

## THE SECOND EPISTLE TO

## TIMOTHY

## CHAPTER 1

**1. An apostle by the will of God.** So 2nd Corinthians, Ephesians, Colosians. 1st Corinthians adds *called* or *by call* (κλητὸς).

*According to the promise, etc.* (κατ' ἐπαγγελίαν). Αποστόλος κατὰ does not appear in any of the Pauline salutations. In 1 Timothy. κατ' ἐπιταγὴν *according to the commandment*, and in Titus κατὰ πίστιν etc., *according to the faith*, etc. Κατ' ἐπαγγελίαν, though in other connections, <sup><44E2></sup>Acts 13:23; <sup><48B></sup>Galatians 3:29. Ἐπαγγελία, primarily *announcement*, but habitually *promise* in N.T. In Pastorals only here and <sup><50B></sup>1 Timothy 4:8. With the promise of the life in Christ goes the provision for its proclamation. Hence the apostle, in proclaiming “ye shall live; through Christ,” is an apostle according to the promise.

*Of life which is in Christ Jesus.* The phrase *promise of life* only here and <sup><50B></sup>1 Timothy 4:8. <sup>o</sup>P. Life in Christ is a Pauline thought. See <sup><48B></sup>Romans 8:2; <sup><404></sup>2 Corinthians 4:10; <sup><48B></sup>Romans 6:2-14; <sup><48B></sup>Galatians 2:19, 20; <sup><50B></sup>Colossians 3:4; Philippians. 1:21. It is also a Johannine thought; see <sup><404></sup>John 1:4; 3:15; 6:25; 14:6; <sup><48B></sup>1 John 5:11.

**2. Dearly beloved** (ἀγαπητῶ). Better, *beloved*. (Comp. <sup><404></sup>1 Corinthians 4:17. In <sup><50B></sup>1 Timothy 1:2, Timothy is addressed as γνήσιος, and Titus in <sup><50B></sup>Titus 1:4.

**3. I thank God** (χάριν ἔχω τῷ θεῷ). Lit. *I have thanks to God*. The phrase in <sup><47B></sup>Luke 17:9; <sup><40B></sup>Acts 2:47; <sup>o</sup>P. unless <sup><40B></sup>2 Corinthians 1:15; <sup><50B></sup>1 Timothy 1:12; <sup><50B></sup>Hebrews 12:28; 3rd John verse 4. Paul uses εὐχαριστῶ *I give thanks* (not in Pastorals) or εὐλογητὸς ὁ θεός *blessed be God* (not in Pastorals). The phrase χάριν ἔχω is a Latinism, *habere gratiam*, of which several are found in Pastorals. <sup>f131b</sup>

*I serve* (λατρεύω). In Pastorals only here. Comp. <sup><810></sup>Romans 1:9, 25; <sup><118></sup>Philippians 3:3. Frequent in Hebrews. Originally, *to serve for hire*. In N.T. both of ritual service, as <sup><810></sup>Hebrews 8:5; 9:9; 10:2; 13:10; and of worship or service generally, as <sup><117></sup>Luke 1:74; <sup><810></sup>Romans 1:9. Especially of the service rendered to God by the Israelites as his peculiar people, as <sup><107></sup>Acts 26:7. Comp. λατρεία *service*, <sup><810></sup>Romans 9:4; <sup><810></sup>Hebrews 9:1, 6. In LXX always of the service of God or of heathen deities.

*From my forefathers* (ἀπὸ προγόνων). Πρόγονος, Past<sup>o</sup>. See on <sup><104></sup>1 Timothy 5:4. The phrase N.T.<sup>o</sup>. For the thought, comp. <sup><444></sup>Acts 14:14; Philippians. 3:5. He means, in the spirit and with the principles inherited from his fathers. Comp. the sharp distinction between the two periods of Paul's life, Galatians. 1:13,14.

*With pure conscience* (ἐν καθαρῷ συνειδήσει). As <sup><104></sup>1 Timothy 3:9. The phrase, Past<sup>o</sup>. <sup><810></sup>Hebrews 9:14 has καθαριεῖ τὴν συνίδησιν ἡμῶν *shall purge our conscience*.

*That without ceasing* (ὡς ἀδιάλειπτον). The passage is much involved. Note

- (1) that χάριν ἔχω τῷ θεῷ *I thank God* must have an object.
- (2) That object cannot be that he unceasingly remembers Timothy in his prayers.
- (3) That object, though remote, is ὑπόμνησιν λαβὼν *when I received reminder* verse 5).

He thanks God as he is reminded of the faith of Timothy's ancestors and of Timothy himself. Rend. freely, "I thank God whom I serve from my forefathers with pure conscience, as there goes along with my prayers an unceasing remembrance of thee, and a daily and nightly longing, as I recall thy tears, to see thee, that I may be filled with joy — I thank God, I say, for that I have been reminded of the unfeigned faith that is in thee," etc.' Ἀδιάλειπτον *unceasing*, only here and <sup><810></sup>Romans 9:2.

Ἀδιαλείπτως, <sup><810></sup>Romans 1:9; <sup><104></sup>1 Thessalonians 1:3; 2:13; 5:17.

*I have remembrance* (ἔχω τὴν μνήαν). The phrase once in Paul, <sup><5186></sup>1 Thessalonians 3:6. Commonly, μνήαν ποιούμεναι *I make mention*, <sup><5109></sup>Romans 1:9; <sup><4111></sup>Ephesians 1:16; <sup><5102></sup>1 Thessalonians 1:2; Philemon 4.

*Night and day* (νυκτὸς καὶ ἡμέρας). See <sup><5185></sup>1 Timothy 5:5. The phrase in Paul, <sup><5103></sup>1 Thessalonians 2:9; 3:10; <sup><5182></sup>2 Thessalonians 3:8. Const. with *greatly desiring*. <sup>f132b</sup>

4. *Greatly desiring* (ἐπιποθῶν). Better, *longing*. Pastorals only here. Quite frequent in Paul. See <sup><4111></sup>Romans 1:11; <sup><4102></sup>2 Corinthians 5:2; 9:14; Philippians. 1:8, etc. The compounded preposition ἐπὶ does not denote intensity, as A. verse *greatly*, but *direction*. Comp. chapter 4:9, 21.

*Being mindful of thy tears* (μεμνημένος σου τῶν δακρύων). The verb, μιμνήσκεσθαι in Paul, only <sup><4111></sup>1 Corinthians 11:2. In Pastorals only here. The words give the reason for the longing to see Timothy. The allusion is probably to the tears shed by Timothy at his parting from Paul. <sup>f133b</sup> One is naturally reminded of the parting of Paul with the Ephesians elders at Miletus (<sup><4107></sup>Acts 20:17 ff., see especially verse 37). Holtzmann remarks that Paul's discourse on that occasion is related to this passage as program to performance. Bonds await the apostle (<sup><4103></sup>Acts 20:23), and Paul appears as a prisoner (<sup><5102></sup>2 Timothy 1:8). He must fulfill his course { <sup><4101></sup>Acts 20:24); here he has fulfilled it (<sup><5102></sup>2 Timothy 4:7). He bids the overseers take heed to the flock, for false teachers will arise in the bosom of the church (<sup><4103></sup>Acts 20:29, 30); these letters contain directions for the guidance of the flock, and denunciations of heretical teachers.

*That I may be filled with joy*. Const. with *longing to see you*.

5. *When I call to remembrance* (ὑπόμνησιν λαβὼν). The object of χάριν ἔχω ver. 3. Lit. *having received a reminding*. The phrases N.T..<sup>o</sup>. Ὑπόμνησις *reminding* (but sometimes intransitive, *remembrance*), only here, <sup><4103></sup>2 Peter 1:13; 3:1. In LXX three times. As distinguished from ἀνάμνησις *remembrance* (<sup><4112></sup>1 Corinthians 11:24, 25) it signifies a reminding or being reminded by another; while ἀνάμνησις is a recalling by one's self.

*Unfeigned faith that is in thee* (τῆς ἐν σοὶ ἀνυποκρίτου πίστεως). See on <sup><5105></sup>1 Timothy 1:5. For the peculiar collocation of the *Greek* words,

comp. <sup><417></sup>Acts 17:28; <sup><611></sup>Romans 1:12; <sup><4015></sup>Ephesians 1:15. The writer's thought is probably not confined to Christian faith, but has in view the continuity of Judaism and Christianity. In verse 3 he speaks of serving God from his forefathers. In <sup><4244></sup>Acts 24:14 Paul is represented as saying that even as a Christian he serves the God of his fathers, *believing* all things contained in the law and the prophets.

*Dwelt* (ἐνώκησεν). Paul uses the verb with *sin, the divine Spirit, God, the word of Christ*, but nowhere with *faith*. The *phrase faith dwells in*, N.T.°. According to Paul, Christians *are* or *stand in* faith; but faith is not represented as dwelling in them. *Christ* dwells in the heart *through* faith (<sup><4877></sup>Ephesians 3:17).

*First* (πρώτον). With reference to Timothy, and with a comparative sense, as <sup><4024></sup>Matthew 5:24; 7:5; Mark. 3:27; <sup><5016></sup>1 Thessalonians 4:16, etc. This is shown by the last clause of the verse. The writer merely means that faith had already dwelt in Timothy's grandmother and mother before it did in him. How much farther back his believing ancestry went he does not say. Comp. <sup><4411></sup>Acts 16:1.

*Grandmother* (μάμμη). N.T. Once in LXX, 4 Macc. 16:9. Later *Greek*. The correct classical word is *τήθη*. See Aristoph. *Ach.* 49; Plato, *Repub.* 461 D. From the emphasis upon Timothy's receiving his training from his Jewish mother, it has been inferred that his father died early. That he was the child of a mixed marriage appears from <sup><4411></sup>Acts 16:1

*I am persuaded* (πέπεισμαι). The verb in Pastorals only here and verse 12. Often in Paul.

6. *Wherefore* (δι' ἣν αἰτίαν). *Lit. for which cause.* Αἰτία not in Paul. The phrase in verse 12; <sup><5013></sup>Titus 1:13; also in Luke, Acts, and Hebrews Paul's expression is *διό* or *διὰ τοῦτο*.

*Stir up* (ἀναζωπυρεῖν). N.T.°. LXX, (<sup><0457></sup>Genesis 45:27; 1 Macc. 13:7. In Class., as Eurip. *Electra*, 1121, ἀν' αὐ' σὺ ζωπυρεῖς νεῖκη νέα *you are rekindling old strifes*. From ἀνά *again* ζῶος *alive*, πῦρ *fire*. Τὸ ζῶπυρον *is a piece of hot coal, an ember, a spark*. Plato calls the survivors of the flood *σμικρὰ ζῶπυρα τοῦ τῶν ἀνθρώπων γένους διασσεσώμενα* *small sparks of the human race preserved*. The word *is*, therefore, figurative, *to stir or kindle the embers*. Ἀνὰ combines the meanings *again*

and up, rekindle or kindle up. Vulg. only the former, resuscitare. Comp. **ἀνάπτειν** 12:49; <sup><598E></sup>James 3:5. It is not necessary to assume that Timothy's zeal had become cold.

*The gift of God* (**τὸ χάρισμα τοῦ θεοῦ**). See on <sup><504H></sup>1 Timothy 4:14.

*The laying on of my hands*. See on <sup><504H></sup>1 Timothy 4:14.

**7. Spirit of fear** (**πνεῦμα δειλίας**). Better, *of cowardice*. N.T. Comp. <sup><68E></sup>Romans 8:15, and see on *the Spirit*, <sup><68H></sup>Romans 8:4, & 5.

*Of power* (**δυνάμεως**). Found in all the Pauline Epistles except Philemon. In Pastorals only here, verse 8, and chapter 3:5. Not used by our writer in the sense of *working miracles*, which it sometimes has in Paul. Here, the power to overcome all obstacles and to face all dangers. It is closely linked with the sense of **παρρησία** *boldness*.

*Of love* (**ἀγάπης**). See on <sup><68E></sup>Galatians 5:22.

*Of a sound mind* (**σωφρονισμοῦ**). N.T. °. °LXX, °Class. Not *self-control*, but *the faculty of generating it in others or in one's self*, making them **σώφρονες** *of sound mind*. Comp. <sup><504E></sup>Titus 2:4. Rend. *discipline*. See on **σωφροσύνη** <sup><504E></sup>1 Timothy 2:9.

**8. Be not ashamed** (**μὴ ἐπαισχυνθῆς**). See on <sup><61E></sup>Luke 9:26.

*Testimony* (**μαρτύριον**). See on <sup><506E></sup>1 Timothy 2:6.

*His prisoner* (**δέσμιον αὐτοῦ**). Paul styles himself *the prisoner of the Lord*, <sup><68E></sup>Ephesians 3:1; 4:1, <sup><500E></sup>Philemon 1:9. Only here in Pastorals. Not in a figurative sense, *one who belongs to Christ*, but *one who is imprisoned because of his labors as an apostle of Christ*. On Paul's supposed second imprisonment, see Intro. 4

*Be partaker of the afflictions* (**συνκακοπάθησον**). Only here and chapter 2:3. °LXX, °Class. The compounded **συν** *with*, not *with the gospel*, as Rev., but *with me*. Share afflictions with *me* for the gospel.

*According to the power of God*. Which enables him to endure hardness. Connect with *be partaker*, etc.

**9. Who hath saved us.** Salvation is ascribed to God. See on our *Savior*, *l* Tim. 1:1.

*Called* (καλέσαντος). Comp. <sup><5012></sup>1 Timothy 6:12, and see <sup><6181></sup>Romans 8:30; 9:11; <sup><4109></sup>1 Corinthians 1:9; <sup><8006></sup>Galatians 1:6; <sup><5122></sup>1 Thessalonians 2:12. It is Paul's technical term for God's summoning men to salvation. In Paul the order is reversed: *called, saved*.

