

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

HANDBOOKS
FOR
BIBLE CLASSES
AND PRIVATE STUDENTS

EDITED BY
PROFESSOR MARCUS DODS, D.D.

AND
REV. ALEXANDER WHYTE, D.D.

THE PASTORAL EPISTLES

EDINBURGH
T. & T. CLARK 38 GEORGE STREET

WORKS BY SAME AUTHOR.

In crown 8vo, price 2s. 6d.,

THE PRINCIPLES OF PROTESTANTISM.

An Examination of the Doctrinal Differences between the Protestant Churches and the Church of Rome.

"I am glad to have so searching a criticism of Romanism and so cogent and lucid an exposition of Protestant principle."—Principal A. M. FAIRBAIRN, D.D.

In crown 8vo, price 5s.,

THE LORD'S SUPPER.

Its Origin, Nature, and Use.

"An excellent and much-needed book."—Professor MARCUS DODS, D.D., in the *Expositor*.

"Well and thoroughly done."—*Critical Review*.

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET.

PRINTED BY

MORRISON AND GIBB LIMITED,

FOR

T. & T. CLARK, EDINBURGH.

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.

NEW YORK: CHARLES SCRIBNER'S SONS.

THE
PASTORAL EPISTLES

A New Translation

WITH INTRODUCTION, COMMENTARY, AND APPENDIX

BY

REV. J. P. LILLEY, M.A.

ARBROATH

EDINBURGH

T. & T. CLARK, 38 GEORGE STREET

1901

Cura Animarum est Cura Curarum

(Old inscription on a minister's tombstone)

PREFACE



IN its general features this Handbook conforms to the rest of the series; but, owing to its special subject, an endeavour has been made to adapt it largely to the needs of students of theology and Christian workers.

Hitherto it has been customary to use the Authorised Version as the basis of the notes. In the present case, a new translation has been made, and the notes have been cast more in the shape of a consecutive and, it is hoped, fairly readable commentary. The Greek Text used has been chiefly Gebhardt's Tischendorf, 8th edition (Leipzig, 1901).

No one who has had the opportunity of examining the most recent criticism of the New Testament will be surprised at the space given to the Introduction and Appendix. The problems raised in connection with the authorship of the Pastoral Epistles are both difficult and far-reaching; and no alternative was left but to try to solve them, as far as the limits of a text-book admitted.

My own conviction is that, in spite of the somewhat formidable objections that have been stated, the writer of these Epistles in the form we now have them was no other than Paul. When, in one of the closing visions of the *Purgatorio*, Dante watches the writers of the New Testament pass in procession before him, the second of the two old men that come first with grave and stately mien, strikes him with peculiar awe:

*“Mostrava l'altro la contraria cura
Con una spada lucida ed acuta
Tal che di qua dal rio me fe paura.”*¹

¹ Canto 29, ll. 139-141.

As I read these Letters after a careful examination of each word and phrase, I am persuaded that I see the keen bright blade of the apostle who was so valiant for the truth, flashing in every sentence.

I cannot help adding that there is no portion of the New Testament which appears to be so fitted to meet the special needs of the time as these Epistles. As even H. J. Holtzmann admits,¹ they are, when rightly interpreted, one of the strongest bulwarks of Evangelical Protestantism. The noble interest they also display in the aggressive work of the Church should make the constant perusal of them indispensable to every minister and missionary as well as to all interested in their service. If the present attempt at exhibiting their meaning and purpose shall help to make these Letters a more precious *vade-mecum* to such students, the writer will gain his highest reward.

Readers who may wish to make a more minute investigation of any portion of the Epistles, will find ample materials in the sketch of their bibliography given in the last section of the Appendix.

J. P. L.

¹ Cf. Introduction, p. 45.

ARBROATH, *September 1901.*

CONTENTS



INTRODUCTION

CHAPTER I

	PAGE
THE PASTORAL EPISTLES AS A GROUP	3

CHAPTER II

THE FIRST EPISTLE TO TIMOTHY	47
--	----

CHAPTER III

THE EPISTLE TO TITUS	50
--------------------------------	----

CHAPTER IV

THE SECOND EPISTLE TO TIMOTHY	52
---	----

A TRANSLATION OF THE PASTORAL EPISTLES	53
--	----

COMMENTARY

THE FIRST EPISTLE TO TIMOTHY	67
--	----

THE EPISTLE TO TITUS	151
--------------------------------	-----

THE SECOND EPISTLE TO TIMOTHY	177
---	-----

APPENDIX	221
--------------------	-----

INTRODUCTION



*Si quidem redderent causas, cur eas Apostoli non putarent,
tentaremus aliquid respondere et forsitan satisfacere lectori.*

JEROME.

CHAPTER I

THE PASTORAL EPISTLES AS A GROUP

SEC.	PAGE
1. THE NAME	3
2. THE PASTORAL EPISTLES IN EARLY CHRISTIAN LITERATURE	3
3. THE COURSE OF MODERN CRITICISM OF THE PASTORAL EPISTLES	6
4. THE PERIOD IN PAUL'S CAREER WITHIN WHICH THE PASTORAL EPISTLES FALL	9
5. PAUL'S MOVEMENTS AFTER RELEASE FROM HIS SECOND IMPRISONMENT AND THE CONNECTION OF THE PASTORAL EPISTLES THEREWITH	15
6. THE POSITION ASSIGNED TO TIMOTHY AND TITUS IN THE PASTORAL EPISTLES	17
7. THE CHURCH ORGANISATION EXHIBITED IN THE PASTORAL EPISTLES	23
8. THE ERRORISTS NOTICED IN THE PASTORAL EPISTLES	30
9. THE THEOLOGICAL TEACHING OF THE PASTORAL EPISTLES	35
10. THE STYLE OF THE PASTORAL EPISTLES	38
11. INCIDENTAL NOTICES IN THE PASTORAL EPISTLES	41
12. THE ABIDING VALUE OF THE PASTORAL EPISTLES FOR THE CHRISTIAN CHURCH	44

CHAPTER II

THE FIRST EPISTLE TO TIMOTHY

1. THE CAREER AND CHARACTER OF TIMOTHY	47
2. THE CHURCH AT EPHESUS	48
3. THE PURPOSE AND STRUCTURE OF THE EPISTLE	48

CHAPTER III

THE EPISTLE TO TITUS

1. THE CAREER AND CHARACTER OF TITUS	50
2. THE CHURCH AT CRETE	50
3. THE PURPOSE AND STRUCTURE OF THE EPISTLE	51

CHAPTER IV

THE SECOND EPISTLE TO TIMOTHY

PURPOSE AND STRUCTURE OF THE EPISTLE	52
--	----

INTRODUCTION

CHAPTER I

THE PASTORAL EPISTLES AS A GROUP

§ 1

The Name

THE title by which the letters of Paul to Timothy and Titus are usually designated is felt at once to be appropriate. In a general sense all the letters of the New Testament might be termed "pastoral": for they were written by their authors in the discharge of their duty as "shepherds" of the flock of Christ. The letters addressed to individuals form no exception, because, as is manifest from those to Philemon, Gaius and the Elect Sister (John II. III.), they are sent by the apostles as ministerial guides and friends. But the letters to Timothy and Titus are "pastoral" in a very special sense. They were written by an apostle of the Lord to those who were themselves "pastors," and have as their main object the communication of instructions which they required in this relation. It is true that in the other epistles there is very much that bears directly on the teaching, worship and discipline of the Church. In these, however, the guidance imparted is of a kind fitted to meet the needs of each congregation as a whole: it is only the broader aspects of church life that are exhibited. In the Pastoral Epistles, the instruction bears directly on the position, authority and duties of men who have been called to occupy the ministerial office. Written, moreover, at a time when the foundations of the Church were being laid in the world, they are evidently intended for Christian ministers not of one age only but of all time.

§ 2

The Pastoral Epistles in Early Christian Literature

Such being the scope and character of the letters, it is but natural to suppose that they would be fully recognised in the literature of the primitive Church. Ministers into whose hands they fell would study

them with care and in their own writings would be very ready either to refer directly to them or otherwise reproduce expressions derived from them. This expectation is not disappointed. From the earliest Fathers to the first Christian Apologists and from these to the leading presbyters of the Churches in the second and third centuries, there is a continuous stream of allusions or quotations which testify to the Pastoral Epistles as written by the Apostle Paul.

Clement of Rome,¹ for example, in writing to the Corinthians at the close of the first century (A.D. 95) charges them to be "ready to every good work"² (cf. Tit. iii. 1). He also says: "Let us then draw near unto Him in holiness of heart, lifting up pure and undefiled hands unto Him"³ (cf. 1 Tim. ii. 8).

Ignatius of Antioch, writing in the beginning of the second century (A.D. 112), says: "Be not led astray by strange doctrines nor by ancient fables, which are unprofitable"⁴ (cf. Tim. i. 4; Tit. iii. 9). He also adds: "Please Him whom ye serve as soldiers"⁵ (cf. 2 Tim. ii. 4).

Polycarp of Smyrna (A.D. 112) writes to the Philippians: "The beginning of all troubles is the love of money. Knowing therefore that we have brought nothing into the world and that we have not anything to carry out of it, let us arm ourselves with the weapons of righteousness"⁶ (cf. 1 Tim. vi. 7-10).

Amongst the first Christian apologists, *Justin Martyr* (A.D. 146) stands conspicuous. In his writings, he frequently uses the peculiar words of these letters for "piety" (*theosebeia, eusebeia*). In the dialogue with Trypho, the Jew, he speaks of "the kindness and love of God towards men," after Tit. iii. 4.

The Epistle to Diognetus (A.D. 150) contains a reference similar to that of Justin: "When the time arrived that God had determined, when He should henceforth manifest His goodness and power (O the exceeding great compassion and love of God)."⁷ He also alludes to "the mystery of godliness" (cf. 1 Tim. iii. 16).

Hegesippus (A.D. 160), who was a diligent collector of apostolic traditions, is quoted by Eusebius as referring to the deception practised by "teachers of different doctrines" (cf. 1 Tim. vi. 3) and also "knowledge falsely so called" (ver. 20). In both cases, he uses the very words of Paul (*heterodidaskalon, pseudonymon gnōsin*).

Theophilus of Antioch (A.D. 168), who held the rank of bishop and wrote an apologetic treatise on Christianity to a learned heathen named Autolytus, said: "Further then, with reference to our submitting to rulers and authorities and praying for them, the Word of God charges us that we lead a calm and peaceful life"⁸ (cf. 1 Tim. ii. 1, 2).

Such coincidences in spirit and phraseology as these cannot be explained as the result of mere chance. If language is to be taken

¹ The original form of these quotations may be seen in Alford, *Greek Test.* vol. iii. *Prolegg.* pp. 70-72, and Huther, *Handbuch: Einleitung*, § 5.

² i. c. 2.

³ i. c. 29.

⁴ *ad Magnes.* c. 8.

⁵ *ad Polycarp.* c. 6.

⁶ c. 4.

⁷ c. 4.

⁸ c. iii. 14.

as affording any evidence at all, they must be regarded as proving that the Pastoral Epistles were known to the Church from the earliest times as the writings of an inspired apostle, who could be no other than Paul.

In full harmony with the testimony of early Christian literature is the fact that these epistles find a place alike in the earliest Versions of the New Testament and in writings representing the opinions of churches in different parts of the Roman Empire.

The Peschito or Syriac Version (A.D. 130) is admitted on all hands to represent the verdict of the Aramæan Church in the age immediately succeeding the apostolic. No uncanonical book has a place in it: but all the Pastoral Epistles are to be found there.

The Italic or Old Latin Version (A.D. 150), on the other hand, seems to have been prepared for the Christian Church of North Africa. The whole genius and character of its dialect point to this origin: yet here also the Pastoral Epistles are included.

The epistle sent by the Gallican Churches of Lyons and Vienne to the Christians of Phrygia and Asia in Asia Minor refers to a Christian teacher as "a pillar and ground" (cf. 1 Tim. iii. 5).

Irenæus, the bishop of Lyons (A.D. 180), who had been a disciple of Polycarp, the friend of the Apostle John, wrote a work against the Gnostic heresies of the time. In the preface, he speaks of "the apostle" as charging Timothy to give no heed to "fables and endless genealogies, which minister questionings" (1 Tim. i. 4). He also quotes 1 Tim. i. 9, vi. 20; 2 Tim. iv. 9-11; Tit. iii. 10.

Clement of Alexandria (A.D. 189-202) gives an equally strong testimony. In his *Stromata* or book of "Miscellanies," he refers to Paul in terms of the highest veneration, speaking of him as "the apostle," "the blessed Paul," "the noble Paul." He also quotes 1 Tim. iv. 1, vi. 20; "the second epistle to Timothy"; and Tit. i. 12.

Origen (A.D. 203-232), who succeeded Clement as president of the theological seminary at Alexandria, often refers to Paul as the author of the Epistles of Timothy and Titus, and frequently quotes them in his numerous writings as Canonical Scriptures.

Tertullian (A.D. 190-220), a contemporary of Origen in Carthage and a leader of the whole Western Church, quotes all the three Pastoral Letters. In spite of his erratic tendencies in later life, he never impugns their authenticity or authority, but rather defends them.

Hippolytus, the bishop of Portus, was also a contemporary of Origen and Tertullian, and, as modern discussions have shown, a voluminous writer on Biblical subjects. It is very probably to him that we owe the fragment on the Canon of Scripture, which takes its name from its first discoverer, *Muratorius*. In the list of Paul's writings given in it, we find the most precise mention of the Pastoral Epistles: "To Philemon one and to Titus one and to Timothy two, written indeed out of affection and regard for him, yet esteemed sacred and authoritative by the Catholic Church, in the ordering of ecclesiastical discipline."

Since these facts were well known to early Church historians, it is only what might have been expected, that we find these letters included in the list of Paul's writings as handed down by Eusebius (A.D. 300) and spoken of by him as confessed integral portions of the Canon in his time. Hence they are also found in the great manuscripts of this period and thenceforth hold a place among the sacred writings acknowledged by the great Christian Councils.

In view of this widespread and unbroken testimony to the apostolic character of these epistles, it is impossible to attach weight to the opinion of the Gnostic heretics of the early centuries. Any evidence they afford is rather in favour of the Pauline origin of the three letters. It is true, that, as Tertullian has recorded, Marcion, for example (A.D. 140), refused a place to them in the canon he approved. The Epistle to Philemon escaped his treacherous hands, because it was so brief. Tertullian marvelled that, while he received a letter written to one man, he should refuse the two to Timothy and one to Titus, written on the condition of the Church.¹ But on what principles did Marcion reject them? Not because he doubted their Pauline origin and character, but simply, because, as Clement of Alexandria pointed out,² their whole strain was so opposed to his docetic and ascetic tenets.³ Jerome, in the preface to his commentary on the Epistle to Titus, gives a similar explanation of the opposition of Basilides and Tatian. They rejected the Pastoral Letters, as they rejected certain passages in the others, because they seemed to be inconsistent with the principles they had seen fit to adopt. If Tatian accepted the Epistle to Titus, it was only because in that letter Paul did not seem to inveigh against false teachers of the Gentile Church. The fact, however, that the rejection of these epistles by leaders of heretical parties was so distinctly noticed and repudiated, is a clear proof that elsewhere in the Church, they had been unhesitatingly accepted as presenting the teaching of the apostles.

On the whole, therefore, it must be admitted that, so far as external recognition is concerned, there is nothing wanting to establish the conviction that the Pastoral Epistles are authentic utterances of Paul himself.

§ 3

The Course of Modern Criticism of the Pastoral Epistles

The facts adduced in the preceding section continued to exercise such influence on the mind of the Church, that from the days of Tatian till the beginning of the nineteenth century, not the slightest

¹ *adv. Marcion*, v. 20.

² *Stromata*, ii. 11.

³ If Marcion's interest in Paul's writings had been of the throughgoing kind that Moffatt assumes (*Hist. N. T.* p. 558), he could never have omitted the Pastoral Letters from his list. It is but too manifest that in spite of the flashes of true criticism Renan ascribes to him, he kept his enthusiasm for his own partial creed and the new line of bishops he wished to found.

doubt of the authenticity of these epistles was ever mooted. The first to suggest any grounds for hesitation on this point seems to have been J. E. C. Schmidt in his *Introduction to the New Testament*. But it was Schleiermacher who first gave any full expression to the opinion that every one of these letters was not the work of Paul. He was prepared to accept Titus and 2 Timothy as genuine letters of the apostle ; but in his own letter to Gass (1807), he contended that 1 Timothy was evidently a later compilation. Its coincidences of phraseology with the other two, and, as he thought, its needless repetitions of the same statements, pointed in this direction.

It was soon seen, however, that adverse criticism could not halt at this point. The Pastoral Epistles were clearly a distinct group and must stand or fall together. Hence Eichhorn and after him De Wette impugned the genuineness of all three. Relying mainly on the ground that they did not fit into the apostle's career as delineated in the Acts of the Apostles, these critics held that the epistles must have been written by a disciple of Paul towards the end of the first century and, for the sake of obtaining greater influence, presented to the churches and circulated under his name. Their great aim was to combat the Gnostic heresy ; and since it was only the establishment of the truth of the Gospel that was desired, no harm was anticipated from attaching them to the apostolic authority of Paul. Eichhorn and De Wette, accordingly, saw no objection to their still retaining a place amongst the canonical Scriptures.

The whole position thus taken up was strongly assailed by such defenders of the Pauline origin of the epistles, as Hug, Bertholdt, Guericke and many others, with more or less ability and consistency. One great drawback to the success of the defence was that those who conducted it did not agree amongst themselves as to the periods in the apostle's career when these letters were written : some contending that Paul's life-work closed with the imprisonment noticed at the end of the Acts of the Apostles, others holding that the apostle must have been released after trial and, only after once more engaging in missionary effort, imprisoned a second time and put to death.

It was in the midst of this controversy that Baur of Tübingen broached another view of the epistles. It was not enough, he held, to adduce separate reasons for calling in question their genuineness. Scientific criticism should not rest content till it reached conclusions which would clear the way for a full comprehension of their scope and character in the light of their historical origin. After a fresh examination of their contents, he himself adopted the opinion that the three epistles were written by an adherent of the Pauline form of Christianity about the middle of the second century. It was then that the Gnostic heresy assumed threatening proportions. Not feeling equal to the task of refuting it in his own name and with his own resources, this writer adopted the not uncommon device of constructing a series of letters embodying what he conceived likely

to be the attitude that Paul himself would have taken up towards this heresy, and sent them abroad under the apostle's name. Baur thought it an additional point in favour of his theory that the epistles seemed to presuppose a more rigid ecclesiastical organisation than was possible in Paul's day.

Even after the publication of Baur's treatise, De Wette clung to his own theory; and there are not wanting a few who still follow him in this. But the great majority of those who are adverse to the authenticity of the epistles stand by what is substantially Baur's view. Not a few of his pupils have indeed abandoned some of his minor positions, and several of them have indicated certain variations which they should desiderate in the historical associations of the writer; but from Schwegeler to Pfeiderer and Weizsäcker, and from these to Holtzmann and Jülicher, it is the fundamental idea of Baur's theory that is maintained. In France, Reuss, Renan and Sabatier are practically on the Tübingen side. In our own country, Samuel Davidson and Hatch have contended for the later origin of the letters in the spirit of Baur. In favour of the authenticity, however, we have Alford, Howson, Ellicott, Patrick Fairbairn, Lightfoot, Salmon, Westcott, Hort, Farrar, Findlay, Humphreys and Bernard.

Within the last two decades, especially in Germany, not a few critics who deny the authenticity of the letters have been prepared to admit that they contain some genuine fragments of the apostle's writings. This view is really the reappearance of a theory propounded at a much earlier period by Credner (1836) and Weisse (1855). Of late it has been worked out and applied with great zeal by such critics as Hesse, Lemme, Knoke, Harnack and von Soden. In America, these are followed by A. C. McGiffert, G. B. Stevens and G. W. Bacon. An ardent Scotch disciple of the same school is found in J. Moffatt.¹

By those who oppose the Pauline authorship of the epistles, the grounds of objection have now been exhibited at great length. In addition to the historical difficulty of finding a place for the composition of the letters within the course of Paul's life-work as made known to us otherwise in the New Testament, we are met with objections derived from the kind of church organisation the Pastoral Epistles exhibit, their theological teaching, the heresies combated in them and the style in which they are written. The facts connected with these points are all held to be incompatible with their having been composed by the Apostle Paul.

In the present manual, we uphold the traditional position, in harmony with the writers just named. But in view of the class of readers for whom it is designed we regard it as beside our purpose to deal only with these objections in detail. They cannot be overlooked: yet our aim is rather to gather up and exhibit in consecutive form the best positive results which the investigations that

¹ *Historical New Testament*, 1901. Cf. Appendix, § 2, "The Theory of Composite Authorship."

such criticism has called forth, have attained. It is in this way that the present needs of Biblical students are to be most advantageously met. A master in this department has said: "In my view, the main thing in an Introduction to the New Testament is neither criticism nor apologetics, but the actual initiation into a living historical knowledge of Scripture."¹ This remark applies with special force to the Pastoral Epistles. So much dust has been raised by the conflict of opposing parties on the field of criticism, that the historical and religious character of the writings themselves has been in great danger of being wholly obscured. Yet faithful research has never been without valuable fruit; and, though we here adopt the older standpoint, we are not without hope that a comprehensive and impartial survey of the letters in the light of all that has been won, will lead to a deeper appreciation of the signal gift to the Church which they present.

§ 4

The Period in Paul's Career within which the Pastoral Epistles fall

The problem of the circumstances in which any letter was written has a direct bearing on its whole meaning and value. In the case of the Pastoral Epistles, it is of the very highest moment, because the solution we adopt affects not only, as we have seen, the view we must take of their authenticity, but also the whole conception we form of the close of Paul's career. The points on which the determination of the matter turns are partly features in the Epistles themselves, and partly facts in the whole apostolic history with which they are connected. It is the latter which at the outset we have to keep chiefly in view.

The first note of time and circumstance struck in the letters is the elliptical statement in 1 Timothy regarding Paul's reason for writing it: "As I exhorted thee to tarry at Ephesus, when I was going into Macedonia" (i. 3). At what point in the apostle's career did this journey into Macedonia take place?

In the Acts of the Apostles, we find mention of two visits to Ephesus that Paul paid: the first when he left Corinth in company with Aquila and Priscilla (Acts xviii. 19), the second, when, after traversing Phrygia and Galatia, he, in accordance with a previous promise, came to Ephesus and stayed there for over two years (xix. 1). But it could not be either of these two visits Paul refers to in 1 Timothy. For, on the former occasion, he was on his way, not into Macedonia, but to Jerusalem (xviii. 21, 22); and on the latter, though, after a long residence in the city, he did go into Macedonia (xix. 21, xx. 1), so far was he from leaving Timothy behind at Ephesus, that he sent on Timothy with Erastus before him into Europe to prepare the way for his coming and himself remained

¹Weiss, *A Manual of Introduction*, Preface, p. vi.

behind in Asia. When the apostle returned to Asia, after visiting Macedonia, he still had Timothy with him and only sailed past Ephesus to meet the elders at Miletus. There is no notice whatever taken of this journey, when Timothy was left behind at Ephesus, in any part of Paul's missionary tours recorded in the Acts of the Apostles.

It has indeed been suggested that during his long stay in Ephesus, Paul might have made a journey into Europe lasting some months, meanwhile devolving the superintendence of the Church on Timothy. This was the view of Mosheim and, with certain modifications, of Schröder and Wieseler. But it is a mere conjecture, without the slightest foothold in the history; and besides it is discountenanced by the fact that at that stage, the operations of the heretical teachers Paul has in view in his letters could not have assumed the proportions we find indicated in the epistles: especially as on what according to that view must have been an occasion subsequent to the writing of this letter, Paul, even in his conference with the Ephesian elders at Miletus, refers to the development of false teaching as a thing only of the future: "I know that *after my departing*, grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx. 29, 30). Since it is precisely the fulfilment of the apostle's anticipation that is reflected in the letters to Timothy, the conference with him that Paul held, when he left him to stay on at Ephesus, must have been a considerable period later than anything we find noted in the history of the Acts.

It is chiefly these facts that have led most British students of the apostolic history to the conclusion that the imprisonment recorded at the close of the Acts is not the same as that indicated in the Second Epistle to Timothy; or, in other words, that Paul must have been set free from that earlier captivity and, since 1 Timothy exhibits him as being at liberty, that he must have engaged in a fresh series of missionary tours, within which fell the conference with Timothy noticed at the beginning of the first letter. The more carefully this view is examined, the more is it found to be supported by considerations that make it practically inevitable.

