

THE FIRST EPISTLE TO

TIMOTHY

CHAPTER 1

1. *An apostle of Jesus Christ.* This title appears in the salutations of Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians. In Philippians, Paul and Timothy *the servants* of Jesus Christ. Philemon a *prisoner*. This formal announcement of apostleship is strange in a private letter.

By the commandment of God (κατ' ἐπιταγὴν θεοῦ). The phrase in ^{<616>}Romans 16:26. Κατ' ἐπιταγὴν absolutely, by *commandment*, ^{<400>}1 Corinthians 7:6, ^{<400>}2 Corinthians 8:8. Paul uses διὰ θελήματος θεοῦ by *the will of God*. See 1 Corinthians, 1:1; ^{<400>}2 Corinthians 1:1; ^{<400>}Ephesians 1:1; ^{<500>}Colossians 1:1. Comp. ^{<500>}2 Timothy 1:1.

Our Savior (σωτήρος ἡμῶν). Comp. ^{<404>}Luke 1:47; Jude 25. ^oP. Six times in the Pastorals. Used of both God and Christ (see ^{<500>}Titus 1:3, 4; 2:10, 13; 3:4, 6). The saving of men appears as God's direct will and act, ^{<500>}1 Timothy 2:4; ^{<500>}Titus 3:5; ^{<500>}2 Timothy 1:9 as Christ's work, ^{<501>}1 Timothy 1:15, comp. ^{<500>}2 Timothy 2:10. In LXX σωτήρ hope is predicated of Christ by Ignatius, Ephesians 21; Philad v. The salutation as a whole has no parallel in Paul.

Jesus Christ which is our hope. The phrase is unique in N.T. Comp. ^{<500>}Colossians 1:27, where, however, the construction is doubtful. Ἐλπὶς hope is predicated of Christ by Ignatius, Ephesians 21; Philad. v. The Salutation as a whole has no parallel in Paul.

2. *My own son in the faith* (γνησίω τέκνω ἐν πίστει). More correctly, "my true child in faith." Comp. ^{<500>}Titus 1:4. With these two exceptions, τέκνον or υἱός ἐν πίστει does not occur in N.T. Ἐν πίστει or τῇ πίστει is not come on Paul; see ^{<616>}1 Corinthians 16:13; ^{<400>}2 Corinthians 8:7; 13:5; ^{<400>}Galatians 2:20; ^{<512>}2 Thessalonians 2:13. In the Pastorals, nine

times. In Paul joined with ζῆν *to live*, εἶναι *to be*, στήκειν *to stand*, βεβαιοῦσθαι *to be established*. For γνήσιος *true*, see ^{<408>}2 Corinthians 8:8; ^{<180>}Philippians 2:20; 4:3. It means *natural by birth-relation*, therefore *true* or *genuine*.

Mercy (ἔλεος). This addition to the usual form of salutation is peculiar to the Pastorals.

3. *Even as* (καθὼς). An awkward construction, there being nothing to answer to καθὼς.

To abide (προσμεῖναι). To continue *on*. The compound does not occur in Paul, but is found in ^{<412>}Acts 11:23; 13:43; 18:18.

When I went (πορευόμενος). Better, *was going*, or *was on my way*. The participle cannot refer to Timothy.

Might'st charge (παραγγείλης) See on ^{<408>}Acts 1:4. Very common in Luke and Acts, but not in Paul. In 1st Timothy alone five times.

Some (τισὶν) Note the indefinite designation of the errorists, and comp. verse 6; 4:1; 5:15, 24; 6:21. The expression is contemptuous. It is assumed that Timothy knows who they are. This is after the Pauline manner. See ^{<800>}Galatians 1:7; 2:12; ^{<408>}1 Corinthians 4:18; 15:12; ^{<401>}2 Corinthians 3:1; ^{<100>}Colossians 2:4, 8.

That they teach no other doctrine (μὴ ἕτεροδιδασκαλεῖν). Better, *not to teach a different doctrine*. For ἕτερος *different*, see on ^{<800>}Galatians 1:6. The verb Past^o. °LXX. °Class. The charge is not to teach anything contrary to the *sound teaching* (verse 10) or irreconcilable with it. Comp. ^{<800>}Galatians 1:6; ^{<410>}2 Corinthians 11:4; ^{<807>}Romans 16:17.

4. *Give heed* (προσέχειν). °P. Frequent in LXX and Class. Lit. *To hold to*. Often with τὸν νοῦν *the mind*, which must be supplied here. It means here not merely to give *attention to*, but *to give assent to*. So ^{<406>}Acts 8:6; 16:14; ^{<801>}Hebrews 2:1; ^{<412>}2 Peter 1:19.

Fables (μύθοις). Μῦθος, in its widest sense, means *word, speech, conversaton* or *its subject*. Hence the *talk of men, rumour, report, a saying, a story*, true or false; later, *a fiction* as distinguished from λόγος *a historic tale*. In Attic prose, commonly *a legend of prehistoric Greek times*. Thus

Plato, *Repub.* 330 D, οἱ λεγόμενοι μῦθοι περὶ τῶν ἐν Ἅϊδου *what are called myths concerning those in Hades.* Only once in LXX, Sir. xx. 19, in the sense of a *saying* or *story*. In N.T. Only in Pastorals, and ^{<5016>}2 Peter 1:16. As to its exact reference here, it is impossible to speak with certainty. Expositors are hopelessly disagreed, some referring it to Jewish, others to Gnostic fancies. It is explained as meaning traditional supplements to the law, allegorical interpretations, Jewish stories of miracles, Rabbinical fabrications, whether in history or doctrine, false doctrines generally, etc. It is to be observed that μῦθοι are called *Jewish* in ^{<5014>}Titus 1:14. In ^{<5040>}1 Timothy 4:7, they are described as *profane* and *characteristic of old wives*. In ^{<5040>}2 Timothy 4:4, the word is used absolutely, as here.

Endless genealogies (γενεαλογίαῖς ἀπεράντοις). Both words Past^o For γενεαλογία^o (LXX) comp. ^{<5089>}Titus 3:9. Γενεαλογεῖσθαι *to trace ancestry*, only Hebrew 7:6; comp. ^{<4301>}1 Chronicles 5:1, the only instance in LXX. Ἀπέραντος *endless*, N.T.^o. Twice in LXX. By some the genealogies are referred to the Gnostic *aeons* or series of emanations from the divine unity; by others to the O.T. Genealogies as interpreted allegorically by Philo, and made the basis of a psychological system, or O.T. Genealogies adorned with fables: by others again to genealogical registers proper, used to foster the religious and national pride of the Jews against Gentiles, or to ascertain the descent of the Messiah. Ἀπέραντος from ἀ *not*, and πέρας *limit* or *Terminus*. Πέρας may be taken in the sense of *object* or *aim*, so that the adjective here may mean *without object, useless*. (So Chrysostom, Holtzmann, and von Soden.) Others take it in a popular sense, as describing the tedious length of the genealogies (Alford); and others that these matters furnish an inexhaustible subject of study (Weiss). “Fables and endless genealogies” form a single conception, the καὶ and being explanatory, *that is to say*, and the “endless genealogies” indicating in what the peculiarity of the fables consists.

Which (αἵτινες). Rather *the which: inasmuch as they*.

Minister (παρέχουσιν). *Afford, furnish, give occasion for*. Only twice in Paul. Elsewhere mainly in Luke and Acts.

Questions (ἐκζητήσεις) Better, *questionings*. N.T. °. °LXX. °Class. The simple *ζητήσεις* in Pastorals, John and Acts. The preposition ἐκ gives the sense of *subtle, laborious* investigation: *inquiring out*.

Godly edifying. According to the reading οἰκοδομίαν *edification*. So Vulg. *Aedificationem*. But the correct reading is οἰκονομίαν *ordering* or *dispensation*: the scheme or order of salvation devised and administered by God: God's household economy. Ὀικονομία is a Pauline word. With the exception of this instance, only in Paul and Luke. See ^{<5101>}Ephesians 1:10; 3:2, 9; ^{<5102>}Colossians 1:25.

Which is in faith (τὴν ἐν πίστει). See on verse 2. Faith is the sphere or clement of its operation.

5. *The end of the commandment* (τέλος τῆς παραγγελίας). The article with "Commandment" points back to *might'st charge*, ver. 3. Rend. Therefore, *of the charge*. Τέλος *end, aim, that which the charge contemplates*.

Love (ἀγάπη). See on Galatians ver. 22. The *questionings*, on the contrary, engendered *strifes* (^{<5102>}2 Timothy 2:23). Love *to men* is meant, as meant as N.T. When the word is used absolutely. See Roman 13:10.

Out of a pure heart (ἐκ καθαρᾶς καρδίας). Comp. ^{<5107>}Luke 10:27, "Thou shalt love the Lord thy God *out of* they whole heart (ἐξ ὅλης καρδίας σου), and *in or with* (ἐν) thy whole soul," etc. For *a pure heart*, comp. ^{<5102>}2 Timothy 2:22. Καθαρός *pure* in Paul only ^{<5104>}Romans 14:20. The phrase *a pure heart* occurs, outside of the Pastorals only in ^{<5100>}2 Peter 1:22. For καρδιά *heart* see on ^{<5102>}Romans 1:21.

A good conscience (συνειδήσεως ἀγαθῆς). Comp ^{<5100>}2 Timothy 1:3. Συνείδησις *conscience* is common in Paul. See on ^{<5106>}1 Peter 3:16.

Faith unfeigned (πίστεως ἀνυπόκριτου). Ἀνυπόκριτος *unfeigned* twice in Paul, ^{<5101>}Romans 12:9; ^{<5102>}2 Corinthians 6:6, both times as an attribute of love. In ^{<5107>}James 3:17, it is an attribute of wisdom, and in ^{<5102>}1 Peter 1:22, of brotherly love. Notice the triad, *love, conscience, faith*. There is nothing un-Pauline in the association of conscience and faith, although, as a fact, Paul does not formally associate them. In ^{<5107>}1 Corinthians 8:7, 10, 12, conscience is associated with knowledge.

6. *Having swerved* (ἀστοχήσαντες). Past^o. In LXX, Sir. vii. 19; vii. 9. It means *to miss the mark*.

Have turned aside (ἐξετράπησαν). ^oP. Comp. ^{<S165>}1 Timothy 5:15; 6:20; ^{<S101>}2 Timothy 4:4; ^{<S121>}Hebrews 12:13.

Vain Jangling (ματαιολογίαν). N.T.^o. ^oLXX. ^oClass. The word illustrates the writer's fondness for unusual compounds. Jangling is an early English word from the old French jangler, comp. Jongleur a teller of tales. Hence jangling is empty chatter So Chaucer,

*“Them that jangle of love.”
Troil, and Cress ii. 800.*

And Piers Ploughman,

*“And al day to drynken
At diverse tavernes
And there to jangle and jape.”
Vision, Pasc. ii. 1069.*

Shakespeare,

*“This their jangling I esteem a sport.”
Mids. Night's D. iii. 2.*

Wiclif, ^{<S171>}Exodus 17:7 (earlier version), uses jangling for *wrangling*. “And he clepide the name of the place *Temptynge* for the jangling of the sons of Israel.”

7. *Desiring* (θέλοντες). The participle is explanatory and confirmatory of the preceding statement: *since they desire*.

Teachers of the law (νομοδιδάσκαλοι). ^oP. It occurs in ^{<S167>}Luke 5:17 and ^{<S181>}Acts 5:34. **Νόμος** is, apparently, the Mosaic law. These teachers may have been arbitrary interpreters of that law, but in what way, cannot be shown.

Understanding (νοοῦντες). Better, *though they understand*.

What they say — whereof they affirm (ἃ λέγουσιν — περὶ τίνων διαβεβαιοῦνται). The latter expression is an advance on the former, as appears not only from the verbs themselves, but from the different pronominal expressions. They know not *what* they say, nor what kind of

things they are *of which* they speak so confidently. The compound **διαβεβαιοῦσσαι** *to affirm*, Past^o. Comp. ^{<SIB>}Titus 3:8. The false teachers announce their errors with assurance.

8. **Good** (**καλός**). Comp. Roman 7:16. Morally excellent and salutary. See on James 10:11. This is the only instance of **χρᾶσθαι** *to use with νόμος law*.

Lawfully (**νομίμως**). Past^o. ^oLXX. The nature of the proper use of the law — is indicated by the next clause.

9. **Knowing** (**εἰδώς**). The participle is connected with **τις** *one, a man*, in the preceding clause.

Is not made (**οὐ κείται**). Lit. Is not *laid down, set, appointed*. Comp. ^{<SIB>}1 Thessalonians 3:3. This is the only instance of its use with **νόμος law**. That usage is frequent in Class. See, for instance, Thucyd. ii. 37.

Righteous (**δικαίω**). Morally upright. Not in the Pauline sense of justified by faith. Comp. ^{<SIB>}2 Timothy 2:22; 3:16. This appears from the way in which the opposite of *righteous* is described in the next clause.

Lawless (**ἀνόμοις**). Recognizing no law; a sense which accords better with the following context than *not having a law*, as ^{<SIB>}1 Corinthians 9:21.

Disobedient (**ἀνυποτάκτοις**). Only in Pastorals and Hebrews. Better *unruly*. *Disobedient* is too specific. It means those who will not come into subjection. It is closely allied with *lawless*. In the one case no legal obligation is *recognized*; in the other, subjection to law is *refused*.

Ungodly — sinners (**ἀσεβέσι — ἁμαρτωλοῖς**). The same collocation in ^{<SIB>}1 Peter 4:18; Jude 15. See on *godliness*, ^{<SIB>}2 Peter 1:3.

Unholy — profane (**ἄνοσίοις — βεβήλοις**). Ἄνοσιος *unholy*, Past^o See on *holiness*, ^{<SIB>}Luke 1:75. **Βέβηλος** *profane*, comp. Ch. 4:7; 6:20; ^{<SIB>}2 Timothy 2:16; ^{<SIB>}Hebrews 12:16. The verb **βεβηλοῦν** *to profane*, ^{<SIB>}Matthew 12:5; ^{<SIB>}Acts 24:6, and often in LXX. Derived from **βηλός** *threshold* (comp. **βαίνειν** *to go*). Hence the primary sense is *that may be trodden*. Comp. Lat. *Profanus before the temple*, on the ground outside. What is permitted to be trodden by people at large is *unhallowed, profane*. Esau is called **βέβηλος** in Hebrew 12:16, as one who did not regard his

birthright as sacred, but as something to be sold in order to supply a common need.

Murderers of fathers — murders of mothers (πατρολόαις — μητρολόαις). Both words Past^o and ^oLXX. Both in Class. More literally, *smite*rs of fathers and mothers, though used in Class. Of parricides and matricides. Derived from ἀλοᾶν *to smite or thresh*. The simple verb, <400>1 Corinthians 9:9, 10.

Manslayers (ἀνδροφόνοις). N.T.^o. Once in LXX, 2 Macc. ix. 28.

10. *Them that defile themselves with mankind* (ἀρσενοκοίταις). Only here and <400>1 Corinthians 6:9. ^oLXX, ^oClass.

Menstealers (ἀνδραποδισταίς). N.T.^o. Once in LXX. Ellicott remarks that this is a repulsive and exaggerated violation of the eighth commandment, as ἀρσενοκοιτεῖν is of the seventh. The penalty of death is attached to it, <1216>Exodus 21:16.

Perjured persons (ἐπιόρκους). N.T.^o. Once in LXX, <400>Zechariah 5:3. See <400>Leviticus 19:12.

Is contrary to (ἀντίκειται). Lit. *Lies opposite to*. Used by Paul and Luke. See <400>Luke 13:17; <400>Galatians 5:17.

The sound doctrine (τῆ ὑγιαίνουσα διδασκαλία). A phrase peculiar to the Pastorals. Ὑγιαίνειν *to be in good health*, <400>Luke 5:31; 7:10; 3 James 2. ^oP. Quite frequent in LXX, and invariably in the literal sense. Often in salutations or dismissals. See 2 Macc i.10; ix. 19; <400>2 Samuel 14:8; <400>Exodus 4:18. In the Pastorals, the verb, which occurs eight times, is six times associated with διδασκαλία *teaching*, or λόγοι *words*, and twice with ἐν τῇ πίστει or τῇ πίστει *in the faith*. The sound teaching (comp. διδαχή *teaching*, <400>2 Timothy 4:2; <400>Titus 1:9) which is thus commended is Paul's, who teaches in Christ's name and by his authority (<400>2 Timothy 1:13; 2:2, 8). In all the three letters it is called ἀληθεια or ἡ ἀλήθεια *the truth, the knowledge* (ἐπίγνωσις) of which is bound up with salvation. See <400>1 Timothy 2:4; <400>2 Timothy 2:25; 3:7; <400>Titus 1:1. As truth it is *sound* or *healthful*. It is the object of *faith*. *To be sound in the faith* is, *practically, to follow* (παρακολουθεῖν) *sound teaching or the truth*. The subjective characteristic of Christians is εὐσέβεια or

θεοσέβεια *godliness or piety* ^{<500>}1 Timothy 2:2, 10; 3:16; 4:7, 8; 6:6, 11); and the teaching and knowledge of the truth are represented as κατ' εὐσέβειαν *according to godliness* ^{<500>}1 Timothy 6:3; ^{<500>}Titus 1:1). Comp. εὐσεβεῖν *to show piety*, ^{<500>}1 Timothy 5:4. εὐσεβῶς ζῆν *to live godly*, ^{<500>}2 Timothy 3:12; ^{<500>}Titus 2:12; and βίον διάγειν ἐν πάσῃ εὐσεβείᾳ *to lead a life in all godliness*, ^{<500>}1 Timothy 1:2:2. The contents of this sound teaching which is according to godliness are not theoretical or dogmatic truth, but Christian ethics, with faith and love. See ^{<500>}1 Timothy 1:14; 2:15; 4:12; 6:11; ^{<500>}2 Timothy 1:13; 3:10; ^{<500>}Titus 2:2. Ἀλήθεια *truth* is used of moral things, rather than in the high religious sense of Paul. Comp., for instance, ^{<500>}Romans 3:7; 9:1; ^{<500>}1 Corinthians 5:8; ^{<500>}2 Corinthians 4:2; 11:10; ^{<500>}Galatians 2:5; ^{<500>}Ephesians 4:21, 24; and ^{<500>}2 Timothy 2:25,26; 3:7 (comp. 5:1-94:3, 4; ^{<500>}Titus 1:12 (comp. 5:11, 15); ^{<500>}Titus 2:4 (comp. v. 1, 3); ^{<500>}Titus 3:1. Whoever grasps the truth has faith ^{<500>}2 Timothy 1:13; 2:18; 3:8; ^{<500>}Titus 1:3 f.). That the ethical character of faith is emphasized, appears from the numerous expressions regarding the false teachers, as ^{<500>}1 Timothy 1:19; 4:1; 5:8, 12; 6:10, 21. There is a tendency to objectify faith, regarding it as something believed rather than as the act of believing. See ^{<500>}1 Timothy 1:19; 4:1; 6:10, 21; ^{<500>}Titus 1:4. In comparing the ideal of righteousness ver. 9) with that of Paul, note that it is not denied that Christ is the source of true righteousness; but according to Paul, the man who is not under the law is the man who lives by faith in Christ. Paul emphasizes this. It is faith in Christ which sets one free from the law. Here, the man for whom the law is not made (ver. 9) is the man who is ethically conformed to the norm of sound teaching. The two conceptions do not exclude each other: the sound teaching is according to the gospel (ver. 11), but the point of emphasis is shifted.

11. According to. The connection is with the whole foregoing statement about the law and its application, ver. 9 ff. The writer substantiates what he has just said about the law, by a reference to the gospel. Comp. ^{<500>}Romans 2:16.

The glorious gospel of the blessed God (τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ). More correctly, *the gospel of the glory*, etc. The phrase as a whole has no parallel in N.T. The nearest approach to it is ^{<500>}2 Corinthians 4:4. *Gospel of God* is a Pauline phrase; but μακάριος *blessed* is not used of God by Paul, is not used of God by paul, nor elsewhere

outside of the pastorals, where it occurs twice, here and ch. 6:15. For *blessed* is not used of God by Paul, nor elsewhere outside of the Pastorals, where it occurs twice, here and ch. 6:15. For *blessed* see on ^{<415B>}Matthew 5:3. The appearing of the glory of God in Jesus Christ is the contents of the gospel. Comp. ^{<415B>}Titus 2:13.

Which was committed to my trust (ὃ ἐπιστεύθην ἐγώ). Or, *with which I was intrusted*. Comp ^{<415B>}Titus 1:3; Roman 3:2; ^{<415B>}1 Corinthians 9:17; ^{<415B>}Galatians 2:7; ^{<415B>}1 Thessalonians 2:4, The ἐγώ I emphatically asserts the authority of Paul against the “teachers of the law) (ver.7).

12. Hath enabled (ἐνδυναμώσαντι). An unclassical word, found in Paul and Acts. See ^{<415B>}Acts 9:22; ^{<415B>}Philippians 4:13. Three times in the Pastorals.

Counted (ἡγήσατο). A common Pauline word.

Putting (θέμενος). Better *appointing*. The participle defines *counted me faithful*. He counted me faithful *in that* he appointed, etc.

Into the ministry (εἰς διακονίαν). Better, appointing me to *his service*. The conventional phrase “the ministry” gives a wrong impression. The term is general, covering every mode of service, either to God or to men. Διάκονοι *ministers* is used of the secular ruler, Roman 13:4. See also ^{<415B>}1 Corinthians 12:5; 16:15; ^{<415B>}2 Corinthians 3:7, 8; ^{<415B>}Ephesians 4:12, and on *minister*, Matthews 20:26.

13. Blasphemer — persecutor — injurious (βλάσφημον — διώκτην — ὕβριστήν). Neither βλάσφημος nor διώκτης is used by Paul. Βλάσφημος in ^{<415B>}Acts 7:11; ^{<415B>}2 Peter 2:11; διώκτης N.T.^o; ὕβριστής in ^{<415B>}Romans 1:30 only; often in LXX. See on *blasphemym* ^{<415B>}Mark 7:22, and comp. ^{<415B>}1 Corinthians 10:30. Ὑβριστής is one whose insolence and contempt of others break forth in wanton and outrageous acts. Paul was ὕβριστής when he persecuted the church. He was ὕβρισθής shamefully *entreated* at philippi (^{<415B>}1 Thessalonians 2:2). Christ prophesies that the Son of man shall be *shamefully entreated* (ὕβρισθήσεται, ^{<415B>}Luke 18:32). Similar regretful references of Paul to his former career appear in ^{<415B>}Acts 22:4; ^{<415B>}Galatians 1:13,23. Such a passage may have occurred in some Pauline letters to which this writer had access, or it may be an imitation.

I obtained mercy (ἡλεήθην). Comp. Ver. 16. In speaking of his conversin, Paul uses χάρις *grace*. See ver. 14, and the apostleship he speaks of himself as one who has obtained *mercy* (ἡλεημένος) of the Lord to be *faithful*. ^{<412>}1 Corinthians 7:25; comp. ^{<404>}2 Corinthians 4:1.

14. *Was exceeding abundant* (ὑπερεπλέονασεν). Or *abounded exceedingly*. N.T. ^oLXX. ^oClass. Paul is fond of compounds with ὑπερ, which, with a few exceptions, are found only in his writings. In the pastorals there are only three. See ^{<542>}1 Timothy 2:2; ^{<582>}2 Timothy 3:2.

With faith. For faith as treated in the Pastorals, see Introduction, and sound doctrine, ver. 10.

15. *This is a faithful saying* (πιστὸς ὁ λόγος). Better, *faithful is the saying*. A favorite phrase in these Epistles. ^oP. See ^{<512>}1 Timothy 3:1; 4:9; ^{<522>}2 Timothy 2:11; ^{<582>}Titus 3:8.

Worthy of all acceptance (πάσης ἀποδοχῆς ἄξιος). The phrase only here and ch. 4:9. Ἀποδοχή Past ^oLXX. Comp. ^{<412>}Acts 2:41, ἀποδεξάμενοι τὸν λόγον *received* his word. Πάσης *all or every* describes the reception of which the saying is worthy as complete and excluding all doubt.

Came into the world (ἦλθεν εἰς τὸν κόσμον). The phrase is unique in the Pastorals, and does not appear in Paul. It is Johannine. See ^{<512>}James 1:9; 3:19; 21:27; 12:46.

To save sinners (ἀναρτωλοὺς σῶσαι). The thought is Pauline, but not the phrase. See ^{<412>}Luke 9:56; 19:10.

Chief (πρῶτος). Or *foremost*. Comp. ^{<412>}1 Corinthians 15:9, and ^{<412>}Ephesians 3:8. This expression is an advance on those.

16. *First* (πρῶτῳ) Not the chief sinner, but the representative instance of God's longsuffering applied to a high-handed transgressor. It is explained by *pattern*.

All longsuffering (τὴν ἅπασαν μακροθυμίαν). More correctly, "all his longsuffering." The A.V. misses the possessive force of the article. For *longsuffering* see on *be patient*, ^{<512>}James 5:7. The form ἅπας occurs as an undisputed reading only once in Paul, Eph. 6:13, and not there as an

adjective. Often in Acts and Luke. This use of the article with the adjective **πάς** or **ἅπας** is without parallel in Paul.

Pattern (**ὑποτύπωσις**). Or, *ensample*. Only here and ^{501B}2 Timothy 1:13. °LXX. °Class. An example of the writer's fondness for high-sounding compounds. Paul uses **τύπος**.

To them. The A.V. conveys the sense more clearly than Rev. "Of them," which is ambiguous. The genitive has a possessive sense. He would be their ensample, or an ensample for their benefit.

Believe (**πιστευ.ειν**). This verb, so frequent in Paul, occurs six times in the pastorals. In two instances, ^{501B}1 Timothy 1:11; ^{500B}Titus 1:3, it is passive, in the sense of *to be intrusted with*. Here in the Pauline sense of *believing on Christ*. In ^{501B}1 Timothy 3:16, passive, of Christ *believe d on in the world*. In ^{501B}2 Timothy 1:12, of God the Father, in whom the writer confides to keep the trust committed to him. In ^{500B}Titus 3:8, of belief in God. With **ἐπὶ** upon and the dative, Roman 9:33; 10:11; ^{600B}1 Peter 2:6 (all citations), and Roman 4:18; ^{620B}Luke 24:25.

Unto life everlasting (**εἰς ζωὴν αἰώνιον**). Better, *eternal* life. See additional note on ^{500B}2 Thessalonians 1:9. The conception of life eternal is not limited to the future life (as von Soden). Godliness has promise of the life which *now is*, as well as of that which is to come (Timothy 4:8). The promise of eternal life (^{500B}2 Timothy 1:1) and the words *who brought life and immortality to light through the gospel* (^{500B}2 Timothy 1:10) may fairly be taken to cover the present life.

17. King eternal (**βασιλεὶ τῶν αἰώνων**). Lit. *the king of the ages*. Only here and ^{660B}Revelation 15:3. Comp. ^{500B}Hebrews 1:2; 11:3. In LXX, Tob. vi. 10. For kindred expressions in LXX, see ^{625B}Exodus 15:18; ^{600B}1 Samuel 13:13; ^{600B}Psalms 9:7; 28:10; 73:12; 144:13; 145:1. See also additional note on ^{500B}2 Thessalonians 1:9.

Immortal (**ἀφθάρτος**). Lit. *incorruptible*. In Paul, applied to God only, Roman 1:23.

Invisible (**ἀόρατος**). Applied to God, ^{501B}Colossians 1:15; Hebrew 11:27.

The only wise God (**μόνον θεῶν**). *Wise* should be omitted. Rend. *The only God*. **Σοφῶν** *wise* was interpolated from ^{660B}Romans 16:27 — the only

instance in which Paul applies the term to God. Comp. Jude 4, 25; ^{<462>}Luke 5:21; ^{<500>}James 5:44.

Honor and glory (τιμὴ καὶ δόξα). This combination in doxology only here and Apoc v. 12, 13. Comp. ^{<600>}Revelation 4:9. In doxologies Paul uses only δόξα *glory*, with the article, *the glory*, and with *to whom* or *to him*. (Be).

Forever and ever (εἰς τοὺς αἰῶνας τῶν αἰώνων). Lit *unto the aeons of the aeons*. The formula in Paul, Roman 16:26; ^{<600>}Galatians 1:5; ^{<500>}Philippians 4:20. Also in Hebrews and 1 Peter, and often in Revelation. The doxology as a whole is unique in N.T.

18. This charge (ταύτην τὴν παραγγελίαν). See on ver. T It refers to what follows, *that thou might'st war, etc.*

I commit (παρατίθεμαι). The verb in the active voice means *to place beside*. In the middle, *to deposit* or *intrust*. Only once in Paul, ^{<600>}1 Corinthians 10:27. Comp. ^{<600>}1 Peter 4:19.

According to the prophecies which went before on thee (κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας). Const, *according to* with *I commit*: *which went before* is to be taken absolutely, and not with *on thee*: *const. prophecies* with *on these*. *On thee* means concerning thee. The sense of the whole passage is: "I commit this charge unto thee in accordance with prophetic intimations which I formerly received concerning thee." Prophecy is ranked among the foremost of the special spiritual endowments enumerated by Paul. See Roman 12:6; ^{<620>}1 Corinthians 12:10; 13:2, 8; 14: 6, 22. In 1 Corinthians 12. 28; ^{<600>}Ephesians 4:11, prophets come next after apostles in the list of those whom God has appointed in the church. In Epesians 2:20, believers, Jew and Gentile, are built upon the foundation of the apostles and prophets. According to ^{<500>}1 Timothy 4:14, *prophecy* has previously designated Timothy as the recipient of a special spiritual gift; and the *prophecies* in our passage are the single expressions or detailed contents of the prophecy mentioned there. Προαγεῖν *to go before* is not used by Paul. In the Pastorals and Hebrews it appears only as an intransitive verb, and so in the only instance in Luke, 18:39. In Acts always transitive, *to bring forth*. See ^{<426>}Acts 12:6; 16:30; 17:5; 25:26.

That by them (ἵνα ἐν αὐταῖς). “Ἴνα that denoting the purport of the charge. By them (ἐν), lit. in them; in their sphere, or, possibly, in the power of these.

Thou mightiest war a good warfare (στρατεύη — τὴν καλὴν στρατείαν). More correctly, the good warfare. Στρατεία war-fare once by Paul, ^{<470>}2 Corinthians 10:4. Not flight (μάχην), but covering all the particulars of a soldier’s service.

19. Holding (ἔχων). Not merely *having*, but *holding fast*, as in ^{<513>}2 Timothy 1:13.

Faith and a good conscience (πίστιν καὶ ἀγαθὴν συνείδησιν). The phrase *good conscience* is not in Paul, although συνείδησις is a Pauline word. The phrase appears once in ^{<421>}Acts 23:1, and twice in 1 Peter (2:16, 21). In Hebrews *evil* (πονηρῶς) conscience and fair (καλὴν) conscience; 10:22; 13:18. The combination *faith and good conscience* is peculiar to the Pastorals. Comp. ^{<509>}1 Timothy 3:9.