*With a holy calling* (ακήσει ἁγία). Κλήσις, *calling*, often in Paul; but the phrase *holy calling* only here. In Paul, κλήσις sometimes as here, with the verb καλεῖν *to call*, as 1 Corinthians 7:20; <sup><4001></sup>Ephesians 4:1, 4.

*Purpose* (πρόθεσιν). See on <sup><4412></sup>Acts 11:23; <sup><6181></sup>Romans 9:11.

*Grace which was given* (χάριν τὴν δοθεῖσαν). Comp. <sup><6118></sup>Romans 12:3, 6; 15:15; <sup><4109></sup>1 Corinthians 3:10; <sup><4008></sup>Ephesians 3:8; 4:7. The phrase only here in Pastorals

*Before the world began* (πρὸ χρόνων αἰωνίων). See additional note on <sup><5009></sup>2 Thessalonians 1:9. In Pastorals the phrase only here and <sup><5002></sup>Titus 1:2. Not in Paul. Lit. *before eternal times*. If it is insisted that αἰώνιος *means everlasting*, this statement is absurd. It is impossible that anything should take place *before* everlasting times. That would be to say that there was a *beginning* of times which are *from everlasting*. Paul puts the beginnings of salvation in God's purpose before the time of the world (<sup><4107></sup>1 Corinthians 2:7; <sup><4001></sup>1 Peter 1:20); and Christ's participation in the saving counsels of God prior to time, goes with the Pauline doctrine of Christ's preexistence. The meaning, therefore, of this phrase is rightly given in A.V.: *before the world began, that is, before time was reckoned by aeons or cycles*. Then, in that timeless present, grace was given to *us in God's decree*, not *actually*, since we did not exist. The gift planned and ordered in the eternal counsels is here treated as an actual bestowment.

**10. Made manifest** (φανερωθεῖσαν). See on <sup><5186></sup>1 Timothy 3:16. In contrast With the preceding clause, this marks the historical fulfillment in time of the eternal, divine counsel. Comp. <sup><5008></sup>Titus 1:3. There is an implication that the divine counsel was hidden until the fitting time: comp. <sup><4008></sup>Ephesians 3:5, and see <sup><5122></sup>Colossians 1:26.

*By the appearing* (διὰ τῆς ἐπιφανείας). See on <sup>5108</sup>2 Thessalonians 2:8; <sup>5104</sup>1 Timothy 6:14.

*Who hath abolished* (καταργήσαντος). Better, *since he made of none effect*. In Pastorals only here. frequent in Paul. See on *make without effect*, <sup>4100</sup>Romans 3:3, and comp. *is swallowed up*, <sup>4151</sup>1 Corinthians 15:54. Notice the association of the verb with ἐπιφάνεια *appearing* in <sup>5108</sup>2 Thessalonians 2:8.

*Brought to light* (φωτίσαντος). Only here in Pastorals. In Paul, <sup>4005</sup>1 Corinthians 4:5; <sup>4008</sup>Ephesians 1:18; 3:9.

*Immortality* (ἀφθαρσίαν). Better, *incorruption*. With this exception, only in Paul. See Wisd. ii. 23; vi. 9; 4 Macc. ix. 22; xvii. 12.

**11. A teacher of the Gentiles** (διδάσκαλος ἐθνῶν). Omit *of the Gentiles*. Comp. <sup>5107</sup>1 Timothy 2:7, from which the words were probably transferred when the three Epistles were jointly edited. Paul calls himself *an apostle*, and describes himself as *preaching* (κηρύσσων); but he nowhere calls himself διδάσκαλος *a teacher*, although he uses διδάσκειν *to teach*, of himself, <sup>4007</sup>1 Corinthians 4:17; <sup>5102</sup>Colossians 1:28. He also uses διδαχή *teaching*, of matter given by him to the converts, <sup>4167</sup>Romans 6:17; 16:17; <sup>4340</sup>1 Corinthians 14:6. He distinguishes between the apostle and the teacher, <sup>4028</sup>1 Corinthians 12:28; <sup>4011</sup>Ephesians 4:11.

**12. I am not ashamed**. Comp. verse 8, and <sup>4016</sup>Romans 1:16.

*Whom I have believed* (ᾧ πεπίστευκα). Or, *in whom I have put my trust*. See on <sup>4012</sup>John 1:12; 2:22; <sup>4017</sup>Romans 4:5.

*Able* (δυνατός). Often used with a stronger meaning, as <sup>4023</sup>1 Corinthians 1:26, *mighty*; <sup>4256</sup>Acts 25:5, οἰδυνατοὶ *the chief men: as a designation of God*, ὁ δυνατός *the mighty one*, <sup>4019</sup>Luke 1:49: of preeminent ability or power in something, as of Jesus, δυνατός ἐν ἔργῳ καὶ λόγῳ *mighty in deed and word*, L. 24:19: of spiritual agencies, “The weapons of our warfare are δυνατὰ *mighty*,” etc., <sup>4710</sup>2 Corinthians 10:4. Very often in LXX.

*That which I have committed* (τὴν παραθήκην μου). More correctly, *that which has been committed unto me*: my sacred trust. The meaning of the passage is that Paul is convinced that God is strong to enable him to be

faithful to his apostolic calling, in spite of the sufferings which attend it, until the day when he shall be summoned to render his final account. The **παραθήκη** or thing committed to him was the same as that which he had committed to Timothy that; he might teach others (<sup>501b</sup>1 Timothy 6:20). It was the form of sound words (verse 13); that which Timothy had heard from Paul (chapter 2:2); that *fair deposit* (verse 14). It was the gospel to which Paul had been appointed (verse 11); which had been intrusted to him (<sup>501a</sup>1 Timothy 1:11; <sup>500b</sup>Titus 1:3; comp. <sup>409b</sup>1 Corinthians 9:17; <sup>409b</sup>Galatians 2:7; <sup>500a</sup>1 Thessalonians 2:4). The verb **παρατιθέναι** *to commit to one's charge* is a favorite with Luke. See Luke. 12:48; <sup>409c</sup>Acts 20:32. Sums deposited with a Bishop for the use of the church were called **παραθήκαι τῆς ἐκκλησίας** *trust-funds of the church*. In the Epistle of the pseudo-Ignatius to Hero (7) we read: "Keep my *deposit* (**παραθήκην**) which I and Christ have *committed* (**παρθέμεθα**) to you. I *commit* (**παρατίθημι**) to you the church of the Antiochenes."

**That day** (**ἐκείνην τὴν ἡμέραν**). The day of Christ's second appearing. See on <sup>518b</sup>1 Thessalonians 5:2. In this sense the phrase occurs in the N.T. Epistles only chapter 1:18; 4:8; <sup>500c</sup>2 Thessalonians 1:10; but often in the Gospels, as <sup>407c</sup>Matthew 7:22; 26:29; Mark. 13:32, etc. The day of the Lord's appearing is designated by Paul as **ἡ ἡμέρα**, absolutely, *the day*, <sup>518c</sup>Romans 13:12; <sup>409c</sup>1 Corinthians 3:13; <sup>518a</sup>1 Thessalonians 5:4: **ἡμέρα τοῦ κυρίου** *the day of the Lord*, <sup>409b</sup>1 Corinthians 1:8; 2 Corinthians. 1:14; <sup>518b</sup>1 Thessalonians 5:2; <sup>500c</sup>2 Thessalonians 2:2: *the day of Jesus Christ or Christ*, <sup>500c</sup>Philippians 1:6, 10; 2:16: *the day when God shall judge*, <sup>409c</sup>Romans 2:16: *the day of wrath and revelation of the righteous judgment of God*, <sup>409b</sup>Romans 2:5: *the day of redemption*, <sup>409b</sup>Ephesians 4:30.

**13. The form** (**ὑποτύπωσιν**). Pasts<sup>o</sup>. °LXX, °Class. See on <sup>501a</sup>1 Timothy 1:16.

**Of sound words** (**ὑγιαίνόντων λόγων**). See on <sup>501b</sup>1 Timothy 1:16.

**In faith and love**. The teaching is to be held, preached, and practiced, not as a mere schedule of conduct, however excellent, but with the strong conviction of faith and the favor of love.

**14. That good thing which was committed** (**τὴν καλὴν παραθήκην**). That fair, honorable trust, good and beautiful in itself, and honorable to him who

receives it. The phrase N.T.<sup>o</sup>. See on verse 12. Comp. *the good warfare*, <sup><5018></sup>1 Timothy 1:18; *teaching*, <sup><5006></sup>1 Timothy 4:6; *fight*, <sup><5002></sup>1 Timothy 6:12; *confession*, <sup><5002></sup>1 Timothy 6:12.

**15. In Asia.** Proconsular Asia, known as *Asia Propria* or simply *Asia*. It was the Romans province formed out of the kingdom of Pergamus, which was bequeathed to the Romans by Attalus III (B.C. 130), including the *Greek* cities on the western coast of Asia, and the adjacent islands with Rhodes. It included Mysia, Lydia, Caria, and Phrygia. The division Asia Major and Asia Minor was not adopted until the fourth century A.D. Asia Minor (Anatolia) was bounded by the Euxine, Aegean, and Mediterranean on the north, west, and south; and on the east by the mountains on the west of the upper course of the Euphrates.

*Have turned away* (ἀπεστράφησαν). Not from the faith, but from Paul.

**16. Onesiphorus.** Mentioned again, chapter 4:19.

*Refreshed* (ἀνέψυξεν). N.T.<sup>o</sup>. Several times in LXX; often in Class. Ἀνάψυξις *refreshing*, <sup><4189></sup>Acts 3:19; and καταψύχειν *to cool*, <sup><4061></sup>Luke 16:24. Originally *to cool*; *to revive by fresh air*.

*Chain* (ἄλυσιν). Once in Paul, <sup><4061></sup>Ephesians 6:20. Several times in Mark, Luke, and Acts. It may mean *handcuffs* or *manacles* (see Lightfoot, *Philippians*, ed. of 1896, page 8), but is not limited to that sense either in classical or later *Greek*. See Hdt. ix. 74; Eurip. *Orest.* 984. Mark. 5:4 is not decisive.

**18. Very well** (βέλτιον). N.T.<sup>o</sup>. The sense is comparative; *better* than I can tell you.

## CHAPTER 2

1. *Therefore* (οὖν). In view of what has been said in the previous chapter.

*Be strong* (ἐνδυναμοῦ). In Paul, <sup><404></sup>Romans 4:20; <sup><410></sup>Ephesians 6:10; Philippians. 4:13. Lit. *be strengthened inwardly*.

*In the grace* (ἐν τῇ χάριτι). Grace is the inward source of strength. Comp. the association of grace and strength in <sup><410></sup>2 Corinthians 12:9.

2. *Among many witnesses* (διὰ πολλῶν μαρτύρων). Διὰ *through the medium of*, and therefore *in the presence of*.

*Commit* (παράθου). As a trust or deposit (παραθήκη). See on chapter 1:12,14. In Paul only <sup><407></sup>1 Corinthians 10:27.

*Faithful* (πιστοῖς). Not *believing*, but *trusty*, as appears from the context. See on <sup><410></sup>1 John 1:9; <sup><410></sup>Revelation 1:5; 3:14.

*Able* (ἱκανοῖ). In Pastorals only here. Very common in Luke and Acts: a few times in Paul. See on *many*, <sup><452></sup>Romans 15:23.

3. *Endure hardness* (συνκακοπάθησον). Comp. chapter 1:8. A.V. verse fails to give the force of συν *with*. Rend. *suffer hardship with me*.

*Soldier* (στρατιώτης). Only here in Pastorals. °P. Frequent in Acts.

4. *That warreth* (στρατευόμενος). Better, *when engaged in warfare*. Rev. *no soldier on service*. In Paul, <sup><404></sup>1 Corinthians 9:7; <sup><410></sup>2 Corinthians 10:3. In Pastorals only here and <sup><508></sup>1 Timothy 1:18.

*Entangleth himself* (ἐμπλέκεται). Only here and <sup><407></sup>2 Peter 2:20 (see note). This has been made an argument for clerical celibacy.

*In the affairs of this life* (ταῖς τοῦ βίου πραγματίαις). Better, *affairs of life*. Not as A.V. verse implies, in contrast with the affairs of the next life, but simply the ordinary occupations of life. In N.T., βίος means either means of *subsistence*, as Mark. 12:44; <sup><408></sup>Luke 8:43; <sup><417></sup>1 John 3:17; or *course of life*, as <sup><414></sup>Luke 8:14. Βίος P°.

*Him who hath chosen him to be a soldier* (τῷ στρατολογήσαντι). N.T.<sup>o</sup>.  
<sup>o</sup>LXX. Better, *enrolled him as a soldier*.

**5. Strive for masteries** (ἀθλῆ). N.T.<sup>o</sup>. <sup>o</sup>LXX. Paul uses ἀγωνίζεσθαι (see <sup><4025></sup>1 Corinthians 9:25), which appears also in <sup><5010></sup>1 Timothy 4:10; 6:12; <sup><5011></sup>2 Timothy 4:7. *For masteries is superfluous*. Rev. *contend in the games*; *but the meaning of the verb is not limited to that*. It may mean to contend *in battle*; and the preceding reference to the soldier would seem to suggest that meaning here. The allusion to *crowning is not decisive in favor of the Rev. rendering*. Among the Romans crowns were the highest distinction for service in war. The *corona triumphalis* of laurel was presented to a triumphant general; and the *corona obsidionalis* was awarded to a general by the army which he had saved from a siege or from a shameful capitulation. It was woven of grass which *grew* on the spot, and was also called *corona graminea*. The *corona myrtea* or *ovatio*, the crown of bay, was worn by the general who celebrated the lesser triumph or *ovatio*. The golden *corona muralis*, with embattled ornaments, was given for the storming of a wall; and the *corona castrensis* or *vallarisis*, also of gold, and ornamented in imitation of palisades, was awarded to the soldier who first climbed the rampart of the enemy's camp.

