless has shown (Ephes. p. 427), involves rather the idea of a 'holy purity,' see notes on Eph. iv. 24. The derivation of δόσιος seems to be very doubtful; see Fott, Elym. Forsch. Vol. I. p. 126, compared with Benfey, Wurzellex. Vol. i. p. 436.

ἐγκρατὴς] 'temperate;' ἄρ. λεγόμ. in N. T., but the substant. occurs in Acts xxiv. 25, Gal. v. 23, 2 Pet. i. 6, and the (nearly unique) verb ἐγκρατεύομαι, in 1 Cor. vii. 9, ix. 25. The meaning is sufficiently clear from the derivation (τὸ πάθος κρατοῦντα, τὸν καὶ γλῶττας καὶ χειρὸς καὶ ὄψεως ἀκαλύπτων, Chrys.), and though of course very pertinent in respect of 'lbid. ' (comp. De W.), need in no way be limited in its application; comp. Suicer, Thesaur. s. v. Vol. i. p. 1000.

9. ἀντεχόμενον] 'holding fast;' comp. Matth. vi. 24, Luke xvi. 13, and in a somewhat more restricted sense 1 Thess. v. 14, ἄντεχε. τῶν ἀνθρώπων. The ἀντί appears to involve a faint idea of holding out against something hostile or opposing (comp. Rost u. Palm, Lex. s. v.), which however passes into that of 'steadfast application to,' &c.; e. g. τῆς βαλάντινης, Thucyd. i. 13, Polyb. 1. 58. 3; ἐκπίθευσις μυθέματος, Polyb. 1. 56. 9, in which latter author the word is very common; see Schweigh. Lex. Polyb. s. v. τοῦ κατὰ κ.τ.λ.] 'the faithful word which is according to the teaching;' i. e. the true Christian doctrines set forth by, and agreeing with Apostolic teaching; comp. 2 Tim. i. 13, λόγων ὁν παρὰ ἑαυτῷ ἔκοψαν, ib. iii. 14, μεν ἐν ὑπ' ἐμαθήσε. There is some slight difficulty in the explanation. The position of the words shows plainly that there are not two distinct specifications in respect of the λόγος (Heydenr.), but one in respect of the πιστῶν λόγων, viz. that it is κατὰ διδαχῆς, 'eum qui secundum doctrinam est fidelem sermonem,' Vulg.: the only doubt is what meanings are to be assigned to κατὰ and διδαχῆ; is it (a) 'sure with respect to teaching others' (i. e. verba ipsius sint regula veritatis,' Jerome), διδαχῆ having thus an active reference? or (b) 'sure in accordance with the teaching received' (as he hath been taught,' Auth.), διδαχῆ being taken passively? Of these (b) seems certainly to harmonize best with the normal meaning of πιστῶς; the faithful word is so on account of its accordace with Apostolic teaching. Of the other interpr. that noticed by Flatt, 2 (compare Calv.), 'doctrina cru-
There are many evil teachers and seducers; the Cretan character has always been bad, so rebuke and warn them. In the unbelieving and polluted there is neither purity, faith, nor obedience.

diendis hominibus inserviens,' seems as unduly to press κατὰ (comp. ver. 1) as that of Raphel (Annot. Vol. II. p. 681), 'sermo doctrinae,' unduly obscures it. καλ παρακαλέιν κ.τ.λ.) 'as well to exhort with the sound doctrine as,' &c.: on the connection καί...καί, see notes on 1 Tim. iv. 10. 'Er is here instrumental, a construction perfectly natural, especially in cases like the present, when 'the object may be conceived as existing in the instrument or means,' Jeff, Gr. § 622. 3; see Winer, Gr. § 48. s. p. 346, and notes on 1 Thess. iv. 18. On ἵναν, διδασκ., see notes on 1 Tim. i. 10. ἔλεγχεν] 'to confute;' the words of Chrys. are definite, οἱ γάρ οὐκ εἰδός μάχεσθαι τοῖς ἔχρισι...καὶ λογισμοὶ καθαρεῖν...πόρῳ ἐστο θρόνω δίδακαλικοῦ. The clause leads on the subject of ver. 10. On τοὺς ἀντιλέγοντας, 'gainersays,' see notes on ch. ii. 9.

10. γὰρ] In confirmation more especially of the preceding clause.

πολλοὶ καὶ ἄνωτ.] 'many unruly vain-talkers and inward deceivers.' In his second edition Tisch. has here made two improvements; he has restored καὶ with DEFGKL; al.; Clarom., Aug., Vulg., al.; Chrys., Dam. (Rec.)—its omission though well supported [ACI Ν; 30 mss.; (Lachm.)] being apparently referable to an ignorance of the idiomatic πολὺς καὶ (Jell, Gr. § 759-4. 2); he has also removed the comma (Lachm.) after ἄνωτ., as that word is clearly a simple adjective, prefixed to ματαιόλ. and φεραντ., and serving to enhance the necessity for ἐπιστομίαν. The ματαιόλ. (ἄπ. λεγόμ., but see 1 Tim. i. 6) and φεραντάται (ἄπ. λεγόμ., but see Gal. vi. 3) are the leading substantival words. On φεραντάται ('mentis deceptor,' Jerome, 'making to err the minds of men,' Syr.), which seems to mark the inward-working, insinuating, character of the deceit ('quia...mentes hominum demulcent et quasi incitant,' Calv.), see notes on Gal. vi. 3, and on the case of deceivers and deceived generally, Waterl. Serm. xxix. Vol. v. p. 717 sq. οἱ ἐκ περιτομῆς, defines more particularly the origin of the mischief; comp. ver. 14. The deceivers here mentioned were obviously not unconverted Jews, but Judaizing Christians, a state of things not unlikely when it is remembered that more than half a century before this time Jews (perhaps in some numbers) were living in Crete; see Joseph. Antiq. xvii. 12. 1, ib. Bell. Jud. ii. 1. 1, and Philo, Leg. ad Caïum, § 36, Vol. ii. p. 587 (ed. Mang.). On the expression of ἐκ περιτ., comp. notes on Gal. iii. 7.

11. οὖς δὲ κ.τ.λ.] 'whose mouths must be stopped,' Auth.; a good idiomatic translation, very superior to the Vulg., 'quos oportet redargui,' which, though making the reference to τοὺς ἀντιλ. ἔλεγχ. (ver. 9) a little more evident, is not sufficiently exact. ἐπιστομίας has two meanings; either (a) 'frenis coercere,' ἐπιστομία καὶ ἔγχαλωσε, Philo, Leg. Alleg. iii. 53, Vol. i. p. 117 (ed. Mang.); comp. James iii. 3, and the large list of exx. in Loesner, Observ. p. 425; or (b) 'obturare os,' Beza, εἰσάγειν ὀφθαλμον [occludere os] Syr., Theoph., —the meaning most suitable in the present case, and perhaps most common; see the exx. in Wetst. and Elsner in loc.
the most pertinent of which is perhaps Lucian, Jup. Trag. § 35, ἄθεον σε ἀπο-φανεί ἐπιστομίαν.

οὕτωσι 'inasuch as they,' explanatory force of ὄστις, see notes on Gal. iv. 24.

όκους ἐκλείπειν ὡς ὡς ὄκους ἀνατρέπουσιν διδάσκοντες ἂν

12 μὴ δεῖ αἰσχροῦ κέρδους χάριν. εἶπέν τις εἷς αὐτῶν ἰδίος

selfish objects and dirty gains. The words may also very probably have had reference to the general Cretan character; the remark of Polybius is very noticeable; καθὼς δ' ἐκ περί τὴν αἰσχροκέρδειαν καὶ πλεονεξίαν τρόπος ὀντῶς ἐπιχωρίατε παρ' αὐτοῖς, ὥστε παρὰ μόνοις Κρηταίεισι τῶν ἀντίων ἀνθρώπων μὴν ἀἰσχροῦ νομίσματι κέρδος, Hist. vi. 46. 3; see Meursius, Creta, iv. 10, p. 231.

12. εἷς αὐτῶν can only refer to those whom the Apostle is about to mention by name,—the Cretans; τῶν Κρητῶν δελέγχων τὸ τῆς γνώμης ἐξέβαινον, Theod. To refer the pronoun to the preceding ἐκ περί., ἐκ πολλῶν κτλ., (as appy. Matth.), would involve the assumption that the Cretan Jews had assimilated all the peculiar evil elements of the native Cretan (see De W.), a somewhat unnecessary hypothesis. The Cretans deserved the censure, not as being themselves false teachers, but as readily giving ear to such.

τὸιος αὐτῶν προφ.] 'their own prophet.' There is here no redundancy; αὐτῶν states that he belonged to them, τὸιος marks the antithesis; he was a prophet of their own, not one of another country, οἱ γὰρ ἑοίδατον προφήτης, Theod.; see Winer, Gr. § 22. 7, p. 139. The prophet here alluded to is not Callimachus (Theod.), but Epimenides (Chrys., al.), a Cretan, born at Cnossus or Gortyna, said to have been priest, bard, and seer, among his countrymen, to have visited Athens about 596 B.C., and to have died soon afterwards above 150 years old. He appears to have deserved the title προφ. in its fullest sense, being termed a θεῖος ἄρης, Plato, Legg. i. p. 642 D, and coupled with Bacis and the Erythrean Sibyl by Cicero, de Div. i. 18.

13. *μαρτυρία κ.τ.λ.*] 'This testimony is true.' It is very hasty in De W. to find in this expression anything harsh or uncharitable. The nature of the people the Apostle knew to be what Epimenides had declared it; their tendencies were to evil ('dubium non est quin deterrimi fuerint,' Calv.), and for the sake of truth, holiness, and the Gospel, the remedy was to be firmly applied: see some wise thoughts of Waterland on this subject, *Doct. of Trin*. ch. 4, Vol. III. p. 460 sq.

De *αὑτὴν τιναν ἠλέγχε αὐτοὺς ἀποτόμως, ἵνα υμναίνωσιν ἐν τῇ  ἱδρῷ.*

13. *κακὰ θηρία* 'evil beasts,' in reference to their wild and untamed nature (comp. Joseph. *Antiq. xvii. 5, 5, πωνηροὶ θηρίων in reference to Archelaus, and the exx. in Wetst. and Kypke), and possibly, though not so perceptibly, to their *αὐρωπόροιδεα* and utter worthlessness, Polyb. *Hist*. vi. 46. 3. They formed the first of the three bad *κάππας* (Κρήτης, Καππαδοκία, Κύλικος, τρία κάππα κάκαστα), and appy. deserved their position.

*γαστρέας ἄργοι*] 'idle bellies,' i.e. 'do-nothing gluttons,' Peile, *Phil. iii. 19*; in ref. to their slothful sensuality, their dull gluttony and licentiousness; 'gulae et inerti otió deditas,' Est. The Cretan character which transpires in Plato, *Legg.* Book I, in many points confirms this charge, esp. in respect of sensuality. Further examples of ἄργος in the fem. form, nearly all from late writers, are given by Lobeck, *Phryn.* p. 105.

De Wette here modifies the meaning of ὑν as if it were used to specify the substance of the reproof: such an
14 πίστει, μη προσέχοντες Ἰουδαίοις μύθοις καὶ ἐντολαῖς
15 ἀνθρώπων ἀποστρεφομένων τὴν ἄληθείαν. πάντα καθαρὰ ὁ τῶν καθαρῶν τοῖς δὲ μεμιμαμένοις καὶ ἀπίστοις

interpr. is grammatically admissible (Winer, Gr. § 44. 8, p. 299, see notes on ch. ii. 12 and on Eph. i. 17), but in the present case not necessary; the Cretan disciples were doctrinally sick (νοσοῦτες, 1 Tim. vi. 4), the object of the sharp reproof was to restore them to health; comp. Theod. The sphere and element in which that doctrinal health was to be enjoyed was πίστει.

14. μη προσέχοντες] ‘not giving heed’; see notes on 1 Tim. i. 4; and on the μύθοι, here specially characterized as Ἰουδαίοι, see also notes on the same verse, where the nature of the errors condemned by these Epp. is briefly stated.

ἐντολαῖς ἀνθρῶπ.] ‘commandments of men’ (comp. Matth. xv. 9, Col. ii. 22), in antithesis to the commandments of God (Wiesing.), though this antithesis, owing to the necessarily close connexion of ἀνθρώπων and the tertiary predicate ἀποστρεφομένων, must not be too strongly pressed: compare the following note. The context seems clearly to show that these ἐντολαί were of a ceremonial character, and involved ascetical restrictions, τὰς παρατηρήσεις τῶν βρωμάτων, Theoph. They had moreover an essentially bad origin, viz. ἀνθρ. ἀποστρ. τὴν ἄληθείαν: a γυμνασία σωματικῆ, based not on the old ceremonial law but on the rules of a much more recent asceticism, formed the background of all these commandments.

ἀποστρεφ. τὴν ἄληθ.] ‘turning aside from the truth,’ sc. ‘turning aside as they do,’—not (if we adopt the strictest rules of translation) ‘who are turning away,’ ex. Alf.; see Donalds. Gr. § 492, and comp. notes to Transl. On ἀποστρεφ. compare notes on 2 Tim. i. 15, and on the absence of the article before ἀποστρεφομένων, Winer, Gr. § 20. 4, p. 126. If the article had been prefixed to the two substantives and to the participle, then the two thoughts, that they were ordinances of men, and that these men were also very bad men, would have been made more prominent; comp. notes on Gal. iii. 26: if the art. had stood before the part. only, then the ἀνθρώποι would be regarded as an undefined class, which it was the object of the participial clause more nearly to specify; see notes on 1 Tim. iii. 13.

15. πάντα] ‘All things,’—not merely in reference to any ‘ciborum delectum,’ Calv., but with a greater comprehensiveness (comp. οἴδεθ below), including everything to which the distinction of pure and impure could be applied. Here however Chrys. seems unduly inclusive when he says, οἴδεν ἀκαθάρτων, εἰ μὴ ἁµαρία µόνη; the statement must necessarily be confined to such things and such objects as can be the materials and, as it were, the substrata for actions (De W.); comp. Rom. xiv. 20. The insertion of μὲν after πάντα is rightly rejected by Lachm. and Tisch. with ACD¹EFΓK¹ al.; as being very probably occasioned by the following δὲ. Winer, Gr. § 61. 5, p. 493 sq., urges its juxtaposition to a word with which it is not naturally connected (Acts xxii. 3, 1 Cor. ii. 15) as a reason why it was struck out; this is plausible, the uncial authority however seems too decided to admit of this defence.

τοῖς καθαροῖς] ‘for the pure,’ scil. ‘for them to make use of;’ dat. commodi, not dat. judicii, ‘in the estimation of,’ which, though admissible in this clause (see exx. in Scheuerl. Synt.)
I. 14, 15, 16.

οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἁμνοῦνται, βδελυκτοὶ υόντες καὶ ἀπειθεῖς καὶ πρὸς πάν ἔργων ἀγαθῶν ἀδόκιμοι.

§ 21. 5. p. 163, Winer, Gr. § 31. 4, p. 190), would not be equally so in the second; the μεμιαμμένοι and ἀπιστοὶ do not merely account all things as impure (παρὰ τὴν μεμιαμ. γραμήν ἀκάθαρτα γίγνεται, Ἑκαμ.), but convert them into such; 'pro qualitate vescentium et mundum mundis et immundatum contaminatis fit,' Jerome. Their own inward impurity is communicated to all external things; the objects with which they come in contact become materials of sin; comp. De W. in loc. ἀπίστους] 'unbelieving;' a frightful addition to the preceding μεμιαμμένοι. Not only are they deficient in all moral purity, but destitute of all πίστις. The former epithet stands in more exact antithesis to καθαροῖς, while the latter heightens the picture. Practical unbelief (ver. 16) is only too commonly allied with moral pollution. On the form μεμιαμμ. [with AC(D) μεμιαμ., FG μεμιαμμ.] KLN; al., comp. Lobeck, Phryn. p. 35.

dινα μεμιαντα κ.τ.λ.] 'but both their mind and their conscience have been polluted;' declaration on the positive side of what has just been expressed on the negative, and in direct confirmation of it. It need scarcely be observed that δινά is by no means equivalent to γάρ; the latter would give a reason why nothing was pure to the polluted; the former states with full adversative force the fact of an internal pollution, which makes the former statement 'that nothing external was pure to them' feeble when contrasted with it; see esp. Klotz, Devar. Vol. ii. p. 9. On the more emphatic enumeration καί...καί, see notes on 1 Tim. iv. 10, and Donalds. Gr. § 550 sq.

ὁ νοῦς is here not merely the 'mens speculativa' (comp. Sanderson, de Obl. Consec. § 17, Vol. iv. p. 13, ed. Jacobs.), but the willing as well as the thinking part of man (Delitzsch, Psychol. iv. 5, p. 140, Beck; Bibl. Seet. ii. 18. b, p. 54); see also the notes on 1 Tim. vi. 5. ἡ συνείδησις is the conscience, the moral consciousness within (see esp. notes on 1 Tim. i. 5); the two united thus represent, in the language of Beck, the 'Lebenstrom in seinem Aus- und Einfluss zusammen,' p. 49. 

16. ὁμολογοῦσιν] 'They profess;' they make an open confession of God, but practically deny it, being deficient in all true earnestness; 'quotiescumque vincimus vitis atque peccatis, quoties Deum negamus,' Jerome.

ἀμνοῦνται] 'deny (Him);' in opposition to ὁμο. The Vulg. (perhaps) and a few commentators (Wiesing., al.) supply εἰδέναι after ἁμνοῦνται. This does not seem necessary; the use of ἁμνεῖθαι with an accus. personaes is so extremely common, that it is best, with Syr., to retain the simpler construction. Though so common in the N.T., ἁμνεῖθαι is only used by St Paul in the Past. Epp.; add Heb. xi. 24. βδελυκτοῖς] 'abominable;' ἀπ. λεγόμ. in N.T.; comp. Prov. xvii. 15, ἀκάθαρτος καὶ βδελυκτός (ναυπλία), 2 Mac. i. 27, ἐξουθενημένους καὶ βδελυκτούς. There is no oblique reference to idolatry (βδελυγματα, Deut. xxix. 17, al.), nor necessarily to the abomination in which
CHAPTER II. 1. Σὺ δὲ λάλει ἃ πρεπεῖ τῇ ὠμολογίᾳ
2 διδασκαλία: πρεσβύτας νηφαλίους εἶναι,
σέμνον, σωφρόνας, ὑμαίνοντας τῇ πι-κνῇ
3 στει, τῇ ἀγάπῃ, τῇ ύπομονῇ πρεσβύτιδος ὑσαίτων ἐν
certain animals, &c., were formerly held (Lev. xi. 10), and which they might still have felt, though this is more plausible; comp. Wiesing. It is simply said that their actions and principles made them 'abominable' (μαη-τοί, Ηεσυχ.) in the sight of God. The verb is used metaphorically in Attic writers, but not in a sense so far removed from the primary notion (βδέω) as in the LXX. and eccl. writers; comp. Aristoph. P.ep. 792.

δύσκοιμοι] 'reprobate,' not actively 'quia bonum probare non possunt,' Beng., but passively, 'reprobi,' Vulg., Clarom., Goth. ('uskusanadi,' cogn. with 'choose'), as in 2 Tim. iii. 8, and elsewhere in the N. T.; see notes in loc. The use of the word, if we except Heb. vi. 8, is confined to St Paul.

2. πρεσβύτας] 'aged men,' 'senes,' Vulg., Clarom.; not πρεσβύτερον in an official sense: 'in duas classes nec­τερον et πρεσβύτερον dividunt Apostoli populum Christianum in una­quaque Ecclesia,' Pearson, Vind. Ign. (ad Lect.), p. 12 (A.-C. Libr.). The inf. with the accusative specifies the substance of the order which was contained in what Titus was to enunciate; comp. Madvig, Syr. § 146.

νηφαλίου] 'sober,' Vulg., Clarom.; not 'watchful,' Syr. [excitati], and even Chrys.; see notes on 1 Tim. iii. 2, and on 2 Tim. iv. 5. On the meaning of σέμνος, comp. notes on 1 Tim. ii. 2, and on that of σωφρόν, ib. ii. 9.

τῇ πίστει] 'in respect of faith,' dative 'of reference to,' see notes on Gal. i. 22, and Winer, Gr. § 31. 6, p. 193. It may be observed that this expression may almost be interchanged with ἐν and the dat. as in ch. i. 13: this seems to confirm the remark in Gal. i. c., that this class of datives may not uncommonly be considered as a species of the local dat. ethnically used. Here the τῇ ὑπο­μονῇ of the aged men was to be shown in their faith; it was to the province of that virtue that the exhibition of it was to be limited. τῇ ύπομονῇ] 'in patience,' 'in ratione bene considerata stabilit et perpetua mansio,' Cicero, de Invent. II. 54. 164. It is here joined with πίστις and ἐνδοξία, as in 1 Tim. vi. 11 (comp. 1 Thess. i. 3), and serves to mark the brave patience, the enduring fortitude, which mark the true Christian character; see notes on 2 Tim. ii. 10, and comp. Usteri, Lehrb. II. 1, 4, p. 240.
II. 1—4. 193

καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ ὦν ἤνων πολλοὶ
dεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσιν τὰς 4

4. σωφρονίζωσιν] So Rec. with CDEKLX; al. (Griesb., De Wette, Huther, al.). Both Tisch. and Laehm. read σωφρονίζωσιν with AFGHN; al. Although this evidence is strong, we may well hesitate to adopt a solecism so glaring, especially when in the very next verse ἡ α is used again and correctly. In 1 Cor. iv. 6, Gal. iv. 17, this may be more easily accounted for; see notes on Gal. l. c., and comp. Winer, Gr. § 41 r, p. 259.

3. τρεσβιτίδας ἐν σχματι] τρεσβιτίδας, synonymous with the πρεσβύτερα, 1 Tim. v. 2. They were to be ὠφαντος, and not ἄν ἐτέρων in respect of any of the foregoing qualifications: comp. 1 Tim. iii. 8.