Which (ἣν). Referring to God conscience.

Having put away (ἀπωσάμενοι). The A.V. is not strong enough. Better, *having thrust from them*. It implies willful violence against conscience. Twice in Paul, Roman 11:1, 2, and three times in Acts.

Concerning faith have made shipwreck (περὶ τὴν πίστιν ἐναυάγησαν). Better, “concerning the faith made shipwreck.” For a similar use of *περὶ concerning*, see ^{<412>}Acts 19:25; ^{<404>}Luke 10:40; ^{<502>}1 Timothy 6:21; ^{<512>}2 Timothy 2:18; 3:8. It is noteworthy that *περὶ* with the accusative occurs only once in Paul (Philippians 2:23). *Ναυαγεῖν to make shipwreck* only here and ^{<412>}2 Corinthians 11:25. Nautical metaphors are rare in Paul’s writings.

20. Hymenaeus and Alexander. Comp. ^{<517>}2 Timothy 2:17; 4:14.

Have delivered unto Satan (παρέδωκα τῷ Σατανᾷ). See on ^{<415>}1 Corinthians 5:5.

They may learn (παιδευθῶσι). Neither A.V. nor Rev. Gives the true force of the word, which is, *may be taught by punishment or disciplined*. See on ^{<409>}Ephesians 6:4.

CHAPTER 2

1. *I exhort* (παρακαλῶ). See on *consolation*, ^{<4124>}Luke 6:24.

First of all (πρῶτον πάντων). Connect with I exhort. The only instance of this phrase in N.T.

Supplications be made (ποιεῖσθαι δεήσεις). The phrase occurs ^{<4183>}Luke 5:33; Philipians 1:4. ^oLXX. ^oClass. Δέησις is *petitionary* prayer.

Προσευχὴ *prayer* is limited to prayer to God, while δεήσις may be addressed to men. The two are associated, ^{<4185>}1 Timothy 5:5: the inverse order, ^{<4185>}Ephesians 6:18; Philipians 4:6.

Intercessions (ἐντεύξεις). Only here and ch. 4:5. LXX, 2 Macc. iv. 8.

The verb ἐντυγχάνειν, commonly rendered to *make intercession*, ^{<4182>}Romans 8:27, 34; 11:2; and ὑπερεντυγχάνειν to *intercede in behalf of*, ^{<4182>}Romans 8:26. The verb signifies to *fall in with a person; to draw near so as to converse familiarly*. Hence, ἐντευξις is not properly *intercession* in the accepted sense of that term, but rather approach to God in free and familiar prayer. Ἐντυγχάνειν in the passages cited is not to *make intercession*, but to *intervene, interfere*. Thus in ^{<4182>}Romans 8:26, it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Hebrew 8:25: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in all our affairs for our benefit. In ἐντεύξεις here the idea of interposition is prominent: making prayers a factor in relations with secular rulers.

2. *Kings* (βασιλέων). In Paul only ^{<4113>}2 Corinthians 11:32.

That are in authority (τῶν ἐν ὑπεροχῇ ὄντων). Ὑπεροχὴ *authority* only here and ^{<4111>}1 Corinthians 2:1. Several times in LXX Originally, *projection, prominence*: metaphorically, *preeminence, superiority*. In Byzantine Greek, a little like our *Excellency*. This very phrase is found in an inscription of the early Roman period, after 133 B. C., at Pergamum. Paul has the phrase ἐξ οὐσῖαι ὑπερεχούσαι *higher powers*, Roman 13:1; and οἱ ὑπερέχοντες *those in high places* is found Wisd. vi. 5.

We may lead (διάγωμεν). Past^o. Comp. ^{<4118>}Titus 3:3.

Quiet and peaceable (ἤρεμον καὶ ἡσύχιον). ἤρεμος, N.T.^o. In class. Only the adverb ἡρέμα *quietly*. ἡσύχιος *tranquil*,^oP. Only here and ^{<1000>}1 Peter 3:4. In LXX once, ^{<2000>}Isaiah 66:2. ἤρεμος denotes quiet arising from the absence of outward disturbance: ἡούχιος tranquillity arising from within. Thus, ἄνθρωπος ἡσύχιος is the composed, discreet, self-contained man, who keeps himself from rash doing: ἡρεμος ἄνθρωπος is he who is withdrawn from outward disturbances. Hence, ἡρεμος here may imply keeping aloof from political agitation's and freedom from persecutions.

Honesty (σεμνότητι). Better, *gravity*. *Honesty*, according to the modern acceptance, is an unfortunate rendering. In earlier English it signified *becoming department, decency, decorum*. So Shakespeare: "He is of a noble strain, of approved valor and confirmed honesty" (Much Ado, ii.1). This noun and the kindred adjective σεμνός only in the Pastorals, except ^{<3000>}Philippians 4:8. The adjective signifies *reverend* or *venerable*; exhibiting a dignity which arises from moral elevation, and thus invites reverence. In LXX it is used to characterize the name of God (2 Macc. vi. 28); the words of wisdom (^{<4000>}Proverbs 8:6); the words of the pure (Proverbs 15.26).

Godliness (εὐσεβεία) see on 1 Peter 1:3, and *sound doctrine*, ^{<5000>}1 Timothy 1:10. ^oP. Mostly in the Pastorals.

3. *Acceptable* (ἀπόδεκτον) Past^o. Compare ἀποδοχή *acceptation*, ch. 1:15, and Paul's εὐρόσδεκτος *acceptable*, ^{<6500>}Romans 15:16, 31; ^{<7000>}2 Corinthians 6:2; 7:12.

4. *Who will have all men to be saved* (ὃς πάντας ἀνθρώπους θέλει σωθῆναι). Lit, *who willeth all men, etc.* As *who, or seeing that he*, giving the ground of the previous statement. Prayer to God *for all* is acceptable to him, because he wills the salvation of all. Θέλει *willeth*, marking a determinate purpose.

Come to the knowledge of the truth (εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν). The phrase only here and ^{<8000>}2 Timothy 3:7. Ἐπίγνωσις is a favorite Pauline word. See on Roman 3:20; ^{<9000>}Colossians 1:9; ^{<10000>}1 Timothy 2:4; 4:3. It signifies *advanced* or *full* knowledge. The difference between the simple γνῶσις and the compound word is illustrated in Roman 1:21, 28, and ^{<11000>}1 Corinthians 13:12. In N.T. always of the knowledge of things

ethical or divine, and never ascribed to God. For ἀληθεια *truth*, see on *sound doctrine*, ch. 1:10. It appears 14 times in the Pastorals, and always without a defining genitive. So, often in Paul, but several times with a defining genitive, as *truth of God, of Christ, of the gospel*. The logical relation in the writer's mind between salvation and the knowledge of the truth is not quite clear. Knowledge of the truth may be regarded as the means of salvation, or it may be the ideal goal of the whole saving work. See ^{<K12>}1 Corinthians 13:12; ^{<K12>}Philippians 3:8; James 17:3. The latter is more in accord with the general drift of teaching in these Epistles.

5. For (γὰρ). The universality of the grace is grounded in the unity of God. Comp. Roman 3:30. One divine purpose for all implies one God who purposes.

One God. These Epistles deal much with the divine attributes. See ^{<K12>}1 Timothy 1:17; 6:13, 15, 16; 3:156; 4:10; ^{<K12>}2 Timothy 2:13; ^{<K12>}Titus 1:2.

Mediator (μεσίτης) See on ^{<K12>}Galatians 3:19. The word twice in Paul, ^{<K12>}Galatians 3:29, 20, once of Moses and once generally. In Hebrews always of Christ; 8:6; 9:15, 12:24. This is the only instance in the pastorals. As the one God, so the one mediator implies the extension of the saving purpose to all.

The man Christ Jesus. The phrase only here.

6. Who gave himself (ὁ δὸς ἑαυτὸν). The phrase with the simple verb only here, ^{<K12>}Galatians 1:4, and ^{<K12>}Titus 2:14. Paul uses the compound verb *παραδιδόναι*, ^{<K12>}Galatians 2:20; ^{<K12>}Ephesians 5:2, 25. Comp. ^{<K12>}Romans 8:32.

Ransom (ἀντίλυτρον). N.T. °. °LXX. °Class. *λύτρον* *ransom*, Matthews 20:28; ^{<K12>}Mark 10:45, applied to Christ's life given for many. But neither this nor any of its kindred words is used by Paul. He uses *ἀπολύτρωσις*, but that means the *act* not the *means* of redemption.

For all (ὕπὲρ). Ὑπὲρ does not mean *instead of* (ἀντὶ). See on ^{<K12>}Romans 5:6. Any idea of exchange or substitution which may be implied, resides in *ἀντίλυτρον*; but it is pressing that unique word too far to find in it the announcement of a substitutional atonement. ^{f96b}

To be testified in due time (τὸ μαρτύριον καιροῖς ἰδίοις). Lit. (gave himself a ransom) *the testimony in its own times*. That is, the gift of Christ as a ransom was to be the substance or import of the testimony which was to be set forth in its proper seasons. Thus μαρτύριον *testimony* is in apposition with the whole preceding sentence, and not with *ransom only*. Μαρτύριον is used sometimes simply as *witness or testimony* (Matthews 8:4; ⁴⁰⁶¹Mark 6:11); sometimes specially of the proclamation of the gospel, as Matthews 24:14; ⁴⁰⁶³Acts 4:33; ⁵¹¹⁰1 Thessalonians 1:10. The apostles are said, μαρτυρεῖν *to bear witness*, as eye or ear witnesses of the sayings, deeds, and sufferings of Jesus (⁴³⁵⁵1 Corinthians 15:15). In ⁴⁰⁰¹1 Corinthians 1:6, μαρτύριον τοῦ Χριστοῦ is practically = the gospel. In ⁵⁰⁰²2 Thessalonians 1:10, τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς *our testimony among you* is our public attestation of the truth of the gospel. The idea of witness is a favorite one with John. See ⁴⁰⁰⁷John 1:7. The exact phrase καιροῖς ἰδίοις *in its own times*, only in the Pastorals, here, ch. 6:15; ⁵⁰⁰⁰Titus 1:3. In ⁴⁰⁰⁰Galatians 6:9 καιρῶ ἰδίῳ *in due time*. Comp. ⁴⁰⁰⁰Galatians 4:4.

7. *I am ordained* (ἐτέθην ἐγώ). Better, *I was appointed*. See on. ⁴⁵¹⁰John 15:16.

A preacher (κῆρυξ). Lit. *a herald*. See on ⁴⁰¹⁵2 Peter 2:5. Paul does not use the noun, but the kindred verb κηρύσσειν *to proclaim or preach* is very common in his writings. See ⁵⁰⁰⁸Romans 10:8; ⁴⁰²³1 Corinthians 1:23; ⁴⁰⁰⁵2 Corinthians 4:5; ⁵⁰¹⁵Philippians 1:15, etc.

I speak the truth in Christ and lie not. Omit *in Christ*. A strange asseveration to an intimate and trusted friend. Apparently an imitation of ⁴⁰⁰¹Romans 9:1.

A teacher of the Gentiles (διδάσκαλος ἐθνῶν). Paul does not use this phrase. He expressly distinguishes between *teacher* and *apostle*. See ⁴⁰²⁸1 Corinthians 12:28; ⁴⁰⁰¹Ephesians 4:11. He calls himself ἐθνῶν ἀπόστολος *apostle of the Gentiles* (⁵⁰¹⁵Romans 11:13); λειτουργός Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη *minister of Christ Jesus to the Gentiles* (⁴⁵¹⁰Romans 15:16); and δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν *prisoner of Jesus Christ for you Gentiles* (⁴⁰⁰¹Ephesians 3:1).

In faith and verity (ἐν πίστει καὶ ἀληθείᾳ). Or *faith and truth*. The combination only here. Paul has *sincerity and truth* (418 1 Corinthians 5:8), and *sanctification of the Spirit and faith of the truth* (313 2 Thessalonians 2:13). The phrase must not be explained *in true faith, nor faithfully and truly*. It means that faith and truth are the element or sphere in which the apostolic function is discharged: that he preaches with a sincere faith in the gospel, and with a truthful representation of the gospel which he believes.

8. I will (βούλομαι). Better, I *desire*. See on Matthews 1:9, and comp. 412 Philippians 1:12. Paul's word is θέλω *I will*. See 413 Romans 16:19; 417 1 Corinthians 7:32; 10:20; 14:5, 19, etc.

Everywhere (ἐν παντὶ τόπῳ). Lit. *in every place*. Wherever Christian congregations assemble. Not every place indiscriminately.

Lifting up holy hands (ἐπαίροντας ὁσίους χεῖρας). The phrase is unique in N.T. °LXX. Among Orientals the lifting up of the hands accompanied taking an oath, blessing, and prayer. The custom passed over into the primitive church, as may be seen from the mural paintings in the catacombs. See Clement, *Ad Corinth*. xxix, which may possibly be a reminiscence of this passage. The verb ἐπαίρειν *to raise*, twice in Paul, 415 2 Corinthians 10:5; 11:20; but often in Luke. Ὅσίους *holy*, °P. See on 417 Luke 1:75.

Without wrath and doubting (χωρὶς ὀργῆς καὶ διαλογισμῶν). The combination only here. Ὀργή is used by Paul mostly of the righteous anger and the accompanying judgment of God against sin. As here, only in 418 Ephesians 4:31; 419 Colossians 3:8. Διαλογισμός in N.T. habitually in the plural, as here. The only exception is 419 Luke 9:46, 47. By Paul usually in the sense of *disputatious reasoning*. It may also mean *sceptical questionings* or *criticisms* as 414 Philippians 2:14. So probably here. Prayer, according to our writer, is to be without the element of sceptical criticism, whether of God's character and dealings, or of the character and behavior of those for whom prayer is offered.

9. In like manner (ὡσαύτως). The writer's thought is still running upon the public assemblies for worship.

Adorn themselves (κοσμεῖν ἑαυτάς). Κοσμεῖν *adorn*, °P. Of female adornment, ^{<4035>}1 Peter 3:5; ^{<620>}Revelation 21:2. In Matthews 25:7, of *trimming* the lamps. From κοσμός *order*, so that the primary meaning is *to arrange*. Often in LXX and Class. Prominent in the writer's mind is the attire of women in church assemblies. Paul treats this subject ^{<4115>}1 Corinthians 11:5 ff.

In modest apparel (ἐν κατασπολῇ κοσμίῳ). Καταστολή N.T.°. Once in LXX, ^{<390>}Isaiah 61:3. Opinions differ as to the meaning. Some *apparel*, others *guise* or *deportment* = κατάστημα *demeanour*, ^{<500>}Titus 2:3. There seems, on the whole, to be no sufficient reason for departing from the rendering of A.V. and Rev. ^{f97b} Κοσμίῳ *modest, seemly*, Past°. Note the word — play, κοσμεῖν κοσμίῳ.

With shamefacedness and sobriety (μετὰ αἰδοῦς καὶ σωφροσύνης). Αἰδώς N.T.°. (αἰδοῦς in ^{<58128>}Hebrews 12:28 is an incorrect reading). In earlier Greek, as in Homer, it sometimes blends with the sense of αἰσχύνη *shame*, though used also of the feeling of respectful timidity in the presence of superiors, or of penitent respect toward one who has been wronged (see Homer, II. i. 23). Hence it is connected in Homer with military discipline (II. v. 531). It is the feeling of a suppliant or an unfortunate in the presence of those from whom he seeks aid; of a younger man toward an older and wiser one. It is a feeling based upon the sense of deficiency, inferiority, or unworthiness. On the other hand, it is the feeling of a superior in position or fortune which goes out to an unfortunate. See Homer, II. xxiv. 208; Od. xiv. 388; Soph. *Oed. Col.* 247. In the Attic period, a distinction was recognised between αἰσχύνη and αἰδώς: αἰδώς representing a respectful and reverent attitude toward another, while αἰσχύνη was the sense of shame on account of wrong doing. Thus, “one αἰδεῖται *is respectful* to his father, but αἰσχύνεται *is ashamed* because he has been drunk.” ^{f98b} Trench (N.T. Synon. § xix.) remarks that “αἰδώς is the nobler word and implies the nobler motive. In it is involved an innate moral repugnance to the doing of the dishonorable act, which moral repugnance scarcely or not at all exists in the αἰσχύνη. Let the man who is restrained by αἰσχύνη alone be insured against the outward disgrace which he fears his act will entail, and he will refrain from it no longer.” ^{f99b} The

A.V. *shamefacedness* is a corruption of the old English *shamefastness*. So Chaucer:

Schamefast chastite.”
Knight's T. 2057.

Shakespeare:

“Tis a blushing shamefast spirit that mutinies in a man's bosom.”
Richard III. i. 4.

It is one of a large class of words, as steadfast, soothfast, rootfast, masterfast, handfast, bedfast, etc. *Shamefaced* changes and destroys the original force of the word, which was *bound* or *made fast* by an honorable shame. **σωφροσύνη** *sobriety*^oP. Once in Acts, 26:25. The kindred verb **σωφρονεῖν** *to be of sound mind*, ^{<SIMP>}Romans 12:3-5 ^{<SIMP>}2 Corinthians 5:13; ^{<SIMP>}Titus 2:6. Several representatives of this family of words appear in the Pastorals, and with the exception of **σωφροσύνη** and **σωφρονεῖν**, nowhere else in N.T. Such are **σωφρονίζειν** *to be soberminded* (^{<SIMP>}Titus 2:4); **σωφρονισμός** *discipline* (^{<SIMP>}2 Timothy 1:7); **σωφρόνως** *soberly* (^{<SIMP>}Titus 2:12); **σώφρων** *soberminded* (^{<SIMP>}1 Timothy 3:2). The word is compounded of **σάος** or **σῶς** *safe, sound*, and **φρήν** *mind*. It signifies entire command of the passions and desires; a self-control which holds the rein over these. So Aristotle (*Rhet. i. 9*): The virtue by which we hold ourselves toward the pleasures of the body as the law enjoins.” Comp. 4 Macc. i. 31. Euripides calls it “the fairest gift of the gods” (*Med. 632*). That it appears so rarely in N.T. is, as Trench remarks, “not because more value was attached to it in heathen ethics than in Christian morality, but because it is taken up and transformed into a condition yet higher still, in which a man does not command himself, which is well, but, which is better still, is commanded by God.” The words *with shamefastness and sobriety* may either be taken directly with *adorn themselves*, or better perhaps, as indicating moral qualities *accompanying* (**μετὰ** *with*) the modest apparel. Let them adorn themselves in modest apparel, having *along with this* shamefastness and sobermindedness.

With broidered hair (**ἐν πλέγμασιν**). Lit. *with plaitinys*. N.T.^o. Rend. with *braided* hair. *Broidered* is a blunder owing to a confusion with *broided*, the older form of *braided*.

So Chaucer:

*“Hir yelow heer was broyded in a tresse,
Bihinde hir bak, a yerde long, I gesse.”
Knight’s T. 1049 f*

Costly array (ἱματισμῶ πολυτελεῖ). Neither word in Paul. ἱματισμός, signifies *clothing in general*. Πολυτελής *costly* occurs only three times in N.T.

10. Professing (ἐπαγγελλομένας). In the sense of *professing* only in the Pastorals. In ^{<500>}Titus 1:2, and everywhere else in N.T. it means *promise*. See ^{<405>}Acts 7:5; ^{<402>}Romans 4:21; ^{<415>}Galatians 3:19, etc.

Godliness (θεοσεβείαν). N.T.^o. Several times in LXX. The adjective θεοσεβής *worshipping God*, ^{<415>}John 9:31. It is = εὐσέβεια. See ver. 2. Const. by *good works* with *professing godliness*: omit the parenthesis *which* — *godliness*; take *which* (ὃ) as = with that *which* (ἐν τούτῳ ὃ) and construe it with *adorn*. The whole will then read: “That women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (adorn themselves) with that which becometh women professing godliness through good works.” ^{f100b}

11. Learn (μανθανέτω). Comp. ^{<445>}1 Corinthians 14:35.

In silence (ἐν ἡσυχίᾳ). See on *peaceable*, ver. 2. Rev, renders *quietness*; but the admonition concerns the behavior of women in religious assemblies. Comp. ^{<444>}1 Corinthians 14:34. The word is used in the sense of *silence*, ^{<422>}Acts 22:2: with the broader meaning *quietness* in ^{<5102>}Thessalonians 3:12.

12. Suffer (ἐπιτρέπω). Lit. *turn over to*; thence, *permit*. See ^{<444>}1 Corinthians 14:34.

Usurp authority (αὐθεντεῖν). N.T.^o. ^oLXX, ^oClass. It occurs in late ecclesiastical writers. The kindred noun αὐθέντης *one who does a thing with his own hand*, Wisd. xii. 6, and also in Herodotus, Euripides, and Thucydides. Ἀυθεντία *right*, 3 Macc. ii. 29. The verb means to *do a thing one’s self*; hence, *to exercise authority*. The A.V. *usurp authority* is a mistake. Rend. *to have or exercise dominion over*.

13. Was formed (ἐπλάσθη). Comp. ^{<400>}Romans 9:20. Strictly of one working in soft substances, as a potter in clay; *moulding or shaping*. Often in Class. and LXX.

14. Was not deceived (οὐκ ἠπατήθη). Once in Paul, Ephesians v. 6. Comp. 2 Corinthians. 11:3. Rev. *beguiled*. As it is evident that Adam was beguiled, the interpreters have tried many ways of explaining the expression, either by supplying **πρῶτος** *first*, or by saying (as Bengel) that the woman did not *deceive* the man, but *persuaded* him; or by supplying *by the serpent, or so long as he was alone*; or by saying that Eve was *directly* and Adam *indirectly* deceived.

Being deceived (ἐξαπατηθεῖσα). *completely or thoroughly* beguiled.

Was in the transgression (ἐν παραβάσει γέγονεν). A.V. misses the force of **γένονεν**. **Γίνεσθαι ἐν** often signifies the *coming or falling into* a condition, as ^{<421>}Acts 12:11; 22:17; ^{<410>}Revelation 1:10; ^{<400>}1 Corinthians 2:3; ^{<400>}2 Corinthians 3:7; ^{<515>}1 Thessalonians 2:5. Rend. *hath fallen into transgression*.

15. She shall be saved in childbearing (σωθήσεται διὰ τῆς τεκνογονίας). Better, “through *the* childbearing.”

(1) *Saved* is used in the ordinary N.T. sense.

(2) *She shall be saved* is set over against *hath fallen into transgression*.

(3) It is difficult to see what is the peculiar saving virtue of childbearing.

(4) The subject of **σωθήσεται** *shall be saved* is the same as that of **ἐν παραβάσει γέγονεν** *hath fallen into transgression*.

A common explanation is that **γυνή** is to be taken in its generic sense as referring to all Christian mothers, who will be saved in fulfilling their proper destiny and acquiescing in all the conditions of a Christian woman’s life, instead of attempting to take an active part as teachers or otherwise in public religious assemblies. On the other hand, *the woman*, Eve, may be regarded as including all the Christian mothers. Notice the change to the plural; ‘if *they* continue.’ She, though she fell into transgression, shall be saved by *the* childbearing “(^{<400>}Genesis 3:15); that

is, by the relation in which the woman stood to the Messiah. This seems to be the better explanation. **Τεκνογονία** *child bearing*, N.T. °. °LXX, °Class. Comp. **τεκνογονεῖν** *to bear children*, ^{<5184}1 Timothy 5:14. The expression is utterly un-Pauline.

If they continue (ἐὰν μείνωσιν). *They*, the woman regarded collectively or as including her descendants. The promise does not exempt them from the cultivation of Christian virtues and the discharge of Christian duties.

Sanctification (ἁγιασμῶ). A Pauline word; but the triad, *faith, love, sanctification*, is unique in N.T.

CHAPTER 3

1. *This is a true saying* (πιστὸς ὁ λόγος). Better, *faithful is the saying*. See on ch. 1:15.

Desire (ὀρέγεται). Better, *seeketh*. Only here, ch. 6:10, and ^{<8116>}Hebrews 11:16. Originally *to stretch forth, to reach after*. Here it implies not only desiring but seeking after. *Desire* is expressed by ἐπιθυμεῖ immediately following. The word implies eagerness, but not of an immoderate or unchristian character. Comp. the kindred word ὄρεξις with its terrible meaning in ^{<812>}Romans 1:27.

The office of a bishop (ἐπισκοπή). ^oP. Ἐπίσκοπος *superintendent, overseer*, by Paul only in ^{<5100>}Philippians 1:1. The fundamental idea of the word is *overseeing*. The term ἐπίσκοπος was not furnished by the gospel tradition: it did not come from the Jewish synagogue, and it does not appear in Paul's lists of those whom God has set in the church (^{<428>}1 Corinthians 12:28; ^{<4001>}Ephesians 4:11). Its adoption came about in a natural way. Just as *senatus*, γερουσία and πρεσβύτερος passed into official designations through the natural association of authority with age, so ἐπίσκοπος would be, almost inevitably, the designation of a superintendent. This process of natural selection was probably aided by the familiar use of the title in the clubs and guilds to designate functions analogous to those of the ecclesiastical administrator. The title can hardly be traced to the O.T. There are but two passages in LXX where the word has any connection with religious worship, ^{<0016>}Numbers 4:16; ^{<2118>}2 Kings 11:18. It is applied to God (^{<3029>}Job 20:29), and in N.T. to Christ (^{<025>}1 Peter 2:25). It is used of officers in the army and of overseers of workmen. The prevailing O.T. sense of ἐπισκοπή is *visitation* for punishment, inquisition, or numbering. ^{f101b}

He desireth (ἐπιθυμεῖ). See on ^{<012>}1 Peter 1:12.

2. *Blameless* (ἀνεπίληπτον). Or *without reproach*: one who cannot be laid hold of (λαμβάνειν): who gives no ground for accusation. ^oP. Only in 1st Timothy.

The husband of one wife (μιᾶς γυναικὸς ἄνδρα). Comp. ver. 12; ^{<500f}Titus 1:6. Is the injunction aimed

- (a) at immoralities respecting marriage — concubinage, etc., or
- (b) at polygamy, or
- (c) at remarriage after death or divorce?

The last is probably meant. Much of the difficulty arises from the assumption that the Pastorals were written by Paul. In that case his views seem to conflict. See ^{<400f}Romans 7:2, 3; ^{<407b}1 Corinthians 7:39; 8:8, 9, where Paul declares that widows are free to marry again, and puts widows and virgins on the same level; and comp. ^{<509b}1 Timothy 5:9, according to which a widow is to be enrolled only on the condition of having been the wife of but one man. The Pauline view is modified in detail by the writer of the Pastorals. Paul, while asserting that marriage is right and honorable, regards celibacy as the higher state (^{<400f}1 Corinthians 7:1, 7, 26, 34, 37, 38). In this the Pastoral writer does not follow him (see ^{<505f}1 Timothy 2:15; 3:4, 12; 4:3; 5:10, 14). The motive for marriage, namely, protection against incontinency, which is adduced by Paul in ^{<400f}1 Corinthians 7:2, 9, is given in ^{<505b}1 Timothy 5:11-14. As in Paul, the married state is honorable, for Bishops, Deacons, and Presbyters are married (^{<505b}1 Timothy 3:2, 12; ^{<500f}Titus 1:6), and the honor of childbearing conferred upon the mother of our Lord is reflected in the Christian woman of later times (^{<505f}1 Timothy 2:15). While Paul advises against second marriages (^{<400b}1 Corinthians 7:8, 9, 27, 39, 40), in the Pastorals emphasis is laid only on the remarriage of church — officers and churchwidows. In the Pastorals we see a reflection of the conditions of the earlier post — apostolic age, when a non — Pauline asceticism was showing itself (see ^{<504b}1 Timothy 4:3, 4, 8; ^{<5015}Titus 1:15). The opposition to second marriage became very strong in the latter part of the second century. It was elevated into an article of faith by the Montanists, and was emphasised by Tertullian, and by Athenagoras, who called second marriage “a specious adultery” (εὐπρεπῆς μοιχεία). ^{f102b}

Vigilant (νηφάλιον). Only in the Pastorals. See ver. 11, and ^{<500f}Titus 2:2.

°LXX. The kindred verb νήφειν means *to be sober* with reference to drink, and, in a metaphorical sense, *to be sober and wary; cool and unimpassioned*. Thus Epicharmus, νᾶφε καὶ μέμνασ ἄπιστεῖν *be wary*

and remember not to be credulous. See on ^{<5186>}1 Thessalonians 5:6. In N.T. the meaning of the verb is always metaphorical, *to be calm, dispassionate, and circumspect.* The A.V. *vigilant* is too limited. Wise caution may be included; but it is better to render *sober*, as A.V. in ver. 11 and ^{<5182>}Titus 2:2, in the metaphorical sense as opposed to youthful levity.

Of good behavior (κόσμιον). ^oP. Only here and ^{<5189>}1 Timothy 2:9, see note. Rend. *orderly*.

Given to hospitality (φιλόξενον). ^oP. Comp. ^{<5188>}Titus 1:8; ^{<5189>}1 Peter 4:9. See note on *pursuing hospitality*, ^{<5121>}Romans 12:13.

Apt to teach (διδασκτικόν). ^oP. Only here and ^{<5124>}2 Timothy 2:24. ^oLXX, ^oClass. In the Pastorals the function of teaching pertains to both Bishops and Elders (see ^{<5187>}1 Timothy 5:17; ^{<5188>}Titus 1:9). It is at this point that the tendency to confound and identify the two reveals itself. Bishops and Presbyters are not identical. Earlier, the teaching function does not seem to have attached to the position of ἐπίσκοπος. The office acquired a different character when it assumed that function, which is not assigned to it in Clement's Epistle to the Corinthians. In the *Didache* or *Teaching of the Twelve Apostles* (about 100 A.D.) the ministry of teaching is to be assumed by the Bishops only in the absence of the Prophets and Teachers (xiii. xv).

3. *Given to wine* (παροινον). Only here and ^{<5188>}Titus 1:7. The verb παροινεῖν *to behave ill at wine, to treat with drunken violence, is* found in Xenophon, Aeschines, Aristophanes, and Aristotle. Once in LXX, ^{<5112>}Isaiah 41:12. Rev. renders *brawler*, which is not definite enough. Better, *quarrelsome over wine.* See Aristoph. *Acharn.* 981: παροίνιος ἀνὴρ ἔφω which Frere renders "behaved in such a beastly way." Cicero, *ad Att.* x. 10, uses παροινικῶς = *insolently*.

Striker (πλήκτην). Only here and ^{<5188>}Titus 1:7. Some soften down the meaning into *a pugnacious or combative person.* In any case, it is a peculiar state of things which calls out such admonitions to Bishops.