As to the Acts of the Apostles, it can only be said that there is no evidence there which is out of keeping with this view. It is very true that one very precise statement seems at first sight in direct conflict. In the address to the elders of Ephesus at Miletus, Paul said: "Behold, I know that ye all among whom I went about preaching the kingdom shall see my face no more" (Acts xx. 25). Do not these words, it has been said, directly suggest that the apostle was never once to revisit Ephesus, but was rather to die after his transportation to Rome? About the definiteness of Paul's conviction that he would never again set foot in Ephesus, there can be no doubt. This is the one indubitable element in the statement: and in our opinion there

is not the slightest reason to believe that the apostle's sad anticipation was ever falsified. Very many expositors seem to take it for granted that when Paul left Timothy to tarry at Ephesus, he must have been in the city himself. The words of the epistle do not necessarily imply this. Paul simply exhorted his youthful companion to "stay on" in Ephesus, as he had been doing previously to their interview. The truth seems to be that Paul's presence in the city would only have embarrassed Timothy and exposed himself to imminent danger. There was no city in the world at this time in which greater hostility had been manifested towards Paul than Ephesus. Although, according to the condensed narrative of the Acts, he seems to have left it immediately after the cessation of the tumult and in peace, there is good reason to believe that in reality it was far otherwise. His letters written to the Corinthians about this time reveal a terrible conflict which could have taken place only after the great uproar. "If after the manner of men"—to speak as men do—"I fought with beasts at Ephesus, what doth it profit me?" (1 Cor. xv. 32). "For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly beyond our power, insomuch that we despaired even of life" (2 Cor. i. 8). Language like this appears to warrant the inference that the Roman authorities did hold an inquiry about the origin of the tumult and called Paul to account for it. Whether he was actually arrested and imprisoned can only be matter of conjecture. In any case, he was placed in the gravest peril; and the experience was such that he would not willingly enter the city again, if the visit could be at all avoided. Most probably, therefore, Timothy and he met and conferred at Miletus.

For the rest, it has to be remembered that here as often elsewhere Paul is merely expressing a feeling that filled his heart at the time, and not a prediction based on any divine communication about his future destiny. If his words at Miletus seem to indicate a presentiment of speedy martyrdom, they are more than counterbalanced by the statement in the Epistle to the Philippians in which, even in the prison at Rome, he is found saying: "Having this confidence, I know that I shall abide, yea and abide with you all, for your progress and joy in the faith" (i. 25). There is also the statement of the Epistle to Philemon in which Paul, writing as "a prisoner of Jesus Christ" is so confident of liberation that he asks his friend to prepare a lodging for him at Colossæ. Paul was a man of like passions with ourselves, and his ideas of his own future were subject to the alternations that beset all human feeling.

It is of more importance to observe that the way in which the history of the Acts closes leaves no impression of finality in the imprisonment the apostle was then undergoing. He was indeed under legal supervision and therefore constantly guarded by a soldier. This restraint involved treatment hard enough to bear. Yet he was not regarded as a criminal. He was permitted to dwell "by himself"

(Acts xxviii. 16). The last verses of the Acts point to as large a measure of liberty as could well be granted to one that had himself appealed to Cæsar. "Paul dwelt in his own hired house and received all that came unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." This is hardly a description of what can be called a strict imprisonment. The writer evidently did not regard it as at all essential to his plan to give the details of the close of Paul's life. The religion of Christ bulks more largely in his view than the career of its greatest advocate. His main object seems to have been to show how Christianity as the fulfilment of the old covenant passed from Jerusalem to Antioch and from Antioch to Rome : that is, from its original source in the religious life of the East to the centre of imperial government in the West ; and, writing towards the end of Paul's detention at Rome, while its immediate issues were still to be manifested, he simply leaves him in the midst of his evangelistic work in the capital. If therefore it cannot be said that the release from his captivity is actually a matter of history, as little can it be said that the continuance of it is historical. The Acts of the Apostles sets us free to look for more positive evidence elsewhere.

The Pastoral Epistles themselves seem to present us with more of the kind of facts we need. Setting aside the impossibility of finding any room in the Acts for the movements of Paul they indicate, we come across other data that are more decisive.

In 1 Timothy, for example, how manifest it is that the apostle is entirely at liberty and engaged in missionary work. After an interval of some years, he has again met with Timothy, probably at Miletus, while passing on to Macedonia. During his absence from Timothy's great field of labour at Ephesus, considerable changes had taken place. The organisation of the Church had become more complete ; but the invasion of false teaching as well from within as from without its borders which Paul formerly anticipated, had by this time occurred. To combat the heretical teachers as well as to watch over the welfare of the whole Christian community in and around the city, the apostle felt he must needs ask Timothy to stay where he had been. He would hope to see him shortly : but the possibility of his being unable to do so for a longer time constrained him to give his youthful companion and fellow-labourer his last commands now and to urge him to more strenuous efforts in behalf of the Gospel : "These things I write unto thee, hoping to see thee shortly : but, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (ch. iii. 15).

While writing the Epistle to Titus, Paul is still in the enjoyment of freedom. He has been at Crete along with Titus and leaves him behind to complete the arrangement of the Church. The directions he gives concerning the kind of men that should be chosen as office-

bearers and the behaviour of the members in their various relations, bear such a close resemblance to those sent in 1 Timothy, that the two epistles evidently belong to the same period in the apostle's career. No hindrance to his activity is anticipated: he intends to spend the winter at Nicopolis in the Western Greek province of Epirus and enjoins Titus to meet him there (ch. iii: 12).

In the whole strain of these two letters, therefore, we have what seems to be a confirmation of the view that Paul's detention at Rome recorded in the Acts, did not end in stricter imprisonment and martyrdom. Paul had not been condemned at Cæsarea before Festus (Acts xxvi: 9). It was only his own appeal that sent him to Roine (ver. 12). "This man," said Agrippa, "might have been set at liberty, if he had not appealed unto Cæsar" (xxvi: 32). The conclusion seems entirely justified that, when Paul's appeal was brought before the imperial courts at Rome, the authorities saw at a glance that no valid evidence of such misdeeds as they could hold to be a breach of Roman law had been produced. The Emperor Nero had not then exhibited the bitter antagonism to Christianity which seized him at a later period. Acting on their own convictions, therefore, the officers of the Crown probably dismissed Paul's appeal and thus set him free to carry on his work at Rome or elsewhere as he thought fit.¹

When we examine the Second Epistle to Timothy, we find that a great change has come over the apostle's fortunes. He is once more at Rome: but he is in prison and the confinement is of a far harder kind than on the former occasion. When, where or at whose instance, he was again arrested, we are not told. The epistle only informs us that, so long as he was free, he had maintained his wonted activity. He had, for example, visited Troas, Miletus and Corinth (2 Tim. iv. 13-20). The reference here cannot be to the visits mentioned in the Acts in connection with the journey from Greece to Jerusalem. For, so far as the history shows, when he was last at Troas (Acts xx: 5) Timothy was with him and frequent opportunities had occurred for recovering any books awaiting him there, if they had been left on that early occasion. Again, when he was then at Miletus, Trophimus was not left there sick, for he went on with Paul to Jerusalem (Acts xx: 4). Indeed it was his appearing with the apostle in the temple, that led to Paul's arrest (Acts xx: 16, xxi: 29). The statement that Erastus did not leave Corinth cannot refer to the visit to Corinth alluded to in the Acts: for Timothy was with Paul then and did not need to be informed of the fact. The visits mentioned in this second epistle, therefore, must have belonged to the last period of the apostle's career.

Now, however, the epistle plainly shows, even this later activity has drawn to a close. Paul writes under an overmastering conviction that the end is near. The approaching crisis casts its shadow before. He is ready to be offered and his departure is at hand (ch.

¹ Cf. Prof. Ramsay, *St. Paul the Traveller*, pp. 308, 309.

iv. 6). All he longs for now is strength to be faithful unto death and thereafter the crown of righteousness from the Lord whose he was and whom he served.

It is interesting to find that whatever light tradition has to give is entirely in favour of the view that Paul was liberated from the imprisonment mentioned in the Acts, and that the three Pastoral Epistles all belonged to the closing stage of his career.

Clement of Rome, for example, writes: "On account of his zeal, Paul obtained the reward of endurance, having been seven times thrown into chains, driven into exile and stoned. Becoming a preacher of the word in the East and the West, he received the noble renown of his faith: for he taught righteousness in the whole world and came to the extreme west; and having witnessed before the rulers, he thus departed from the world and went to the holy place, exhibiting the highest example of endurance."¹

The Muratorian fragment says on this point: "Now the Acts of all the Apostles were written in one book. Luke teaches Theophilus admirably, because the events took place under his own eye; and so he evidently declares by itself the imprisonment endured by Peter, but [omits] the departure of Paul as he set out from the city towards Spain."²

Eusebius the historian says: "Luke, having committed the Acts of the Apostles to writing, therewith closed the history, indicating, however, that Paul, after being set free, spent two whole years at Rome and preached the word of God there without hindrance. Tradition adds that after he made his defence the apostle was despatched thence on the ministry of preaching, but that coming a second time into the city, he finished his course by martyrdom. It was while he was bound in prison that he composed the Second Epistle to Timothy."³

In view of such an unusual concurrence of intimations in Scripture and tradition, the opinion that Paul underwent a second imprisonment and that the Pastoral Epistles are all of them connected with the period of his career it brought to an end, seems by far the most probable explanation that has yet been given. The evidence from tradition here is by no means to be despised.⁴ Special value at least is to be attached to the statements of Clement and the author of the Muratorian fragment. As Lightfoot has well said, "The former wrote from Rome at a place where and at a time when the memory of the apostle's labours was fresh and his testimony is explicit, so far as relates to Paul's preaching in the West. The latter, though living at a later period, is a witness of some importance, for he too was a Roman and he distinctly attests the journey to Spain."⁵

¹ *Ad Cor.* c. 5. For original Greek, *vide* Alford, *Prolegg.* pp. 92, 93; or Hefele, *Patres Apostolici*, p. 69.

² The original form of the whole fragment is given in Westcott, *Canon of the N. T.* pp. 514-530. Cf. Salmon, *Introd.* p. 44.

³ *H. E.* ii. 22.

⁴ Cf. Moffatt: "The vague inferences of an inferior tradition," *Hist. N. T.* p. 133.

⁵ *Biblical Essays*, p. 427.

It is interesting to observe that this evidence has appeared so strong to many historical critics that, even while on other grounds they are still unwilling to admit the authenticity of the letters, they still unhesitatingly accept Paul's release from the first imprisonment and his subsequent missionary activity till he was arrested a second time. Ewald was amongst the first to make this admission. He has since been followed by Renan, Harnack and Blass. With respect to others who still refuse to yield assent, the attitude taken up by one who has examined this whole problem with the utmost care and impartiality seems to us entirely reasonable: "If it be possible," says Spitta in his admirable monograph, "that in spite of the thorough investigations of a Credner and such excellent studies as those of Lightfoot—to mention only two examples—Lemme can speak of 'the misty picture of the second imprisonment which dissolves into nothing before the light of every earnest and unbiassed examination'; or if von Soden has nothing better to say of the Patristic tradition, especially of the journey to Spain, than that such a contention takes its rise *for the first time* with Eusebius (!), then there is little prospect that my dissertation will find any better reception than those of my predecessors, with writers that have no sympathy with its conclusion. Nevertheless there are opinions that are not confuted and not accepted: opinions that after careful consideration obtain by their own intrinsic force the sure footing that may have been but a little before obstinately denied them. To this class in my conviction belongs the view of the second Roman imprisonment of Paul."¹

§ 5

Paul's Movements after Release from Imprisonment and the connection of the Pastoral Epistles therewith

If the view we have taken of the first Roman imprisonment be correct, it becomes an interesting task to form some definite idea of the course of his renewed activity after liberation. Many attempts have been made to delineate these later journeyings: some of them so detailed and hypothetical as to be beyond the possibility of ready acceptance. In the brief notice we give here, we shall confine ourselves as closely as possible to the data given in the epistles, and that chiefly with a view to determine their chronological order.²

The project of a visit to Spain is seen in the Epistle to the Romans to have been so strongly cherished by Paul (ch. xv. 24), that we can hardly hold it to be improbable he made an effort to carry it out. Tradition, we have found, says that he actually did journey thus far. If it were so, he left no traces of the visit behind. Perhaps he only surveyed the field and obtained information for the

¹ *Zur Geschichte u. Lit. des Urchristenthums*, i. S. 108.

² Cf. Appendix, § 3.

guidance of some future effort. In that case, he would return again for a time to Rome.

We are on much surer ground when we think of Paul as passing from Rome to Philippi and thence by Neapolis and Troas to Colossæ. For it was a practice of the apostle to revisit as often as possible churches which he himself had planted or helped; and in the Epistles to the Philippians and to Philemon, he had expressed the hope of seeing his brethren in these cities again very speedily.

From Colossæ in Asia Minor, Paul would find his way very clear for a visit to Crete. There is indubitable evidence that he made a missionary tour of some duration in that island, in company with Titus (Tit. i. 5). For he shows himself thoroughly acquainted with the character and temperament of the people; and it is expressly stated that he left Titus behind in Crete, to complete the organisation of the Church and watch over its progress.

On leaving Crete, the apostle appears to have directed his course towards Macedonia and to have taken Miletus by the way. For it was when journeying thither that he met Timothy, and there was no place where the interview would be more readily held than Miletus. Timothy had been at work for some time in Ephesus, and was so reluctant to abide there alone that he seems to have entreated Paul with tears to take him once more with himself. A renewal of their companionship would doubtless have been a great comfort to the apostle. But the necessities of the cause of Christ at Ephesus were paramount and he "exhorted" Timothy to "abide still" at his post (1 Tim. i. 3). This was probably in the spring of 66 A.D.

Arrived at Macedonia by way of Troas and mingling again with such congregations as those at Philippi and Thessalonica, Paul would have leisure to consider anew the position of Timothy at Ephesus and of Titus at Crete. It was here accordingly that he most probably wrote the First Epistle to Timothy and some time afterwards the Epistle to Titus. The two letters bear a close resemblance to each other; but, as the longer and the more urgently called for, that to Timothy would naturally come first. This is the position that has always been assigned to it by the Church.

Paul appears to have cherished some hope of seeing Timothy again at this time (1 Tim. iii. 11);¹ but, as events turned out, he probably did not attempt to realise it: for the most bitter antagonism towards him still raged at Ephesus. Indeed his departure from Troas where he left his cloke and books and parchments may have been made more hurried, just by the keen outlook for him maintained by such persecutors as Alexander the coppersmith.

¹ An indication of this hope may be seen in the somewhat abrupt way in which the letter closes. There are no salutations to friends or parting instructions about details. It is otherwise in the second letter to Timothy. Here the missing supplement is found in its fitting place. Such a comparison of the conclusions of the epistles furnishes an indirect but strong proof that the order in which they appear in the canon has historic chronology on its side.

Hence instead of going into Asia again, where so many were turning against him, he seems to have gone to Corinth for the summer (2 Tim. iv. 20), with the ultimate intention of spending the winter at Nicopolis in Epirus (Tit. iii. 12). But this project was never fulfilled. For it was probably when moving about in Achaia that his accusers from Asia came upon him; and taking advantage of the bitter antagonism against the Christians that was rising at home, some governor, eager to please the authorities at the capital, arrested Paul and sent him on to Rome. Imprisoned there and arraigned no longer on a matter of Jewish law, but under the more serious charge of aiding and abetting a new revolution in the empire, the apostle felt he had small hope of again getting out of the clutches of his foes. It was thus at the end of the summer of A.D. 67 and while in prison that he penned the last letter he ever wrote, the Second Epistle to Timothy.¹

§ 6

The Position assigned to Timothy and Titus in the Pastoral Epistles

If the interpretation of the Pastoral Letters is affected by the opinion we hold of the period in Paul's career at which they were written, it is of no less importance to have at the outset definite views of the precise rank and work assigned to the friends to whom they were addressed. The judgment formed on this point has vibrated betwixt two extremes. On the one hand, there is the opinion adopted by so many Roman and Anglican as well as some Lutheran theologians, that the office held by them was practically a continuation of the apostleship and therefore the prototype of the later diocesan episcopate. On the other, there is the view favoured by most of the Reformed Churches, that Timothy and Titus were both essentially teaching presbyters of the Church, but entrusted with a special temporary authority to adjust the organisation of the different congregations to which they were sent and to lead them into the full knowledge of the truth. Both parties appeal to the evidence of Scripture. To get at the truth on this question, it will be necessary to examine and compare the statements of the Acts of the Apostles and the epistles themselves on the whole manner in which these disciples were formally enlisted in the public service of the Church.

Beginning with Timothy, we are struck at once by the way in which he was chosen as the companion of Paul. A special divine guidance seems to have been vouchsafed to the apostle at every step he took in the matter. At first it seemed probable that Barnabas was to be his lifelong comrade in missionary effort. Barnabas and Paul were drawn together at the outset by a remark-

¹ Cf. Lightfoot, *Biblical Essays*, pp. 434-437; Findlay in Sabatier, pp. 367, 368.

able chain of providential circumstances. It was Barnabas that first introduced the new convert to the Christian circles at Jerusalem. It was he again that sought for Paul at Tarsus and brought him to the new field opened up at Antioch. The success given to their united efforts there prepared the way for companionship not only in ministering to the Christian poor at Jerusalem, but in the wider sphere set before them amongst the heathen tribes. It was at the direct suggestion of the Holy Spirit that they went forth together on a new missionary circuit. "As they ministered to the Lord and fasted, the Holy Ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed and laid their hands on them, they sent them away" (Acts xiii. 2, 3). We know how successfully the first tour was accomplished. But when at Paul's suggestion, the two friends tried to arrange for a second, an unhappy difference of opinion as to the expediency of taking Mark with them arose and became so grave, that the companionship came to an end. Barnabas taking Mark went to Cyprus: Paul taking Silas went through Syria and Cilicia (Acts xv. 36-41).

It is very evident that Paul did not find in Silas anything like an adequate substitute for Barnabas. From the first he seems to have occupied the more subordinate position assigned originally to Mark. Devoted and faithful as he was, he probably had not the personal temperament or spiritual gifts that were requisite in a chosen comrade of the great apostle. Paul therefore had no alternative but to look out and pray for the fitting man. Happily he had not long to wait. The Spirit of prophecy came to his aid. As Dr. Hort has so well pointed out, "St. Paul's words in the epistle (1 Tim. i. 18) suggest that, while he was journeying on in some such state of mind as this, mysterious monitions of the kind called prophetic seemed to come to him, whether within his own spirit or through the lips of Silas or both; and that these voices taught him the course to take by which he should at last find a divinely provided successor to Barnabas."¹ When the two evangelists at last reached Derbe and Lystra, the companion that Paul expected was awaiting him in the person of Timothy.

Paul recognised Timothy as a disciple who had been won for Christ along with his mother at a previous visit to this region. He had probably had his love for Christ and the apostle greatly deepened by the sight of Paul's fidelity under the terrible stoning that left him well-nigh dead. During the interval after his departure, the young convert had been actively engaged in the service of the Gospel. Now after the lapse of seven years, he appears before the apostle with the dew of consecration fresh on heart and life; and the apostle, beholding him loved him and enlisted him at once for foreign service. "Behold," says Luke, as if desiring to call attention to a very important fact, "a certain disciple was there, named

¹ *The Christian Ecclesia*, p. 182.

Timotheus, the son of a certain woman which was a Jewess and believed, but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him" (Acts xvi. 1-3). The only explanation of this decided action is that in Timothy Paul found a fellow-worker whom he could choose as his companion, because he had already been practically approved by the churches in his native district and prophetically pointed to by God. The prophetic utterances that were guiding Paul's steps came up to and rested on Timothy in such a distinct way that the apostle had no alternative but to claim him as the friend and comrade-in-arms for whom his heart had been yearning ever since he parted from Barnabas.

Such being the way in which Timothy was originally associated with Paul, it was but natural that he should be set apart for his new position in connection with some public form. This rule had been followed in the case of Barnabas and Paul themselves. The apostle could not but desire a recognition of it in the case of his younger colleague. The narrative of the Acts does not tell us that Timothy was ordained; but the Pastoral Epistles put the fact beyond doubt. It was the elders of the Lycaonian Churches that played the leading part in this function. Probably after special prayer and fasting, Timothy was confirmed in his position by the laying on of hands by the presbytery, that is, the whole body of elders that represented the churches of the district (1 Tim. iv. 14). Since the apostleship as the highest office then existing in the Church also included the office of presbyter, Paul as having a special interest in his youthful fellow-labourer joined with the elders in this action (2 Tim. i. 6). So Timothy was established in the relation that prophecy marked out for him and Paul had invited him to fill.

It is very evident, however, that this ordination was not carried out as a mere public recognition of a new servant of the Church. It was devoutly used by all concerned as a means of grace for the new missionary. The prophecies that led Paul's way to Timothy and fixed on him as his colleague had also indicated that he would be furnished for his new duties and all the widening responsibilities they might bring in their train, by the gracious operation of the Spirit in him. The form of ordination and imposition of hands was employed to obtain the promised gift. As one has well explained it, the laying on of hands was "an appropriation of the gift of the Spirit in prayer through the instrumentality of others for a definite object."¹ Timothy had been encouraged to believe that he would receive a special endowment of power from on high through the Holy Spirit coming upon him, for the special work that would fall to him as the companion of Paul in his missionary tours. According to Paul's own statement, this gift had really been bestowed on Timothy and enjoyed by him from the date of his designation to the work. It is to this original endowment that Paul refers in the passages of the two letters already indicated.

¹ Wiesinger, *in loc.*

Timothy is not to neglect the gift that was given through prophecy accompanied by the laying on of hands of the assembled elders (1 Tim. iv. 14). As dangers deepen, he is rather to wake up to new life the gift that was in him from the beginning, imparted as it was also with the prayerful concurrence and intercession of his spiritual father and friend (2 Tim. i. 6).

As to the special work or office for which Timothy was thus prepared, the Pastoral Letters themselves leave us in no doubt. The gift he received was not an official grace designed merely to strengthen his authority in ruling or directing the activity of others. Primarily it was an inward spiritual endowment for the work of preaching and teaching. Speaking of himself, Paul said that the Lord had put him into the ministry (1 Tim. i. 12), and that he had been ordained as "a preacher and an apostle, a teacher of the Gentiles in faith and truth" (ii. 7). It is nowhere said that Timothy was called to be an apostle. He had not the requisite qualifications for that position. But it is plainly indicated that in other respects he had practically to do the same work as Paul himself. He is to be a good minister of Christ Jesus (iv. 6); he is to command and teach (ver. 11), taking heed to himself and the teaching (ver. 16); he is to teach and exhort (vi. 2), remembering the work to which he pledged himself in the presence of many witnesses of his ordination (vi. 12). He is to mark out aright the word of truth (2 Tim. ii. 15); he is to preach the word, reproving, rebuking, exhorting with all long-suffering and teaching (iv. 2). He is to do the work of an evangelist and so fulfil his ministry (iv. 5).

It was but a natural extension of this same work that Timothy should be called on to take part in the defence of the truth against current error. This was a duty to which Paul himself attached the greatest importance. He was not ashamed of the Gospel as a vehicle of truth in relation to other systems of thought which might be taught around him. He was persuaded that it was one of the chief tasks of his life to stand forth for the defence and confirmation of the Gospel (Phil. i. 7, 17); and he desired that Timothy should be partaker of the grace which the performance of this work brought. Hence, when there appeared at Ephesus a body of teachers that set themselves to propound a form of teaching at variance with the apostolic type of doctrine, Timothy was sent with authority to enjoin upon them the necessity of abjuring it at once. He himself was to take heed to the doctrine he preached, seeing to it that it was thoroughly healthful in its whole influence on Christian life and service (1 Tim. iv. 6, 16); and he was to exercise the utmost vigilance that others might maintain the same purity (iv. 16, vi. 3).

While the proclamation and defence of evangelic truth was thus to be Timothy's principal function, he would also naturally take part in the work of church organisation. Wherever Paul and Barnabas succeeded in planting churches, they ordained elders in every city. Timothy had been brought up under the oversight of

office-bearers thus appointed. In Ephesus, to which he was sent, he had already seen the Church organised on the Presbyterian model. But now that he was sent thither to protect it against the invasion of false teaching, he had the special duty of watching over the perpetuation of the system by providing for the election of men suitable for the various offices. The care of special classes also, such as the younger women of the congregations, required special arrangements which he was authorised to make. In this way, Timothy was practically entrusted with the vindication and establishment of the ministerial commission in its whole nature and activity, according to the apostolic instructions. It was the supreme object of Paul's letters to him, to remind him how this great duty was to be carried out.

In this work then Timothy co-operated with Paul. In the Pastoral Epistles, it is Ephesus that forms the sphere of this service. But what he is asked to do in that city may be taken as an indication of what, with certain differences of detail, he may have been sent or left to do in other places. The letters which Paul wrote to him are avowedly only an authoritative *résumé* of instructions that Timothy had received on previous occasions. How closely and cordially the two missionaries laboured together in behalf of the Gospel and the Church, is seen in their whole tone. Paul recognises the value of Timothy's service to the fullest extent, and only desires that he shall so develop it as to turn all his gifts to the best account and receive the highest reward.