ἐν καταστήματι] ἐν δεμανωρ, ἐν σχηματι] Syr.; a ἀπ. λεγόμ., in meaning a little, but a little only, different from καταστολή, 1 Tim. ii. 9. In the latter place the prevailing idea is perhaps outward deportment as enhanced by what is purely external, dress, &c., in the present case outward deportment as dependent on something more internal, e. g. manner, gesture, &c., 'incessus et motus, vultus, sermo, silentium,' Jerome; see also Coray in loc. It is manifestly contrary to the true meaning of the word to refer it to the mere externals of dress on the one hand (τὰ περιβολαία, Ὀεκυμ.), and it seems incorrect, without more precise adjuncts in the context, to limit it solely to internals ('ornatus virtutum,' Beng.) on the other. Wetst. cites Porphyr. de Aist. iv. 6, τὸ δὲ σεμνόν κὰ τὸν καταστήματος ἐσωφρ., with which comp. Ignat. Trall. § 3, οὐκ αὐτῷ τὸ κατάστημα μεγάλη μαθήτεια. Plutarch uses somewhat similarly the curious adjective καταστηματικός, e. g. Tib. Gracc. § 2, ἵδε προσώπου καὶ βλέμματι καὶ κυνήματι πρᾶσος καὶ καταστήματι ὕπ. ἱεροπρεπεῖς] 'holy-becoming,' 'as cometh holiness,' Auth.; the best gloss is the parallel passage, 1 Tim. ii. 10, ἰ πρέπει γνωρίσων ἐπαγγελλόμανθα δεσομ., comp. Eph. v. 3, καθὼς πρέπει ἁγίοις. The word is a ἀπ. λεγόμ. in the N. T., but not very uncommon elsewhere, e. g. Xen. Sympos. vi. 40, Plato, Theages, p. 122 D: see these and other exx. in Wetst. On διαβόλους, see notes on 1 Tim. iii. 11.

καλοδιδασκάλους] 'teachers of what is good,' 'honestatis magistrēs,' Beza, not by public teaching, but, as the context implies by its specifications, in domestic privacy, ἐκ ἀκλας, Chrys. On καλὸς compare notes on 1 Tim. iv. 4.

4. ἵνα σωφρονίζωσιν κ.τ.λ.] 'that they may school the young women to be, &c.,' παιδεύεσθαι, Theoph.,—not exactly 'prudentiam doceant,' Vulg., Clarom. (comp. Syr.), which, though perfectly correct per se, would here, on account of the following σωφρονίζωσι, be somewhat tautologous: numerous exx. of this less special sense of σωφρονίζων are cited by Loean. (Obs. p. 427) from Philo, all appy. confirmed by its connexion with, and juxtaposition to, the weaker πουτετείν. It may be remarked that in the corresponding passage, 1
5 νέας φιλάνδρους εἶναι, φιλοτέκνους, σώφρονας, ἀγνὸς,
aikougyous, ἀγαθᾶς, ὑποτασσόμενα τοῖς ἱδίοις ἀνδρά-
σιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται.

Tim. v. 2, Timothy is himself directed
to exhort the νεωτέρας, here it is to be
done by others: this was probably in
consequence of the greater amount of
practical teaching and exhortation
which the Cretan women required. It
does not seem necessary to adopt, with
Tisch., a solosistic reading when
the correct mood is fairly supported; see
crit. note.

[σώφρονας] ‘lovers of their husbands;’ τὸ κεφά-
λαυν τοῦ τῶν κατὰ τὴν οἰκίαν ἄγα-
θῶν. Chrys. This and the adjectives
which follow are, as εἷς: further sug-
gests, dependent on the verb immedi-
ately preceding, and serve more speci-
fically to define the nature and sub-
stance of the σωφροσύνης. If the
connexion had been with λάλει as in
ver. 3, the infinitive, as there, would
more naturally have been omitted.

Calvin evades this objection by re-
ferring φιλάνδρ. and φιλοτέκν. to the
νέας, but σώφρονας κ.τ.λ., to the πρε-
βύταδε: this however wholly mars
the natural sequence of the epithets.
The νέας are here, as the immediate
context shows, primarily the young
married women, but of course not
exclusively, as four out of these epi-
thets can belong equally to married
or single; comp. notes on ver. 6.

5. σώφρονας] 'sober-minded,' 'dis-
creet,' see notes on 1 Tim. ii. 9. The
more general σῶφρος. is then followed
by the more special ἄγνος, which here,
as the subject and the context seem
to require, has reference, not to purity
from πνευματικός μολυσμὸς (Coray),
but more particularly to ‘chastity,’
καί σῶματι καὶ διανοίᾳ καθαρὰ ἀπὸ τῆς
τῶν ἄλλων καὶ μέσας καὶ ἐπιθυμιῶν,
Theoph, aikougyous] 'workers
at home,' there is to be no desire or
attempt περιέχοντας (1 Tim. v. 13);
home occupations are to preclude it.
We now (with Lachm. and Tisch.)
adopt this reading owing to the very
distinct preponderance of external evi-
dence [ACD1EFG9], but, as the
spaced Greek in the text is intended
to imply, with much hesitation, no
other clear example of its use having
yet been adduced, and no distinct trace
of this reading being recognizable in
the older versions. The verb occurs
Clem. Rom. i. 1, and appy. in refer-
cence to this passage. It has also been
found in Soranus (A.D. 120 ?), de Arte
Obst. vili. 21, but its association with
καθέδρων makes the reading very doubt-
ful. If we retain the more familiar
aikougyous [Rec. with D3HKL (not I as
Tisch.) N4; nearly all mss.], the mean-
ing will be, 'keepers at home,' Auth.,
'domisedas,' 'casarias,' Elsner, or more
literally, 'domum custodientes,' Cla-
rom., 'domus curam habentes,' Vulg.,
Syr. Accordingly to Hesych. oι-
κουφῶς is ὁ φροντίζων τὰ τοῦ οἶκου καὶ
φολαττών, the Homeric ὀδοῖς, 'watch-
er' [possibly from οὐ- 'watch' (!),
Pott, Etym. Forsch. Vol. i. p. 123,
comp. φροῦρα], giving the compound
its definite meaning: see Suicer, Thes.
s. ὁ., and the large collection of exx.

ἀγαθᾶς is not to be joined with aikou-
gyous, as Syr. and Theoph., but regard-
ed as an independent epithet = 'benign-
as,' Vulg., Arm., al.; comp. Matth.
xx. 15. On the distinction between
ἀγαθῆς ('qui commodum aliis praestat')
and δικαίος ('qui recti et honesti legem
sequitur'), see Titm. Synon. i. p. 19
sq.; comp. also notes on Gal. v. 22.
Exhort young men to be sober, being thyself a pattern; exhort servants both to please their masters and to be trusty.

II. 5, 6, 7. 195

Τοὺς νεωτέρους ὡσαίτως παρακάλει ἡ σαφρονείαν, περὶ πάντα σεαυτὸν παρ- 7

The interpr. of Bloomf., 'good managers,' according to which it is to be considered as 'exegetical of the preceding,' is wholly untenable. It is rather added with a gentle contrast; the οἰκουρία was not to be marred by 'austeritas,' sc. 'servulos' (Jerome), or by improper thrift (Heyden.).

ὑποτασσομένας κ.τ.λ. 'submitting themselves to their own husbands.' On the distinction between ὑποτάσσοντας (sponte) and πειθαρχεῖν (coactus), see notes on ch. iii. 1, Tittmann, Synon. Part ii. p. 3, and on the proper force of the pronominal θάσος (Donalds. Cratyl. § 139) when thus connected with ἄνθρωπος, see notes on Eph. v. 22. The concluding words of the verse, ἂν μὴ κ.τ.λ., may be regarded as dependent on all that precedes, but perhaps are more naturally connected with this last clause (Est.); the λόγος τοῦ Θεοῦ (the Gospel) would be evil spoken of if it were practically apparent that Christian wives did not duly obey their husbands; comp. 1 Tim. v. 2.

6. Τοὺς νεωτέρους] 'The younger men,' in contrast with the πρεσβύτας, ver. 2; just as the νέαi form a contrasted class to the πρεσβύτας, ver. 3. There is thus no good reason for extending it, with Matth., to the young of both sexes. It seems to have been the Apostle's desire that the exhortations to the Cretan νέα should be specially administered by those of their own sex; contrast 1 Tim. v. 2.

σαφρονείαν] 'to be sober-minded;' in this pregnant word a young man's duty is simply but comprehensively enunciated; ὡσαίτως γὰρ οὕτως δύσκολον καὶ χαλεπὸν τῇ ἡλικίᾳ ταύτη γένοιτ' ἀν, ὡς τὸ περαγενέσθαι τῶν ἡδωνῶν τῶν ἀτόπων, Chrys.: comp. Neand. Planting, Vol. i. p. 486 (Bohn). The repeated occurrence of this word in different forms in the last few verses, would seem to hint that 'immoderati affectus' were sadly prevalent in Crete, and that the Apostle had the best of reasons for that statement in i. 12, 13, which De W. and others so improperly and unreasonably presume to censure.

7. περὶ πάντα is not to be connected with σαφρονείαν ('ut pudici sint in omnibus,' Jerome), but, as Syr., Vulg., Chrys., and in fact all the leading versions and expositors, with σεαυτόν παρεξήγησαν. It can scarcely be necessary to add that πάντα is neuter; for the uses of περὶ, see notes on 1 Tim. i. 19.

σεαυτόν παρεξήγησαν] 'exhibiting thyself;' reflexive pronoun with the middle voice; see Winer, G. § 38. 6, p. 230. In this use, not without precedent in earlier Greek, e.g. Xen. Cyrop. viii. 1. 39, Plato, Legg. x. p. 890 c, emphasis and perspicuity are gained by the special addition of the pronoun. Here for instance without the pronoun the reference might have seemed doubtful; the τῶν might have been referred to one of the νεωτέροισ and the use of the middle to the interest felt by Titus in making him so. In such cases care must be taken to discriminate between what is now termed an intensive or 'dynamic' middle (Krüger, comp. notes on 1 Tim. iv. 6) and a simple reflexive middle: in the former case the pro-
chronos τοῦ τοῦ καλῶν ἐργῶν, ἐν τῇ διδασκαλίᾳ ἀφθο-

8 πίνακες, σεμνότητα, λόγον ὑγιὴ ἀκατάγνωστον, ἵνα ὁ ἐξ ἑαυτῶν ἐναντίας ἐντραπή, μηδὲν ἐχον λέγειν περί ἡμῶν φαύλων.

noun would seem to be generally ad-
missible, in the latter (the present case) it can only legitimately appear when emphasis or precision cannot be se-
cured without it; see Krüger, Sprachl.
§ 52. 10. 10, and on the uses of παράχ.

καλῶν ἐργ. ] On this expression, which
is perfectly comprehensive and inclu-
sive, comp. notes on ch. iii. 8. Few
will be disposed to agree with Calvin
in his connexion of these words with
ἐν τῇ διδασκαλίᾳ.

ἀφθορίαν] 'uncorr uptness,' 'sincerity,'
sc. παρεσβιμον; 'integritatem,' Vulg.,
Claron.; Syr. paraphrases. The asso-
ciated word σεμνότης as well as what
would otherwise be the tautologous
λόγον ὑγιὴ, seem to refer ἀφθορίαν,
not objectively to the teaching (scil.
διδασκάλων ἀδικοφόροιν, Coray), but
subjectively to the teacher, comp. 2
Cor. xi. 3; in his διδασκάλι αεί
he was to be ἀδικοφόροι (Artemid. v. 95), in his
delivery of it σεμνός: a chaste sincerity
of mind was to be combined with a
dignified σεμνότης of manner. This
connexion is rendered perhaps still
more probable by the reading of the

8. λόγον ὑγιὴ] 'sound discourse,'
not merely in private life ('in con-
suetudine quotidiana,' Beng.), but, as
the context seems to require, in the
exercise of his public duties, more
especially in preaching, comp. 1 Tim.
v. 17: 'inter docendum nihil aliud
loquere quam quod sane fidei conve-
niunt,' Estius. Several exx. of this use
of ὑγιή are cited by Raphel, Annot.
Vol. ii. p. 536. The λόγος is more-
over not only to be intrinsically ὑγιή,
but so carefully considered and ex-
pressed as to be ἀκατάγνωστος, open
to neither contempt nor animadver-
sion; 'nihil dignum reprehensione dicat
aut faciat, licet adversarii sint ad re-
prehendendum parati,' Jerome: comp. 1
Tim. vi. 14.

ὁ ε ἐναντίας,
sc. χώρας (Bos, Ellips. p. 562 [375],
ed. Schaef.), if indeed it be thought
necessary to supply the ellipsis at all.
The reference is doubtful; the 'ad-
versary' ('he who riseth against us,'
Syr.) seems certainly not ὁ διαβάλος
(Chrys.), but rather πᾶς ὁ ἐκείνος δια-
πονούμενος, whether the opposing false
teacher, or the gainsaying heathen.
On the whole, the allusion in ver. 5,
compared with the reading ἡμῶν (us
Christians), makes the latter reference
(to the heathen) the
most plausible;
comp. 1 Tim. v. 14. The statement
of Matth. that ACDEFG read ἡμῶν
is completely erroneous; all the above,
with the exception of A, read ἡμῶν;
see Tisch. in loc.

ἐντραπή] 'may be shamed,'—not mid-
dle 'sich schämte,' Huther, but appy.
here with a purely passive sense
(comp. Syr. ἡμῶν, 'pudefiat,' 'eru-
bescat'), as in 2 Thess. iii. 14; comp.
1 Cor. iv. 14, Psalm xxxv. 26, aie-
Δούλους ἰδίους δεσπότας ὑποτάσσοντας, ἐν πᾶσιν εὐα-
ρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ νοσφικομένους, ἀλλὰ 10

9. ἰδίους δεσπ. Ἰο. Rec. with CFGKLN; most mss.; Chrys., Theod., Dam.,
Lachm. and Tisch. (ed. 7) reverse the order with ADE; 6 mss., but on evidence
inferior in critical value to that in favour of the text.

10. πᾶσαν πίστιν Ἰο. Lachm. with ACDEN (FG πᾶσαν ἐνδ. πίστιν; Ν' om. πίστιν); 5 mss.; Clarom., Sangerm., al.; Lat. Fr. The order is reversed
by Tisch. with KL; great majority of mss.; Copt., al.; Chrys., Theod., Dam.,
al.' (Rec., Griesb., Scholz), but the weight of uncial authority is certainly in
favour of the reading of the text. It may be also remarked that ἀπά, in every
other instance in St Paul’s Eph. (except Eph. iv. 19) where πᾶς is in connexion
with an abstract and anarthrous substantive, it does not follow but precede the
noun.

χυνθέσαν καὶ ἐνπατέσαν.

φαύλον] ‘bad,’ ἴμα [odiosum] Syr.;
John iii. 20, v. 29 (in opp. to ἄγαθος),
James iii. 16; Rom. ix. 11 and 2 Cor.
v. 10 are both doubtful. This adjecti-
ve, in its primary meaning ‘light,’
‘blown about by every wind’ (Donalds.
Cratyl. § 152), is used with a distinct
moral reference earlier as well as later writers (see exx. in Rost u. Palm,
Lex. s. v.); in the latter however it is
used in more frequent antithesis to
ἄγαθος, and comes to mean little less
than κακός (Thom. M. p. 889, ed.
Berm.) or πυρρός; see Trench, Synon.
Part II. § 34, and comp. Fritz. Rom.
Vol. II. p. 297.

9. Δούλους κ.τ.λ.] ‘(Exhort)
bond-
servants to be in subjection to their own
masters.’ It does not seem necessary
to refer this construction to ver. 1
(Matth.); the infin. is dependent on
παρακάλει, ver. 6, the two following
verses being dependent on the partici-
piple παρεχ. and practically paren-
thetical. On the general drift of
these exhortations to slaves, and on
the meaning of some particular terms
(ἰδίους, δεσπόταις), see notes and reff.
on 1 Tim. vi. 1 sq. The deportment
and relations of women and servants
to the ὀλκοδέσποτα were practically to
teach and edify the heathen; αὐ γαρ
άπο δόγματος δόγματα ἀλλ’ ἀπὸ πραγ-
mάτων καὶ διὰ τὰ δόγματα κρίνοντι
‘Ελληνες, Chrys.,—who however in an
interesting passage speaks very de-
spendingly of the moral and religious
opportunities of δοῦλος.

εὐπρεπότας] ‘well-pleasing’ a term fre-
frequently used by St Paul, Rom. xii.
1, 2, xiv. 18, 2 Cor. v. 9, al., but in all pas-
sages except the present with relation
to God or our Lord. Fritz. (Rom. l.c.
Vol. III. p. 31) rightly objects to the
translation ‘obsequiosus,’ Bretsch.,—
comp. Syr. ἵμε [placentes se prebeant], but doubtfully advocates
a purely passive or rather neutral
translation, ‘is cui facile satisfacias,’
‘homo contentus,’ similarly Jerome,
‘complacentes conditioni sum.’ This
certainly does not seem necessary,
the reference is more naturally to
dεσπόταις, ‘well pleasing to them,’
c. c. ‘approved by them (comp. Phil.
v. iv. 18) in all things;’ comp. Clem.
Pott.), πρὸς τὸν Κύριον εὐδέρεστος ἐν
τάσι γένητα, καὶ πρὸς τὸν κόσμου
ἐπανετίθετο, where this passage or Rom.
xiv. 18 seems to have been in the
thoughts of the writer.

ἀντιλέγοντας] ‘gainsaying,’ ‘con-
tradicting,’ ‘contradicentes,’ Vulg.,
Clarom., and perhaps even more de-
The grace of God has appeared, and teaches us to be godly in this world, and to look forward to our Redeemer's coming.

Apostle knew well the force of practical teaching; a δοσίς ἐν Χριστῷ φιλοσοφῶν, to use the words of Chrys., must in those days have been, even though a silent, yet a most effective preacher of the Gospel. The concluding words, which refer to God the Father (1 Tim. i. 1, ii. 3, iv. 10, Tit. i. 3), not to God the Son, specify the διδασκαλία as being 'the doctrine of salvation,' 'the Gospel,'—an expression at which De W. unnecessarily takes exception.

11. γὰρ gives the reason for the foregoing practical exhortations, and seems to have been immediately suggested by the last words of ver. 10, which, though specially referring to slaves, may yet be extended to all classes. It is thus really a reference to ver. 9, 10, but virtually to all that precedes from ver. 1 sq. The saving grace of God had among its objects the ἀγάθωσις of mankind; comp. Eph. i. 4, and the four good sermons by Beveridge, Serm. xc.—xciii. Vol. iv. p. 225 sq. (A.-C. Libr.). This χάρις need not be limited to the incarnation (Theod., Jerome, al.), though this, as the context and perhaps ἐπεφάνη show, is the leading reference; 'the grace of God doth not so bring salvation as to exclude the satisfaction of Christ for our sins,' Beveridge, l. c. p. 219.

'Ἐπεφάνης (ch. iii. 4, Luke i. 79) and ἐπιφάνεια are normal words in connection with our Lord's first or second advent (Waterl. Serm. vi. [Moyer's Lect.] Vol. ii. p. 134), possibly with a metaphorical reference, comp. Luke i. 78, 79, with Acts xxvii. 20; the dogmatical reference involved in the compound ὥσ τὴν ἄνωθεν ὑπάρξῃ καὶ οὕτως...
σωτήρος πᾶσιν ἀνθρώποις, πανδεύουσα ἡμᾶς, ἵνα 12 ἀρνησάμενοι τὴν ἁσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας

11. [σωτήρος] So Lachm. with AC1DNI; Syr. (both); FGN1 also omit the article, but for σωτήρος read σωτήρος, FG further inserting τοῦ before it. In ed. 1 and 2 ἦ σωτήρος was adopted with CΩDΩEKL; mss. (Rec., Tisch.), but is now altered, though not by any means with confidence, in consequence of the further testimony of N in favour of the omission of the article.

(Zonaras, Lex. Vol. i. p. 831), seems to be clearly indemonstrable. η' χάρις κ.τ.λ. 'the grace of God, bringing salvation to all men,' 'that grace of God whereby alone it is possible for mankind to be saved,' Beveridge, l. c. p. 229; σωτήρος, as its position shows, introducing a further predication, scil., 'and it is a saving grace to all men' (Donalds. Gr. § 400), which more fully defines the η' χάρις τοῦ Θεοῦ. The reading is not certain (see critical note): uncial authority appy. now preponderates in favour of the text, but internal arguments would seem to be in favour of the insertion of the article before σωτήρος, as the principal thought would then rest more completely on πανδεύουσα. Huther, in contending for the omission of the art. on the same internal grounds, does not appear to have been fully aware of the nature and force of these predicates. In either case, on account of the following ημᾶς, the dative πᾶσιν ἀνθρώποις is most naturally and plausibly appended to σωτήρος; joined with ἐπεφ., it would be, as Wiesinger remarks, aimless and obstructive.

12. πανδεύουσα ἡμᾶς] 'disciplining us.' The proper force of this word in the N.T., 'per molestias erudire' (see notes on Eph. vi. 4, Trench, Synon. § 32), preserved in the 'corripiens' of Clarom., must not here be lost sight of or (as in Bloomf.) obscured. Grace exercises its discipline on us (1 Cor. xi. 32, Heb. xii. 6) before its benefits can be fully felt or thankfully acknowledged: the heart must be rectified and the affections chastened before sanctifying grace can have its full issues; comp. (on the work of grace) the excellent sermon of Waterland, Serm. xxxvi. Vol. v. p. 688.

[ίνα] 'to the intent that;' not merely the substance (De W., Huth.) but the direct object of the πανδεύεων. De W. considers ίνα with the subj. as here only tantamount to an infinit.; this is grammatically admissible after verbs of 'command,' 'entreaty,' al. (see Winer, Gr. § 44. 8, p. 299, comp. notes on ch. i. 13 and on Eph. i. 17), but doubtful after a verb so full of meaning as πανδεύεων. The opinion of Chrys. seems definite with regard to ίνα, but he is appy. inclined to join it with the finite verb, ἥδεν ὁ Χρ. ίνα ἀπεφώμεθα τὴν ἁσέβειαν: this does not appear to be admissible.