Not greedy of filthy lucre. Omit.

Patient (ἐπεικῆ). Better, *forbearing.* The word occurs ^{<5185>}Philippians 4:5, and ἐπεικία *forbearance* in ^{<5182>}2 Corinthians 10:1, where it is associated

with **πραΰτης** *meekness*. From **εἰκός** *reasonable*. Hence, not unduly rigorous; not making a determined stand for one's just due. In ^{<4018>}1 Peter 2:18; ^{<3187>}James 3:17, it is associated with **ἀγαθός** *kindly*, and **εὐπειθής** *easy to be entreated*. It occurs in LXX.

Not a brawler (**ἄμαχον**). Better, *not contentious*.

Not covetous (**ἀφιλάργυρον**). Only here and ^{<3135>}Hebrews 13:5. ^oLXX, ^oClass. **Φιλάργυρος** *money* — *loving*, ^{<2144>}Luke 16:14; ^{<3182>}2 Timothy 3:2. Rend. *not a money* — *lover*. The word for *covetous* is **πλεονέκτης**. For the distinction see on ^{<3112>}Romans 1:29.

This admonition is cited by some writers in support of the view that the original **ἐπίσκοπος** was simply a financial officer. It is assumed that it was prompted by the special temptations which attached to the financial function. Admitting that the episcopal function may have included the financial interests of the church, it could not have been confined to these. It can hardly be supposed that, in associations distinctively moral and religious, one who bore the title of overseer should have been concerned only with the material side of church life. ^{f103b}

4. That ruleth (**προϊστάμενον**). Mostly in the Pastorals, but also in ^{<3118>}Romans 12:8; ^{<3182>}1 Thessalonians 5:12. The participle means *placed in front*. Here in a general sense, but in ^{<3115>}1 Thessalonians 1:5 of church authorities, but only functionally, not as a title of specially appointed officers. It is characteristic of the loose and unsettled ecclesiastical nomenclature of the apostolic age.

Having in subjection (**ἔχοντα ἐν ὑποταγῇ**). The phrase is unique in N.T. **ὑποταγή** *subjection* is a Pauline word: see ^{<4013>}2 Corinthians 9:13; ^{<3115>}Galatians 2:5. ^oLXX.

5. Shall he take care of (**ἐπιμελήσεται**). Only here and ^{<2131>}Luke 10:34.

6. Novice (**νεόφυτον**). N.T. ^o. From **νέος** *new* and **φυτόν** *a plant*. Comp. ^{<3118>}1 Corinthians 3:6, 7; Matthews 15:13. Hence, *a new convert*, *a neophyte*. Comp. in LXX ^{<3149>}Job 14:9; ^{<1370>}Psalms 127:3; 143:12; ^{<2111>}Isaiah 5:7. Chrysostom explains it as *newly catechised* (**νεοκατήχητος**); but a neophyte differed from a catechumen in having received baptism. Better the ancient Greek interpreters, *newly baptized* (**νεοβάπτιστος**). After the

ceremony of baptism the neophytes wore white garments for eight days, from Easter eve until the Sunday after Easter, which was called *Dominica in albis, the Sunday in white*. The Egyptian archives of Berlin give **νεόφυτος** a Fayum papyrus of the second century A. D., of *newly — planted palm trees*. Comp. LXX, ^{<300>}Psalm 127:3: “Thy sons as **νεόφυτα ἔλαιῶν** *plants of olives*.”

Being lifted up with pride (**τυφωθεῖς**). Only in the Pastorals. See ch. 6:4; ^{<300>}2 Timothy 3:4. The verb means primarily *to make a smoke*: hence, metaphorically, *to blind with pride or conceit*. Neither A.V. nor Rev. *puffed up*, preserves the radical sense, which is the sense here intended — a beclouded and stupid state of mind as the result of pride.

Fall into condemnation (**εἰς κρίμα ἐμπέση**). **Κρίμα** in N.T. usually means *judgment*. The word for *condemnation* is **κατάκριμα**. See especially ^{<300>}Romans 5:16, where the two are sharply distinguished. Comp. Matthews 7:2; ^{<400>}Acts 24:25; ^{<300>}Romans 2:2; 5:18; ^{<400>}1 Corinthians 6:7. However, **κρίμα** occasionally shades off into the meaning *condemnation*, as ^{<300>}Romans 3:8; ^{<300>}James 3:1. See on *go to law*, ^{<400>}1 Corinthians 6:7, and on ^{<300>}1 Corinthians 11:29. **Κρίμα** is a Pauline word; but the phrase **ἐμπιπτεῖν εἰς κρίμα** *to fall into judgment* is found only here.

Of the devil (**τοῦ διαβόλου**). See on Matthews 4:1, and on *Satan*, ^{<300>}1 Thessalonians 2:18. Paul uses **διάβολος** only twice, ^{<400>}Ephesians 4:27; 6:11. Commonly *Satan*. The use of **διάβολος** as an adjective is peculiar to the Pastorals (see ^{<300>}1 Timothy 3:11; ^{<300>}2 Timothy 3:3; ^{<300>}Titus 2:3), and occurs nowhere else in N.T., and not in LXX. The phrase *judgment of the devil* probably means the accusing judgment of the devil, and not the judgment passed upon the devil. In ^{<300>}Revelation 12:10 Satan is called *the accuser of the brethren*. In ^{<400>}1 Corinthians 5:5; ^{<300>}1 Timothy 1:20, men are given over to Satan for judgment. In ver. 7 the genitive **διαβόλου** is clearly subjective. In this chapter it appears that a Christian can fall into the *reproach* of the devil (comp. Jude 9; ^{<300>}2 Peter 2:11), the *snare* of the devil (comp. ^{<300>}2 Timothy 2:26), and the *judgment* of the devil.

7. A good report (**μαρτυριαν καλὴν**). Comp. ^{<400>}Acts 6:3. Not only does **καλός** occur in the Pastorals nearly twice as many times as in Paul, but the usage is different. Out of 16 instances in Paul, there is but one in which

καλός is not used substantively (^{<8716>}Romans 7:16), while in the Pastorals it is, almost without exception, used adjectively. **Μαρτυρίαν**, better *testimony*. Comp. ^{<5013>}Titus 1:13. Not in Paul, who uses **μαρτύριον**.

Of them which are without (**ἀπὸ τῶν ἕξωθεν**). **Ἔξωθεν** only once in Paul (^{<4006>}2 Corinthians 7:6), and **οἱ ἕξωθεν** nowhere in Paul, and only here in Pastorals. Paul's phrase is **ὁ ἕξω**: see ^{<4562>}1 Corinthians 5:12, 13; ^{<4006>}2 Corinthians 4:16; ^{<5002>}1 Thessalonians 4:12.

Reproach (**ὀνειδισμόν**). By Paul in ^{<6158>}Romans 15:3: only here in Pastorals: three times in Hebrews.

Snare (**παγίδα**). Comp. ch. vi. 9; ^{<5022>}2 Timothy 2:26. In Paul, ^{<6110>}Romans 11:9, see note. Both *reproach* and *snare* govern **διαβόλου**.

8. Deacons. The office of Deacon appears in the Pastorals, but not in Paul's letters, with the single exception of ^{<5000>}Philippians 1:1, where the Deacons do not represent an ecclesiastical office, though they remark an advance toward it. Clement of Rome (*ad Corinth.* xlii, xlv) asserts their apostolic appointment. But the evidence at our command does not bear out the view that the institution of the diaconate is described in ^{<4006>}Acts 6:1-6. The terms **διάκονος** and **διακονία** are, in the Pauline writings, common expressions of servants and service either to Christ or to others. Paul applies these terms to his own ministry and to that of his associates. **Διακονία** is used of the service of the apostles, ^{<4125>}Acts 1:25; 6:4. **Διάκονος** is used of Paul and Apollos (^{<4035>}1 Corinthians 3:5); of Christ (^{<4127>}Galatians 2:17; ^{<6158>}Romans 15:8); of the civil ruler (^{<6158>}Romans 13:4); of ministers of Satan (^{<4715>}2 Corinthians 11:15). The appointment of the seven grew out of a special emergency, and was made for a particular service; and the resemblance is not close between the duties and qualifications of deacons in the Pastorals and those of the seven. The word **διάκονος** does not appear in Acts; and when Paul and Barnabas brought to Jerusalem the collection for the poor saints, they handed it over to the elders.

In like manner (**ὡσαύτως**). Rare in Paul (^{<6158>}Romans 8:26; ^{<4125>}1 Corinthians 11:25). Frequent in Pastorals.

Grave (**σεμνούς**). In Paul only ^{<5009>}Philippians 4:8. See on **σεμνότης** *gravity*, ^{<5001>}1 Timothy 2:2.

Double-tongued (διλόγους). N.T. °. °LXX, °Class. Saying one thing and meaning another, and making different representations to different people about the same thing.

Given to much wine (οἶνω πολλῷ προσέχοντας). See on ^{<5004>}1 Timothy 1:4. Total abstinence is not enjoined, even on a deacon. Comp. ^{<5423>}1 Timothy 5:23.

Greedy of filthy lucre (αἰσχροκερδεῖς). N.T. °. °LXX. The adverb αἰσχροκερδῶς *in a base, gain — greedy way*, ^{<4081>}1 Peter 5:2. From αἰσχρός *disgraceful* and κέρδος *gain*. Comp. Hdt. i. 187: εἰ μὴ ἄπληστός τε ἕας χρημάτων καὶ αἰσχροκερδῆς *if thou hadst not been insatiable of wealth and ready to procure it by disgraceful means*. Aristoph. *Peace*, 622, alludes to two vices of the Spartans, ὄντες αἰσχροκερδεῖς καὶ διειρωνόξενοι *sordidly greedy of gain, and treacherous under the mask of hospitality*. Similarly Eurip. *Androm.* 451. Comp. *turpilucricupidus*, Plaut. *Trin.* 1, 2, 63.

9. *The mystery of the faith* (τὸ μυστήριον τῆς πίστεως). The phrase N.T. ‘. In the Gospels only, *mystery* or *mysteries of the kingdom of God* or *of heaven*. In Paul, *mystery* or *mysteries of God, of his will, of Christ, of the gospel, of iniquity, the mystery kept secret* or *hidden away*. Several times without qualification, the *mystery* or *mysteries*. See on ^{<5102>}2 Thessalonians 2:7. The *mystery of the faith* is the subject — matter of the faith; the truth which is its basis, which was kept hidden from the world until revealed at the appointed time, and which is a secret to ordinary eyes, but is made known by divine revelation. Comp. ^{<5165>}Romans 16:25; ^{<4000>}Ephesians 3:9; ^{<5105>}Colossians 1:26; 1 Corinthians. 2:7. For *the faith* see on ^{<4023>}Galatians 1:23, and comp. Introduction to these Epistles, VI.

In a pure conscience (ἐν καθαρᾷ συνειδήσει). Comp. ^{<5102>}2 Timothy 1:3, 5, 19. Const. with *holding*. The emphasis of the passage is on these words. They express conscientious purity and sincerity in contrast with those who are described as *branded in their own conscience*, and thus causing their followers *to fall away from the faith* (ch. 4:1, 2). The passage illustrates the peculiar treatment of “faith” in these Epistles, in emphasising its ethical aspect and its ethical environment. This is not contrary to Paul’s teaching, nor does it go to the extent of substituting morals for faith as the condition of salvation and eternal life. See ^{<5102>}2

Timothy 1:9; 2:1; ^{<5018>}Titus 3:5. Nonetheless, there is a strong and habitual emphasis on good works (see ^{<5120>}1 Timothy 2:10; 5:10; 6:18; ^{<5122>}2 Timothy 2:21; 3:17; ^{<5109>}Titus 1:16; 2:7, 14; 3:1, 8, 14), and faith is placed in a series of practical duties (see ^{<5105>}1 Timothy 1:5, 14; 2:15; 4:12; ^{<5113>}2 Timothy 1:13; ^{<5119>}1 Timothy 1:19; 2:7; 3:9; 6:11; ^{<5122>}2 Timothy 2:22; 3:10). “Holding the mystery of the faith in a pure conscience” is a significant association of faith with ethics. As Weiss puts it: “It is as if the pure conscience were the vessel in which the mystery of the faith is preserved.” The idea is sound and valuable. A merely intellectual attitude toward the mystery which, in every age, attaches to the faith, will result in doubt, questioning, and wordy strife (see ^{<5104>}1 Timothy 6:4; ^{<5123>}2 Timothy 2:23; ^{<5109>}Titus 3:9), sometimes in moral laxity, sometimes in despair. Loyalty and duty to God are compatible with more or less ignorance concerning the mystery. An intellect, however powerful and active, joined with an impure conscience, cannot solve but only aggravates the mystery; whereas a pure and loyal conscience, and a frank acceptance of imposed duty along with mystery, puts one in the best attitude for attaining whatever solution is possible. See ^{<5117>}John 7:17.

10. *These also* (καὶ οὗτοι δὲ). As well as the Bishops. No mention is made of a *proving* of the Bishops, but this may be fairly assumed. Comp. *not a novice*, ver. 6.

Be proved (δοκιμαζέσθωσαν). Common in Paul; only here in Pastorals. See on ^{<5102>}1 Peter 1:7. Not implying a formal examination, but a reference to the general judgment of the Christian community as to whether they fulfil the conditions detailed in ver. 8. Comp. ^{<5122>}1 Timothy 5:22; ^{<5112>}2 Timothy 2:2.

Let them use the office of a deacon (διακονείτωσαν). Much better, *let them serve as deacons*. In this sense only in the Pastorals. Comp. ver. 13. ^{f104b} The verb is very common in N.T.

Being blameless (ἀνέγκλητοι ὄντες). Rather, *unaccused*: if no charge be preferred against them. In Paul, ^{<4108>}1 Corinthians 1:8; ^{<5102>}Colossians 1:22. Comp. ^{<5109>}Titus 1:6, 7. It is a judicial term. The participle ὄντες signifies *provided they are*.

11. *Their wives* (γυναίκας). Probably correct, although some find a reference to an official class of women — deaconesses (so Ellicott, Holtzmann, Alford). But the injunction is thrown incidentally into the admonition concerning Deacons, which is resumed at ver. 12; and if an official class were intended we should expect something more specific than γυναίκας *women* or *wives* without the article. A Deacon whose wife is wanting in the qualities required in him, is not to be chosen. She would sustain an active relation to his office, and by her ministries would increase his efficiency, and by frivolity, slander, or intemperance, would bring him and his office into disrepute.

13. *Purchase* (περιποιούνται). Only here, ^{<47B>}Luke 17:33, and ^{<40B>}Acts 20:28 On which see note. *Purchase* is unfortunate from the point of modern usage; but it is employed in its original sense of *to win, acquire*, without any idea of a bargain. So Bacon, *Ess.* iv. 14: “There is no man doth a wrong for the wrong’s sake; but thereby to *purchase* himself profit, or pleasure, or honor, or the like.” And Shakespeare:

*“Then, as my gift and thine own acquisition
Worthily purchased, take my daughter.”
Temp iv. 1, 14*

Rend. *acquire* or *obtain* for themselves.

***A good degree* (βαθμὸν καλὸν).** Βαθμός, N.T.^o. Primarily, *a step*. In LXX, ^{<97B>}1 Samuel 5:5; sir. vi. 36, a *threshold*: ^{<120B>}2 Kings 20:9, *a degree on the dial*. In ecclesiastical writers, *order, grade, rank*: see, for instance, Eusebius, H. E. vii. 15. Also *degree of relationship* or affinity. Here the word apparently means a position of trust and influence in the church; possibly a promotion from the diaconate to the episcopate. Others (as De Wette, Ellicott, Pfleiderer) refer it to a high grade in the future life, which Holtzmann sarcastically describes as *a ladder-round in heaven* (eine Staffel im Himmel). John the Scholar, known as Climacus, a monk of the latter half of the sixth century, and Abbot of the Sinai Convent, wrote a mystical work entitled Κλίμαξ τοῦ Παραδείσου the *Ladder of Paradise*. The ladder, according to him, had thirty rounds.

***Boldness* (παρρησίαν).** Primarily, free and bold *speaking*; speaking out every word (πάν, ῥήμα). Its dominant idea is *boldness, confidence*, as opposed to *fear, ambiguity, or reserve*. The idea of *publicity* is sometimes

attached to it, but as secondary. Only here in the Pastorals: several times in Paul, as ^{<402>}2 Corinthians 3:12; 7:4; ^{<502>}Philippians 1:20. The phrase **πολλή παρρησία** *much boldness* is also Pauline. An assured position and blameless reputation in the church, with a pure conscience, would assure boldness of speech and of attitude in the Christian community and elsewhere.

In faith. Connect with *boldness* only. It designates the boldness as distinctively Christian, founded on faith in Christ

14. Shortly (**ἐν τάχει**). The adverbial phrase once in Paul, ^{<501>}Romans 16:20: only here in Pastorals. Several times in Luke and Acts, and twice in Revelation. ^{f105b}

15. I tarry long (**βραδύνω**). Only here and ^{<409>}2 Peter 3:9.

Thou oughtest to behave thyself (**δεῖ ἀναστρέφεσθαι**). The verb **ἀναστρέφεσθαι** only here in Pastorals. In Paul, ^{<402>}2 Corinthians 1:12; ^{<402>}Ephesians 2:3. The reference is not to *Timothy's conduct* as the A.V. implies but rather to the instructions which he is to give to church members. Rend. *how men ought to behave*. See on *conversation*, ^{<015>}1 Peter 1:15.

House of God (**οἶκος θεοῦ**). An O.T. phrase, used of the temple. More frequently, house of the Lord (**κυρίου**); see ^{<103>}1 Kings 3:1; 6:1; ^{<320>}1 Chronicles 22:2, 11; 29:2, etc. Applied to the church only here. Paul has **οἰκείους τῆς πίστεως** Hebrews *householders of the faith* (^{<800>}Galatians 6:10), and **οἰκεῖοι τοῦ θεοῦ** *householders of God* (^{<409>}Ephesians 2:19), signifying members of the church. Christians are called **ναὸς θεοῦ** *sanctuary of God* (^{<406>}1 Corinthians 3:16, 17; ^{<406>}2 Corinthians 6:16); and the apostles are **οἰκονόμοι** *household stewards* (^{<401>}1 Corinthians 4:1). So of a Bishop (^{<500>}Titus 1:7). See also ^{<300>}Hebrews 3:6.

Church (**ἐκκλησία**). See on ^{<300>}1 Thessalonians 1:1.

Pillar and ground of the truth (**στύλος καὶ ἑδραῖωμα τῆς ἀληθείας**). **Στύλος** *pillar*, in Paul only ^{<800>}Galatians 2:9. In ^{<402>}Revelation 3:12; 10:1. **Ἐδραῖωμα** *stay, prop*, better than *ground*. N.T.^o °LXX, °Class. The kindred adjective **ἑδαῖος** *firm, stable*, ^{<403>}1 Corinthians 7:37; 15:58; ^{<502>}Colossians 1:23. These words are in apposition with *church*. ^{f106b} The

idea is that the church is the pillar, and, *as such*, the *prop* or *support* of the truth. It is quite beside the mark to press the architectural metaphor into detail. By giving to ἔδραϊωμα the sense of *stay* or *prop*, the use of the two words for the same general idea is readily explained. The church is the *pillar* of the truth, and the function of the pillar is to *support*. ^{f107b}

16. *Without controversy* (ὁμολογουμένως). Lit. *confessedly*. N.T. ^o.

The mystery of godliness (τὸ τῆς εὐσεβείας μυστήριον).

(a) The connection of thought is with *the truth* (ver. 15), and the words *mystery of godliness* are a paraphrase of that word. The church is the pillar and stay of the truth, and the truth constitutes the mystery of godliness.

(b) The contents of this truth or mystery is Christ, revealed in the gospel as the Savior from ungodliness, the norm and inspiration of godliness, the divine life in man, causing him to live unto God as Christ did and does (^{<818>}Romans 6:10). See ch. 1:15; 2:5; ^{<802>}Colossians 1:26, 27. According to the Fourth Gospel, Christ is himself *the truth* (^{<846>}John 14:6). The mystery of godliness is the substance of piety = *mystery of the faith* (ver. 9).

(c) The truth is called a *mystery* because it was, historically, hidden, until revealed in the person and work of Christ; also because it is concealed from human wisdom, and apprehended only by faith in the revelation of God through Christ.

(d) The genitive, *of godliness*, is possessive. The mystery of godliness is the truth which pertains or belongs to godliness. It is not the property of worldly wisdom. *Great* (μέγα) means *important, weighty*, as ^{<818>}Ephesians 5:32.

God (Θεός). But the correct reading is ὃς *who*. ^{f108b} The antecedent of this relative is not *mystery*, as if Christ were styled “the mystery,” but the relative refers to *Christ* as an antecedent; and the abruptness of its introduction may be explained by the fact that it and the words which follow were probably taken from an ancient credal hymn. In the earlier Christian ages it was not unusual to employ verse or rhythm for theological teaching or statement. The heretics propounded their peculiar

doctrines in psalms. Clement of Alexandria wrote a hymn in honor of Christ for the use of catechumens, and Arius embodied his heresy in his *Thalia*, which was sung in the streets and taverns of Alexandria. The Muratorian Canon was probably composed in verse. In the last quarter of the fourth century, there are two metrical lists of Scripture by Amphilocheus and Gregory Nazianzen. ^{f109b}

Was manifest (ἐφανερώθη). More correctly, *was manifested*. The verb is used ^{<B02>}John 1:2; ^{<B05>}Hebrews 9:26; ^{<B02>}1 Peter 1:20; ^{<B05>}1 John 3:5, 8, of the historical manifestation of Christ; and of the future coming of Christ in ^{<B02>}Colossians 3:4; ^{<B01>}1 Peter 5:4; ^{<B02>}1 John 3:2.

In the flesh (ἐν σαρκί). Comp. ^{<B04>}John 1:14; ^{<B02>}1 John 4:2; 2 John 7; ^{<B02>}Romans 1:3; 8:3; 9:5. *Σάρξ* *flesh* only here in Pastorals.

Justified in the Spirit (ἐδικαιώθη ἐν πνεύματι). The verb *δικαιοῦν*, so familiar in Paul's writings, is found in the Pastorals only here and ^{<B02>}Titus 3:7. Its application to Christ as the subject of justification does not appear in Paul. Its meaning here is *vindicated, indorsed*, as ^{<B05>}Matthew 11:19; ^{<B02>}Luke 10:29. Concerning the whole phrase it is to be said:

- (a) That the two clauses, *manifested in the flesh, justified in the Spirit*, exhibit a contrast between two aspects of the life of Christ
- (b) That ἐν in must have the same meaning in both clauses
- (c) That meaning is not instrumental, *by*, nor purely *modal*, expressing the kind and manner of Christ's justification, but rather *local* with a shade of modality.

It expresses in each case a peculiar condition which accompanied the justification; a sphere of life in which it was exhibited and which gave character to it. In the one condition or sphere (the flesh) he was hated, persecuted, and murdered. In the other (the Spirit) he was triumphantly vindicated. See further the additional note at the end of this chapter.

Seen of angels (ὡφθη ἀγγέλοις). Better, *appeared unto* or *showed himself* to, as ^{<B02>}Matthew 17:3; ^{<B01>}Luke 1:11; ^{<B02>}Acts 7:2; ^{<B05>}Hebrews 9:28. The same verb is used of the appearance of the risen Christ to different persons or parties (^{<B05>}1 Corinthians 15:5-8). The reference of the words cannot be determined with certainty. They seem to imply some great, majestic

occasion, rather than the angelic manifestations during Jesus' earthly life. Besides, on these occasions, the angels appeared to him, not he to them. The reference is probably to his appearance in the heavenly world after his ascension, when the glorified Christ, having been triumphantly vindicated in his messianic work and trial, presented himself to the heavenly hosts. Comp. ^{<1290>}Philippians 2:10; ^{<4880>}Ephesians 3:10, and, in the latter passage, note the connection with; "the mystery," ver. 9.

Was preached unto the Gentiles (ἐκηρύχθη ἐν ἔθνεσιν). Better, *among the nations.*, There is no intention of emphasising the distinction between the Jews and other nations.

Was believed on in the world (ἐπιστεύθη ἐν κόσμῳ). For a similar construction see ^{<5100>}2 Thessalonians 1:10. With Christ as subject this use of ἐπιστεύθη is unique.

Was received up into glory (ἀνελήμφθη ἐν δόξῃ). Better, received or taken up *in glory*. Ἀναλαμβάνειν is the formal term to describe the ascension of Christ (see ^{<4000>}Acts 1:2, 22), and the reference is most probably to that event. Comp. LXX, ^{<1000>}2 Kings 2:11, of Elijah, and Sir. xlix. 14, of Enoch. Ἐν δόξῃ *in glory*: with attendant circumstances of pomp or majesty, as we say of a victorious general, the entered the city in triumph." This usage is common in N.T. See ^{<1600>}Matthew 16:27; 25:31; ^{<1880>}Mark 8:38; ^{<1080>}Luke 9:31; 12:27; ^{<1580>}1 Corinthians 15:43; ^{<4000>}2 Corinthians 3:7, 8, 11. ^{f110b}

ADDITIONAL NOTE on 3:16

Christ's existence before his incarnation was purely spiritual (ἐν πνεύματι). He was in the form of God (^{<5000>}Philippians 2:6): He was the effulgence of God's glory and the express image of his substance (^{<5000>}Hebrews 1:3), and God is spirit (^{<4000>}John 4:24).

From this condition he came into manifestation in the flesh (ἐν σαρκί). He became man and entered into human conditions (^{<5000>}Philippians 2:7, 8). Under these human conditions the attributes of his essential spiritual personality were veiled. He did not appear to men what he really was. He was not recognised by them as he who "was in the beginning with God" (^{<4000>}John 1:1, 2); as "the image of the invisible God" (^{<5000>}Colossians 1:15);

as one with God (^{<B03>}John 10:30; 14:9); as he who had all power in heaven and earth (Matthews 28:18); who was “before all things and by whom all things consist” (^{<S017>}Colossians 1:17); who was “the king of the ages” (^{<S017>}1 Timothy 1:17). On the contrary, he was regarded as an impostor, a usurper, and a blasphemer. He was hated, persecuted, and finally murdered. He was poor, tempted, and tried, a man of sorrows.

The justification or vindication of what he really was did not therefore come out of the fleshly sphere. He was not justified in the flesh. It came out of the sphere of his spiritual being. Glimpses of this pneumatic life (^{<E>} ^{<V>} ^{<P>} ^{<N>} ^{<E>} ^{<U>} ^{<M>} ^{<A>} ^{<T>} ^{<I>}) flashed out during his life in the flesh. By his exalted and spotless character, by his works of love and power, by his words of authority, in his baptism and transfiguration, he was vindicated as being what he essentially was and what he openly claimed to be. These justifications were revelations, expressions, and witnesses of his original, essential spiritual and divine quality; of the native glory which he had with the Father before the world was. It was the Spirit that publicly indorsed him (^{<B02>}John 1:32, 33): the words which he spake were spirit and life (^{<B06>}John 6:63): he cast out demons in the Spirit of God (^{<A028>}Matthew 12:28): his whole earthly manifestation was in demonstration of the Spirit. These various demonstrations decisively justified his claims in the eyes of many. His disciples confessed him as the Christ of God (^{<B04>}Luke 9:20) some of the people said “this is the Christ” (^{<B04>}John 7:41): others suspected that he was such (^{<B02>}John 4:29). Whether or not men acknowledged his claims, they felt the power of his unique personality. They were astonished at his teaching, for he taught them as one having authority (^{<A028>}Matthew 7:28, 29).

Then followed the more decisive vindication in his resurrection from the dead. Here the work of the Spirit is distinctly recognised by Paul, ^{<B04>}Romans 1:4. See also ^{<B04>}Romans 8:11. In the period between his resurrection and ascension his pneumatic life came into clearer manifestation, and added to the vindication furnished in his life and resurrection. He seemed to live on the border-line between the natural and the spiritual world, and the powers of the spiritual world were continually crossing the line and revealing themselves in him

In the apostolic preaching, the appeal to the vindication of Christ by the Spirit is clear and unequivocal. The spiritual nourishment of believers is “the supply of the Spirit of Jesus Christ” (Philippians 1:19); the Holy Spirit is called “the Spirit of Christ” (Romans 8:9; Galatians 4:6); Paul identifies Christ personally with the Spirit (2 Corinthians 3:17); and in Romans 8:9, 10, “Spirit of God,” “Spirit of Christ,” and “Christ” are used as convertible terms. The indwelling of the Spirit of Christ is the test and vindication of belonging to Christ (Romans 8:9). Thus, though put to death in the flesh, in the Spirit Christ is vindicated as the Son of God, the Christ of God, the manifestation of God.

CHAPTER 4

1. *Now* (δέ). Better *but*, since there is a contrast with the preceding confession of the norm of faith.

Expressly (ῥητῶς). N.T.^o. ^oLXX. In express words.

In the latter times (ἐν ὑστέροις καιροῖς). The phrase only here. For *καιρός* *particular session* or *juncture*, see on ^{<401>}Matthew 12:1; ^{<400>}Acts 1:7. Not the same as ἐν ἐσχάταις in the last days, ^{<511>}2 Timothy 3:1, which denotes the period closing the present aeon, and immediately preceding the parousia; while this signifies merely a time that is future to the writer. There is not the intense sense of the nearness of Christ's coming which characterises Paul. The writer does not think of his present as "the latter days."

Some (τινες). Not, as ch. 1:3, the heretical teachers, but those whom they mislead.

Shall depart from the faith (ἀποστήσονται τῆς πίστεως). The phrase only here. The verb in Paul only ^{<718>}2 Corinthians 12:8. Quite frequent in Luke and Acts. The kindred noun *τασία* (^{<427>}Acts 21:21; ^{<512>}Thessalonians 2:3) is almost literally transcribed in our *apostasy*.

Seducing (πλάνοις). Primarily, *wandering, roving*. Ὁ πλάνος *a vagabond*, hence *deceiver* or *seducer*. See 2 John 7, and comp. ὁ πλανῶν *the deceiver*, used of Satan, ^{<619>}Revelation 12:9; 20:10; τὸ πνεῦμα τῆς πλάνης *the spirit of error*, ^{<616>}1 John 4:6. Once in Paul, ^{<608>}2 Corinthians 6:8, and in LXX, ^{<804>}Job 19:4; ^{<233>}Jeremiah 23:32. Evil spirits animating the false teachers are meant.

Doctrines of devils (διδασκαλίαις δαιμονίων). Better, *teachings of demons*. Comp. ^{<915>}James 3:15. Διδασκαλία *teaching* often in Pastorals. A few times in Paul. See on ^{<511>}1 Timothy 1:10. Δαιμόνιον *demon* only here in Pastorals. Very frequent in Luke: in Paul only ^{<611>}1 Corinthians 10:20, 21. Teachings proceeding from or inspired by demons. The working of these evil spirits is here specially concerned with striking at the true

teaching which underlies godliness. It is impossible to say what particular form of false teaching is alluded to.