*Is he not crowned* (οὐ στεφανοῦται). The verb only here and <sup><8177></sup>Hebrews 2:7, 9. For **στέφανος** *crowns*, see on <sup><6111></sup>Revelation 2:9; 4:4; <sup><6104></sup>1 Peter 5:4. Paul has **στέφανον λαβεῖν**, <sup><4025></sup>1 Corinthians 9:25.

*Lawfully* (νομίμως). Past<sup>o</sup>. See <sup><5008></sup>1 Timothy 1:8. According to the law of military service which requires him to abandon all other pursuits. So the law of the ministerial office requires that the minister shall not entangle himself with secular pursuits. If he fulfills this requirement, he is not to trouble himself about his worldly maintenance, for it is right that he should draw his support from his ministerial labor: nay, he has the *first right to its material fruits*.

**6. The husbandman that laboreth** (τὸν κοπιῶντα γεωργόν). The verb *implies hard. wearisome toil*. See on <sup><5113></sup>1 Thessalonians 1:3; 5:12.

**Γεωργός** *Husbandman*, only here in Pastorals. <sup>o</sup>P. See on <sup><4311></sup>John 15:1.

*Must be first partaker* (δεῖ πρῶτον — μεταλαμβάνειν). Better, *Must be the first to partake*. His is the first right to the fruits of his labor in the

gospel. The writer seems to have in his eye <sup><480E></sup>1 Corinthians 9:7, where there is a similar association of military service and farming to illustrate the principle that they who proclaim the gospel should live of the gospel.

**Μεταλαμβάνειν** to *partake*, °P, and only here in Pastorals. Paul uses **μετέχειν**. See <sup><480I></sup>1 Corinthians 9:10, 12; 10: 17, 21, 30.

**7. Consider** (νόει). Better, *understand*.

*And the Lord give thee understanding* (δώσει γάρ ὁ κύριος σύνεσιν).

More correctly, for *the Lord shall give*. <sup>f134b</sup> For **σύνεσιν** *understanding*, see on <sup><4123></sup>Mark 12:33; <sup><4127></sup>Luke 2:47; <sup><5009></sup>Colossians 1:9.

**8. Remember that Jesus Christ** — *was raised, etc.* Incorrect. Rend.

*remember Jesus Christ raised from the dead.* **Μνημόνευε** *remember*, only here in Pastorals: often in Paul. **Ἐγείρειν** to *raise*, very often in N.T., but only here in Pastorals. The perfect passive participle (**ἐγγεγερμένον**) only here. The perfect marks the permanent condition — raised and still living.

*Of the seed of David.* Not referring to Christ's human descent as a humiliation in contrast with his victory over death (**ἐγγεγερμένον**), but only marking his human, visible nature along with his glorified nature, and indicating that in both aspects he is exalted and glorified. See the parallel in <sup><480B></sup>Romans 1:3, 4, which the writer probably had in mind, and was perhaps trying to imitate. It is supposed by some that the words *Jesus Christ* — *seed of David* were a part of a confessional formula.

*According to my gospel.* Comp. <sup><4826></sup>Romans 2:16; 16:25, and see <sup><480E></sup>1 Corinthians 15:1; 2 Galatians. 11:7; <sup><48011></sup>Galatians 1:11; 2:2; <sup><5011></sup>1 Timothy 1:11.

**9. Wherein I suffer trouble** (ἐν ᾧ κακοπαθῶ). *Wherein* refers to the gospel. **Κακοπαθεῖν** only here, chapter 4:5, and James. 5:13. LXX, John. 4:10.

*As an evildoer* (ὡς κακοῦργος). Only here and in Luke. Better, *malefactor*. The meaning is technical. Comp. <sup><4273></sup>Luke 23:32, 33, 39.

*Unto bonds* (μέχρι δεσμῶν). Comp. Philippians. 2:8, **μέχρι θανάτου** *unto death*: Hebrews. 12:4, **μέχρις αἵματος** *unto blood*. Const. with *I suffer trouble*

*But the word of God is not bound* (ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεταί). Nevertheless, although I am in bonds, the gospel which I preach will prevail in spite of all human efforts to hinder it. Word of God often in Paul. In Pastorals, <sup><5045></sup>1 Timothy 4:5; Tit. 2:5. Bound, in Paul metaphorically, as here, <sup><5100></sup>Romans 7:2; <sup><5102></sup>1 Corinthians 7:27, 39.

**10. Therefore** (διὰ τοῦτο). Because I know that God is carrying on his work. <sup>f135b</sup>

*That they may also* (ἵνα καὶ αὐτοὶ). More correctly, *they also may*, etc. Also, as well as myself.

*Obtain the salvation* (σωτηρίας τύχωσιν). The phrase N T. <sup>o</sup>. Paul has περιποίησις σωτηρίας *obtaining of salvation*, <sup><5100></sup>1 Thessalonians 5:9.

*Which is in Christ Jesus*. The phrase *salvation which is in Christ Jesus*, N.T. For other collocations with *in Christ Jesus* in Pastorals, see <sup><5044></sup>1 Timothy 1:14; 3:13; <sup><5100></sup>2 Timothy 1:1, 9, 13; 2:3, 15.

*With eternal glory* (μετὰ δόξης αἰωνίου). The phrase *eternal glory* on]y here and <sup><5050></sup>1 Peter 5:10. Paul has αἰώνιον βάρος δόξης *eternal weight of glory*, 2 Corinthians. 4:17. *Glory* here is the eternal reward of Christians in heaven.

**11. It is a faithful saying**. Better, *faithful is the saying*. See on I Timothy. 1:15. It refers to what precedes — the eternal glory of those who are raised with Christ verse 8) which stimulates to endurance of sufferings for the gospel.

*For* (γὰρ). Faithful is the saying that the elect shall obtain salvation with eternal glory, *for if we be dead*, etc. <sup>f136b</sup> The following words to the end of verse 12 may be a fragment of a hymn or confession, founded on <sup><5100></sup>Romans 6:8; 8:17.

*If we be dead with him* (εἰ συναπεθάνομεν). A.V. misses the force of the aorist. Better, *if we died*, etc. Comp. <sup><5100></sup>Romans 6:8; <sup><5102></sup>Colossians 2:20. For the verb, comp. Mark. 14:31; <sup><5100></sup>2 Corinthians 7:3.

**12. If we suffer we shall also reign with him** (εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν). For *suffer*, rend. *endure*. Συνβασιλεύειν *to reign*

with, only here and <sup><4018></sup>1 Corinthians 4:8. Comp. <sup><4297></sup>Luke 19:17,19; 22:29, 30; <sup><4587></sup>Romans 5:17; <sup><4601></sup>Revelation 4:4; 5:10; 22:5.

*If we deny him he also will deny us* (εἰ ἄρνησόμεθα. καὶ αὐτοῦ ἀρνήσεται ἡμᾶς). The verb P<sup>o</sup>. *Him* must be supplied. The meaning of the last clause is, *will not acknowledge us as his own*. Comp. <sup><4191></sup>Luke 9:26; <sup><4003></sup>Matthew 10:33.

**13.** *If we believe not* (εἰ ἄπιστοῦμεν). Better, *are faithless or untrue to him*. Comp. <sup><4587></sup>Romans 3:3. In Pastorals only here.

*Faithful* (πιστὸς). True to his own nature, righteous character, and requirements, according to which he cannot accept as faithful one who has proved untrue to him. To do this would be to deny himself.

**14.** *Put them in remembrance* (ὑπομίμνησκε). <sup>o</sup>P. See on ὑπόμνησιν reminding, chapter.1:5.

*Charging* (διαμαρτυρόμενος). In Paul only <sup><5106></sup>1 Thessalonians 4:6. Very frequent in Acts. See on <sup><4401></sup>Acts 2:40; <sup><4402></sup>20:23. The sense is rather *conjuring them by their loyalty to God*. Paul uses the simple μαρτύρεσθαι in a similar sense. See <sup><4402></sup>Galatians 5:3; <sup><5102></sup>1 Thessalonians 2:12 (note); <sup><4047></sup>Ephesians 4:17.

*Before God* (ἐνώπιον τοῦ θεοῦ). See on <sup><5004></sup>1 Timothy 5:4.

*Strive about words* (λογομαχεῖν). N.T.<sup>o</sup>. <sup>o</sup>LXX, <sup>o</sup>Class. Comp. λογομαχίας *disputes of words*, <sup><5004></sup>1 Timothy 6:4, and see <sup><4001></sup>1 Corinthians 4:20.

*To no profit* (ἐπ' οὐδὲν χρήσιμον). Lit. *to nothing useful*. Ἐπ' οὐδὲν, <sup>o</sup>P. He uses εἰς κενόν *to no purpose*. See <sup><4002></sup>2 Corinthians 6:1; <sup><4002></sup>Galatians 2:2; <sup><5076></sup>Philippians 2:16; <sup><5105></sup>1 Thessalonians 3:5. Χρήσιμος *useful*, N.T.<sup>o</sup>.

*To the subverting* (ἐπὶ καταστροφῇ). Ἐπὶ does not mean here *to* or *for* (purpose or object). but indicates the ground on which the unprofitableness of the wordy strife rests. Unprofitable *because* it works subversion of the hearers. Καταστροφή *subversion*, transliterated into *catastrophe*, only here and <sup><4002></sup>2 Peter 2:6. In LXX of the *destruction* or *overthrow* of men or cities. Καταστρέφειν *to overturn*, <sup><4012></sup>Matthew

21:12; Mark. 11:15; <sup><4456></sup>Acts 15:16, cit. Paul uses καθαίρεις *pulling down*, <sup><4704></sup>2 Corinthians 10:4, 8; 13:10

**15. Study** (σπουδάσον). Originally, make haste. In Paul, <sup><4801></sup>Galatians 2:10; <sup><4802></sup>Ephesians 4:3 (note); <sup><3177></sup>1 Thessalonians 2:17.

*To shew thyself approved* (σεαυτὸν δόκιμον παραστήσαι).

Παραστήσαι, better, *present*. In Pastorals only here and chapter 4:17.

Often in Acts and Paul. See on <sup><4103></sup>Acts 1:3; <sup><5342></sup>Romans 16:2; <sup><4152></sup>Ephesians 5:27. Δόκιμον *approved*, only here in Pastorals, five times by Paul. See on <sup><5002></sup>James 1:12. On δοκιμή *approvedness*, <sup><4154></sup>Romans 5:4; and on δοκιμάζειν *to approve on test*, <sup><4007></sup>1 Peter 1:7.

*A workman* (ἐργάτης). In Paul, <sup><4713></sup>2 Corinthians 11:13; <sup><5002></sup>Philippians 3:2. In Pastorals, <sup><5458></sup>1 Timothy 5:18.

*That needeth not to be ashamed* (ἀνεπαίσχυντον). N.T. °. °LXX, °Class. Lit. *not made ashamed*, as <sup><5002></sup>Philippians 1:20. A workman whose work does not disgrace him.

*Rightly dividing* (ὀρθοτομοῦντα). N.T. °. °Class. In LXX, <sup><3106></sup>Proverbs 3:6; 11:5; both times in the sense of directing the way. From ὀρθός *straight* and τέμνειν *to cut*. Hence, *to cut straight*, as paths; *to hold a straight course*; generally, *to make straight*; *to handle rightly*. Vulg. *recte tractare*. The thought is that the minister of the gospel is to present the truth rightly, not abridging it, not handling it as a charlatan (see on <sup><4017></sup>2 Corinthians 2:17), not making it a matter of wordy strife (verse 14), but treating it honestly and fully, in a straightforward manner. Various homiletic fancies have been founded on the word, as, to *divide* the word of truth, giving to each hearer what he needs: or, to separate it into its proper parts: or, to separate it from error: or, to cut straight through it, so that its inmost contents may be laid bare. Others, again, have found in it the figure of dividing the bread, which is the office of the household steward; or of dividing the sacrificial victims; or of cutting a straight furrow with the plough.

**16. Shun** (περίστασο). P°. In Pastorals, here and <sup><5002></sup>Titus 3:9. Originally, *to place round*; *to stand round*. In the middle voice, *to turn one's self*

*about*, as for the purpose of avoiding something: hence, *avoid*, *shun*. Often in Class., but in this sense only in later Greek.

*Profane and vain babblings* (βεβήλους κενοφωνίας). For *profane*, see on <sup><500></sup>1 Timothy 1:9. *Vain* is superfluous, being implied in *babblings*. For *babblings*, see on <sup><501></sup>1 Timothy 6:20. *Babble* is a word of early origin, an imitative word, formed on the efforts of a young child to speak, and having its counterparts in many languages. It appears very early in English, as in Piers Plowman:

*“And so I bablede on my bedes.”*  
*Vis. 2487.*

Bacon:

*“Who will open himself to a blab or a babbler?”*  
*Ess. vi*

Shakespeare:

*“Leave thy vain bibble babble.”*  
*Twelfth X. iv. 2.*

*They will increase* (προκόψουσιν). See on <sup><513></sup>Romans 13:12, and <sup><514></sup>Galatians 1:14.

*Ungodiness* (ἀσεβείας). The opposite of εὐσέβεια *godliness*, for which see on <sup><515></sup>1 Timothy 2:2. In Pastorals, <sup><516></sup>Titus 2:12. In Paul, <sup><517></sup>Romans 1:18; 11:26, cit.