ἀρνησάμενοι] 'having denied;' not 'denying,' Auth., Alf.,—which, though grammatically defensible, seems to obscure that formal renunciation of ἁσέβειαν κ.τ.λ. which was characteristic of the Christian profession, and to which the Apostle seems here to allude. On the use of the verb, comp. notes on ch. i. 16. The participle, as Wiesinger remarks, states on the negative side the purpose of the πανδεύεων, which is further expressed on the positive in σωφρ. ἔγορος. τὴν ἁσέβειαν, here not εἰδωλολατρεία καὶ τὰ πουπρα δόγματα, Theoph., but 'practical impiety' ('whatsoever is offensive or dishonourable to God,' Beveridge, Serm. xo.
σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν
13 αἰῶνι, προσδεχόμενοι τὴν μακραίαν ἐλπίδα καὶ ἐπι-
φάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτήρος ἡμῶν

Vol. iv. p. 239 sq.), is the exact anti-
thesis to ἐνδομέσα, on which latter word see notes on 1 Tim. ii. 2. τὰς
κοσμ. ἐπὶθ.] 'the lusts of the world,'
'all inordinate desires of the things of
this world,' Beveridge, l.c., comp. 1 John ii. 16; διὰ πρὸς τὸν παρόντα
βιον ἡμῶν χρησιμεύει κοσμικά εἰς ἐπι-
θυμίας, πάντα διὰ ἐν τῷ παρόντι βίω
συγκαταλέγεται κοσμικῇ ἐστιν ἐπὶθ.,
Chrys. The adj. κοσμικός is only found
twice in the N.T., here (ethical) and
in Heb. ix. 1 (local), being commonly
replaced in such combinations as the
present by words or expressions of a
more distinct ethical force, Gal. v. 16,
Eph. ii. 3, 1 Pet. ii. 11, 2 Pet. ii. 10,
al. It is here probably used in pre-
fERENCE to σαρκικός (1 Pet. l.c.), as
being more general and inclusive, and
as enhancing the extent of the abnega-
tion: all ἐπιθυμίας are here included
which, in a word, εἰς τούτον μόνον τὸν
κόσμον γεννώμεθα καὶ ἐχὶ εἰς ἄλλον,
Coray; comp. esp. 1 John ii. 15. In
later writers the moral reference is
very decided; κοσμικός, τόσο εἰς τὴν
γέν ἐπιθυμίας καὶ τὰς σαρκικὰς ἐπιθυ-
μίας, Clem. Alex. Strom. ii. 9. 41,
Vol. i. p. 430 (ed. Potter), Suicer,
Theoaur. Vol. ii. p. 147. On the va-
rIOUS meanings of κόσμος, comp. notes
on Gal. iv. 3. σωφρόνως κ.τ.λ.]
'soberly, righteously, and godly.' The
meanings assigned to σωφρ. (notes on
1 Tim. ii. 9), δικαλῶς (comp. note on
ἀγαθός, ver. 5), and εὐσεβῶς must not
be too much narrowed, still in a gen-
eral way they may be conceived as
placing Christian duties under three
aspects, to ourselves, to others, and to
God; comp. Beveridge, Serv. xci.
Vol. iv. p. 275. The terms indeed are
all general and comprehensive,—ὅπ-
καιος, for example ('qui jus fasque
servat,' Titm. Synom. 1. p. 21), in-
cludes more than duty to others, but
the order as well as the meanings alike
hint that this distinction is not to be
wholly ignored; comp. Raphel, Annot.
p. 197 sq.
13. προσδεχόμενοι κ.τ.λ.] 'looking
for the blessed hope and manifesta-
tion of the glory;' comp. Acts xxiv. 15, and
Gal. v. 5, ἐλπίδα δικαιοσύνης ἀπεδέχθη,
where see notes. In this expression,
which, on account of the close union
of ἐλπίδα with ἐπιφ., is slightly differ-
ent to Gal. l.c., ἐλπίς is still not purely
objective, sc. the 'res sperata,' τὸ ἐλ-
πισμένον (Huth., al.), but is only con-
templated under objective aspects ('ob-
tjectivit'), our hope being considered
as something definite and substantive,
comp. Col. i. 5, τὴν ἐλπίδα τὴν ἀποκά-
μενη...ἐν τοῖς ὑπαρχοῖς, see notes in
loc., and notes on Eph. i. 18. The
nature of the hope is more fully de-
fined by the gen. δόξης with which it
is associated: see below. Theodoret
seems to regard the whole expression
as a mere ἐν δια διώκεις, scil. τῆς ἐνδο-
μοσα παρουσίας αὐτοῦ τὴν ἐλπίδα: this is
not satisfactory; though the meaning may
sometimes be practically not very dif-
derent, yet such systems of interpreta-
tion are at best only eva lve and pre-
curious; see Fritzsche's careful Excur-
sus, in his Comm. on Matth. p. 853 sq.
The different objects of ἐλπίς, e.g. δό-
ξης, δικαιοσύνης, ἀπασχόλεσις, κ.τ.λ., are
grouped together by Reuss, Théol.
II. 13, 14.

Ἡσυχ Χριστοῦ, δς ἐδωκεν ἐαυτὸν ὑπὲρ ἡμῶν, ἵνα 14 λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ

τῆς δόξης is thus certainly not to be explained away as a mere epithet, ‘glorious appearing, Auth., Schoef., but is a true and proper genitive, see notes on Eph. i. 6: there is a twofold ἐπιφάνεια, the one an ἐπιφ. τῆς χάριτος, ver. 11, the other an ἐπιφ. τῆς δόξης, see Beveridge, Serm. xci. Vol. iv. p. 271 (A.-C. Libr.). It is also plainly dependent on ἐπιστά, as well as on ἐπιφ. (De W., Wiesing.), the two substantives being closely united, and under the vinculum of a common article; see Winer, Gr. § 19. 4, p. 116. It is singular that Schoef. (Hints, p. 126, ed. 4) should not have given this interpr. more prominence.

τοῦ μεγάλου κ.τ.λ. ‘of our great God and Saviour Jesus Christ’; μέγας δὲ Θεὸς ὠνόμασεν τὸν Χριστὸν, Theod., sim. Chrys. It must be candidly avowed that it is very doubtful whether on the grammatical principle alluded to in the preceding note (the identity of reference of two substantives when under the vinculum of a common article) the interpretation of this passage can be fully settled; see Winer, Gr. § 19. 5, p. 118, and comp. notes on Eph. v. 5.

There is a presumption in favour of the adopted interpr., but, on account of the (defining) genitive ἡμῶν (Winer, p. 114), nothing more: comp. Alf. in loc. (ed. 1) who, it may be observed, by an oversight has cited this note as advocating the view to which it is opposed. When however we turn to exegetical considerations, and remember (a) that ἐπιφάνεια is a term specially and peculiarly applied to the Son, and never to the Father, see esp. Waterland, Serm. vi. (Moyer’s Lect.) Vol. ii. p. 134, comp. Beveridge, Serm. xci. Vol. iv. p. 268; (b) that the immediate context so specially relates to our Lord; (c) that the following mention of Christ’s giving Himself up for us,—of His abasement,—does fairly account for St Paul’s ascription of a title, otherwise unusual, that specially and antithetically marks His glory; (d) that μεγάλος would seem uncalled for if applied to the Father, see Usteri, Lehrb. ii. 2. 4, p. 310, Hofmann, Schriftb. Vol. i. p. 127; and (e) lastly, observe that appy. two of the ante-Nicene (Clem. Alex. Protrept. § 7, Vol. i. p. 7, ed. Potter, and Hippolytus, quoted by Wordsw.), and the great bulk of post-Nicene writers (see Middleton, Gr. Art. p. 393, ed. Rose, Wordsworth, Six Letters, p. 67 sq.) concurred in this interpretation,—when we candidly weigh all this evidence, it does indeed seem difficult to resist the conviction that our blessed Lord is here said to be our μέγας Θεός, and that this text is a direct, definite, and even studied declaration of the divinity of the Eternal Son. For further patristic citations, see the good note of Wordsworth in loc. It ought not to be suppressed that some of the best Vv., Vulg., Syr., Copt., Arm. (not however Æth.), and some Fathers of unquestioned orthodoxy adopted the other interpr.; in proof of which latter assertion Reuss refers to Ulrich, Num Christus in Tit. ii. 13 Deus appellatur, Tig. 1837,—a treatise however which the present editor has not seen. The note of De W., in keeping in the background the palmary argument (a), scarcely reflects his usual candour; the true rendering of the clause really turns more upon exegesis than upon grammar, and this the student should not fail carefully to bear in mind.

14. δς ἐδωκεν ἐαυτὸν] ‘who gave Himself,’ Gal. i. 4, Eph. v. 25; expan-
sion of the preceding word σωτήρος, with a distinct retrospective reference to ἡ χάρις σωτήρος, ver. 11. The forcible εαυτῷ, 'Himself, His whole self, the greatest gift ever given,' must not be overlooked; comp. Beveridge, Serm. xcii. Vol. iv. p. 285.

υπήρ ἡμῶν] 'for us.' On the meaning of this expression, which must not be here too hastily pronounced to be equivalent to κατὰ θεῖον (Beveridge, l. c.), see notes on Gal. iii. 13.

λυτρῶσημα 'He might ransom,' 'pay a λύτρον,' that λύτρον being His precious blood; see notes on Eph. i. 7, and comp. Matth. xx. 28, Mark x. 45. Not only does our Lord's death involve our reconciliation and our justification, but, what is now often too much lost sight of, our ransoming and redemption (Beveridge, Serm. xc. Vol. iv. p. 230), whether, as here, from the bondage, or, as elsewhere, from the penalties of δικαίωμα; see Reuss, Θεόλ. Χρ. ι. 17, Vol. ii. p. 182 sq., who, with some exceptions, has expressed himself clearly and satisfactorily.

δικαίωμα) 'iniquity,' properly 'lawlessness,' the state of moral licence (ἡ ἀκαθαρσία καὶ ἡ δικαίωμα, Rom. vi. 19) which either knows not or regards not law, and in which the essence of sin abides, 1 John iii. 4; 'in δικαίωμα cogitatur potissimum legem non servari, sive quod ignota sit lex, sive quod consulto violeatur,' Tittmann, Synon. i. p. 48, where a distinction between δικαίωμα and the more inclusive δικαια (see notes on 2 Tim. ii. 19) is stated and substantiated; see also Trench, Synon. Part ii. § 16.

καθαρίζῃ κ.τ.λ.] 'purify to Himself a peculiar people;' affirmative statement (according to St Paul's habit) and expansion of what has been just expressed negatively. The tacit connexion of δικαίωμα and ἀκαθαρσία (see last note) renders καθαρίζῃ very pertinent and appropriate. It does not seem necessary with Syr. (here incorrectly translated by Etheridge), De W., Wiesing., al., to supply ἡμᾶς and understand λαὸν as an accus. 'of the predicate,' seil. 'for a peculiar people:' the Greek commentt. (see esp. Theod.) all seem clearly to regard it a plain accus. object; so Vulg., Clarom., and Ξεθ. The Coptic Version, on the contrary, distinctly advocates the 'pre­dicative' accusative. περιούσιον] 'peculiar,' Auth., oikeióν, Theod.; very doubtfully interpreted by Syr. 12 οὐκ [novum], and but little better by Vulg., 'acceptabilem,' and Chrys., ἔξελεγμένον, both of which seem to recede too far from the primary meaning. The most satisfactory commentary on this word (δι. λεγόμ. in N.T.) is supplied by 1 Pet. ii. 9, λαὸς εἰς πε­ριούσιον, compared with the γὰρ δυ­νατοῦν of the Old Test., translated λαὸς περι­ούσιος, Exod. xix. 5, Deut. vii. 6, al.; see notes on Eph. i. 14. It would thus seem that the primary meaning, 'what remains over and above to' (comp. Bretsch. Lex.),—a little too coarsely expressed by the 'populum abundan­tem' of the Clarom.,—has passed by an intelligible gradation into that of περιούσιον, Hesych., ἐγκτήσιον, Suid., and thence, with a little further restriction, oikeióν; the connexion of thought being that indicated by Steph. (in Θεσαυρ. s. v.), 'quae supersunt a nobis reconduuntur.' On the deriva­tion of this word, see Winer, Gr. § 16. 3, p. 88, and on the general meaning, see Suicer, Θεσαυρ. s. v. Vol. ii. p. 678, and Hammond in loc. In this clause the sanctifying, as in the former the redeeming purpose of the atoning death.
II. 15, III. 1.

λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς:

μηδείς σου περιφρονεῖτα.

Teach men to be obedient; we were once the contrary, but have been saved and regenerated through God's mercy in Jesus Christ.

of Christ comes mainly into prominence; see Hammond, Pract. Catech. i. 2, p. 24 (A.-C. Libr.).

[Zeal of good works] the gen. object specifying the objects about which the ἤλθος was displayed; compare Acts xxi. 20, xxii. 3, 1 Cor. xiv. 12, Gal. i. 14.

15. Ταῦτα κ.τ.λ.] Retrospective exhortation (ver. 1), serving as an easy conclusion to the present, and a preparation for a new portion of the Epistle. Ταῦτα may be united with παρακάλει (comp. 1 Tim. vi. 2), but on account of the following ἐλεγχε is more naturally attached only to λάλει; Titus is however not to stop with λαλεῖ, he is to exhort the faithful, and reprove the negligent and wayward. On the practical duties of Titus's office, comp. South, Berm. v. Vol. I. p. 76 (Tegg).

[With all (i.e. every exhibition of) authority;] metὰ αὐθορίαις καὶ μετὰ ἐξουσίαις, Chrys., who also remarks on the inclusive ἐς-

σης. The term ἐπιταγῆ occurs in 1 Tim. i. 1, Tit. i. 3, in the more specific sense of 'commandment;' in the N. T. it is only used by St Paul, viz. Rom. xvi. 26, 1 Cor. vii. 6, 25, and 2 Cor. viii. 8. The present clause is probably only to be connected with the last verb (as Chrys. and Theoph.), thus far corresponding to διερθώμως, ch. i. 13.

[Let no one despise thee; slight thee; not 'give no one just cause to do so,' Bloomf. (comp. Jerome), a meaning which is here purely imported; contrast 1 Tim. iv. 11, where the context supplies the thought. All the Apostle says here is, as Hamm. rightly para-

phrases, 'permit not thy admonitions to be set at naught,' 'speak and act with vigour,' the Cretan character most probably required it. The verb περιφρ. is a ἐκ. λεγμ., in the N. T., probably somewhat milder (comp. Thucyd. i. 25, with accus.) than the more usual καταφρονεῖ. The ethical distinction urged by Jerome, that περιφρ. means an improper, while κα-

tαφρ. may mean a proper contempt (e.g. of sufferings, &c.), does not seem tenable.

CHAPTER III. 1. 'Ὑπομνήσει] 'Put in mind, 'admon', Vulg., Clau-

rom. It is almost perverse in the op-

ponents of the genuineness of these Epp. to call attention to this word; it occurs several times in the N. T., and though not elsewhere in St Paul's Epp., except 2 Tim. ii. 14, is nearly the only word which suitably expresses this peculiar part of the teacher's office: in 1 Cor. iv. 17, another compound, ἀναμνησθ., is properly used as implying that previous instructions had been forgotten; see Meyer in loc.

[To powers, authorities] 'to powers, authorities,' Luke xii. 11; general, including all constituted governors, Romaa and others. It is far from improbable that there is here an allusion to an insubordinate spirit which might have been showing itself not merely among the Cretan Jews (comp. Conyb.), but the Cretans generally (Wetst.). They had been little more than 125 years under Roman rule (Metellus subjugated Crete B.C. 67), their previous institutions had been of a democratic tone (δημοκρατικὴν ἐξουσίαν), Polyb. Hist. vi. 46. 4), and their own proda-


204 ΠΡΟΣ ΤΙΤΟΝ.

σίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πῶν ἔργον
2 ἀγαθὸν ἑτοίμους εἶναι, μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἑπιτείκεις, πᾶσαν ἑνδεικυμένους πρᾴτητα πρὸς
3 πάντας ἀνθρώπους. ἦμεν γὰρ ποτε καὶ ἦμεις ἀνόητοι,

tory and seditious character was only
too marked; στάσεις καὶ φόνος καὶ
πολέμοις ὠμολογοῦν ἀνατρεφομένους,
Polyb. vi. 46. 9; see Meursius, Creta,
iv. 8, p. 226. This perhaps may be
rendered still further plausible by the
use of πειθαρχεῖν (‘coactus obsequi’)
as well as ὑποτάσσεσθαι (‘lubens et
sponte se submittere’), see Tittm.
Bynon. II. p. 3, and comp. Syr., which by

[substitus est = πειθ.] and

[audīvit = ὑπότ.] seems to
observe a similar distinction: contr.
Vulg., Clarom. When πειθαρχεῖ stands
alone, this meaning must not be too
strongly pressed, comp. Acts v. 32,
xxvii. 21; the idea of obeying a supe-
rior power seems however never to be
wholly lost; comp. Ammonius, de
Vocab. Diff. p. 121. The omis-
sion of καὶ after ἀρχαῖς is justified by
preponderant uncial authority, ACD1
ΕΦΓΚ; al., and is rightly adopted by
Laehm., Tisch., and the majority of
recent expositors.

παθαρ-
χεῖν may be connected with ξενωιαῖς,
Theod., Huth., al., but, on account of
the preceding ἀρχαῖς, seems more na-
turally taken absolutely; so Vulg.,
Syr. (appx.), and most modern com-
mentators. Coray extends the refer-
ence to τὴν αὐτοῦ ἐς κατὰ τοῦ ὑποταγῆν
(comp. Aristot. Nic. Eth. x. 9), but
this is scarcely in harmony with the
immediate context.

2. μηδένα βλασφ.] 'to speak evil
of no man,' μηδένα ἀφορετῶν κακῶν,
Theod.; extension of the previous in-
junctions: not only rulers, but all men
are to be treated with consideration
both in word and deed. On βλασφ.
see notes on 1 Tim. i. 13, and on the
practical applications and necessary
limitations of the precept, the exhaus-
tive sermon of Barrow, Serm. xvi.
Vol. i. p. 447 sq.

ἀμάχους... ἑπιτείκεις] 'not contentious,
forbearing;' on the distinction between
these two words, see notes on 1 Tim.
iii. 3. ἑπιτείκεις must have been,
it is to be feared, a somewhat excep-
tional character in Crete, where an
ἑμφνος πλεονέξα, exhibited in out-
ward acts of aggression, καὶ ἰδίᾳ καὶ
κατὰ κοινῶν (Polyb. vi. 46. 9), is de-
scribed as one of the prevailing and
dominant vices. πρᾴτητα
'meekness,' a virtue of the inner spirit,
very insufficiently represented by the

Syr. ἱδεικεῖν. ] See notes on Eph. ii. 7;
and on the practical doctrine of uni-
versal benevolence involved in πάντας
ἀνδρ. (καὶ ἤθελον καὶ ἔλθαν, μοι-
θῆτα τοίς καὶ πονηροῖς, Chrys.), see Wa-

3. ήμεν γάρ] 'For we were,' ἦμεν
put forward emphatically, and involving
a sharp contrast to the better present
(VER. 4). The γάρ supplies a reason
for the foregoing command, especially
for its concluding words; be meek and
forbearing to others, for we once
equally needed mercy and forbearance
ourselves, and (VER. 4) have now ex-
perienced it. Ἦμεις, as the context
shows (comp. VER. 5), implies the Apo-
stle and all believers; comp. Eph. ii. 3,
where the reference is equally compre-
III. 2, 3, 4.

hensive. ἀνόητοι 'foolish;' see notes on Gal. iii. 1. The meaning is said to be here somewhat more specific, nearly approaching to ἐπιστημών τὰ διὰ νόσων, Eph. iv. 18 (De W., Huth.); this however is not involved in the word itself (Hesych. ἀνόητος. μωρὸς, ἠλθίος, ἀσώντης), but only reflected on it from the context.

πλανὼμενοι] 'going astray;' 'errantes,' Vulg., Clarom., Syr.; not 'led astray,' Conyb., Alf. The associated participle as well as the not uncommon use of πλανῶν τινα in a similar sense (simply, Matth. xviii. 12, 1 Pet. ii. 25, al.; metaphorically, Heb. v. 2, James v. 19) seem in favour of the neutral meaning. In 2 Tim. iii. 13, the antithesis suggests the passive meaning.

ἡδονάς] 'pleasures;' a word not elsewhere used by St Paul (a fact not lost sight of by De W.), and only somewhat sparingly in the N.T. (see Luke viii. 14, James iv. 1, 3, 2 Pet. ii. 13), but possibly suggested here by the notorious character in that respect of those indirectly alluded to; comp. Chrys. in loc. Jerome (1) illustrates the clause by references to St Paul 'in his Saulship' (to use Hammond's language, Serm. xxx.): the vices enumerated are however far more probably those of the people with whom for the time being the Apostle is grouping himself. On the derivation of ποικιλαὶ (used by St Paul only in the Past. Epp.), see notes on 2 Tim. iii. 6.

κακία] 'malice;' evil habit of the mind as contrasted with πονηρία, which rather points to the manifestation of it; see notes on Eph. iv. 31 (Transl.), Trench, Synon. § 11. It is surely very hasty in Huther to assert that in 1 Cor. v. 8 it is merely synonymous with πονηρία; see Taylor, on Repent. iv. 1, who however is too narrow in his interpretation of κακία, though correct in that of πονηρία. The verb διαγίνεται that follows occurs only here and (with φθορά) 1 Tim. ii. 2.

στάγνητοι] 'stagnant;' Hesych., 'odibiles,' Vulg.: it forms, as Wiesing, observes, a species of antithesis to μοιρεῖται ἀλλήλοι. Their conduct was such as to awaken hatred in others.

4. ἡ χρηστότης] 'the kindness,' 'benignity,' 'benignitas,' Vulg., Clarom., sc. 'que in dandia beneficis cernitur,' Fritz. Rom. ii. 4, Vol. i. p. 98; used by Paul alone, in reference to God, Rom. ii. 4, xi. 22, Eph. ii. 7 (comp. Clem. Rom. i. 9, Epist. ad Dioyn. § 9); in reference to man (Rom. iii. 12, quot.), 2 Cor. vi. 6, Gal. v. 22, Col. iii. 12. See notes on Gal. l. c., where it is distinguished from ἁγαθοσύνη.