2. *Speaking lies in hypocrisy* (ἐν ὑποκρίσει ψευδολόγων). Wrong. Rend., *through the hypocrisy of men that speak lies*. Ὑποκρίσις *hypocrisy* once in Paul, ^{<RB>}Galatians 2:13, see note. See also on Matthews 23:13. The phrase ἐν ὑποκρίσει only here. Ψευδολόγος *speaking lies*, N.T.^o.
°LXX. Rare in Class.

Having their conscience seared with a hot iron (ἐν ὑποκρίσει ψευδολόγων) Better, *branded in their own conscience*. *With a hot iron* is superfluous. The verb N.T.^o. °LXX, °Class. The metaphor is from the practice of branding slaves or criminals, the latter on the brow. These deceivers are not acting under delusion, but deliberately, and against their conscience. They wear the form of godliness, and contradict their profession by their crooked conduct (^{<RB>}2 Timothy 3:5). The brand is not on their brow, but on their conscience. Comp. ^{<RB>}Titus 1:15; 3:11.

3. *Forbidding to marry and commanding to abstain from meats* (κωλύοντων γαμῆν, ἀπέχεσθαι βρωμάτων). Κωλύειν, properly to *hinder* or *check*. Ἀπέχεσθαι to hold one's self off. In Paul, ^{<RB>}1 Thessalonians 4:3; 5:22; Philemon 15. *Commanding* is not expressed, but is implied in *forbidding*.; "Bidding not to marry and (bidding) to abstain from meats." The ascetic tendencies indicated by these prohibitions developed earlier than these Epistles among the Essenes, an ascetic Jewish brotherhood on the shores of the Dead Sea, who repudiated marriage except as a necessity for preserving the race, and allowed it only under protest and under stringent regulations. They also abstained strictly from wine and animal food. This sect was in existence in the lifetime of our Lord. strong traces of its influence appear in the heresy assailed in Paul's Epistle to the Colossians. The Christian body received large accessions from it after the destruction of Jerusalem (70 A.D.). The prohibitions above named were imposed by the later Gnosticism of the second century.

Hath created (ἔκτισεν). A common Pauline word. Only here in the Pastorals.

To be received (εἰς μετάλημψιν). Lit. *for participation*. N.T..^oLXX. It occurs in Plato and Aristotle.

Of them which believe and know the truth (τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν). The dative depends on *created for participation*, and should be rendered; “for them which believe,” etc., marking those for whom the food was created. The A.V. misses this by the rendering *to be received of (by)*. Πιστοῖς and ἐπεγνωκόσι do not denote two classes, but one. Those who believe are described as those who have full knowledge of the truth.

4. Creature (κτίσμα). Not in Paul. See ^{<5018>}James 1:18; ^{<6183>}Revelation 5:13; ^{<6188>}8:9. A created thing. For κτίσις creation or creature, frequent in Paul, see on ^{<6189>}Romans 8:19; ^{<6172>}2 Corinthians 5:17; ^{<5015>}Colossians 1:15. Κτίσμα in LXX, Wisd. ix. 2; xiii. 5; xiv. 11; Sir. xxxviii. 34; 3 Macc. v. 11.

Refused (ἀπόβλητον). Lit. *thrown away*. N.T. ^o. In ecclesiastical writings, *excommunicated*. On the whole verse, comp. ^{<4015>}Acts 10:15; ^{<6115>}Romans 11:15; ^{<6125>}1 Corinthians 10:25, 26, 30, 31.

5. It is sanctified (ἀγιάζεται). Not *declared* holy, but *made* holy. The declaration confirms the last clause of ver. 4. Thanksgiving to God has a sanctifying effect. The food in itself has no moral quality (^{<6144>}Romans 14:14), but acquires a holy quality by its consecration to God; by being acknowledged as God’s gift, and partaken of as nourishing the life for God’s service. Comp. Paul’s treatment of the unbelieving husband and the believing wife, ^{<6174>}1 Corinthians 7:14.

By the word of God (διὰ λόγου θεοῦ). That is, by the word of God as used in the prayer. Scripture is not called “the Word of God.” The Word of God includes much more than Scripture: but Scripture *contains* the Word of God, and the thanksgiving at table was in the words of Scripture. See ^{<6155>}Psalm 145:15,16. The custom of grace at meat appears ^{<6093>}1 Samuel 9:13. Christ blessed the loaves and fishes (^{<6148>}Matthew 14:19; 15:36): Paul on the ship gave thanks for the meal which the seamen ate (^{<4025>}Acts 27:35). Ἐντεύξεως prayer, see on ch. 2:1.

6. If thou put the brethren in remembrance of these things (ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς). The verb only here and ^{<6164>}Romans 16:4. Lit. *to put under*, so almost without exception in LXX. See, for instance, ^{<6128>}Genesis 28:18; 47:29; ^{<6172>}Exodus 17:12. So ^{<6164>}Romans 16:4. Hence, metaphorically, to *suggest*, which is, literally, *to carry or lay under*. Ταῦτα

these things are those mentioned vv. 4, 5. In the Pastorals it is only here that ἀδελφοί brethren means the members of the church to whose superintendent the letter is addressed. In ^{<502>}2 Timothy 4:21, they are the Christians of the church from which the letter comes; in ^{<506>}1 Timothy 6:2, Christians in general; and in ^{<510>}1 Timothy 5:1, without any ecclesiastical sense.

Minister of Jesus Christ (διάκονος Χριστοῦ Ἰησοῦ). Rendering Christ himself a service by setting himself against ascetic errors. For διάκονος minister see on ch. 3:8. Here in the general sense of *servant*, without any official meaning. Paul's more usual phrase is *servant of God: servant* (διάκονος) of Christ twice, and διάκονος Ἰησοῦ Χριστοῦ not at all. Paul uses δοῦλος bond-servant with *Jesus Christ*. See ^{<412>}2 Corinthians 11:23; ^{<500>}Colossians 1:7; and comp. ^{<800>}Romans 1:1; ^{<810>}Galatians 1:10; ^{<500>}Philippians 1:1.

Nourished up (ἐντρέφόμενος). Better, *nourishing thyself*. N.T. ^o. ^oLXX. The participle indicates the means by which Timothy may become a good minister. Comp. ^{<812>}Hebrews 5:12-14.

In the words of faith. The words in which the faith — the contents of belief — finds expression. Comp. ch. 6:3; ^{<512>}2 Timothy 1:13. The phrase only here. Paul has τὸ ῥῆμα τῆς πίστεως *the word of the faith*, ^{<810>}Romans 10:8.

Whereunto thou hast attained (ἧ παρηκολούθηκας). Wrong. Rend., *which thou hast closely followed*. Comp. ^{<510>}2 Timothy 3:10. The verb means, primarily, *to follow beside, to attend closely*. In this literal sense not in N.T. *To attend to* or *follow up*, as a disease. So Plato, Rep. 406 B, παρακολουθῶν τῷ νοσήματι θανασίμῳ *perpetually tending a mortal disease*. To follow up a history or a succession of incidents, as ^{<810>}Luke 1:3. ^oP. The writer means that Timothy, as a disciple, has closely attended to his course of Christian instruction.

7. *Shun* (παραιτοῦ). Comp. 1 Timothy 5:11; ^{<512>}2 Timothy 2:23; ^{<510>}Titus 3:10. ^oP. The primary meaning is *to ask as a favor* (^{<410>}Mark 15:6; ^{<812>}Hebrews 12:19). Mostly in this sense in LXX, as ^{<510>}1 Samuel 20:6, 28. *To deprecate*; to prevent the consequences of an act by protesting against and disavowing it, as 3 Macc. vi. 27. *To beg off, get excused*, as ^{<410>}Luke

14:18, 19; 4 Macc. xi. 2. *To decline, refuse, avoid*, as here, ^{<4251>}Acts 25:11; ^{<8225>}Hebrews 12:25.

Profane. See on ch. 1:9, and comp. ch. 6:20; ^{<5116>}2 Timothy 2:16; ^{<8210>}Hebrews 12:16.

Old wives' (γραωδεις). N.T. °LXX. From γραῦς *an old woman*, and εἶδος *form*.

Fables (μύθους). See on ch. 1:4, and comp. ^{<5111>}2 Timothy 4:4; ^{<5114>}Titus 1:14; ^{<4112>}2 Peter 1:16.

Exercise (γύμναζε). °P. Only here in Pastorals. ^{<5114>}Hebrews 5:14; 12:11; ^{<4114>}2 Peter 2:14. From γυμνός *naked*. In Class. Of training naked in gymnastic exercises; also, metaphorically, of training for or practicing an art or profession.

8. *Bodily exercise* (ἡ σωματικὴ γυμνασία). With γυμνασία comp. γύμναζε, ver. 7. N.T. °. Σωματικός *bodily* only here and ^{<4122>}Luke 3:22. °LXX. The adverb σωματικῶς *bodily-wise*, ^{<5119>}Colossians 2:9. The words are to be taken in their literal sense as referring to physical training in the palaestra — boxing, racing, etc. Comp. ^{<4121>}1 Corinthians 9:24-27. Some, however, find in them an allusion to current ascetic practices; against which is the statement that such exercise is *profitable*, though only for a little.

Profiteth little (πρὸς ὀλίγον ἐστὶν ὠφέλιμος). Lit. is *profitable for a little*. The phrase πρὸς ὀλίγον only here and ^{<5114>}James 5:14. In the latter passage it means *for a little while*. Comp. ^{<8210>}Hebrews 12:10, πρὸς ὀλίγας ἡμέρας *for a few days*. According to some, this is the meaning here; but against this is the antithesis πρὸς πάντα unto all things. The meaning is rather, the use of the athlete's training extends to only a few things. Ὠφέλιμος *useful or profitable*, only in Pastorals. Comp. ^{<5116>}2 Timothy 3:16; ^{<4118>}Titus 3:8. °LXX.

Godliness (εὐσέβεια). See on ch. 2:2, and Introduction, VI.

Having promise (ἐπαγγελίαν ἔχουσα). The exact phrase only here. Comp. ^{<4111>}2 Corinthians 7:1; ^{<5111>}Hebrews 7:6. The participle is explanatory, *since it has promise*. For ἐπαγγελία *promise* see on ^{<4111>}Acts 1:4.

The life that now is (ζωῆς τῆς νῦν). According to the strict Greek idiom, *life the now*. This idiom and the following, τῆς μελλούσης N.T.^o. The phrase ὁ νῦν αἰών *the present aeon*, ^{<5067>}1 Timothy 6:17; ^{<5010>}2 Timothy 4:10; ^{<5020>}Titus 2:12. Ὁ αἰών οὗτος *this aeon*, a few times in the Gospels, often in Paul, nowhere else. We have ὁ αἰών ὁ μέλλων *the aeon which is to be*, and ὁ αἰών ὁ ἐρχόμενος or ἐπερχόμενος *the aeon which is coming on*, in the Gospels, once in Paul (^{<4017>}Ephesians 2:7), and in Hebrews once, μέλλων αἰών without the article. Ἐν τῷ καιρῷ τούτῳ *in this time*, of the present as contrasted with the future life, ^{<4103>}Mark 10:30; ^{<2080>}Luke 18:30. Ὁ νυν καιρός *the now time*, in the same relation, ^{<4188>}Romans 8:18. For ζῶν *life* see on ^{<4004>}John 1:4. The force of the genitive with ἐπαγγελία *promise* may be expressed by *for*. Godliness involves a promise for this life and for the next; but for this life as it reflects the heavenly life, is shaped and controlled by it, and bears its impress. Godliness has promise for the present life because it has promise for the life which is to come. Only the life which is in Christ Jesus (^{<5012>}2 Timothy 1:1) is life indeed, ^{<5069>}1 Timothy 6:19. Comp. ^{<4001>}1 Peter 3:10; ^{<4021>}1 Corinthians 3:21-23.

10. Therefore (εἰς τοῦτο). More correctly, *to this end*; or *with a view to this*.

We labor and strive (κοπιῶμεν καὶ ἀγωνιζόμεθα). Both Pauline words. See on ^{<5029>}Colossians 1:29, where the two are found together as here. Also on κόπου *labor*, ^{<5003>}1 Thessalonians 1:3, and κοπιῶντας, and *laboring* ^{<5012>}1 Thessalonians 5:12. Comp. ch. 5:17, and ^{<5010>}2 Timothy 2:6. Both words denote strenuous and painful effort. ^{f111b} The καὶ; has an ascensive force: “we labor, yea struggle.”

We trust in (ἠλπικαμεν ἐπὶ). Better, have set our hope on. The verb with ἐπὶ in Pastorals, in Paul, ^{<4550>}Romans 15:12, a citation, and in ^{<4013>}1 Peter 1:13.

12. Youth (νεότητος). ^oP. See ^{<2082>}Luke 18:21. ^{<4004>}Acts 26:4. See Introductions VII. Timothy was probably from 38 to 40 years old at this time.

In word (ἐν λόγῳ). Including teaching and verbal intercourse of every kind.

Conversation (ἀναστροφή). Comp. ^{<8013>}Galatians 1:13; ^{<4022>}Ephesians 4:22; ^{<5083>}James 3:13. A favorite word with Peter. See on ^{<6015>}1 Peter 1:15.

In spirit. Omit.

Purity (ἀγνία). Only here and ch. 5:2. Ἀγνός *pure*, ^{<5082>}1 Timothy 5:22; ^{<5085>}Titus 2:5. In Paul, ^{<4081>}2 Corinthians 8:11; 11:2; ^{<3048>}Philippians 4:8. Also in James, Peter, and 1 John. Ἀγνότης *purity*, ^{<4066>}2 Corinthians 6:6; 11:3. °LXX, °Class. Ἀγνός always with a moral sense; not limited to sins of the flesh, but covering *purity* in motives as well as in acts. In ^{<6083>}1 John 3:3, of Christ. In ^{<4010>}2 Corinthians 11:2, of virgin purity. In ^{<5087>}James 3:17, as a characteristic of heavenly wisdom. Ἀγνῶς *purely* (^{<5017>}Philippians 1:17)-, of preaching the gospel with unmixed motives. The verb ἀγνίξειν *to purify*, which in LXX is used only of ceremonial purification, has that meaning in four of the seven instances in N.T. (^{<6155>}John 11:55; ^{<4024>}Acts 21:24, 26; 24:18). In the others (^{<5083>}James 4:8; ^{<4022>}1 Peter 1:22; ^{<6083>}1 John 3:3) it is used of purifying the heart and soul.

13. To reading (ἀναγνώσει). Three times in N.T. See ^{<4035>}Acts 13:15; ^{<4084>}2 Corinthians 3:14. The verb ἀναγινώσκειν usually of public reading. See on ^{<4046>}Luke 4:16. So in LXX. In post — classical Greek, sometimes of reading aloud with comments. See Epictetus, *Diss.* 3, 23, 20. Dr. Hatch says: “It is probable that this practice of reading with comments... may account for the coordination of ‘reading’ with ‘exhortation’ and ‘teaching’ in ^{<5043>}1 Timothy 4:13.”

Exhortation (τῇ παρακλήσει). Often in Paul. See on *consolation*, ^{<4064>}Luke 6:24, *comfort*, ^{<4081>}Acts 9:31, and *comforter*, ^{<6446>}John 14:16.

14. Neglect (ἀμέλει). Rare in N.T. Only Matthews 22:5; ^{<5083>}Hebrews 2:3; 8:9.

The gift that is in thee (τοῦ ἐν σοὶ χάρισματος). Comp. ^{<5006>}2 Timothy 1:6. Χάρισμα *gift* is a distinctively Pauline word, being found only three times outside of Paul’s Epistles, and °LXX, °Class. See on ^{<6011>}Romans 1:11. *That is in thee*, comp. τῆς ἐν σοὶ πίστεως *the faith that is in thee*, ^{<5006>}2 Timothy 1:5. The meaning is the special inward endowment which qualified Timothy for exhortation and teaching, and which was directly imparted by the Holy Spirit. ^{f112b}

By prophecy (διὰ προφητείας). See on ⁵⁰¹⁸1 Timothy 1:18. Προφητείας genitive, not accusative. The meaning is *by the medium of prophecy*. The reference is to prophetic intimation given to Paul concerning the selection of Timothy for the ministerial office. These prophecies were given by the Holy Spirit who bestowed the “gift”, so that the gift itself and the prophecy concurred in attesting the candidate for ordination.

With the laying on of the hands (μετὰ ἐπιθέσεως τῶν χειρῶν). Μετὰ implies that the prophetic intimations were in some way repeated or emphasised in connection with the ceremony of ordination. We note the association of prophecy with ordination in the setting apart of Paul and Barnabas (⁴⁴¹⁹Acts 13:9, 3); so that the case of Timothy has an analogue in that of Paul himself. ^{f113b} Ἐπίθεσις *laying on, emposition*, also ⁴⁴⁸⁸Acts 8:18; ⁵¹⁰⁶2 Timothy 1:6; ³⁸⁶⁰Hebrews 6:2, in each case with *of hands*. “The custom,” says Lange, “is as old as the race.” The Biblical custom rests on the conception of the hand as the organ of mediation and transference. The priest laid his hand on the head of the bullock or goat (⁶⁰⁰⁴Leviticus 1:4) to show that the guilt of the people was transferred. The hand was laid on the head of a son, to indicate the transmission of the hereditary blessing (⁴⁰⁸⁴Genesis 48:14); upon one appointed to a position of authority, as Joshua (⁴⁰⁷⁸Numbers 27:18-23); upon the sick or dead in token of miraculous power to heal or to restore to life (⁴¹⁰⁹2 Kings 4:34). So Christ (Mark. 6:5; ⁴⁰⁴⁴Luke 4:40). In the primitive Christian church the laying on of hands signified the imparting of the Holy Spirit to the newly-baptized (⁴⁴⁸⁷Acts 8:17; 19:6; comp. ³⁸⁶⁰Hebrews 6:2). Hands were laid upon the seven (⁴⁴⁶⁶Acts 6:6). But the form of consecration in ordination varied. No one mode has been universal in the church, and no authoritative written formula exists. In the Alexandrian and Abyssinian churches it was by breathing: in the Eastern church generally, by lifting up the hands in benediction: in the Armenian church, by touching the dead hand of the predecessor: in the early Celtic church, by the transmission of relics or pastoral staff: in the Latin church, by touching the head.

Of the presbytery (τοῦ πρεσβυτερίου). The word is found in ⁴²⁷⁴Luke 22:66, where it denotes the body of representative elders of the people in the Sanhedrim, as distinguished from the two other constituents of that body — the chief priests and scribes. Similarly ⁴²⁷⁵Acts 22:5. Here of the college or fraternity of Christian elders in the place where Timothy was

ordained. The word is frequent in the Epistles of Ignatius. ^{f114b} According to this, Timothy was not ordained by a Bishop. Bishop and Presbyter are not identical. In ^{<500>}2 Timothy 1:6 we read, “by the laying on of *my hands*.” The inconsistency is usually explained by saying that Paul was associated with the Presbyters in the laying on of hands.

15. Meditate (μελέτα). Only here and ^{<405>}Acts 4:25 (citation). Often in Class. and LXX. Most translators reject the A.V. *meditate*, and substitute *be diligent in*, or *practice*, or *take care for*. *Meditate*, however, is legitimate, although in Class. the word commonly appears in one of the other senses. The connection between the different meanings is apparent. *Exercise* or *practice* applied to the mind becomes *thinking* or *meditation*. In LXX it represents seven Hebrew equivalents, and signifies *to meditate, talk of, murmur*, deligit one’s self in, attend to. Often to meditate, ^{<605>}Joshua 1:8; Psalm 1:9; 2:1; 37:12; 72:6; Sir. vi. 7. Meditation is a talking within the mind, and issues in speech; hence *to speak*, as ^{<340>}Psalm 34:28; 36:30; Isaiah 69:3. Similarly, λόγος signifies both reason and discourse. In Lat. meditari, “to reflect,” is also “to exercise in,” “to practice,” as Virgil, ^{<100>}Ecclesiastes 1:2. In the Vulg. *meditabor* is the translation of *murmur* or mourn in ^{<334>}Isaiah 38:14. The Hebrews *hanah* means *to murmur, whisper*; hence the inner whispering of the heart; hence *to think, meditate, consider*, as ^{<670>}Psalm 63:7; 78:13.

Give thyself wholly to them (ἐν τούτοις ἴσθι). Lit. *be in these things*. The phrase N.T.^o. The only parallel in LXX is ^{<1270>}Proverbs 23:17. The meaning is that he is to throw himself wholly into his ministry. Comp. “totus in illis,” Horace, *Sat.* 1:9, 2.

Profiting (προκοπή). Better, *advance* or *progress*. Only here and ^{<100>}Philippians 1:12. The verb προκόπτειν in ^{<1270>}2 Timothy 2:16; 3:9, 13. In LXX, see Sir.li. 17; 2 Macc. viii. 8. The figure in the word is uncertain, but is supposed to be that of pioneers *cutting* (κόπτω) a way *before* (πρὸ) an army, and so furthering its advance. The opposite is ἐγκόπτειν to cut into, throw obstacles in the way, and so hinder. See ^{<400>}Galatians 5:7; ^{<100>}1 Thessalonians 2:18; ^{<600>}1 Peter 3:7.

16. Take heed (ἐπεχε). Only here in Pastorals, and once in Paul, ^{<340>}Philippians 2:16. Quite frequent in LXX. Lit. *hold upon, fasten thy attention on*, as ^{<240>}Luke 14:7; ^{<405>}Acts 3:5; 19:22. In LXX, in the sense of

apply, as ^{<880D>}Job 18:2; 30:26; or *forbear, refrain*, as ^{<1206>}1 Kings 22:6, 15. In ^{<1479>}Philippians 2:16, *to hold out or present*, a sense which is found only in Class.

Unto thyself and unto the doctrine (σεαυτῷ καὶ τῇ διδασκαλίᾳ). Better, *to thyself and to thy teaching*. The order is significant. Personality goes before teaching.

Continue in them (ἐπίμενε αὐτοῖς). See on ^{<8661>}Romans 6:1. In LXX only ^{<1239>}Exodus 12:39. Ἄυτοῖς is neuter, referring to *these things*, ver. 15. A.V. *in them* is indefinite and ambiguous. Better, *continue in these things*.

CHAPTER 5

1. *Rebuke not an elder* (πρεσβυτέρῳ μὴ ἐπιπλήξῃς). The verb N.T. °LXX. originally *to lay on blows*; hence to *castigate* with words.

Πρεσβύτερος *elder*, °P., but frequent in Gospels, Acts, and Revelation. Modern critical opinion has largely abandoned the view that the original Christian polity was an imitation of that of the Synagogue. The secular and religious authorities of the Jewish communities, at least in purely Jewish localities, were the same; a fact which is against the probability that the polity was directly transferred to the Christian church. The prerogatives of the Jewish elders have nothing corresponding with them in extent in the Christian community. Functions which emerge later in the Jewish-Christian communities of Palestine do not exist in the first Palestinian-Christian society. At the most, as Weizsacker observes, it could only be a question of borrowing a current name. ^{f115b}

Modern criticism compels us, I think, to abandon the view of the identity of Bishop and Presbyter which has obtained such wide acceptance, especially among English scholars, through the discussions of Lightfoot and Hatch. ^{f116b} The testimony of Clement of Rome (Ep. ad Corinth.) goes to show that the Bishops (ἡγούμενοι or προηγούμενοι) are distinguished from the Presbyters, and that if the Bishops are apparently designated as Presbyters, it is, because they have been chosen from the body of Presbyters, and have retained the name even when they have ceased to hold office. for this reason deceased Bishops are called Presbyters. In Clement, Presbyters signify a class or estate — members of long standing and approved character, and not office-bearers regularly appointed. Among these the Bishops are to be sought. Bishops are reckoned as Presbyters, not because the Presbyter as such is a Bishop, but because the Bishop as such is a Presbyter. In the Pastorals, Bishops and Deacons are associated without mention of Presbyters (^{54B1} 1 Timothy 3:1-13). Presbyters are referred to in ^{54B7} 1 Timothy 5:17-19, but in an entirely different connection. The qualifications of Bishops and Deacons are detailed in the former passage, and the list of qualifications concludes with the statement that this is the ordering of the church as the house of God (vv. 14, 15). The offices are exhausted in the description of Bishops and

Deacons. Nothing is said of Presbyters until ch. 5, where Timothy's relations to individual church-members are prescribed; and in ^{<501P>}Titus 2:2 ff. these members are classified as *old men* (πρεσβύτας) old women, young men, and *servants*. In ^{<515T>}1 Timothy 5:17 are mentioned *elders who rule well* (οἱ καλῶς προεστῶτες πρεσβύτεροι). Assuming that Presbyters and Bishops were identical, a distinction would thus be implied between two classes of Bishops — those who rule well and those who do not: where as the distinction is obviously between old and honored church-members, collectively considered, forming the presbyterial body, and certain of their number who show their qualifications for appointment as overseers. Presbyters as such are not invested with office. There is no formal act constituting a Presbyter. The Bishops are reckoned among the Elders, but the elders as such are not officers.

Thus are to be explained the allusions to *appointed Elders*, ^{<501P>}Titus 1:5; ^{<442B>}Acts 14:23. Elders are to be appointed as *overseers* or *Bishops*, for the overseers must have the qualifications of approved Presbyters. The ordination of Presbyters is the setting apart of Elders to the position of Superintendents. The Presbyterate denotes an honorable and influential estate in the church on the ground of age, duration of church membership, and approved character. Only Bishops are *appointed* There is no appointment to the Presbyterate. At the close of Clement's letter to the Corinthians, the qualifications of a Presbyter are indicated in the description of the three commissioners from the Roman church who are the bearers of the letter, and to whom no official title is given. They are old, members of the Roman church from youth, blameless in life, believing, and sober. ^{f117b}

2. *The elder women* (πρεσβυτέρας). N.T.^o. Comp. πρεσβύτιδας *aged women*, ^{<501P>}Titus 2:3. The word indicates distinction in *age* merely, although some think that it points to an official position which is further referred to in the following directions concerning widows. ^{f118b}

3. *Honor* (τίμα). Not only by respectful treatment but by financial support. Comp. τιμήσει, ^{<415P>}Matthew 15:5, and πολλαῖς τιμαῖς ἐτίμησαν, ^{<429A>}Acts 28:10; and διπλῆς τιμῆς ^{<515T>}1 Timothy 5:17. Comp. Sir. xxxviii. 1. 'The verb only once in Paul (^{<481P>}Ephesians 6:2, citation), and only here in Pastorals.

Widows (χήρας). Paul alludes to widows in ^{<417>}1 Corinthians 7:8 only, where he advises them against remarrying. They are mentioned as a class in ^{<401>}Acts 6:1, in connection With the appointment of the seven. Also ^{<409>}Acts 9:39, 41. In the Pastorals they receive special notice, indicating their advance from the position of mere beneficiaries to a quasi-official position in the church. from the very first, the church recognised its obligation to care for their support. A widow, in the East, was peculiarly desolate and helpless. ^{f119b} In return for their maintenance certain duties were required of them, such as the care of orphans, sick and prisoners, and they were enrolled in an order, which, however, did not include all of their number who received alms of the church. In Polyearp’s Epistle to the Philippians, they are styled “the altar of God.” To such an order the references in the Pastorals point. The Fathers, from the end of the second century to the fourth, recognised a class known as **πρεσβύτιδες** *aged women* (^{<501>}Titus 2:3), who had oversight of the female church-members and a separate seat in the congregation. The council of Laoclicaea abolished this institution, or so modified it that widows no longer held an official relation to the church. ^{f120b}

Who are widows indeed (τὰς ὄντως χήρας). Comp. vv. 5, 16. “Ὀντως *verily, truly*, twice in Paul, ^{<425>}1 Corinthians 14:25; ^{<412>}Galatians 3:21. See on ^{<402>}2 Peter 2:18. Wherever ὄντως is used by Paul or by any other N.T. writer, it is used purely as an adverb (see ^{<234>}Luke 23:47; 24:34): but in all the four instances in the Pastorals, it is preceded by the article and converted into an adjective. The meaning is, who are absolutely bereaved, without children or relations (comp. ver. 4), and have been but once married. There is probably also an implied contrast with those described in vv. 6, 11-13.

4. Nephews (ἐκγονα). N.T.^o. Often in LXX. Nephews, in the now obsolete sense of *grandsons* or other lineal descendants. Derived from Lat. *nepos*. Trench (*Select Glossary*) remarks that *nephew* was undergone exactly the same change of meaning that *nepos* underwent, which, in the Augustan age, meaning *grandson*, in the post-Augustan age acquired the signification of *nephew* in our present acceptance of that word. Chaucer:

“How that my nephew shall my bane be.”
Legend of Good Women, 2659.

*‘His (Jove’s) blind newew Cupido.’
House of Fame, 67.*

Jeremy Taylor:

“Nephews are very often liken to their grandfathers than to their fathers.”

Let them learn. The subject is the children and grandchildren. Holtzmann thinks the subject is *any widow*, used collectively. But the writer is treating of what should be done to the widow, not of what she is to do. The admonition is connected with *widows indeed*. They, as being utterly bereft, and without natural supporters, are to be cared for by the church; but if they have children or grandchildren, these should assume their maintenance.

First (πρῶτον). In the first place: as their first and natural obligation.

To show piety at home (τὸν ἴδιον οἶκον εὐσεβεῖν). More correctly, *to show piety toward their own family*. Piety in the sense of filial respect, though not to the exclusion of the religious sense. The Lat. *pietas* includes alike love and duty to the gods and to parents. Thus Virgil’s familiar designation of Aeneas, “*pious Aeneas*,” as describing at once his reverence for the gods and his filial devotion. The verb εὐσεβεῖν (only here and ^{<4173>}Acts 17:23) represents filial respect as an element of godliness (εὐσέβεια). For τὸν ἴδιον their own, see on ^{<4107>}Acts 1:7. It emphasises their private, personal belonging, and contrasts the assistance given by them with that furnished by the church. It has been suggested that οἶκον household or family may mark the duty as an act of family feeling and honor.

To requite (ἀμοιβὰς ἀποδιδόναι). An entirely unique expression. Ἀμοιβή *requital, recompense* is a familiar classical word, used with δίδοναι *to give*, ἀποτιθέναι *to lay down*, τίνειν *to pay*, ποιεῖσθαι *to make*. N.T.^o. Paul uses instead ἀντιμισθία (^{<4127>}Romans 1:27; ^{<4163>}2 Corinthians 6:13), or ἀνταπόδομα, (^{<4119>}Romans 11:9), or ἀνταπόδοσις (^{<4124>}Colossians 3:24). The last two are LXX words.