Yet all the while it is manifest that Timothy is not regarded by Paul as standing on the same level with himself. He writes in the affectionate spirit of a father addressing a beloved and worthy son; but beneath the cordial recognition of his friendship and service which Paul makes, there runs a strong current of authoritative direction. Paul writes to him as one who has the power to guide and is entitled to expect that his instructions shall be fulfilled (1 Tim. i. 18, ii. 8, iii. 14, v. 21, vi. 13). Timothy is enjoined to do what the apostle suggests till he comes (1 Tim. iv. 13): he is to return to the apostle, when he calls him (2 Tim. iv. 9): another may be sent to the sphere he occupied (iv. 12).

To what result then do all these facts point as regards Timothy's office and position in the Apostolic Church? They are utterly insufficient to claim for him the rank of an apostle, far less that of a bishop or archbishop as superior to presbyters. They also, however, demand more for him than the calling of a simple presbyter. They seem to converge harmoniously only in the conclusion that he was an **EVANGELIST** in the apostolic sense of the word. The office is first alluded to in the Acts of the Apostles as held by Philip, one of the seven deacons appointed by the Church at Jerusalem (Acts vi. 5, xxi. 8). But it is most distinctly mentioned by Paul himself in his letter to the Ephesians and in the second letter to Timothy. In the former he says: "And He (Christ) gave some apostles and some

prophets ; and some evangelists ; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (iv. 11, 12). In the latter he writes : "Do the work of an evangelist" (2 Tim. iv. 5).

Looking at the order in which this office stands, we cannot but regard it as inferior to the apostleship, which could be held only by direct representatives of the Lord Jesus. It was also in some respects inferior to the office of the New Testament prophet : for it did not apparently carry with it the high gift of inspired utterance which the prophet exercised. In its essential basis, it was more closely allied to the pastor and teacher as involving the qualifications to preach and teach with special insight and authority : and that is probably the reason why in the analogous passage of the first letter to Corinth (ch. xii. 28), teachers only are alluded to in the third place. But the evangelist differed from the pastor or fixed teacher in having always in view the prosecution of aggressive missionary work in new fields or in churches that had been but recently founded or were exposed to special danger. In other words, the evangelist was a general missionary superintendent, highly qualified to preach and teach, and empowered by the Apostolic Church to arrest the progress of error and guide organisation in districts that had special needs.¹

As Paul's specific injunction and the whole strain of his letters prove, it was this very work that Timothy was called to do. Naturally, as the primitive Church became organised and extended, the office fell into the background. With the death of the apostles and the cessation of prophetic gifts, it too disappeared. It was from the outset designed to be an extraordinary and temporary office ; and there is not the slightest evidence that in the case of Timothy, it was ever merged in any other which could be held on different terms.²

¹ Cf. Clark's *Bible Dictionary*, s.v. "Evangelist."

² On a point like this, Th. Zahn may be fairly cited as a witness. He says : "The position of Timothy at Ephesus which 1 Timothy presents to our view could be called an episcopal one, only by a gross offence against history. For the episcopal office existed, only where a bishop presiding over the Presbytery represented the head of the life of the ecclesiastical community, an office attached to the local congregation during the lifetime of the holder and limited to it . . . The position of Timothy at the head of the congregations of Asia, on the contrary, was only an outcome of his function as missionary helper to Paul. . . . It was in Ephesus as earlier in Corinth, in Thessalonica and Philippi, a temporary representation of Paul in this aspect of his apostolic calling. It gave Timothy no special relationship to a separate local congregation in distinction from the other local congregations of the same province ; nor did it by its rise or disappearance change anything in the organisation of each congregation" (*Einleitung*, i. S. 422-3, 2 Aufl.). In a subsequent note, Zahn shows that the tradition of Timothy's becoming bishop of Ephesus is quite untrustworthy (S. 427). Amongst Anglican critics, Sanday agrees substantially with Zahn : "Among the irrelevant and inconclusive arguments I should include that which sees in Timothy and Titus the direct and lineal ancestor of our modern bishops. . . . It is true that Timothy and Titus are called 'bishops,' but in authorities so late as to be practically worthless" (*Expositor*, 3rd Ser. v. p. 112).

He pursued this general form of missionary activity to the end of his career.

With respect to Titus, there is not the same detailed information that we have in the case of Timothy. But all that is given goes to support the view that this second disciple held precisely the same office and rank in the Church, that had been assigned to the first. A son of Gentile parents (Gal. ii. 3), he had been won for Christ under the preaching of Paul (Tit. i. 4), and is seen under his guidance and protection at Antioch and the Council of Jerusalem (Gal. ii. 1-3). There is no special mention of his ordination. But this could not have been omitted in the case of one who was to have entrusted to him some of the most important missions to the churches. It was he, for example, that was sent by Paul to Corinth, to deal with the Church there on the terrible moral lapses that had marred their life and harmony (2 Cor. vii. 6). It was he also that at the same time stirred up the Christians there to take part in the collections for their poor brethren in Judæa (viii. 6). His whole work was carried out in a way that won the warm admiration and love of Paul. If he did not have the same gifts of teaching and persuasive exhortation that Timothy had, he was at least on a level with him, if not beyond him, in any work requiring tact, zeal and firmness.

This is still further seen in the fact that, after his liberation from the first imprisonment, Paul took Titus with him in the mission to Crete (Tit. i. 5) and, after leaving him there to complete the work they had begun, wrote him the letter that bears his name, summing up the instructions he had already given by word of mouth. These, as regards the main points urged on his attention, are largely the same as had been given to Timothy for his mission at Ephesus. Even after the work at Crete has been carried out, Titus is still seen obeying the directions of the apostle. He is summoned to go to Nicopolis (ch. iii. 12) and is afterwards found in its neighbourhood at Dalmatia (2 Tim. iv. 10).

The close analogy to Timothy's office that thus marks his activity, fully justifies the conclusion that Titus also was an evangelist of the Apostolic Church and exercised all the authority this rank involved. There is no evidence that he ever occupied any more fixed position.

§ 7

The Church Organisation exhibited in the Pastoral Epistles

From the position assigned to Timothy and Titus we turn to the kind of church order and discipline they were called to establish. It was impossible for the Christian Church to make progress without some organisation. No society can exist otherwise. The more rapidly the Church grew, the greater was the need that some officers should be appointed to watch over the interests of the widespread communities.

In view of the prominence which the topic receives in the Pastoral

Epistles, it would in any case be very helpful for the study of them to see how the evangelists set about this work. But a preliminary examination of the subject also becomes necessary from the course which modern criticism of the letters has taken. As we have seen (p. 8) one of the strongest objections to their Pauline authorship has been thought to be found in the fact that they present a kind and degree of ecclesiastical organisation that properly belongs to a later date. Baur goes so far as to say that in the letters which most clearly reflect Paul's opinions, he takes no interest whatever in matters of church polity, and that these epistles must therefore belong to the second century. His disciple, Pfeiderer, contends that it was probably a main object of the First Epistle to Timothy "to confirm the higher position of the bishop by assigning to him in the person of Timothy various pre-eminent special duties, in distinction even from the presbyters."¹ A chief stronghold of this position has been overthrown by our having proved that Timothy and Titus were not monarchical bishops in the modern sense of the word, but evangelists or general missionary superintendents serving under the Apostle Paul. But if we are to vindicate for the Pastoral Epistles a church organisation compatible with the age of Paul, it will be necessary not only to examine the various offices mentioned, but also to state their relations to one another as well as to any similar offices previously instituted.

Starting from below, we find the first office indicated to be that of the deaconship (1 Tim. iii. 8). The original word (*diakonos*) in itself might be applied to any kind of service. In classical Greek, it was chiefly used to describe service of a menial kind, carrying with it the idea of subjection to authority. This is certainly a prominent feature of the word as it is employed by the writers of the New Testament. Only here the service is ennobled by being done in the spirit of the greatest Servant of the Father, the Lord Jesus (Matt. xx. 28). In the Pastoral Epistles also, the word "deacon" is evidently used to designate not a mere function but an official acting under authoritative appointment.

How the office originated cannot be easily stated. There is no real starting-point in any official of the synagogue. Most expositors have been inclined to find its prototype in the seven members of the Church at Jerusalem who were entrusted with the duty of caring for the poor widows of the Hellenist Jews (Acts vi. 1-6). The chief objection to this view is that the Seven are nowhere spoken of distinctively as "deacons" or as having permanently discharged the function entrusted to them. Stephen and Philip, for example, were endowed with gifts that led them into other forms of Christian activity. Stephen ended his career as a public apologist of the new religion: Philip became an evangelist (Acts vii., viii. 5, xxi. 8). All that can be safely held is that the appointment of the Seven suggested the office of the deaconship and led ultimately to the establishment

¹ *Paulinism*, vol. ii. p. 204.

of office-bearers of this grade in the churches. That there was such an office at a very early date is set beyond doubt by the greeting of the Epistle to the Philippians: "To all the saints with the bishops and deacons" (Phil. i. 1). This simple allusion is quite sufficient to dispose of the allegation of Baur that Paul had no interest in forms of ecclesiastical polity.

As to the functions of the deacons in the Apostolic Church, we have no specific statements to guide us. It is highly probable that their main work consisted in attending to the wants of the poorer members of the congregations. These must have been far more numerous in proportion to others than we of these days can well imagine. It was among the lowest classes of the population that the Christian Church began her evangelistic work; and it was from these that she at first drew the great majority of her members. In the less settled conditions of social life in those times, it must have been a very urgent and onerous duty to show the poorer members that they were welcomed into a close and loving fellowship, and that any amongst the rest who happened to have enough and to spare of this world's goods were prepared to prove how willing they were in the very spirit of Christ, not to be ministered unto but to minister and give help without stint and without partiality. The Church was not a mere religious association: it was the body of Christ, the members of which were also members one of another. It was the household of God; and as in Greek and Roman families there were servants who were bound to wait on their masters at table or bring in supplies from the markets, so in the Church it was fitting that there should be those who, owning the sovereignty of Christ and sinking all social distinctions, should wait on the poor and supply their pressing needs.

That the deacons required at Ephesus were to be men fit and ready to undertake this work, is plain from the characteristics by which they were to be marked (1 Tim. iii. 8-13). The fundamental element in their moral life was to be gravity: "Deacons in like manner must be grave" (ver. 8): that is, they must be not inclined to take a light or superficial view of things, but duly impressed with the seriousness and solemnity of life. Then follow certain other features expressed negatively, every one of them, as we shall see, designed to point out faults that would militate against the efficiency of the very kind of service deacons had to render.

Nothing is said expressly about the way in which deacons were appointed. The action of the apostles in the case of the Seven would probably lead to a popular election of these office-bearers. This would afterwards be more formally recognised and confirmed by those who had charge of the public worship of the Church.

In connection with the deacons, another class of workers falls to be noticed, namely, "the women" (1 Tim. iii. 11). These were not the wives of the deacons; nor are they to be wholly identified with "the widows" (1 Tim. v. 9-16). By "widows" of course were meant

women who had been married but were bereaved of their husbands. As such, they were regarded as fitting subjects for charitable care and help. The very limited opportunities of winning their daily bread which Eastern life afforded to poor women who had lost their husbands, made such spiritual oversight indispensable. On grounds already mentioned, we are led to believe that the number of such widows in the larger churches must have been very great. To this fact is due the minute instruction for dealing with them which Paul gives in the first letter to Timothy. But with the practical spirit that marked the apostles and their fellow-workers, it must have very early occurred to them to consider whether the gifts and leisure some of these Christian women had, could not be turned to account in behalf of others. After the experiment had probably been tried in some favourable community, the very urgent need of having every member at work would lead the overseers to welcome a certain number of them at least as servants of the Church. The help they could give, especially in connection with the guidance of the younger women (Tit. ii. 4), would come to be so highly valued, that probably many women who were not widows but were otherwise morally and spiritually qualified were set to work in the same field. Such recognition, however, by no means implies that such "women" were then organised into a separate body with official standing either diaconic or presbyterial. This opinion is an evident importation from later times. It is sufficient to say that they were recognised as engaged in the service of the Church and had some specific duties assigned to them according to their gifts or capacities.

A third class of office-bearers, the last and the highest, is made up of what are called the "presbyters" or "elders." This is the name used in the Epistle to Titus (i. 5). In the first to Timothy, on the other hand, where precisely similar directions are given, the office-bearer in view is called generically "the overseer" or bishop" (*Episkopos*) (1 Tim. iii. 1), a name which is also used in Titus, after the body has been spoken of as presbyters (i. 7). The same interchange of terms is found elsewhere. In narrating Paul's interview with the elders from the Church of Ephesus at Miletus, Luke speaks of them as "presbyters"; but Paul himself addresses these very men as "overseers" or "bishops" (Acts xx. 17, 28). When to these facts we add the circumstance that bishops and elders are never mentioned together as separate classes, but that, on the other hand, when, as in the salutation of the letter to the Philippians, all the office-bearers are mentioned, there are only the two classes "bishops" and "deacons" referred to, it seems undeniable that in the Apostolic Church, presbyters and bishops are one and the same persons.¹

¹ This identification is now generally admitted by Anglican critics. Cf. *Expositor*, 3rd Ser. v.; Sanday, p. 104; Gore, p. 414. The latter, agreeing with Sanday, says: "All the positive evidence of the first century documents requires us to recognise it as substantially true that the Presbyters (in the official sense) and the Episcopi were in fact the same persons—nay more, that the offices

How the two designations came to be used, can easily be explained in a general way. The title of "presbyter" had been long in vogue in connection with the courts of justice in the Jewish cities of Palestine and the administration of the synagogues. Since the Lord Jesus left the details of organisation to the apostles it was very natural for them to keep the church apart from the temple, and to adopt a form of government akin to that of the synagogue. This would be most frequently seen in churches drawn from the Hebrew population. The older members of the congregations, including perhaps not a few that had actually been elders in the Jewish Church, would be the first to be called to this office. In Gentile churches, on the other hand, office-bearers entrusted with the same functions would very readily receive a more general designation. Any civil or municipal official was very commonly called "an overseer." Since it was precisely this duty of oversight that the members of the Church wished to see fulfilled, this name would commend itself as the most convenient. An analogous use of the word in the Septuagint would come in to confirm the usage, after it had once begun (cf. Isa. lx. 17).

"Elders" come into view first in the Church at Jerusalem. They were evidently a body of representatives there: for it was to them that Paul and Barnabas left the offerings of the Christians at Antioch (Acts xi. 30). It was probably their observation of what had been done for the Church at the capital, that led these missionaries to appoint elders over the congregations in every city they revisited on their second tour (xiv. 23). The honourable position which presbyters occupied is seen in the fact that they take their place along with the apostles in the conference at Jerusalem (Acts xv. 4-6): a position which they still hold at a later date along with James, when Paul and his companions are received by the Church on his last visit to the city. Peter (I Pet. v. 1) and James (Jas. v. 14) were evidently aware that the plan of Presbyterian government had been adopted in the churches of the Dispersion, for they make allusion to elders as the chief office-bearers of the communities they addressed and identify themselves with them. When therefore Timothy and Titus are instructed to watch over the appointment of elders, they are only to pursue a method that had been adopted elsewhere. The only difference probably was that, under Paul's direct supervision, the office became more distinctly defined than in other churches. This result was only to be expected from the strong practical instincts that guided him in all his work. The essential feature is that those who held the office acted as a body or college, the members of which were on the same footing.

Everything we learn from the Pastoral Epistles about the duties assigned to presbyters is in harmony with this view.

were regarded as identical. This is involved in the 'quite unequivocal' transition from one name to the other in Acts xx. 17 and Titus i. 5-7. And if the offices are identical in the Epistle to Titus, can we argue that they are distinct in the Epistles to Timothy?"

Naturally, their first work would be *the pastoral oversight of the congregations*. They would be called on to make themselves acquainted with the people in the district where they lived, as a shepherd learned to know his flock, and to extend to them all the care and protection that Christian love prompted. The visitation of the sick (Jas. v. 14) and the poor and the reception of strangers were duties that fell very directly to their hand (1 Tim. iii. 2 ; Tit. i. 8).

It was only a result of such oversight that the presbyters should also be the recognised and authoritative guides of the whole Christian activity of the churches. They were over the people in the Lord (1 Thess. v. 12): they governed and helped (1 Cor. xii. 28): they had the rule over the congregations (Rom. xii. 8 ; Heb. xiii. 7, 17, 24).

Along with the sympathetic watch over the Christian work of the people would come *the provision for public worship*, if not always on the Jewish Sabbath, at least on the Lord's Day. There can be no doubt that it would fall to the elders to see especially that a fitting measure of evangelic teaching was duly dispensed. Praise and prayer and general exhortation were probably shared by all the members of the Church, particularly where the exercise of spiritual gifts was still maintained. But a change was bound to take place in the long run. As supernatural gifts gradually faded away, Christians needed more definite guidance alike on conduct and belief. The task of serious admonition on the obligations of the Christian life (1 Thess. v. 12), the exposition of evangelic doctrine and the scriptural defence of the fundamental truths of Christianity (Tit. i. 9) could not be permanently left to untutored inspiration. The work had to be undertaken by men who were prepared to "labour in word and doctrine" (1 Tim. v. 12), and these could not be other than the presbyters of the Church. All of these might not teach, but the provision of such teaching was a responsibility they could not escape.¹

On the qualifications for the eldership stated in the Pastoral Epistles we need not now enlarge (cf. 1 Tim. iii. 1-7 ; Tit. i. 5-9). They are but the complement and expression of the duties to which presbyters were called. For oversight, unselfish devotion to the cause of Christ and willingness to show hospitality ; for ruling, a stainless name, a general gravity of deportment at home and in public, accompanied by a marked separation from every vice that would mar Christian usefulness ; for worship and doctrine, aptness to teach ; were indispensable in every one that was to undertake this good work.

There is no reason to doubt that men who were in all these ways to serve and influence the people were called and appointed to the office by the people. It was with the presbyters as with the Seven who were to serve tables (Acts v. 6). If the eldership was in one view but a development of this first office, the practice of leaving the

¹ Cf. Appendix, § 4: "The Evolution of the Teaching Elder."

choice in the hands of the congregation would naturally be continued in their case also. The apostles, when they were present, commended those who had been appointed to the Lord with fasting and prayer (Acts xiv. 23): an example that Timothy and Titus would follow. But this action on their part would not interfere with the freedom of election on the part of the people. In places where fresh appointments had to be made, the presbyters themselves, who even in Timothy's case co-operated with the Apostle Paul, would be competent to carry out the whole form of ordination. The strength of popular influence in this matter is seen in the fact that long after the close of the canon, election by the congregation is the constant practice.

On all hands then, there is ample confirmation of the view we here maintain, that the presbyters and overseers of the Apostolic Church as presented in the Pastoral Epistles were essentially one and the same. The names themselves may have a somewhat different connotation, but there is no real difference in the office itself. Moreover, as appointed by the people for the duties of oversight, guidance and teaching, they occupied a position of official parity in the congregations. In course of time, the necessity of providing fuller and more constant instruction in Christian truth led to the appointment of presbyters who devoted themselves to this work alone, apart from any secular occupation. But this division of labour has never been held to touch the equality originally established in the presbyterate. In all Reformed Presbyterian Churches, the ruling and the teaching elder wield the same influence in the successive courts of the Church.

A further conclusion is that the monarchical episcopate cannot claim any divine right. That one presbyter did commonly preside at the meetings of the college is not denied. That in course of time this ordinary and temporary presidency gave place to a permanent ascendancy of one presbyter over the others is a matter of Church history outside the New Testament. The fact, however, that such arrangements became in the long run universal is no decisive token that the mono-episcopal system has the sanction of divine Providence.¹ The only sure guide to the will of the Head of the Church on her government is to be found in the Word of God. A ministry that keeps within the lines laid down there can never be either "invalid" or "irregular." Rather may it claim the fullest blessing. History has shown, and seems destined to show yet more clearly, that the glorified Lord honours a system that was established under the direct supervision of His own apostles.

On the whole, then, it must be admitted that the church organisation presented in the Pastoral Epistles is in entire harmony with their Pauline authorship. The more closely their statements on this topic are studied in the light of the New Testament and apart from

¹ Plummer, *The Pastoral Epistles*, p. 116.

later Church history, the more distinctly is this conclusion seen to be the only one that is really tenable.

§ 8

The Errorists noticed in the Pastoral Epistles

A very marked feature of the Pastoral Epistles is the way in which they refer to certain subtle aberrations in doctrine. In this respect, the Churches at Ephesus and Crete differ from others in which Paul was directly interested. In the case of the Galatians and Colossians, for example, the errors adverted to had infected many members of the congregations, and in writing to them Paul controverts the wrong ideas by arguments derived from the real nature of the Christian redemption and its application to the souls of men. In the case of the churches of which Timothy and Titus had charge, on the other hand, Paul has in view not so much errors that had already obtained a wide hold of the Christian community, as the false ideas of men who were only more or less closely connected with the Christian Church, or perhaps were only in contact with it, and yet were endeavouring to introduce into her life doctrines alien from the evangelic truth he himself had taught. A clear perception of the exact position occupied by these teachers is evidently of great importance for the right understanding of the Epistles. It is no less necessary for the defence of their authenticity. For, as we have seen, the nature of these errors and the way in which they are controverted have been held by not a few modern critics to furnish conclusions at variance with the Pauline authorship.

The false teaching of these letters appears under four different aspects. First of all, there were certain errors current at the time when the epistles were written and pressed on the attention of the Church by false teachers around her borders. There were also some non-Christian errorists who attempted to seduce members of the Church from without (Tit. i. 14). There were not wanting also individual men who urged peculiar views of their own, apart from any general movement (1 Tim. i. 20; 2 Tim. ii. 17). Paul also gives predictions about the rise in the future of other false teachers, who, operating on the basis of errors previously admitted, would urge still more dangerous departures from the truth (1 Tim. iv. 1-3; 2 Tim. iii. 1-5, iv. 3). These distinctions are of supreme interest, in the interpretation of the letters. The examination of the last three kinds must be left to the commentary: here, in view of the critical question it suggests, it is the first that comes chiefly into view.

The form of error which was contemporaneous with the writer himself is adverted to again and again throughout the three epistles. In the first to Timothy, for example, Paul instructs him to charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies (1 Tim. i. 3, 4, 6, 7). It is the same teachers he has in view when towards the close of the letter he

speaks of those who consent not to healthful words and to the doctrine which is according to godliness, but dote about questionings and disputes of words (1 Tim. vi. 3-5). It is the ceaseless activity of the same men he adverts to when in the very last sentence of the letter, he exhorts his beloved friend to guard the deposit, turning away from the profane babblings and oppositions of the knowledge that is falsely so called: which some professing have erred concerning faith (1 Tim. vi. 20, 21).

In writing to Titus also Paul brings the same class into view. He instructs his delegate to rebuke the Cretans sharply that they may be healthful in faith, not giving heed to Jewish fables and commandments of men who turn away from the truth (Tit. i. 10-16). Titus himself is charged to shun foolish questionings and genealogies and strifes and fightings about the law (iii. 9).

In his last letter to Timothy, the apostle is no less urgent. Timothy is to shun profane babblings, for they that uttered them would proceed further in ungodliness and their word would eat as doth a gangrene (2 Tim. ii. 16, 17). Foolish and ignorant questionings he is to eschew, knowing that they engender strifes (2 Tim. ii. 23).

In view of the deep meaning and wide sweep of these warnings, it is not surprising that the early Christian apologists were led to make use of them in their conflicts with false teaching. Irenæus was one of the first to apply them in this way. For in his work against the Gnostic heresies, he speaks of the Valentinian party as men "who set the truth aside and brought in lying words and vain genealogies." Only, he does not say that this was the original reference in Paul's letter: it is at most an application to the problem of his own day. Tertullian, on the other hand, in combating the same opponents seems to imply that Paul had their errors actually in view; for he says of the Valentinian series of æons or emanations: "These are the fables and endless genealogies which, while the seeds of them were beginning to bud forth, the spirit of the apostle by anticipation condemned." Not a few of the Fathers, however, seeing perhaps the temptation to carry this kind of historic interpretation to excess, laid stress on the Judaistic features of the false teaching referred to, and adopted the opinion that Paul still had his old Pharisaic opponents in view. To this class Chrysostom and Jerome evidently belong. Herder and Olshausen went so far in this direction as to hold that the errorists in question must have been Cabbalists of the narrowest type.