**17.** *Will eat* (νομὴν ἔξει). Lit. *will have pasturage*, and so grow. Νομὴ πῦρός *a spreading of fire*: a sore is said νομὴν ποιεῖσθαι *to spread*. Comp. <sup><518></sup>Acts 4:17, διανεμηθῆ *spread*, of the influence of the miracle of Peter, from the same root, νέμειν *to distribute* or *divide*; often of herdsmen, *to pasture*. Νομὴ only here and <sup><519></sup>John 10:9

*Canker* (γάγγραινα). Transliterated *into gangrene*. An eating sore; a cancer. N.T. °. °LXX. Comp. Ovid:

*“Solet immedicabile cancer*  
*Serpere, et illaesas vitiatis addere partes.”*  
*Metam. 2:826*

**18.** *Have erred* (ἡστόχησαν). See on <sup><506></sup>1 Timothy 1:6.

*The resurrection* (ἀνάστασιν). Only here in Pastorals.

**19. Nevertheless** (μέντοι). Mostly in John. °P. Only here in Pastorals.

*The foundation of God* standeth sure (ὁ στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν). Wrong. Στερεὸς *sure* is attributive, not predicative. Rend. *the firm foundation of God standeth*. The phrase *foundation of God*, N.T. °. Θεμέλιος *foundation* is an adjective, and λίθος *stone* is to be supplied. It is not to be taken by metonymy for οἰκία *house* (verse 20), but must be interpreted consistently with it, <sup>f137b</sup> and, in a loose way, represents or foreshadows it. So we speak of an endowed institution as *a foundation*. By; 'the sure foundation of God' is meant *the church*, which is "the pillar and stay of the truth" (⁴⁸⁵¹ Timothy 3:15), by means of which the truth of God is to withstand the assaults of error. The church has its being in the contents of "the sound teaching" (⁴⁸⁰¹ Timothy 1:10), which is "according to godliness" (⁴⁸⁶¹ Timothy 6:3), and which is deposited in it. "The mystery of godliness" "is intrusted to it" (⁴⁸⁶¹ Timothy 3:16). Its servants possess "the mystery of the faith" (⁴⁸⁶¹ Timothy 3:9). In ⁴⁸¹¹ 1 Corinthians 3:11, Christ is represented as "the chief corner-stone." In ⁴⁸²² Ephesians 2:20, the church is built "upon the foundation of the apostles and prophets," with Christ as the corner-stone, and grows into a "holy temple (ναὸν) in the Lord." Here, the church itself is the foundation, and the building is conceived as a great dwelling-house. While the conception of the church here does not contradict that of Paul, the difference is apparent between it and the conception in Ephesians, where the church is the seat of the indwelling and energy of the Holy Spirit. Comp. ⁴⁸⁶¹ 1 Corinthians 3:16,17. Στερεὸς *firm* only here, ⁴⁸⁵² Hebrews 5:12, 14, and ⁴⁸⁷¹ 1 Peter 5:9 (note). Ἔστηκεν *standeth*, in contrast with *overthrow* (verse 18).

*Seal* (σφραγίδα). Mostly in Revelation. Only here in Pastorals. In Paul, ⁴⁸⁰¹ Romans 4:11; ⁴⁸⁰¹ 1 Corinthians 9:2. Used here rather in the sense of *inscription* or *motto*. Comp. ⁴⁸⁷⁸ Deuteronomy 6:9; 11:20; ⁴⁸⁷⁸ Revelation 21:14. There are two inscriptions on the foundation stone, the one guaranteeing the *security*, the other the *purity*, of the church. The two go together. The purity of the church is indispensable to its security.

*The Lord knoweth them that are his* (ἔγνω κύριος τοὺς ὄντας αὐτοῦ). The first inscription: *God knows his own*. Comp. ⁴⁸⁴⁵ Numbers 16:5; ⁴⁸⁵² 1 Corinthians 13:12. For ἔγνω *knoweth*, see on ⁴⁸⁰⁸ Galatians 4:9. *Them that*

are his, his ἐκλεκτοὶ chosen; see verse 10; <sup><500></sup>Titus 1:1; <sup><688></sup>Romans 8:33; <sup><512></sup>Colossians 3:12; <sup><612></sup>1 Peter 2:9; <sup><674></sup>Revelation 17:14. Not, however, in any hard, predestinarian sense. <sup>f138b</sup> Comp. <sup><614></sup>John 10:14; <sup><612></sup>Matthew 7:23; <sup><635></sup>Luke 13:25, 27.

*Let every one that nameth the name of Christ depart from iniquity.* The second inscription, concerning the purity of the church. For *of Christ* rend. *of the Lord* (κυρίου). Ὀνομάζων nameth, only here in Pastorals. It means to give a name to, to style, as <sup><1034></sup>Mark 3:14; <sup><614></sup>Luke 6:14; <sup><611></sup>1 Corinthians 5:11: to pronounce a name as having a special virtue, as in incantation. as <sup><493></sup>Acts 19:13: to utter a name as acknowledging and appropriating what the name involves, as a confession of faith and allegiance. So here. Comp. <sup><651></sup>Romans 15:20; <sup><611></sup>1 Corinthians 5:11; <sup><333></sup>Isaiah 26:13. For ὄνομα name, see on <sup><500></sup>1 Thessalonians 1:12.

Ἀποστήτω ἀπὸ ἀδικίας depart from iniquity. For the verb, see on <sup><500></sup>1 Timothy 4:1. Mostly in Luke and Acts. Comp. <sup><442></sup>Numbers 16:26; <sup><351></sup>Isaiah. 52:11. Whatever may be implied in God's election, it does not relieve Christians of the duty of strict attention to their moral character and conduct. Comp. <sup><512></sup>Philippians 2:12. The gift of grace (<sup><611></sup>Ephesians 2:8) is exhibited in making one a coworker with God (<sup><611></sup>1 Corinthians 3:9). The salvation bestowed by grace is to be "carried out" (<sup><512></sup>Philippians 2:12) by man with the aid of grace (<sup><611></sup>Romans 6:8-19; <sup><611></sup>2 Corinthians 6:1). What this includes and requires appears in Philippians. 3:10; 4:1-7; <sup><611></sup>Ephesians 4:13-16, 22 ff.; <sup><512></sup>Colossians 2:6, 7.

**20.** But the church embraces a variety of characters. Unrighteous men steal into it. So, in a great household establishment there are vessels fit only for base uses.

*House* (οἰκία). As θεμέλιος foundation indicates the inward, essential character of the church, οἰκία exhibits its visible, outward aspect. The mixed character of the church points to its greatness (μεγάλη).

*Vessels* (σκεύη). See on <sup><611></sup>Matthew 12:29; <sup><611></sup>Mark 3:27; <sup><495></sup>Acts 9:15; 27:17; <sup><611></sup>1 Peter 3:7.

*Of wood and of earth* (ξύλινα καὶ ὀστράκινα). Ξύλινος wooden only here and <sup><611></sup>Revelation 9:20. Ὀστράκινος of baked clay, only here and

<sup><400></sup>2 Corinthians 4:7 (note). Comp. the different metaphor, <sup><418></sup>1 Corinthians 3:12.

*Some to honor and some to dishonor.* After <sup><412></sup>Romans 9:21.

**21. Purge** (ἐκκαθάρη). Only here and <sup><417></sup>1 Corinthians 5:7. The meaning is, *separate himself from communion with.*

*From these* (ἀπὸ τούτων). From such persons as are described as; vessels “unto dishonor.” Some attempt to relieve the awkwardness of this figure by referring *these* to persons mentioned in vv. 16,17.

*Unto honor* (εἰς τιμήν). Const. with *vessel*, not with *sanctified*.

*Sanctified* (ἡγιασμένον). Comp. <sup><505></sup>1 Timothy 4:5. Set al art to noble and holy uses, as belonging to God. See on ἁγιασμός *sanctification*, <sup><419></sup>Romans 6:19. For ἅγιος *holy*, see on <sup><510></sup>1 Timothy 5:10.

*Meet* (εὐχρηστον). From εὖ *well* and χρᾶσθαι *to use*. Hence, *easy to make use of, useful*. The A.V. *meet, is fit, suitable*. Rend. *serviceable*. In contrast with *to no profit*, verse 14. See Philemon 11, where the contrast with ἄχρηστος *useless* is brought out. Only here, chapter 4:11, Philemon 11.

*For the master's use* (τῷ δεσπότῃ). *Use* is superfluous. Rend. *for the master*. The master of the household. See on <sup><501></sup>1 Timothy 6:1.

*Prepared* (ἡτοιμασμένον). In Paul, <sup><411></sup>1 Corinthians 2:9; Philemon 22. Only here in Pastorals. Comp. <sup><506></sup>Titus 3:1.

*Every good work.* The phrase in Paul, <sup><408></sup>2 Corinthians 9:8; <sup><510></sup>Colossians 1:10; <sup><517></sup>2 Thessalonians 2:17. In Pastorals, <sup><510></sup>1 Timothy 5:10; <sup><517></sup>2 Timothy 3:17; <sup><516></sup>Titus 1:16; 3:1.

**22. Youthful lusts** (νεωτερικὰς ἐπιθυμίας). Νεωτερικὸς *youthful*, N.T.<sup>o</sup>. For ἐπιθυμία *desire, lust*, see on <sup><409></sup>Mark 4:19; <sup><505></sup>1 Thessalonians 4:5. Such counsel from Paul to Timothy seems strange.

*Follow* (δίωκε). *Pursue*. Stronger than follow. A favorite word with Paul to denote the pursuit of moral and spiritual ends. See <sup><418></sup>Romans 9:30, 31; 12:13; <sup><411></sup>1 Corinthians 14:1; <sup><412></sup>Philippians 3:12.

*Peace* (εἰρήνην). Not a distinct virtue in the list, but a consequence of the pursuit of the virtues enumerated. Const. with *with them that call*, etc. For *peace* with διώκειν *pursue*, see <sup><5419></sup>Romans 14:19; <sup><5824></sup>Hebrews 12:14, and <sup><5844></sup>Psalms 34:14, cit. <sup><6081></sup>1 Peter 3:11.

*Call on the Lord* (ἐπικαλούμενων τὸν κύριον). A Pauline phrase, only here in Pastorals. See <sup><5002></sup>Romans 10:12, 13, 14; <sup><4002></sup>1 Corinthians 1:2. See also <sup><4422></sup>Acts 2:21; 9:14; 22:16.

*Out of a pure heart* (ἐκ καθαρᾶς καρδίας). Const. with *call on the Lord*. The phrase, <sup><5005></sup>1 Timothy 1:5; <sup><4022></sup>1 Peter 1:22. Comp. <sup><4088></sup>Matthew 5:8.

**23. Foolish** (μωρὰς). In Pastorals only here and <sup><5009></sup>Titus 3:9. Μωρός means *dull, sluggish, stupid*: applied to the taste, *flat, insipid*: comp. μωρανθῆ *have lost his savor*, <sup><4165></sup>Matthew 5:13. In Pastorals never substantively, *a fool*, but so in <sup><4088></sup>1 Corinthians 3:18; 4:10. Comp. ἄφρων, <sup><4356></sup>1 Corinthians 15:36.

*Unlearned* (ἀπαιδέτους). Rev. *ignorant is better*; but the meaning at bottom is *undisciplined*: questions of an untrained mind, carried away with novelties: questions which do not proceed from any trained habit of thinking.

*Questions* (ζητήσεις). Better, *questionings*. See on <sup><5064></sup>1 Timothy 6:4.

*Avoid* (παραιτοῦ). See on <sup><5042></sup>1 Timothy 4:7 Better, *refuse or decline*.

*Gender* (γεννώσι). Only here in Pastorals. In Paul, metaphorically, <sup><4005></sup>1 Corinthians 4:15; Philemon 10; <sup><4024></sup>Galatians 4:24.

**24. The servant of the Lord** (δοῦλον κυρίου). The teacher or other special worker in the church. Comp. <sup><5002></sup>Titus 1:1; <sup><4002></sup>Romans 1:1; <sup><4010></sup>Galatians 1:10; <sup><5001></sup>Philippians 1:1, <sup><5042></sup>Colossians 4:12. Of any Christian, <sup><4072></sup>1 Corinthians 7:22; Ephesians. 6:6. The phrase is often applied to the Old Testament prophets as a body: see <sup><3083></sup>Amos 3:7; <sup><2425></sup>Jeremiah 7:25; <sup><4301></sup>Ezra 9:11; <sup><2009></sup>Daniel 9:6. To Joshua, <sup><4008></sup>Judges 2:8; to David, <sup><4970></sup>Psalms 77:70.

*Must not* (οὐ δεῖ). Moral obligation.

*Gentle* (ἥπιον). Only here and <sup><5007></sup>1 Thessalonians 2:7 (note).

*Apt to teach, patient* (διδασκτικόν, ἀνεξίκακον). Διδασκτικός apt to teach, only here and <sup><S4R2></sup>1 Timothy 3:2 (note). Ἀνεξικακία forbearing, N.T.<sup>o</sup>. Ανεξικακία forbearance Wisd. ii. 19. Rend. Forbearing.

**25. In meekness** (ἐν πραύτητι). A Pauline word, only here in Pastorals, But comp. *πραυπαθία*, <sup><S4R1></sup>1 Timothy 6:11 (note). Const. *With instruction*.