Their parents (τοῖς προγόνους). N.T.^o. *Parents* is too limited. The word comprehends mothers and grandmothers and living ancestors generally. The word for *parents* is γονεῖς, see ^{<4122>}2 Timothy 3:2; ^{<4113>}Romans 1:30; ^{<4124>}2 Corinthians 12:14; ^{<4101>}Ephesians 6:1; ^{<4124>}Colossians 3:20. Πρόγονοι for

living ancestors is contrary to usage. One instance is cited from Plato, *Laws*, xi. 932. The word is probably selected to correspond in form with ἔκγονα *children*.

Good and acceptable (καλὸν καὶ ἀποδεκτὸν). Omit καλὸν καὶ *good and*. Ἀπόδεκτος *acceptable* only here and ^{<50B>}1 Timothy 2:3. See note.

Before (ἐνώπιον). Frequent in N.T., especially Luke and Revelation. It occurs 31 times in the phrases ἐνώπιον τοῦ Θεοῦ *in the sight of God*, and ἐνώπιον κυρίου *in the sight of the Lord*. ^oLXX. Comp. ἔμπροσθεν τοῦ Θεοῦ *before God*. ^{<40B>}Acts 10:4; ^{<50B>}1 Thessalonians 1:3; 2:19; 3:9, 13. Not in Pastorals, and by Paul only 1 Thessalonians the difference is trifling. Comp. ^{<40B>}1 John 3:19 and 22.

5. And desolate (καὶ μεμονωμένη). N.T. ^o. From μόνος *alone*. Explanatory of *a widow indeed*. One *entirely* bereaved.

Trusteth in God (ἤλπικεν ἐπὶ τὸν Θεόν). Strictly *hath directed her hope at God*. Rev. *hath her hope set on God* implies ἐπὶ with the dative, as ^{<40B>}1 John 3:3.

6. Liveth in pleasure (σπαταλῶσα). Only here and ^{<50B>}James 5:5. See note. Twice in LXX, Sir. xxi. 15; ^{<36B>}Ezekiel 16:49.

Is dead while she liveth (ζῶσα τέθνηκεν). Comp. ^{<40B>}Revelation 3:1; ^{<40B>}Ephesians 4:18. "Life in worldly pleasure is only life in appearance" (Holtzmann).

8. Provide (προνοεῖ). See on ^{<52D>}Romans 12:17.

His own — those of his own house (τῶν ἰδίων — οἰκείων). His own relations, see on ^{<40B>}John 1:11. Those who form part of his family, see on ^{<40B>}Galatians 6:10.

He hath denied the faith (τὴν πίστιν ἥρνηται). The verb not in Paul, but Quite often in Pastorals. The phrase only here and ^{<40B>}Revelation 2:13. Faith demands works and fruits. By refusing the natural duties which Christian faith implies, one practically denies his possession of faith. Faith does not abolish natural duties, but perfects and strengthens them" (Bengel). Comp. ^{<52D>}James 2:14-17.

Infidel (ἀπίστων). Better, *unbeliever*. One who is not a Christian, as ^{<406>}1 Corinthians 6:6; 7:12, 13, etc. Even an unbeliever will perform these duties from natural promptings.

9. Be taken into the number (καταλεγέσθω). Better, *enrolled* (as a widow). N.T.^o. Very, rare in LXX. Common in Class. Originally, *to pick out*, as soldiers. Hence, *to enroll, enlist*. Here, *to be enrolled in the body of widows who are to receive church support*. See on ver. 3.

10. Well reported of (μαρτυρουμένη). Lit. *born witness to or attested*, as ^{<403>}Acts 6:3; 10:22; ^{<310>}Hebrews 11:2. Comp. μαρτυρίαν καλήν ἔχειν *to have good testimony*, ch. 3:7.

For good works (ἐν ἔργοις καλοῖς). Lit. *in good works; in the matter of*. Comp. ^{<408>}1 Timothy 6:18; ^{<300>}Titus 2:7; 3:8, 14. In the Gospels, ἔργον *work* appears with καλός and never with ἀγαθός. In Paul, always with ἀγαθός and never with καλός *Kings* In the Pastorals, with both. The phrase includes good deeds of all kinds, and not merely special works of beneficence. Comp. ^{<406>}Acts 9:36.

If (εἰ). Introducing the details of the general expression *good works*.

Have brought up children (ἐτεκνοτρόφησεν). N.T.^o. ^oLXX; very rare in Class. The children may have been her own or others'.

Lodged strangers (ἐξενοδόχησεν). N.T.^o. ^oLXX. On the duty of hospitality comp. ch. 3:2; Matthews 25:35; ^{<521>}Romans 12:13; ^{<310>}Hebrews 13:2; ^{<409>}1 Peter 4:9; 3 John 5.

Washed the feet. A mark of Oriental hospitality bestowed on the stranger arriving from a journey, and therefore closely associated with *lodged strangers*.

Of the saints (ἀγίων). Ἅγιος is rare in Class. In LXX, the standard word for *holy*. Its fundamental idea is *setting apart*, as in Class., *devoted to the gods*. In O T., *set apart to God*, as priests; as the Israelites consecrated to God. In N.T., applied to Christians. Ideally, it implies personal holiness. It is used of God, Christ, John the Baptist, God's law, the Spirit of God. Paul often uses οἱ ἅγιοι as a common designation of Christians belonging to a certain region or community, as ^{<100>}Philippians 1:1; ^{<100>}2 Corinthians

1:1; ^{<5000>}Colossians 1:2. In such cases it does not imply actual holiness, but holiness obligatory upon those addressed, as consecrated persons, and appropriate to them. What ought to be is assumed as being. In this sense not in the Gospels (unless, possibly, Matthews 27:52) or in the Epistles of Peter and John. Rare in Acts.

Relieved (ἐπήρκεσεν). Only here and ver. 16. Comp. 1 Macc. viii. 26; xi. 35. Common in Class. Originally, *to suffice for, to be strong enough for*, as in Homer, where it is always used in connection with danger or injury. See II. ii. 873; Od. xvii. 568. Hence, *to ward off, help, assist*.

The afflicted (θλιβομένοις) See on *tribulation*, Matthews 13:21, and comp. ^{<4000>}2 Corinthians 1:6; 4:8; ^{<5000>}2 Thessalonians 1:6, 7; ^{<5815>}Hebrews 11:37.

Diligently followed (ἐπακοουθησεν). Comp. ver. 24. Ἐπὶ *after or close upon*. ^oP. Once in the disputed verses at the end of Mark (16:20), and ^{<6021>}1 Peter 2:21. Comp. the use of διώκειν *pursue*, ^{<6081>}Romans 9:30; 12:13; ^{<6401>}1 Corinthians 14:1; ^{<5185>}1 Thessalonians 5:15.

11. Younger (νεωτέρας). Almost in a positive sense, *young*. Not, under sixty years of age.

Have begun to wax wanton (καταστηνιάσωσιν). Not, *have begun*, but rather, *whenever they shall come to wax wanton*. Comp. ^{<5000>}2 Thessalonians 1:10. The compound verb, signifying *to feel the sexual impulse*, only here, and not in LXX or Class. The simple verb, *στηνιάω to run riot*, ^{<6800>}Revelation 18:7, 9 and the kindred *στηνίος luxury*, ^{<6800>}Revelation 18:3. See note.

Against Christ (τοῦ Χριστοῦ). Their unruly desire withdraws them from serving Christ in his church, and is, therefore, *against* him. ^{f121b}

This is the only instance in the Pastorals in which the Christ is used without Jews either before or after. In Paul this is common, both with and without the article.

They will marry (γαμεῖν θέλουσιν). Better, *they are bent on marrying, or determined to marry*. The strong expression *wax wanton* makes it probable that θέλειν expresses more than a *desire*, as Rev. See on

^{<4019>}Matthew 1:19. **Γαμείν** *to marry*, in the active voice, of the wife, as everywhere in N.T. except ^{<4019>}1 Corinthians 7:39. ^{f122b}

12. *Having damnation* (ἔχουσαι κρίμα). The phrase only here. See on ^{<4806>}1 Timothy 3:6. Damnation is an unfortunate rendering in the light of the present common understanding of the word, as it is also in ^{<4019>}1 Corinthians 11:29. Better, *judgment* or *condemnation*, as ^{<4808>}Romans 3:8; 13:2. The meaning is that they carry about with them in their new, married life a condemnation, a continuous reproach. Comp. ch. 4:2; ^{<4850>}Galatians 5:10. It should be said for the translators of 1611 that they used *damnation* in this sense of, *judgment* or *condemnation*, as is shown by the present participle *having*. In its earlier usage the word implied no allusion to a future punishment. Thus

Chaucer

*“For wel thou woost (knowest) thyselfen verraily
That thou and I be dampned to prisoun.”
Knight’s T. 1175.*

Wielif: “Nethir thou dredist God, that thou art in the same dampnacioun?” ^{<4234>}Luke 23:40. Laud.: “Pope Alexander III. condemned Peter Lombard of heresy, and he lay under that *damnation* for thirty and six years.” “A legacy by damnation” was one in which the testator imposed on his heir an obligation to give the legatee the thing bequeathed and which afforded the legatee a personal claim against the heir.

They have cast off their first faith (τὴν πρώτην πίστιν ἠθέτησαν).

Ἄθετεῖν is *to set aside, do away with, reject* or *slight*. See ^{<4053>}Mark 6:26;

^{<4206>}Luke 10:16; ^{<5805>}Hebrews 10:28. Often in LXX. **Πίστιν** is *pledge*: so frequently in Class. with *give* and *receive*. See, for instance, Plato, *Phaedr.* 256 D. In LXX, 3 Macc. iii. 10. The phrase **πίστιν ἄθετεῖν** N.T. °.

°LXX. There are, however, a number of expressions closely akin to it, as Galatians 3: 15, **διαθήκην ἄθετεῖν** *to render a covenant void*. In LXX with *oath*, 9 Chronicles 36:13. ^{<3404>}Psalms 14:4: He that sweareth to his neighbor **καὶ οὐκ ἄθετῶν**. ^{<4800>}Psalms 88:34; 131:11; 1 Macc. vi. 62. The meaning here is, *having broken their first pledge*; and this may refer to a pledge to devote themselves, after they became widows, to the service of Christ and the church. The whole matter is obscure.

13. They learn (μανθάνουσιν). To be taken absolutely, as ^{<443>}1 Corinthians 14:31; ^{<312>}2 Timothy 3:7. They go about under the influence of an insatiable curiosity, and meet those who “creep into houses and take captive silly women” (^{<312>}2 Timothy 3:7), and learn all manner of nonsense and error.

Going about (περιερχόμεναι). °P. Comp. ^{<419>}Acts 19:13.

Tattlers (φλύαροι). N.T. °. Comp. 4 Macc. v. 10. The verb φλυαρεῖν *to prate*, 3 John 10.

Busybodies (περίεργοι). In this sense only here. Comp. τὰ περίεργα *curious arts*, ^{<419>}Acts 19:19. The participle περιεργαζόμενοι *busybodies*, ^{<312>}2 Thessalonians 3:11. See note. Rend. the whole passage: “And withal, being also idle, they learn, gadding about from house to house; and not only (are they) idle, but tattlers also, and busybodies, speaking things which they ought not.” ^{f123b}

14. That the younger women marry (νεωτέρας γαμεῖν). Better, *the younger widows*. This seems to be required by οὖν therefore, connecting the subject of the verb with the class just described. They are enjoined to marry, rather than to assume a position in the church which they might disgrace by the conduct described in vv. 11-13. Comp. ^{<410>}1 Corinthians 7:8, 9.

Bear children (τεκνογονεῖν). N.T. °. °LXX, °Class. Comp. τεκνογονία *childbearing*, ^{<512>}1 Timothy 2:15.

Guide the house (οἰκοδεσποτεῖν). Better, *rule the house*. N.T. °. °LXX, °Class. Οἰκοδεσπότης *master of the house* is quite common in the Synoptic Gospels.

Occasion (ἀφορμήν). See on ^{<510>}Romans 7:8.

To the adversary (τῷ ἀντικειμένῳ). The one who is *set over against*. Not Satan, but the human enemy of Christianity. Comp. ^{<512>}Philippians 1:28, and ὁ ἐξ ἐναντίας *he that is of the contrary part*, ^{<512>}Titus 2:8.

To speak reproachfully (λοιδορίας χάριν). Lit. *in the interest of reviling*. Const. with *give on occasion*. Λοιδορία *reviling* only here and ^{<410>}1 Peter

3:9. For the verb **λοιδορεῖν** to *revile* see ^{<402>}John 9:28; ^{<420>}Acts 23:4; ^{<4012>}1 Corinthians 4:12; and note on James 9:28.

16. Man or woman that believeth (**πιστὸς ἢ πιστὴ**). Lit. *believing man or woman*. But **πιστὸς ἢ** should be omitted. Read, *if any woman that believeth*.

Have widows (**ἔχει χήρας**). If any Christian woman have relatives or persons attached to her household who are widows

The church be charged. Holtzmann quotes an inscription in the chapel of the Villa Albani at Rome: “To the good Regina her daughter has erected this memorial: to the good Regina her widowed mother, who was a widow for sixty years and never burdened the church after she was the wife of one husband. She lived 80 years, 5 months, and 26 days.”

17. The elders that rule well (**οἱ καλῶς προεστῶτες πρεσβύτεροι**). For *that rule well*, see on **καλῶς προϊστάμενον** *ruling well*, ^{<504>}1 Timothy 3:4. The phrase is peculiar to the Pastorals. See on ver. 1.

Double honor (**διπλῆς τιμῆς**). This at least includes pecuniary remuneration for services, if it is not limited to that. The use of **τιμή** as *pay* or *price* appears ^{<420>}Matthew 27:6, 9; ^{<406>}Acts 4:34; 7:16; ^{<416>}1 Corinthians 6:20. *Double*, not in a strictly literal sense, but as **πλείονα τιμὴν** *more honor*, ^{<503>}Hebrews 3:3. The comparison is with those Elders who do not exhibit equal capacity or efficiency in ruling. The passage lends no support to the Reformed theory of two classes of Elders — ruling and teaching. The special honor or emolument is assigned to those who combine qualifications for both.

Those who labor (**οἱ κοπιῶντες**). See on ch. 4:10. No special emphasis attaches to the word — *hard* toiling in comparison with those who do not toil. The meaning is, those who faithfully discharge the arduous duty of teaching. Comp. ^{<507>}Hebrews 13:7.

In word and doctrine (**ἐν λόγῳ καὶ διδασκαλίᾳ**). Better, *word and teaching*. *Word* is general, *teaching* special. *In word* signifies, in that class of functions where speech is concerned. The special emphasis (**μάλιστα** *especially*) shows the importance which was attached to teaching as an antidote of heresy.

18. *The Scripture* (ἡ γραφή). Comp. ^{<518>}2 Timothy 3:16. To the Jews ἡ γραφή signified the O.T. canon of Scripture; but in most cases ἡ γραφή is used of a particular passage of Scripture which is indicated in the context. See ^{<413>}John 7:38, 42; ^{<411>}Acts 1:16; 8:32, 35; ^{<404>}Romans 4:3; 9:17; 10:11; ^{<400>}Galatians 3:8. Where the reference is to the sacred writings as a whole, the plural γραφαὶ or αἱ γραφαὶ is used, as ^{<414>}Matthew 21:42; ^{<424>}Luke 24:32; ^{<413>}John 5:39; ^{<414>}Romans 15:4. Once γραφαὶ ἅγια *holy* Scriptures, ^{<400>}Romans 1:2. Ἐτέρα γραφή *another or a different Scripture*, ^{<407>}John 19:37; ἡ γραφή αὕτη *this Scripture*, ^{<402>}Luke 4:21; πᾶσα γραφή *every Scripture*, ^{<518>}2 Timothy 3:16. See on *writings*, ^{<412>}John 2:22. The passage cited here is ^{<424>}Deuteronomy 25:4, also by Paul, ^{<401>}1 Corinthians 9:9.

Thou shalt not muzzle (οὐ φιμώσεις). In N.T. mostly in the metaphorical sense of *putting to silence*. See on *speechless*, ^{<422>}Matthew 22:12, and *put to silence*, ^{<424>}Matthew 22:34. Also on ^{<403>}Mark 4:39. On the whole passage see note on ^{<401>}1 Corinthians 9:9.

That treadeth out (ἀλοῶντα). More correctly, *while he is treading out*. The verb only here and ^{<401>}1 Corinthians 9:9,10. Comp. ἄλων a *threshing-floor*, ^{<412>}Matthew 3:12; ^{<417>}Luke 3:17. An analogy to the O.T. injunction may be found in the laws giving to the Athenians by the mythical Triptolemus, one of which was, "Hurt not the laboring beast." Some one having violated this command by slaying a steer which was eating the sacred cake that lay upon the altar, — an expiation-feast, *Bouphonia* or *Diipolta* was instituted for the purpose of atoning for this offense, and continued to be celebrated in Athens. Aristophanes refers to it (*Clouds*, 985). A laboring ox was led to the altar of Zeus on the Acropolis, which was strewn with wheat and barley. As soon as the ox touched the grain, he was killed by a blow from an axe. The priest who struck the blow threw away the axe and fled. The flesh of the ox was then eaten, and the hide was stuffed and set before the plough. Then began the steer-trial before a judicial assembly in the Prytaneum, by which the axe was formally condemned to be thrown into the sea.

The laborer is worthy, etc. A second scriptural quotation would seem to be indicated, but there is no corresponding passage in the O.T. The words are found ^{<410>}Luke 10:7, and, with a slight variation, ^{<401>}Matthew 10:10. Some hold that the writer adds to the O.T. citation a popular proverb, and that

Christ himself used the words in this way. But while different passages of Scripture are often connected in citation by **καὶ**, it is not according, to N.T. usage thus to connect Scripture and proverb. Moreover, in such series of citations it is customary to use **καὶ πάλιν** and again, or **πάλιν** simply. See ^{<400>}Matthew 4:7; 5:33; ^{<429>}John 12:39; ^{<519>}Romans 15:9-12; ^{<481>}1 Corinthians 3:20; ^{<305>}Hebrews 1:5; 2:13. According to others, the writer here cites an utterance of Christ from oral tradition, coordinately with the O.T. citation, as Scripture. Paul, in ^{<505>}1 Thessalonians 4:15; ^{<470>}1 Corinthians 7:10, appeals to *a word of the Lord*; and in ^{<405>}Acts 10:35 he is represented as quoting “it is more blessed to give than to receive” as the words of Jesus. In 1 Corinthians 9, in the discussion of this passage from Deuteronomy, Paul adds (ver. 14) “even so hath the Lord ordained that they which preach the gospel should live of the gospel,” which resembles the combination here. This last is the more probable explanation.

19. Receive not an accusation (**κατηγορίαν μὴ παραδέχου**). Neither word in Paul. For *accusation* see on. ^{<455>}John 5:45. It means a formal accusation before a tribunal. The compound verb **παρὰ** emphasises the *giver* or *transmitter* of the thing received: to receive *from* another.

But (**ἐκτὸς εἰ μὴ**). Except. A pleonastic formula, *except in case*. The formula in ^{<445>}1 Corinthians 14:5; 15:9.

Before (**ἐπὶ**). Or *on the authority of*. On condition that two witnesses testify. The O.T. law on this point in ^{<1505>}Deuteronomy 19:15. Comp. ^{<417>}Matthews 18:16; ^{<487>}John 8:17; 9 Corinthians 13:1.

20. Them that sin (**τοὺς ἁμαρτάνοντας**). Referring to Elders, who, by reason of their public position (**προεστῶτες**), should receive public rebuke.

Rebuke (**ἔλεγγε**). Comp. ^{<504>}2 Timothy 4:2; ^{<500>}Titus 1:9, 13; 2:15. See on *reproved*, ^{<481>}John 3:20.

Others (**οἱ λοιποὶ**). More correctly, *the rest*. His fellow Elders.

May fear (**φόβον ἔχωσιν**). *May have fear*, which is stronger than A.V.

21. I charge (**διαμαρτύρομαι**). In Paul ^{<506>}1 Thessalonians 4:6 only. See on *testifying*, ^{<520>}1 Thessalonians 2:12. For this sense, *adjure*, see ^{<403>}Luke 16:28; ^{<440>}Acts 2:40; ^{<514>}2 Timothy 2:14.

Elect angels (ἐκλεκτῶν ἀγγέλων). The phrase N.T.^o. The triad, God, Christ, the angels, only ^{<410>}Luke 9:26. It is not necessary to suppose that a class of angels distinguished from the rest is meant. It may refer to all angels, as special objects of divine complacency. Comp. Tob. viii. 15; ^{<412>}Acts 10:22; ^{<441>}Revelation 14:10.

Observe (φυλάξης). Lit. *guard*. In the Pauline sense of *keeping* the law, ^{<412>}Romans 2:26; ^{<441>}Galatians 6:13.

Without preferring one before another (χερὶς προκρίματος). A unique expression. Πρόκριμα *prejudgment*. N.T.^o. ^oLXX, ^oClass. Rend. *without prejudice*.

By partiality (κατὰ πρόσκλισιν). N.T.^o. ^oLXX. According to its etymology, *inclining toward*. In later Greek of joining one party in preference to another. In Clement (ad Corinth. xli, xlvii, 1) in the sense of factious preferences.

22. Lay hands on. Probably with reference to that rite in the formal restoration of those who had been expelled from the church for gross sins. f124b

Suddenly (ταχέως). Better, *hastily*.

Neither be partaker of other men's sins (μηδὲ κοινώνει ἁμαρτίας ἄλλοτριῆς). Letter, *make common cause with*. See on *communicating*, ^{<412>}Romans 12:13. Comp. ^{<452>}Romans 15:27; ^{<404>}1 Peter 4:13; ^{<441>}Ephesians 5:11. By a too hasty and inconsiderate restoration, he would condone the sins of the offenders, and would thus make common cause with them.

Keep thyself pure (σεαυτὸν ἄγνὸν τήρει). Comp. ch. vi. 14. Enjoining positively what was enjoined negatively in the preceding clause. For *pure* see on 1 John. 3:3. For *keep* see on *reserved*, ^{<404>}1 Peter 1:4. The phrase ἑαυτὸν τηρεῖν *to keep one's self*, in ^{<502>}James 1:27; ^{<410>}2 Corinthians 11:9.

23. Drink no longer water (μηκέτι ὑδροπότει). The verb N.T.^o. ^oLXX. Rend. *be no longer a drinker of water*. Timothy is not enjoined to abstain from water, but is bidden not to be a *water-drinker*, entirely abstaining from wine. The kindred noun ὑδροπότης is used by Greek comic writers to denote a mean-spirited person. See Aristoph. *Knights*, 319.

But use a little wine (ἀλλὰ οἶνω ὀλίγῳ χρῶ). The reverse antithesis appears in Hdt. i. 171, of the Persians: οὐκ οἶνω διαχρέονται ἀλλ' ὑδροποτέουσι *they do not indulge in wine but are water-drinkers*. Comp. Plato, *Repub.* 561 C, *τοτὲ μὲν μεθύων — αὐθις δὲ ὑδροποτῶν sometimes he is drunk — then he is for total-abstinence*. With a little wine comp. *much wine*, ch. 3:8; ^{<418B>}Titus 2:3.

For thy stomach's sake (διὰ στόμαχον). Στόμαχος N.T.^o. ^oLXX. The appearance at this point of this dietetic prescription, if it is nothing more, is sufficiently startling; which has led to some question whether the verse may not have been misplaced. If it belongs here, it can be explained only as a continuation of the thought in ver. 22, to the effect that Timothy is to keep himself pure by not giving aid and comfort to the ascetics, and imperilling his own health by adopting their rules of abstinence. Observe that οἶνος here, as everywhere else, means *wine, fermented and capable of intoxicating*, and not a sweet syrup made by boiling down grape-juice, and styled by certain modern reformers “unfermented wine.” Such a concoction would have tended rather to aggravate than to relieve Timothy's stomachic or other infirmities.

Thine often infirmities (τὰς πυκνάς σου ἀσθενείας). This use of *often* as an adjective appears in earlier English. So Chaucer: “Ofte sythes” or “tymes ofte,” *many times*. Shakespeare: “In which my *often* rumination wraps me in a most humorous sadness “ (*As you like it*, IV. i. 19). And Ben Jonson:

“The jolly wassal walks the often round.”
The Forest, iii.

Even Tennyson:

“Wrench'd or broken limb — an often chance
In those brain-stunning shocks and tourney-falls.”
Gareth and Lynette.

Πυκνός *often*, very common in Class. Originally, *close, compact*, comp. Lat. *frequens*. In this sense 3 Macc. iv. 10, τῷ πυκνῷ σανιδώματι *the close planking of a ship's deck*. In N.T., except here, always adverbial, πυκνὰ or πυκνότερον *often or oftener*, ^{<418B>}Luke 5:33; ^{<420B>}Acts 24:26. Ἀσθένεια *weakness, infirmity*, only here in Pastorals. In the physical

sense, as here, ^{<415>}Luke 5:15; 8:2; ^{<385>}John 5:5; ^{<403>}Galatians 4:13. In the ethic sense, ^{<318>}Romans 6:19; 8:26.

24. *Open beforehand* (προδηλοί). A.V. wrong in giving *πρὸ* a temporal force, whereas it merely strengthens *δηλοί* *evident, manifest*. The meaning is *openly manifested to all eyes*. In N.T. only here, ver. 25, and ^{<3074>}Hebrews 7:14. In LXX, see Judith viii. 29; 2 Macc. iii. 17; xiv. 39.

***Going before to judgment* (προάγουσαι εἰς κρίσιν).** *Προάγειν*, °P. In N.T. habitually with a local meaning, either intransitive, as Matthews 2:9; 14:22; ^{<4119>}Mark 11:9; or transitive, as ^{<4426>}Acts 12:6; 17:5. ^{f125b} The meaning here is that these open sins go before their perpetrator to the judgment-seat like heralds, proclaiming their sentence in advance. *Κρίσιν*, not specifically of the judgment of men or of the final judgment of God, or of the sentence of an ecclesiastical court — but indefinitely. The writer would say: no judicial utterance is necessary to condemn them of these sins. The word in Paul, only ^{<3005>}2 Thessalonians 1:5.

***They follow after* (ἐπακολουθοῦσιν).** The verb only here, ver. 24, ^{<4021>}1 Peter 2:21, and (the disputed) ^{<4161>}Mark 16:20. The sins follow up the offender to the bar of judgment, and are first made openly manifest there.

25. *Otherwise* (ἄλλως). N.T. °. Not. otherwise than *good*, but otherwise than *manifest*.

***Be hid* (κρυβῆναι).** In Paul only ^{<3039>}Colossians 3:3. The good works, although not conspicuous (*πρόδηλα*), cannot be entirely concealed. Comp. ^{<4154>}Matthew 5:14-16. It has been suggested that these words may have been intended to comfort Timothy in his possible discouragement from his; "often infirmities." von Soden thinks they were meant to encourage him against the suspicion awakened by his use of wine. By persevering in his temperate habits (*οἴνω ὀλίγω*) it will become manifest that he is no wine-bibber.

CHAPTER 6

1. *As many servants as are under the yoke* (ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι). Incorrect. Rather, *as many as are under the yoke as bondservants*. As *bondservants* is added in explanation of *under the yoke*, which implies a hard and disagreeable condition. *Yoke* is used only here of the state of slavery. In ^{<400>}Galatians 5:1; ^{<4150>}Acts 15:10, of the Mosaic law. See on Matthews 11:29.

Their own (τοὺς ἰδίους). Lit. *private, personal, peculiar*, as ^{<400>}1 Corinthians 3:8; 7:7. Sometimes *strange, eccentric*. Contrasted with *δημόσιος* *public* or *κοινός* *common*. See ^{<400>}Acts 4:32. Sometimes without emphasis, substantially = possessive pronoun, just as Lat. *proprius* passes into *suus* or *ejus*, or *οἰκειός* *belonging to one's house* into the simple *one's own*. See on ^{<400>}Galatians 6:10, and comp. ^{<400>}Matthew 22:5; 25:14. In LXX commonly with the emphatic sense. Very often in the phrase *κατ' ἰδίαν* *privately*, as ^{<400>}Mark 4:34; ^{<400>}Luke 9:10; ^{<400>}Galatians 2:2, but nowhere in Pastorals.

Masters (δεσπότης). Comp. ^{<400>}Titus 2:9, and see on ^{<400>}2 Peter 2:1. Not in Paul, who styles the master of slaves *κύριος* *Lord*. See ^{<400>}Ephesians 6:9; ^{<400>}Colossians 4:1.

Count (ἡγείσθωσαν). Implying a more conscious, a surer judgment, resting on more careful weighing of the facts. See ^{<400>}Philippians 2:3, 6.

Be not blasphemed (μὴ — βλασφημηῆται). Or *be evil spoken of*. See on *blasphemy*, ^{<400>}Mark 7:22, and *be evil spoken of*, ^{<400>}Romans 14:16; ^{<400>}1 Corinthians 10:30. Paul uses the word, but not in the active voice as in the Pastorals.

2. *Partakers of the benefit* (οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι). The verb means *to take hold of*; hence, *to take hold for the purpose of helping; to take up for*, as ^{<400>}Luke 1:54; ^{<400>}Acts 20:35. °P. *Ἐυεργεσία*, *benefit* only here and ^{<400>}Acts 4:9. Better, *kindly service*. Rend. *they that busy themselves in the kindly service*. ^{f126b} The reference is to the kindly acts which the masters do to their slaves; not to the benefits received by the slaves. Comp. ^{<400>}Galatians 5:13.

3. *Teach otherwise* (ἕτεροδιδασκαλεῖ). See on ch. 1:3.

Consent (προσέρχεται). Lit. *draw nigh*. To approach as one who confidently accepts another's proffer. Hence, *to assent to*. Comp. ^{<412B>}Acts 10:28; ^{<412B>}1 Peter 2:4; ^{<S110>}Hebrews 4:16; 10:22. Often in LXX, and habitually in the literal sense. The figurative sense, sir. 1:27, 30; iv. 15; vi. 26. °P. The phrase only here.

Of our Lord, etc. Either *concerning* our Lord, or *spoken by* him. Probably the latter, according to N.T. usage, in which *word of the Lord* or *word of God* commonly means the word that proceeds from God. The phrase *words of our Lord Jesus Christ* only here.

Doctrine which is according to godliness (τῇ κατ' εὐσέβειαν διδασκαλίᾳ). The phrase only here. See on ^{<S110>}1 Timothy 1:10. For εὐσέβεια, on ^{<S112>}1 Timothy 2:2.

4. *He is proud* (τετύφωται). See on ch. 3:6.

Knowing nothing (μηδὲν ἐπιστάμενος). Although he knows nothing. °P. Very frequent in Acts. Comp. ch. 1:7.

Doting (νοσῶν). N.T. °. Lit. *sick*. Comp. ὑγιαίνουσι *healthful*, ver. 3.

Questions (ζητήσεις). °P. °LXX. Quite often in Class. Lit. *processes of inquiry*; hence, *debates*. Comp. ch. 1:4.