Amongst many modern expositors there has been a disposition to adopt a view midway betwixt these extremes. Grotius, Hammond and Mosheim, for example, referred the apostle's statements to the incipient Gnosticism of the first century. Alford and others after him followed in their wake. This commentator says: "The false teachers then of our epistles seem to hold a position intermediate to the apostle's former Judaising adversaries and the subsequent

Gnostic heretics, distinct from both, and just at that point in the progress from the one form of error to the other which would suit the period subsequent to the Epistle to the Philippians and prior to the destruction of Jerusalem."¹

Such views, it is manifest, have never satisfied the adherents of the school of Baur. In his endeavours to secure what he thought a scientific basis for the criticism of the Pastoral Epistles, he referred the passages dealing with contemporary error to the Gnostics of the second century, especially the Marcionites, arguing at the same time that it was at that period that the letters themselves were first written. Some of his more recent followers, however, have shown that the correspondence Baur proceeded upon does not exist, and in a way that strips the criticism of the whole school of much of its force, have harked back to the view of Tertullian that the false teachers were representatives of Valentinian Gnosticism. This is the position of Holtzmann. Pfeiderer, on the other hand, has wavered in his opinion. At first, he felt inclined to regard the heretics as only incipient Gnostics: "All these considerations lead to the conclusion that we must seek the false teachers of these epistles in the *forerunners* of Valentinian Gnosticism (perhaps in the sect of the Ophites, with its extensive branches and many forms), at any rate in the first three or four decades of the second century."² But in a more recent work he decides in favour of a later date. Withdrawing his earlier views, he regards these errorists as belonging to "the great Gnostic schools about the middle of the second century."³

Detailed critical examination of these views is not to be attempted here. It is very obvious how much the grave differences that prevail amongst the disciples of Baur weaken the whole force of their position and the conclusion that rests upon it. Evidently they are unable to discover any sure starting-point in history for the alleged references to the Gnosticism of the second century. Instead, however, of dwelling on such negative considerations, it will be more helpful for the exegetical study we have to make of these passages, to arrange the main facts they present and indicate the more stable results to which they point. It will be found that, so far from its being necessary to look for these errorists amongst the Gentile teachers of the second century, they were really only adherents of Judaism in the apostle's own day, but living in direct contact with the members of the Christian Church.

1. We note at the outset that the aim which these teachers set in the forefront of their efforts was one that appeared likely to commend itself to many minds at that time. Over all the East, there was a strong aspiration towards the knowledge of fundamental truth. While the great majority of the people were sunk in dense ignorance, and even those that were educated had but a superficial knowledge of religion, there were in every large community not a few who longed

¹ *Gr. Test.* vol. iii. *Prolegg.* p. 77.

² *Paulinism*, vol. ii. p. 198, Trans.

³ *Das Urchristenthum*, S. 805.

for a knowledge of recondite religious ideas, and, when they imagined they had attained it, professed to teach it to others on terms advantageous to themselves.

But this aspiration was by no means confined to the Greek or Roman teachers of the age. It was equally prominent amongst the Jews. In fact, though it may appear in one race or at one period with exceptional strength, it is a characteristic of the thoughtful human heart in all times. It was doubtless under the influence of this idea that the Scribes or Teachers of the Law were called "the Wise" or "the Knowing": men, that is, who had a kind and an extent of knowledge to which the ordinary run of mankind could make no pretensions. Hence, it was probably with reference to this exclusive claim that the Lord Jesus accused the lawyers of taking away "the key of knowledge" (Luke xi. 52). As Dr. Hort has said, "It was their proper duty to open the door of knowledge for the people, that knowledge of realities human and divine by which a man could be fitted for entrance into the kingdom of heaven. That true key, however, they took away by the barren traditionalism which they called knowledge and of which they boasted themselves to hold the key."¹ The same pride in this kind of knowledge falsely so called seems to be struck at by Paul, when in writing to the Romans he speaks of the Jew as boasting that he had "the form of knowledge and of the truth in the law" (Rom. ii. 20).

2. It is equally plain that it is not any positive form of error the apostle has in view. He does not, for example, accuse these false teachers of setting forth erroneous notions of the nature and providence of God or the person of the Saviour, and the great events of the Christian redemption or the reality and extent of the work of the Holy Spirit, though these might be ultimately endangered. What he charges against them is rather that they themselves indulged in the practice of attributing speculative secondary significance to the simple historic facts of Scripture; and that they became in turn so enamoured of this line of unprofitable investigation, that they introduced other imaginary or imperfectly ascertained historic data and made these in like manner the starting-point of new ideas. The result was that, instead of laying stress on the saving truths of the Gospel, they really ignored them and turned the attention of the people to topics that lay outside their circle. Such conduct tended only to foster a spirit of presumptuous inquiry concerning matters on which no certain knowledge could be reached, and which therefore furnished no solid nutriment for the spiritual life.

Here again all the facts point to a development, not of heathen philosophy, but of Judaism. These teachers of other doctrines worked on the historic narratives of the Old Testament (1 Tim. i. 4, 5) and desired to be teachers of the law (1 Tim. i. 7). They gave heed to Jewish fables and commandments of men that turn from the truth (Tit. i. 14). The whole cast of their teaching betrays their origin.

¹ *Judaistic Christianity*, p. 141.

The professed reverence for the Old Testament on the one hand and the neglect of the Gospel on the other, coupled with the endeavour to meet a craving for higher knowledge from other sources, is quite the kind of combination that might be expected from Jewish teachers hanging on the outskirts of the Christian communities founded by the apostle, without entering into full sympathy with his aims.

3. Another patent fact in connection with these teachers is that their zeal in propagating the new tenets they professed was not accompanied by real spirituality of character or beneficent activity in behalf of others. Since the doctrines of the errorists depended not on divine teaching but human ingenuity and the balancing of opposite opinions, their whole tendency was to exalt self, to promote pride and self-conceit, and therefore to foster ungodliness (2 Tim. ii. 16). Indeed an ill-concealed object of these men was their own profit (1 Tim. vi. 5). They insinuated themselves into families and dispensed their so-called higher knowledge for pecuniary reward (Tit. i. 11). Women especially had already shown themselves, as they would do in days to come, an easy prey to these designing men (2 Tim. iii. 6); so that, unless they were speedily checked, they might overrun the whole Church. The movement was thus seen to be the fruit of a form of religious life that was defective alike in piety, spirituality and zeal for the salvation of souls.

Yet who shall say that this kind of life was not likely to be found amongst the Judaisers of Paul's day? The Lord Jesus had seen and denounced it in the Scribes and Pharisees. There were the same ostentation and pretence; the same love of gain, the same recklessness as to the kind of spiritual character they produced in their proselytes, the same tendency to exalt the petty and minute prescriptions of men above the truth of God (Matt. xxii. 14, 15, 23, 24, 28). In writing to the Romans, Paul observes a still further form of the same pernicious defect. For in his searching appeal to the Jew who rested in the law and knew the will of God, and was confident of being a guide of the blind, an instructor of the foolish, a teacher of babes, he plainly implies that all these claims might be loudly made, while the practical conduct might exhibit traces of ignorance, greed, sacrilege, and impiety (Rom. ii. 17-24). The whole passage favours the presumption that in Ephesus and Crete also these same errorists had made their appearance in and around the Christian society.

Putting all these facts together, we may fairly conclude that there is no necessity whatever for resorting to the later forms of Gentile Gnosticism for an explanation of the heresies combated by Paul, and therefore, on this point also, no foundation for doubting the authenticity of the Pastoral Epistles. The errors Paul warns Timothy against were fully present to his view at the time when he wrote. The men who taught them were not mere Jewish Pharisees such as our Lord had to deal with. Nor were they Judaising Christians such as Paul himself had to meet in the Churches of Galatia and Colossæ. They were less distinctly identified with Christianity than these, and

more opposed to the Gospel. But they were Judaistic in spirit, traditional in their method of teaching, and eager to supplant the message of Christianity by offering a substitute derived from speculative discussions on the hidden meaning of the history and law of the Old Testament. In short, the whole movement was the last desperate effort of Judaistic traditionalism to overthrow the religion of Christ, and in this respect was only an early counterpart of the similar attempt of Pagan philosophy in a later century to find a substitute for Christian doctrine in allegorical interpretations of the ancient Greek and Roman classics. Paul shows his wisdom in charging Timothy simply to avoid all such questions. He is indeed to warn these teachers to cease propagating their errors: but he is not to controvert them. Such pernicious doctrines could be best met by teaching the truth through which alone the spiritual life of men could be quickened and made to develop the fruits of holy character and beneficent service.

§ 9

The Theological Teaching of the Epistles

We have been the more willing to dwell on the heresies Paul had to cope with in the Pastoral Epistles, that it is when these are understood that we are able to appreciate the distinctive theological teaching he gives in them. This too has been made a ground for adverse criticism. From Baur to Pfeiderer, Beyschlag and Holtzmann, a continuous effort has been made to show that these Letters exhibit a form of doctrine demanded by a period long posterior to the age of Paul. Even while valuable admissions are made, this position has never been abandoned.

The last-named critic, for example, says: "As the contents of these letters are in the main identical, so also the religious view of the world, the Dogmatic and Ethic set forth in them, are also in harmony. Only, it must be admitted that there can be no question of an independent and original scheme of doctrine, because the general basis of the conception of the world that meets us here is undoubtedly Pauline. Like the other post-Pauline epistles, indeed more so than they, these Pastoral Letters are characterised throughout by the fact that they really exhibit and advocate no other doctrines than those of Paul. But nevertheless, on the one hand, their lack of authenticity is made manifest by a proportionately meagre representation; and on the other, their proper post-Pauline origin appears in a levelling of the Pauline system of thought to the standard of the relations of a later time. While this opinion is confirmed, the general conclusion of the following investigations has to be summed up in the statement that in these Letters we have before us a Paulinism moulded with reference to the ecclesiastical needs of a continued phase of development, and therefore at once dependent on the convictions of the Church and modified in accordance with aspirations

towards Catholicity : a Paulinism which declares its essential agreement even with Judaic Christianity, so far as it was convenient for the Church in that situation, in common opposition to Gnosticism and heresy."¹

Holtzmann endeavours to make good this contention, not only by the strain of his commentary as a whole but also by a critical examination of leading statements of the Epistles on particular topics. Special weight is attached to the absence of any stress on the characteristic doctrines of Paul, for example, on the contrast of Law and Grace ; to the prominence everywhere given to ethical instruction ; and to the dominant influence ascribed to the Church in the preservation of doctrine and the guidance of the Christian people.

Into the details of criticism by which these objections are enforced, our limits forbid us to enter here. Ample materials for determining their worth will be given to the student by the collation of passages in these epistles with others in those of earlier date, such as Romans, Galatians and Corinthians. All that can be done here is to adduce certain considerations of a more general kind, which are quite sufficient to turn the point of Holtzmann's objection.

At the outset, we cannot but note the welcome admission that the doctrinal basis of the Pastoral Epistles is essentially Pauline. This is seen in the current of the teaching as a whole, but also in certain classical passages in which the leading doctrines of the Gospel find definite expression. The statements of the divine basis on which the Gospel rests (1 Tim. ii. 4-6) ; of the mystery of piety (iii. 16) ; of the standard of apostolic teaching (Tit. i. 1-4) ; of the educative power of divine grace (ii. 10-14) ; of the divine method of salvation (iii. 2-7) ; of the saving power of God (2 Tim. i. 9, 10) ; are all in perfect harmony with the main tenets of Paul's type of doctrine.

On more specific points there is a clear reproduction of Paul's earlier teaching. The Gospel is still absolutely necessary to salvation. The Law may be said to bring sinners to repentance ; but it is the Gospel alone that saves. The great historic facts in the career of Christ are mentioned with much emphasis. Repentance towards God and faith in Christ Jesus are the indispensable conditions of salvation. The whole experience of salvation is seen to turn on union with Christ, even as in Rom. vi.-vii. Everything depends on the soul's being in Christ Jesus. Regeneration, justification, renewal and consecration find a distinct place amongst the changes effected by faith in Christ. The Gospel is still as before a message for every creature under heaven. But it is only those that receive and obey it that can be regarded as the elect of God and living members of the Church.

If we do not find all the features of the apostle's former teaching reproduced with equal fulness and emphasis, why should this modification be made a ground of objection? A sufficient explanation is found in the facts that Paul is writing to disciples fully

¹ *Die Pastoralbriefe*, S. 159, 1880.

acquainted with the details of his doctrinal system, and especially that he is no longer under the necessity of meeting the same phase of Judaizing Christianity that did so much to cast his teaching in the forms familiar to us in earlier letters. It has been already shown that the special heresies against which Paul had to contend were of a different type and fell only within the later historical developments of his time. Heresies have always been the discipline God has used to enlarge His servants' views of truth. Hence there is a living progress of doctrine not only in the New Testament as a whole but also within the teaching of each apostle. It is very apparent in the writings of Paul. A mind of such intense and sympathetic activity was certain to present views of truth that would show growth and development, while remaining in harmony with earlier convictions. If certain aspects of doctrine receive a fuller expression than before, this change only arose from the guidance of the ascended Master as He fulfilled His promise of leading His people into all the truth alike as regards what they were to believe and how they were to live (Tit. i. 1).

It is only what might have been anticipated therefore, that we find in the Pastoral Epistles a growing importance attached to ethical teaching. This was demanded by the character of the era in which Paul's career closed and of the times that were soon to emerge. The disciples of Christ were to show their distinction and separation from the world by their bringing forth the fruit of the Spirit as well as by the whole tenor of their conduct in the different relations of life. This strain of practical teaching is required by the Church at all times, but especially after every period of revival. The primitive Church had had its marvellous period of blessing from the presence of the Lord. But there is a danger lest spiritual quickening, while it seizes the mind and affections, may not reach the will and the conduct. It is imperative that every fresh manifestation of the Spirit's power should make itself felt in a life and service becoming the Gospel. It was to gather up this precious harvest that Paul weaved so much of the practical element into the teaching of the Pastoral Epistles.¹

It was doubtless under the same convictions that he was led to give such prominence to the organisation and work and functions of the Church. The time had come for the local churches to discern their relation to one another, to awake to the vital unity of the great Society of which they formed parts, and to realise the world-wide enterprise they had to carry out. These views could be deepened in the hearts of the disciples only by reminding them that they belonged to one great household of which Christ was the living Head; and that it was their duty to aim at such a reception of the Spirit, such a knowledge of the Scriptures and such a grasp of the situation they had to face, as would enable them to be Christ's willing and powerful witnesses in the world. If they were also continually

¹ Cf. Appendix, § 6: "The Ethics of the Pastoral Epistles."

summoned to stand by "the healthful teaching," it was only because the Gospel of Christ had now been presented by Paul and his fellow-apostles in all its fulness and symmetry and efficiency, and that there was no other instrumentality put into their hands which could be the power of God unto salvation. In all this, there is no trace of the merely ecclesiastical catholicism of a later century. Such convictions are only the inevitable issue of a deep sense of the organic unity that characterised the Church as a universal society of believers and the habitation of God through the Spirit.

§ 10

The Style of the Pastoral Epistles

Our examination of the doctrinal teaching of the epistles may be appropriately followed by some notice of the style in which they are written. For this also has been made a ground of objection against them by almost every writer who is hostile to their authenticity. In our own day, Holtzmann, in particular, has made a very keen analysis of the whole vocabulary as well as of the literary form of the epistles; and he regards the results as being incompatible with their being the genuine work of Paul.¹

The facts in connection with the vocabulary can now be stated in a simple numerical form. The three epistles contain thirteen chapters or 242 verses and 897 words. But it is found that of these only 726 are common to them along with the other books of the New Testament. The remaining 171 are what are called "hapax-legomena," that is, words which occur in the Pastoral Epistles and nowhere else: 1 Timothy having 74 of these; Titus, 28; and 2 Timothy, 46: and all three, 23 other verbal idiosyncrasies.² This proportion of unusual words is held to be very suspicious. "The Second Epistle to the Corinthians, which has a like number of chapters and only 14 verses more, exhibits scarcely 100 peculiar words; while the Epistles to the Ephesians and Colossians, with only ten chapters but 250 verses, fall behind our epistles in having somewhere about 80 words as their special possession."³ The result is held to be that "in a purely lexical aspect these epistles form a class by themselves."⁴

The evidence furnished by an examination of the more general features of the style is regarded as equally decisive. "There is also lacking throughout, the earnest appropriate and weighty fulness of ideas which mark the Pauline style. There are not to be found those characteristic outbursts which lead the construction in the sweep of the abounding fulness of thought."⁵ It is true that there

¹ *Die Pastoralbriefe*, ch. vii. 84-116.

² An accurate list of these words is given in the Appendix to Thayer's edition of Grimm's *Lexicon* (Clark, 1898). Cf. Appendix, § 1: "The Style and Vocabulary of the Epistles."

³ Holtzmann, *ut sup.* S. 88.

⁴ S. 93.

⁵ *Ut sup.* S. 103.

is also a basis of similarity with other Pauline writings: but this is held to be the fruit of initiative effort. "Amidst all the independence and individuality in the range of language of which our author has command, he is recognised as a secondary writer and imitator of Paul by a pervading dependence, in which, so far as regards stock of words, forms of expression and turns of speech, he avails himself of the Pauline literature. Indeed there belong to his patterns not only it may be the genuine epistles of Paul, but the whole collection of writings put into circulation under his name, amongst them the legacy of the writer of Ephesians. It is the whole school of Paul that he has before him, and that he, as the last author who writes directly under the name of the master, brings to a close."¹

Now it must be admitted that at first sight these statements are rather startling. But when we look closely into the evidence on which they are based, we find that it is by no means sufficient.

Is it not, for example, very satisfactory that so much of the vocabulary after all is entirely Pauline? Deducting 171 hapax-legomena, we have still 726 words left which belong to other New Testament writings as well as these three epistles. Of these it is found that there are only 133 which are not found in the letters of Paul. Hence out of the 897 words which constitute the whole lexical contents of the letters, there are no less than 593 (726-133), that is, two-thirds of the entire vocabulary, which connect the Pastoral Letters with the known writings of Paul. This is found on computation to be the very proportion of common words found in the Epistles to the Galatians and the Romans.

Moreover, when the hapax-legomena themselves are examined, we come across facts that tend to strip their mere number of much force in this connection. Very many of them are common Greek words, which any writer might use as he found occasion. Others are compound forms: but even these are but natural modifications of words which Paul had been accustomed to use. A mere imitator would not be likely to invent such variations on his own account. The really striking words in the list, moreover, such as we find in "faith unfeigned," "healing speech that cannot be condemned," "the teaching according to piety," "a good degree," "the deposit," "fables and endless genealogies," "oppositions of knowledge falsely so called," are so far inevitably new, just because the circumstances with which the apostle had now to deal in these letters had never occurred to him before. It is conceivable also that Paul's language may have been influenced to a certain extent by that of the books he had been reading. It is evident that he carried literature of different kinds with him (2 Tim. iv. 13) and, like other writers, he may have had his whole style affected by the vocabulary thus brought into memory. If, for example, he had been previously reading portions of the historical works of Polybius—and the remarkable

¹ S, 119.

coincidences pointed out by Wetstein make this supposition far from improbable—how readily would he use many of his words that seemed to suit his own purpose.¹ In any case, it should never be forgotten that Paul had a mind of great activity and versatility. In nothing does this mental type reveal itself so readily as in the power of surprise by means of new terms and phrases of speech. Paul was always a master of language, and like Thomas Carlyle, for example, in our day, seems to have retained the power of issuing fresh verbal coinage up to the close of his career. An unbiassed consideration of these facts should tend to make the apparently long list of unusual words less formidable.

When the hapax-legomena are regarded in this light, the differences from Paul's other letters in the general construction of sentences and features of style are really of small account. In several of his earlier epistles Paul had to occupy his pen with the direct and detailed refutation of doctrinal errors; and it was natural that a writer of his full mind and vehement temperament should be led to use long sentences brimful of ideas and couched in terms of language so pointed and abrupt as to set grammatical regularity of construction at defiance. In the Pastoral Epistles, he is not so much directly controverting errors himself as indicating the way in which they should be met by his disciples. These later writings are intended for intimate personal friends, and are occupied mainly with directions as to how they should act in the face of new difficulties. Hence their style is didactic rather than rhetorical. Yet even in these last productions, who can fail to recognise the old wonderful mastery of speech breaking out in such portions as those that touch on the use of the Law (1 Tim. i. 8-11), the Lord's object in putting him into the ministry (vers. 12-17), the charge to Timothy (vi. 13-16), the riches of divine grace (Tit. ii. 11-15) and his own view of the future (2 Tim. iv. 6-8)? We feel instinctively that a man who could write so, is drawing on the resources of a sanctified genius which could be nothing less and nothing else than that of the apostle of the Gentiles.

For the rest, it is to be remembered that, when Paul wrote these letters, he had reached a time of life when one becomes less occupied with the mere form of language and more with the simple facts and ideas it is intended to convey. The whole chequered career he had run could not but tell on his mental buoyancy and elasticity. As Professor Findlay has well said, "In the Epistle to the Romans,

¹ The same remark may be made respecting the use of words common to the Pastoral Epistles and 2 Maccabees on which Moffatt lays so much stress (*Hist. N. T.* p. 558). If Paul does not make allusions to the contents of this book in other epistles, he was evidently familiar with the Apocrypha: for as H. St. John Thackeray has pointed out (*The Relation of St. Paul to Contemporary Jewish Thought*, pp. 50-57), there are no indistinct references to certain legends found there in his letters to the Corinthians, if not even in 1 Tim. Why may not this book of Maccabees which Paul found in the Alexandrian Bible have been amongst those which he read again in later years?

the apostle's thought and style were in their noontide of strength and fervour ; in Ephesians we find their mellow afternoon ; in the Pastorals, the time of evening has arrived with its shaded light and quickened step."¹

§ 11

Incidental Notices in the Pastoral Epistles

Even after the foregoing study of the Church organisation of the epistles, the data for determining their origin and purpose have not been exhausted. There still remains what may be called the incidental or indirect evidence. One who is writing letters to intimate fellow-workers in the same great cause can hardly avoid referring to himself and his past career, to his habits and circumstances, to his friends and companions. Every such allusion affords a searching test of sincerity and reality. A mere narrative of facts is within the reach of almost any forger. Natural and strong expressions of Christian feeling in connection with the memories of the past, the circumstances of the present or the hopes of the future, are supremely difficult, and, if they are really appropriate, require clear evidence to set them aside.

Now the Pastoral Letters have a large store of such references. Recent critics have sifted them very diligently, and not a few, like Holtzmann, profess to find in them materials for confirming the unreliability of their claim to be genuine productions of Paul. Along with many others, we, on the contrary, believe such notices to be not only quite consistent with the Pauline authorship of the letters but even strikingly confirmatory of it. The field is a very wide one and can be carefully traversed only in connection with a close study of the text. It may not be out of place, however, to indicate very briefly here, the main lines on which this kind of evidence runs.

How thoroughly harmonious, for example, are all Paul's references to his own career with what is found in the Acts of the Apostles and his other letters to the churches. There he is presented as first violently persecuting the Church, then suddenly arrested by the sovereign grace of the Lord, called to the ministry, recognised as an apostle, filled with joy in the service of Christ, willingly facing every trial in behalf of the Gospel and the Church, loving all men and looking forward to rest and reward only in the presence of the glorified Saviour.

This is the very portraiture of his career and of the feelings he cherished in the midst of it, which we find reflected in an incidental way in the Pastoral Letters. He had been a persecutor and insulter of Christ and His disciples ; but he obtained mercy and was appointed to the ministry of the word. For this service he cherishes abounding gratitude. The everlasting Gospel became his

¹ *ap. Sabatier, The Apostle Paul, p. 359.*

most cherished treasure. For the sake of its progress he counted every trial light. The grace of God never failed him and he felt confident that the Lord he served would crown him with an everlasting reward. A personator of the apostle might lay himself out to present such a picture of the apostle as a consecutive whole ; but it would be nothing short of a miracle to find it interwoven by incidental touches in the course of friendly letters of instruction. On this point Paley well said : " Where, we may ask, is such an impostor to be found? The piety, the truth, the benevolence of the thought, ought to protect it from this imputation. For though we should allow that one of the great masters of the ancient tragedy could have given to his scene a sentiment as virtuous and as elevated as this is, and at the same time as appropriate, and as well suited to the particular situation of the person who delivers it, yet whoever is conversant in these inquiries will acknowledge that to do this in a fictitious production is beyond the reach of the understandings which have been employed upon any fabrications that have come down to us under Christian names." ¹

Equally decisive are the allusions of the letters to the apostle's personal habits and circumstances. Elsewhere in the New Testament, Paul is represented as a man of thought and learning, acquainted with a wide range of profane literature as well as the Scriptures. He is devoted to the service of the Gospel, but he is no visionary. He has a deep reverence for man's physical nature, and does not hesitate to give directions that touch more or less closely the Christian guidance of the physical life. He is sensitive to surrounding scenes, and what he sees or hears is found reflected in his style of speech.