*Instructing* (παιδεύοντα). See on <sup><S0I2></sup>1 Timothy 1:20. Better, *correcting!*

*Those that oppose themselves* (τοὺς ἀντιδιατιθέμενους). N.T.<sup>o</sup> LXX. Class. only late Gleek. *Themselves* is wrong. The meaning is, those who oppose the servant of the Lord; Who carry on the ἀντιθέσεις *oppositions* (<sup><S4R1></sup>1 Timothy 6:20); = *gainsayers* (ἀντιλέγοντες <sup><S0I2></sup>Titus 1:9). Paul's word is ἀντίκεισθαι *to oppose*: see 1 Corinthians 16:9; <sup><R57></sup>Galatians 5:17; <sup><S0I2></sup>Philippians 1:28; 2 Thessalonians. 2:4.

*Repentance* (μετάνοιαν). Only here in Pastorals. See on *repent* <sup><R57></sup>Matthew 3:2.

*To the acknowledging of the truth* (εἰς ἐπίγνωσιν ἀληθείας). More correctly, *the knowledge*. The formula Past<sup>o</sup>. See <sup><S4R1></sup>1 Timothy 2:4 (note); <sup><S4R1></sup>2 Timothy 3:7. For εἰς *unto* after μετάνοια *repentance*, see <sup><R0I1></sup>Mark 1:4; <sup><R57></sup>Luke 3:3; 24:47; <sup><R118></sup>Acts 11:18; 20:21; <sup><R0I2></sup>2 Corinthians 7:10.

**26. May recover themselves** (ἀνανήψωσιν). Lit. *may return to soberness*. N.T.<sup>o</sup>. See on *be sober*, <sup><S4R1></sup>1 Thessalonians 5:6. A similar connection of thought between coming to the knowledge of God and awaking out of a drunken stupor, occurs <sup><R54></sup>1 Corinthians 15:34.

*Out of the snare of the devil* (ἐκ τῆς τοῦ διαβόλου παγίδος). Comp. <sup><R0I1></sup>Psalms 124:7. The phrase *snare of the devil*, only here and <sup><S4R1></sup>1 Timothy 3:7 (note). The metaphor is mixed; return to soberness out of the snare of the devil.

*Who are taken captive* (ἐζωγρημένοι). Or, *having been held captive*. Only here and <sup><R57></sup>Luke 5:10 (note on *thou shalt catch!*).

*By him* (ὑπ' αὐτοῦ). The devil.

*At his will* (εἰς τὸ ἐκεῖνου θέλημα). Better, *unto* his will: that is, to do his (God's) will.

The whole will then read: “And that they may return to soberness out of the snare of the devil (having been held captive by him) to do God's will.”  
f139b

## CHAPTER 3

1. Comp. the beginning of <sup><500></sup>1 Timothy 4.

*This know* (τοῦτο γίνωσκε). The phrase N.T.<sup>o</sup>. Comp. Paul's γινώσκειν ὑμᾶς βούλομαι *I would have you to know*, Philippians. 1:12; and θέλω δὲ ὑμᾶς εἰδέναι *I would you should know*, 1 Corinthians. 11:3.

*In the last days* (ἐπ' ἐσχάταις ἡμέραις). The phrase only here in Pastorals, <sup><407></sup>Acts 2:17, <sup><97B></sup>James 5:3. Similar expressions are ἐν καιρῷ ἐσχάτῳ *in the last season*, <sup><106B></sup>1 Peter 1:5: ἐπ' ἐσχάτου τῶν χρόνων *at the last of the times*, <sup><101></sup>1 Peter 1:20: ἐπ' ἐσχάτου χρόνου *at the last time*, Jude 18: ἐπ' ἐσχάτων τῶν ἡμερῶν *at the last of the days*, <sup><60B></sup>2 Peter 3:3: ἐν ὑστέροις καιροῖς *in the latter seasons*, <sup><500></sup>1 Timothy 4:1. The times immediately preceding Christ's second appearing are meant. Comp. <sup><800></sup>Hebrews 1:2; <sup><97B></sup>James 5:3.

*Perilous times* (καιροὶ χαλεποὶ). Only here and <sup><108></sup>Matthew 8:28. Lit. *hard times: schwere Zeiten*. Καιρός. denotes a definite, specific season. See on <sup><101></sup>Matthew 12:1; <sup><407></sup>Acts 1:17.

*Shall come* (ἐνστήσονται). Or *will set in*. Mostly in Paul. Only here in Pastorals. See on <sup><800></sup>Galatians 1:4.

2. *Lovers of their own selves* (φίλαυτοι). Better, *lovers of self*. N.T.<sup>o</sup>. LXX. Aristotle, *De Repub.* 2:5, says: "It is not loving one's self, but loving it unduly, just as the love of possessions."

*Covetous* (φιλάργυροι). Better, *lovers of money*. Only here and <sup><214></sup>Luke 16:14. For the noun φιλαργυρία *love of money*, see on <sup><500></sup>1 Timothy 6:10. Love of money and covetousness are not synonymous. *Covetous* is πλεονέκτης; see <sup><650></sup>1 Corinthians 5:10, 11; <sup><406></sup>Ephesians 5:6. See on <sup><812></sup>Romans 1:29.

*Boasters* (ἀλαζόνες). Or *swaggerers*. Only here and <sup><613></sup>Romans 1:30. See on ἀλαζονείαις *boastings*, Jas. 4:16.

*Proud* (ὑπερήφανοι). Or *haughty*. See on ὑπερηφανία *pride*, <sup><412></sup>Mark 7:22.

*Blasphemers* (βλάσφημοι). See on <sup><5013></sup>1 Timothy 1:13. Better, *railers*. See also on, βλασφημία *blasphemy*, <sup><4172></sup>Mark 7:22.

*Unthankful* (ἀχάριστοι). Only here and <sup><4165></sup>Luke 6:35.

*Unholy* (άνόσιοι). Only here and <sup><5009></sup>1 Timothy 1:9 (note).

3. *Without natural affection* (ἄστοργοι). Only here and <sup><6131></sup>Romans 1:31. <sup>°</sup>LXX. See on ἀγάπη *love*, <sup><4822></sup>Galatians 5:22, under *στέργειν* *to love with a natural affection*.

*Truce-breakers* (ἄσπονδοι). N.T. <sup>°</sup>. <sup>°</sup>LXX. Rend. *implacable*. From ἄ *not*, and σπονδαί *a treaty or truce*. The meaning is, *refusing to enter into treaty, irreconcilable*. <sup>f140b</sup>

*Incontinent* (ἀκρατεῖς). Or *intemperate, without self-control*. N.T. <sup>°</sup>. Once in LXX, <sup><4771></sup>Proverbs 27:20. Ἀκρασία *incontinence*, <sup><4129></sup>Matthew 23:25; <sup><4175></sup>1 Corinthians 7:5; 1 Macc. 6:26; Ps. of Solomon. 4:3.

*Fierce* (άνήμεροι). Or *savage*. N.T. <sup>°</sup>. <sup>°</sup>LXX. Comp. ἀνελεήμονες *merciless*, <sup><6131></sup>Romans 1:31.

*Despisers of those that are good* (ἀφιλόγαθοι). Better, *haters of good*. N.T. <sup>°</sup>. <sup>°</sup>LXX, <sup>°</sup>Class. Comp. the opposite, φιλόγαθον *lover of good*, <sup><5009></sup>Titus 1:8.

4. *Traitors* (προδόται). Or *betrayers*. Only here, Luke. 6:16; <sup><4175></sup>Acts 7:52.

*Heady* (προπετεῖς). Precipitate, reckless, headstrong in the pursuit of a bad end under the influence of passion. Only here and <sup><4175></sup>Acts 19:36. In LXX, *slack, loose*, hence *foolish*, <sup><1004></sup>Proverbs 10:14, and *dividing or parting asunder, as the lips*; of one who opens his lips and speaks hastily or thoughtlessly, <sup><1133></sup>Proverbs 13:3. Comp. Sir. ix. 18.

*High-minded* (τετυφωμένοι). Better, *besotted or clouded with pride*. See on <sup><5016></sup>1 Timothy 3:6, and comp. <sup><5004></sup>1 Timothy 6:4.

*Lovers of pleasure more than lovers of God* (φιλήδονοι μάλλον ἤφιλόθεοι). Pleasure-lovers rather than God-lovers. Both words N.T. <sup>°</sup>. <sup>°</sup>LXX.

**5. A form** (μόρφωσιν). Only here and <sup><822></sup>Romans 2:20. Μορφή *Form* (for the want of any other rendering) is the expression or embodiment of the essential and permanent being of that which is expressed Μόρφωσις, lit. *forming* or *shaping*. Yet the meaning differs in different passages. In <sup><822></sup>Romans 2:20, μόρφωσις is the truthful embodiment of knowledge and truth as contained in the law of God. Here, the mere outward semblance, as distinguished from the essential reality.

*The power* (τὴν δύναμιν). The practical virtue. Comp. <sup><400></sup>1 Corinthians 4:20. It is impossible to overlook the influence of <sup><812></sup>Romans 1:29-31 in shaping this catalogue.

*Turn away* (ἀποτρέπου). N.T.<sup>o</sup>. Comp. παραιτοῦ avoid, chapter. 2:23; ἐκτρεπόμενος *turning away*, <sup><502></sup>1 Timothy 6:20; and ἐκκλίνετε *turn away*, <sup><817></sup>Romans 16:17.

**6. Of this sort** (ἐκ τούτων). Lit. *of these*. The formula often in Paul.

*Which creep* (οἱ ἐνδύνοντες). N.T.<sup>o</sup>. Thrust themselves into. Comp. Jude 4, παρεισεδύησαν *crept in privily* (see note); <sup><621></sup>2 Peter 2:1 (note), παρεισάξουσιν *shall privily bring in*; and <sup><811></sup>Galatians 2:4, παρεισάκτους *brought in by stealth*.

*Lead captive* (αἰχμαλωτίζοντες). Only here in Pastorals. See on *captives*, <sup><148></sup>Luke 4:18; and <sup><715></sup>2 Corinthians 10:5.

*Silly women* (γυναικάρια). N.T.<sup>o</sup>. <sup>o</sup>LXX. *Silly* is expressed by the contemptuous diminutive. Comp. Vulg. *mulierculas*.

*Laden* (σεσωρευμένα). Only here and <sup><822></sup>Romans 12:20, citation. In LXX, see Judith xv. 11, of *loading* a wagon with the property of Holofernes. It implies *heaped up*; *heavily laden*.

*Led away* (ἀγόμενα). *Away* is superfluous. It is only an inference. The meaning is *under the direction of*. Comp. <sup><814></sup>Romans 8:14; <sup><815></sup>Galatians 5:18.

*Divers* (ποικίλαις). In Pastorals only here and <sup><503></sup>Titus 3:3. Lit. *variegated*, *of different tints*. See on *manifold wisdom*, Ephesians. 3:10. f141b

**7. Ever learning.** From any one who will teach them. See on <sup><54B3></sup>1 Timothy 5:13. It is a graphic picture of a large class, by no means extinct, who are caught and led by the instructions of itinerant religious quacks.

*Never able* (μηδέποτε δυνάμενα). Because they have not the right motive, and because they apply to false teachers. Ellicott thinks that there is in δυνάμενα a hint of an unsuccessful endeavor, in better moments, to attain to the truth.

**8. As** (ὄν τρόπον). The formula occurs in the Synoptic Gospels (see <sup><42B7></sup>Matthew 23:37; <sup><42B3></sup>Luke 13:34), and in Acts (<sup><4411></sup>1:11; 7:28), but not in Paul.

*Jannes and Jambres.* According to tradition, the names of the chiefs of the magicians who opposed Moses. <sup><4271></sup>Exodus 7:11, 22.

*Of corrupt minds* (κατεφθαρμένοι τὸν νοῦν). Better, *corrupted in mind*. The verb, N.T.<sup>o</sup>. Comp. διεφθαρμένων τὸν νοῦν *corrupted in mind*, <sup><54B5></sup>1 Timothy 6:5.

*Reprobate* (ἀδόκιμοι). In Pastorals only here and <sup><5016></sup>Titus 1:16. A Pauline word. See on <sup><6123></sup>Romans 1:28, and *castaway*, <sup><4927></sup>1 Corinthians 9:27.

**9. Shall proceed** (προκόψουσιν). See on chapter 2:16.

*Folly* (ἄνοια). Only here and <sup><4411></sup>Luke 6:11 (note). The *senselessness of* their teaching, with an implication of its immoral character.

*Manifest* (ἔκδηλος). N.T.<sup>o</sup>. LXX, 3 Macc. 3:19; 6:5.

**10. Hast fully known** (παρηκολούθησας). Better, *thou didst follow*. See on <sup><5006></sup>1 Timothy 4:6. <sup>o</sup>P.

*Manner of life* (ἀγωγή). Or *conduct*. N.T.<sup>o</sup>. LXX, mostly 2nd and 3rd Macc.. Often in Class., but mostly in a transitive sense, *leading, conducting*.

*Purpose* (προθέσει). See on <sup><44123></sup>Acts 11:23; <sup><65016></sup>Romans 9:11. In Paul, only of the divine purpose.

*Long-suffering, charity, patience.* For *long-suffering*, see on <sup><515></sup>James 5:7. For *charity* rend *love*, and see on <sup><412></sup>Galatians 5:22. For *patience*, see on <sup><600></sup>2 Peter 1:6; <sup><515></sup>James 5:7.

**11. Persecutions, afflictions** (διωγμοῖς, παθήμασιν). Διωγμός *persecution*, only here in Pastorals. Occasionally in Paul. Πάθημα, only here in Pastorals. Often in Paul, usually in the sense of *sufferings*, but twice of sinful *passions*, <sup><415></sup>Romans 7:5; Galatians. 5:24.

*Antioch, Iconium, Lystra.* See <sup><415></sup>Acts 13:50; 14:2 ff.; 14:19. ‘these cities may have been selected as illustrations because Timothy was at home in that region. See <sup><415></sup>Acts 16:1, 2. Antioch is mentioned by Paul, Galatians. 2:11. Iconium and Lystra nowhere in his letters.