ἡ φιλανδρωτία] 'the love,' or more exactly 'love towards men,' Alf., 'humanitas,' Vulg.; used only again, in ref. to men, Acts xxviii. 2; comp. Philo, Leg. ad Cai. § 556 (Mang.),—where both words are associated,—Raphel in loc., and for the general sentiment, John iii. 16. The article is repeated with each subst. to give prominence to each attribute, Green, Gr. p. 213. On ἐπεθάνατον, comp. notes on ch. ii. 11.

τοῦ σωτῆρος Ἰησοῦ Θεοῦ] 'our Saviour God;' see notes on 1 Tim. i. 1, and Middleton, Gr. Art. p. 396, who remarks that it may be questioned whether in this place, as well as in ch. i. 3, ii. 10, 1 Tim. ii. 3, the σωτήρ Θεός be not Christ, though the title is usually referred to the Father. In the present
verse this surely cannot be the case (see ver. 6, and comp. Usteri, Lehre. ii. 2, 4, p. 310), still we seem bound to mark in translation the different collocation of the words.

5. οὐκ ἐξ ἔργων] 'not by works,' i.e. in consequence of works; see notes on Gal. ii. 16, where this and other uses of ἐκ are compared and investigated. The negative is emphatic, and, as Bengel observes, refers to the whole sentence; οὐτε ἐποίησαμεν ἔργα δικαιοσύνης, οὐτε ἑσόθημεν ἐκ τούτων, ἀλλὰ τὸ πάν ἡ ἀγαθότης αὐτῶν ἐποίησε, Theoph. The works are further defined as τὰ ἐν δικαιοσύνῃ, works done in a sphere or element of δικαιοσύνη, in the state of a δίκαιος; comp. Winer, Gr. § 48. a, p. 348. ἐποίησαμεν ἡμεῖς] 'we did,' ἡμεῖς emphatic; the pronoun being added to make the contrast with τὸ αὐτῶν ἔλεος still more clear and forcible. In the following clause κατὰ denotes the indirect reason that an agreement with a norma suggests and involves, = 'in consequence of,' 'quà est misericordià,' Fritz. Rom. ii. 4, Vol. i. p. 99; so Acts iii. 17, κατὰ ἄγνωσιν, 1 Pet. i. 3, κατὰ τὸ...ἔλεος, comp. Phil. ii. 3, see Winer, Gr. § 49. d, p. 358. The transition from the regular meaning of the 'model' to that of the 'course of things in accordance with it' is sufficiently easy and intelligible; comp. Phil. ii. 3 (where κατ' ἔρθεν έκ a kind of parallelism to the dative τῇ ταπεινοφορώνῃ), and still more definitely Arrian, Alex. i. 99 (cited by Winer), κατ' ἔφος τὸ Πόρου μᾶλλον ἡ φιλία τῇ Λεξάνδρου; see also Bernhardy, Syntax, v. 20. b, p. 240. Huther on 1 Pet. i. 2 draws a distinction between this use of κατὰ and ἐκ, but a bare remembrance of the primary meanings of the two prepp., origin (immediate) and model, will render such distinctions almost self-evident. ἔσωσεν ἡμᾶς] 'He saved us,' 'put us into a state of salvation,' 'Hammond; see esp. 1 Pet. iii. 21, and comp. Taylor, Life of Chr. i. § 9, Disc. vi. 29. In this important dogmatical statement many apparent difficulties will completely vanish if we remember (1) that no mention is here made of the subjective conditions on man's side (διὰ πίστεως, Eph. ii. 8, comp. 1 Pet.
l. c.), because the object of the whole passage is to enhance the description of the saving mercy of God, see Wiesing, in loc.; (2) that St Paul speaks of baptism on the supposition that it was no mere observance, but that it was a sacrament in which all that was inward properly and completely accompanied all that was outward: he thus can say, in the fullest sense of the words, that as many as were baptized into Christ Χριστον ενειδοσαρα, definitely put Him on, entered into vital union with Him,—a blessed state, which as it involved remission of sins, and a certain title, for the time being, to resurrection and salvation, so, if abided in, most surely leads to final αιωνιωτικα; see Neander, Planting, Vol. 1. p. 495 (Bohn), and esp. the brief but most perspicuous remarks of Waterl., Eu­ char. vii. 3, Vol. iv. p. 578 (comp. ib. ix. 3, p. 645), compared with the fuller statements of Taylor, Life of Chr. i. 9, Disc. vi. 14 sq. On the meaning of ευαν, compare (with caution) Green, Gramm. p. 318, but observe that 'to embrace the Gospel' (id. p. 317) fails short of the plain and proper meaning of σωτηρια ('salvum facere '), which even with ref. to present time can never imply less than 'to place in a state of salvation;' comp. Beveridge, Church Cat. qu. 4, and notes on Eph. ii. 8. δια λουτροι παλανυ] 'by means of the laver of regeneration,' per lavacrum regenerationis,' Vulg., Clarom.; the λουτρον is the 'causa medians' of the saving grace of Christ, it is 'a means whereby we receive the same, and a pledge to assure us thereof;' 'partam a Christo salutem Baptismus nobis obsignat,' Calv. Less than this cannot be said by any candid interpre­ter. The gen. παλανυ. appy. marks the attribute or inseparable accompaniments of the λουτρον, thus falling under the general head of the possessive gen., Schœuerli. Synt. § 16. 3, p. 115: for exx. in the N. T. of this sort of gen. of 'inner reference,' see esp. the collection in Winer, Gr. § 30. 2. β, p. 169. As for any (exegetically con­ sidered) inadmissible atemtpeis (Matth., al.) to explain away the plain force and lexical meaning of λουτρον (see notes on Eph. v. 26), it may be enough to say in the words of Hooker on this subject, that 'where a literal construction will stand, the farthest from the letter is commonly the worst,' Eccl. Pol. v. 59. 2; see John iii. 5, the ref. in Waterland, Works, Vol. iv. p. 428, and comp. the fair comments of Hof­ mann, Weiss. u. Erf. i. p. 233 sq., and Schriftb. ii. 2, p. 170 sq. On the true meaning of παλυνεινεια (Syr. est de principio, de novo); ουκ επεκεινασθεν ημας αλλ' ανωθεν κατεκεισθε, Chrys.), see the able treatise on this text by Waterland, Works, Vol. iv. p. 427 sq., a tract which, though extending only to thirty pages, will be found to include and to supersede much that has been written on this subject: Bethell on Regen. (ed. 4) and the very good note of Wordsworth in loc. may also be profitably consulted. και δαικαυ, κ.τ.λ. 'and renewing of the Holy Spirit,' i. e. 'by the Holy Spirit,' the second gen. being that of the agent, more definitely expressed by ΔΕΕΠΓ, al., δαικαυ. δαι πν. άγ., Clarom. (' renov. per Sp. sanctum'), and some Latin Fl.: comp. notes on Eph. iv. 23. The construction of the first gen. δαικαυ. is somewhat doubt-
ful. It may be regarded either (a) as dependent on the preceding διὰ, as in Syr., Jerome (‘per renovatio:em’), al.; see John iii. 5, and comp. Blunt, Lect. on Par. Priest, p. 56; or (b) as dependent on λουτρόν, Vulg., Clarom., Copt., Arm., Æth.-Platt, none of which repeat the prep. before διὰκαυν.; see Waterland, Regen. Vol. iv. p. 428, who briefly notices and removes the objection (comp. Alf.) founded on the inclusive character that will thus be assigned to Baptism. On the whole the latter seems most simple and satisfactory; διὰκαυν. must not however be considered as merely explanatory of πάλινγενεσίας (De W., Huther), but as co-ordinate with it, πάλινγ. and διὰκαυν. (only here and Rom. xii. 2) ‘being nearly allied in end and use, of one and the same original, often going together, and perfective of each other,’ Waterland, l. c. p. 428; see Hofmann, Schrifib. ii. 2, p. 171. The exact genitival relation πάλινγ. and διὰκαυν. cannot be very certainly or very confidently defined. The gen. is most probably an obscured gen. of the content, representing that which the λουτρόν involves, comprises, brings with it, and of which it is the ordinary and appointed external vehicle; comp. Mark i. 4, βάπτισμα μετανοιας (‘which binds to rep.’), which, grammatically considered, is somewhat similar, and for exx. of these obscure uses of the gen., see Winer, Gr. § 30. 2, p. 168, 169. The distinction between Regeneration and Renovation (preserved in our Service of Confirmation), in respect of (a) the ‘causa efficiens,’ (b) duration, and (c) recurrence,—three important theological differentiae, is nowhere more perspiciously stated than by Waterl. l. c. p. 436; comp. notes on Eph. iv. 23, and there observe the force of the tenses. Lastly, for a comparison between ‘regeneratio’ and ‘conversionis,’ see Ebrard, Dogmatik, § 454, Vol. ii. p. 357.

6. οὖ] scil. Πνεύματος ἄγιου; not referring to λουτρόν (Calv.), or dependent on an omitted prep. (Heydenr.), but, according to the usual rule of attraction, on the gen. immediately preceding: οὐ μόνον γὰρ δι’ αὐτοῦ ἀνέπλασεν, ἀλλὰ καὶ δαφνᾶς τοῦτον μετέδωκεν, Theophr. ἐξέχειν] ‘poured out,’ ‘shed,’ ‘non dicit dedit sed effudit,’ Corn. a Lap.; in similar reference to the Holy Spirit, Acts ii. 17, 18, 33. There does not however appear to be here any special reference to the Pentecostal effusion (Olsh.), nor to the communication to the Church at large (Est., comp. De W.), but, as the tense and context (ver. 7) seem rather to imply, to individuals in baptism. The next clause points out through whose mediation this blessed effusion is bestowed. διὰ τοῦ σωτῆρος, but the awkwardness of two clauses with διὰ each dependent on the same verb. Thus then the whole is described as the work of the Blessed Trinity. The Father saves us by the medium of the outward laver which conveys the inward grace of the regenerating and renewing Spirit; that Spirit again is vouchsafed to us, yea, poured out abundantly on us, only through the merits of Jesus Christ. So the Father is our οὖρπ, and the Son our οὖρπ, but in different ways; ‘Pater nostræ salutis pri-
IIl. 7, 8.

μασ auctor, Christus vero opifex et quasi artifex," Justiniani.

7. [Vul. C.P.L.] Design of the more remote έσωσαν (De W.), not of the nearer έέξεεαι (Wiesing., Alf.). The latter construction is fairly defensible, but appy. not so simple or satisfactory. Though some prominence is given to έέξεεαι, both by the adv. πλωσίως, and by the defining words δι' Ίησος Χρ. υ., yet the whole context seems to mark έσωσαν as the verb on which the final clause depends. We were once in a hopeless and lost state, but we were rescued from it by the φιλανθρωπία of God, who not merely saved us from the διολεία of sin, but associated with it the gracious purpose that we should become κληρονόμοι of eternal life. έσωσάντες 'justified,' in the usual and more strict theological sense; not however as implying only a mere outward non-imputation of sin, but as involving a 'mutationem status,' an acceptance into new privileges and an enjoyment of the benefits thereof, Waterl. Justif. Vol. vi. p. 5: in the words of the same writer, 'justification cannot be conceived without some work of the Spirit in conferring a title to salvation,' ib. p. 6. έκάνον υπο may be referred to the Holy Spirit (Wiesing.), but is appy. more correctly referred to God the Father. The Holy Spirit is undoubtedly the efficient (1 Cor. vi. 11), as our Lord is the meritorious cause of our justification; the use however of the expression χάρις, which in reference to δικαιοσύνη and δικαίωμα seems almost regularly connected with the principal cause, the Father (Rom. iii. 24), and its apparent retrospective reference to έξ έργον, ver. 5, renders the latter interpr. much more probable; comp. Waterl. Justif. Vol. vi. p. 9. The pron. έκάνον seems to have been used to preclude a reference to Ίησος Χρ. which so immediately precedes, κατ' έλπίδα 'in respect of hope,' 'according to hope,' 'secundum spem,' Vulg., Charom., surely not 'through hope,' Conyb.,—a needless violation of the usual force of the prep. These words may be connected with ζωής αιώνιος (Coray, Matth., Alf.; comp. ch. i. 2), but as κληρονόμοι, a term not in any way elucidated by a foregoing context (as is the case in all other passages where it stands alone) would thus be left wholly isolated, it seems more natural to regard them as a restrictive addition to the latter words,—καθώς έπισαμεν, ούτως άπολαίψαμεν, Chrys.; so, very distinctly, Theoph. in loc. The κληρονόμα ζωής αιών is really future (comp. Rom. viii. 24, where έλπίδα is probably a dat. modi, see Meyer in loc.), though present in respect of hope; έτά γάρ ούτως άπεγνωμένους, ός άνωθεν γεννηθήσαν, ός χάριτι σωθήσαν, ός μηδέν εκοντα [Cod. Colb.] άγαθον, έσωσε, πολλός μάλλον εν τύ μέλλοντι τούτο έργάσεται, Chrys. The remark of De W. that St Paul does not elsewhere specifically join κληρον. or even έλπίς (except in this Ep.) with ζωή αιών. is true, but can scarcely be considered of moment, as substantially analogous sentiments (comp. Eph. i. 18, 1 Thess. v. 8) can be adduced without difficulty; comp. Wieseler in loc.

8. Πιστος ο λόγος] 'Faithful is the saying,' in emphatic reference to
what has been asserted in the preceding vers. 4–7 (to the last of which verses they are here, and here only, joined in N), and to the important doctrines they involve; τιτιγοι τοις μελ­λόντων διαλεύκη καὶ στὸν παρόντον, ἐπήγαγε τὸ ἐξώπιστον, Chrys. On this formula see notes on 1 Tim. i. 15.

τεταρτον, διαββεβ. "make asseveration concerning these things," not 'hæc asseverare,' Beza, Auth., De Wette, but, as in 1 Tim. i. 7 (where see notes), 'de his [non de rebus frivolis,' Beng.] affirmare,' Clarom., changed for the worse in Vulg. to 'confirmare:' comp. Schoef. Hints, p. 127 (ed. 4). The object and intent of the order is given in the following clause.

φροντις[σων], 'be careful,' ἐπ. λεγόμ. in the N. T.; ἐγρον καὶ σπουδασμα δι­πνεετ ἔχων, Theoph. 'Vult eos studium suum curamque hues applicare, et videtur Apost. quum ciper frons. eleganter alcludere ad inanes eorum contemplationes, qui sine fructu et extræ vitam philosophantur,' Calv. The constructions of φροντις and ἐκφρονου, are noticed by Thomas M. p. 289 (ed. Bern.).

καλῶν ἐργῶν, 'good works,' not merely with reference to works of mercy (Chrys.), but generally and comprehensively. The recurrence of this expression in the Past. Epp. (ver. 14, ch. ii. 7, 14, 1 Tim. v. 10, 25, vi. 18, see 1 Tim. iii. 1, and comp. 1 Tim. ii. 10, 2 Tim. ii. 21, Tit. iii. 1) has been often noticed; all that need be said is, that the nature of the errors con­demned in these Epp. was exactly such as required the reiteration of such a command. It was not to be a hollow, specious, falsely ascetic, and sterile Christianity, but one that showed itself in outward actions; comp. Wiesinger, Einleit. § 4, Neander, Planting, Vol. i. p. 343 (Bohn).

τοίχονται [to be forward in, to practice," Syr. ἡκτίνα ἐπεραριν, facere]; σο προέκτε, σέχυρα, Athen. XIII. 612, see Rost u. Palm, Lex. s. v. Vol. II. p. 1122. The translation of Vulg., Clarom., al., 'bonis operibus praesae,' makes an endeavour to retain the primary meaning of the verb, but not successfully nor idiomatically. Justiniano compares 'prefectus annona;' Estius adopts the gloss, 'tanquam operum exactores et præfecti;' Priceus (ap. Poli Syn.) paraphrases by ἑγεµόνιας εἰςαί; alii alia. All this however seems slightly forced; the word appears chosen to mark a 'prompt sedulous attention to (comp. Polyb. Hist. vi. 34. 3, προεκταναι χρείας, and practice of good works,' but, as the exx. adduced appear to show, scarcely in­volves any further idea of 'bene agendo præcedere,' Beza, al.: see the numerous exx. quoted by Kypke, Obs. Vol. ii. 381, Loesner, Obs. p. 430.

οἱ πεπιστ. Θεός, 'they who have believed God,'—God, not perhaps without some slight emphasis; 'non dixit qui credunt homínibus sed qui credunt Deo,' Jerome. The expression is certainly not to be limited to the Gentile Chris­tians (Mack), but includes all who by God's grace had been led to embrace His λόγον καὶ διδασκαλίαν (ch. i. 3, ii. 10), De W., Wiesing. On the con­structions of πιστὶς and πιστῶν, see notes on 1 Tim. i. 16.

ταύτα, 'These things,' scil. these in­structions, this practical teaching (Fell), to which the μετα πραγµατείας in the next verse form a sharp and clear contrast. Wiesinger refers the pronoun to καλὰ ἐφα; this however, even
III. 9, 10.

μορᾶς δὲ ἥτησεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας 9
νομικὰς περιότατον εἰσίν γὰρ ἀνοφελείς καὶ μάταιοι.

Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν 10

10. μίαν καὶ δευτέραν νουθεσίαν] So Rec. with ACKLIN; mss.; Vulg., al.; many Gr. and Lat. Ff. (Griesb., Scholz, Lachm., Huth., AIF., Wordsw.). The reading adopted by Tisch., μίαν νουθεσίαν καὶ δευτέραν, with DEFG (but καὶ δύο DE; Clarom., Copt.: ἰ δευτέρα FG); Clarom., Sangerm., Copt., Syr.-Phil.; Chrys., Theod. (1); Lat. Ff., though fairly supported, does not seem so satisfactory; transcribers appear to have felt a difficulty about the close union of μίαν and δευτέραν, and to have introduced in consequence variations in the text.

if it escapes tautology, does not equally well maintain the antithesis to the meaning here assigned to ἥτησεις. In the following words καλὰ (‘good’ per se, opp. to μάταιοι, ver. 9) forms one predications, καὶ ὄφελμα τοῖς ἄνθρωποις another; comp. notes on 1 Tim. ii. 3.

9. ἥτησεις] ‘questions (of controversy);’ exactly as in 1 Tim. i. 4, where see notes. In the latter passage De W. here assigns the meaning ‘Streitigkeiten,’ and yet in his note on the passage adopts the present meaning ‘Streitfragen,’ — a self-contradiction by no means usual in that careful commentator. The word is used by St Paul only in the Pastoral Epp., 1 Tim. i. 4, vi. 4, 2 Tim. ii. 23. On γενεαλογίας, see notes on 1 Tim. i. 4, where the expression is investigated: it is here associated with ἡγήσ., as probably marking the leading subject and theme of these controversial discussions. ἔρεις καὶ μάχ., voc.] ‘strifes, and contentions about the law,’ are the results of these foolish and unpractical questions; see 1 Tim. vi. 4, 2 Tim. ii. 23. The adj. νομικάκα is not to be referred to both substantives (Heydenr.), but only to the latter; the μάχ., voc. were a special and prevailing form of the ἔρεις, just as the γενεαλ. were of the ἥτησεις (Wiesing.). The contentions perhaps turned on the authority and application of some of the precepts in the law; comp. 1 Tim. i. 4. τερίστατον] ‘avoid, go out of the way of,’ ‘devita,’ Vulg., Clarom.; see notes on 2 Tim. ii. 16, the only other passage where the word occurs in its present form.

μάταιοι] ‘vain,’ from which nothing of true value results, in opp. to καλά, ver. 8. Μάταιος is here and James i. 26, as in Attic Greek, of two terminations; the fem. occurs 1 Cor. xv. 17, 1 Pet. i. 18. On the distinction between κενά (contents,—‘das Gehaltlose’) and μάταιος (results,—‘das Erfolgslose’) see Meyer on 1 Cor. xv. 17: Tittmann (Synon. i. p. 173) compares them with the Lat. ‘inanis’ and ‘vanus.’

10. Αἱρετικὸν ἄνθρωπον] ‘An heretical man,’ ‘a man who causeth divisions,’ ‘quisquis suā protervi unitatem ecclesie abrumpit,’ Calv. The exact meaning here of this word (ἄρ. λεγόμ. in N.T.) must not be deduced from the usage of later writers, but simply from the Apostle’s use of the subst. from which it is derived. The term ἄνθρωπος is found (not ‘often,’ Huther, but) twice in St Paul’s Epp.,—1 Cor. xi. 19, where it denotes ἀργός, something more aggravated than σχέσιμα, ‘dissensions of a more matured character’ (‘nullum schisma non aliquam siui confingit

P 2
II ἑστρατταὶ ὁ τοιοῦτος καὶ ἀμαρτανεὶ ὁν ἀυτοκατάκριτος.

herselvem," Jerome), and Gal. v. 20, where it is enumerated after διστασις. In neither case however does the word seem to imply specially 'the open espousal of any fundamental error' (the more definite eccles. meaning; comp. Origen on Tit. Vol. IV. p. 605, ed. Bened., Waterl. Doct. of Trin. ch. XIV. Vol. III. p. 641), but more generally 'divisions in church matters,' possibly of a somewhat matured kind, γὰς φιλοσοφικὰς ὕψεις, Theod. on 1 Cor. i. c., see Suicer, Theaur. s. v. i. 3, Vol. I. p. 120. Thus then aiperiκός διηρ. will here be one who gives rise to such divisions by erroneous teaching, not necessarily of a fundamentally heterodox nature, but of the kind just described, ver. 9; comp. ch. i. 14. If we adopt this appy. fair and reasonable interpretation, the objections of De W. and others, founded on the later and more special meanings of ἀπερευς and aiperiκός, wholly fail to the ground.

μερὰ μιὰν κ.τ.λ.] 'after one and a second [unavailing] admonition;' Titus is not to contend, he is only to use νουθεσία, if that fail he is then to have nothing further to do with the offender. On the distinction between νουθεσία (τα κεφαλαὶ) and πανδέλα (τα κεφαλαὶ), see notes on Eph. vi. 4; and on the use of ὡς for τροπός, here associated with δεινέρως, and consequently less peculiar and Hebraistic than when alone, as in Matth. xxviii. 1, Mark xvi. 2, al., see Winer, Gr. § 37. 1, p. 222.