Strifes of words (λογομαχίας). N.T. °. °LXX, °Class. One of the unique compounds peculiar to these Epistles. The verb λογομαχεῖν ^{<S114>}2 Timothy 2:14.

Surmisings (ὑπόνοια). N.T. °. See Sir. iii. 24. Ὑπὸ *under* and νοῦς *mind, thought*. A hidden thought. The verb ὑπονοεῖν *to suppose*, only in Acts. See 13:25; 25:18; 27:27.

5. *Perverse disputings* (διαπρατριβαί). N.T. °. °LXX, °Class. Πρατριβή, is a *rubbing against*. Διὰ signifies *continuance*. The meaning therefore is *continued friction*. Hence *wearing discussion; protracted wrangling*. ^{f127b}

Of corrupt minds (διεφθαρμένων τὸν νοῦν). More correctly, *corrupted in mind*. The verb not common in N.T. In Paul only ^{<404>}2 Corinthians 4:16. Only here in Pastorals. Διαφθορά *corruption* only in Acts. Comp. κατεφθαρμένοι τὸν νοῦν *corrupted in mind*, ^{<518>}2 Timothy 3:8.

Destitute of the truth (ἀπεστερημένων τῆς ἀληθείας). Rev. *bereft* of the truth. In N.T. commonly of *defrauding*, ^{<410>}Mark 10:19; ^{<407>}1 Corinthians 6:7, 8; 7:5. The implication is that they once possessed the truth. They put it away from themselves (ch. 1:19; ^{<511>}Titus 1:14). Here it is represented as *taken away* from them. Comp. ^{<508>}Romans 1:8.

Gain is godliness (πορισμὸν εἶναι τὴν εὐσέβειαν). Wrong. Rend. that *godliness is a way (or source) of gain*. Πορισμὸς, only here and ver. 6, is a *gain-making business*. See Wisd. xiii. 19; xiv. 2. They make religion a means of livelihood. Comp. ^{<511>}Titus 1:11.

6. *Contentment* (αὐτάρκεια). Only here and ^{<408>}2 Corinthians 9:8. The adjective αὐτάρκης *self-sufficient*, ^{<504>}Philippians 4:11. Comp. sir. xl. 18. Αὐτάρκεια is an inward self-sufficiency, as opposed to the lack or the desire of outward things. It was a favorite Stoic word, expressing the doctrine of that sect that a man should be sufficient unto himself for all things, and able, by the power of his own will, to resist the force of circumstances. In Ps. of Solomon 5:18, we read: “Blessed is the man whom God remembereth with a sufficiency convenient for him” (ἐν συμμετρίᾳ αὐτάρκείας); that is, with a sufficiency proportioned to his needs.

7. *And it is certain we can carry*, etc. Omit *and* and *certain*. Rend. ὅτι *because*. The statement is: We brought nothing into the world *because* we can carry nothing out. The fact that we brought nothing into the world is shown by the impossibility of our taking with us anything out of it; since if anything belonging to us in our premundane state had been brought by us into the world, it would not be separated from us at our departure from the world. Comp. ^{<412>}Job 1:21; ^{<215>}Ecclesiastes 5:15; ^{<507>}Psalms 49:17.

8. *Food* (διατροφή). N.T.^o.

Raiment (σκεπάσματα). N.T.^o. °LXX. It means *covering* generally, though the reference is probably to clothing. von Soden aptly remarks that a dwelling is not a question of life with an Oriental.

Let us be content (ἀρκεσθησόμεθα). More correctly, *we shall be content*. Once in Pauls ^{<471>}2 Corinthians 12:9. A few times in LXX. Comp. Ps. of Solomon 16:12: “But with good will and cheerfulness uphold thou my soul; when thou strengthenest my soul I shall be satisfied (ἀρκέσει μοι) with what thou givest me.”

9. They that will be rich (οἱ βουλόμενοι πλουτεῖν). Better, *they that desire to be rich*. It is not the *possession* of richness but the *love* of them that leads men into temptation.

Fall (ἐμπίπτουσιν). ^oP. Lit. *fall into*; but invariably in N.T. with εἰς *into*.

Temptation (πειρασμὸν). See on Matthews 6:13.

Foolish (ἀνοήτους). *Foolish* answers to several words in N.T., ἀνοήτος, ἀσύνετος, ἄφρων, μωρός. Ἄνοήτος *not understanding*; a want of proper application of the moral judgment or perception, as ^{<220>}Luke 24:95; ^{<480>}Galatians 3:1. See notes on both. Ἄφρων is *senseless, stupid*, of images, beasts. Comp. ^{<221>}Luke 12:20, note. Ἀσύνετος approaches the meaning of ἀνοήτος *unintelligent*. See Sir. xxii. 13, 15; xxvii. 12. It also implies a moral sense, *wicked*, Wisd. i. 5; xi. 15; Sir. xv. 7. On the etymological sense, see on ^{<1125>}Matthew 11:25; ^{<1128>}Mark 12:33; ^{<1127>}Luke 2:47. Μωρός is *without forethought*, as ^{<1125>}Matthew 7:26; 25:3; *without learning*, as ^{<412>}1 Corinthians 1:27; 3:18; with a moral sense, *empty, useless*, ^{<5123>}2 Timothy 2:23; ^{<360>}Titus 3:9; and *impious, godless*, Matthews 5:22; Psalm 43:8; ^{<152>}Jeremiah 5:21.

Hurtful (βλαβεράς). N.T.^o. LXX once, ^{<1005>}Proverbs 10:26.

Drown (βυθίζουσι). Only here and ^{<4107>}Luke 5:7, note. A strong expression of the results of avarice.

Destruction (ὄλεθρον). See on ^{<5109>}1 Thessalonians 1:9, and additional note.

Perdition (ἀπώλειαν). It is unsafe to distinguish between ὄλεθρος *destruction in general*, and ἀπώλεια as pointing mainly to *destruction of the soul*. Ἀπώλεια sometimes of *spiritual destruction*, as ^{<5103>}Philippians 1:28; but also of *destruction and waste in general*, as ^{<1101>}Mark 14:4; ^{<4030>}Acts 8:20. One is reminded of Virgil, Aen. iii. 56:

*“Quid non mortalia pectora cogis,
Auri sacra fames?”*

10. Love of money (φιλαργυρία). N.T.^o. See 4 Macc. i. 26. Rare in Class.

The root (ρίζα). Better, a *root*. It is not the only root. In Paul only metaphorically. See ^{<5110>}Romans 11:16, 17, 18.

Coveted after (ὀρεγόμενοι). See on ch. 3:1. The figure is faulty, since φιλαργυρία is itself a *desire*.

Have erred (ἀπεπλανήθησαν). More correctly, *have been led astray*.^oP.

Pierced through (περιέπειραν). N.T.^o °LXX.

Sorrows (ὀδύνας). See on ^{<5110>}Romans 9:2.

11. Man of God (ἄνθρωπε θεοῦ). The phrase only in Pastorals. Comp ^{<5117>}2 Timothy 3:17. Not an official designation.

Righteousness (δικαιοσύνην). See on ^{<5117>}Romans 1:17. Not in the Pauline dogmatic sense, but as ^{<4115>}Ephesians 5:9, *moral rectitude* according to God's law.

Meekness (πραῦπαθίαν). N.T.^o °LXX. Meekness of *feeling* (πάθος). The usual word is *πραῦτης*, often in Paul. See on *meek*, ^{<4115>}Matthew 5:5. With the whole verse comp. ^{<5112>}Titus 3:12.

12. Fight the good fight (ἀγωνίζου τὸν καλὸν ἀγῶνα). A phrase peculiar to the Pastorals. Comp. ^{<5112>}2 Timothy 4:7. Not necessarily a metaphor from the gymnasium or arena, although *ἀγών* *contest* was applied originally to athletic struggles. But it is also used of any struggle, outward or inward. See ^{<5111>}Colossians 2:1; 4:12.

Lay hold (ἐπιλαβοῦ).^oP. Frequent in Luke and Acts. Occasionally in this strong sense, as ^{<5111>}Luke 20:20; 23:26; ^{<4117>}Acts 18:17, but not usually. See ^{<4113>}Mark 8:23; ^{<4111>}Luke 9:47; ^{<4117>}Acts 9:27.

Professed a good profession (ὡμολόγησας τὴν καλὴν ὁμολογίαν). Both the verb and the noun in Paul, but this combination only here. For the use of *καλός* *good* see ch. 1:18, and ver. 12. Rend. *confessed the good confession*, and see on your professed subjection, ^{<4113>}2 Corinthians 9:13. It

is important to preserve the force of the article, a point in which the A.V. is often at fault.

13. Quickeneth (ζωογονοῦντος). ^oP. Rend. *who preserveth alive*. *Quickeneth* is according to the reading ζωοποιουόντος *maketh alive*. Comp. LXX, ^{<0117>}Exodus 1:17; ^{<0189>}Judges 8:19. This association of God as the preserver with confession is noteworthy in ^{<0108>}Matthew 10:28-33.

Witnessed a good confession (μαρτυρήσαντος τὴν καλὴν ὁμολογίαν). Letter, *the* or *his* good confession. The phrase is unique. The good confession is the historical confession of Jesus before Pilate, which is the warrant for the truthfulness of Timothy's confession. Christ is called the faithful and true *witness*" (μάρτυς), ^{<0107>}Revelation 1:5; 3:14. It is true that μάρτυς was used very early of those who laid down their lives for the truth (see ^{<0221>}Acts 22:20; ^{<0121>}Revelation 2:13), and Polycarp speaks of τὸ μαρτύριον τοῦ σταυροῦ *the witness of the cross* (Philippians 7.); but this did not become general until after the end of the second century. ^{f128b}

Before Pontius Pilate. The mention of Pontius Pilate in connection with the crucifixion is of constant occurrence in early Christian writings. See Ignatius, *Magn.* xi; *Tral.* ix; *Smyrn.* i. It has been supposed that these words were taken from a liturgical confession in which the Christian faith was professed.

14. Commandment (ἐντολὴν). Usually of a single commandment or injunction, but sometimes for the whole body of the moral precepts of Christianity, as ^{<0122>}2 Peter 2:21; 3:2. The reference may be explained by ἡ παραγγελία *the commandment*, ch. 1:5, meaning the gospel as the divine standard of conduct and faith. Comp. ^{<0114>}2 Timothy 1:14. The phrase τηρεῖν τὴν ἐντολὴν *to keep the commandment* is Johannine. See ^{<0345>}John 14:15, 21; 15:10; ^{<0113>}1 John 2:3, 4; 3:22, 24; 5:3.

Without spot (ἄσπιλον). Unsullied. Comp. ^{<0127>}James 1:27; ^{<0119>}1 Peter 1:19; ^{<0114>}2 Peter 3:14.

Appearing (ἐπιφανείας). See on ^{<0113>}2 Thessalonians 2:8. In the Books of Macc. it is used to describe appearances and interventions Or God for the aid of his people. See 2 Macc. ii. 21; iii. 24; xiv. 15; xv. 27; 3 Macc. v. :8, 51. In ^{<0103>}2 Timothy 4:18, and ^{<0123>}Titus 2:13, it denotes, as here, the second coming of Christ. In ^{<0110>}2 Timothy 1:10, his historical manifestation, for

which also the verb ἐπιφάνειν is used, ^{<5121>}Titus 2:11; 3:4. for the Lord is second advent Paul commonly uses παρουσία *presence*; once the verb φανεροῦν *to make manifest* (^{<5104>}Colossians 3:4), and once ἀποκάλυψις *revelation* (^{<5102>}2 Thessalonians 1:7). It is quite possible that the word ἐπιφάνεια, so characteristic of these Epistles, grew out of the Gnostic vocabulary, in which it was used of the sudden appearing of the hitherto concealed heavenly aeon, Christ. This they compared to a sudden light from heaven; and Christ, who thus appeared, though only docetically, without an actual fleshly body, was styled σωτήρ *savior*, although his oneness with the God of creation was *denied*. The Creator and the Redeemer were not the same, but were rather opposed. Christ was only a factor of a great cosmological process of development. As Neander observes: “The distinctive aim of the Gnostics was to apprehend the appearance of Christ and the new creation proceeding from him in their connection with the evolution of the whole universe.”

15. In his times (καιροῖς ἰδίους). Better, *his own seasons*, or *its own seasons*. wither the seasons proper to the appearing, or the seasons which God shall see fit to select. See on ch. 2:6

Potentate (δυνάστης). Only here of God. Very often in LXX. See sir. xlvi. 5; q 2 Macc. xii. 15, etc. In Class. applied to Zeus (Soph. *Antig.* 608). In Aesch. *Agam.* 6, the stars are called λαμπροὶ δυνάσται *bright rulers*, as the regulators of the seasons.

Of kings (τῶν βασιλευόντων). Lit. *of those who rule as kings*. Only here for the noun, βασιλέων. Βασιλεὺς βασιλέων *king of kings*, ^{<6174>}Revelation 17:14; 19:16.

Of lords (κυριευόντων). Lit. *of those who Lord it*. Only here for the noun κυρίων. See κύριος κυρίων *Lord of lords*, ^{<6196>}Revelation 19:16; comp. LXX, ^{<6107>}Deuteronomy 10:17; ^{<6123>}Psalms 135:3. Probably liturgical.

16. Who only hath immortality (ὁ μόνος ἔχων ἀθανασίαν). Comp. ἀφθάρτω *incorruptible*, ch. 1:17. It has been suggested that there is here a possible allusion to the practice of deifying the woman emperors, with an implied protest against paying them divine honors. In the Asian provinces generally, this imperial cultus was organised as the highest and most authoritative religion. Domitian (8196 A.D.) assumed the titles of “Lord”

and “God,” and insisted on being addressed as *Dominus et Deus noster* in all communications to himself. Trajan (98-117 A.D.) forbade his subjects to address him as “Lord” and “God,” but Pliny (112 A.D.) required the citizens of Bithynia to pay divine honors to Trajan’s statue. Hadrian (117-138 A.D.) allowed the worship of his statues. ^{f129b}

In light. Comp. ^{<931D>}Psalm 103:2; ^{<910E>}1 John 1:5, 7; ^{<501E>}James 1:17.

Which no man can approach unto (ἀπρόσιτον). More simply, *unapproachable*. N.T.^o. ^oLXX.

17. *Them that are rich in this world* (τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι). forming one conception. Chrysostom says:; “Rich in this world, for others are rich in the world to come.” Comp. ^{<916E>}Luke 16:25. Πλουσῖος *rich*, by Paul only metaphorically. See ^{<909>}2 Corinthians 8:9; ^{<910E>}Ephesians 2:4. The phrase ὁ νῦν αἰὼν *the now age*, only here and ^{<501E>}Titus 2:19, the usual expression being ὁ αἰὼν οὗτος *this age* or *world*, which is not found in Pastorals.

Be not highminded (μὴ ὑψηλοφρονεῖν). The verb N.T.^o. ^oLXX, ^oClass. Comp. ^{<512>}Romans 11:20; 12:16.

Uncertain riches (πλούτου ἀδηλότητι). A rendering which weakens the sense by withdrawing the emphasis from the thought of *uncertainty*. Rend. *the uncertainty of riches*. For a similar construction see ^{<916E>}Romans 6:4. Ἀδηλότης *uncertainty*, N.T.^o. ^oLXX. Originally *obscurity*. Πλούτος *wealth*, frequent in Paul, but never in the material sense. The play upon the word *rich* in this and the next verse will be noticed.

To enjoy (εἰς ἀπόλαυσιν). Lit. *for enjoyment*. Only here and ^{<512E>}Hebrews 11:25. See 3 Macc. vii. 16. In class. occasionally, but the verb ἀπολαύειν *to have enjoyment* or *benefit* is common. A contrast is implied between being highminded on account of wealth — cherishing and worshipping it — and rightly enjoying it. The true character of such enjoyment is shown in the next verse.

18. *Do good* (ἀγαθοεργεῖν). In this uncontracted form, N.T.^o. ^oLXX, ^oClass. Comp. ^{<4447>}Acts 14:17. The usual word is ἀγαθοποιεῖν, see ^{<410E>}Mark 3:4; ^{<409>}Luke 6:9, 33, 35; ^{<402E>}1 Peter 2:15. ^oP. who has ἐργάζεσθαι

τὸ ἀγαθὸν *to work that which is good*, ^{<820>}Romans 2:10; ^{<860>}Galatians 6:10; ^{<408>}Ephesians 4:28.

Good works (ἔργοις καλοῖς). For καλός see on ch. 3:7, and ^{<801>}John 10:11; for ἀγαθός on ^{<817>}Romans 5:7.

Ready to distribute (εὐμεταδότους). N.T.^o. ^oLXX, ^oClass. For the verb μεταδιδόναι *to impart* to the poor, see ^{<811>}Luke 3:11; ^{<408>}Ephesians 4:28.

Willing to communicate (κοινωνικούς). N.T.^o. ^oLXX. See on *fellowship*, ^{<414>}Acts 2:48, and comp. κοινωνεῖν *to partake*, ^{<512>}1 Timothy 5:22, and κοινός *common*, ^{<811>}Titus 1:14. Stronger than the preceding word, as implying a personal share in the pleasure imparted by the gift.

19. Laying up in store (ἀποθησαυρίζοντας). N.T.^o Laying away (ἀπὸ).

Eternal life (τῆς ὄντως ζωῆς). More correctly, *the life which is life indeed, or that which is truly life*. See on ch. 5:3.

20. That which is committed to thy trust (τὴν παραθήκην). Only in Pastorals. Comp. ^{<811>}2 Timothy 1:12, 14. From παρὰ *beside* or *with*, and τιθέναι *to place*. It may mean either something put *beside* another as an addition or appendix (so Mark. 6:41; ^{<416>}Acts 16:34), or something put *with* or *in the keeping of* another as a trust or deposit. In the latter sense always in LXX. See ^{<811>}Leviticus 6:2, 4; Tob. x. 13; II Macc. iii. 10, 15. Hdt. vi. 73, of giving hostages; ix. 45, of confidential words intrusted to the hearer's honor. The verb is a favorite with Luke. The meaning here is that teaching which Timothy had received from Paul; the "sound words" which he was to guard as a sacred trust, and communicate to others.

Vain babblings (κενοφωνίας). Only in Pastorals. ^oLXX, ^oClass. From κενός *empty* and φωνή *voice*.

Oppositions of science falsely so called (ἀντιθέσεις τῆς ψευδωνύμου γνώσεως) Better, *oppositions of the falsely-named knowledge*.

Ἀντίθεσις, N.T.^o. ^oLXX. Used here, in its simple sense, of the arguments and teachings of those who opposed the true Christian doctrine as intrusted to Timothy. Γνώσις *knowledge* was the characteristic word of the Gnostic school, the most formidable enemy of the church of the second century. The Gnostics claimed a superior knowledge peculiar to an

intellectual caste. According to them, it was by this philosophic insight, as opposed to faith, that humanity was to be regenerated. Faith was suited only to the rude masses, the animal-men. The intellectual questions which occupied these teachers were two: to explain the work of creation, and to account for the existence of evil. Their ethical problem was how to develop the higher nature in the environment of matter which was essentially evil. In morals they ran to two opposite extremes — asceticism and licentiousness. The principal representatives of the school were Basilides, Valentinus, and Marcion. Although Gnosticism as a distinct system did not reach its full development until about the middle of the second century, foreshadowings of it appear in the heresy at which Paul's Colossian letter was aimed. It is not strange if we find in the Pastoral Epistles allusions pointing to Gnostic errors; but, as already remarked, it is impossible to refer these allusions to any one definite system of error. The word **γνῶσις** cannot therefore be interpreted to mean the Gnostic system; while it may properly be understood as referring to that conceit of knowledge which opposed itself to the Christian faith. **Ψευδώνυμος** *falsely-named*, N.T.^o. °LXX. It characterises the **γνῶσις** as claiming that name without warrant, and as being mere *vain babbling*. Comp. ^{<118>}Colossians 2:8.

21. Professing. See on ch. 2:10.

Erred (**ἡστώχησαν**). See on ch. 1:6, and comp. ^{<118>}2 Timothy 2:18.

Grace be with thee. The correct reading is **μεθ' ὑμῶν** *with you*. Although addressed to an individual, he is included in the church. This brief benediction occurs in Paul only in Colossians.

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ftb1 - “Medio flexu litoris.” Pliny, H.N. 4:10.

ftb2 - The Cabeiri were Pelasgic deities worshipped in the islands between Euboea and the Hellespont, on the adjacent coasts of Asia Minor, and at Thebes and Andania in Greece. They were four in number, answering to Demeter, Persephone, Hades, and Hermes in the Greek mythology. Throughout the Roman period of Greek history the Cabeiric mysteries were held only second to the Eleusinian, and many Romans of high position were initiated.

ftb3 - John E. C. Schmidt, DeWette, Kern, Baur, Hilgenfeld, Pflleiderer, Weizsacker, Loman, Holtzmann, Schmiede.

ftb4 - Comp., for instance, ^{<small>2</small>} Thessalonians 1:1-7; 2:13-17; 3:1, 3, 12, and ^{<small>1</small>} Thessalonians 1:3, 4, 6, 7; 2:13, 15, 16; 3:3, 4, 5, 8, 9, 10, 11, 12.

ftb5 - The authenticity of the 2nd Epistle is defended by Jowett, Godet, Weiss, Lunemann, Schenkel, Reuss, Bleek, Renan, Salmon, Klopper, Julicher, Bornemann, Zahn, McGiffert.

ftb6 - No attempt is made to present an exhaustive catalogue of the Literature.

- ftb7 - See ^{<5107}Romans 16:7; ^{<4806}1 Corinthians 9:6, 6, and Bp. Lightfoot on “The Name and Office of an Apostle,” *Com. on Galatians* p. 92.
- ftb8 - The discussion in detail may be found in Bornemann’s *Thessalonicher-briefe*, p.37 f. and p. 53. See also Spitta, *Urchristenthum*, p. 120 f., and Lightfoot, *Notes on Epistles of St. Paul*, p. 22.
- ftb9 - There has been some dispute as to whether it was applied to a synagogue, but the usage of Josephus and Philo seems decisive in favor of that meaning. See Jos. *Vita*, 54; Juvenal, *Sat.* III 296; Schurer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II., p 73; Wendt, *Apostel-geschichte*, on ^{<4163}Acts 16:13. An inscription preserved in the Berlin Egyptian Museum testifies to the meaning *synagogue* as early as the third century B.C. Zenobia and Vaballath, about 270 A.D., decree the restoration of an inscription on a synagogue, as follows:
 Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄσυλον
King Ptolemy Euergetes. decrees that the place of prayer. be an asylum. See Deissmann, *Neue Bibetstudien*, p. 49.
- ftb10 - See an interesting article by John Rendel Harris, *Expositor*, Vol. IV., No. III., 1898, “A Study in Letter-writing.” Also an article by Walter Lock, *Expositor*, Vol. II., No.I., 1897, “^{<4801}1 Corinthians 8:1-9.A Suggestion.”
- ftb11 - See the note in Vol. III., p. 133 ff.
- ftb12 - Much discussion has arisen as to the proper connection of this passage. As punctuated and rendered in A.V. and Rev. the sequence is irregular. There is a clear antithesis between ἄλλ’ *but* and οὐ μόνον *not only*; and the sentence, if regular, would have closed with *in every place*. As it is, a new subject and predicate (*your faith — has gone forth*) is introduced with *in every place*. The simplest and best solution of the difficulty is to accept the irregular construction as characteristically Pauline. Others place a colon after *of the Lord*, and begin a new clause with *not only*.
- ftb13 - Dr. John Rendel Harris offers as a conjectural reading ἀπαγγέλλετε *ye report*, taking the passage as an exact parallel to ch. 2: 1, *ye know that our entrance was not in vain*. He thinks that thus a reference would be shown to a letter from the Thessalonians to Paul, and that

the difficulty would be relieved which grows out of the improbability of a newly founded church exerting so extensive an influence.
Expositor, VOL 4, No. 3, 1898.

ftb14 - See Stanley's condensation of Wetstein, In *Com on Corinthians*, on ^{<400>}2 Corinthians 7:2.

ftb15 - See B. F. Westcott, *Religious Thought in the West*.

ftb16 - Dr. Harris says that the expression must be understood here in the sense "ye have admitted in your letter, " or "ye have testified." I do not think that this can be shown. It looks a little like a piece of special pleading.

ftb17 - Lightfoot's view, that the word is used with a reference to the impurities of the worship of Aphrodite at Corinth and of the Cabeiri at Thessalonica, seems far-fetched.

ftb18 - This interpretation is urged on the ground that **ἐπιβαρῆσαι**, ver. 9, and ^{<318>}2 Thessalonians 3:8, **κατεβάρησα**, ^{<426>}2 Corinthians 12:16, and **ὀβαρῆ**, ^{<410>}2 Corinthians 11:9, all refer to pecuniary support. Accordingly these words are connected with *covetousness*, ver. 5. But they are separated from **πλεονεξία** by a new idea, *seeking glory*, with which their connection is *immediate*. Moreover, it is unlikely that Paul would have attached the idea of covetousness to a rightful claim for support. Our explanation is further favored by the contrasted **νήπιοι**, ver. 7.

ftb19 - Deissmann, *Neue Bibelstudien*, p. 75 f.

ftb20 - See G. A. Deissmann's excellent monograph, *Die neutestamentliche Formel "in Christo Jesu."* Marburg. 1892.

ftb21 - It has been urged that vv. 14-16 are unbecoming one who had been himself a persecutor of the Jewish-Christian churches (so Baur, *Apostel Paulus*), and further that this diatribe is inconsistent with the patriotism which Paul displays in ^{<311>}Romans 9:11: These considerations, it is claimed, go to show that the Epistle is a forgery, or at least that vv. 14-16 are interpolated. Such criticism is hardly worthy of notice. Any allusion here to Paul's part in Jewish persecutions would have been in singularly bad taste. As for Paul's patriotism, genuine and deep though it was, it was secondary to his consuming zeal for Christ and his gospel. What he here says about the Jews he

had long known, and his recent experience in Macedonia might have moved even a patriot to fierce indignation against his own people.

ftb22 - As Ellicott on this passage, who asserts that a denial of that doctrine “can be only compatible with a practical denial of Scripture inspiration.”

ftb23 - Also *International Commentary on Philipians and Philemon*, Excursus on “Bishops and Deacons.”

ftb24 - Weiss substitutes it for **διάκονον**.

ftb25 - So Hesychius, who defines moved, shaken, disturbed (**κινεῖται, σαλεύεται. παράττεται**).

ftb26 - The explanation that Paul uses the participle strictly in its present sense, and means *we who are now being left*, merely distinguishing himself and his readers from those who have died, is strained in the interest of a particular theory of inspiration. See Ellicott.

ftb27 - Professor Ropes of Harvard, *Die Spruche Jesu*, holds the opposite view. He thinks that ver. 15 is not cited as the word of the Lord, but that the beginning of the citation is indicated by **ὅτι**, ver. 16, and the end by *air*, ver. 17, He regards the citation as a free rendering of a *logion* of Jesus, akin to ~~EBB~~ Matthew 24:30 f.

ftb28 - See O. Everling, *Die paulinische Angelologie und Damonologie*, s. 80 ff.

ftb29 - Lightfoot says that the combination **ἅμα σὺν** together with, is too common to allow the separation of the two words. This is not the case. Liddell and Scott give only one instance, Eurip. *Ion*, 717. They give one other with **μετὰ** Plato, *Critias*, 110 A, but here the words are separated. “Mythology and antiquarian research come *together* (**ἅμα**) into the cities, *along with* (**μετὰ**) leisure.”

ftb30 - See B. Jowett, “On the belief of the Coming of Christ in the Apostolical Age,” in *Commentary on the Epistles of Paul*.

ftb31 - Others join *in love* with *esteem* as forming one conception; but the phrase **ἠγεῖσθαι ἐν ἀγάπῃ** is not warranted by usage.

ftb32 - See John H. Ropes, *Die Spruche Jesu*, p. 141 f.; B. F. Westcott, *Introduction to the Study of the Gospels*, 5th ed., p. 454; John B.