Here again we find a very striking coincidence in the passing references of these three epistles. Of the communities of Ephesus and Crete as well as that of Athens, Paul is able to form an accurate estimate and is helped by his knowledge of Greek literature. He is still careful to keep up his reading of books and remembers where and with whom he left his parcels in his rapid journeys. He does not forget to think of his own health amid the coming rigour of winter ; and, whether the reference fits in with the train of thought at the time or not, he will not hesitate to give Timothy a reminder of the necessity of watching against the recurrence of attacks of sickness : " Be no longer a water-drinker, but take a little wine for thy stomach's sake and thy frequent ailments." This is surely a genuine touch. As Paley again said : " Imagine an impostor sitting down to forge an epistle in the name of St. Paul. Is it credible that it should come into his head to give such a direction as this : so remote from everything of doctrine or discipline, everything of public concern to the religion or the Church or to any sect, order or party in it, and from every purpose with which such an epistle could be written? It seems to me that nothing but reality, that is, the real valetudinary

¹ *Horæ Paulinæ*, p. 147 (Rel. Tr. Soc.).

situation of a real person could have suggested a thought of so domestic a nature. . . . In actual letters, in the negligence of real correspondence, examples of this kind frequently take place : seldom, I believe, in any other production."¹ A still more minute coincidence may be noticed. By his missionary tours in the West, perhaps even in Spain, Paul had come much into contact with Latin races. For the first time we find not a few Latinisms in words and constructions appearing in these letters.²

Perhaps the strongest confirmation of all is found in Paul's allusions to the circle of persons amongst whom he lived. In the Acts and his other letters, he is seen to be often surrounded by men that were strongly opposed to him and he feels the antagonism keenly. But he is sustained by the presence of Christian brethren and fellow-workers in the cause of the Gospel. Over many of these, as became an apostle, he exercises a large measure of authority.

In every one of these Letters and particularly in the last of the series, we find these surroundings vividly reproduced in forms quite independent of the Acts of the Apostles or any other writing of Paul himself. A forger would have been too eager to impart a colouring of reality to his letter by dragging in what the readers already knew about his enemies or friends. The Pastoral Letters exhibit new facts and associations in connection with them in a way that puts their reality beyond doubt.

Titus is a trusted friend of Paul, and Timothy is informed of his movements. Before his arrest, Paul had invited Titus to meet him at Nicopolis, and he is said in 2 Timothy to have gone to Dalmatia where that city lay. Timothy is invited to come to Paul at Rome, and Tychicus is sent to Ephesus to take his place (2 Tim. iv. 12). Artemas would take up the work of Titus in Crete. Paul tells Timothy that Luke is still at his side, and the many medical terms and figures Paul uses in the letters are strongly suggestive of his presence. The frequent employment of such words as "healthful," "diseased," "itching," "cancer," "cauterised" might readily creep into letters written by one who was in constant intercourse with "the beloved physician." Mark had formerly left Paul ; but the apostle has been reconciled to him and wants the society of one who knew the language and customs of the West. Trophimus is alluded to in the Acts as having been with Paul in Jerusalem (Acts xix. 29). Timothy is here informed that he had been left at Miletus sick : a remark that only the sympathy of one who knew the fact could ever have drawn out. The family of Onesiphorus is still near Ephesus, and Paul recalls his kindness with touching gratitude. Greetings are sent to old friends like Prisca and Aquila who are known to be within reach of Timothy. Half-hearted associates like Demas are not forgotten. Paul's very enemies are mentioned by name. Alexander the coppersmith is referred to as one against whom

¹ *Ut sup.* p. 145.

² Cf. Holtzmann, *ut sup.* S. 109.

Timothy is still to be on his guard. Disciples not spoken of elsewhere send him greetings from Rome by Paul.

It seems indisputable that nothing but the fact that the writer had actually been in personal contact with all of these persons could have led him to make such references. Paul writes here, as to the Romans (cf. ch. xvi.), with living men and women directly in view. The theory that these notices may have been made by a personator from some genuine letters of Paul, besides being a manifest departure from the presupposition of the majority of the critics, makes a demand on a reader's credulity too great to be conceded.¹

§ 12

The Abiding Value of the Pastoral Epistles

The first impression of their character and purpose which the Epistles yield is that they are confidential letters of an apostle to men who were his own subordinates and friends. They were also doubtless so couched that, as Calvin has pointed out, they might be appealed to as witnesses of authority given to Timothy and Titus in their own spheres. There are no traces, however, that the writer had any consciousness of sending forth productions which were intended to influence the Christian Church of the future. They were simply meant to deal with the position and circumstances of those to whom they were first addressed.

Yet it is impossible for any one to study them thoroughly without being convinced that they are of abiding value. Leaving the writer to meet the needs of the situation directly before him, the Spirit of Christ nevertheless so guided his thoughts in these Epistles that they enunciated principles and assumed a form which make them a priceless heritage for the Church in every succeeding century. This fact has already been recognised in connection with the theological teaching they embody. The utterances Paul gives on some of the leading elements of Evangelic doctrine and Christian Ethics are in point of fulness and symmetry quite on a level with those of earlier epistles. But these are not the only features which constitute their permanent worth: there are others not yet alluded to which are equally decisive.

What a gift, for example, is presented to the Church of every age in the picture which Paul is led to give of the close of his own career. As the Pharisaic Jew who by the grace of God became the apostle of the Gentiles, he must ever be a figure of supreme importance to the Church of Christ. In him above all others the middle wall of partition was broken down and the divine purpose towards the race as a whole made plain. His acceptance of Jesus Christ and His service was so complete and his devotion to the salvation of men so marvellous that, had we no more information concerning his last years than is conveyed in the last chapter of the

¹ Cf. Appendix, § 2.

Acts and the Epistle to the Philippians, the Church must have felt that the representation given of one who next to his divine Master was the highest exemplar of spiritual character and life the world had ever seen, was singularly incomplete. This unspeakable loss is prevented by the Pastoral Letters. For in them from Paul's own hand we receive all that we need to fill up the vacant spaces. Set in their right relation to the Acts, they carry on the history of the apostle's missionary activity to its triumphant close, and present the drama of his whole career in a form that invests it with imperishable charm and power.

No less permanent in interest is the view which these Letters give of what is required of the missionary evangelist and the Christian pastor. Both of these functions fell to be discharged by Timothy and Titus. Primarily evangelists of the apostolic school, at Ephesus and Crete they had for the time to exhibit in their own work all the varied duties that fall to the settled pastorate. Paul was very fortunate in having two such young men as his lieutenants. In spite of the wretched attempts at depreciating their spirit and capacity which recent critics have made, it can be said with truth that they were altogether worthy of being so closely associated with the great apostle. Yet they both needed his larger experience and keener discernment and enthusiasm in the work of the Church. In the epistles these gifts are placed at their disposal in directions, counsels and exhortations which are as applicable to the missionary and the minister in our day as they were to the two friends at first. The three Letters indeed constitute in a historical and biographical form a manual for the whole public activity and private life of the Christian minister that can never be surpassed. Very appropriate is the canon of the Saxon Church to this effect: "A minister of the Church should most diligently read the Epistles of Paul to Timothy and Titus; and read again and often repeat, that he might learn how to maintain himself in love and life and how to rule his own household and himself."

Especially valuable is the ideal here set forth to all who become ministers of Reformed Churches. It is not too much to say that rightly regarded the Pastoral Epistles are a divinely established bulwark of Evangelical Protestantism. Even critics of the most negative school have become awake to this aspect of their worth. Holtzmann, who from his peculiar theory of their origin is very unlikely to exaggerate their importance, nevertheless says: "In spite of their partially catholicising tendency, our epistles are of importance to Protestantism, inasmuch as, not only in details, as in their high estimate of the vocation of women (1 Tim. ii. 15), especially in their attitude towards marriage, they exercise a powerful influence in favour of the married condition of the clergy, in opposition to the leaven of catholicism specifically so called, but also because the duty of believing aright which is commended by them passes everywhere directly into practical piety. The 'health-

fulness' of doctrine which they praise tends so uniformly to a sound morality that in this respect the epistles must rise in theological value, just in proportion as the connection betwixt religion and morality comes into a clearer light of recognition."¹

Hence also the epistles possess a great attraction for all Christian disciples. Timothy and Titus were evangelists and pastors: but primarily they were young believers in Christ Jesus. In writing to them Paul gives counsel and guidance that every member of the Church and especially its young men and maidens will find as indispensable as any in the New Testament.

Chiefly, however, are these Letters of momentous interest to the Church of Christ as a community living and working in the world. They do not indeed make it a specific aim to set forth anew the constitution and polity of the Church. Paul is writing to a Church already organised, and only indicates how every department in existence is to be ordered. But he does show how every Church possessing such an organisation and equipment is to serve her Lord in the midst of men. In his view the Church is a great missionary institute. The supreme enterprise of the Christian Society is the evangelisation of the whole human family; and the place of the Pastoral Epistles in the Canon finds its highest justification in the fact that they repeat so impressively the Master's last commission to the apostles, and show how the kindness and philanthropy of God our Saviour are to be made known through all the earth.

¹ *Ut sup.* S. 280.

CHAPTER II

THE FIRST EPISTLE TO TIMOTHY

§ I

The Career and Character of Timothy

SO much has been said about the life and work of Timothy in preceding sections that it is needless to multiply details here. It was probably about A.D. 51 that the young native of Lystra came into contact with Paul; and for the next fifteen years at least, he was closely associated with him in the cause of the Gospel. His first sphere of service was probably at Philippi, where he remained after the apostle left (Acts xvii. 14). Thereafter he was at work in Berea, Thessalonica (1 Thess. ii. 5, iii. 2) and Corinth (1 Thess. iii. 6). From Corinth, he went with Paul to Ephesus (Acts xix. 22) and got his first glimpse of the great city in which he was to labour. After being again in Macedonia and Achaia, he accompanied Paul as far as Troas on his way to Jerusalem. He was probably with him also at Cæsarea during the imprisonment there. It is certain that he was by his side throughout the whole period of the sojourn at Rome: for he is expressly mentioned in at least three of the letters written from the capital. It was most likely at Rome that he had the experience of imprisonment referred to by the writer of the Epistle to the Hebrews (xiii. 23). His movements after liberation are nowhere specially alluded to. Perhaps he was again with Paul in his missionary tours in the West. All we know is that he was sent to Ephesus to superintend the oversight and organisation of the large congregations that had been formed in that city and its neighbourhood; and that he was so engaged when Paul sent him the two letters that bear his name. At that date, he was still a young man, of probably not more than thirty-four years of age.¹

Timothy's character as a Christian was evidently from the first of the very highest type. He seems to have been to Paul what

¹ If this view be correct, it takes the edge off Moffatt's objection that Timothy should be warned to flee youthful lusts (2 Tim. ii. 22): "Warnings against juvenile vices are hardly applicable to one who must have been nearly twenty years a minister and forty years of age" (*Hist. N.T.* p. 562). This seems an exaggeration. A minister not much over thirty is not beyond the reach of temptation from such a source. To Paul the aged, who knew him from his opening manhood, Timothy must always have seemed quite a young man.

John the son of Zebedee was to Christ : a beloved disciple in whose intelligence and fidelity he could put the utmost confidence and in whose friendship he could find the sweetest solace (cf. Phil. ii. 19-22). Various critics have tried to show from the many specific directions of a personal kind which Paul gives him, that Timothy had been falling from the devotion and stability of earlier years and was no longer held to be entirely trustworthy. Not a single expression in the letters can be fairly adduced in support of this view. Timothy did not perhaps have much power of initiation : certainly he was keenly sensitive to the antagonism of others. But the whole tone of the apostle's exhortations shows that he had maintained not only his Christian integrity but also unwavering loyalty to the Lord and the cause he had sworn to serve.

§ 2

The Church at Ephesus

The way in which the Christian community at Ephesus was originated is seen in the Acts of the Apostles (ch. xix.). Ephesus was one of the greatest cities in the eastern lands of the Mediterranean. In this respect it took rank with Alexandria on the one hand and Antioch on the other. From its position at the meeting of the great roads that traversed the whole of Asia Minor, it afforded to Paul the very kind of centre he required for his missionary efforts in that region. His first visit to the city was very brief. Aquila and Priscilla who remained behind had probably the honour as well as the burden of gathering the nucleus of a congregation there. When Paul returned, however, he set about the work of evangelisation on a large scale. At first, he naturally tried to utilise the synagogue. When that starting-point was denied, he turned with all those that adhered to him to find a broader basis in the community as a whole. After working for well-nigh two years, he succeeded in raising what appears to have been a large and influential body of disciples, dowered with gifts of knowledge and experience of the richest kind. Yet even here tares were not wanting amongst the wheat. When he was at last compelled to leave the city, he foresaw the very troubles to which he adverts in his first epistle (Acts xx. 17-35). The prominent place assigned to Ephesus in the letters to the Churches of Asia Minor dictated by the Lord Jesus shows that at a much later date the Church there still bulked largely in the view of Eastern Christendom.

§ 3

The Purpose and Structure of the Epistle

The special circumstances in which Paul wrote this letter have been already briefly alluded to.¹ It is commonly assumed that Paul

¹ Introd. § 5.

himself had been at Ephesus on his way into Macedonia. There is no evidence for that opinion. The city where he lived so long was ultimately not a safe place for him to appear in. All that the opening sentences of the letter (1 Tim. i. 3) can be held to imply is that Timothy was to stay on at Ephesus as he had been doing before the apostle saw him. The two friends most probably met at Miletus. There Timothy told Paul the condition of the Church, and received from him in return all the directions that were needful at the time, with the promise of more detailed written instructions later on. The first epistle is the fulfilment of that promise. It was probably written in the summer of A.D. 66. With all the affection of a father addressing a son, yet not without the authority of an apostle, Paul teaches Timothy not only how to meet the dangers by which the Church was beset, but also how to organise and prepare the Christian people for nobler service in the world.

Like the apostle's other letters, this to Timothy has no formal divisions. Paul does not announce his subject and exhibit it in a methodical exposition. But it has been far too hastily assumed that the letter is a miscellaneous collection of practical counsels. A mind like Paul's could not help unfolding the treatment of any theme in a vitally progressive fashion. The great topic before his mind was the whole order of ministerial life (*paraggelia*, 1 Tim. i. 5); and all disconnected as the exhortation seems to be, there runs beneath the surface a very suggestive and fairly complete discussion of every principal point in it.

Leaving the detailed analysis to be given in the course of the commentary, we note here the main divisions :—

Theme of the Epistle : The Order of Ministerial Service.

Introduction : Ch. i. vers. 1, 2.

1. The Necessity of an Evangelic Ministry : Ch. i. vers. 3-11.
2. The Preparation for the Evangelic Ministry : Ch. i. vers. 12-20.
3. The Method of Evangelic Worship : Ch. ii.
4. The Choice of Office-bearers in the Church : Ch. iii. vers. 1-15.
5. The Method of Ministerial Testimony : Ch. iii. 16-iv. 16.
6. The Administration of the Church : Ch. v.
7. The Relation of the Church to Social Life and Progress : Ch. vi.

CHAPTER III

THE EPISTLE TO TITUS

§ 1

The Career and Character of Titus

OUR information about Titus is very meagre. Unlike Timothy, he is not mentioned in the Acts of the Apostles. The first allusion to him occurs in the Epistle to the Galatians, where he is said to have been at Antioch with Paul and Barnabas, and to have gone up with them to Jerusalem (Gal. ii. 1-3). He was evidently of purely Gentile descent, and therefore, though he was a convert of Paul himself (Tit. i. 4), the apostle, on the ground of Christian liberty, refused to have him circumcised. At a later date, he went to Ephesus with Paul and Timothy, for we find that he was despatched from that city to Corinth to encourage the collections for the poor Hebrew Christians at Jerusalem (2 Cor. viii. 6, xii. 18). He was afterwards associated with Paul in Macedonia, and cheered his heart then by good tidings concerning the state of the Church at Corinth (2 Cor. vii. 6-15). His later movements do not come into notice, until we find him at Crete with the apostle, probably not long after liberation from his first imprisonment. Titus is invited by Paul to meet him at Nicopolis (Tit. iii. 12). He may have been with the apostle at Rome in his second imprisonment. The last trace we have of his activity is his mission to Dalmatia (2 Tim. iv. 10).

§ 2

The Church at Crete

It has often been supposed that the Christian community at Crete was actually founded by Paul and Titus.¹ There seems no reason for this view. The congregations at Crete were probably in existence at a much earlier period. There were inhabitants of the island at the feast of Pentecost in Jerusalem (Acts ii. 11). Many of them were doubtless converted then and would carry the apostolic message to their kindred at home. There, however, the very character of the people, so prone to fickleness, self-indulgence and treachery, would

¹ Cf. Neander, *Planting, etc.* vol. i. p. 342.

thwart its progress ; and it was perhaps in response to urgent representations from the native disciples, that Paul and Titus went to extend the work and complete the organisation of the Christian communities. The difficulties they encountered are noticed at length in the epistle.

§ 3

The Purpose and Structure of the Epistle

Since Paul was able to remain but a short time on the island, he left Titus to carry on the work ; and, partly with a view to repeating in detail what he had doubtless already said by word of mouth, partly also to arm him with written authority for his procedure amongst the restless population, he sent him the letter that bears his name. It was evidently written shortly after the first to Timothy, and therefore about the autumn of A.D. 66.

In structure and substance, the epistle follows the type of its immediate predecessor. But it is also marked by features that give it great value. Nowhere else does Paul present such noble summaries of the Gospel, or exhibit more vividly the essential connection betwixt evangelical Christianity and the purest morality. The following main topics, more fully analysed in the notes, may be stated here :—

Theme: The Order and Life of a Missionary Church.

Introduction : Ch. i. vers. 1-4.

1. The Choice of Elders : Ch. i. vers. 3-10.
2. The Dangers of the Times : Ch. i. vers. 10-16.
3. The Social Life of Christians as governed by the Gospel : Ch. ii. vers. 1-15.
4. The Civil and Public Relations of Christians as governed by the Gospel : Ch. iii. vers. 1-8.

Conclusion : Ch. iii. vers. 9-15.

CHAPTER IV

THE SECOND EPISTLE TO TIMOTHY

Purpose and Structure of the Epistle

THE special circumstances in which Paul wrote his second letter to Timothy and, so far as we know, the last that ever came from his pen, have been already stated.¹ The whole epistle reflects the change that had come over his work and prospects, and was probably written in the autumn of A.D. 67. It is throughout an exhortation to fidelity in the calling and service that had been assigned to Timothy. Only, even in this last testimony, there is no mere iteration. The great duty is presented in different aspects, according as one or other of Timothy's relations at the time comes into view. We note here the following main points :—

Theme : Ministerial Fidelity.

Introduction : Ch. i. vers. 1-5.

1. Fidelity in relation to the Gospel : Ch. i. vers. 6-14.
2. Fidelity in the face of Desertion : Ch. i. ver. 13-ii. 13.
3. Fidelity in relation to Aberrations from Christian Doctrine and Life : Ch. ii. ver. 14-iii. 9.
4. Fidelity in view of past Training and present Exigencies : Ch. iii. ver. 10-iv. 8.

Conclusion : Ch. iv. vers. 9-22.

The silence which the New Testament preserves on the close of Paul's career is broken only by the voice of credible tradition. When the flames of persecution against Christians arose under Nero, in the last year of his reign (A.D. 68), Paul was beheaded at a spot on the *Via Laurentina*, about three miles beyond the city walls, which now bears the name of "The Three Fountains" (*Tre Fontane*). About a mile and a half nearer the city, a magnificent Basilica (*S. Paolo fuori le mura*) marks the grave of one through whose heart there flowed more of that living stream which maketh glad the city of our God than has been vouchsafed to any other amongst the sons of men.

¹ Cf. Chap. I. §§ 4, 5.

A TRANSLATION
OF THE
PASTORAL EPISTLES

*This is His will: He takes and He refuses,
Finds Him ambassadors whom men deny;
Wise ones nor mighty for His saints He chooses,
No: such as John or Gideon or I.*

*He as He wills shall solder and shall sunder,
Slay in a day and quicken in an hour;
Tune Him a music from the Sons of Thunder,
Forge and transform my passion into power.*

*Ay, for this Paul, a scorn and a reviling,
Weak as you know him and the wretch you see—
Even in these eyes shall ye behold His smiling,
Strength in infirmities and Christ in me.*

MYERS.

THE FIRST EPISTLE TO TIMOTHY

PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour and Christ Jesus our hope, to Timothy, my true-born son in faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

I write to thee now, as I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a diverse doctrine, neither to give heed to myths and endless genealogies such as minister questionings rather than the dispensation of God in faith.

But the aim of the charge is love out of a pure heart and a good conscience and unfeigned faith, from which some, having missed the mark, turned aside unto vain talking, desiring to be teachers of the law, without understanding either what they say or whereof they strenuously assert. Yet we know that the law is honourable, if a man use it lawfully, knowing that the law is not laid down for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for smiters of fathers and smiters of mothers; for manslayers, for fornicators, for polluters of themselves with men, for slave-drivers, for liars, for false swearers; and if there be aught that is contrary to the healthful teaching: according to the Gospel of the glory of the blessed God wherewith I was entrusted.

I give thanks to Him that empowered me, Christ Jesus our Lord, that He counted me faithful, appointing me for service, though formerly I was a blasphemer and a persecutor and an insulter. Howbeit I was shown mercy, because I did it unknowingly in unbelief. Moreover the grace of our Lord was more than abundant with faith and love in Christ Jesus. Faithful is the saying and worthy of all acceptance that "Christ Jesus came into the world to save sinners": of whom I am chief. Howbeit for this cause I was shown mercy that in me as chief Christ Jesus might show all His longsuffering for an exemplar of those that are yet to believe on Him unto eternal life. Now unto the King eternal, incorruptible, invisible, God alone, be honour and glory for ever and ever. Amen.

This very charge I lay upon thee, my child Timothy, according to the prophecies which led the way to thee, that thou mayest wage in them the noble warfare, holding faith and a good conscience, which some thrusting from them, suffered shipwreck concerning faith: of

whom is Hymenæus and Alexander, whom I delivered to Satan that they might be taught not to blaspheme.

I exhort therefore first of all that petitions, prayers, supplications, thanksgivings be made for all men: for kings and for all that are in high place, in order that we may lead a restful and quiet life in all piety and seriousness. For this is good and acceptable in the sight of God our Saviour, who willeth that all men should be saved and come to the full knowledge of the truth. For God is one: and one also the Mediator of God and men, the man Christ Jesus, who gave Himself a ransom for all, the testimony for its own times: whereunto I was appointed a herald and an apostle (I speak the truth—I lie not), a teacher of the Gentiles in faith and truth.

I desire therefore that the men pray in every place, lifting up holy hands without anger and doubting. In like manner that the women should with shamefastness and sound judgment dress themselves in seemly attire: not with braided hair and gold or pearls or costly raiment but (which becometh women professing godliness) by good works.

Let a woman learn in quietness with all submission. Moreover I allow not a woman to teach nor to assert authority over a man but to be in quietness. For Adam was first formed, then Eve; and Adam was not deceived, but the woman being utterly deceived fell into transgression. But she shall be saved through child-bearing, if they abide in faith and love and consecration with sound judgment.

Faithful is the saying: "If a man aspire to the overseership, he desireth a noble work." It is needful therefore that the overseer be irreproachable, the husband of one wife, sober, of sound judgment, mannerly, hospitable, skilful in teaching: not a roisterer, not ready to strike, but considerate, averse from contention, not greedy of money: presiding over his own household worthily, having the children in subjection with all seemliness (But if a man know not how to preside over his own household, how shall he take care of the church of God?): not a recent convert, lest being stupefied he fall into the condemnation of the devil. Moreover he must have honourable testimony from those that are without, lest he fall into reproach and the snare of the devil.

The deacons in like manner must be sedate, not double-tongued, not addicted to much wine, not eager for base gain: holding the mystery of faith in a pure conscience. But let these also first be proved: then let them serve as deacons, if they be under no charge. The women in like manner must be sedate, not slanderers, sober, faithful in all things. Let the deacons be husbands of one wife, presiding worthily over the children and their own households. For they that have served ably as deacons gain for themselves an honourable standing and much fearlessness in faith which is in Christ Jesus.

These things I write to thee, hoping to come unto thee speedily: but, if I tarry long, that thou mayest know how men ought to behave themselves in the household of God, which indeed is the church of the living God, the pillar and buttress of the truth.

And confessedly great is the mystery of piety: Who was manifested in the flesh, was justified in the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory. But the Spirit speaks distinctly that in later times some shall fall away from faith, giving heed to misleading spirits and teachings of devils, in hypocrisy of such as speak lies, men branded in their own conscience: forbidding to marry and ordering to abstain from foods which God created for partaking with thanksgiving, in behalf of those that believe and have fully known the truth. For every creation of God is valuable and nothing is to be rejected, if it be received with thanksgiving: for it is consecrated by the word of God and supplication.

If thou urge these things upon the brethren, thou shalt be a worthy minister of Christ Jesus, nurtured in the words of faith and of the precious teaching of which thou hast been a follower. But profane and old-wife myths ignore. Exercise thyself rather unto piety. For the exercise of the body is profitable for a little: but "piety is profitable for all things as having the promise of life, the life which now is and that which is to come." Faithful is the saying and worthy of all acceptance. For to this end we labour and strive, because we have set our hope upon the living God, who is the Saviour of all men, especially of those that believe. These things charge and teach.

Let no one despise thy youth. But do thou become an exemplar of believers in speech, in behaviour, in love, in faith, in sincerity. Till I come, give heed to the reading, the exhortation, the teaching. Neglect not the gift that is in thee, which was given thee through prophecy, with laying on of hands of the presbytery. These things practise: in these things be absorbed: that thy progress may be manifest to all. Take heed to thyself and to the teaching. Persevere in them: for in doing this, thou shalt save both thyself and them that hear thee.