" [subduc te a] Syr.,

τὸ δὲ δικαίωμα [devita," Vulg., Clarom. ; 'monere desine; laterem lavouræ," Beng.: see notes on 1 Tim. iv. 7. There is nothing in this or the associated words which favours any definite reference to formal excommunication, = ἐξαλλάξει, Vitringa (de Vet. Syn. III. i. 10, p. 756), who compares the νουθεσία to the 'corret- tio' or 'excommunicatio privata' of the Jews; sim. Taylor, Episc. § 15. This however is importing into a general word a special meaning. As we certainly have such expressions as παρατείσθαι τηργυναία (repudiare), Plut. Apophth. 206 a, and even ἀπωθεῖσθαι καὶ τῆς ὀἰκίας παρατείσθαι, Lucian, Abdc. § 19, we perhaps may say with Waterland (Doct. of Trin. ch. IV. Vol. III. p. 460) that παρατείσθαι 'implies and infers a command to exclude them;' but St Paul's previous use of the word does not appy. justify our asserting that it is here formally expressed: see notes in Tract. II. 230] 'as thou knowest,' by the ill success of thy admonitions; reason for the injunction to have nothing to do with him: ὅταν δὲ δῆλος ἡ πάση καὶ φανερός, τίνος ἄρεκτον πικτεῖες εἰκῇ; Chrys. ἡ ἑστρατταὶ] 'is perverted,' ἅ ὧδε [perversus] Syr., lit. 'hath been turned thoroughly, inside out;' Schol. on Arist. Nub. 88, ἀπὸ μεταφοράς τῶν μυστικῶν ἑμαντων καὶ ἑκατερομένων ἕκατερῳ δὲ ἑμάντων τὸ ἀλληλοῦ τοῦ πρῶτο τὸ ἑσώ μέρος ἑξω (cited by Wetst.): so Deut. xxxii. 20, γενέα ἑξαμαθημένη, Heb. הָעָּדָה נַעַ. The strengthened compound thus appears to denote the complete inward corruption and perverseness of character which must be predicated of any man who remains proof against twice-repeated admonitions. Baur, it is to be feared only to support his meaning of αἰπερικός, refers ἑστρατταὶ, to the outward act of the man, 'has gone away from us;'
Come to me at Nicopolis; bring Zenas and Apollos. Our brethren must not be unfruitful.

"Oταν πέμψω Ἀρτέμιαν πρός σε ἡ 12 Ὀλυμπιόν, σπουδασον ἐλθεῖν πρός με εἰς ἐκεῖ γὰρ κέκρικα παραχειμάσαι. Ζηνᾶν τὸν 13

III. II, 12, 13.

this, as Wiesing, properly remarks, would more naturally be ἀποστρέφεσθαι. αὐτοκατάκριτος] 'self-condemned:' the reason why he is to be left to himself; he has been warned twice and now sins against light, οὗ γὰρ ἐκείνοι ἐτέρων οὐδεὶς εἶπεν, οὐδεὶς ἐνοικήθηκεν, Chrys. The aggravating circumstance is not that the man condemns himself directly and explicitly, as this might be a step to recovery, but that he condemns himself indirectly and implicitly, as acting against the law of his mind, and doing in his own particular case what in general he condemns; see esp. Waterland, Doct. of Trin. ch. iv. Vol. iii. p. 464, where this expression is fully investigated.

12. Τυχικόν] On Tychicus, whom the Apostle (Col. iv. 7) terms ὁ ἁγιάτης δέκατος καὶ πιστὸς δίκαιος καὶ σύνθυτος ἐν Κυνη, see the notes on 2 Tim. iv. 12, Eph. vi. 21. It would seem not improbable that either Artemas or Tychicus were intended to supply the place of Titus in Crete during his absence with the Apostle. Of Artemas nothing is known.

Νικόπολις] There were several cities of this name, one in Cilicia (Strabo, xiv. 676), another in Thrace on the river Nestus, a third in Epirus (Strabo, xii. 225), built by Augustus after the battle of Actium. It is extremely difficult to decide which of these cities is here alluded to; Schrader (Paulus, Vol. i. p. 118) fixes on the first; the Greek commentators, the subscription at the end of the Ep. (ἀπὸ Νικόπ. τῆς Μακεδόνος, to which country it was near, comp. Theod.), and some modern writers, on the second; Wieseler (Chronol. p. 335) and others on the third. The second indeed may seem to harmonize better with the scanty notices of the last journey from Asia Minor to the West in 2 Tim. iv. 10 sq. (Neander, Planting, Vol. i. p. 344, Bohn), but as the city in Epirus appears to have been a place of much more importance, and not unsuitable as a centre for missionary operations, it may perhaps be assumed as not probably the place here alluded to; see Conyb. and Hows. St Paul, Vol. ii. p. 572 (ed. 2).

κίρκωσα] 'I have determined,' with dependent inf., a form of construction adopted elsewhere by St Paul, 1 Cor. vii. 37 (perf.), 2 Cor. ii. 1 (aor.). παραχειμάσασθαι] 'to winter,' Demosth. adv. Phorm. p. 509, παραχειμάσθω ἐκεῖ, ib. Dionys. p. 1292, Polyb. Hist. ii. 64. 1, iii. 33. 5. al.: in this compound the prep. παρά seems to mark the locality at which the action was to take place, comp. Rost u. Palm, Lex. a. v. iv. 1, Vol. ii. p. 670. There does not appear to be anything in the expression from which a historical deduction can be safely drawn; possibly the winter was drawing near, and the Apostle was on his way (ἐκεῖ, 'non dicit hic,' Beng.) to Nicopolis.

13. Ζηνᾶν] A name perhaps contracted from Ζηνός: of the bearer of it nothing is known. It is doubtful whether the term ἰσομεῖος implies an acquaintance with the Roman (Grot.) or Hebrew law (De W.). The latter is the opinion of Chrys., Jerome, and Theoph., and is perhaps the more probable; comp. Matth. xxii. 35. For notices of an apocryphal work attributed to Zenas, 'De vita et
214 ΠΡΟΣ ΤΙΤΟΝ.

νομικόν καὶ Ἀπόλλων σπουδαίως πρότερον, ἵνα μηδέν
14 αὐτοῖς λειτυ. μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν
ἔργων προστάται εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ
ὡσιν ἂκαρποί.

15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες’ Salutations and Bene-
doniction.

acis Titi,’ compare Fabric. Cod. Apocr. Vol. ii. p. 831. ’Ἀπόλλων’ Ἀpol-
los,’ sc. Apollonius [as in codex Bezae, Acts xviii. 24], or possibly Apol-
donor—to—an eloquent (λόγος, Acts, l.c., see Meyer in loc.) Jew of Alexandria,
well versed in the Scriptures, and a disciple of St John the Baptist; he was
instructed in Christianity by Aquila and Prisilla (Acts xviii. 26), preached the
Gospel with signal success in Achaia and at Corinth, and appears to have main-
tained relations of close intimacy with St Paul, comp. 1 Cor. xvi. 12. There
appears no good reason for supposing any greater differences between the
teaching of St Paul and Apollos (Neador, Planting, Vol. i. p. 230 sq., Bohn)
then may be referred to the mere out-
ward form in which that teaching was
perhaps communicated, and which
comes from the one and the same
Spirit who διαρκεί ἓδη ἑκάστηρ καθὼς
βούλεται (1 Cor. xii. 11); see Winer,
RWB. Art. ‘Apollos,’ Vol. i. p. 68.
Much that has been recently advanced
on the differences between St Paul and
Apollos is very doubtful and very un-
satisfactory.

πρότερον
‘conduct,’ ‘forward on their journey,’
with the further idea, as the context
seems to require, of supplying their
various needs; comp. 3 John 6.

14. οἱ ἡμέτεροι] ‘our brethren in
Creto,’ not ‘nostri ordinis homines’
(Bezae), scil. ‘Apollos, Tychicus, et
alii quos mittimus, si quo in loco reser-
derint’ (Grot.), as this would imply a
comparison between them and St Paul,
and would involve a meaning of προστά.
gal. ἔργ. (‘habere domi officinam ali-
quam, me imitantes, Act. xx. 34,’
Grot.), somewhat arbitrary, and wholly
different to that in ver. 8. The ἡμέ-
tεροι are rather οἱ περὶ σὲ (Theoph.),
the καὶ tacitly comparing them not
with heathens (Hofmann, Schriflb.
Vol. ii. p. 429) but with Titus;
‘let these Cretan brethren of ours be not
backward in co-operating with
thee in these acts of duty and benevo-
leness.’ On προσέτ. see notes on ver. 8.

16. τὰς ἄγαν. χρείας] ‘with reference
to the necessary wants;’ i.e. to supply
them: comp. Phil. iv. 16, οἱ τὸν χρεῖαν
μοι ἐπέμψατε. The article appears to
mark the known and existing wants.

ἀκαρποῖ] ‘unfruitful,’ not solely and
specially with reference to the wants
of their teachers (‘quicunque evange-
listis non ministraverint,’ Just.), but
also with reference to their own moral
state, i. e. without showing practical
proofs of their faith by acts of love.

15. οἱ μετ’ ἐμοῦ] ‘those with me,’
in my company, journeying or abiding
with me; comp. Gal. i. 2, οἱ σὺν ἐμοῖ,
where the idea of union in action (co-
herence), rather than mere local union
(coexistence), seems intended to be ex-
pressed; see Krüger, Sprachl. § 68.
13. 1. τοὺς φιλοῦντας κ.τ.λ.
‘those who love us in faith,’ those who
love me in the sphere of faith; not
merely πιστῶς καὶ ἄδολος, Theoph., or
καὶ πίστεως, Οἰκεμ., but ‘in faith,’ as
the common principle which bound
them together and hallowed their common
love. From the concluding words, ἦ
χάρις μεραὶ πάντων ὑμῶν (Col. iv. 18),
there is no reason to infer that the
Epistle was intended for the church as
Well as Titus. It is merely an inclusive benediction that comprehends the ἐπισκοποὶ and those committed to his oversight, Titus and all the faithful in Crete. Ἀμὴ (Rec. with D²D³EFG HKLM⁴) here, as well as in 1 Tim. vi. 21, 2 Tim. iv. 22, seems to be an interpolation, though in this case supported by stronger external evidence. It is bracketed by Lackm., and rejected by Griesb., Scholz, Tisch., with ACD¹N¹; 17; Clarom., ΖEth.-Pol.; Hier., Ambrst.

In the conclusion of all St Paul's Epp. except Rom. (om. 2 mss. and Am. only) and Gal. (om. G; Boern., Ambrst., only) there are similar variations. Accidental omission seems less probable than insertion.
TRANSLATION.
NOTICE.

THE same principles are observed in this translation as in those of the Galatians and Ephesians. The Authorised Version is altered only where it appears to be incorrect, inexact, insufficient or obscure. There are however a few cases in which I have ventured to introduce another correction—viz. where our venerable Version seems to be inconsistent in its renderings of important or less usual words and forms of expression. These particularly occur in this group of Epistles, and the process of translation has made me feel the necessity of preserving a certain degree of uniformity in the meanings assigned to some of the unusual yet recurrent terms and expressions.

This modification has been introduced with great caution, for, as the reader is probably aware, our last Translators state very explicitly that they have not sought to preserve a studied uniformity of translation, and have not always thought it necessary to assign to the same word, even in very similar combinations, the same meaning. To affect then a rigorous uniformity would be to reverse the principles on which that Version was constructed, and would not be revision but reconstruction. I have therefore trusted to my own judgment: where it has seemed necessary to be uniform, I have been so; where this necessity has not been apparent, I have not ventured to interfere with the felicitous variety of expression which characterizes our admirable Version. A slight change has been introduced in the Versions cited, which however does not at all affect the general plan. The Versions of Wiclif, Cranmer, and Geneva, are no longer cited from Bagster's Hexapla, as it is asserted by competent judges that those there given have not the best claim to the names affixed to them. Wiclif's version is now quoted from the edition of the New Testament published by Pickering in 1848, Cranmer's from a copy of the edition of April 1540, and the Genevan from the edition of 1560, which alone has claim to be called the first edition of the Genevan Version. The citations from the Bishops' Bible are made from the first edition 1568.

For several valuable hints on this subject I am indebted to the kindness and learning of Mr Francis Fry of Bristol.

The remaining Vv. are cited as before from Bagster's reprints.
PAUL, an apostle of Christ Jesus, according to the commandment of God our Saviour and Christ Jesus our Hope, to Timothy, my true child in the faith. Grace, 2 mercy and peace, from God the Father and Christ Jesus our Lord.

Even as I besought thee to abide still at Ephesus, 3 when I was on my way into Macedonia, that thou mightest command some not to be teachers of other doctrine,

1. Christ Jesus] *Jesus Christ, AUTH. According to] So Cov. (both), RHEM., and AUTH. in Rom. xvi. 26 and Tit. i. 3: after, Wicl.; by, AUTH. and remaining Vv. Christ Jesus] *Lord J. C., AUTH. The translation of ἐπιτροπὴ adopted by CRAN., BISH., 'commission,' deserves attention, but perhaps too much obscures the idea of the divine ordinance and command under which the Apostle acted; comp. Acts ix. 16, ὦ σα δι κ.τ.λ., and 1 Cor. ix. 16.

It may be remembered too that 'command' originally seems to have meant 'power' or authority, Synon. ed. by Whately, p. 91. Our Hope] So Wicl., Cov. Test., GEN., RHEM.: which is our hope, AUTH. and remaining Vv.

2. True child] Own son, AUTH.; louede sonne, Wicl.; beloved sonne, Cov. Test., RHEM.; naturall sonne, Tynd. and remaining Vv.; see notes on 2 Tim. i. 2 and Eph. vi. 21 (Transl.). It is desirable to retain the more literal translation of τέκνον wherever it does not seem to be at variance with our ordinary or idiomatic mode of expression (e. g. ver. 18): the distinction between τέκνον and ἴδιος is occasionally of considerable importance.


3. Even as] As, AUTH. and all other Vv. Went, AUTH., Wicl., Cov. Test., RHEM.; departed, Tynd. and remaining Vv. Command] So Tynd., Cov., CRAN., GEN., BISH., by far the most usual translation of the word elsewhere in AUTH.: charge, AUTH.; denoune to, Wicl., RHEM.; geue...charge vnto, Cov. Test. The full authoritative meaning of the word should not be here impaired in translation; see notes. Not to be teachers, &c.] Sim., not to teache otherwise, RHEM.: that they teach no other
4 nor yet to give heed to fables and endless genealogies, seeing they minister questions rather than God's dispensation which is in faith,—so I do now. But the end of the commandment is love out of a pure heart, and a good conscience, and unfeigned faith: from which some having gone wide in aim have turned themselves aside unto vain doctrine, Auth., Gen. (none), Bish.

Nor yet] Neither, Auth. and all Vv. except RHEM., nor. This is perhaps a case where it may seem necessary to adopt a more rigorous translation of μὴ διδασκειν, where the things prohibited are not very different in their character the ordinary translation will perhaps be sufficiently exact; here however the τιμωρίας are not merely to abstain from teaching others such profitless subjects, but are themselves not to study them. On the full force of οὖνευθέν or μηδεις after οὐ and μὴ, see Franke's very good treatise de Part. Neg. ii. 5, and illustrate his remark,—that οὖνευθέν hints at an indefinite number of consequent terms, by Judges i. 27, where οὐ is followed by fourteen clauses with οὖνευθέν.

To give] Give, Auth. Seeing they] The which, Wicl.; which, Author. and all other Vv., but Tynd., Cov., give which are endl., and.

God's dispensation] Edification of God, Wicl.; edifying to Godward, Cov. Test.; the edifying of God, RHEM.; godly edifying, Tynd. and remaining Vv., but Auth. (ed. 1611) omits godly, which has been restored in modern edd.

I do now] Do, Auth.

But] So Bish., RHEM.: now, Auth.; forsothe, Wicl.; for, Tynd. and remaining Vv. Love] So all Vv. except Auth., Wicl., Cov. Test., RHEM., charity. It is doubtful why this change was made, except for variation from verse 14; comp. Vulg. Our last translators were by no means uniform in their translation of ἀγάπη: even in cases where it is associated with σίσις and they might have wished to mark a quasi-theological meaning, it is not uncommonly translated 'love;' compare ch. vi. 11 with 1 Thess. iii. 6, al. And (bis)] And of, Auth.

Unfeigned faith] Faith unfeigned, Auth. Slight change to preserve the emphatic order of the Greek; see Winer, Gr. § 59. 2, p. 464. English usage is here just the reverse of the Greek.

6. Having gone wide in aim] Having swerved, Auth.; errynge, Wicl.; hauynge erred, Bish.; strayynge, RHEM.; have erred, and, Tynd., Cov. (both), Gen. It would seem that our translators made the change from a desire to preserve the construct. of ἀποκτένων with a gen. (Vulg., al.), and yet not, as Wicl., to fall into barbarous English, or as Tynd., al., to change the part. into a finite verb,—an inexactness which Conyb. has not avoided. Perhaps the more immediate connexion of ὅρ may be with ἐπιτρέπω, especially as ἀποκτένων in the two other passages where it occurs (1 Tim. vi. 21, 2 Tim. ii. 18) is used absolutely (with προτότον and acc.); still it seems desirable and correct also to preserve in translation the possibility of the connexion with the participle. To 'go wide from' is perfectly correct according to the exx. in Johnson s. v., 'wide.' Have turned themselves] Have turned, Auth. and the other Vv. except Wicl., Cov. Test., CRAN., RHEM.
babbling; willing to be teachers of the law; yet not understanding either what they say, or about what they make asseveration. Now we know that the law is good, if a man use it lawfully, knowing this, that the law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinful, for the unholy and profane, for smiters of fathers and smiters of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to the sound doctrine,—according to the Gospel of the glory of the blessed God, which was committed to my trust.

And I thank Him who gave me inward strength, Christ Jesus our Lord, that he counted me faithful, having which give a passive translation: it is perhaps desirable to retain here the medial force of the passive form ἐτεροδίψον. Babbling] Jangling, AUTH. and all Vv. except WICL., speche; RHEM., take. The change seems required, as 'jangling' might be understood in its secondary sense. It is found in Gower, Chaucer, al., as here, in the sense of 'prating,' 'idly talking.'

7. Willing to be] So WICL. (for to be), Cov. (both): desiring to be, AUTH.; because they wolde be, TYND., CRAN., GEN. (om. be.): couetyng to be, BISH.; desirous to be, RHEM. Though it is not always possible in the N. T. to keep up the exact distinction between δὲλω and βούλομαι (see notes on ch. ii. 8, and v. 14), this perhaps is a case where it may be maintained: the false teachers were quite willing to undertake the office though they had really no qualifications for it. Yet not] So TYND., CRAN., GEN.; not, WICL., Cov. (both), BISH., RHEM.: AUTH. expresses the negative by the following neither. Either...or] Neither...nor, AUTH. About what] Whereof, AUTH. Make asseveration] Affirm, AUTH. and all Vv. 8. Now] But, AUTH., Cov., BISH., RHEM.; forsothe, WICL.; and, GEN.: remaining Vv. omit.

9. Unruly] So AUTH. in Tit. i. 6, 10, but here disobedient, with TYND. and all Vv. except WICL., not suget. Sinful] For sinners, AUTH. All Vv. (except Cov. Test., which omits) give the subst., perhaps it is a little more exact to retain the adj. For the unholy] So Cov., GEN.: for unh., AUTH.: the idiomatic English article is repeated for the sake of consistency. Smite[r] S/ceers, WICL.; killers, RHEM.; murderers, AUTH. and all other Vv. 10. The sound doctrine] AUTH. omits the art. with all Vv. except Cov., CRAN.

11. Of the glory] So rightly all the Vv. (om. the, BISH.) except AUTH., GEN., glorious (before Gospel).

12. Him who...or.] Sim. as to order GEN., RHEM.; comp. WICL., Cov. Test., and, it may be added, Syr. and Vulg., rightly preserving the more emphatic position: C. J. our Lord, who hath enabled me, AUTH., and sim. the remaining Vv. (TYND., Cov., CRAN., BISH.), which translate τὸν Μακ.
appointed me for the ministry, though formerly I was a blasphemer, and a persecutor, and a doer of outrage: still I obtained mercy, because I did it ignorantly in unbelief;
yea the grace of our Lord was exceeding abundant with
faith and love which is in Christ Jesus. Faithful is the
saying, and worthy of all acceptation, that Christ Jesus
came into the world to save sinners; of whom I am chief.
Howbeit for this cause I obtained mercy, that in me as
chief Christ Jesus might shew forth the whole of His
long-suffering, to display a pattern for them which should
hereafter believe on Him unto eternal life. Now to the
King of ages, the immortal, invisible, only God, be honour
and glory unto the ages of the ages. Amen.
This charge I commit to thee, son Timothy, in accordance
with the forerunning prophecies about thee, that thou
made me stronge.
That] For that, Auth.
Having appointed me for] Putting me into, Auth., BISH. (in, WICL., RHEM.).
13. Though formerly I was] *Who was before, Auth.
A doer of outrage] Sim., a doer of injury, Cov.
Test.: injurious, Auth.; ful of wrongis, WICL., a tyrant, Tynd.,
Cov., CRAN.; an oppresser, Gen., BISH.; contumelious, RHEM.
Still] But, Auth. and all Vv. except CRAN., BISH., but yet.
15. Faithful is, &c.] Thys sayenge is true, Cov. Test.; this is a faithful saying, Auth., BISH.; this is a true s., Tynd., Cov., CRAN., Gen.: a trewe worde, WICL.; a faithful s., RHEM.
16. As chief] First, Auth. and all Vv. (the f., BISH.) except Cov. (both), principally; RHEM., first of all.
Christ Jesus] *Jes. Chr., Auth.
The whole of His] All, Auth. and all Vv. To display a pattern for] Sim., to declare an ensample unto, CRAN.; for a pattern to, Auth.; to the ensourmyng of, WICL., sim. Cov. Test., RHEM.: unto the ensample of, Tynd., Gen. (to the, Cov., BISH.).
Eternal life] So Tynd., Cov., CRAN., Gen.: life everlasting, Auth., Cov. Test., BISH. RHEM. It seems best both to adopt the order which, properly considered, most exactly corresponds to that of the Greek, and to adopt the most general and inclusive transl. of αἰωνός; see notes on 2 Thess. i. 9 (Transl.).
17. Of ages] Sim., of worldis, WICL., RHEM. (the vv.): eternal, Auth.; everlasting, Tynd. and remaining Vv.
The immortal, &c.] Immortal, invisible, the only *wise God, Auth.
Unto the ages, &c.] Sim., in worldis of worldis, WICL.; for ever and ever, Auth. and all other Vv.
18. In accordance with, &c.] According to the prophecies which went before on thee, Auth. (upon, Gen., BISH.), and sim. WICL., RHEM.; according to the proph. which in tyme past were prophesied of the, Tynd., Cov., Cov. Test. (tymes), CRAN.
mayest war in them the good warfare; having faith, and a 19 good conscience; which some having thrust away, have made shipwreck concerning the faith: of whom is Hyme- 20 nœus and Alexander; whom I delivered to Satan, that they might be taught by discipline not to blaspheme.