Lightfoot, on ^{<ref>}1 Thessalonians 5:21, in *Notes on Epistles of St. Paul*. Also the remarks of Bornemann on this passage.

ftb33 - As Lightfoot on ^{<ref>}Philippians 2:9.

ftb34 - *The Epistles of St. John*, p. 205.

ftb35 - I attempt no interpretation of this passage as a whole, which I do not understand. The varieties of exposition are bewildering. Convenient summaries may be found in Lunemann's Meyer, Dr. Gloag's Introduction to the Pauline Epistles, and Bornemann's Commentary. Generally, it may be said that Paul seems to predict a great moral and religious defection which is to precede the coming of the Lord, and which is to reach its consummation in the appearance of an evil power described as *the Man of Sin*, the personal incorporation and concentration of wickedness. His coming is denoted by the same word as the coming of Christ (*παρουσία* ver. 9). He is represented as sitting in the temple of God, exhibiting himself as God, and performing miracles of falsehood according to the working of Satan. A restraining power is upon him, preventing his revelation before the proper time. The two knots of the passage are the identification of *the man of sin*, and of *him that restraineth*. The man of sin has been identified as Nero, the Pope of Rome, Luther, Mahomet, Caligula, Simon Magnus, Titus. By others, as representing not an individual, but the succession of popes the Jewish nation, and especially the Sanhedrim. The restraining power is explained as the Roman Empire; the German Empire; the Roman Emperor Vitellius; the Apostles; the chiefs of the Jewish nation against Simon the son of Giora; the Emperors Claudius and Vespasian; the pious Jews living at the time of the destruction of Jerusalem, James the Just. Opinions differ as to whether the man of sin is an individual or an organization. Romanists discover him in some representative enemy of Romanism; Protestants in the Roman church and hierarchy. Before any approach to a sound exegesis of the passage can be made, it will be necessary to define and settle the principles of apocalyptic interpretation, a matter which is still very much in the dark. About the only valuable thing that can be fairly extracted from the passage is Paul's firm assurance that God's hand is ever on the work of evil, and that in whatever form or with whatever power it may reveal itself, it will inevitably be subdued and crushed by the power of Christ.

ftb36 - For a full discussion, see Lightfoot, *On a Fresh Revision of the New Testament*. 3rd edition Appendix II.

ftb37 - So Lunemann, Lightfoot, Weizsacker, Ellicott, Bornemann. Schmiedel maintains the A.V. There is in N.T. no instance of ὑπομονή in the sense of waiting for, nor is the verb ὑπομένειν used in that sense. *Waiting for* or *awaiting* is expressed by ἀπεκδέχεσθαι (mostly Paul), ἀναμένειν (once in Paul), ἐκδέχεσθαι (twice in Paul), περιμένειν (not in Paul), προσδέχεσθαι (not in that sense in Paul), and προσδοκᾶν (not in Paul). In ^{<480>}Romans 8:26 Paul has δι ὑπομονῆς ἀπεκδεχόμεθα. In LXX both the noun and the verb are found in the sense of awaiting or waiting for. See ^{<510>}Ezra 10:2; ^{<480>}Psalms 38:7; ^{<4025>}Judges 3:25; ^{<1063>}2 Kings 6:33, Job. 5:7, etc. *Patient waiting for Christ* accords with the general drift of the Epistle. On the other hand see ^{<510>}1 Thessalonians 1:3, and ^{<510>}1 Thessalonians 1:10, *where for waiting for the Son* he uses ἀναμένειν.

ftb38 - The view here given is known as the South Galatian hypothesis. The other view, which limits the application of the name Galatia to the Galatian district, the country of the Asiatic Gauls, is known as the North Galatian hypothesis, and is held by the majority of critics. The South Galatian hypothesis was propounded as early as 1825 by Mynster (*Introduction to the Galatian Epistle*); was maintained by the French archaeologist Perrot (*De Galatia Provincia Romana, Paris, 1867*), who was followed by Renan (*Paulus, 1869*); and has been defended by Hausrath, Weizäcker, Zahn, Pfleiderer, Ramsay (*The Church in the Roman Empire*), and McGiffert (*Apostolic Age*). See also an article by Emilie Grace Briggs, "The Date of the Epistle to the Galatians," in the *New World*, March, 1900, and J. Vernon Bartlett, *The Apostolic Age*. Among the prominent advocates of the North Galatian hypothesis are Bishop Lightfoot (*Commentary on Galatians*), Lipsius (*Hand-Commentar*); Weiss and Jülicher (*Introductions to the N.T.*); Holsten (*Evangelium des Paulus*), Schürer (*Theologische Litteraturzeitung, 1892, 1893, and Jahrbucher fur protestantische Theologie, 1892*), and Sieffert (*Der Brief an die Galater, Meyer, 8 Aufl.*)

ftb39 - Weizsacker.

ftb40 - Galatians with Romans and the two Corinthian letters, were received as genuine and authentic by the Tubingen critics. Some sixteen years ago they were attacked by a small coterie of critics, chiefly in Holland. Allard Pierson and S. A. Naber ascribed the Pauline Epistles to one Paulus Episcopus, a Christian ecclesiastic, who appropriated large portions of certain reformed Jewish writings, and christianised them by means of changes and interpolations. A. D. Loman asserted that Christianity was a messianic movement among the Jews; that Jesus had no existence, but was a purely mythical embodiment of a series of ideas and principles developed in the second century. The four chief Epistles of Paul which contradict this hypothesis are spurious and legendary. Out of the anti-Judaic and universalistic Gnosis of the early part of the second century, was developed a Paul-legend in the interest of a universalistic Christianity. Romans, Galatians, and Corinthians were all written in Paul's name to recommend this Christianity. These views obtained no currency, and were repudiated by even the radical critics of Germany. Rudolph Steck of Bern (1888.) held that none of the four letters were the work of Paul, but were the product of a Pauline party of the second century. He revived the hypothesis of the dependence of the Pauline writings on Seneca.

ftb41 - As, for example, Lightfoot on ^{†181}Philippians 3:11.

ftb42 - See *Introduction to the Catholic Epistles*, Volume 1, page 615 f., and J. B. Mayor, *The Epistle of St. James*, 36-61.

ftb43 - The reader who is curious about the matter may consult J.B. Mayor, *The Epistle of St. James*, chapter 1. He holds the Helvidian theory. Also J. B. Lightfoot, *St. Paul's Epistle to the Galatians*, essay on "The Brethren of the Lord." He holds the Epiphanian theory.

ftb44 - For the expression οἱ δοκοῦντες in Class., see Thucyd. 1:76; Eurip. *Hec.* 295; *Troad.* 609.

ftb45 - This explanation is adopted by Sieffert, Meyer, and Weizsacher. The expositors generally admit that no doubt on Paul's part is implied (so Winer, Alford, Lipsius, Ellicott, Lightfoot), but mostly insist on the first sense of μή πως. The difficulty of reconciling these two positions, which is clearly recognized by Ellicott, is evaded by referring τρέχω and δραμον to the opinions of others. So Ellicott: "If

others deemed Paul's past and present course fruitless, it really must, in that respect, have amounted to a loss of past and present labor."

ftb46 - Others, as Meyer, Ellicott, Sieffert, take **ποτέ** as strengthening the indefinite sense of **ὅποῖοι** like the Latin *cunque*. "Whatever in the world they were." This sense of **ποτέ** occurs in Class. but not in N.T. volume 6-7.

ftb47 - It is objected that this meaning is precluded by the middle voice, which requires us to render *undertook*. But the word in the middle voice is used in an active sense (see Xen. Cyr. 8:5, 4). It may mean *to lay upon another for one's own use or advantage* (Xen. Anab. 2: 2, 4). So here. They imposed no obligations in their own interest as Jewish Christians.

ftb48 - So Weizacker, *wirksam war*: and Lipsius, *sich wirksam erwiesen hat*.

ftb49 - See Pindar, Ol. 2:146, of Hector; Eurip. Iph. T. 50, 55, of the sons of a house. Hor. *Carm.* 1:35, 13, *stantem columnam*, of the public security and stability. Chaucer, of the Frere, *Prolog. to Canterbury Tales*, 214,

"Un-to his order he was a noble post."
Milton, *Par. L.* 2:302,

of Beelzebub: "in his rising seemed A pillar of state."

See also Clement, *ad Corinthians* 5, and in N.T. ^{<5485>}1 Timothy 3:15; ^{<6182>}Revelation 3:12.

ftb50 - Lightfoot says that, in patriarchal times, the outward gesture which confirmed an oath was different, and refers to ^{<6242>}Genesis 24:2. But this usage is referred to in only one other place, Genesis 67:29, and nothing is certainly known as to the significance of the act. See the interesting note on ^{<6242>}Genesis 24:2, in Lange's *Commentary*.

ftb51 - See a striking passage in Arrian's *Epictetus*, 2:9.

ftb52 - See Thuc. iv. 18; 6:86; Hdt. ii. 15. Comp. the meaning *to be taken for granted*, Plato *Symp.* 198 D; Tim. 30 C.

ftb53 - Hdt. vii. 144; Thuc. ii. 64. Comp. Aesch. *Agam.* 961, *to be in store*.

- ftb54 - Professor C. C. Everett, *The Gospel of Paul*, page 147. The reader will do well to study his interesting and suggestive discussion.
- ftb55 - See *International Commentary on Philipians and Philemon*, Excursus on “Paul’s Conception of Righteousness by Faith,” page 123 ff.
- ftb56 - As Lightfoot, *Introduction to Commentary on Galatians*, page 15.
- ftb57 - So Aristot. *Probl.* 20,34. The derivation from βάζω, βάσκω to *speak* or *talk* (Sieffert, Lightfoot, doubtfully, Thayer) is doubtful, as is also the connection with Lat. *fascinare* to bewitch. Comp. Vulg. *fascinavit vos*. See Curtius, *Greek Etymology*, Transl. 531, and Prellwitz, *Etymologisches Wörterbuch der griechischen Sprache*, sub βάσκανος.
- ftb58 - See Aristoph. *Av.* 450; Just. Mart. *Apol.* 2, 52; Plut. *Camillus*, 11. So, acc. to some, Jude 4, registered for condemnation. Comp. 1 Macc. x. 36, enrolled.
- ftb59 - Many of the earlier interpreters, *the hearing of the faith*, i. e., the reception of the gospel; but *the faith* is not used in the Pauline epistles as = *the gospel*. Others, as Lightfoot and Lipsius, *hearing which comes of faith*. But ἄκοή is habitually used in N.T. in a passive sense (see on ^{<0123>}1 Thessalonians 2:13), and the opposition is not between *doing* and *hearing*, but between the *law* and *faith*.
- ftb60 - In Hebrew 10:38, μοῡ after δίκαιος is retained by Tischendorf, Weiss, and Rev. T., and is bracketed by WH. Vulg. has *justus autem meus*.
- ftb61 - See Clement, *Ad Corinthians* 10, who enumerates the different forms of the promise to Abraham, citing ^{<0123>}Genesis 12:1-3; 13:14-16; and ^{<0155>}Genesis 15:5,6. See also ^{<0158>}Genesis 15:18; 17:8; 22:16-18.
- ftb62 - With this compare the words of Ellicott. “It may be true that similar arguments occur in rabbinical writers: it may be true that σπέρμα is a collective noun, and that when the plural is used ‘grains of seed’ are implied. All this may be so, — nevertheless, we have here an interpretation which the apostle, writing under the illumination of the Holy Ghost, has deliberately propounded, and which therefore, whatever difficulties may at first appear in it, is profoundly and indisputably true.”

ftb63 - The LXX of ^{<024>}Exodus 12:40 which Paul is assumed to follow, says that the sojourn of Israel in Egypt and *in the land of Canaan* was 430 years, according to one reading; but according to another, 435 years. Lightfoot says the 5 in the Vatican Ms. is erased, but Swete retains it in his edition of the LXX. The words *in the land of Canaan* are not in the Hebrew. In ^{<053>}Genesis 15:13 (comp. ^{<4076>}Acts 7:6. 400 years are given.

ftb64 - See an interesting passage in Plato, *Lysis*, 207, 208.

ftb65 - Ellicott and Lightfoot deny this, and say that **ενι** is the lengthened form of the adverbialised preposition **ἐν**, with which **εστι** must be supplied. But both retain in their texts the accentuation **εστι**, whereas the lengthened form of the preposition is **ἐνί**. In ^{<4005>}1 Corinthians 6:5, and often in Class. **ενι** and **ἐν** are found together, showing that **ενι** stands independently as a compound word. See Xen. *Anab.* 5:3, 11; Hdt. vii. 112; Plato, *Phaedo*, 77 E.

ftb66 - Hatch, *Essays in Biblical Greek*, page 73, thinks that it means *the administrator of the city lands*. **ὀικονομία** in papyri of the first and second centuries A. D. often signifies record, *document*.

ftb67 - The *living* father, Meyer, Sieffert. Alford, Ellicott, Eadie, leave it undecided. The *dead* father, Lipsius, Lightfoot, with the majority of older interpreters.

ftb68 - See E. Y. Hincks, *Journal of Bibl. Lit.*, Volume 15, 1896, page 183. Otto Everling, *Die paulinesche Angelologie und Damonologie*, page 65 ff. H. von Soden, on ^{<5008>}Colossians 2:8, in the *Hand-Commentar*. A. Ritschl, *Rechtfertigung und Versöhnung*, 3rd ed., ii., page 252. F. Spitta, *Der zweite Brief des Petrus*, etc., page 263 ff. E. Kuhl, Meyer series, *On Peter and Jude*. T. K. Abbott, *International Commentary*, on ^{<5008>}Colossians 2:8.

ftb69 - See T. K. Abbott on ^{<4023>}Ephesians 1:23, *International Commentary*, and comp. Lightfoot's detached note in *Commentary on Colossians*, page 323.

ftb70 - See *International Commentary on Philipians and Philemon*, page 83, and A. B. Bruce, *The Humiliation of Christ*, page 431. Also W. Beyschlag, *Die Christologie des Neuen Testaments*, and *Neutestamentliche Theologie*, 2 Aufl., Volume ii., page 77 ff.

- ftb71 - Dr. Plummer on ^{<400>}Luke 1:3 is, I think, mistaken in explaining **ανωθεν** in ^{<405>}Acts 26:5 as *radicitus* (thoroughly).
- ftb72 - See Ewald, *Antiquities of Israel* (trans.), page 342 ff. Riehm, *Handw. des Bib. Alterth.*, Art. "Monate." Schrader, *Keilinschriften*, 2nd ed. Wieseler, *Chronologie*.
- ftb73 - See Weizsacker, *Apostolische Zeitalter* (trans.) 1:112. McGiffert, *The Apostolic Age*, page 177 ff. Ramsay, *The Church in the Roman Empire*, page 62 ff.
- ftb74 - The reading, however, is doubtful. Tischendorf, Weiss, Tregelles, read **τέκνα**, which Westcott and Hort give in margin.
- ftb75 - Others: "Do ye not hear it as it is read in your worshipping assemblies?" The reading **ἀναγινώσκετε** *read aloud, read publicly*, is found in DFG, and is followed by the Vulg., *non legis*.
- ftb76 - *Paul's Conception of Christianity*, page 68.
- ftb77 - On allegorical interpretation in general see F. W. Farrar, *History of Interpretation*, Bampton, 1855. On the early training of Paul, Derenbourg, *Histoire de la Palestine d' apres les Thalmuds*, chapters 21, 22.
- ftb78 - See Lightfoot's excursus in *Commentary on Galatians*, page 190 ff.
- ftb79 - Lipsius explains the verb from the usage of grammarians, as *having letters of equal value*, and says that it is an example of the *Gematria* of the rabbinical schools, one of the methods of esoteric interpretation by which a numerical value was given to the letters of a word, and the word was connected with any other word the letters of which had the same numerical value, as *Mashiach Messiah*, and *nachash serpent*.
- ftb80 - Lightfoot says that **στήκω** does not appear earlier than N.T. There are, however, three instances in LXX where it appears as a various reading: ^{<404>}Exodus 14:13; ^{<406>}Judges 16:26; ^{<408>}1 Kings 8:11. In the two latter passages it is the reading of B, and is adopted by Swete. Lightfoot also says that it is found only in Paul, with one exception, ^{<412>}Mark 11:25. It occurs ^{<409>}Mark 3:31; ^{<407>}John 1:26. In ^{<404>}John 8:44 and ^{<410>}Revelation 11:4 there is a dispute between **εστηκεν** and **εστηκεν**. In both cases Westcott and Hort adopt the former, and Tischendorf the latter.

- ftb81 - Comp. *ελπιδα προσδοκᾶσθαι*, Demos. 1468, 13, and *προσδέχομαι*, Eurip. *Alcest.* 130: *τὴν ἐλπιδα*, ^{<A1B>}Titus 2:13. Also LXX, ^{<A30>}Isaiah 28:10; 2 Macc. vii. 14.
- ftb82 - See Dr. William H. Thomson's admirable little volume, *The Parables by the Lake*.
- ftb83 - So Lightfoot, Meyer, Ellicott, Eadie.
- ftb84 - Deissman, *Neue Bibelstudien*, p. 26 ff., holds that the word does not originate in Biblical Greek. His remarks, however, are not conclusive.
- ftb85 - See Professor Sanday's note on the history of *ἀγάπη*, *Commentary on Romans* (International), p. 374.
- ftb86 - Interpreters differ in the explanation of *πρὸ*. Lightfoot, Ellicott, Eadie, Thayer, Alford, Weiss, say caught *in* the fault *before* he can escape. But this is an unusual meaning of the verb, which is certainly not settled by Wisd. xvii. 17. Ellicott objects to the meaning given in the note, that, in that case, *πρὸ* would seem to excuse, whereas *καὶ* appears to point to an aggravation of the offense. If that be true, then, on Ellicott's explanation, the aggravation of the offense would appear to be in being caught.
- ftb87 - Quite a number of high authorities read *ἀναπληρώσετε*, future, *ye shall fulfill*.
- ftb88 - Blass, however (*N.T. Gramm.*, p. 68, note), says that *φρεναπάτης* appears in a papyrus of the second century B.C. He refers to Grenfell, *An Alexandrian Erotic Fragment*, Oxford, 1896, p. 3. See also Sophocles, *Greek Lexicon of the Roman and Byzantine Periods*, sub *φρεναπάτης*.
- ftb89 - Still, this does not always hold. We find *γέννημα, δίωγμα, θέλημα, ἴαμα, κήρυγμα, πλήρωμα* for *γέννησις, δίωξις, θέλησις, ἴασις, κήρυξις, πλήρωσις*.
- ftb90 - So many ancient interpreters, and Lightfoot, Ellicott, De Wette, Eadie, Alford.
- ftb91 - For the history of the word see Westcott, *Canon of the N.T.*, Appendix A.
- ftb92 - All that can be said in favor of the reference to Spain, is said by Bp. Lightfoot, *S. Clement of Rome*, ad loc.

- ftb93 - This is succinctly shown by Edwin Hatch, in his article "Pastoral Epistles," in the *Encyclopaedia Britannica*; and more in detail by von Soden, in his introduction to the Pastorals in the *Hand-Commentar*. The most recent defence of the opposite view is by John Vernon Bartlett, *The Apostolic Age*, 1899.
- ftb94 - Full lists of peculiarities of style and diction will be found in Holtzmann, *Die Pastoralbriefe*, ch. 7.
- ftb95 - See Pfeiderer, *Urchristenthum*, p. 801 ff., and Holtzmann, *Die Pastoralbriefe*, ch. 9.
- ftb96 - See Ellicott.
- ftb97 - It is difficult to determine the meaning decisively. The kindred verb **καταστέλλειν** means (a) *to put in order or arrange*. **Στέλλειν** is *to put or place*, and **κατὰ** probably has its distributive sense, denoting succession, relation, or proportion of parts. (b) *To let down or lower*, **κατὰ** having its primary sense of *down*. (c) Metaphorical, derived from the preceding, *to check or repress*. Thus ⁴¹⁸²⁵Acts 19:25, 36. See also 2 Macc. iv. 31; 3 Macc. vi. 1. Hence **ὁ κατεσταλμένος** *the man of calm or sedate character* (Diod. i. 76; Arrian, *Epict.* iii. 23, 16). From these data two possible meanings are drawn: (1. *dress, attire*. So Hesychius (**περιβολή** garment) and Suidas (**στολή** raiment). It is used in ²³⁰⁷⁹Isaiah 61:3 as the translation of matsateh, *covering, wrapping*. The root ath, in every case, points to *veiling*. Plutarch (*Pericles*, 5. has **καταστολή περιβολῆς** *arrangement of dress*; and Josephus, B. J. 2:8, 4, **καταστολή καὶ σχῆμα σώματος** *disposition and equipment of body*, which phrase is explained by the following reference to details of dress. It must be admitted, however, that, with the exception of ²³⁰⁷⁹Isaiah 61:3, there is no instance of the absolute use of **καταστολή** in the sense of *dress*. The meaning in Plutarch is clearly *arrangement*, and in Josephus, **σχῆμα** may be rendered *dress*, while **καταστολή** probably means the general arrangement of the person. It is quite possible that from the use of **καταστολή** in these connections, it may have come to mean *dress* by itself. A possible analogy is suggested by the English *attire*, from the old French *atirier* or *atirer*, *to arrange, equip, decit., dress*, cognate with Provençal *atierar(a tire)*, *to bring into row or order*. The sense of adjusting or regulating runs into that of adorning. The context here, which refers to details of apparel, the fact

that both Paul and Peter specifically deal with the subject of female attire, the clear usage in Isaiah, the association of *καταστολή* with dress, and the definitions of the old lexi. cognographers, all seem to point to the meaning *apparel* So Holtzmann, Huther, and Weiss.

- ftb98 - Ammonius the Grammarian, fourth century. He wrote a work *On the Differences of Words of Like Signification*, which was appended to many of the older lexicons.
- ftb99 - The different uses of *αἰδώς* in Homer are discussed in a very interesting way in Gladstone's *Homer and the Homeric Age*, Vol. II., p. 431 ff. The best discussion of the word is by Schmidt, *Synonymik der griechischen Sprache*, VoL III., §140.
- ftb100 - The other rendering proposed is to retain the parenthesis, and connect *δὲ ἐργῶν ἀγαθῶν* through good works with *κοσμεῖν* adorn. Thus it will read. "Adorn themselves with good works. The objection to this is that *κοσμεῖν* is previously construed with *ἐν* ("in modest apparel, not in braided hair, gold, pearls, etc."), and we should therefore expect ejn instead of dij with good works. Further, it would be unsuitable to describe good works as an ornament when he is speaking of the demeanor of women in church assemblies
- ftb101 - See Introduction, and *Excursus* on "Bishops and Deacons" in *International Commentary on Philippians and Philemone*
- ftb102 - The reference to second marriages here is held by Holtzmann, Ellicott, von Soden, Wace, and Pfeleiderer. Huther and Farrar take it as simply opposed to an immoral life, especially concubinage.
- ftb103 - See Dr. Sanday, *Expositor*, 3rd ser., v., 98, and Reville, *Les Origines de l' Episcopat*, p. 153 f.
- ftb104 - Holtzmann and Huther add ^{<G0011>} 1 Peter 4:11; but Huther says that it is not to be limited to the official ministry of the Deacon. It may fairly be taken in the general sense of *serve*. So von Soden.
- ftb105 - The reading *τάχιον* or *ταχεῖον* more quickly, is preferred by Tischendorf and Weiss. The comparative would signify *sooner than these instructions presuppose*.
- ftb106 - Holtzmann makes an ingenious plea for apposition with *γεοῦ* God, though he does not decisively adopt it. Others explain as

beginning the following clause, thus: "A pillar and stay of the truth, and confessedly great, is the mystery of godliness." This is quite inadmissible, as is the reference of the words to Timothy.

ftb107 - Dr. Briggs, *Messiah of the Apostles*, p. 229, thinks that the whole church is conceived as a pillar uplifting a *platform* or *basis* (ἔδραϊώμα) on which the truth rests. Besides being contrary to the true sense of ἔδραϊώμα, this explanation compels a very awkward metaphor

ftb108 - Those who are interested in the details of the controversy over this reading, may consult S. P. Tregelles, *An Account of the Printed Text of the Greek New Testament*, p. 165; and F. H. A. Scrivener, *Introduction to the Criticism of the New Testament*, 1th ed. Vol. II. 4th ed 390-395.

ftb109 - See J. B. Lightfoot, *S. Clement of Rome*, Vol. II., p. 406 ff.

ftb110 - This explanation destroys the chronological order, since the appearing to angels, the preaching among the nations, and the being believed on in the world, followed the ascension. But I am not sure that the preservation of the chronological order is absolutely essential, or that it might not have been violated in the credal hymn. The fact of the formal use of ἀναλαμβάνειν by Luke to describe the ascension seems to me to be significant, especially in view of the numerous and striking affinities of vocabulary in Luke, Acts, and the Pastorals. Besides, there is absolutely nothing else to which the word can naturally be referred here. The explanation to which von Soden inclines, that Christ was as taken up in glory by Christians, either in the ascription of glory to him or in the glory thereby imparted to men, seems most unnatural and forced.

ftb111 - Holtzmann, von Soden, Weiss, and Ellicott, instead of ἀγωνιζόμεθα *we strive*, read ὀνειδιζόμεθα *we suffer reproach*.

ftb112 - After carefully studying Holtzmann's elaborate attempt to prove that χάρισμα means *office conferred by ordination*, I am unable to see in it anything but a most ingenious piece of special pleading. There is absolutely no instance of the use of the word in that sense. The meaning given above is confirmed by Paul's usage as well as by that of Justin Martyr, Clement of Alexandria, Tertullian, Origen, and Eusebius. Ἐν σοὶ in *thee* cannot be wrenched into *thy* by references to

<506>2 Timothy 1:5 and <402>Matthew 6:23. "The office that is in *thee*" is quite inadmissible.

ftb113 - Holtzmann says that this passage in Acts is the basis of the ordinations picture presented here.

ftb114 - Eyh. ii; Magnes. ii, xiii; Tratt. ii, vii; Philad. iv, v, vii; Smyrn. viii, xii.

ftb115 - The view that the original Christian polity was drawn from that of the Synagoge was maintained by Rothe, Baur, Lightfoot, Hatch, and others. The development of the view given above is largely due to Schurer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, 2 Aufl., Bd. II. English trans. *A History of the Jewish People in the Time of Jesus Christ*, 2nd divis., Vol. II., p. 56 ff. Also, *Gemeindevorfassung der Juden in Rom in der Kaiserzeit*.

ftb116 - For a more detailed examination of this subject I must refer the reader to my Excursus on "Bishops and Deacons" in the *International Commentary on Philippians and Philemon*.

ftb117 - The late Dr. Hort, in his *Ecclesia*, holds that "Bishop" was not the designation of an *office*, but of a *function*. It was a description of the Elder's function. He says: "It is now pretty generally recognised . . . that we have not here (in the word ἐπίσκοπος) a different office, held by one person in contrast to the plural *Elders*." And he adds: "It is hardly less erroneous to take ἐπίσκοπος as merely a second title, capable of being used convertibly with πρεσβύτερος" (p 190).

ftb118 - So Holtzmann, who finds in it a trace of "the Mothers of the Synagogue" in the synagogues of the Jewish dispersion. See *Pastoralbriefe*, p. 241.

ftb119 - See Ignatius, Ep. to *Polycarp*, IV. nolyearp, Ep. to *Philippians*, VI.

ftb120 - On the enrollment of virgins in this order see Lightfoot, *Ignatius*. Vol. II., p. 322 ff. (2nd ed.).

ftb121 - Weizacker has it: wenn sie trotz Christus in Begierde fallen.

ftb122 - Holtzmann adds <4112>Mark 10:12, after the reading of T. R. γαμηθῆ ἀλλω *be married to another*. But the correct reading there is γαμήση ἀλλον *have married another*.

- ftb123 - The construction is awkward at best. The most common explanation is to make ἀργαὶ *idle* depend upon μανθάνουσιν *they learn*, understanding εἶναι *to be*. *they learn to be idle*. Others take περιερχόμεναι with, μανθάνουσιν; *they learn to go about*, which is not Greek. von Soden makes τὰ μὴ δέοντα *what they ought not* the object of both, μανθάνουσιν and λαλοῦσαι *speaking*, which is clearly inadmissible.
- ftb124 - Various explained, of ordination; of reception into the communion of the church; of the reception of heretics who, having been excluded from one congregation' should present themselves to another as candidates for membership.
- ftb125 - A temporal meaning is sometimes claimed for ^{<3078>}Hebrews 7:18 (so Holtzmann), but without sufficient reason. The commandment there is represented as an introduction to a greater and final ordinance.
- ftb126 - So Weizsacker: *sich des Wohlthuns befieissigen* Similarly, Holtzmann, von Soden, and Huther.
- ftb127 - The A.V. *perverse* disputings grew out of the reading of T. R. παραδιατριβαὶ in which παρὰ was taken in the sense of neglect or violation. Some of the Greek Fathers supposed that the word involved the idea of moral or mental *contagion*, and illustrated it by mangy sheep, which communicate disease by rubbing against each other. It is suggestive that διατριβή a *wearing away* or *waste of time* gradually passed into the meaning of *argument*. *Diatribē*, from the sense of *disputation*, passed into that of *invective* or *philippic*.
- ftb128 - See Hegesippus in Eusebius, H. E. iii. 20, 32, and the Epistle of the churches of Vienne and Lyons to the churches of Asia and Phrygia, Eusebius, H. E. v:1.
- ftb129 - See W. M. Ramsay, *The Church in the Roman Empire before A.D. 170*, and the monograph of E. G. Hardy, *Christianity and the Roman Government*, the best treatise on the subject in English.
- ftb130 - Where Westcott and Hort read χαρὰν *joy*; Tischendorf and Weiss χάριν *thanks*.
- ftb131 - As δι' ἣν αἰτίαν *quam ob rem* (2 Timothy. 1:6, 12, ^{<3013>}Titus 1:13): ὁν τρόπον *quemadmodum* (2 Timothy. 3:8): οἴους *quales* (2 Timothy.

3:11). Little or nothing can be inferred from these instances as to the composition of these Epistles at Rome.

ftb132 - Others with I *have remembrance*; but *without ceasing* would make it superfluous. Comp. ^{ΣΕΒΩ}1 Thessalonians 3:10.

ftb133 - According to Hofmann, they are *epistolary tears* (!) — a letter of Timothy to Paul, expressing his distress at the apostle's imprisonment, and, therefore, an occasion of thanksgiving to Paul.

ftb134 - The A.V. follows T. R. **δοῦν**; (the Lord) give.

ftb135 - Others connect With what follows: I endure — on this account, namely, that the elect may obtain salvation. For the elects' sake is not against this connection, since God's election does not do away with the faithful efforts of his servants.

ftb136 - Others refer faithful is the saying to what follows, and render **γὰρ** namely.

ftb137 - In 'armon *palace, fortress, citadel, hall*, is rendered by **θεμελία** See Hosea. 8:14; Amos 1 4, 7, 10, 12, 14; Jeremiah. 6:6; Isaiah.25:2.

ftb138 - As in the Westminster Confession, where this passage is cited as a proof-text of the dogma that those “angels and men” who are “predestined and foreordained” to everlasting life or death, “are particularly and unchangeable designed: and their number is so certain and definite that it cannot be either increased or diminished.” Chapter iii., Sect.4.

ftb139 - Some, as A.V., make both **αὐτοῦ** and **ἐκείνου** refer to the devil. Others explain: “having been taken captive by him (the servant of God) to do his (God's) will. “Others again, “having been taken captive by him (God) to do his (God's) will”

ftb140 - So Aeschylus, Agam. 1235, of Clytaemnestra, **ἄσπονδόν τ' ἄρὰν φίλοις πνέουσαν** “breathing an *implacable* curse against her friends.”

ftb141 - Holtzmann, on ^{ΣΕΒΩ}Titus 3:3, has, an apt comment: “Im Dienste eines *bunten* Getriebes von Begierden.” Weizacker: “Von allerlei Begierden umgetrieben.”

ftb142 - Joseph. *Ant. Proem.* 3, 4; 10:10, 4. Philo, *Vit. Mos.* 3, 39; *De Praem. et Poen.* & 14; *Leg. ad Gai.* & 29.