Do not reprimand an elderly man, but appeal to him as a father: to younger men as brothers: to elderly women as mothers: to younger women as sisters in all purity. Honour widows that are widows indeed. But if any widow have children or grandchildren, let them first learn to show piety towards their own household and to afford requitals to their parents: for this is acceptable in the sight of God. But she that is a widow indeed and left alone has set her hope on God and perseveres in petitions and supplications night and day. But she that is given to luxury, though yet living, is dead. And these things charge that they may be irreproachable. But if any one does not provide for his own kindred, and especially for those of his own household, he has renounced faith and is worse than an unbeliever.

Let a widow be enrolled who has become not less than sixty years of age; the wife of one husband; witnessed to in respect of excellent works: if she brought up children, if she received strangers, if she washed the feet of saints, if she followed every good work. But younger widows decline: for whensoever they shall become disaffected

towards Christ, they wish to marry, having the judgment that they undid their first faith. Moreover at the same time they learn to be idle, going about houses; and not only idle, but both tattlers and busy-bodies, speaking things that are not fitting. I desire therefore that the younger women marry, bear children, rule the household, give the adversary no occasion for reviling. For already some are turned aside after Satan. If any woman that believes hath widows, let her succour them and let not the Church be burdened, that it may succour those that are widows indeed.

Let the elders that preside ably be counted worthy of double honour, especially those that labour in the word and in teaching. For the Scripture saith: "Thou shalt not muzzle an ox while treading out the corn"; and "the workman is worthy of his hire." Against an elder, do not entertain an accusation, except it be on the word of two or three witnesses. Those that sin rebuke in the sight of all, that the rest also may cherish fear.

I conjure thee in the sight of God and the elect angels that thou keep these things, without prejudice, doing nothing according to partiality. Lay hands hastily on no man, nor do thou share in the sins of others. Keep thyself sincere.

Be no longer a water-drinker, but use a little wine on account of thy stomach and thy frequent ailments.

The sins of some men are manifest, leading the way to judgment: some, on the other hand, they follow after. In like manner also, there are excellent deeds that are manifest and such as happen otherwise cannot be hid.

Whoever are under the yoke as bondservants, let them count their own masters worthy of all honour that the name of God and the teaching be not blasphemed. But they that have believers as masters, let them not look down upon them, because they are brethren, but serve them the rather, that they who are getting this right dealing in return are believers and beloved. These things teach and exhort.

If any man teaches a diverse doctrine and does not assent to healthful words, even the words of our Lord Jesus Christ and the teaching that is according to piety, he has been beclouded, knowing nothing, but becoming crazy about questions and verbal disputes: from which arise envy, strife, railing, evil surmisings, mutual vexations, of men corrupted in mind and bereft of the truth, supposing that piety is a way of gain. From such withdraw thyself.

But piety with contentment is great gain. For we brought nothing into the world, because neither are we able to carry anything out. But if we have sustenance and raiment, we shall be content with these. But they that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as plunge men into destruction and perdition. For the love of money is a root of all evils: which some reaching after have been led astray from faith and have pierced themselves through with many pangs.

But thou, O man of God, flee these things: and follow after

righteousness, piety, faith, love, endurance and meekness of heart. Carry on the noble contest of faith: lay hold of eternal life: for which thou wast called and didst avow the noble confession in the sight of many witnesses.

I charge thee in the sight of God who preserveth alive all things, and of Christ Jesus who over against Pontius Pilate witnessed the noble confession, that thou keep the commandment spotless, unblamable, until the appearing of our Lord Jesus Christ, which in its own times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords: who only has immortality, dwelling in light unapproachable: whom no one among men ever saw or is able to see: to whom be honour and everlasting might. Amen.

Charge those that are rich in this present world, not to be high-minded, nor to set their hope on the uncertainty of riches, but on God who affords us all things richly for enjoyment: to do good, to be rich in noble deeds, to be liberal givers, ready to share, treasuring up for themselves a fair foundation against the future that they may lay hold of the life indeed.

O Timothy, guard the deposit, eschewing the profane babblings and oppositions of the knowledge falsely so called, which some professing have, as regards faith, missed the mark. Grace be with you.

THE EPISTLE TO TITUS

PAUL, a servant of God as well as an apostle of Jesus Christ, for the faith of God's elect and the full knowledge of the truth that makes for piety, on hope of eternal life, which God who cannot lie promised before eternal times, but in its own seasons manifested His word in the message, wherewith I was entrusted, according to the commandment of God our Saviour: to Titus, true-born child after the common faith: grace and peace from God the Father and Christ Jesus our Saviour.

For this cause I left thee in Crete that thou shouldest arrange further the things that remained to be done and appoint elders in every city as I directed thee. If any one is unblamed, the husband of one wife, having believing children who are not under charge of dissoluteness nor unruly: for it is necessary that the overseer be unblamed as God's steward: not self-willed, not prone to anger, not a roisterer, not a striker, not eager for base gain: but ready to be hospitable, loving to do good, of sound judgment, righteous, holy, temperate: holding fast the word which is faithful according to the doctrine, that he may be able both to exhort in the healthful teaching and to convict the gainsayers.

For there are many disorderly men, vain talkers and deceivers, especially those of the circumcision, whose mouths must be stopped: inasmuch as they overturn whole households, teaching what they ought not for the sake of base gain. One of themselves, a prophet of their own, said: "Cretans are always liars, evil beasts, idle gluttons." This testimony is true: for which cause rebuke them sharply, that they may be healthy in faith, not giving heed to Jewish myths and commandments of men who turn away from the truth. All things are pure for the pure: but for the defiled and unbelieving, nothing is pure: but both their mind and conscience are defiled. They confess that they know God, but by their works they deny Him, whilst they are abominable and disobedient and as regards every good work of no account.

But do thou speak what befits the healthful teaching: that aged men be sober, grave, of sound judgment, healthy in faith, in love, in endurance: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which is seemly: in order that they may constrain the young women to be lovers of their husbands, lovers of their children,

of sound judgment, chaste, workers at home, kind, submitting themselves to their own husbands, that the word of God be not blasphemed.

The younger men likewise exhort to be of sound judgment: in all things showing thyself an exemplar of noble deeds: in the teaching, showing uncorruptness, seemliness, healthful speech that cannot be condemned: in order that he who is of the opposing party may be put to shame, through having no vile thing to say of us.

Bondservants exhort to be in subjection to their own masters, to be well-pleasing to them in all things: not gainsaying, not purloining, but exhibiting all good fidelity, that they may adorn the teaching of God our Saviour in all things.

For the grace of God was manifested, laden with salvation for all men: training us in order that, having renounced impiety and worldly lusts, we should live prudently and righteously and piously in the present age: looking for the blessed hope and manifestation of the glory of the great God and our Saviour Jesus Christ; who gave Himself for us that He might redeem us from all iniquity and purify for Himself a treasured people, zealous of noble deeds. These things speak: and exhort and reprove with all authority. Let no one despise thee.

Put them in mind to submit themselves to governments, to authorities, to be obedient to superiors, to be ready for every good work; to revile no man, to be averse from contention, to be forbearing, displaying all meekness toward all men. For we also were aforetime foolish, disobedient, going astray, serving lusts and pleasure of divers sorts, living in malice and envy, hateful and hating one another.

But when the kindness and philanthropy of God our Saviour were manifested, not of works in the way of righteousness which we did, but according to His mercy He saved us, through the laver of regeneration and the renewing of the Holy Ghost, which He poured out upon us richly through Jesus Christ, our Saviour, in order that, "being justified by His grace, we might be made heirs according to the hope of eternal life." Faithful is the saying: and concerning these things, I desire thee to make affirmation boldly, in order that those who have believed God may take thought to practise honourable deeds. These things are honourable and profitable to men.

But foolish questions and genealogies and strifes and disputes about the law, stand aloof from: for they are unprofitable and vain. A man that is factious after a first and second admonition refuse: knowing that such a one is perverted and sinneth, being self-condemned.

Whenever I shall send Artemas unto thee or Tychicus, give diligence to come to me to Nicopolis: for there I have decided to pass the winter. Zenas the lawyer and Apollos send forward diligently,

in order that nothing may be lacking to them. But let our brethren also learn to practise honourable works for necessary wants, in order that they be not unfruitful.

All that are with me salute thee. Salute those that love us in faith. Grace be with you all.

THE SECOND EPISTLE TO TIMOTHY

PAUL, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, to Timothy, my beloved child: grace, mercy, peace from God the Father and Christ Jesus our Lord.

I thank God whom I serve from my forefathers in a pure conscience how unceasing remembrance of thee I have in my prayers, night and day longing to see thee, remembering thy tears, that I may be filled with joy: having been put in remembrance of the unfeigned faith that is in thee, such as dwelt first in thy grandmother Lois and in thy mother Eunice and, I am persuaded, in thee also.

For which cause I remind thee to stir up the gift of God which is in thee through the laying on of my hands. For God gave us not the Spirit of fearfulness but of power and of love and of discipline. Be not ashamed therefore of the testimony of our Lord nor of me, His prisoner; but suffer hardship with me for the Gospel according to the power of God: Who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before eternal times but has now been manifested by the appearing of our Saviour, Christ Jesus, in that He did away with death and brought life and incorruption to light through the Gospel: whereunto I was appointed a preacher and an apostle and a teacher: for which cause also I suffer these things. But I am not ashamed: for I know whom I have trusted and am persuaded that He is able to keep my deposit against that day. The pattern of healthful words which thou heardest from me, hold in faith and love which is in Christ Jesus. The precious deposit guard through the Holy Ghost that dwelleth in us.

This thou knowest that all that are in Asia turned away from me: of whom are Phygelus and Hermogenes. The Lord grant mercy unto the household of Onesiphorus, because he oftentimes refreshed me and was not ashamed of my chain; but when he arrived in Rome, he sought me diligently and found me. The Lord grant unto him to find mercy of the Lord in that day: and in how many things he ministered at Ephesus, thou knowest better than any one. Thou, therefore, my child, be empowered in the grace that is in Christ Jesus: and the things which thou heardest from me among many witnesses, these deposit with faithful men, such as shall be fit also to teach others.

Suffer hardship with me as a stalwart soldier of Christ Jesus.

No soldier on service entangleth himself with the businesses of life, that he may please him who enrolled him as a soldier. Moreover, if also any one strive in the games, he is not crowned unless he have striven according to the rules. It is the husbandman that laboureth that must needs be the first to partake of the fruits. Consider what I say: for the Lord will give thee comprehension in all things. Remember Jesus Christ, raised from the dead, of the seed of David, according to my Gospel: in which I suffer hardship as an evil-doer unto bonds: but the word of God is not bound. For this cause, I endure all things for the sake of the elect that "they also may obtain the salvation that is in Christ Jesus with eternal glory." Faithful is the saying. For if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him. If we shall deny Him, He also will deny us. If we are unbelieving, He abideth faithful. For He cannot deny Himself.

Of these things put them in remembrance, solemnly charging them in the sight of the Lord not to contend about words, to no profit, to the subverting of the hearers. Give diligence to present thyself to God approved, a workman not ashamed, marking out aright the word of truth. But profane babblings stand aloof from: for they will go forward to more impiety and their word will eat its way as a gangrene: of whom is Hymenæus and Philetus: men who concerning the truth missed the mark and overthrow the faith of some.

Nevertheless the solid foundation of God standeth, having this seal: "The Lord knoweth them that are His," and "Let every one that nameth the name of the Lord depart from iniquity." But in a great house, there are vessels, not only of gold and silver, but also of wood and earth; and some unto honour and some unto dishonour. If a man therefore keep himself thoroughly pure from these, he shall be a vessel unto honour, consecrated, serviceable to the Master, prepared for every good work.

On the other hand, flee the lusts of youth, but follow after righteousness, faith, love, peace with them that call on the Lord out of a pure heart. But foolish and ignorant questionings eschew, knowing that they engender contentions. And the servant of the Lord must not be contentious, but be gentle towards all, apt to teach, patient of wrong, in meekness disciplining those that oppose themselves, if peradventure God may give them repentance unto the full knowledge of the truth, and that they may come again to themselves out of the snare of the devil, after having been taken captive by him, for the doing of God's will.

But know this, that in the last days grievous times shall set in. For men shall be lovers of self, lovers of money; boastful, haughty, revilers; disobedient to parents, unthankful, unholy; without natural affection, implacable, slanderers; without self-mastery, savage, without love of good; traitors, reckless, beclouded; lovers of pleasure, more than lovers of God, holding the semblance of piety, although they have denied its power. From these also turn away.

For of these are they that are creeping into households and are taking captive petty women, laden with sins, led away with divers lusts, ever learning and never able to come to the full knowledge of the truth. And in the same manner that James and Jambres withstood Moses, so do these also withstand the truth, men corrupted in mind, worthless as regards faith. But they shall not advance further: for their folly shall be manifest to all, as theirs also was.

But thou didst follow closely my teaching, my course of life, my purpose, my faith, my long-suffering, my love, my endurance, my persecutions, my sufferings, such as befell me in Antioch, in Iconium, in Lystra; such persecutions as I endured: and out of them all the Lord delivered me. Yea: and all that are inclined to live piously in Christ Jesus shall be persecuted. But evil men and impostors shall go forward from bad to worse, deceiving and being deceived.

But abide thou in the things which thou didst learn and wast assured of, knowing of whom thou didst learn them and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture is inspired of God and is profitable for teaching, for conviction, for correction, for discipline in righteousness, that the man of God may be complete, fully equipped for every good work.

I solemnly charge thee in the sight of God and of Christ Jesus, who is to judge living and dead, and by His manifestation and His kingdom: preach the word: be on the alert, in season, out of season: convict, rebuke, exhort with all long-suffering and teaching. For there shall be a time, when they will not endure the healthful teaching; but having itching ears, will after their own lusts heap up teachers to themselves; and they will turn away their ears from the truth and will turn aside to myths. But be thou sober in all things: endure hardship: do the work of an evangelist: fulfil thy ministry.

For I am already being poured out and the time of my departure is at hand: I have maintained the noble contest; I have finished the course; I have kept faith. Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall award to me in that day: and not to me only, but also to all those that have loved His manifestation.

Endeavour to come to me quickly. For Demas forsook me, having loved the world that now is and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take up Mark and bring him with thee: for he is profitable to me for the ministry. But Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus bring when thou comest, and the books, especially the parchments.

Alexander, the coppersmith, displayed much evil behaviour to me: the Lord will reward him according to his deeds: against whom be thou also on thy guard: for he strongly withstood our words.

In my first defence, no one came to my help, but all forsook me. May it not be laid to their charge. But the Lord stood by me and

empowered me, in order that through me the message might be fulfilled and all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work and will bring me safely into His heavenly kingdom: to whom be glory for ever and ever. Amen.

Salute Prisca and Aquila and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus I left at Miletus sick. Endeavour to come before winter.

Eubulus saluteth thee and Pudens and Linus and Claudia and all the brethren.

The Lord be with thy spirit. Grace be with you.

THE FIRST EPISTLE TO TIMOTHY



Es ist gewiss dieser brief ein rechter Schatz der Weisheit, da in so einfältigen Worten, wie es anfänglich scheint, solche Tiefen liegen dass ein Prediger erst nach vieler Erfahrung des grossen Geistes und hohen Verstandes recht inne werden und doch noch immer genug darin zu lernen übrig finden wird.

STARKE.

THEME OF THE EPISTLE: THE ORDER OF MINISTERIAL
SERVICE

	PAGE
INTRODUCTION: Ch. i. vers. 1, 2	69
I. THE NECESSITY OF AN EVANGELIC MINISTRY: Ch. i. vers. 3-11	70
II. THE PREPARATION FOR THE EVANGELIC MINISTRY: Ch. i. vers. 12-20	78
III. THE METHOD OF EVANGELIC WORSHIP: Ch. ii.	87
IV. THE CHOICE OF OFFICE-BEARERS IN THE CHURCH: Ch. iii. vers. 1-15	95
V. THE METHOD OF MINISTERIAL TESTIMONY: Ch. iii. 16- iv. 16	109
VI. THE ADMINISTRATION OF THE CHURCH: Ch. v.	122
VII. THE RELATION OF THE CHURCH TO SOCIAL LIFE AND PROGRESS: Ch. vi.	138

THE FIRST EPISTLE TO TIMOTHY

THE GREETING: Ch. i. vers. 1, 2

THE salutation of Paul falls into the two parts with which his other letters have made us familiar; namely, a statement of his relation to God and His Son (ver. 1) and his fervent wish for the person addressed (ver. 2).

Vers. 1, 2^a. Paul's description of his office and its origin. *Paul, an apostle of Christ Jesus according to the commandment of God our Saviour and Christ Jesus our hope, to Timothy, my true-born son in faith.*

The use of the title "apostle" is only befitting the official authority which pervades the whole letter. Timothy would not misunderstand it and it would be helpful to those who heard the letter read. The "commandment" here spoken of is the definite authoritative form which the summons to Paul's work assumed. He had no alternative but to obey, and he longed to see the same spirit in all his fellow-workers. In the Epistles to the Corinthians, Ephesians and Colossians (*q.v.*), the phrase is "through the will of God," as the ultimate sovereign power that called him into the apostolic office.

"God our Saviour" is a new combination, appearing for the first time in the Pastoral Epistles, yet highly appropriate and expressive. It is just such a phrase as, once used, would be ready to occur again. For Christ Jesus as a Saviour only exhibits the saving grace that is in God. It was as the representative of God that He came to save men from their sins. The epithet reminds us of the unity of the redemptive enterprise (cf. Eph. iii. 8). Since God is our Saviour, Christ presents in Himself the fulness of the blessing of salvation that believers in Him are yet to attain. Hence He is "Christ Jesus our Hope." All our expectation of present healing and future deliverance centres in Him.

In the designation of Timothy, the original word for "own"

(A.V., Gr. *gnēsiōs*) is best rendered by the Shakespearean English epithet "true-born" (cf. Lat. *genuinus* from *genus*). It was by faith in Christ Jesus that Timothy became a child of God (Gal. iii. 26). But since it was Paul that first attracted him to the Saviour and became through the Spirit the instrument of his conversion, the apostle here claims him as standing in the line of legitimate spiritual succession from himself. The word "child" (Gr. *teknōn*) recalls the care with which Paul had watched over Timothy's early nurture as a disciple and the affectionate interest he had in him still.

Ver. 2^b. Paul's prayer for his disciple: *Grace, mercy, peace from God the Father and Christ Jesus our Lord.*

The new element in this salutation is "mercy." If "grace" is "the mighty divine life-power which streams forth upon us from the favour of God" (Rothe), and thus meets the results of sin generally, "mercy" looks specially to the number and heinousness of the offences into which a servant may fall and the consequent need of liberation and sympathy. When both are ministered to the soul, the inward blessing enjoyed is "peace." No one requires the forbearance and considerateness of God more than the man who aspires to serve Him in the Gospel of His Son. "Grace, mercy and peace" are the triple blessing of the Christian life, as faith, hope and charity are the triple fruit of the Christian character.

I

THE NECESSITY OF AN EVANGELIC MINISTRY: Ch. i. vers. 3-11

In the opening sentences of his letter, Paul at once indicates the occasion of his writing (ver. 3^a) and breaks into the great topic he is to unfold. Here he starts with the necessity of a ministry that shall be distinctively evangelic. There were certain men at Ephesus who were introducing doctrines at variance with the apostolic teaching (ver. 3^b). Some tried to dazzle the minds of the people with matters that lay outside the sphere of revelation altogether. Others did indeed handle a Biblical theme, but in their ignorance and presumption were unable to expound it in its true relations and proportions. The one class took up fables and genealogies (ver. 4): the other professed to teach the Mosaic

law (ver. 6). Paul had previously exhorted Timothy to charge these errorists to cease from their hurtful efforts. Here he repeats the same counsel in writing. This reference leads the apostle to emphasise the leading theme of Christian preaching and to point out the supreme aim of the whole ministerial commission (ver. 5). Whenever men swerved from the line of the divine purpose, they landed in error and confusion (vers. 6, 7). The law of Moses had its own place and application in the work of redemption (ver. 8). But it was primarily a deterrent from outward sin: never therefore to be made a substitute for the healthful teaching of Christianity but only a preparation for it (vers. 9, 10). What the world needed was not the pressure of a mere external law but the ministry of the Gospel of divine grace in its original majesty and saving power (ver. 11).

Ver. 3^a. The occasion of the epistle. In his eager haste to get into the heart of his theme, Paul gives only the subordinate adverbial clause of this first sentence. The A.V. after Erasmus supplies the principal clause in the shape of an imperative at the end of ver. 4: "so do." But what the apostle refers to here is simply the way in which he came to write to Timothy as he was then doing. Hence it is better to supply the chief predicate at the beginning of the sentence: *I write to thee now, as I exhorted thee to tarry at Ephesus, when I was going into Macedonia.*

As has been pointed out in the Introduction (§ 5), when Timothy met Paul on his journey into Macedonia, probably at Miletus, he seems to have desired greatly to resume his companionship with the apostle in his missionary tours. Paul, on the other hand, discerned as clearly the necessity of his continued presence at Ephesus, and entreated him to "stay on" there, as he had been doing, while he himself went forward on his way. It was to confirm Timothy in the obedience he then rendered, as well as to give him further instructions, that he wrote the letter.

Ver. 3^b. The substance of the exhortation which Paul gave to Timothy. The false teachers whose advent at Ephesus Paul had previously dreaded, were now upon the scene. Their number was not perhaps very large; but it was quite sufficient to enable them to work much mischief and cause great anxiety. Perhaps Paul was not altogether ignorant as to who these teachers were. In any case, Timothy is to assert pastoral authority over them in this matter of teaching: *that thou mightest charge certain men not to teach a diverse doctrine.*

The line of teaching which Paul and his fellow-apostles had followed was to be the standard by which all other teaching must be measured: the type or mould into which all instruction in the Church must be cast (Rom. vi. 17). These false teachers were changing the whole character of the Christian teaching that had hitherto been given at Ephesus by mingling with it elements that were foreign to its evangelic affinities. Timothy was to lay upon their heart and conscience the duty of forthwith abjuring these additional ingredients in favour of the original apostolic Gospel.

Ver. 4. A more precise statement of the erroneous forms of teaching referred to. Paul does not hesitate to specify the diverse doctrines these teachers were endeavouring to mix with the message of Christianity. The original form of the first word is now perhaps as intelligible as "fables": *neither to give heed to myths and endless genealogies such as minister questionings rather than the dispensation of God in faith.*

The phrase "myths and genealogies" is probably intended to describe the whole character of the new elements. There is not the slightest ground for supposing a reference to the æons or emanations of later Gnosticism. The same combination of words occurs in Polybius,¹ where the reference is to the ancient legends that surrounded the birth of the founders of states. The new teachers at Ephesus had evidently begun to insist on the value of such myths in relation to the ancestors and leaders of the Jewish people. In the Old Testament, these teachers had many genealogies, but, instead of attaching to these the historic value that rightfully belonged to them, they added certain other legendary catalogues which they received from the Rabbis and made them in like manner the medium of instruction: so that practically what they ministered to their adherents was just an endless chain of genealogical traditions and speculations. "Interesting as matter of this kind is for us as a religious and literary phenomenon, it might with good reason be condemned by St. Paul as trashy and unwholesome stuff, when he found it creeping from the Jewish into the Christian communities of Asia Minor and Crete, and occupying men's minds to the exclusion of solid and life-giving nutriment."²

Since the interpretation of myths and genealogies could not proceed on any rational principle, but was determined only by the ingenuity or caprice of individual teachers, there could be

¹ *Hist.* ix. 2. i.

² Hort, *Judaistic Christianity*, p. 137.

no real harmony amongst them. These topics were only fitted to raise perpetual disputations rather than promote a knowledge of the divine method of redemption. The original word which the A.V. renders "edifying" is according to the best MSS. not *oikodomè*, but *oikonomia*, and really means "dispensation." It designates the whole divine ordering of the progress of salvation in the world. This must be the sovereign topic of all Christian preaching. The various stages that marked its historic realisation and therefore its written records appealed to the principle of faith in man (Heb. xi.). Hence it could be understood only by those who studied and taught it in a spirit of trust in the living God and not with a desire to be wise above what is written.