I exhort then first of all, that petitions, prayers, sup- II. 2. plications, and giving of thanks, be made for all men; for 2

Mayest] Mightest, AUTH.; shuicest, TYND., COV., CRAN., GEN., BISH. Change necessary to preserve the law of the succession of tenses; see Latham, Engl. Lang. § 616. In them] So all Vv. except AUTH., GEN., which change (not for the better) the ἐν into ὑπερ; see notes. The order of the Greek στρατ. ὑπερ, reversed by AUTH., is restored in the text.
The good] A g., AUTH. and all Vv. 19. Having] So WICL. and all Vv. except AUTH., which adopts holding. Having thrust away] Castyng away, WICL.; repelling, RHEM.; having put away, AUTH. and remaining Vv.; but TYND., COV. (both), CRAN., GEN. use the finite verb, and TYND., COV., CRAN., add from them.
The faith] So WICL., RHEM.: faith, AUTH. and remaining Vv. When the article is inserted after a preposition, it should never be overlooked in translation, if the English idiom will permit it to be expressed. 20. Delivered] Have delivered, AUTH. and all Vv. except WICL., bitoke. There are cases where the idiom of our language may seem positively violated by an aoristic translation, esp. in cases where ὑπερ or ὑπάρχει is found with the aor.; these are however cases in which we do not rashly assert that the aor. is used for the perf., but in which we only recognise an idiomatic power in the Greek aorist which does not exist in our English past tense. Where idiom requires us to insert 'have' (as perhaps just above, ver. 19), it must be inserted, but these cases are fewer than modern translators seem generally aware of. Might be taught, &c.] So (omitting by disc.) TYND., COV.; may learn, AUTH., and sim. all remaining Vv. The addition by discipline is necessary to convey the true meaning of παιδεύω.

CHAPTER II. 1. Then] Therefore, AUTH. and all Vv. On this particle see notes in loc. It may be observed as a very general rule, that it is better to translate ὅπερ 'then,' ἀπὸ 'therefore,' or at any rate if 'therefore' be retained as a translation of the former particle, to place it as far onward in the clause as idiom will permit, so as to weaken its full illative force. The present seems an instance where the more exact distinction (see notes on Gal. iii. 5) ought to be preserved; still it is not wise in the N. T. generally to press this rule too rigorously, as in many cases the context and in many more the usus scribendi of the sacred author must be allowed to have due weight in fixing the translation. For example, St John's use of ὅπερ appears to deserve considerable attention, especially as he never uses ἀπὸ; and even St Paul, it should be remembered, uses ὅπερ on an average four times to ἀπὸ once. A really faithful translation must take all these things into account.

First...that] That first, AUTH. and sim.
kings, and all that are in authority; that we may pass a
3 quiet and tranquil life in all godliness and gravity. For
this is good, and acceptable in the sight of our Saviour,
4 God; whose will is that all men should be saved, and
5 should come unto the full knowledge of the truth. For
there is one God, and one mediator also between God and
6 men, a man Christ Jesus; who gave Himself a ransom for
all,—the testimony to be set forth in its own seasons.
7 Whereunto I was appointed a herald, and an apostle (I

all Vv. except WICL., RHEM., which
apparently adopt the order of the
text.

Petitions, prayers, &c.] Supplications, prayers, intercessions, AUTH., COV. Test., GEN.; εἰσεχθεῖς, prayers, oxingias, WICL.; prayers, supplications, intercessions, TYND., COV., CRAN., BISH.; obsecrations, prayers, postulations, RHEM. 'Supplications' is by no
means a bad translation for εἰσεχθεῖς'. (Eph. vi. 18); but as this is a technical pas-
sage, it seems more suitable to reserve
it for ἑπτεικος; see notes.

2. All] So WICL., RHEM.: for all, AUTH. and all other Vv. Pass] Lead, AUTH.: slight change, but perhaps maintaining better the mixed sub-
jective and objective ref. of the clause; comp. notes in loc. Quiet...tranquil] Quiet...peaceable, AUTH. and all other Vv. Perhaps 'tranquil' expresses the idea of the rest 'arising from within' (see notes) a little more fully than 'peaceable;' comp. i Pet. iii. 4.

Gravity] Chastite, WICL., RHEM.; honesty, AUTH. and remaining Vv.
In the preceding word εἰσεχθεῖς, the transl. of AUTH. has been retained. Though 'godliness' more exactly re-
resents θεοτείς, yet it is used in all
the older Vv. (except only WICL., RHEM., pitee, i.e. piety) as the trans-
lation of εἰσεχθεῖς, and seems fairly to
suit all the passages where it occurs.
The deviation of AUTH., al., in Acts iii. 12 is not for the better.

3. Our Saviour God] So RHEM.: God our Sav., AUTH. and the re-
maining Vv.

4. Whose will is that] Who will have, AUTH. and sim. all Vv. The
translation of Scholef., who willeth, is
perhaps rather too strong. Should be] To be, AUTH. Should come] To come, AUTH. The
full knowledge] The knowledge, AUTH. and all Vv. (knowynge, WICL.).

5. And one med. also] Sim., one also
med., RHEM.: and one Med., AUTH. and all other Vv (except WICL., who
omits one). The addition of 'and' in
italics seems required by our idiom:
indeed we may perhaps sometimes
rightly say that the Greek ισισί is oc-
casionally in itself almost equivalent
to our 'and...also.' A man] So WICL.; man, RHEM.: the man, AUTH. and remaining Vv.

6. The testimony, &c.] To be tes-
tified in due time, AUTH., and sim.
TYND., COV., CRAN. The true con-
struction appears to have been observed
in GEN., to be a testimonie in due time,
and BISH., a testimonie in due tymes.
All the Vv., except AUTH., GEN.,
BISH., retain a more literal transl. of
τοις, 'his.'

7. Was] Am, AUTH. and all Vv.

Appointed] So RHEM. (and AUTH. in 2 Tim. i. 11): putte, WICL.; ordained, AUTH. and all other Vv. Herald]
CHAP. II. 3—13. 225

speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

I desire then that men pray in every place, lifting up 8 holy hands, without wrath and doubting: likewise that 9 women also, in modest guise, with shamefastness and sobermindedness, do adorn themselves,—not with braided hair, and gold, or pearls, or costly apparel, but (which becometh 10 women professing godliness) through good works.

Let the woman learn in silence with all subjection. 11 But I suffer not the woman to TEACH, nor yet to have 12 authority over the man, but to be in silence. For Adam 13

Preacher, Auth. and all Vv.

Truth (1) Truth * in Christ, Auth.

Truth (2) So Wicl., Cov. (both), Rhem.: verity, Auth. and remaining Vv.

8. I desire then] I will therefore, Auth. and all Vv. (th. I wol, Wicl.). In every place] So Wicl. (at pl.), Cov. Test., Rheem.: in all places, Cov.; everywhere, Auth. and remaining Vv.

9. Likewise...also] So Tynd., Cov. (both), Cran., Gen., Bish., except that they insert also immediately after likewise: in like manner also, Auth., Rheem. In modest, &c.] Adorn themselves in modest apparel, Auth.; array them selves in comlye ap., Tynd., Cov., Cov. Test. (arrayenge, omitting the preceding that), Cran., Gen., Bish.

Shamefastness] So Auth. ed. 1611, following all the Vv. except Rheem. (demurenesse): we may agree with Trench (Synon. § 20) in regretting that this spelling has been displaced in the modern editions by 'shamefacedness,' a form in which the true etymology is perverted.

Sobermindedness] Sobriety, Auth., Rheem.; sobrenesse, Wicl., Cov. Test.; discrete behaviour, Tynd., Cov., Cran., Bish.; modestie, Gen. It is very difficult to select a translation for σωφροσύνη. Our choice seems to lie between 'sobermindedness' and 'discretion:' the latter (more especially in the adjective; see two pertinent exx. in Richardson, Dict. s.v., from Chaucer, Persones Tale, and Milton, Par. Reg. II. 157) is very suitable in ref. to women (and is so used by Tynd., Cov., Cran., in ver. 15), but the former seems best to preserve the etymology of the original word.

Braided] Broided, Auth., the older form of the same word: some modern editions give broidered appy. by mistake.


The insertion of the article seems required by our idiom, as in ver. 11, see notes.

Nor yet] Nor, Auth. As the command seems to have also a general reference (see notes), it is perhaps better to be exact in oūdě; see notes on ch. i. 4 (Transl.). Have auth.] So Tynd., Cov.: have lordeschip, Wicl.; wee authorite, Cov. Test.; have dominion, Rheem.; usurp authority, Auth. and the remaining Vv.
14. Plainly deceived] *Deceived, 
AUTH.  [Fall into] Was in the, 
AUTH., Cov. Test., Gen., Bish. (om. 
the, Tynd., RheM.); hath brought in 
the, Cov. ; hath subdued to the, Cran.

15. Yet] So RheM.: sothely, 
WicL.; notwithstanding, Auth. and 
the other Vv.  By means of the 
childbearing] In childbearing, Auth.; 
by generacon of sones, WicL., RheM. 
(children); thorow bearing of children, 
Tynd. and remaining Vv.

Love] So all Vv. except Auth., 
which here gives charity; see notes on 
ch. i 5 (Transl.).

Sobermindedness] Sobriety, Auth.; 
see notes on ver. 9 (Transl.).

Chapter III. 1. Faithful is the 
saying] A faithful worde, WicL.; thys 
is a true w., Cov. Test.; [this is] a 
faithful saying, Bish.; a f s., RheM.; 
this is a true saying, Auth. and re-
remaining Vv.

2. Irreproachable] Sim., without 
reproone, WicL.: blameless, Auth.; 
Cov., Cran., Bish.; faultene, Tynd.; 
unrebukeable, Cov. Test.; unrepro-
able, Gen.; irreprehensible, RheM. If 
the definition of Webster (Dict.) is 
right, 'irreproachable = that cannot be 
justly reproached,' this seems the trans-
lation needed; see notes in loc.

A husband] The h., Auth.

Sober, discreet] So Tynd., Cov.: 
vigilant, sober, Auth.; sobre, prudent, 
WicL.; sobre, wyse, Cov. Test., 
RheM.; dilygent, sober, Cran.; watch-
ing. sober, Gen., Bish.

Orderly] Of good behaviour, Auth.; 
honestly apavelled, Tynd.; comely app., 
Bish.; manerly, Cov. (both); discrete, 
Cran.; modest, Gen.; comely, RheM. 
A lover of hosp.] So Bish., and Auth. 
in Tit. i 8: given to hosp., Auth. 
(here); holdynge hosp., WicL.; har-
berous, Tynd., Cov. (both), Gen.—a 
noticeable transl.; a keper of hosp., 
Cran.; a man of hosp., RheM.

3. Fierce over wine] Given to wine, 
Auth., Gen., RheM., and sim. other 
Vv. except Tynd., dronken; Cov. Test., 
dronkarde. The marginal note [not 
ready to quarell and offer wrong, as 
one in wine] shows that our last trans-
lators saw correctly the meaning of 
the word, though they have not ex-
pressed it.

No striker] Auth. adds *not greedy of 
filthy lucre.  Forbearing

Patient, Auth.; temperaunt (or pa-
cient), WicL.; gentile, Tynd., Cov., 
Cran., Gen., Bish.; styll, Cov. Test.; 
modest, RheM.  Averse to con-
tention] Not a brawler, Auth. (so Tit. 
iii. 2); not litigious (or ful of strife 
or chyplynge), WicL.; abhorrynge fight-
yngc, Tynd., Cran., Bish., and sim.
having his children in subjection with all gravity; (But if a man know not how to rule his own house, how shall he take care of the church of God?) not a new convert, lest being besotted with pride he fall into the judgment of the devil. Moreover he must have a good report also from them which are without, lest he fall into reproach and the snare of the devil.

Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of base gain; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be under no charge. The women in like manner must be grave, not slanderers, sober, faithful in all things. Let the deacons be husbands of one wife, ruling...
13 their children well and their own houses. For they that
have served well as deacons obtain for themselves a good
degree, and great boldness in the faith which is in Christ
Jesus.

14 These things write I to thee, though I hope to come
15 unto thee somewhat quickly; but if I should tarry long,
that thou mayest know how thou oughtest to behave
thyself in the house of God, which truly is the church of
the living God, the pillar and basis of the truth. And
confessedly, great is the mystery of godliness; "Who was
manifested in the flesh, justified in the spirit, seen of
angels, preached among the Gentiles, believed on in the
world, received up into glory."

IV. Howbeit the Spirit saith expressly, that in the latter
times some shall depart from the faith, giving heed to

At the end of the verse. Where there
is no liability to mistake, it seems
better to keep, as far as possible, the
order of the Greek.

13. Served well as d.] Used the
office of a Deacon well, Auth.
Obtain for] Purchase to, Auth.,
Rhem.; get, Tynd. and all the remain-
ing Vv. (gete...to, Wicl.).

14. Though I hope] Hoping,
Auth.; and sim. all other Vv. use a
participle. Somewhat quickly] Some, Wicl.; very shortly,
Gen.; quickly, Rhem.; shortly, Auth.
and remaining Vv.

15. Should tarry long] Shall t.,
Wicl.; t. long, Auth. and all other Vv.
Which truly] The whych, Cov. Test.;
which, Auth. and all other Vv. (that,
Wicl.). Basis] Ground, Auth. and
all Vv. exc. Wicl., sadness, and Cov.
Test., stablyshmente.

16. Confessedly] Without contro-
versy, Auth., Gen.; with out naye,
Tynd., Cov.; without doubt, Cran.,
Manifested] So Gen., Rhem.: manifest, Auth.;
shewed, Tynd. and remaining Vv.

(but Wicl. omits).

Among] Unto, Auth. and all Vv.
some to, following the Vulg. We
may here briefly remark that the six
concluding clauses of this verse may
be arranged stichometrically in the
following way:

"Os ἐφανερώθη ἐν σαρκί,
'Ελεημοσύνη ἐν πνεύματι,
'Ομηρού ἐγώνολοι",
'Εκκλησία ἐν θυσίαν,
'Επιστέφθη ἐν κύριῳ,
'Ἄνελπιμφθη ἐν δόξῃ.

Without urging too strongly the me-
trical character of the clauses, it
would still seem that the supposition
advanced in notes in loc. does not ap-
pear wholly without plausibility. Al-
ford (in loc.) objects to this view, but
appears clearly to lean to it in his
note on 2 Tim. ii. 11.

Chapter IV. 1. Howbeit] For-
sote, Wicl.; now, Auth., Gen., Bish.;
and, Rhem.; the other Vv. omit.

Saith] So Wicl., Cov. Test., Rhem.: 
speakest, Auth. and the other Vv.
All the Vv. except Rhem. preserve
the order of verb and adverb adopted
seducing spirits, and doctrines of devils, through the hypocrisy of speakers of lies, men bearing a brand on their own conscience, forbidding to marry, and commanding to abstain from meats, which God created for them that believe and have full knowledge of the truth to partake of with thanksgiving. For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and supplication.

If thou settest forth these things to the brethren, thou wilt be a good minister of Christ Jesus, being nourished in...
the words of faith, and of the good doctrine of which thou
7 hast been a disciple. But eschew profane and old-wives'
8 fables; and exercise thyself rather unto godliness. For the
exercise of the body is profitable unto a little, but godliness
is profitable unto all things, as it hath a promise of the life
9 that now is, and of that which is to come. Faithful is the
10 saying and worthy of all acceptation. For looking to this
we labour and suffer reproach, because we have placed our
hope on the living God, who is the Saviour of all men, spe-
cially of believers.

Being nourished] So Cov. Test.: nourished up, AUTH.; norrischide,
Wicl., RHEM.; which hast bene n. ep, TYND. and the remaining Vv.
The good] So RHEM.: good, AUTH. and all the other Vv. The article ought per-
haps also to be inserted before ‘faith’ (ἡ πρόφασις), but it would tend to
give it an objective meaning, which does not seem desirable; see notes.
Of which, &c.] Whereunto thou hast attained, AUTH., and sim. Cov. Test.,
RHEM.; that thou hast gotten in suynge, Wicl.; which doctrine thou hath con-
tinually followed, TYND. (om. doctr., CRAN., GEN., BISH.); which thou hast
followed hither to, Cov.
7. Eschew] So Cov. Test.: refuse, AUTH.; schone, Wicl.; avoid, RHEM.;
cast awaye, TYND. and the remaining Vv. And...rather] So AUTH.: rather,
CRAN., BISH.; and, Cov. Test., GEN., RHEM.: TYND. omits both. The transl.
of Cov., as for emproesy...fables, cast them awaye, but, is good, but in thus
preserving the second δε it misses the first. The punctuation of Lachm. and
Tisch., who place a period after παραστάσις, is perhaps not an improve-
ment on the ordinary colon: the antithesis between the two members ought
not to be too much obscured.
8. The exercise, &c.] Bodily exer-
cise, AUTH., and similarly all other Vv.: it seems desirable to try to
retain the article, ‘the bodily exercise
these teachers affect to lay such stress
upon.’ Is profitable, &c.] Sim., to
littil thing is prof., Wicl.; is prof.
unto lytle, Cov. Test., RHEM. (to):
proffeth little, AUTH. and remaining
Vv. As it hath] As a thynge which
hath, TYND., Cov., CRAN.; w hath,
GEN.; having, AUTH. and remaining
Vv.
9. Faithful is the saying] This is a
faithful s., AUTH., Cov. Test.; this is
a sure s., TYND., Cov., CRAN., BISH.;
this is a true s., GEN.: a trewe wordes,
Wicl.; a faithful saying, RHEM.
10. Looking to this] Therefore, AUTH. and the other Vv. except
Wicl., in this thing; RHEM., to this
purpose. Labour] *Both labour, AUTH.
Have placed, &c.] Trust
in, AUTH., GEN.; hopen in, Wicl.,
Cov. (both), RHEM.; believe in, TYND.;
have a stead fast hope in, CRAN.; have
hoped in, BISH.
Believers] As AUTH. in ver. 12: here
those that believe, with TYND., Cov.,
Cov. Test. (them), CRAN., GEN., BISH.,
which is perhaps a little too emphatic
for the simple anarthrous πιστεύω.
‘Faithful’ (Wicl., RHEM.) is by very
far the more usual translation in
AUTH.; there are cases however (e. g.
ch. v. 16, vi. 2) where perspicuity
seems to require the change. It is
noticeable too that πιστεύω (per se, not
These things command and teach. Let no man despise thy youth; but become an example to the believers, in word, in conduct, in love, in faith, in purity. Till I come give attention to the reading, to the exhortation, to the doctrine. Neglect not the gift that is in thee, which was given thee through prophecy with the laying on of the hands of the presbytery. These things practise, in these things be occupied, that thy advance may be manifest to all. Give heed to thyself and to the doctrine: continue in them: for in doing this thou shalt save both thyself and them that hear thee.

Do not sharply rebuke an elder, but exhort him as a father.
TIMOTHY.

2 father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity. Pay due regard to widows that are widows indeed. If however any widow have children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable before God. But she that is a widow indeed, and desolate, hath turned her hopes toward God, and abideth in her supplications and her prayers night and day; but she that liveth riotously is dead while she liveth. And these things command, that they may be irreproachable. But if any one provide not this change.

The younger] And the y., Auth.

2. In] So Wicl., Cov. Test., BISH., RHEM.: with, Auth. and the remaining Vv. It may be observed that in the original edition of Auth. (so also Cov.) there is no comma after sisters; see notes.


4. If however] But if, Auth., GEN., BISH., RHEM.; forsothe if, Wicl.; the rest give if only.

Have] So Auth. and all Vv. except Wicl., Cov. Test., which, probably following the Latin habet, use the indicative, and so Conyb. This however does not appear critically exact; see Latham, Eng. Lang. § 537 (ed. 4), and comp. notes on 2 Thess. iii. 14 (Transl.). The English and Greek idioms seem here to be different.

Grandchildren] Nephews, Auth. and all other Vv. except Wicl., children of sones (cosyns), and Cov. Test., chyliders chyldren. Though archaisms as such are not removed from this translation, yet here a change seems desirable, as the use of the antiquated term 'nephews' (nepotes) is so very likely to be misunderstood. Shew piety towards, &c.] Shew piety at home, Auth.; rule their owne houses godly, TYND., Cov., CRAN., BISH.; rule thegr owne house, Cov. Test.; shewe godlines towarde their owne house, GEN.

This is acceptable] That is good and acceptable, Auth.

5. But] So Cov., RHEM.: now, Auth.; and, GEN., BISH.; omitted in TYND., Cov. Test., CRAN.

Hath turned, &c.] Trusteth in, Auth., GEN.; putteth her trust in, TYND., Cov., CRAN.; hopeth in, BISH. The force of ἐλπίζω with ἐνi and the accus. should not be left unnoticed; see notes on ch. iv. 10.

Abideth] Continueth, Auth. (let her... continue, Cov. Test., RHEM.) and all Vv. except Wicl., wake. A somewhat marked translation seems required by προηγεῖται with a dat.

Her suppl. &c.] Auth. and all the Vv. leave both articles unnoticed.

6. Liveth riotously] Is lyuyng in delicis, Wicl.; is in deliciousnes, RHEM.; liveth in pleasure, Auth. [pleasures, Cov. (both)] and the other Vv.