*Delivered* (ἐρύσατο) Often in Paul. Originally, to *draw to one’s self*; to *draw out* from peril. Paul, in <sup><515></sup>Romans 11:26, applies the prophecy of Isaiah. 69:20 to Christ, who is called a ὁ ῥύόμενος *the deliverer*, LXX.

**12. Who will live** (οἱ θέλοντες ζῆν). *Whose will is to live*, or *who are bent on living*.

*Godly* (εὐσεβῶς). Only here and <sup><512></sup>Titus 2:12. Comp. κατ’ εὐσεβειαν *according to godliness*, <sup><513></sup>1 Timothy 6:3; <sup><500></sup>Titus 1:1; and ἐν πάσῃ εὐσεβείᾳ *in all godliness*, <sup><512></sup>1 Timothy 2:2. See also <sup><500></sup>1 Timothy 4:7; 6:11, and on *godliness*, <sup><512></sup>1 Timothy 2:2.

*Shall suffer persecution* (διωχθήσονται). In this sense only here in Pastorals.

**13. Seducers** (γόντες). N.T.<sup>o</sup>. Better, *impostors or deceivers*. From γοᾶν *to howl*. Originally, one who *chants spells*; a *wizard, sorcerer*. Hence, a *cheat*.

*Shall wax worse and worse* (προκόψουσιν ἐπὶ τὸ χεῖρον). Lit. *shall proceed to the worse*. The formula, Past<sup>o</sup>. Comp. verse 9 and chapter 2:16.

*Deceiving* (πλανῶντες). Properly, *leading astray*. See on πλάνοις *seducing*, <sup><500></sup>1 Timothy 4:1.

14. *Has been assured of* (ἐπιστώθης). N.T.<sup>o</sup>. Quito often in LXX. So <sup><117></sup>2 Samuel 7:16, *shall be established* (of the house of David): <sup><87></sup>Psalm 87:37, *steadfast* in his covenant.

15. *From a child* (ἀπὸ βρέφους). Mostly in Luke. <sup>o</sup>P. Only here in Pastorals. See on <sup><11></sup>1 Peter 2:2. Comp. <sup><402></sup>Mark 9:21, ἐκ παιδιόθεν *from a child*.

*The holy Scriptures* (ἱερὰ γράμματα). Note particularly the absence of the article. Γράμματα is used in N.T. in several senses. Of *characters of the alphabet* (<sup><402></sup>2 Corinthians 3:7; <sup><461></sup>Galatians 6:11): of *a document* (<sup><406></sup>Luke 16:6, *take thy bill*): of *epistles* (<sup><402></sup>Acts 28:21): of *the writings of an author collectively* (<sup><391></sup>James 5:47): of *learning* (<sup><402></sup>Acts 26:24, **πολλὰ γράμματα** *much learning*). In LXX, ἐπιστάμενος γράμματα *knowing how to read* (<sup><291></sup>Isaiah 29:11, 12). The Holy Scriptures are nowhere called ἱερὰ γράμματα in N.T. In LXX, γράμματα is never used of sacred writings of any kind. Both Josephus and Philo use τὰ ἱερὰ γράμματα for the O.T. Scriptures. <sup>f142b</sup> The words here should be rendered *sacred learning*. The books in the writer's mind were no doubt the Old Testament. Scriptures, in which Timothy, like every Jewish boy, had been instructed; but he does not mean to designate those books as ἱερὰ γράμματα. He means the learning acquired from Scripture by the rabbinic methods, according to which the Old Testament books were carefully searched for meanings hidden in each *word* and letter, and especially for messianic intimations. Specimens of such learning may be seen here and there in the writings of Paul as <sup><409></sup>1 Corinthians 9:9 f.; 10:1 f.; <sup><416></sup>Galatians 3:16f.; 4:21 f. In <sup><403></sup>Acts 4:13, the council, having heard Peter's speech, in which he interpreted <sup><482></sup>Psalm 118:22 and <sup><236></sup>Isaiah 28:16 of Christ, at once perceived that Peter and John were ἀγράμματοι, not versed in the methods of the schools. Before Agrippa, Paul drew the doctrine of the Resurrection from the Old Testament, whereupon Festus exclaimed, "much learning (πολλὰ γράμματα, thy acquaintance with the exegesis of the schools) hath made thee made" (<sup><402></sup>Acts 26:24). To Agrippa, who was "expert in all customs and questions which are among the Jews" (<sup><408></sup>Acts 26:3), the address of Paul, a pupil of Hillel, was not surprising, although he declared that Paul's reasoning did not appeal to him. In <sup><415></sup>John 7:15, when Jesus taught in the temple, the Jews wondered and said: the; "How knoweth this man *letters*?" That a Jew should know the Scriptures was

not strange The wonder lay in the exegetical skill of one who had not been trained by the literary methods of the time.

*To make thee wise* (σε σοφίσαι). Only here and <sup><5016></sup>2 Peter 1:16;. See note there on cunningly devised. To give thee understanding of that which lies behind the letter; to enable thee to detect in the Old Testaments. books various hidden allusions to Christ; to draw from the Old Testaments the mystery of messianic salvation, and to interpret the Old Testaments with Christ as the key. This gives significance to the following words through faith which is in Christ, Jesus. Jesus Christ was the key of Scripture, and through faith in him Scripture became a power unto salvation. The false teachers also had their learning but used it in expounding Jewish fables, genealogies, etc. Hence, their expositions, instead of making wise unto salvation, were vain babblings; profane and old wives' fables (<sup><5007></sup>1 Timothy 4:7; <sup><5016></sup>2 Timothy 2:16). Const. *through faith*, etc., with *make wise*, not with *salvation*.

**16. All Scripture** (πᾶσα γραφή). Better, *every* Scripture, that is, every passage of Scripture. Scripture as a whole is as αἱ γραφαί or αἱ γραφαί ἅγια. Ἱερά is never used with γραφή. Γραφή is the single passage, usually defined by *this*, or *that*, or *the*, or *which saith*. <sup>f143b</sup>

*Is given by inspiration of God* (θεόπνευστος). N.T. <sup>o</sup>. <sup>o</sup>LXX. From θεός God and πνεῖν to breathe. God-breathed. The word tells us nothing of the peculiar character or limits of inspiration beyond the fact that it proceeds from God. In construction omit *is*, and rend. as attributive of γραφή *every divinely-inspired Scripture*.

*And is profitable* (καὶ ὠφέλιμος). According to A.V., καὶ and is merely the copula between two predicates of γραφή. It is divinely inspired and is profitable. According to the interpretation given above, καὶ has the force of *also*. Every divinely-inspired Scripture is, besides being so inspired and for that reason, *also* profitable, etc. Ὠφέλιμος profitable, Past <sup>o</sup>. See on <sup><5008></sup>1 Timothy 4:8.

*For doctrine* (πρὸς διδασκαλίαν). Better, *teaching*. Comp. *to make thee wise*, ver. 15.

*Reproof* (ἐλεγμὸν). Better, *conviction*. N.T.<sup>o</sup>. <sup>o</sup>Class. Comparatively frequent in LXX, mostly in the sense of *rebuke*: sometimes *curse*, *punishment*. See Ps. of Solomon. 10:1, but the reading is disputed with ἐλέγχω. See on the verb ἐλέγχειν, <sup><483></sup>John 3:20.

*Correction* (ἐπανόρθωσιν). N.T.<sup>o</sup>. Twice in LXX. Restoring to an upright state (ὀρθός *erect*); *setting right*.

*Instruction* (παιδείαν). Better, *chastisement* or *discipline*. See on <sup><484></sup>Ephesians 6:4. In LXX mostly *correction* or *discipline*, sometimes *admonition*. Specially of God's chastisement by means of sorrow and evil

**17. Perfect** (ἄρτιος). N.T.<sup>o</sup>. LXX. Rev. complete; but the idea is rather that of mutual, symmetrical adjustment of all that goes to make the man: harmonious combination of different qualities and powers. Comp. *κατάρτισις* *perfecting*, <sup><485></sup>2 Corinthians 13:9: *καταρτισμός* *perfecting* (as accomplished), <sup><486></sup>Ephesians 4:12: *καταρτίσαι* *make perfect* or *bring into complete adjustment*, <sup><487></sup>Hebrews 13:21.

*Thoroughly furnished* (ἐξηρτισμένος). The same root as ἄρτιος. It fills out the idea ἄρτιος; *fitted out*. Only here and <sup><488></sup>Acts 11:5 (note). <sup>o</sup>Class.

*Unto all good works* (πρὸς πᾶν ἔργον ἀγαθὸν). More correctly, *every good work*. Any writing which can produce such profitable results vindicates itself as inspired of God. It is to be noted that the test of the divine inspiration of Scripture is here placed in its practical usefulness.

## CHAPTER 4

1. *I charge* (διαμαρτύρομαι). See on <sup><515></sup>1 Timothy 5:21.

*At his appearing* (καὶ τὴν ἐπιφάνειαν). Rend. “and by his appearing,” ἐπιφάνειαν thus depending on διαμαρτύρομαι, and the accusative being the ordinary accusative of conjuration, with which *by* must be supplied. The A.V. follows the reading κατὰ *at*. For ἐπιφάνεια *appearing*, see on <sup><514></sup>1 Timothy 6:14; <sup><510></sup>2 Thessalonians 2:8. For, βασιλεία *kingdom*, see on <sup><611></sup>Luke 6:20.

2. *Be instant* (ἐπίστηθι). Better, *be ready*. Once in Paul, <sup><510></sup>1 Thessalonians 5:3. Frequent in Luke and Acts. Lit. *stand by, be at hand, be present. To come suddenly upon*, <sup><103></sup>Luke 2:38. Hence, *be ready*. *Instant* signifies *urgent, importunate, persevering*. Lat. *instant to press upon*. Thus Latimer, “I preached at the *instant* request of a curate.” So N.T., <sup><512></sup>Romans 12:12, “Continuing *instant* in prayer.”

*In season* (εὐκαιρως). Only here and <sup><4141></sup>Mark 14:11. LXX once, Sir. xviii. 22. Comp. ἀκαιρεῖσθαι *to have leisure or opportunity*, <sup><4103></sup>Mark 6:31; <sup><4162></sup>1 Corinthians 16:12: εὐκαιρία *opportunity*, <sup><4136></sup>Matthew 26:16: εὐκαιρος *seasonable, convenient*, <sup><4102></sup>Mark 6:21; <sup><5104></sup>Hebrews 4:16.

*Out of season* (ἀκαιρως). N.T. °. LXX once, Sir. xxxv. 4. Comp. ἀκαιρεῖσθαι *to lack opportunity*, Philippians. 4:10. Timothy is not advised to disregard opportuneness, but to discharge his duty to those with whom he deals, whether it be welcome or not.

*Reprove* (ἐλεγξον). Rather, *convict* of their errors. See on <sup><5151></sup>1 Timothy 5:20 and <sup><6120></sup>John 3:20. In Paul, <sup><4142></sup>1 Corinthians 14:24; <sup><4151></sup>Ephesians 5:11, 13. Comp. ἐλεγμόν *conviction*, chapter 3:16.

*Rebuke* (ἐπιτίμησον). In Pastorals only here. °P. Mostly in the Synoptic Gospels, where it is frequent. It has two meanings: rebuke, as <sup><4103></sup>Matthew 8:26; <sup><2115></sup>Luke 17:3, and *charge*, as <sup><41216></sup>Matthew 12:16; <sup><41620></sup>16:20, commonly followed by ἵνα *that* or λέγων *saying* (<sup><41031></sup>Matthew 20:31; <sup><41025></sup>Mark 1:25; 3:12; <sup><41038></sup>8:30; <sup><41035></sup>Luke 4:35), but see <sup><41021></sup>Luke 9:21. The word implies a *sharp, severe* rebuke, with, possibly, a suggestion in some cases of

impending penalty (τιμή); charge *on pain of*. This might go to justify the rendering of Holtzmann and von Soden, threaten. To charge on pain of penalty for disobedience implies a menace, in this case of future judgment.

*Exhort* (παρακάλεσον). See on *consolation*, <sup><412></sup>Luke 6:24; *comfort*, Acts 931. Tischendorf changes the order of the three imperatives, reading ἔλεγξον, παρακάλεσον, ἐπιτίμησον. In that case there is a climax: first *convict* of error, then, *exhort* to forsake error, finally *threaten* with the penalty of persistence in error.

*With all long-suffering and doctrine* (ἐν παση μακροθυμίᾳ). Πάση, *every possible exhibition of long, suffering, etc.* For *doctrine* Rend. *teaching*. The combination is Suggestive. Long-suffering is to be maintained against the temptations to anger presented by the obstinacy and perverseness of certain hearers; and such are to be met, not merely with rebuke, but also with sound and reasonable instruction in the truth. So Calvin: "Those who are strong only in fervor and sharpness, but are not fortified with solid doctrine, weary themselves in their vigorous efforts, make a *great* noise, rave,... make no headway because they build without foundation." Men will not be won to the truth by scolding's. They should understand what they hear, and learn by perceive why they are rebuked" (Bahnsen).

Διδασχί *teaching*, only here and <sup><500></sup>Titus 1:9 in Pastorals. The usual sword is διδασκαλία. Paul uses both.

**8. For** (γὰρ). Ground for the preceding exhortations in the future opposition to sound teaching.

*Endure* (ἀνέξονται). Only here in Pastorals. Mostly in Paul. Comp. <sup><4184></sup>Acts 18:14; <sup><4100></sup>2 Corinthians 11:4; <sup><5832></sup>Hebrews 13:22.