Ver. 5. In sharp contrast with the selfish and corrupt spirit which must have animated these false teachers, Paul indicates the great aim which every faithful minister of Christ must have in view. *But the aim of the charge is love out of a pure heart and a good conscience and unfeigned faith.*

Here the apostle touches the main topic of the epistle. Every Christian is bound to study the economy of God: the minister of Christ has specially to do with that particular department which is concerned with ministerial life and service. It is not any special commandment that is here in view, but as the Greek word (*paraggelia*) shows, the ministerial commission or charge. Its end or aim is love, by which is meant specially, love to the brethren and all mankind. The heart of Paul himself glowed with this love, and the letter which he was writing was designed to show Timothy how his whole life and service must be saturated by the same holy principle. Love—the very love that is characteristic of God Himself (Rom. v. 5)—must be the dominant spirit of a minister's character and testimony. Timothy was to manifest this spirit and transmit it to others. "The sermon was an appeal made to reasonable and responsible beings, by one who was possessed in all the height and breadth and depth of a strong spiritual and intellectual nature with the desire to bring others into communion with the eternal God. Characteristically, his text was: 'God is love.'"¹

The ultimate source of this love is of course the love of God shed abroad in the heart by the Holy Spirit given to us. It is only as the divine life of love takes possession of us, that we can truly love others. Yet once rooted in the soul, this love has its proximate sources, three of which are mentioned here: "out of a

¹ *Life of Dr. John Cairns*, p. 214.

pure heart and a good conscience and unfeigned faith": that is, a heart purified by faith and so enabled to discern the presence and love of God; a conscience that has been cleansed from guilt by the blood of the cross and made awake to the obligation of love as the essence of the law, and has thus become a sure guide in action; and a faith which shows its reality in confessing Christ, ennobling the character and directing the life into the paths of righteousness. It has sometimes been said that the apostle mentions these graces in the analytic order: as if faith came first, then the good conscience, and then the pure heart. It is not so. The initial faith that binds to Christ and works by love is assumed: it purifies the heart, cleanses the conscience, and leads to an outward confession and conduct free from the stain of hypocrisy.

Vers. 6, 7. A trenchant statement of the sad results of neglecting the dispensation of God as the main subject of ministerial testimony and of forgetting that love is the supreme aim of ministerial service: *from which some, having missed the mark, turned aside unto vain talking, desiring to be teachers of the law, without understanding either what they say or whereof they strenuously assert.*

These teachers had the letter of the law in their possession, and were so far right in supposing that it was fitted to be a basis of instruction in divine truth. But failing to observe the place of the law in the history of redemption, and having no vital experience of the love of God through faith in His Son, they could not discern its real bearing on the Christian life. In their eyes, it was still prior and superior to the Gospel. Even its minutest precepts as well as its fundamental commandments were still binding on all who professed to receive the Old Testament Scriptures. The result was that they lost all hold of the distinction betwixt what was temporary and what was permanent in the Mosaic law, and became involved in empty casuistry. As the genealogists wandered in the mazes of Jewish legend (the *Haggada*), these were entangled in the trivial disputations of Jewish legalism (the *Halacha*). The same harvest is often reaped still. Out of the abundance of the heart, the mouth speaketh. Where the spiritual life is not nourished by faith in Christ and its cognate graces, the speech is sure to be unmeaning, if not profane: not real grain, but "vacant chaff."

Vers. 8, 9^a. A concession for the sake of promoting a clear understanding of this difficult topic. The apostle has no fault to find with the law as a basis of instruction, within the limits

indicated by the divine purpose of redemption. *Yet we know that the law is honourable, if a man use it lawfully, knowing that the law is not laid down for a righteous man.*

Speaking for himself and his brethren as Christian teachers, Paul concedes what he so often urged, that the law is in its own nature and place, holy and just and good (Rom. vii. 12, 13). But he adds the proviso that it must be used "lawfully" or in strict accordance with its essential and historical character as law: that is, it is to be recognised by every teacher as an authoritative code of precepts designed, on the one hand, to awaken and educate the sense of sin and, on the other, to govern the life of men and preserve them from the special sins and snares into which they are in every age prone to fall: so proving in its whole influence a discipline preparatory for the Gospel (Gal. iii. 24).

This admission, however, is by no means equivalent to granting that the law as an external code is either of superior obligation to the Gospel or even on a level with it, in its bearing on Christian disciples. In the view of the apostle, every faithful Christian was essentially a righteous man (cf. 1 John iii. 7). The believer is not only justified or accepted as righteous in the sight of God, but also has implanted in him the seed of a righteous nature and the power of living a righteous life. By his very new birth into the kingdom of God through faith in His Son, he has the law as a rule of love to God and man put within his heart and written in his inward parts (Ps. xl. 8; Jer. xxxi. 33; Heb. x. 16). His whole aim thenceforth is to have the righteousness required by the law fulfilled in him, as he walks not after the flesh, but after the Spirit (Rom. viii. 4). He is not without law to God but under law to Christ (1 Cor. ix. 21). But this surrender by no means implies that the law in itself and apart from the Gospel is a means of obtaining the favour of God or can ever be a source of divine life, or that the Christian is in constant need of it as an external rule of conduct. The man who has been welcomed into the gracious presence of God and filled with a righteous spirit cannot feel the pressure of law in this aspect of it: it does not lie as a burden on his heart and conscience: it is not enacted for him. He is rather occupied with it as a revelation of the divine holiness, and finds in its spiritual breadth a means of humbling his heart, and so leading him to fall back on the saving power of that righteousness of God which is revealed in the Gospel from faith to faith.

Vers. 9, 10. A definite and positive statement of the classes

for which the law was enacted and on whose life it exercises its appropriate influence. The liberation of the Christian from the law as a mere external rule of life does not one whit lessen its authority as a code of pre-emptory prohibitions. It only bears the more directly on all who are tempted to fall into the heinous sins and vices so common in every heathen community. There seems to have been ground for believing that even the self-styled teachers of the fuller use of the law were not themselves free from the just suspicion of being flagrant transgressors of the very statutes they professed to expound (cf. Rom. ii. 17-24; Jas. v. 4-6). Of these sins the apostle gives a very dark catalogue: *but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for smiters of fathers and smiters of mothers, for manslayers, for fornicators, for polluters of themselves with men, for slave-drivers, for liars, for false swearers; and if there be aught that is contrary to the healthful teaching.*

The classes of persons on whom the law in its literal meaning directly bears, are indicated, first, in four pairs of transgressors and then in a list of special vices and last of all in a general statement.

The first pair includes those that cast off every kind of restraint, that neither fear God nor regard man; the second, those that show marked want of conformity to God's mind and will; the third, those that are stamped with manifest corruption of heart and speech; the fourth, those that openly violate the first commandment with promise and are seen to be destitute of ordinary human feeling.

Of the particular vices of the age, Paul specifies six. The first points to a violation of the sixth commandment; the second and third to transgressions of the seventh; the fourth to a sin against the eighth; and the fifth and sixth to offences against the ninth. All of these are expressly prohibited in the law of Moses. The fourth, for example, the crime of manstealing, is denounced under penalty of death (Ex. xxi. 16; Deut. xxiv. 7). It was not uncommon in ancient Greece and Rome. The stern censors of Roman life do not fail to allude to these sins. Juvenal, for example, says: "Nullum crimen abest, facinusque libidinis ex quo paupertas Romana perit."¹ Cicero agrees: "Romæ—ubi tanta arrogantia est, tam immoderata libertas, tam infinita hominum licentia."² For similar illustrations, cf. Wetstein *in loc.* and Rom. i. 29-32.

¹ *Sat.* vi. 293.

² *Ad Q. fratrem*, i. 9.

Instead of indicating any special lusts of the heart which would fall under violations of the tenth commandment, the apostle adds a comprehensive category: "and if there be aught that is contrary to the healthful teaching." It is assumed that ministers of settled congregations will be teachers more than evangelists. The substance of their instruction was already beginning to take on a more definite form, and could thus be easily distinguished from what, being of the world, worldly, only tended to foster sin in heart and life. In contrast with all such false teaching, the apostolic doctrine, as we are so often reminded in the Pastoral Epistles, was in its influence thoroughly healthful. It was the gift of the divine Healer and therefore fitted to counteract the operation of sin, to occupy the mind with great principles and restore the soul to purity, sanity and holiness. The word rendered "sound" (A.V.) occurs in this connection six times: in root it is the same as the now common epithet "hygienic."

Ver. 11. The apostle's specification of all that is condemned by the law is justified by its being in accordance with the Gospel he had to preach. It is the Gospel that is the supreme rule and theme of ministerial testimony. So far is the law from being an adequate substitute for it, that the condemnation of sin fostered by the law is only an essential accompaniment of the Gospel and a stepping-stone to a full experience of its power: *according to the Gospel of the glory of the blessed God wherewith I was entrusted.*

This last clause of the section is a very noble description of the contents of the Gospel and a vindication of the propriety of making it the foremost and highest topic of Christian preaching. For the word "glory" is not intended to indicate the quality of the Gospel (A.V.), but the subject of it. The whole aim of the message of Christianity is to display the self-manifesting worth and majesty of God as the Saviour of mankind. He is the "blessed God," just because His creatures apprehend the boundless magnificence of His love and activity, and radiate their thankfulness back to Him in adoration, praise and obedience. No higher honour can be put upon a man than to entrust such glad tidings to his stewardship. It is this Gospel as the vehicle of the love and righteousness of God, and not the law, that forms the supreme rule of all ministerial testimony. In itself the law can only form a ministry of condemnation: the glad tidings brings in a ministry of life and power and joy (2 Cor. iii. 6-11). A legal or "moderate" type of Christian teaching is as unhistorical as it is inefficient.

II

THE PREPARATION FOR THE EVANGELIC MINISTRY:
Ch. i. vers. 12-20

In form, this section of the epistle is largely occupied with an outburst of thanksgiving from Paul for the grace manifested by the Lord Jesus in giving him a place in the ministry (ver. 12). It is directly suggested by the apostle's sense of the superlative worth of the Gospel. The glory of the message of Christianity shone ever so brightly before him that he could hardly think of his position as a divinely appointed herald of it, as compared with his former attitude of antagonism (ver. 13) without magnifying anew the mercy shown to him (vers. 14-17).

In substance, however, the writer is still developing the main theme of his letter. Amid all apparent digressions, Paul never ceases to contribute to the progressive unfolding of his central thought. Here, while referring to himself as a trophy of the transforming power of the Gospel in contrast with the law (vers. 14, 15), he is really reminding Timothy of the experience indispensable to every one who is to be duly prepared for the ministry of the Gospel. No one can be fully equipped for evangelic preaching who has not himself believed in Christ for everlasting life and felt that God deals with him, not on the footing of law and legal punishment, but in grace, mercy and longsuffering (ver. 16). This feeling is the inspiration of every doxology (ver. 17). Moreover, the faithful minister must cherish in his heart a keen sense of the divine providential guidance of his whole life (ver. 18) and face the future in the spirit of a Christian soldier (ver. 19) in spite of the defection of others (ver. 20).

Vers. 12, 13^a. Paul's thanksgiving for Christ's call to the ministry of the Gospel. The exalted Lord chooses His own ministers in His own time and way. He can transform His worst foes into His noblest servants. *I give thanks to Him that empowered me, Christ Jesus our Lord, that He counted me faithful, appointing me for service, though formerly I was a blasphemer, and a persecutor, and an insulter.*

The "and" of ver. 12 (A.V.) is without authority and weakens the abruptness and energy of the apostle's expression of gratitude. The word for "thanks" (*charin*) is unusual and deserves emphasis.

The present tense of the verb (Gr. *echō*) indicates that this was the constant feeling of his soul.

The direction as well the ground of the thanksgiving are indicated in a very suggestive way: "to Him that empowered me." "Enabled" (A.V.) is quite accurate, but "empower," in its sense of moral force,¹ brings out the original word and also connects it with the oft-repeated promise of the Lord that His disciples should be endued with power (*dynamis*) from on high (Luke xxiv. 49; Acts i. 8). Paul regarded himself as a monument of the saving power of the glorified Jesus, first in subjugating him to Himself on the Damascus road and then in equipping him weak as he was with the grace and gifts of the Holy Spirit. From the date of his conversion, Paul went forward "in the power of the Spirit."

The more immediate cause of the thanksgiving, however, was the gracious confidence that the Lord Jesus showed towards him in recognising his fitness for service notwithstanding his previous rebellion. "Faithful" here as elsewhere (*e.g.* 1 Cor. vii. 25) is not "believing," but "trustworthy." Paul implies that, like himself in responding to the appeal of Lydia (Acts xvi. 15), the Lord Jesus had the opportunity of judging concerning his preparedness in heart and character for the work of the ministry. In truth, a considerable time elapsed after Paul's conversion, before he was publicly and officially recognised as a servant of the Lord and the Church. In addition to the period occupied by his preliminary efforts as an evangelist, there was the longer sojourn in Arabia (Gal. i. 17) and Tarsus (Acts xi. 25). There is no reason to believe that Paul is here referring specifically to the apostolate or even to "the ministry" in the modern sense of the term. He speaks only of "service": but the evangelic ministry is necessarily included.

It was Paul's career as an opponent of Christianity that enhanced the gratitude he owed. "Blasphemy" (probably from Gr. *blapto*, hurt, and *phemi*, say) is in classical literature chiefly speech hurtful to the dignity or reputation of men or gods. In the O.T., the sin is regarded as committed chiefly against God. In the N.T., the more general meaning is resumed. In the case of Paul, it was directed for the most part against the claims and attributes of the Lord Jesus and was doubly dyed with guilt: for he not only himself blasphemed but compelled others to do the

¹ *Empowered*, though most commonly used in the sense of authorisation is not confined to this meaning in modern English (*cf. Imperial Dict. s.v.*).

same (Acts xxvi. 11). His energy as a "persecutor" was seen in the way he followed Christians to strange cities. "Injurious" does not bring out the peculiar force of the third epithet (*hybristes*). As "blasphemer" refers to words and "persecutor" to deeds of violence, so "insulter" refers to manner. It retains here its old Homeric sense, and expresses the fact that he was not content to get the disciples into his clutches, but also triumphed over them with insolence and despite.

Ver. 13^b. An explanation of the Lord's first step in arresting Paul's downward progress. This statement is not made to lessen his own demerit but rather to vindicate the consistency of Christ. *Howbeit I was shown mercy, because I did it unknowingly in unbelief.*

It is worth while to emphasise the passive form of the Greek verb. Believers go to the throne of grace "to obtain mercy." At the outset Paul took no step of this kind. From the very beginning, he was the undeserving object of divine pitying love. It was because the compassions of the Lord failed not that he was saved at all.

Hence the fact of his real blindness to the Messianic dignity of Christ was not the ground of his having been pitied, but only a feature in him which prevented his being set beyond the pale of divine compassion. Paul had no assured convictions concerning Jesus of Nazareth. He acted as he did only under blind unreasoning prejudice. He was thus not to be classed with those who in our Lord's day were practically convinced of His divine mission by the proofs He set before their eyes of the presence and operation of the Holy Spirit. He was rather to be regarded as of those to whom Peter appealed as having acted according to their ignorance in crucifying Jesus (Acts iii. 17), and of whom Paul himself said that had they known the divine purpose, they would not have crucified the Lord of glory (1 Cor. ii. 8). Yet Paul does not seek to extenuate his guilt. Ignorance is part of the results of sin and is itself sinful. This is seen in its invariable association with the sin of unbelief. On the other hand, knowledge derived from saving illumination is always accompanied by faith.

Ver. 14. An indication of the Lord's gracious dealing with Paul after conversion. His spiritual knowledge and experience were signally enriched as a preparation for his future career. Where sin had abounded, grace now did much more abound (Rom. v. 20). A minister's usefulness depends not only on his

acceptance of forgiveness and life, but also on his growing consecration for service. *Moreover the grace of our Lord was more than abundant with faith and love in Christ Jesus.*

The simple particle of transition has here as often an *additional* force. Besides showing mercy to Paul, the Lord made him the object of superabounding grace. He is sovereign even in the dispensation of His saving power; and it seemed good to Him to display all its exceeding riches in the rescue and equipment of this ruthless persecutor (Eph. i. 7, 8). This overflowing grace was very manifest in the fruit of the Spirit which it originated and with which it was ever afterwards accompanied. Paul received a new creation in union with Christ Jesus. Instead of the old unbelief, there sprang up a mighty faith: instead of the old fanatical hatred, there was new love to God and man.

Ver. 15. Signal and exceptional as Paul's conversion was, it was still only an illustration of the divine saving power which Christ came to exercise in every soul that yields to Him and specially in every one who is to be prepared for His service. The actual salvation of souls forms the best vantage-ground for discerning the real character and work of Jesus. *Faithful is the saying and worthy of all acceptance that "Christ Jesus came into the world to save sinners": of whom I am chief.*

The introductory phrase, "faithful is the saying," occurs only in the Pastoral Epistles and is found there five times (ch. iii. 1, iv. 9; 2 Tim. ii. 11; Tit. iii. 8). It imparts an almost proverbial character to the statements it is connected with. They were specimens of brief pithy utterances of evangelic truth which had gained such currency in the churches from having been used by eminent teachers or prophets, that Paul could assume their being known by Timothy, and put the stamp of his approval on them as fundamental axioms of Christianity. "Faithful" as before (ver. 12) has the sense of "trustworthy." The saying enshrines a truth on which a man may rest the burden of his salvation.

This first utterance is instructive as affirming the pre-existence of Jesus: for if He came into the world, He must have existed in heaven before His birth into the human family. It also echoes the name He received at circumcision (Matt. i. 21) and still further enlarges its significance. Jesus came into the world to save not only His people from their sins, but sinners of every land and every grade. Paul asserts that in saving him, the Lord had saved "the chief of sinners." The

expression is not to be toned down by restricting the word "sinners" to Paul's unbelieving countrymen. When Paul looked at the manner in which he had thwarted the divine purpose of love and the persistence with which he had clung to his own way, he felt in his heart that there was not one on earth that had missed the end of his being to the extent he had done, before he was converted. We have no alternative but to take the words as the expression of his own spiritual convictions. A minister will never preach so well as when he feels that he has been delivered from the lowest pit (Ps. lxxxvi. 13).

Ver. 16. An additional explanation of the apostle's conversion and therewith a further vindication of the special grace which Christ manifested to him. When the Lord Jesus saves men, He gives presentments of His mercy that are intended to encourage others. If He imparts signal grace, it is for signal ends. *Howbeit for this cause I was shown mercy, that in me as chief Christ Jesus might show all His longsuffering for an exemplar of those that are yet to believe on Him unto eternal life.*

As on the one hand Paul had mercy shown him, because there was no obstacle to its exercise in the shape of conscious or deliberate and persistent unbelief, so, on the other, it was also that the action of the Lord in his case might leave a standing representation of the way in which divine pitying love ever works.

The R.V. is right in changing "first" into "chief," because it is the same word as in ver. 15. As Christ Jesus came into the world to save sinners, so now, having left the world and sat down at the right hand of God, He carries on from heaven the same saving ministry. It is He that is the sovereign dispenser of mercy. But He has often to bear long with the rebellion of men. Paul declares that he had tried the patience of the Lord to the uttermost: the article used with the stronger word for "all" brings out the personal aspect of the exhibition: "all His longsuffering." This fact is also indicated in the special word used to set forth the action of the longsuffering: for "exemplar" (better than "pattern" A.V.) refers not so much to the result or form which Paul's conversion assumed, as to the full representation of the divine mercy which his case elicited. The Lord's exhibition of pity towards Paul, so tender and patient and mighty as it was, was meant to encourage others in the coming years to stay their mind on Him.

Yet men have to believe on Christ each one for himself. The Gospel is "the power of God to every one that believeth." Faith in relation to Christ is expressed in various ways, which are not always accurately distinguished in English.¹ Here it is said to be "*on Him*" (*epi* with dative), as if the soul in believing found rest on Christ as an abiding foundation laid by God Himself (Isa. xxviii. 16 ; 1 Pet. ii. 6).

The issue of this faith is everlasting life. In expounding this phrase, there has been in recent times a tendency to thrust the idea of duration into the background. The attempt is vain : for the original adjective (*aiōnios*) is derived from the word for "always" (*aien*, poetic for *aei*, and *ōn*, present part. of *eimi*), and therefore inevitably expresses the thought of unbroken continuity. This accordingly is a prominent feature of the Pauline conception of everlasting life. It is indissoluble life, life that shall never collapse or change or end (cf. Heb. vii. 16). But one phase of the idea of illimitation naturally suggests another. Freedom from the bounds of time carries with it freedom from all the other limitations of earthly existence : so that everlasting life connotes also life that is spiritual and therefore most real, life that is instinct with the energy and buoyancy and gladness of heaven, the life that is in the Son of God, yea, in God Himself. This is the prevailing idea of the phrase in the more subjective theology of the Apostle John (John iii. 16, xvii. 3 ; 1 John v. 20).

Ver. 17. One of the many doxologies with which Paul has enriched his letters. Thanksgiving with him rises into praise. Even in pastoral correspondence, the heart of this theologian beats with the pulse of a psalmist. *Now unto the King eternal, incorruptible, invisible, God alone, be honour and glory for ever and ever. Amen.*

The literal meaning of the phrase rendered "eternal" (A.V.) is "King of the ages"; and much that is true has been said about God's being the Lord and Dispenser of all the epochs or cycles in the history of the universe (*aiōnōn*). It is right that the identity of this epithet with the root of the adjective in "everlasting life" should thus be indicated. But it is beyond doubt that the thought intended to be conveyed is that simply of abiding existence. God gives life everlasting because He is Himself "the true God, the living God and an everlasting King" (Jer. x. 10).

This view is confirmed by the other attributes mentioned

¹ Cf. Ellicott *in loc.*

here. These are the essential accompaniments of "everlasting power and divinity" (Rom. i. 20). God is "incorruptible," because being "a most pure spirit," "without body, parts or passions," He cannot be subject to change or decay¹ (Deut. iv. 15, 16; Luke xxiv. 49; John iv. 24; Acts xiv. 11, 15). He is also "invisible" to the bodily eye. Since He only possesses these attributes, He is "God alone" (Deut. vi. 4; 1 Cor. viii. 4-6). Alongside of its strongest affirmations of the kindness and philanthropy of God, the New Testament theology abates nothing of the divine claims to sovereign majesty.

Hence the closing words of the doxology: *be honour and glory*: that is, be honour from all His creatures and therewith a full manifestation of His divine splendour. The same combination is found only in Rev. v. 13 (cf. to Christ, Rev. iv. 9).

Ver. 18, 19^a. The preparation for the ministry which Paul had exemplified in his own case finds its completion in a deeper sense of ministerial responsibility. Here accordingly it is followed up by a renewed committal to Timothy of the whole charge it involved. Diverse as was the early life of the disciple from that of the master, he had had essentially the same spiritual experience of the grace of the Lord Jesus and had been no less distinctly marked out for the same work. An apostle full of faith and the Holy Ghost was entitled to speak with a tone of authority that does not now belong to individual ministers: *This very charge I lay upon thee, my child Timothy, according to the prophecies which led the way to thee, that thou mayest wage in them the noble warfare, holding faith and a good conscience.*

"This charge" has been explained, sometimes by the words that follow, "that thou mayest war, etc.," sometimes by a reference to ver. 3, "as I exhorted thee." Both of these views fail to do justice to the unity of the epistle. The apostle's design, as we have seen, is to indicate the purpose, grandeur, and operation of ministerial life and service. This leading theme, so clearly indicated in ver. 5, is never abandoned. Here it only comes again into view more prominently by the use of the same distinctive word "charge" (Gr. *paraggelia*). Struck by the signal grace of God in the appointment of both of them to such service, Paul again solemnly and affectionately lays on Timothy the whole obligation of carrying it out which he had received at his ordination. The middle form of the verb "I lay upon" seems to enhance the effect.

¹ *West. Conf.* ii. § 1.

The grammatical objection to the rendering, "which led the way to thee," which some have urged,¹ seems to us without force. It is the only way in which full justice can be done to the order of the words; while the meaning of the verb that it requires is only a very natural shade of its ordinary intransitive force arising from the preposition used (*epi*): "which led the way to and rested *upon* thee." As we have shown in the Introduction (§ 6, p. 18), the clause is best explained in connection with certain prophetic utterances, probably on the part of Silas, which led Paul to regard Timothy as the divinely appointed successor of Barnabas in his missionary tours.

The specific form which the ministerial life is here regarded as assuming is that of a warfare. In the strength of these predictions originally communicated to him and still abiding in heart and memory—in them as a precious part of his spiritual equipment and armour—Timothy was to carry on a life-long conflict. It was the most honourable that could be committed to men on earth. If he was to succeed in his aim, however, he must take heed to preserving the spirit of faith in God and conscious integrity in his own heart. The spiritual warrior achieves victory only as he holds the beginning of his confidence firm unto the end (Heb. iii. 14), in all his public service leaning on the strength of God alone, and at the same time keeps a conscience cleansed in the blood of the Lamb, and void of offence towards God and man (cf. ver. 5).