7. Command] So all Vv. except Auth., give in charge.

Irreproachable] Blameless, Auth., GEN., BISH., RHEM.; with owten reprove, Wicl.; without fault, TYND.; without blame, Cov. (both); without rebuke, CRAN. See notes on ch. iii. 2 (Transl.).

for his own, and specially for those of his own house, he hath denied the faith, and is worse than an unbeliever.

Let no one be placed on the list as a widow under three-score years old, the wife of one husband, being well reported of in good works; if she ever brought up children, if she entertained strangers, if she washed the saints' feet, if she relieved the afflicted, if she followed after every good work. But younger widows refuse: for when they have come to wax wanton against Christ their will is to marry; bearing about a judgment that they broke their first faith. Moreover they learn withal to be idle, going round from house to house; and not only idle, but tattlers also and

Unbeliever] Infidel, Auth. and all Vv. except Wicl., unfaithful (or heathen man).

9. Let no one, &c.] Let not a widow be taken into the number, Auth., Gen.; somewhat similarly to text, Tynd., Cov. (both), Cran., let no (not a, Bish.) wyddowe be chosen; except that they appear to miss the fact that χήρα is a predicate. Old] So all Vv. except Wicl., Rheem., which omit: the archaism is not changed, being perfectly intelligible.

The wife] Having been the w., Auth., Bish.; and soche a one as was the w., Tynd., Cov., Cran.; whych hath ben the w., Cov. Test., Gen. (that). Husband] So Wicl., Cov. Test., Gen., Rheem.: man, Auth. and the other Vv.


Followed after] Folowide, Wicl., Cov. Test. (hath f.), Rheem. (have f.); have diligently followed, Auth.; were continually given unto, Tynd. and sim. remaining Vv.

11. Younger] So Wicl.: the y., Auth. and all the other Vv. Have come, &c.] Have done lecheerie, Wicl.; shall be vy., Rheem.; have begun to wax w., Auth. and remaining Vv. (Cov. Test. omits). Their will is, &c.] They will marry, Auth. and all Vv. (will they, Tynd., Cov.) except Wicl. (be weddide). Change to prevent a confusion with the simple future; see notes.

12. Bearing about a judg.] Having damnation, Auth. and all Vv. (their d., Cov.). That] Because, Auth. and all Vv. except Wicl., for. Broke] Similarly Tynd., Cov., Gen. (have broken): have cast off, Auth.; have made...voyle, Wicl., Rheem.; have abhorred, Cov. Test.; have cast awaye, Cran., Bish.

13. Moreover...withal] And withal, Auth. Going round] Similarly (as to the transl. of περιπατεῖν.) Tynd., Cran., to goo: to go aboute, Cov. Test., Gen.; wandering about, Auth., sim. Bish.; to runne aboute, Cov. All Vv. except Auth. connect μακάθωνουν with περιπατεῖται. The things]
busies-bodies, speaking the things which they ought not. 
14 I desire then that younger widows marry, bear children, 
guide the house, give none occasion to the adversary for 
reviling. For some have already turned themselves aside 
after Satan. If any woman that believeth have widows, 
let her relieve them, and let not the church be burdened, 
that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of 
double honour, especially they who labour in the word and 
doctrine. For the scripture saith, Thou shalt not muzzle 
an ox while he is treading out the corn; and, the labourer 
is worthy of his hire. Against an elder receive not an 
accusation, except on the authority of two or three wit-
nesses. Them that sin rebuke before all, that the rest 
also may have fear. I solemnly charge thee before God and
Christ Jesus and the elect angels, that thou observe these things without forejudgment, doing nothing by partiality. Lay hands hastily on no man, nor yet share in other men's sins. Keep thyself pure. Be no longer a waterdrinker, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are openly manifest, going before to judgment; and some men they rather follow after. In like manner the good works also are openly manifest; and they that are otherwise cannot be hid.

Let as many as are under the yoke as bond-servants count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. They again that have believing masters, let them not slight them which has preserved, though not quite correctly, the kai of the original.

25. In like manner...also] So RHEM.: also and, Wicl.; likewise also, AUTH. and the remaining Vv. 

Manifest beforehand, AUTH.

CHAPTER VI. 1. As many, &c.] As many servants as are, AUTH. and all the Vv. except Wicl., whoever ben s.; and RHEM., whosoever are s.

2. They again] And they, AUTH., GEN., BISH.; forsothe thei, Wicl.; but they, Cov. Test., RHEM.; the remaining Vv. omit the particle. In a case like the present, the omission in translation is certainly to be preferred to 'and,' as the contrast between the two classes, those who have heathen, and those who have Christian masters, is thus less obscured. In such cases the translation of δι is very difficult; 'but' is too strong, 'and' is inexact; omission, or some turn like that in the text, seems to be the only way of conveying the exact force of the original.

Slight] Despise, AUTH. and all Vv. except RHEM., contente.

The rather] So RHEM.; and sim., more, Wicl.: so moche the rather,
236 1 TIMOTHY.

because they are brethren; but the rather serve them, because believing and beloved are they who are partakers of their good service. These things teach and exhort.

3 If any man is a teacher of other doctrine, and assenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is besotted with pride, yet knowing nothing; but ailing about questions and strifes of words, whereof cometh envy, contentions, railings, evil surmisings, obstinate contests of men corrupted in their mind and deprived of the truth, supposing that godliness is a means of gain. But godli-
ness with contentment is a great means of gain. For we brought nothing into the world, and it is evident we can also carry nothing out. If however we have food and raiment, therewith we shall be content. But they that desire to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, the which plunge men into destruction and perdition. For the love of money is the root of all evils; which while some were coveting after, they erred from the faith, and pierced themselves through with many sorrows.

ment (Test.) being somewhat conformed to the Lat., has not always the same claim on attention as the earlier translation put forth in his Bible. A means of gain] Gain, AUTH., and so in the next verse. After this, AUTH. inserts *from such withdraw thyself.


8. If however we have] Somewhat similarly CRAN., but when we have; so also, omitting but, TYND., Cov.; therefore when we h., GEN.: and having, AUTH.; but hauynge, Cov. Test., BISH., RHEM. AUTH. stands alone in its translation of δέ, 'and.' Therewith, &c.] Let us be therewith content, AUTH., and (th. be) TYND., Cov., GEN.: with thes thingis be we payede, WICL.; we must ther with be content, CRAN., BISH.; with these we are c., RHEM.

9. Desire to] Will, AUTH. and all other Vv.; see notes on ch. v. 14. Into many] So AUTH. and all the other Vv. except WICL., RHEM. This insertion of the preposition, where not expressed in the text, is sometimes very undesirable (comp. John iii. 5, and see Blunt, Parish Priest, p. 56); here however it would seem permissible; παρασκευασμένον and παρασκευασμένα thus stand in closer union (see notes), and the relative becomes better associated with its principal antecedent. The which] So WICL., marking the force of the advices, though in the Lat. it is only 'quaeret,' which, AUTH. and all other Vv.

10. Evils] So WICL., RHEM.: evil, AUTH. and remaining Vv.—apply. Without any reason. While... were coveting after] While... coveted after, AUTH.; whill... lusted after, TYND., Cov., CRAN., GEN., BISH.: coueytyng, WICL.; lustyng after, Cov. Test. The sentence is somewhat awkward, but seems preferable to the diluted translation 'and some through coveting it have, &c.' as Conyb. and others. Erred] So all Vv. except AUTH., Cov. Test., and RHEM., which insert have. Perhaps the translation 'wandered,' or 'strayed away' (comp. notes on Tit. iii. 3), may be thought a little preferable.
But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness of heart. Strive the good strife of faith, lay hold on eternal life, whereunto thou wast called, and thou confessedst the good confession before many witnesses. I charge thee before God, who preserveth alive all things, and before Christ Jesus, who under Pontius Pilate bore witness to the good confession, that thou keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ: which in His own seasons He shall shew, who is the blessed and only Potentate,
the King of kings and Lord of lords; who alone hath im-
mortality, dwelling in light unapproachable; whom never
man saw, nor can see: to whom be honour and eternal
might, Amen.

Charge them that are rich in this world not to be highminded, nor to place
their hopes on the uncertainty of riches, but in God, who giveth us all things
richly for enjoyment; that they do good, that they be rich in good works,
laying up in store for themselves a good foundation against the
time to come, that they may lay hold on the true life.
O Timothy, keep the trust committed to thee, avoiding the
profane babblings and oppositions of the falsely-called

a far less evil than the loss of order. Conybeare changes the active into pass., 'be made manifest (?) by the only, &c.,'—a diluted translation that wholly falls short of the original.


Eternal might] Power everlasting, Auth. The same adj. is preserved by all Vv. except Wicl. (into withouten ende).

17. Not to be] So Cov. Test., Rhein.; sim. Wicl.: that they be not, Auth. and rem. Vv. Slight change, designed to obviate the supposition that the original is δια μη κ.τ.λ.

The transition to the positive side of the exhortation in ver. 18 thus also becomes slightly more telling and distinct.


God] The *living God, Auth.

All things richly] *Richly all things, Auth.

For enjoyment] For to use, Wicl.; to enioye them, Tynd., Cov., Cran.; to enjoy, Auth. and remaining Vv.

18. Be free in, &c.] Ready to distribute, Auth., Gen.; lightly for to gyue, Wicl.; rety to gave, Tynd. (Cran., Bish., be r.): gene...with a good wyll, Cov. (both); give easily, Rhein.


20. The trust, &c.] That which is committed to thy trust, Auth.; thi de-
post (or thing bitaken to thee), Wicl.; that which is given the to kepe, Tynd., Cran., Gen., Bish.; that which is
knowledge; which some professing have gone wide in aim concerning the faith. Grace be with thee.
PAUL, an apostle of Jesus Christ by the will of God, I.  
for the promise of the life which is in Christ Jesus,  
to Timothy, my beloved child. Grace, mercy, peace, from 2  
God the Father and Christ Jesus our Lord.  
I thank God, whom I serve from my forefathers with a 3  
pure conscience,—as unceasing is the remembrance which  
I have of thee in my prayers night and day, longing to 4  
see thee, being mindful of thy tears, that I may be filled  
with joy; being put in remembrance of the unfeigned faith 5  
that is in thee, which dwelt first in thy grandmother  
Lois, and thy mother Eunice, and I am persuaded that it  
dwelleth also in thee. For which cause I remind thee to 6  

1. Christ Jesus] *Jes. Chr., AUTH.  
For the] Similarly but more periphrastically, Tynd., Cov., to preach the: after the, Wicl.; according to the,  
AUTH. and remaining Vv.  
The life] So Cov. (both), RHEM.: life, AUTH. and remaining Vv.  
2. My beloved child] My dearly beloved son, AUTH.; his moste derworth sone, Wicl.; his beloved s., Tynd.,  
Cran.; my deare s., Cov.; my most deare s., Cov. Test.; my beloved s., Gen.; a beloved s., BISH.; my dearest s., RHEM.; see notes on 1 Tim. i. 2  
and Eph. vi. 21 (Transl.).  
Peace] And peace, AUTH.  
As unceasing, &c.] That without ceasing I have remembrance, AUTH., Gen., BISH.;  
for with outen ceasynge I have mynde,
stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not the Spirit of cowardice, but of power, and of love, and of self-control.

Be not thou ashamed then of the testimony of our Lord, nor yet of me His prisoner; but rather suffer afflic­tions with me for the Gospel in accordance with the power of God, who saved us, and called us with an holy calling, not according to our works, but according to His own purpose and the grace which was given us in Christ Jesus before eternal times; but hath been now made manifest through the appearing of our Saviour Jesus Christ, when I remind thee to put thee in remem­brance that thou, AFTIR, WICL.; thorow, TYND.; according to, AUTH. and remaining Vv.

But rather] But, AUTH. and all Vv. TYND. however adds also after gospel; COV. after adversite. Suffer, &c.] Sim., travaeyl with me in the gospel, WICL.: be thou partaker of the afflictions of the G., AUTH., GEN. (om. thou); suffer thou adversite with the g., TYND. (om. thou), COV., CRAN., BISH.; laboure wyth the G., COV. Test.; travaile wyth the G., RH). In accordance with] Aftir, WICL.; thorow, TYND.; accord­ing to, AUTH. and remaining Vv.

9. Saved] So TYND., CRAN., and sim. WICL., deluyeride: hath saved, AUTH., COV., GEN., BISH.; hath de­luyered, COV. Test., RH). The grace] Grace, AUTH. and all the other Vv.: but TYND. gives which grace in the next clause. See Scholef. Hints, p. 121 (ed. 4). Eternal times] The world began, AUTH., CRAN., BISH.; the worlde was, TYND., GEN.; worldely tymes, WICL.; the tyme of the worlde, COV. (both); the secular times, RH). The grace] Grace, AUTH. and all the other Vv.: but TYND. gives which grace in the next clause. See Scholef. Hints, p. 121 (ed. 4). Eternal times] The world began, AUTH., CRAN., BISH.; the worlde was, TYND., GEN.; worldely tymes, WICL.; the tyme of the worlde, COV. (both); the secular times, RH).
He made death of none effect, and brought life and incorruption to light through the Gospel: whereunto I was appointed a herald, and an apostle, and a teacher of the Gentiles. For which cause I suffer also these things: nevertheless I am not ashamed; for I know in whom I have put my trust, and I am persuaded that He is able to keep the trust committed to me against that day. Hold the pattern of sound words, which thou heardest from me, in faith and love which is in Christ Jesus. The good trust committed to thee keep through the Holy Ghost which dwelleth in us.

Thou knowest this, that all they which are in Asia turned away from me; of whom are Phygelus and Hermo-
16 genes. The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but on the contrary, when he arrived in Rome, he sought me out the more diligently, and found me. The Lord grant to him that he may find mercy of the Lord in that day: and in how many things he ministered at Ephesus, thou knowest better than I.

II. Thou therefore, my child, be inwardly strengthened in the grace that is in Christ Jesus. And the things that thou hearest from me among many witnesses, these commit thou to faithful men, who shall be able to teach others also. Suffer with me afflictions as a good soldier of Christ Jesus. No man serving as a soldier entangleth himself with the affairs of life; that he may please him who chose...
him to be a soldier. Again, if a man also strive in the games, he is not crowned, except he strive according to rule. The labouring husbandman ought to partake first of the fruits. Understand what I say, for the Lord will give thee apprehension in all things.

Bear in remembrance Jesus Christ as raised from the dead, born of the seed of David, according to my gospel: in the which I suffer afflictions as an evil doer even unto bonds; howbeit the word of God hath not been bound. For this cause I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying: For if he chosen, ZOE.; remember that, AUTH. and remaining Vv. As raised, &c.] Of the seed of David, was raised from the dead, &c., AUTH., BISH., and similarly, with a few slight variations, all the other Vv. except WICL., RHEM., which keep the order of the original, retained in the text.


10. For this cause] So Auth. in 1 Thess. ii. 13, iii. 5: therefore, AUTH. and all other Vv. (therefore, TYND.). For the sake of, &c.] For the chosen, WICL.; for the choosen sake, COV. Test.; for the elect, RHEM.; for the elect's sakes, AUTH. (sake, GEN.) and the other Vv. They also may] So, as to order, COV. (both), RHEM.: they may also, AUTH. and (as to order) the rem. Vv. except WICL. (and thei).

11. Faithful is the a.] It is a faithful saying, AUTH., BISH.; a true word, WICL.; it is a true saying,
12 we died with Him, we shall also live with Him: if we endure, we shall also reign with Him: if we shall deny Him, He also will deny us: if we be faithless, yet He continueth faithful; for He cannot deny Himself.

14 Of these things put them in remembrance, solemnly charging them before the Lord not to contend about words, a profitless course, to the subverting of the hearers.

15 Study to present thyself approved to God, a workman not ashamed, rightly laying out the word of truth. But avoid profane babblings; for they will advance to greater mea-

On the true meaning of μισομαι, see notes on ver. 23.

A profitless course] To no profit, Auth., Bish.; forsothe to no thing is it profitable, Wicl.; for that is profitable for nothyng, Cov. Test., Rhe., (it); which is to no profit, Tynd., Cov., Cr., (wh. are), Gen.

To (ult.) But to, Auth. and all Vv. except Wicl., no but to; Cov. Test., saue to; Rhe, but for.


Not ashamed] Vnschamyde, Wicl.; not beyng ashe, Cov. Test.; not to be ashe, Bish.; not to be confounded, Rhe.; that needeth not to be ashamed, Auth. and remaining Vv.

Laying out] Dividing, Auth.; see notes.

16. Avoid] So Rhe. (and Auth. in Tit. iii. 9): shun, Auth., Wicl.; eschue, Cov. (both); passe over, Tynd., Cr., Bish.; stay, Gen.


Will advance, &c.] Will increase unto more, Auth.; pro­fite myche to, Wicl.; helpe mouch to, Cov.; avaiil much unto, Cov. Test.; shall enacre unto greater, Tynd., Cr. (wyll), Gen. (more); Bish. (wyll); doe much grow to, Rhe.


13. Be faithless] Similarly Bish., be unfaithful, to preserve the paronomasia of the original: believe not, Auth. and all other Vv.

Continueth] So Rhe.: dwellith, Wicl.; abideth, Auth. and remaining Vv. The transl. in the text is perhaps that best suited to the context; 'abideth' seems too strong, 'remaineth' too weak; the latter, as Crabb (Synon. p. 291) remarks, is often referred to involuntary, if not compulsory actions. For He] *He, Auth.

14. Solemnly, &c.] Charging them, Auth.; and testife, Tynd., Cov. (both), Cr., Bish. (om. and); and protest, Gen.; testifying, Rhe. Not to contend] That they strive not, Auth.,—an unnecessary paraphrase for the inf. The same rendering also occurs in Tynd., Cov., Gen., Bish., and (as to constr.) Cr., but is made necessary in these Vv. by their translation of διαμαρτυρομενος; see above.

On the true meaning of μισομαι, see notes on ver. 23.

A profitless course] To no profit, Auth., Bish.; forsothe to no thing is it profitable, Wicl.; for that is profitable for nothyng, Cov. Test., Rhe. (it); which is to no profit, Tynd., Cov., Cr. (wh. are), Gen.

To (ult.) But to, Auth. and all Vv. except Wicl., no but to; Cov. Test., saue to; Rhe, but for.
sures of ungodliness, and their word will spread as doth 17
a gangrene. Of whom is Hymenæus and Philetus; men 18
who concerning the truth have missed their aim, saying
that the resurrection is passed already, and overthrow the
faith of some. Nevertheless the firm foundation of God 19
doth stand, having this seal, The Lord knoweth them that
are His, and, Let every one that nameth the name of the
Lord stand aloof from unrighteousness. But in a great 20
house there are not only vessels of gold and of silver, but
also of wood and of earth; and some to honour, and some
to dishonour. If a man then shall purge himself from 21
these, he shall be a vessel unto honour, sanctified, meet
for the master's use, prepared unto every good work.

But flee the lusts of youth; and follow after righteous-
22
ness, faith, love, peace with them that call on the Lord
out of a pure heart. But foolish and unlearned questions
eschew, knowing that they do gender contentions. And
a servant of the Lord must not contend; but be gentle
unto all men, apt to teach, patient of wrong, in meekness
disciplining those that oppose themselves; if God perad­
venture may give them repentence to come to the know­
ledge of the truth; and that they may return to soberness
out of the snare of the devil, though holden captive by
him, to do His will.

23. Disciplining] See notes on 1
Tim. i. 20, and Tit. ii. 12: instructing,
Gen., Bish. (so Conyb.), is not strong enough.
May give] Will give, Gen., and the other
Vv. except Wicl., Rhem., guye.
To come to, &c.] To the acknowledging
of, Gen.; for to knowe, Wicl.,
Tynd., Cov., Cran.; to knowe, Cov.
Test., Rhem.; that they may knowe,
Gen.; to the knowledge of, Bish. It
will be observed that there is a slight
fluctuation in our translation of εγνώ­
poiesis. In some passages the con­
text renders it desirable to express
more fully the compound form (see
notes on Eph. i. 17); in other cases
(like the present) it seems to transpire
with sufficient clearness, and may be
left to be inferred by the reader. The
truth really is that 'knowledge' alone
is too weak, 'full knowledge' rather
too strong, and between these there
seems to be no intermediate term.

24. Return to soberness] Recover
themselves, Gen., Rhem.; rise agen,
Wicl.; come to them selves agayne,
Tynd., Cran., Bish.; turne agayne,
Cov.; repent, Cov. Test.; come to
amendment, Gen. Though
holden captive by him] Somewhat sim.
Cran., Bish., which are holden cap­
tive of hym (a. in preson of, Cov.): who
are taken captive by him, Gen.; of
But know this, that in the last days grievous times shall ensue. For men shall be lovers of their own selves, lovers of money, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, incontinent, savage, haters of good, traitors, heady, besotted with pride, lovers of pleasures more than lovers of God; having an outward form of godliness, but denying the power thereof: from these turn away. For of these are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and yet never able to come to full knowledge of the truth. Now as Jannes and similarly Cov. Test., RHEM.; which are now taken of him, Tynd., Gen. (om. now). Perhaps the slight modification in the translation of the part., and the attempt to express the tense, may help to clear up this obscure passage.

To do His will] At his will, Auth. and the other Vv. except Cov. Test., after hys wyll.

CHAPTER III. 1. But know this] Similarly, but this shalt thou know, Cov.; but be sure of this, Cov. Test.: this know also, Auth., Gen., BISH.; this understande, Tynd.; this knowe, CRAN.; and this knowe thou, RHEM.

Grievous] Perilous, Auth. and all the Vv. The translation ‘times’ (καιολ) is defensible; see notes on 1 Tim. iv. 1.

Ensue] Stande nyg, WICL.; be at hande, BISH.; approche, RHEM.; come, Auth. and remaining Vv.

2. Lovers of money] Comp. Auth. in 1 Tim. vi. 10; covetous, Auth. and all Vv. Haughty] Proud, Auth. and all the Vv. The term ἁπατήματος, coupled with the climactic character of the context, seems to mark not only pride, but the ‘strong mixture of contempt for others’ which is involved in ‘haughty;’ see Crabb, Synon. p. 54.