*Sound doctrine* (τῆς ὑγιαινούσης διδασκαλίας). Or *healthful teaching*. The A.V. overlooks the article which is important. *The* teaching plays a prominent part in these Epistles, and signifies more than teaching in general. See on <sup><5101></sup>1 Timothy 1:10.

*Shall they heap to themselves teachers* (ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους). A vigorous and graphic statement. Ἐπισωρεύειν *to heap up*, N.T.<sup>o</sup>. Comp. σεσωρευμένα *laden*, chapter 3:6. The word is ironical; shall invite teachers *enmasse*. <sup>f144b</sup> In periods of unsettled faith, skepticism, and mere curious speculation in matters of religion, teachers of

all kinds swarm like the flies in Egypt. The demand creates the supply. The hearers invite and shape their own preachers. If the people desire a calf to worship, a ministerial calf-maker is readily found. “The master of superstition is the people, and in all superstition wise men follow fools “ (Bacon, *Ess.* 17).

*Having itching ears* (κνηθόμενοι τὴν ἀκοήν). Or, *being tickled in their hearing*. Κνήθειν *to tickle*, N.T. ° LXX. Κνηθόμενοι *itching*. Hesychius explains, “hearing for mere gratification.” Clement of Alexandria describes certain teachers as “scratching and tickling, in no human way, the ears of those who eagerly desire to be scratched” (*Strom.* 5). Seneca says: “ Some come to *hear*, not to *learn*, just as we go to the theater, for pleasure, to delight our ears with the speaking or the voice or the plays” (*Ep.* 108). Ἀκοή, A. verse *ears*, in N.T. *a report*, as <sup><402></sup>Matthew 4:24; 14:1; <sup><406></sup>24:6: in the plural, *ears* (never *ear* in singular), as Mark. 7:35; <sup><407></sup>Luke 7:1: *hearing*, either *the act*, as <sup><426></sup>Acts 28:26; <sup><507></sup>Romans 10:17, or *the sense*, <sup><627></sup>1 Corinthians 12:17, here, and verse 4.

4. *Shall be turned unto fables* (ἐπὶ τοὺς μύθους ἐκτραπήσονται). More correctly, *will turn aside*. The passive has a middle sense. For *fables* see on <sup><504></sup>1 Timothy 1:4.

5. *Watch thou* (σὺ νῆφε). See on <sup><576></sup>1 Thessalonians 5:6, and on ἀνανήψωσιν *recover*, <sup><522></sup>2 Timothy 2:26.

*Endure afflictions* (κακοπάθησον). Or *suffer hardship*. See on chapter 2:9, and comp. chapter 4:5.

*Of an evangelist* (εὐαγγελιστοῦ). Here, <sup><408></sup>Acts 21:8 and <sup><401></sup>Ephesians 4:11. In the last passage, a special function, with apostles, prophets, pastors, and teachers. A traveling, minister whose work was not confined to a particular church. So Philip, <sup><405></sup>Acts 8:5-13, 26-40. A helper of the apostles. An apostle, as such, was an evangelist (<sup><417></sup>1 Corinthians 1:17), but every evangelist was not an apostle. In *The Teaching of the Twelve Apostles* (about 100 A.D.) it is prescribed that an apostle shall not remain in one place longer than two days, and that when he departs he shall take nothing with him except enough bread to last until his next station (chapter. 11).

*Make full proof of thy ministry* (τὴν διακονίαν σου πληροφόρησον). Better, *fulfill* or *fully perform*. In Pastorals only here and verse 17 See on <sup><400></sup>Luke 1:1. In LXX once, <sup><2081></sup>Ecclesiastes 8:11, *is fully persuaded*. Only in this passage in the active voice. Comp. *πληρώσαντες τὴν διακονίαν having fulfilled their ministrations*, <sup><4425></sup>Acts 12:25: *ἐπλήρου τὸν δρόμον was fulfilling his course*, <sup><4435></sup>Acts 13:25, and *τὸν δρόμον I have finished the course*, verse 7. For *διακονίαν* *ministry*, see on <sup><5012></sup>1 Timothy 1:12.

**6.** *For I am now ready to be offered* (ἐγὼ γὰρ ἤδη σπένδομαι). *I*, emphatic contrast with *σύ* *thou*, verse 5. *Already*. What he is now suffering is the beginning of the end. *Σπένδεσθαι* *to be poured out as a libation*, only here and <sup><3117></sup>Philippians 2:17 (note). In the active voice quite often in LXX.

*Departure* (ἀναλύσεως). N.T.<sup>o</sup>. <sup>o</sup>LXX. Comp. *ἀναλῦσαι* *to depart*, Philippians. 1:23. The figure is explained by some of loosing a Ship from its moorings; by others of breaking camp. In Philippians the latter is the more probable explanation, because Paul's situation in the Custody of the Praetorians at Rome would naturally suggest a military metaphor, and because he is habitually sparing of nautical metaphors. Comp. <sup><4112></sup>2 Corinthians 5:1, and Clement of Rome, *ad Corinth.* 44: "Blessed are the presbyters who have gone before, seeing that their *departure* (ἀνάλυσιν) was fruitful and ripe."

**7.** *I have fought a good fight* (τὸν καλὸν ἀγὼνα ἠγώνισμαι). For a good fight rend. *the good fight*. For the phrase, see on <sup><5462></sup>1 Timothy 6:12. Comp. <sup><5012></sup>Philippians 1:27, 30; <sup><4025></sup>1 Corinthians 9:25; <sup><5011></sup>Colossians 2:1; <sup><5112></sup>1 Thessalonians 2:2; <sup><3111></sup>Ephesians 6:11 ff.

*Course* (δρόμον). Metaphor from the race-course. Only here and <sup><4435></sup>Acts 13:25;20:24: comp. <sup><4024></sup>1 Corinthians 9:24; <sup><4012></sup>Galatians 2:2; 5:7; <sup><5116></sup>Romans 9:16; <sup><5012></sup>Philippians 2:16; 3:12-14.

*I have kept the faith* (τὴν πίστιν τετήρηκα). The phrase N.T.<sup>o</sup>. For *τηρεῖν* *to keep*, see on <sup><5462></sup>1 Timothy 5:22; 6:14.

**8.** *Henceforth* (λοιπὸν). Lit. *as to what remains*. *Λοιπὸν* or *τὸ λοιπὸν* either *finally*, as <sup><4731></sup>2 Corinthians 13:11; or *henceforth* as here, Mark. 14:41; <sup><4129></sup>1 Corinthians 7:29, <sup><5013></sup>Hebrews 10:13: *or for the rest, besides*, as <sup><5111></sup>1 Thessalonians 4:1 (note); <sup><5112></sup>2 Thessalonians 3:1.

*There is laid up* (ἀπόκειται). Or *laid away*. In Pastorals only here. In Paul, see <sup><500F></sup>Colossians 1:5 (note). <sup><492I></sup>Luke 19:20 of the pound *laid up* in a napkin.

*A crown of righteousness* (ὁ τῆς δικαιοσύνης στέφανος). The phrase N.T.<sup>o</sup>. See on στεφανοῦται *is crowned*, chapter. 2:5. Rend. *the crown*.

*Judge* (κριτής). Comp. verse 1. Mostly in Luke and Acts. <sup>o</sup>P. Only here in Pastorals. Applied to Christ, <sup><440C></sup>Acts 10:42 <sup><500B></sup>James 5:9; to God, <sup><502B></sup>Hebrews 12:28; <sup><500D></sup>James 4:12.

*Shall give* (ἀποδώσει). Most frequent in Synoptic Gospels. It may mean to give *over* or *away*, as <sup><427B></sup>Matthew 27:58; <sup><440B></sup>Acts 5:8; <sup><502C></sup>Hebrews 12:16; or to give *back*, *recompose*, as here, <sup><406A></sup>Matthew 6:4, 6, 18; <sup><610></sup>Romans 2:6.

*At that day* (ἐν ἐκείνῃ τῇ ἡμέρᾳ). See on chapter 1:12.

*That love his appearing* (τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ). For *love* rend. *have loved*. *Appearing*, Christ's second coming: see on <sup><5044></sup>1 Timothy 6:14; <sup><508></sup>2 Thessalonians 2:8. The phrase N.T.<sup>o</sup>. Some have interpreted *appearing* as Christ's *first* coming into the world, as chapter 1:10; but the other sense is according to the analogy of <sup><4091></sup>1 Corinthians 2:9; <sup><508A></sup>Philippians 3:20; <sup><508B></sup>Hebrews 9:28.

**9. Do thy diligence** (σπούδασον). Earnestly endeavor. See on chapter 2:15, and comp. chapter 1:3. Do *diligence* and *give diligence* (<sup><501D></sup>2 Peter 1:10) are old English phrases. So Chaucer:

*“And night and day dide ever his diligence  
Hir for to please.”  
Manciple’s T. 141.*

*“And ech of hem doth al his diligence  
To doon unto the feste reverence.”  
Clerke’s T. 195*

**10. Demas.** A contraction of Demetrius or Demarchus. He is mentioned <sup><501C></sup>Colossians 4:13 and <sup><502A></sup>Philemon 24. It is supposed that he was a Thessalonian. On leaving Paul he went to Thessalonica; and in Philemon his name is mentioned next to that of Aristarchus the Thessalonian. That no epithet is attached to his name in <sup><5044></sup>Colossians 4:14 (comp. “Luke the

beloved physician”) may be a shadow of Demas’s behavior mentioned here, in case Colossians was written later than 2nd Timothy.

*Hath forsaken* (ἐγκατέλειπεν). In Pastorals here and verse 16. See on <sup><400></sup>2 Corinthians 4:9. The compounded preposition ἐν indicates a condition or circumstances in which one has been left, as the common phrase *left in the lurch*. Comp. Germ. *im Stiche*.

*Having loved* (ἀγαπήσας). The participle is explanatory, *because* he loved.

*This present world* (τὸν νῦν αἰῶνα). See on <sup><507></sup>1 Timothy 6:17. Contrast *love his appearing*, verse 8.

*Crescens* (Κρήσκης). N.T.<sup>o</sup>. Unknown.

*Galatia* (Γαλατίαν). Most probably Galatia. See Introd. to Galatians. Eusebius (H. E. 3:4) says: “Paul testifies that Crescens was sent to Gaul (Γαλλίαν).” Tischendorf adopts this reading.

*Dalmatia* (Δαλματίαν). Part of the country known generally as Illyricum, along the eastern coast of the Adriatic. See <sup><659></sup>Romans 15:19.

**11. Luke.** See Intro. to Luke. His connection with Paul appears first in <sup><400></sup>Acts 16:10. He remained at Philippi after Paul’s departure, and was there seven years later, when Paul revisited the city (<sup><405></sup>Acts 20:5, 6). He accompanied Paul to Jerusalem (<sup><415></sup>Acts 21:15), after which we lose sight of him until he appears at Caesarea (<sup><420></sup>Acts 27:2), whence he accompanies Paul to Rome. He is mentioned <sup><504></sup>Colossians 4:14 and Philemon 24.

*Take* (ἀναλαβὼν). In N.T. mostly in Acts. See on <sup><423></sup>Acts 23:31, and comp. <sup><403></sup>Acts 20:13, 14.

*Mark.* Mentioned <sup><504></sup>Colossians 4:10; Philemon 24; <sup><613></sup>1 Peter 5:13. Probably John Mark (<sup><412></sup>Acts 12:12, 25; 15:37), called the cousin of Barnabas (Colossians 6:10). The first mention of him since the separation from Paul (<sup><415></sup>Acts 15:39) occurs in Colossians and Philemon. He is commended to the church at Colossae. In 1st Peter he sends salutations to Asia. In both Colossians and Philemon his name appears along with that of Demas. In Colossians he is named shortly before Luke and along with Aristarchus who does not appear here. He (Mark) is about to come to

Asia where 2nd Timothy finds him. The appearance in Colossians of Aristarchus with Mark and of Demas with Luke is probably the point of connection with the representation in 2nd Timothy.

*Profitable for the ministry* (εὐχρηστος εἰς διακονίαν). Ἐύχρηστος *profitable*, only here, chapter 2:21, <sup><501b></sup>Philemon 11. For *for the ministry* rend. *for ministering* or *for service*, and see on <sup><502></sup>1 Timothy 1:12.

**12. Tychicus.** A comparatively uncommon name in N.T., but found in inscriptions of Asia Minor and on Asiatic coins. He is mentioned <sup><400></sup>Acts 20:4, 5; <sup><402></sup>Ephesians 6:21; <sup><507></sup>Colossians 4:7. In <sup><400></sup>Acts 20:4 he is described as a native of proconsular Asia.

**18. The cloak** (φελόνην). <sup>f145b</sup> Hesychius, however, explains as a γλωσσόκομον, originally a case for keeping the mouthpieces of wind-instruments; thence, generally, Γλωσσόκομον *is* the word for the disciples' treasury-chest (*bag*, James 12:6). Also a box for transporting or preserving parchments. Specimens have been found at Herculaneum. In LXX, <sup><018b></sup>2 Samuel 6:11, the *ark* of the Lord (but the reading varies): in <sup><402></sup>2 Chronicles 24:8, the *chest* placed by order of Joash at the gate of the temple, to receive contributions for its repair. Joseph. *Ant.* vi. 1, 2, of the *coffer* into which the jewels of gold were put for a trespass-offering when the ark was sent back (<sup><018b></sup>1 Samuel 6:8). Phrynicus <sup>f146b</sup> defines it as "a receptacle for books, clothes, silver, or anything else." Φαιλόνης or φαινόλης *a wrapper of parchments*, was translated figuratively in Latin by *toga* or *paenula* "a cloak," sometimes of leather; also the *wrapping* which a shopkeeper put round fish or olives; also the parchment cover for papyrus rolls. Accordingly it is claimed that Timothy is here bidden to bring, not a cloak, but a roll-case. So the Syriac Version. There seems to be no sufficient reason for abandoning the translation of A.V.