- ftb143 - The few passages which are cited in favor of the use of **γραφή** for Scripture as a whole, as ^{<RB2>}John 2:22; 17:12; ^{<RB2>}Galatians 3:22, are not decisive. They can all be assigned, with much appearance of probability, to definite Old Testaments passages.
- ftb144 - Weizsacker's *sich herzieht* is feeble. Better von Soden, *sich aufsammeln*; or Bahsen, *in Masse herbei schaffen*; or Hofmann, *hinzuhaufen*.
- ftb145 - The word appears in different forms. T. R. **φαιλόνης**. Also **φελώνης**, **φαιλώνης**.
- ftb146 - A Greek sophist of Bithynia in the second half of the third century, author of a selection of Attic verbs and nouns excluding all but the best Attic forms, and arranged alphabetically.
- ftb147 - On the **βύβλος** see Hdt. ii. 92, and Rawlinson's notes in his Translation.
- ftb148 - Much curious and useful information on the subject of ancient bookmaking is contained in Theodor Birt's *Das antike Buchwesen in seinem Verhältniss zur Litteratur*, Berlin, 1882.
- ftb149 - Not with **πίστιν**, nor **ἐπίγνωσιν**, nor **ἀληθείας**, neither of which rest upon hope; nor with **τῆς κατ' εὐσέβειαν**, which is a defining clause complete in itself.
- ftb150 - Readers of Goethe will recall his "Festspiel," *Des Epimenides Erwachen Werke*, Bd. 18.
- ftb151 - In accordance with this view von Soden renders *priesterlich*. The A.V., better than the Rev. *reverent*, which is colorless.
- ftb152 - follows the T. R. **οἰκουρούς**. Even with this reading the rendering is not accurate. The meaning is not *stayers* at home, but *keepers* or *guardians* of the household.
- ftb153 - Some interesting remarks on the use of **ἀγαθός** by Homer may be found in Gladstone's *Homer and the Homeric Age*, 2:419 ff.
- ftb154 - See Aristoph. *Vesp.* 949; Plato, *Euthyphro*, 3 D; *Protag.* 312 A; Zen. *Cyrop.* ii. i. 22; vii. i. 39. Deissmann cites one instance in an inscription at Carpathus, second century B.C., **ἀνέγκλητον αὐτὸν παρέσχηται** *show himself blameless*; and another from Mylasa in

Caria, first century B. C., *χρήσιμον ἑαυτὸν παρέσχηται* may show himself useful.

ftb155 - For one person are urged:

1. That the two appellations **θεὸς** and **σωτήρ** are included under a single article.
2. That **σωτήρ** With **ἡμῶν**, where there are two appellatives, has the article in every case, except ^{<5001>}1 Timothy 1:1; and that therefore its omission here indicates that it is taken with **θεοῦ** under the regimen of **τοῦ**.
3. That **ὁς** in verse 14 is singular and refers to Christ, indicating that only one person is spoken of in verse 13.
4. The analogy of ^{<6002>}2 Peter 1:1, 11; 3:18.
5. The declarations concerning Christ in ^{<5005>}Colossians 1:15; ^{<5002>}2 Thessalonians 1:7; ^{<6003>}1 Peter 4:13; ^{<5009>}Colossians 2:9.

For two persons are urged:

1. The fact that **θεὸς** is never found connected directly with **Ἰησοῦς Χριστὸς** as an attribute.
2. The frequency with which God and Christ are presented in the N.T. as distinct from each other, as having a common relation to men in the economy of grace, makes it probable that the same kind of union is intended here, and not a presentation of Christ as God.
3. The evident reference of **θεοῦ** in verse 11 to God the Father.
4. The analogy of ^{<5002>}2 Thessalonians 1:12.

ftb156 - The attempts to resolve the meaning into practice are mostly suspicious Of the four examples cited by Alford, two at least, Thucyd. 8:76, and Soph. *Elect.* 980, have clearly the sense of *taking the lead*. When Plutarch says of Aspasia **οὐ κοσμίῳ προεστῶσα ἐργασίας**, he means that she *superintended* an unseemly employment; she was at the head of an establishment. Notwithstanding all criticisms to the contrary, the Vulgate was on the right track, *bonis operibus praeesse*.

ftb157 - So Pfliegerer, von Soden, Julicher, Weizsacker, McGiffert.

ftb158 - See Lightfoot's *Clement of Rome*, Vol. 1, p. 59 ff. VOL. IV. — 24.

ftb159 - This temple was founded B.C. 180-145 by Onias, one of the high-priestly family. The building was a deserted temple of Pasht, the

cat-goddess. A description is given by Josephus *B. J.* 7. 10, 3; *Cont. Ap.* 2. 2.

- ftb160 - An able defense of the Roman hypothesis may be found in Réville, *Les Origines de l'Épiscopat*. While these sheets are going through the press, I have received the first number of Preuschen's *Zeitschrift für die neuest. Wissenschaft und die Kunde des Urchristenthums*, containing Harnack's ingenious paper, *Probabilia über die Adresse und den Verfasser des Hebräerbriefs*. He holds that the epistle was addressed to a Christian community — a house-church in Rome: that it was written by Aquila and Prisca, principally by the latter, and that, so far from being addressed especially to Hebrew Christians, it entirely ignores the difference between Hebrews and Gentiles.
- ftb161 - The results of even this attempt vary considerably. Bleek, 68-69: Lünemann, 65-67: Riehm, 64-66: Ebrard, end of 62: DeWette, 63-67: Tholuck and Wieseler, about 64: Alford, 68-70: Salmon, before 63: Westcott, 64-67: Jülicher, not before 70: Weiss, near 67: Harnack, 65-95: McGiffert, 81-96. One of the fairest and ablest discussions is by Harnack, *Chronologie der altchristlichen Litteratur*. Jülicher's discussions, in his *Einleitung in das Neue Testament*, will also repay study.
- ftb162 - Although critics are not unanimous on this point. It is disputed by Tholuck, Riehm, and Wieseler, and Weiss is evidently inclined to agree with them.
- ftb163 - A valuable discussion of the object is that of Riehm, *Lehrbegriff des Hebräerbriefs*, § 27.
- ftb164 - Lightfoot, on ^{smk}Colossians 1:16.
- ftb165 - See *De Concupisc.* 11: *De Opif. Mund.* § 51: *De Plant. No.* § 12.
- ftb166 - *Effulgence* is the rendering of the Greek fathers and of the majority of modern interpreters. The few instances of the word elsewhere give little help toward a decision, since in most if not all of them the meaning is disputed. The reader will do well to consult Theodoret on this passage; Athanasius, *Contra Arianos*, Orat. 2; Origen on John 32:18, and *Hom. on* ^{amh}Jeremiah 9:4, Chrysostom. *Hom.* ii. 2. See also Riehm, *Lehrbegriff des Hebräerbriefes*, 278 300, 408, 412.
- ftb167 - The A. V. follows the T R $\delta\iota'$ $\epsilon\alpha\nu\tau\omicron\upsilon\delta$, which is a gloss.

ftb168 - Opinions differ as to the sense in which this expression is applied to the Messiah. Origen, Athanasius, Lünemann, Alford, Bleek, *the eternal generation of the Son*: Chrysostom, Theodoret, Eusebius, Gregory of Nyssa, *the generation of the Son in time*: De Wette, *the manifestation of Jesus to men as the Son of God*: von Soden, *the establishment of the Son as heir in the world to come*. The reference to the resurrection is held by Delitzsch, Westcott, Weiss, Calvin.

According to these different explanations, **σήμερον** *today* will signify *eternity*, the time of *the incarnation*, the time of *the first prophetic announcement of Christ as Son*, the time of *the ascension*.

ftb169 - Bleek, Ebrard, Lünemann, Toy, rend. “who maketh winds his messengers and flames of fire his servants.” This is defended on the ground of the previous “who maketh clouds his chariots.” But in the Hebrew the order of our passage is transposed; and according to this rendering there would be no allusion to angels.

ftb170 - This is the reading of the LXX, and is followed by Tischendorf and Weiss. Westcott and Hort bracket **του αἰῶνος**.

ftb171 - On this subject see T. K. Abbott, *International Commentary on* ^{<1000>}Colossians 2:8, and compare Lightfoot, *Commentary on Colossians*, ad loc. Also von Soden ad loc. in *Hand-Commentar on Colossians*; Professor Hincks in *Journal of Biblical Literature*, Vol. xv., 1896; Otto Everling, *Die paulinische Angelologie und Daemonologie*, p. 65 ff.

ftb172 - Schmidt, Art. “Stand doppelter Christi,” Herzog, *Real Encyc.*

ftb173 - Findlay, *Expositor*, 3rd ser. ix. 229, calls attention to the fact that **ἡλαττωμένον** and **ἔστεφανωμένον** are in the same tense and grammatical form, indicating contemporary rather than successive states. For **χάριτι θεοῦ** *by the grace of God*, some texts read **χωρίς θεοῦ** *apart from God*. So Weiss. On this reading interpretations differ, as, *apart from divinity: forsaken by God: for all, God only excepted* (!).

ftb174 - For the construction see Moulton’s Winer, p. 402; and for similar instances, ^{<1007>}Luke 1:74; ^{<4112>}Acts 11:12; 15:22; 25:27.

ftb175 - The Vulgate has “qui multos filios in gloriam adduxerat.” For the construction see Burton, *New Testament Moods and Tenses*, §149.

ftb176 - Professor Toy, *Quotations in the New Testament*.

- ftb177 - I desire to acknowledge my obligation in the notes on this passage to the very suggestive series of articles by Dr. W. Robertson Smith on "Christ and the Angels," *Expositor*, 2nd ser. Vols., ii., 3.
- ftb178 - Dr. W. Robertson Smith objects that Jesus was *in all points* tempted like as we are (ch. 4:15), and that not every temptation arises out of the painful experiences of life. But the great point is that Christ is able to succor the tempted because he has himself experienced temptation. The peculiar nature of his temptation, and the points of its correspondence with ours, are not in question. One point is selected out of the whole range of possible causes of temptation, and that the most prominent and obvious point — suffering.
- ftb179 - Some Interesting data and remarks on the use of "I," "we" and "you" in the Epistle may be found in Harnack's article, "Probabilia ber die Adresse und den Verfasser des Hebräerbriefs," in Preuschen's *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristenthums*, Heft i. v. 24.
- ftb180 - The older expositors regarded ὁ θεός as predicate, and ὁ πάντα κατασκευάσας as designating Christ; and explained, "now he that founded all things (Christ) must be God," thus using the passage as a proof of Christ's deity. But this would be entirely irrelevant. The writer is not trying to show that Christ was greater than Moses because he was God, but because of his fidelity as a son instead of as a servant. This is the point which he goes on to elaborate.
- ftb181 - Comp. τοῦ ὕδατος λειδορίας ^{<040B>} Numbers 20:24, and ὕδωρ Ἀντιλογίας ^{<041B>} Numbers 20:13; 27:14; ^{<042B>} Deuteronomy 32:51; 33:8; ^{<043B>} Psalm 80:7; 105:32. The LXX has preserved the proper names only in ^{<044B>} Ezekiel 47:19 Μαριμῶθ and 48:28, βαριμῶθ.
- ftb182 - There is a difference of reading: **συνκεκερασμένους** and **συνκεκερασμένος**. According to the former, the participle agrees with ἐκείτους them: "the word did not profit them, (they) not having been united, etc.," or, "since they were not united." According to the latter, the participle agrees with ὁ λόγος the word: "the word not having been united, etc." I prefer the second reading, although the external authority for the other is stronger. So Tischendorf and Weiss. Westcott and Hort read **συνκεκερασμένους**, but suspect a primitive corruption. Westcott, however, adopts the other in his commentary.

- ftb183 - Not as Ebrard and Alford, *he that entered*, referring to Christ, and contrasted with Joshua Jesus is not mentioned in the entire passage, 3:7-4:9.
- ftb184 - As Delitzsch, whose note on this passage is one of the curiosities of exegesis, and a specimen of literalism run mad.
- ftb185 - Not as Lünemann, Alford, Bleek, Calvin, De Wette, *toward whom a relation exists for us*, on which Weiss correctly remarks that this sense of *λόγος* is unbiblical.
- ftb186 - Though some, as Meyer and Ellicott, insist on the transitive sense — *introduction*.
- ftb187 - In his volume on Hebrews (1899.) Professor Bruce abandons the view held by him in his *Humiliation of Christ*, p. 30, that, in the use of the sacrificial expression *προσενέγκας*. the writer conceived Christ's prayer in Gethsemane as a sacrificial offering, and found in it a parallel with the offering which the Levitical high priest presented for himself; a view which must be regarded as fanciful. See Weiss ad loc.
- ftb188 - The rendering *he was heard (and so delivered) from his fear (that which he feared)* is untenable because *εὐλάβεια* cannot mean the *object* of fear. The rendering *he was heard by him who was his fear* is absurd.
- ftb189 - Schmidt, *Synon.*, says it is best represented by the German *nöhlen to dawdle*.
- ftb190 - An interesting discussion of the sword may be found in Lightfoot's *Essays on Supernatural Religion*, p. 172 ff.
- ftb191 - Surely not, as Lünemann, *the gospel message as centering in the doctrine of justification by faith*, which would be dragged in by the ears.
- ftb192 - There is a difference of reading: *διδασχῆν*, Westcott and Hort, Weiss: *διδασχῆς*, Tischendorf, Rev. T. If the latter, the arrangement may be
- (a) two distinct genitives, *of teaching, of baptisms*:
 - (b) *διδασχῆς* dependent on *βαπτισμῶν*, *baptisms accompanied with teaching*:
 - (c) *διδασχῆς* governing *βαπτισμῶν*, *teaching of baptisms*.

(a) is not in accord with the structure of what precedes and follows, since all the particulars of the foundation are designated by double expressions:

(b) is unusual and difficult to explain with the plural βαπτισμῶν, since baptism with teaching would mean Christian baptism, and,

βαπτισμῶν is not limited to Christian baptism:

(c) is preferable if διδασχῆς is to be read.

ftb193 - See a good note by Alford, *Commentary* ad loc.

ftb194 - The number and variety of explanations of *the heavenly gift* are bewildering: the Lord's Supper; regeneration in general, as distinguished from the special communication of the Spirit in baptism; persuasion of eternal life; righteousness; forgiveness of sins; peace which results from forgiveness; faith; the gospel; the heavenly light which produces the enlightenment; the abundant grace of Christianity.

ftb195 - Principal Edwards, *Expositor's Bible*, explains, "they cannot be renewed after falling away if they persist in crucifying." Surely nothing could be farther from the writer's meaning. Some of the older commentators, referring *renew them* to baptism, take *crucify* and *put to an open shame* as explanatory of ἀνακαινεζεῖν, thus: *to renew them to repentance which would be a recrucifying*. They refer to Paul's declaration, ⁴⁶⁰Romans 6:3, that in baptism is signified the crucifixion of the old man with Christ. If baptism were repeated, Christ would be recrucified. But *Christ* is not crucified in baptism; only *the old man*.

ftb196 - The reference to Sodom and Gomorrah (Lünemann, Bleek) is forced, and perhaps equally so that of Westcott to volcanic fires. There is no thought of, purification by fire, which would be foreign to the subject.

ftb197 - Bleek holds that the form εἰ μὴν arose from a confusion of the Hebraistic εἰ μὴ (comp. Heb., 'im) and the Greek ἦ μὴν. Thayer (*Lex.*) says this must be the explanation unless εἰ came by itacism from ἦ. So Winer-Schmiedel, *N.T. Gramm.* § 5, 15. Deissmann, however (*Neue Bibelstudien*, Pt. ii., p. 33 ff.), gives instances of εἰ (εἰ?) μὴν from papyri before Christ, a hundred years older than this epistle, and from the same country in which the LXX was prepared. See also Blass, *N.T. Gramm.* Ss. 9, 60, 254.

ftb198 - Lünemann takes καταφυγόντες absolutely, and makes κρατήσαι τῆς προκ. ἐλπ. depend on παρακ. ἐχ. *that we who have fled for refuge might have strong consolation to lay hold, etc.*

ftb199 - Two other arrangements are proposed:

(a) ἀσφαλῆ, βεβαίαν, εἰσερχομένην with ἐλπίδα understood: *hope, sure, steadfast, entering, etc.*

(b) ἀσφαλῆ and Βεβαίαν with ἀγκυραν, and εἰσερχ. with ἐλπ. *a hope which enters, etc. (and which is) an anchor sure and steadfast.*

ftb200 - *Ep. ad Evangelium*, § 7. Stanley thinks that the meeting of Abraham and Melchisedec was at Gerizim. Ewald at a point north of Jerusalem.

ftb201 - See Westcott's note.

ftb202 - All explanations must be rejected which seek to modify the sense of καθ' ἡμέραν, as "on each *day of atonement*"; or "very often"; or "as the high priest daily feels the need." It is urged by some (as Menegoz) that the high priest took part in the daily sacrifices; but if such participation took place it was only occasional. Bleek thinks that the ceremonies of the great Day of Atonement were throughout before the writer's mind as the archetypal features of the high priest's ministry, and that these were in some sort reproduced in the daily sacrifices.

ftb203 - Westcott suggests "heavenly order." Lünemann supplies ἁγίωv *sanctuary.*

ftb204 - Westcott and Hort and Tischendorf read αὐτοὺς. Weiss and Rev. T. retain the T.R. αὐτοῖς. If the latter, the more probable construction is with *he saith*: "he saith to them," taking μεμφόμενος absolutely. If αὐτοὺς, the pronoun will be governed by μεμφόμενος, "blaming them."

ftb205 - Codex A, LXX, has τὸν ἀδελφόν *his brother*, and for τὸν ἀδελφόν in the following clause, τὸν πλησίον *his neighbor.*

ftb206 - καὶ τῶν ἀνομιῶν αὐτῶν T. R.

ftb207 - The rendering *well-ordered, seemly*, is contrary to usage. Κοσμικός has three meanings *relating to the universe; of the world; worldly*, with

an ethical sense — having the character of the sinful world. The word for *seemly* is **κόσμιος**, ^{<SIB>}1 Timothy 2:9; 3:2.

ftb208 - Philo, *Quis Rer. Divin.*, Mangey's ed., p. 504 *De Vita Mos.* Mangey p. 668. Joseph B. J. 5. 5, 5; *Ant.* 3:6, 8.

ftb209 - Professor Bruce's remarks on this point are worth reading: *The Epistle to the Hebrews*, p. 310 ff.

ftb210 - By some interpreters **διὰ** is explained as local, *passing through*, and **τῆς μείζονος—σκηνῆς** is construed with **εἰσῆλθεν**, ver. 12. Thus: "Christ having appeared as a high priest of the good things accomplished, entered into the holiest, *passing through* the greater and more perfect tabernacle." That is, as the Levitical high priest had to pass through the holy place in order to reach the holy of holies, so Christ passed through a holy place greater and more perfect than that of the ancient tabernacle, in order to reach the heavenly sanctuary. All kinds of explanations are given of this intermediate holy place; as, *the lower spaces of the heavens: Christ's human nature: his holy life: the church on earth: the world*, etc. It is to be said that this local sense of **διὰ** emphasizes a subordinate point, of which nothing is made in the epistle; which is not even stated. In other words, nothing in the epistle is made to turn on the fact of the high priest's passing through one place in order to reach another. The emphatic point is Christ's entering the heavenly sanctuary. His passing through the heavens (ch. 4:14) or through anything else, is a mere incident having no typical significance. The construction advocated by Rendall, *Epistle to the Hebrews*, should be noticed: "High priest of good things which came through the greater and more perfect tabernacle." But not the greater tabernacle, but Christ is everywhere represented as the agent of the good things of the new dispensation. The new sanctuary which Christ must have as high priest is an *accompaniment* of his position and ministry.

ftb211 - See Deissmann *Neue Bibelstudien*, Pt. 2, p. 43. He gives one specimen, 93 or 91 B.C.

ftb212 - As Bleek, Alford, Lünemann, Dwight. De Wette, Weiss, Briggs, Bruce, Rev. Vers., Lightfoot (on ^{<RHS>}Galatians 3:15), Thayer (Lex.), Edwards. Weizsäcker and von Soden both render *Stiftung* "foundation"; *a basis*, formally established, on which certain benefits are insured to those who accept it. Such a basis might be of the nature either of a

covenant or a testament. Bruce includes both under the word. Vaughan renders “arrangement,” whether of *relations* (covenant) or of *possessions* (testament).

- ftb213 - Those who are curious about the matter will find it discussed in Riehm’s *Handwörterbuch des biblischen Alterthums*, and in the article in Hastings’s *Dictionary of the Bible*, by Dr. George E. Post of Beyrout, than whom there is no more competent authority.
- ftb214 - Dr. Briggs, *Messiah of the Apostles*, p. 266.
- ftb215 - See also Riehm, *Lehrbegriff des Hebräerbriefs*, p. 542.
- ftb216 - If the question of the retrospective value of Christ’s sacrifice is raised here, some light is thrown upon it by the expression “through his eternal spirit,” ver. 14. An eternal spirit is independent of time, and acts performed under its inspiration are valid for all time. Christ offered himself in spirit before the foundation of the world. Was not the act of his eternal spirit the core of the whole preparatory system of sacrifice? What I take to be the correct interpretation of ~~4:25~~ Romans 3:25, as given in the notes on that passage, agrees with this.
- ftb217 - Others take **κατ’ ἐνιαυτὸν** with the whole clause, **ταῖς αὐταῖς—προσφέρουσιν**, and **εἰς τὸ διηνεκὲς** with **τελειῶσαι**: thus: “with the same sacrifices which they offer year by year make perfect forever” (Westcott and von Boden). Others, **κατ’ ἐνιαυτὸν** with all that follows to **τελεῶσαι** (Alford, Ebrard, Delitzsch). Others, **κατ’ ἐνιαυτὸν** with **ταῖς αὐταῖς**, and **εἰς τὸ διηνεκὲς** with **προσφέρουσιν**: “with the same sacrifices every year which they offer continually” (Lünemann).
- ftb218 - Westcott takes **ἐφάπαξ** with the entire sentence: Alford with *offering*. It is true that the writer insists on the offering of Christ being “once for all” (ch. 7:27; 9:12, 26, 28; 10:12, 14), but here this connection would seem to require the article **τῆς ἐφάπαξ**.
- ftb219 - Others construe with *sat down*. So Lünemann, Bleek, De Wette.
- ftb220 - The derivation from **πρὸ** *before* and **σφάζειν** *to slay* is more than suspicious.
- ftb221 - The distinction sometimes asserted between **τιμωρία** *retribution*, and **κόλασις** *chastisement* for the amendment of the subject, does not

hold in N.T. Neither κόλασις nor κολάζειν convey any sense of chastisement. See ^{<402>}Acts 4:21; ^{<619>}2 Peter 2:9; Matthew 25:46; ^{<648>}1 John 4:18; nor is there a trace of this meaning of either noun or verb in LXX. See Trench, *New Testament Synonyms*, § 7, and Schmidt, *Synonymik*, §167, 1, 3. The prevailing sense of κόλασις in Class. is a *check* applied to prevent excess.

ftb222 - It is sometimes claimed that ὑπάρξειν as distinguished from εἶναι implies a reference to an antecedent condition. That is true in some instances, but the reference is not inherent in the verb; since sometimes there is implied a reference to a future condition, and sometimes the verb is used simply in the sense of εἶναι *to be* absolutely.

ftb223 - Others, as Alford and Lünemann, adopt the reading ἑαυτοῖς *for yourselves*. Westcott, and Rev. marg., reading ἑαυτοῦς, render it as the object εχειν, “knowing that ye had yourselves for a better possession,” and referring to ^{<6219>}Luke 21:19. According to this the sense is, “your true selves remained untouched. You saved them out of the wreck of your possessions.” This is foreign to the tone of the epistle, and must be regarded as artificial.

ftb224 - The Hebrew reads, “the just shall live by his constancy.” LXX, “the just shall live by my faith,” or (God. A) “my just one shall live by faith.” Μου does not appear in Romans or Galatians.

ftb225 - The assumption that this verse furnishes the first item in the catalogue of O.T. examples of faith, gives rise to such explanations as that of Michaelis, which is indorsed by Bleek; that the writer thought of the earliest men as attaining only by faith the knowledge that God made the world, and that he expressed himself so generally because that fact is not expressly related of them, and because their conduct did not indicate a living faith.

ftb226 - Some, however, insist that εἰς τὸ, etc., indicates *purpose* or *design*. So Westcott, who says, “the worlds were made, etc., *to the end that* that which is seen (be known) to have arisen not from things which appear.” According to this, faith certifies not only *the fact* of creation by the word of God, but also God’s *design* that creation should be believed to have taken place *only* by his word, calling the world out of nothing; and should not be believed to have arisen out of visible things

It must be allowed that εἰς τὸ followed by the infinitive, in every one of the eight other instances in this epistle, expresses purpose; and further, that such is its more frequent meaning everywhere. But

(a) such is not its *universal* meaning. See ^{<B12>}Romans 1:20; 12:3; ^{<B2>}2 Corinthians 8:6; ^{<B7>}Galatians 3:17; ^{<D16>}1 Thessalonians 2:16.

(b) either the sense nor the construction requires, and which is labored and unnatural.

(c) Γεγονέναι thus becomes excessively awkward. Alford justly says that, on this hypothesis, γεγονέναι ought to have been some subjective word; not, as it is now, a mere record of a past fact. The sense of *result* is held by Bleek. Alford, Weizsäcker, Burton.

ftb227 - That some external difference was recognized is most likely. See the peculiar reading of LXX, ^{<B7>}Genesis 4:7.

ftb228 - reads λαλεῖται *is spoken about*.

ftb229 - See Burton's *New Testament Moods and Tenses*, § 398.

ftb230 - The more usual interpretation is that of the A.V. But, as was long ago discerned by Grotius. and is clearly shown by Weiss and von Soden, the subjective negative μηδέπω agrees much better with the subjective quality (*reverent care*) than with the announcement of an objective fact (*being warned of things*, etc.).

ftb231 - Some interpreters render ἐμνημόνευον *mentioned*, citing ^{<B1>}1 Thessalonians 1:3, and ^{<B12>}Hebrews 11:22, where the verb is followed by περὶ with the genitive. In both these cases, however, the meaning *remember* is quite possible. Grammatical testimony is confusing. There are instances in Class. where the verb signifies *mention*, as Plato, *Legg.* 646 B, with accusative: also with περὶ and genitive. Winer says positively that verbs of making mention do not take a genitive in the N.T. (30, 10, c). On the other hand, the verb in the sense of *remember*, though mostly with the genitive, is sometimes found with the accusative, as ^{<B9>}Matthew 16:9; ^{<B1>}1 Thessalonians 2:9; ^{<B2>}2 Timothy 2:8. So in Class. Neither Class. nor N.T. furnishes any sufficient reason why the verb in ^{<B12>}Hebrews 11:22 should not be rendered *remembered*. Περὶ is constantly used in connection with mental operations as φροντίζειν. The kindred verb μιμνήσκεισθαι is used with περὶ and the genitive meaning *remember*; see Tob. iv. 1, and comp. Homer, *Od.* 7, 192; Hdt. i. 36: 9, 46; Plato, *Phileb.* 31 A.

Μνημόσυνοσ memorial is found with **περὶ** and genitive, ^{Q32}Exodus 28:12.

ftb232 - The varieties of interpretation are endless. A list of the principal ones may be found in Westcott. One should be noticed, according to which **ἐν παραβολῇ** is explained *in venture* or *risk*, from **παραβάλλειν** *to throw beside, to expose*. The *verb* sometimes has this meaning in Class., and once in LXX, 2 Macc. iv. 38 but there is no instance of the *noun* **παραβολή** in that sense, either in N.T. LXX, or Class. Thayer cites one or two doubtful cases in later Greek. According to this interpretation the clause would read, “from whence he received him in risking him.” Lünemann explains: “on which account he received him on the ground *of the giving up*,” taking **παραβολή** in the sense of *surrender*.

ftb233 - A formidable mass of hermeneutic rubbish has accumulated about this passage, for instance, that the act of Jacob implied the worship of the staff, or that the staff was Joseph’s, and that the patriarch paid formal reverence to the staff as a tribute to Joseph’s position, a view common among the Fathers; or that worship was paid to some image or symbol of power on the head of the staff, from which has been drawn the justification of image-worship.

ftb234 - “Veramente da tre mesi egli ha tolto
Chi ha voluto entrar *con tutta pace*.”

ftb235 - Not as Westcott: “Resurrection, which is the transition from death to life, is that *out of which* the departed were received.”

ftb236 - Accordingly a variety of readings has been proposed:
ἐπυρώθησαν, ἐπήρθαν, ἐπυρίσθησαν *they were burned*:
ἐπάρθησαν *they were pierced*: **ἐπειράθησαν** *they were impaled*:
ἐπηρώθησαν *they were mutilated*: **ἐσπειράσθησαν** *they were broken on the wheel*: **ἐπάθησαν** *they were sold*.

ftb237 - The interpretation of the passage has been dominated by the assumption that *the joy set before him* must refer to a future prize which Christ was to receive in return for his sufferings, “without which,” says Weiss, “he would not have been able to endure them.” Accordingly, **ἀντι** is explained *for the sake of* or *to obtain* the joy, and *the joy* is defined as *the heavenly reward*, or the *joy of being the*

redeemer of his brethren. This sense of ἄντι is legitimate, although it enfolds the meaning of *exchange* (see, for instance, ⁴¹⁷²Matthew 17:27; 20:28, and the formula ἄνθ' ὧν *because*). At any rate, its use here in that sense creates a feeling of awkwardness. We should rather expect ἔνεκα, or ὑπὲρ or διὰ with the accusative. Moreover, Christ did not endure cross and shame for the sake of heavenly reward, and the redemption of his brethren can hardly be called something to which he looked forward with *faith*.

ftb238 - A copious list of references to Hippocrates and Galen may be found in W. K. Hobart's *Medical Language of St. Luke*, p. 22.

ftb239 - So von Soden, "not the *direction* but the *surface*: ὀρθαί = *smooth, without stones or holes*."

ftb240 - Stephens, *Thes.*, gives *detorque*, and cites a number of instances from medical writers in which ἔκτροπή and ἔκτρόπιον are used of an everted eyelid, in which the lid is turned outward. Celsus says that when the eyelids refuse to come together, the lower lid hanging and dragging, and unable to unite with the upper, the Greeks call it ἔκτρόπιον.

ftb241 - This is preferable to the Vulg. adopted by Westcott, *ad tractabilem et accensibilem ignem* "to a palpable and kindred fire," thus making ψηλαφωμένω qualify πυρὶ. It destroys the antithesis clearly intended between the material Mount Sinai and the spiritual, heavenly Mount Zion, and leads us to expect as the antithesis of material fire, some other kind of fire. The other rendering is required by σιῶν ορει, ver. 22. Moreover, ψηλαφωμένω as an epithet of πυρὶ is unnatural.

ftb242 - "Here is his city and his lofty seat."

ftb243 - Another mode of rendering is "things which are made to the end that the things which cannot be shaken may abide." To this it is justly objected that μείνη is thus compelled to assume an elliptical sense: "Come into the place of the things removed and so abide"; for as Alford remarks, "things which cannot be shaken remaining merely, would be a matter of course."

ftb244 - See Dr. W. M. Thomson, *The Land and the Book*; Burckhardt, *Notes on the Bedouins and Wahabys*; Lane, *Modern Egyptians*;

Palgrave, *Central and Eastern Arabia*; Trumbull, *Oriental Social Life*; etc.

ftb245 - Calvin, taking **πᾶσι** as masculine, explains that marriage is not to be denied to any class of men, as to priests. Others explain that marriage is not to be avoided on ascetic grounds by any one.

ftb246 - The hypothesis that the letter was called out by “an amateur attachment to Levitical institutions” on the part of Gentile Christians, leading to the adoption of an eclectic system in which Jewish elements figured, is too shadowy to call for serious refutation. That Judaism became a “fad” for a time in certain circles, is a well-known fact, which has its analogy in the affectation of Buddhism by certain individuals in modern times. But there is no historical evidence that in the Gentile church this affectation of Judaism ever assumed the proportions of a movement, or afforded a menace to Gentile Christianity sufficiently serious to call out such a production as the Epistle to the Hebrews.