3. Implacable] Trace breakers, Auth. and the other Vv. except WICL., Cov. Test., RHEM., with outen pecs. Slanderers] So Auth. in 1 Tim. iii. 11; false accusers, Auth. and the other Vv. except WICL., false blasmeres; Cov. Test., RHEM., accusers. Savage] Fierce, Auth. and the other Vv. except WICL., vnmylde; Cov. Test., RHEM., vnmercifull. Haters of good] Despisers of those that are good, Auth. and the other Vv. (them which) except WICL., RHEM., with outen benyngnyte; Cov. Test., without kindnesse.

4. Besotted with pride] High-minded, Auth. and the other Vv. except WICL., bolne (with proude thoughtis); Cov. Test., RHEM., puft vp; see notes on 1 Tim. iii. 6.

5. Outward form] Form, Auth., BISH.; lickenesse, WICL.; similitude, Tynd., CRAN.; shyne, Cov. (both); shewe, Gen.; appearance, RHEM.

These] So WICL., BISH., RHEM.: such, Auth. and the other Vv.

6. Of these] So WICL., RHEM.: of them, Cov. Test.; these, BISH.; of this sort, Auth. and remaining Vv.

7. Yet never] Never, Auth. and all the other Vv. Full know-
and Jambres withstanded Moses, so do these also withstand the truth: men corrupted in their mind, reprobate concerning the faith. Howbeit they shall not make further advance; for their folly shall be fully manifest to all men, as theirs also was.

10 But thou wert a follower of my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, sufferings,—such sufferings as happened to me at Antioch, at Iconium, at Lystra; such persecutions as I endured: and yet out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall make advance toward the worse, deceiving and being deceived. But thou, continue in the things which thou learnedst and

\[\text{(Transl.)}\]

11. Sufferings] So Cov. Test.: afflictions, \(\text{AUTH.}\) and the other Vv. except WICL., RHEM., passions.

Such sufferings, &c.] Similarly, such as happened unto me, Cov. Test.: which came unto me, \(\text{AUTH.}, \text{GEN.}, \text{BISH.}\); what manner ben made to me, WICL.; what manner of things were done to me, RHEM.; which happened unto me, \text{TYND.}, \text{COV.}, \text{CRAN.}

Such persecutions as] What persecutions, \(\text{AUTH.}\); what manner of pers., WICL. (om. of), Cov. Test., RHEM.; which persecr., \text{TYND. and remaining Vv.}

And yet] But, \(\text{AUTH.}, \text{GEN.}; \text{and}, \text{WICL. and all other Vv.}

13. Impostors] So Conyb.: seducers, \(\text{AUTH.}, \text{RHEM.}; \text{deceivers}, \text{WICL. and remaining Vv.} \text{Deceivers} is appy. the most satisfactory transl. (see notes), but some change seems required on account of \[\pi\lambda\nu\omicron\omega\nu\tau\epsilon\varsigma\ \kappa\alpha\iota \pi\lambda\nu\rho\omicron\omicron\omicron\varsigma\] following. \text{TYND.}, \text{COV.}, \text{CRAN.}, \text{GEN.}, \text{BISH.}, retain ‘deceive’ in both cases. Make advance, &c.] Wax worse and worse, \(\text{AUTH.}\) and the other Vv. except WICL., profile into worse; RHEM., prosper to the worse.

14. Thou, continue] So RHEM.:
wert assured of, knowing of whom thou didst learn them; and that from a very child thou knowest the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired by God is also profitable for doctrine, for reproof, for correction, for discipline which is in righteousness; that the man of God may be complete, completely furnished unto all good works.

I solemnly charge thee before God, and Christ Jesus, IV. who shall hereafter judge the quick and the dead, and by His appearing and by His kingdom; preach the word; be attentive in season, out of season; confute, rebuke, exhort, with all longsuffering and teaching. For the time will come when they shall not endure the sound doctrine; but

15. From a very child] From a child, AUTH.; fro thi youte, WICL.; Cov. Test.; of a chylde, TYND., COV., CRAN., BISH.; from thine infancy, RHEM. Knowest] Hast known, AUTH. and all Vv.

16. Every scripture] All Scripture, AUTH. and all Vv. except GEN., the whole Scr. Inspired by God is] Sim., of God ensirruit, WICL.; inspired of God, is, RHEM.; given by inspiration of God and is, AUTH., GEN., BISH.; given by insp. of god, is, TYND., COV. (both), CRAN.

For discipline, &c.] Sim., to instruction which is in, BISH.; for instr. in, AUTH.; for to lerne in, WICL.; to ensoume in, COV. Test.; to instruct in, TYND. and remaining Vv.

17. Complete] Perfect, AUTH. and all the other Vv. except GEN., absolute. Completely] Thoroughly, AUTH.

CHAPTER IV. 1. Solemnly charge thee] Charge thee, AUTH., GEN.; witness, WICL.; testifie, TYND. and remaining Vv.; comp. notes on 1 Tim. v. 21 (Transl.). Thee] AUTH. adds *therefore. Christ Jesus] *The Lord Jesus Christ, AUTH.

Shall hereafter judge] Shall judge, AUTH. and the other Vv. except WICL., is to demyng (‘judicaturus est,’ Vulg.); and COV., shall come to judge: which last appy. endeavours thus to distinguish between ἡδονας and a common future. And by His (1)] *At his, AUTH. And by His (2)] And his, AUTH.

2. Be attentive] Be instant, AUTH., GEN., BISH., sim. verge, RHEM.; be thou bise, WICL.; be fervent, TYND., COV., CRAN.; be earnest, COV. Test. Confute] Reprove, AUTH., COV. Test., RHEM.; argue (or prove), WICL.; improve, TYND. and the remaining Vv. Teaching] Doctrine, AUTH. and all Vv.; see notes.

3. Shall not] So WICL., COV,
after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall turn themselves aside unto fables. But do thou be sober in all things, suffer afflictions, do the work of an evangelist, fulfil thy ministry.

For I am already being poured out, and the time of my departure is at hand. I have striven the good strife, I have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only, but to all them also that love His appearing.

Use diligence to come shortly unto me: for Demas hath forsaken me from love of the present world, and is gone (both), CRAN., BISH.: will not, AUTH. and remaining Vv.

It seems desirable to preserve 'shall' throughout ver. 3 and 4, as there is no apparent reason for the change. We now should probably use 'will' throughout; the 'usus ethicus' however, which is said to limit the predictive 'shall' to the first person, was unknown to our Translators; comp. Latham, Engl. Lang. § 531 (ed. 4).

The sound] sound, AUTH. They shall (2)] So Wicl.: shal, GEN.; they veil, RHEM.; shall they, AUTH., following Tynd. and the remaining Vv., which however all change the order of the Greek, giving, shall they (whose eares ytte) gett them an heepe of teachers, and thus the other inversion becomes natural.

4. Turn themselves aside] Be turned, AUTH., CRAN., BISH.; be turrente to yedir, Wicl.; be geven, Tynd., Cov. (both), GEN.; be converted, RHEM.

5. Do thou be sober] Watch thou, AUTH. and the other Vv. except Wicl., waketh thou; RHEM., be thou vigilant. Suffer] So Tynd., Cov., CRAN., GEN., BISH.: endure, AUTH. Fulfil] So Wicl., Cov. Test., BISH., RHEM., and AUTH. Marg.; make full proof of, AUTH.; fulfill...unto the utmost, Tynd., Cov., CRAN.; make...fully known, GEN.

6. Already being, &c.] Sacrificede nowe, Wicl.; even now be sacrificed, RHEM.; now ready to be offered, AUTH. and remaining Vv.

7. Striven the good strife] So Wicl. (a good): fought a good fight, AUTH. and all the other Vv.; comp. notes on 1 Tim. vi. 12 (Transl.).


9. Use diligence] Do thy diligence, AUTH., CRAN., BISH.; hye, Wicl.; make speke, Tynd., Cov., GEN.; make hayst, Cov. Test., RHEM.

10. From love of] Having loved, AUTH., BISH.; longing, Wicl., Cov. Test., RHEM.; and hath loved, Tynd.; and loueth, Cov., CRAN.; and hath embraced, GEN. The present] This, Wicl., Cov. Test., RHEM.: this
unto Thessalonica; Crescens unto Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is serviceable to me for ministering. But Tychicus I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments. Alexander the coppersmith shewed me much ill-treatment: the Lord shall reward him according to his works. Of whom be thou ware also; for he greatly withstood our words.

At my first answer no man stood forward with me, but all men forsook me: may it not be laid to their charge. But the Lord stood by me, and gave me inward strength;
that by me the preaching might be fulfilled, and that all the Gentiles might hear: and I was delivered out of the lion's mouth. The Lord shall deliver me from every evil work, and shall save me unto His heavenly kingdom: to whom be glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth: but Trophimus I left sick at Miletus. Use diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you.
THE EPISTLE TO TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ, I. for the faith of God's elect and the full knowledge of the truth which leadeth unto godliness; upon the hope of eternal life, which God that cannot lie promised before eternal times, but made manifest in His own seasons His word in the preaching with which I was entrusted according to the commandment of our Saviour, God; to Titus, my true child after the common faith. Grace and peace from God the father and Christ Jesus our Saviour.

For this cause left I thee in Crete, that thou should-
est further set in order the things that are wanting, and 6 ordain elders in every city, as I gave thee directions; if any be under no charge, a husband of one wife, having believing children, not accused of dissoluteness, or unruly. For a bishop must be blameless, as being God’s steward; not selfwilled, not soon angry, not fierce over wine, no striker, not greedy of base gain; but a lover of hospitality, a lover of goodness, soberminded, righteous, holy, temperate: holding fast the faithful word according to the teaching, that he may be able both to exhort by the sound doctrine and to refute the gainsayers.

10 For there are many unruly vain talkers and inward
deceivers, specially they of the circumcision: whose 11 mouths must be stopped, seeing they overthrow whole houses, teaching things which they should not, for the sake of base gain. One of themselves, even a prophet 12 of their own, said, The Cretans are always liars, evil beasts, slothful bellies. This witness is true. For which 13 cause refute them sharply, in order that they may be sound in the faith; not giving heed to Jewish fables and 14 commandments of men that turn themselves away from the truth.

For the pure all things are pure: but for them that 15 are defiled and unbelieving there is nothing pure; but both their mind and their conscience have been defiled.

p. 125. Vain talkers] So AUTH., GEN., BISH.; talkers of vanity, Tynd., Cov., Cran.; Vayne spekters, WicL., RheM.; v. Anglers, Cov. Test. 'Vain babblers' would have been more in conformity with the translation of 1 Tim. i. 6, but a change is scarcely necessary.

Inward deceivers] Similarly, Tynd., Cov., Cran., Gen., Bish., deceivers of myndes: deceivers, AUTH., WicL., Cov. Test.; seducers, RheM.

11. Seeing they] The whiche, WicL.: who, AUTH. and sim. all other Vv. Overthrow] Pervert, Tynd., Cov., Cran.: subvert, AUTH. and the remaining Vv. It seems desirable to preserve the more exact translation of οὐστεύοντας, and the simpler transl. of draípéoνων adopted by AUTH. in 2 Tim., ii. 18. They should not] They ought not, AUTH. and all the Vv. except WicL., it bihoueth not. For the sake. &c.] For filthy lucre's sake, AUTH., Gen., Bish. (lucre); for grace of foul wynnynge, WicL.; because of filthy lucres, Tynd., Cov. (both), Cran.; for f. l., RheM.


13. For which cause] Similarly, for what c., WicL.; for the which c., RheM.: wherefore, AUTH. and the remaining Vv. Refute] Rebuke, AUTH. and all the other Vv. except WicL., blame. In order that] That, AUTH. and all the other Vv.

14. That turn themselves away from] Similarly, which turne them awaye from, Cov.; turnynge hem awaye fro, WicL.; auertieng them selues from, RheM.: that turn from, AUTH., Tynd., Gen.; that turne awaye, Cran. The translation, owing to the absence of the article, is not critically exact (see notes); a second participle however, as in Cov. Test., Bish., turnynge from, and WicL., RheM. (see above), is here so awkward, that in this particular case we may perhaps acquiesce in the insertion of the relative. If there be any truth in the distinction between 'that' and 'which' alluded to in the notes on Eph. i. 13 (Transl.), the substitution of 'who' (Conyb.) for 'that' is far from an improvement.

15. For (bis) Unto (bis), AUTH. and all the other Vv. (to [bis], WicL., RheM.; unto ... to, Cov.). There is] So Cov.: is, AUTH. and the re-
16 They profess that they know God; but in their works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

II. But do thou speak the things which become the sound doctrine: that the aged men be sober, grave, discreet, sound in faith, in love, in patience. The aged women likewise, that in demeanour they besem holiness, not being slanderers, not enslaved to much wine, teachers of good things; that they may school the young women to be loving to their husbands, loving to their children, soberminded, chaste, workers at home, good, submitting their conscience; and all Vv. omit their, but the clause is translated differently by Tynd., even the very myndes and consciences of them, and Cran. Bish., even the mynde and conscience of them. Have been] Is, Auth., Cov., Cran., Bish.; be, Wicl.; are, Tynd. and remaining Vv.

CHAPTER II. 1. Do thou speak] So Rhem.: thou...sp., Wicl.; speak thou, Auth. and all other Vv.

2. Discreet] So Tynd., Cov., Cran., Gen.: temperate, Auth.; prudent, Wicl.; wyse, Cov. Test., Rhem.; sober, Bish., giving watchyng for ρυθαλιον. The usual translation 'soberminded' would perhaps here tend to imply a limitation of the preceding ρυθαλιον to 'sober' in the primary sense, which the present context does not seem to involve; contrast 1 Tim. iii. 2, and see notes on that passage. Love] So all Vv. except Auth., charity; see notes on 1 Tim. i. 5 (Transl.).

3. That in demeanour, &c.] That they be in behaviour as becommeth holiness, Auth. and sim. Gen., Bish. (in suche beh.); in holy habite, Wicl.; that they be in soche rayment as becommeth h., Tynd., Cran.; that they shewe them selues as it becommeth h., Cov.; that they vse holy apparell, Cov. Test.; in holy attire, Rhem.

Not being] So Cov. Test., Cran.: not, Auth. Slanderers] (So Auth. in 1 Tim. iii. 11) Backitures (or sayinge false blame on other men), Wicl.; il speakers, Rhem.; false accusers, Auth. and remaining Vv.

Ensilverd] Seruynge, Wicl.; given, Auth. and the other Vv.

4. School] Teach......to be sober, Auth.; teche prudence, Wicl.; make...sobrmynded, Tynd., Cran., Bish.; enforne...to be sobr mynded, Cov.; instruct...to be sobre minded, Gen.; teach...visedom, Rhem. To be loving, &c.] To love their husbands, to love their children, Auth. and sim. the other Vv. Change made to preserve the sequence of adjectives.

5. Sober-minded] To be discreet, Auth., Tynd., Cov., Cran., Bish.; thei prudent, Wicl.; to be wyse, Cov. Test., Rhem. (om. to be); that thei be discrete, Gen.

Workers at home] *Keepers at home,
themselves to their own husbands, that the word of God be not blasphemed.

The younger men likewise exhort to be soberminded. 6 In all respects shewing thyself a pattern of good works; 7 in thy doctrine shewing uncorruptness, gravity, sound discourse that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us. Exhort bond-servants to submit themselves to 9 their own masters, in all things to be well pleasing to them, not gainsaying, not purloining, but shewing forth all good fidelity; that they may adorn the doctrine of our Saviour God in all things.

For the grace of God hath appeared bringing salvation to all men, disciplining us to the intent that having 11

AUTH. Submitting themselves [So AUTH. in Eph. v. 21] Obedient, AUTH. and all Vv. except Wicl., Gen., Rhe., suget.

6. The younger] Young, AUTH. and all Vv. except Cov. (both), the yonge.

7. In all respects] In all things, AUTH. and the other Vv. except Tynd., Cov. (things), Gen., above all thynges. Thy doctrine]

Similarly, 3o doctr., Cran., Bish.: doctrine, AUTH., Rhe.; teckynge, Wicl.; learnynge, Cov. Test.

Gravity] AUTH. adds *sincerity.

8. Discourse] Speech, AUTH.; all the other Vv., word. A translation should be chosen which will not limit λόγος too much to ‘speech’ in private life: see notes.

Us] *You, AUTH.

9. Bond-servants] As in Eph. vi. 5: servants, AUTH. and all the other Vv.

Submit themselves] As in ver. 5: be obedient, AUTH.

In all things, &c.] And to please them well in all things, AUTH., and, omitting well, Cov. Test. (om. and), Cran., Gen. (om. to), Bish.; in alle things
denied ungodliness and worldly lusts we should live soberly, righteously, and godly, in the present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave Himself for us, that He might ransom us from all iniquity, and purify to Himself a peculiar people, zealous of good works. These things speak, and exhort, and reprove with all authority. Let no man despise thee.

III. Put them in mind to submit themselves to rulers, to authorities; to be obedient, to be ready to every good work, to speak evil of no man, to be averse to contention, forbearing, shewing forth all meekness unto the other Vv. except Wicl., *agen bie.*

15. *Reprove* Rebuke, AUTH. and all Vv. except Wicl., *argue (or prove).*

**Chapter III. 1. Submit themselves**

So Tynd., Cov., Cran.: be obedient, Cov. Test.; be subject, AUTH. and remaining Vv. To rulers, to auth.] To Principalities *and Powers,* AUTH., Gen. (the Pr.); to princes & powers, Wicl., Cov. Test. (unto); to rule and power, Tynd., Cran., Bish., unto Princes and to the hyer auctorite, Cov.; to Princes and Potestates, Rhem. The occasional use of the term ‘principalities’ in AUTH. with reference to orders of angels makes a change desirable. Be obedient] So Gen.: obey magistrates, AUTH., Bish.

2. **Averse to contention**] No brawlers, AUTH.; not litigious (or ful of chydynges), Wicl.; no fighters, Tynd., Cran., Gen., Bish.; no stryuers, Cov. (both); not...litigious, Rhem. Forbearing] But gentle, AUTH., Cran., Bish.; but temperaunt (or pacient), Wicl.; but softe, Tynd., Cov. (both), Gen. Shewing forth] As in 1 Tim. i. 16, al.: shewing, AUTH. and all Vv.
all men. For we were once ourselves also foolish, disobedient, going astray, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness and the love toward man of our Saviour God appeared, not by works of righteousness which we did, but after His mercy He saved us, by the laver of regeneration and renewing of the Holy Ghost; which He poured out upon us richly through Jesus Christ our Saviour; that being justified by His grace, we should become heirs of eternal life, according to hope.

Faithful is the saying, and about these things I desire that thou make asseveration, to the intent that they which

3. Were once ourselves also] Ourselves also were sometimes, Auth.; and so, as to the position of more in translation, all Vv. Going astray] So Cov. Test.: errynge, Wicl., Rhem.; in erroure, Cov.; deceived, Auth. and remaining Vv.


8. Faithful is the saying] This is a faithful saying, Auth., Bish.; a trewe worde, Wicl.; this is a true sayinge, Tynd., Cov. (both), Cran., Gen.; (Cov. Test. adds, it is a faythfull worde); it is a f. saying, Rhem.

About these] Of th., Wicl. and all the other Vv. except Auth., Gen., these.


To the intent that] That, Auth. and
have believed God may be careful to practise good works.

9 These things are good and profitable unto men. But avoid foolish questions, and genealogies, and strifes, and contentions about the law; for they are unprofitable and vain. A man that is an heretick, after a first and second admonition, shun; knowing that he that is such is perverted, and sinneth being self-condemned.

12 When I shall send Artemas unto thee, or Tychicus, use diligence to come unto me to Nicopolis: for there I have determined to winter. Forward zealously on their jour-

all the other Vv.: the addition in the text seems necessary to obviate misconception of the meaning.

God] So Wicl. (to g.), Tynd. in God, Auth. and remaining Vv.

May] Might, Auth. Practise] Maintain, Auth.; be before in, Wicl.; go forward in, Tynd., Cran.; excell in, Cov. (both), Rem.; shewe forthe, Gen., Bish. Are good] So Auth., but observe that in Rec. the reading is ῥα καλὰ κ.τ.λ., which should have been translated 'are the things which are good;' comp. Scholefield. 
Hints, p. 128.


10. A first] The first, Auth. Shun] So Wicl.; eschue, Cov. Test.; reject, Auth., Gen.; avoyde, Tynd. and remaining Vv. The translation of Auth., though lexically tenable, appears stronger than the use of παρατρέωσε in these Epp. will fully warrant. The transl. 'refuse,' 1 Tim. v. 11 (Auth.), would not here be suitable, as the context affords no clue to the character of the refusal; the meaning is simply 'have nothing to do with,' 'monere desine;' see notes in loc.


12. Shall send] So AUTH. and all Vv. except Cov. Test., send. The translation 'shall have sent,' though perhaps critically exact, appears to have been very rarely adopted by our Translators (comp. Matth. xxi. 40, Mark viii. 38, John iv. 25, xvi. 13, Acts xxiii. 35, Rom. xi. 27, i Cor. xvi. 3), and except where strict accuracy may be required, or where an idiomatic turn (as in 1 Tim. v. 11) adds force and perspicuity, is best avoided, as not fully in accordance with our usual mode of expression.

Use diligence] Hiye thou, Wicl.; make spede, Cov.; make haist, Cov. Test.; hasten, Rem.; be diligent, Auth. and remaining Vv. There I have det.] So Rem.; sim. there have I purposed, Cov. Test.: I have determined there, Auth. and the remaining Vv. except Wicl., I have purposide for to dwelle in wynter there.

13. Forward zealously, &c.] Bibly sende before, Wicl.; sende...diligently
ney Zenas the lawyer and Apollos, that nothing be wanting to them. And let ours also learn to practise good works for necessary wants, that they be not unfruitful.

All that are with me salute thee. Salute them that love us in the faith.

Grace be with you all.


Practise] Maintain, AUTH.; be before in, Wicl.; shewe forth, GEN.; excell in, TYND. and the other Vv.

For necessary wants] For necessary uses, AUTH. and the other Vv. (and n., Wicl.; unto, Cov. Test.; to, Bish., RHEM.) except Tynd., Cov., Cran., as farforth, as need requyreth.

15. Salute...Salute] So Cov. Test., RHEM.: greet...greet, Wicl.; salute...Greet, AUTH. and remaining Vv.

As the same word (ἀναγκασθαῖν) is used in both cases, a change of rendering seems scarcely desirable.

All] AUTH. adds *Amen.