*Carpus.* Not mentioned elsewhere.

*The books* (βιβλία). Βίβλος or βιβλίον was the term most widely used by the Greeks for *book* or *volume*. The usual derivation is from, βύβλος *the Egyptian papyrus*. Comp. Lat. *liber* "the inner bark of a tree," also "book." <sup>f147b</sup> Pliny (*Nat. Hist.* 13:11) says that the pith of the papyrus plant was cut in slices and laid in rows, over which other rows were laid crosswise, and the whole was massed by pressure. The name for the blank

papyrus sheets was **χάρτης** (*charta*) *paper*. See on 2 John 12. Timothy is here requested to bring some papyrus documents which are distinguished from the vellum manuscripts.

*Parchments* (**μεμβρόνας**). N.T.<sup>o</sup>. Manuscripts written on parchment or vellum. Strictly speaking, vellum was made from the skins of young calves and the common parchment from those of sheep, goats, or antelopes. It was a more durable material than papyrus and more expensive. The Latin name was *membrana*, and also *pergamena* or *pergamina*, from Pergamum in Mysia where it was extensively manufactured, and from which it was introduced into Greece. As to the character and contents of these documents which Timothy is requested to bring, we are of course entirely ignorant.<sup>f148b</sup>

**14. Alexander the coppersmith.** Comp. <sup><502></sup>1 Timothy 1:20, and <sup><483></sup>Acts 19:33. The same person is probably meant in all three cases.

*Did me much evil* (**πολλά μοι κακὰ ἐνεδείξατο**). Lit. *shewed me much ill-treatment*. Comp. <sup><506></sup>1 Timothy 1:16.

*May the Lord reward* (**ἀποδώσει**). More correctly *shall reward*. A.V. follows the reading **ἀποδώ.**

**15. Greatly withstood** (**λίαν ἀντέστη**). Comp. chapter 3:8, and <sup><401></sup>Galatians 2:11. This may refer to the occurrences at Ephesus (<sup><483></sup>Acts 19:33), or to Alexander's attitude during Paul's trial. The former is more probable. **Λίαν** *greatly*, not in Paul, except in the compound **ὑπερλίαν**, <sup><412></sup>2 Corinthians 11:5; 12:11. Only here in Pastorals. Mostly in Synoptic Gospels.

**16. At my first answer** (**ἐν τῇ πρώτῃ μου ἀπολογίᾳ**). **Ἀπολογία** *defense in a judicial trial*. Comp. <sup><456></sup>Acts 25:16. Also *against private persons*, as <sup><481></sup>1 Corinthians 9:3; <sup><4712></sup>2 Corinthians 7:11. *Defense of the gospel against its adversaries*, as <sup><500></sup>Philippians 1:7, 16; comp. <sup><4085></sup>1 Peter 3:15 (note). It is impossible to decide to what this refers. On the assumption of a second imprisonment of Paul (see Introduction) it would probably refer to a preliminary hearing before the main trial. It is not improbable that the writer had before his mind the situation of Paul as described in Philippians since this Epistle shows at many points the influence of the Philippians letter. It should be noted, however, that **ἀπολογία** in <sup><500></sup>Philippians 1:7,

16, has no specific reference to Paul's trial, but refers to the defense of the gospel under any and all circumstances. In any case, the first Roman imprisonment cannot be alluded to here. On that supposition, the omission of all reference to Timothy's presence and personal ministry at that time, and the words about his first defense, which must have taken place before Timothy left Rome (Philippians. 2:19-23) and which is here related as a piece of news, are quite inexplicable.

*Stood with me* (παρεγένετο). As a patron or an advocate. The verb mostly in Luke and Acts: once in Paul, <sup><416B></sup>1 Corinthians 16:3: only here in Pastorals. It means *to place one's self beside*; hence, *to come to*, and this latter sense is almost universal in N.T. In the sense of coming to or standing by one as a friend, only here.

*Be laid to their charge* (αὐτοῖς λογισθείη). Mostly in Paul: only here in Pastorals. See on <sup><416B></sup>Romans 4:3, 5; <sup><416B></sup>1 Corinthians 13:5.

**17. Strengthened** (ἐνεδυνάμωσεν). See on <sup><50D></sup>1 Timothy 1:12.

*The preaching* (τὸ κήρυγμα). Better, *the message* (*par excellence*), the gospel message. Usually with a defining word, as *of Jonah*; *of Jesus Christ*; *my preaching*; *our preaching*. Absolutely, as here, <sup><40D></sup>1 Corinthians 1:21; <sup><50D></sup>Titus 1:3.

*Might be fully known* (πληροφορηθῆ). See on verse 5. Lit. *might be fulfilled*; fully carried out by being proclaimed before rulers in the capital of the world. Comp. <sup><45D></sup>Romans 15:19; <sup><42B></sup>Acts 23:11; 28:31; <sup><50D></sup>Philippians 1:12-14.

*Out of the mouth of the lion* (ἐκ στόματος λέοντος). Figurative expression for danger of death. Comp. <sup><45D></sup>1 Corinthians 15:32. As usual, all manner of special references have been imagined: the lions of the amphitheatre; Nero; the chief accuser; the Jews; the Devil.

**18. Every evil work** (ἐκ ἔργου πονηρου). Every design and attempt against him and his work. Πονηρός *evil* cannot be limited to evil on its active side. See on <sup><416B></sup>1 Corinthians 5:13. The word is connected at the root with **πένεσθαι** *to be needy*, and **πονεῖν** *to toil*; and this connection opens a glimpse of that sentiment which associated badness with a poor and toiling condition. The word means originally *full of* or *oppressed by labors*;

thence, *that which brings annoyance or toil*. Comp. ἡμέρα πονηρά *evil day*, <sup><4186></sup>Ephesians 5:16; 6:13; ἔλκος πονηρὸν *a grievous sore*, <sup><610></sup>Revelation 16:2.

*Heavenly kingdom* (τὴν βασιλείαν τὴν ἐπουράνιον). The phrase N.T. °. Ἐπουράνιος *heavenly* only here in Pastorals. Mostly in Paul and Hebrews. *Heavenly kingdom*, here the future, glorified life, as <sup><4163></sup>1 Corinthians 6:9, 10; 15:50; <sup><4139></sup>Luke 13:29. In the same sense, *kingdom of Christ and of God*, <sup><4185></sup>Ephesians 5:5; *kingdom of their Father*, <sup><4136></sup>Matthew 13:43; *my Father's kingdom*, <sup><4182></sup>Matthew 26:29; *kingdom prepared for you*, <sup><4154></sup>Matthew 25:34; *eternal kingdom of our Lord and Savior Jesus Christ*, <sup><6011></sup>2 Peter 1:11.

**19. Salute** (ἄσπασαι). Very often in Paul. The singular only here and <sup><4185></sup>Titus 3:15.

*Prisca and Aquila*. They appear in Corinth, <sup><4182></sup>Acts 18:2, 3; in Ephesus, <sup><4188></sup>Acts 18:18, 26; <sup><4169></sup>1 Corinthians 16:19.

*Onesiphorus*. *Profit-bringer*. Comp. chapter 1:16. One of the punning names so common among slaves. Comp. Chresimus, Chrestus, Onesimus, Symphorus, all of which signify *useful* or *helpful*.

**20. Erastus**. In <sup><4182></sup>Acts 19:22, sent by Paul with Timothy to Macedonia from Ephesus. <sup><5162></sup>Romans 16:23, the city-treasurer who sends salutations. He cannot be certainly identified with the one mentioned here. The writer merely selects names of well-known companions of Paul.

*Trophimus*. See <sup><4214></sup>Acts 22:4; 21:9.

*Sick* (ἀσθενοῦντα). By Paul mostly in a moral sense, as *weak in the faith*, <sup><5169></sup>Romans 4:19; the law was *weak*, <sup><5103></sup>Romans 8:3; the *weak brother*, <sup><4181></sup>1 Corinthians 8:11. Of bodily sickness, <sup><3172></sup>Philippians 2:26, 27.

**21. Eubulus, Pudens, Linus, Claudia**. N.T. °.

**22. The Lord Jesus Christ be with thy spirit**. Omit *Jesus Christ*. The closing benediction only here in this form.

## VOLUME 4

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, <sup><small>2 Thessalonians 1:1-7; 2:13-17; 3:1, 3, 12, and <sup><small>1 Thessalonians 1:3, 4, 6, 7; 2:13, 15, 16; 3:3, 4, 5, 8, 9, 10, 11, 12.</sup></sup>

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 <sup><5107</sup>Romans 16:7; <sup><4806</sup>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 <sup><4163</sup>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, “<sup><4801</sup>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 <sup><400></sup>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 <sup><318></sup>2 Thessalonians 3:8, **κατεβάρησα**, <sup><426></sup>2 Corinthians 12:16, and **ὀβαρῆ**, <sup><410></sup>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 **νήπιιοι**, 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 <sup><311></sup>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 **ἄμα 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* (**ἄμα**) 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 <sup><ref></sup>1 Thessalonians 5:21, in *Notes on Epistles of St. Paul*. Also the remarks of Bornemann on this passage.

ftb33 - As Lightfoot on <sup><ref></sup>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 <sup><480></sup>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 <sup><510></sup>Ezra 10:2; <sup><480></sup>Psalms 38:7; <sup><4025></sup>Judges 3:25; <sup><1063></sup>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 <sup><510></sup>1 Thessalonians 1:3, and <sup><510></sup>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 <sup>†181</sup>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, *Prol. 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. <sup><5485></sup>1 Timothy 3:15; <sup><6182></sup>Revelation 3:12.

ftb50 - Lightfoot says that, in patriarchal times, the outward gesture which confirmed an oath was different, and refers to <sup><6242></sup>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 <sup><6242></sup>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, βόσκω 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 <sup><0123></sup>1 Thessalonians 2:13), and the opposition is not between *doing* and *hearing*, but between the *law* and *faith*.
- ftb60 - In Hebrew 10:38, μοῦ 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 <sup><0123></sup>Genesis 12:1-3; 13:14-16; and <sup><0155></sup>Genesis 15:5,6. See also <sup><0158></sup>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 <sup><024></sup>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 <sup><053></sup>Genesis 15:13 (comp. <sup><4076></sup>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 <sup><4005></sup>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*. **᾽Οικονομία** 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 <sup><5008></sup>Colossians 2:8, in the *Hand-Commentar*. A. Ritschl, *Rechtfertigung und Versohnung*, 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 <sup><5008></sup>Colossians 2:8.

ftb69 - See T. K. Abbott on <sup><4023></sup>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 <sup><400></sup>Luke 1:3 is, I think, mistaken in explaining **ανωθεν** in <sup><405></sup>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: <sup><404></sup>Exodus 14:13; <sup><406></sup>Judges 16:26; <sup><408></sup>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, <sup><412></sup>Mark 11:25. It occurs <sup><403></sup>Mark 3:31; <sup><402></sup>John 1:26. In <sup><404></sup>John 8:44 and <sup><410></sup>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*, <sup><A1B></sup>Titus 2:13. Also LXX, <sup><A30></sup>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 <sup>41825</sup>Acts 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 <sup>2307</sup>Isaiah 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 <sup>2307</sup>Isaiah 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 Pfleiderer. 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 <sup><G0011></sup> 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*, 1st 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, *Gemeindefassung 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 <sup><3078></sup>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, <sup><3013></sup>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. <sup>ΣΕΒΩ</sup>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 **θεμελίαι** 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 <sup>ΣΕΒΩ</sup>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 <sup><RB2></sup>John 2:22; 17:12; <sup><RB2></sup>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 <sup><5001></sup>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 <sup><6002></sup>2 Peter 1:1, 11; 3:18.
5. The declarations concerning Christ in <sup><5005></sup>Colossians 1:15; <sup><5002></sup>2 Thessalonians 1:7; <sup><6003></sup>1 Peter 4:13; <sup><5009></sup>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 <sup><5002></sup>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 <sup>smk</sup>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* <sup>amh</sup>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 δι' ἑαυτοῦ, 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* <sup><177></sup>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, <sup><177></sup>Luke 1:74; <sup><4112></sup>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 <sup><040B></sup> Numbers 20:24, and ὕδωρ Ἀντιλογίας <sup><041B></sup> Numbers 20:13; 27:14; <sup><042B></sup> Deuteronomy 32:51; 33:8; <sup><043B></sup> Psalm 80:7; 105:32. The LXX has preserved the proper names only in <sup><044B></sup> 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 ἐκείσους 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, <sup>460</sup>Romans 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**, <sup><SIB></sup>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 **εἰσήλθεν**, 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 <sup><RHS></sup>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 <sup>4825</sup>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 <sup><402></sup>Acts 4:21; <sup><619></sup>2 Peter 2:9; Matthew 25:46; <sup><648></sup>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 <sup><6219></sup>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 <sup><B12></sup>Romans 1:20; 12:3; <sup><B2></sup>2 Corinthians 8:6; <sup><B7></sup>Galatians 3:17; <sup><D16></sup>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, <sup><B7></sup>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 <sup><B1></sup>1 Thessalonians 1:3, and <sup><B12></sup>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 <sup><B9></sup>Matthew 16:9; <sup><B1></sup>1 Thessalonians 2:9; <sup><B2></sup>2 Timothy 2:8. So in Class. Neither Class. nor N.T. furnishes any sufficient reason why the verb in <sup><B12></sup>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, <sup>Q32</sup>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, <sup>4172</sup>Matthew 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.