Vers. 19^b, 20. Paul emphasises the value of the moral and spiritual elements in the preparation for the ministry, by adding instances of failure arising from the neglect of them. No steps are so slippery as those which lead to the work of an evangelist or the ministry of a congregation: *which some, thrusting from them, suffered shipwreck concerning faith: of whom is Hymenæus and Alexander, whom I delivered to Satan that they might be taught not to blaspheme.*

The reference of the relative "which" is grammatically to "a good conscience," but both elements are included. The aorist participle "thrusting," followed by another aorist, "suffered," denotes here a simultaneous action. These men evidently treated the maintenance of spiritual fidelity and integrity as a matter of minor importance, a thing that could be dispensed with, without injuring their Christian profession. But the more they did this, the deeper injury did they inflict, not merely

¹ E.g. Ellicott.

on their conceptions of evangelic truth, but as the word itself evidently means, on the whole life of faith. They did indeed err concerning the truth (2 Tim. ii. 18), but the ruin they entailed went deeper than the mind. Like a boatman thrusting away his oars or a sailor abandoning rudder and compass, they were making havoc of their whole spiritual life. As the blasphemous utterances they were led to indulge in showed, they stood in the gravest peril of eternal perdition. (On "blasphemy," cf. ver. 13.)

To make the warning yet more impressive, Paul mentions by name two teachers who had fallen into this gulf and whom he felt constrained to make examples of the discernment and punitive authority that belonged to him as an apostle. Discipline is a saving ordinance of Christ, and is meant for the amelioration not only of the offenders but of all within their circle.

Hymenæus is probably the same person who is alluded to in the second epistle (ii. 18). Alexander, from the commonness of the name, cannot be more fully identified. Only a superficial reader of Scripture could imagine that Paul had finally abandoned these men. Delivery to Satan implies nothing more than subjection to some kind of severe mental or physical affliction. The wicked one is utterly beneath the sway of the Lord Jesus. But as the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. ii. 2), he has a certain access to those who identify themselves with his ways; and it may please the Lord, as it did in this case by the hands of His authorised servant, to permit him to put forth his malice on those who imperil their own spiritual life and that of others. This suffering along with some form of exclusion from the communion of the Church was the method adopted by Paul to reclaim these transgressors. He hoped that by these severe measures they might be taught to give up modes of speech and action that were offensive to the dignity alike of God and man.

III

THE METHOD OF EVANGELIC WORSHIP: Ch. ii

The close union betwixt this section and that which precedes is indicated in its opening words: *I exhort therefore*. After setting forth the necessity for an evangelic ministry and the spiritual preparation for it, the apostle is naturally led to think of the main channel in which its beneficent activity was to run. The first of these is the public worship of the church for which all Christian disciples were expected to assemble at least once a week on the Lord's day. It is assumed that advantage would be taken of every such occasion for proclaiming the primary truths of the Gospel and teaching the duties of the Christian life. But such instruction was of itself not enough. As in the synagogue, there had also to be praise and prayer. It is on this last element as one that was perhaps ready to become formal or too circumscribed that Paul here lays the chief stress.

Prayer was to be duly varied in form and catholic in the range of its sympathy (ver. 1). It was to have special regard to the heads of the states in which the Church existed (ver. 2). This feature of comprehensiveness the apostle grounds on the catholicity and unity of the redemptive enterprise. For God desired to be the Saviour of all men (vers. 3, 4); there was but one divinely appointed Mediator for the race (ver. 5); His atoning death was available for all (ver. 6); and the Gospel of which His redeeming love formed the principal theme was soon to be preached to every creature (ver. 7). These public supplications were to be offered only by the men, and that in a right spirit (ver. 8). Women also were to have a place in the worshipping assembly, but it was to be a subordinate one. While giving their presence and sympathy, they were to remain in silence, alike as regards prayer and teaching, taking special heed that their whole behaviour down even to the dress they wore, should be consistent with their Christian profession (vers. 9-12). This subordination according to his wont the apostle bases on fundamental facts in the history of the human family: the woman was second in creation (ver. 13) and first in transgression (ver. 14). Yet as the channel of the Church's nurture, woman was sure of

an honoured place in the progress of Christianity and the salvation of the world (ver. 15).

Vers. 1, 2. The note of universality struck in chap. i. 15 with respect to the mission of Christ Jesus is here applied to public worship. The Christian Church cannot afford to neglect any means whereby the universal compassion of God and her own world-wide enterprise may be made known to all men. *I exhort, therefore, first of all, that petitions, prayers, supplications, thanksgivings be made for all men: for kings and for all that are in high place, in order that we may lead a restful and quiet life in all piety and seriousness.*

The phrase, "first of all," is evidently to be connected with "exhort." It is not a note of time (A.V.), but rather indicates the point on which the apostle lays the chief stress. Various distinctions have been drawn between the words which are rightly rendered, "petitions, prayers, supplications." Perhaps the most valid is that which recognises the different states of feeling out of which they spring: "petitions" expressing a sense of need; "prayers" being the fruit of devotion and a token of homage; "supplications," on the other hand, implying direct and urgent entreaty, in the spirit of him who said: "I will not let thee go, except Thou bless me" (Gen. xxxii. 26). (All of these may fitly find place in "intercession," which is expressed by a still stronger word.) "Thanksgiving" is everywhere enjoined in Scripture as a suitable accompaniment of prayer,¹ and may here include the offering of praise in psalms, hymns and spiritual songs (Eph. v. 19).

The apostle next specifies certain classes that are to be remembered in the public prayers of the assembly. Accepting the wide world as the field of effort in behalf of the kingdom of Christ, the Church is to pray for the whole race of mankind. Every country to which her members go is to be regarded with special interest. Civil government is an institution of God (Rom. xiii. 1); and therefore "kings" and others in whom it is vested are to be prayed for: especially as the attitude they take up towards Christianity may have a decisive influence on the minds of their subjects.²

¹ Cf. *West. Cat.* Q. 98.

² Prof. Ramsay has well shown (against Holtzmann) that the term "kings" (*basileōn*) without the article cannot be understood as denoting "the emperors who are reigning at the present time" (a second-century note): it means "emperors (or sovereigns) in general."—*The Church in the Roman Empire*, p. 250.

The end aimed at in this sympathy is that by the good government thus obtained the Church may be enabled to prosecute her special work without hindrance: that is, live a life at once free from outward troubles and developing in inward peace: a life also that shall be marked by due reverence towards God and His claims, and not less by a corresponding sense of responsibility in the various relations and occasions of intercourse amongst men.

Vers. 3, 4. A motive by which men should be stirred up to pray always and not faint. The heart of the natural man is averse from prayer, and there is no other duty in which even the children of God are so ready to become sluggish. *For this is good and acceptable in the sight of God our Saviour, who willeth that all men should be saved and come to the full knowledge of the truth.*

The knowledge that God Himself is deeply interested in such prayer and attaches supreme value to it should be a spur to perseverance of the strongest kind. "The Father loveth such to worship Him" (John iv. 23). For such petitioners alone take full cognisance of the universal range of His saving grace.

The statement that God wills that all men should be saved is on no account to have its significance marred by any limitation of the word "all." The first heralds of the Gospel were singularly fearless in stating the universal compassion of God. This is the truth that is emphasised here. The apostle does not say that God will actually save all men: for salvation is dependent on conditions that man himself must fulfil, and where these are lacking, the blessing cannot be imparted. But he does affirm that, so far as the divine longing is concerned, there is absolutely no hindrance but the richest encouragement. It extends to and embraces every soul that breathes.

Accordingly salvation is here presented in its most general aspect. It is deliverance from the sinful spirit of the world and all the dire results it has entailed on the life of men. Hence also, in order that it may be realised, it has to be accompanied by a growing appropriation of the truth. It may be begun simply by obeying the call to repentance and faith, but it can be carried out and fully enjoyed only by receiving the word of the truth of the Gospel. These two processes are simultaneous and react on one another. There is no real inward salvation without apprehension of the truth. There is no vital knowledge of the truth that is not manifested in the experience of salvation.

No one insisted more on the essential connection betwixt spiritual victory and the apprehension of the truth than Jesus. In His last prayer, He said: "Consecrate them in the truth: Thy word is truth" (John xvii. 17).

Vers. 5, 6. A more fundamental statement of the ground on which the universality of prayer rests and also of the divine longing for the salvation of the race. The method of redemption is rooted in the constitution of the Godhead. These verses are at the same time an explanation and justification of the beautiful epithet "our Saviour God." The Bible itself has creeds so plain that every reader can understand them without the intervention of the Church. *For God is one: and one also the Mediator of God and men, the man Christ Jesus, who gave Himself a ransom for all, the testimony for its own times.*

The adjective "one" here applied to God is evidently not merely numerical but attributive. It would have been foreign to the apostle's object to insist simply on the fact that there is one God, in contrast with the idea of a plurality. As the emphatic position occupied by the adjective shows (it stands first in the Greek), it is used here in the sense of Deut. vi. 4: "the Lord our God is one Lord." God is the Living One, who has life in Himself and from whom all life in His creatures emanates. The radical elements in the epithet therefore are self-existence, consistency and supremacy. The certitude of the divine compassion rests on the unity of His essence and will and purpose.

It is this conception of the unity of God that enables us to appreciate the equally emphatic ascription of the same attribute to the Mediator. The article is not used in the Greek, either before "Mediator" or "man," but that is just because Jesus is so well known and revered in both relations. The point insisted on by the apostle is that the Mediator participates in the very unity and sovereignty of person and will that characterises the God He represents. Etymologically, the word (*mesitēs*, from *mesos*, middle) designates one who restores peace and harmony betwixt two parties. Theologically, it implies that He who does this has features in His life that identify Him with both of those He came to reconcile. It is thus that the apostle can with the greater freedom speak of Him as "the man, Christ Jesus." It is fitting that His complete identification with fallen men should be brought forward in a statement of His world-wide mission. But it is still the whole personality of the divine Mediator that is thus designated.

The great deed of love in which this mediation culminated is next adduced: "who gave Himself a ransom (*antilutron*) for (*hyper*) all." The prepositions used in this statement (*anti*, *hyper*) are strongly suggestive of substitution and direct benefit. Men are regarded as captive under the guilt and dominion of sin. By yielding to it, they forfeited at once their life and their freedom. As the Redeemer, Christ Jesus undertook to restore these blessings. Voluntarily resigning His freedom, He came into the world and gave up His life in sacrifice to God through death as the curse due to the sin of the world. The death of Jesus thus acquired everlasting worth as an expression of the divine love and a response to the claims of the divine righteousness. It is on this ground that it was accepted by God as a ransom or price of the redemption of men. In virtue of its inexhaustible preciousness, enshrined in Himself at God's right hand, Jesus is authorised to impart spiritual life and freedom from guilt and corruption. He said that "the Son of Man came to give His life a ransom for many" (Matt. xx. 28). Paul here says that He "gave Himself a ransom for all." Both aspects of truth are worthy of acceptance. As securing a dispensation of forbearance to the world (Rom. iii. 25) the sacrifice of Calvary has brought the whole race into a relation of greater responsibility to God. In its highest fruit, it was actually efficient for many: it is sufficient and available for all. The only condition attached to its acceptance is that, as Jesus identified Himself with fallen men, so they should now in turn by faith identify themselves with Him as the living Redeemer in heaven.

It is this great transaction that constitutes the central theme of the Gospel. The word "testimony" is in apposition to the preceding clause. The fact that Jesus gave Himself a ransom for all constituted the substance of the apostolic testimony. This was set forth at the period of the world's history best fitted for it. It was in the fulness of the times that God sent forth His Son (Gal. iv. 4), and it will be in His own times (1 Tim. vi. 15) that He will manifest Him again on His second coming. The times fitted for the diffusion of the Gospel lie betwixt those two great epochs (cf. Col. i. 27).

Ver. 7. A solemn affirmation of the apostle's interest in this testimony, echoing the thanksgiving of ch. i. 12. Such reiterations were doubtless not required by Timothy; but they expressed the apostle's gratitude and stopped a calumny in the mouth of his Judaistic adversaries. A minister may be con-

scious of the dignity assigned to him without pride. *Whereunto I was appointed a herald and an apostle (I speak the truth—I lie not), a teacher of the Gentiles, in faith and truth.*

Paul was a herald of the Gospel, ushering in the conflict betwixt Christianity and Judaism, even before he was an apostle. He was designated for the Gentile field by the Lord Himself (Acts ix. 15, xxii. 21), and he endeavoured to occupy it by playing the part of a teacher "in faith and truth." The phrase suggests the deep ignorance of the heathen world and the thorough spirituality of Paul's work. He spake because he believed (2 Cor. iv. 13) and spake only the truth. He also required faith in others and offered them the truth as its nourishment.

Ver. 8. After his statement of the evangelic basis on which prayer for all men rests, the apostle recurs to the duty itself as the main theme of the section. *I desire therefore that the men pray in every place, lifting up holy hands without anger and doubting.*

The rendering of A.V. "I will," fails to bring out the distinction betwixt the original word used in ver. 4 (*thelo*) and that which is used here (*boulomai*). The former expresses inclination or longing: the latter deliberate purpose or desire.¹ In the present case, the word is practically expressive of an injunction. Prayer is to be made in every place where disciples meet for worship and by the male members of the flock alone. Special heed is to be taken to the spirit in which public prayer is offered. The edge of the weapon of "all prayer" (Eph. vi. 18) is not to be blunted either by wrath or doubting. There are to be no imprecations even on the enemies of the Church: nor is there to be any lack of faith in the power of definite petitions to bring down definite blessings.

Vers. 9, 10. While assigning the duty of public prayer to men, the apostle takes occasion to point out the true relation of women to Christian service. *In like manner that the women should with shamefastness and sound judgment dress themselves in seemly attire: not with braided hair and gold or pearls or costly raiment, but (which becometh women professing godliness) by good works.*

This also is part of the apostle's counsel. He is so anxious that all things in the worship of the Christian assembly should be done decently and in order, that he adverts even to the dress

¹ Cf. Ellicott on 1 Tim. v. 14; Webster, *Syntax and Synonyms of Gr. Test.* p. 197.

of the female disciples. The original order of the sentence lends special emphasis to the spirit in which Christian women should mould their idea of wearing apparel. They are to dress with "shamefastness" (of which the "shamefacedness" of some modern printers is a grave corruption) and "sound judgment." Trench¹ has accurately defined "shamefastness" as "the pudency which shrinks from overpassing the limits of womanly reserve and modesty as well as from the dishonour which would justly attach thereto." We have no single English word that perfectly describes the latter grace. It is hardly accurate to say that it is equivalent to "self-mastery." As Ellicott has well pointed out, it is rather "the well-balanced state of mind resulting from habitual self-restraint." "Sound judgment" exactly indicates the two elements of which the Greek compound is made up (*sophrosyne*, from *sōs*, sound, and *phrēn*, mind). Cf. ver. 15.

The tendency to extravagant personal adornment was so strong amongst the women of the apostle's day, that to the more general direction he adds a negative word of caution, along with a more particular reference to the spirit they should cherish. It was doubtless the extreme forms of current fashions the apostle had in view. But the snare is one that besets women in every age, when the Church is prospering. The only safeguard against it is the cultivation of personal reverence towards God and the manifestation of it in deeds of holy love and service. Christian women are to find their richest and most becoming attire in "good works": for by means of these they get the ornament of a meek and quiet spirit which in the sight of God is of great price (1 Pet. iii. 4).

Vers. 11, 12. From one kind of good works, women are formally excluded. As the men are to offer public prayer, so they alone are to teach. *Let a woman learn in quietness with all submission. Moreover I allow not a woman to teach nor to assert authority over a man but to be in quietness.*

This injunction does not mean that Christian women are to surrender their mind and conscience to the dictation of men. As they have laid on them that duty of private judgment which is incumbent on every responsible creature, so have they the corresponding right. Only, their general attitude is to be that of willing listeners.

The necessity of such self-restraint is yet more pointedly urged in the direction, "but to be in quietness." The ordinary

¹ *N. T. Synon.* p. 68.

adversative particle (*alla*) has here its strongest force.¹ The reference is still to the worship of the Christian assembly. Women were not permitted by the apostle to take any part in public address (1 Cor. xiv. 34). It was their duty to abide in silence and yield the place of authoritative guidance to men.

Vers. 13, 14. The reasons for this subordination of the female disciples are to be found in the order of creation and the fall. *For Adam was first formed, then Eve; and Adam was not deceived, but the woman being utterly deceived fell into transgression.*

The reference to the work of creation is taken directly from the records in the beginning of the book of Genesis (ii. 7, 22). Evidently therefore, to the mind of the apostle, there was in these first chapters of Scripture a basis of historic fact which their highly dramatic form did not touch.

The same impression is deepened by the reference to the first sin. This statement also is but a summary of the Biblical record (Gen. iii. 1-6). Adam was not directly assailed by the tempter. It was the woman he attacked and succeeded in utterly beguiling. The compound form of the verb now received as the best reading (*exapatheisa*) emphasises this truth. Adam was only persuaded by his wife, after she herself had fallen a victim to the serpent's cunning.

Ver. 15. Has woman then forfeited all right to a recognised standing in the Church? By no means. She shall be saved from the results of sin and be enabled to maintain a position of influence in the Church by accepting her natural destination as a wife and mother, provided this surrender is further ratified by bringing forth the fruit of sanctified Christian character. *But she shall be saved through child-bearing, if they abide in faith and love and consecration with sound judgment.*

It is a mistake to connect this statement definitely either with Eve (Bengel) or Mary (Ellicott). The Scriptures nowhere draw or recognise any parallel betwixt these two. The promise to the woman contained in the sentence of condemnation passed on the serpent (Gen. iii. 16) is doubtless in the mind of the writer. So doubtless also is its realisation in the birth of Jesus. But it is really kept in the background. As the plural form of the second clause shows, the statement itself is only a general principle, based of course on the redemption that is in Christ Jesus, but not expressly alluding to it. Women are to be saved from sin, especially sin in the form of vacillation and error, by

¹ Cf. Grimm, *Lexicon*, s.v. 9.

accepting motherhood in the bonds of holy wedlock as an ordinance of God, and by becoming Christians indeed in whose heart is no guile and whose whole character is fruitful in the best graces of the Spirit. These are "faith," "love," and "consecration" moulded under the companionship of "sound judgment." The last two words are rightly rendered. The former (*hagiasmos*) is not holiness (*hagiōsyne*) but the gracious work of the Spirit in preparing the soul for God's service in the world. "Consecration is the work of God's free grace, whereby through the Spirit He takes a growing possession of our mind and heart and conscience and will and so makes our souls a fit dwelling-place for Himself, for His own glory and our present fruitfulness and everlasting reward."¹ The latter grace, as we have seen (ver. 9), is not "sobriety" (A.V.), but that sanctified common sense which is the best guide of conduct in every relation of life: a great human virtue often praised by Plato (*e.g.* in the *Charmides*) which Paul here baptizes and claims for the province of Christian Ethics. It is the presence and co-operation of this last element that can alone steel the heart against the fiery darts of the wicked one. For it is invariably accompanied by thoughtfulness, prudence and self-control.

IV

THE CHOICE OF OFFICE-BEARERS IN THE CHURCH : Ch. iii. vers. 1-15

From the method of ministerial worship, Paul passes very naturally to the consideration of those who are to bear office in the Church. He refers in particular to three grades: the overseers (vers. 1-7), the deacons (vers. 8-10, 12, 13), and "the women" (ver. 11). But he does not stay to point out the origin of the different classes or to enumerate all the gifts which it is desirable for them to possess. He assumes that they have been already established in the Church of Ephesus and are performing functions which are well known; and he contents himself with delineating the primary moral qualifications without which no member of the Church should be added to their number.

With respect to elders, these are stated first positively (ver. 2), then negatively (ver. 3), and then in relation to domestic life

¹ *The Principles of Protestantism*, p. 169.

(vers. 4, 5), to spiritual maturity (ver. 6), and the opinion of the world (ver. 7). With respect to deacons the features desiderated are also mentioned positively and negatively (ver. 8), stress being laid on spirituality of character (ver. 9) and tried fitness for office (ver. 10). Their domestic life is to be worthy of their function (ver. 12), and they are encouraged to look for a rich divine reward (ver. 13). The qualifications of "the women" are expressed negatively and in forms closely resembling those required of the deacons (ver. 11).¹

Paul seems to have been specially anxious that the possession of high public gifts should not be esteemed above the abiding graces of Christian character. It is the radical moral features which constitute a true disciple, that are the best guarantee of usefulness in the work of the Church. In this respect, "the true ecclesiastical life and the true Christian life and the true human life are all one and the same."² The section is closed by a brief statement of the way in which the apostle was led to insist on these directions. It is couched in a form that directly suggests the leading topic to which he next adverts (vers. 14, 15).

Ver. 1. The second of the proverbial "faithful sayings" already adverted to (cf. i. 15). It clearly refers not to anything that precedes but to what follows concerning the overseership. It is a welcome token of advance in spiritual intelligence and sympathy on the part of a Christian community, when the members of it reflect on the relations of the Christian ministry to themselves and form a high estimate of its importance. *Faithful is the saying*: "If a man aspire to the overseership, he desireth a noble work."

The A.V. here needlessly varies the form of the introductory phrase: it is better (as in R.V.) to follow the Greek in retaining the same words throughout: "faithful is the saying." The A.V. also errs in rendering two different words by "desire." The first really indicates "seeking after" (*oregetai*), not however in an ambitious sense, but rather as a legitimate moral aspiration: the latter expresses "desire" strictly so called: literally, "sets his heart upon" (*epithumei*).

¹ This analysis will enable the student to appreciate Harnack's remark on this section (vers. 1-13) along with Titus i. 7-9: "They stand without any connection or in an entirely artificial connection with the context and are taken from a Church directory" (*Geschichte der alt Christ. Litt.* ii. S. 482). Such a criticism is possible only to one who starts with the assumption that the writer had no definite plan of instruction in view.

² Hort, *Christian Ecclesia*, p. 200.

We retain "oversheership" as the simplest and most significant rendering of the original Greek word. "Episcopate" or "office of a bishop," though etymologically accurate, is really inadmissible, because it suggests the features of "singularity in succession and superiority in ordination," which had no place in the primitive conception of the office. "Pastorate" comes much nearer the mark: but it also points to an individualisation of the function in the single teaching elder, which, though clearly countenanced, had not as yet perhaps been fully realised. The official here spoken of was one of a body that was jointly responsible for "the oversight of the flock"; and the qualifications desiderated had to be found in one and all. The origin and relation of the two terms, "overseer" and "presbyter" or "elder," have been already adverted to.¹ Here it may suffice to quote the statements of two Anglican expositors. "The *episcopoi* (overseers) of the N.T. have officially nothing in common with our Bishops."² "It seems proper to remark that we must fairly acknowledge with Jerome (cf. Tit. i. 5) that in the Pastoral Epistles, the terms '*episcopus*' and '*presbyteros*' are applied indifferently to the same persons."³ Such admissions, however, should not prevent our recognising the fact that *episcopus* is not merely a second title in every respect synonymous with *presbyteros*. As Hort well remarks, "'Elder' (or 'presbyter') is the title: 'oversight' is the function to be exercised by the holder of the title within the Ecclesia."⁴

The duties assigned to the overseer are well called "a noble work." As the copulation of the same word with "shepherd" by Peter ("shepherd and overseer of your souls," 1 Pet. ii. 25) so clearly reminds us, they involve strenuous and ceaseless activity. It is a manifest mistake (made constantly by A.V. and R.V. alike) to identify the distinctive adjective here used (*kalos*) with the word "good" (*agathos*). It is suggestive of beauty, honour

¹ *Introd.* p. 27.

² Alford, *in loc.*

³ Ellicott, *in loc.*

⁴ *Ut sup.* p. 191. J. H. Bernard (*Camb. Gr. N. T.*, *Introd.* p. 72) is one of the few who are very reluctant to accept this position. He would fain see in the use of the singular noun with the article in the next verse (*τὸν ἐπίσκοπον*) some foothold for the superiority of the bishop to the ordinary presbyters. But this is a vain plea. As Weiss remarks, "The reason why *ἐπίσκοπος* is by chance employed only in the singular in 1 Tim. iii. 2 and Tit. i. 7 is obviously that in both cases it is immediately preceded by *τις*. This construction is by no means at variance with the fact that the two expressions are merely designations distinctive of the dignity and office of the persons who administered the affairs of the Church on a footing of perfect equality" (*Introd.* i. p. 404 (*Eng. Trans.*); *Kommentar*, S. 31).

and worth and should always be rendered by a term which gives prominence to these ideas.

Ver. 2. Here the apostle begins his delineation of the moral characteristics of a true overseer. These affect the whole circle of his personal, domestic and social relations. In the present verse, it is chiefly the positive features that are insisted on. *It is needful therefore that the overseer be irreproachable, the husband of one wife, sober, of sound judgment, mannerly, hospitable, skilful in teaching.*

“Irreproachable” is used to describe one who gives no just cause for blame. So far as the actual meaning of the words is concerned, there should be little room for doubt concerning the second qualification, “the husband of one wife.” The phrase must refer to a man who stands related as a husband to only one woman at one and the same time. This is the obvious and natural import of the language. Any difficulty that has been felt about the application of the words has arisen from the endeavour to understand how it was that the apostle came to attach such importance to this qualification. The opinions formed on this point have in turn influenced the view taken of the phrase itself.

Some, for example, supposing that Paul’s aim was to inculcate on the office-bearers the necessity of superior chastity and entire self-mastery, have regarded him as here enjoining that those who did marry should never contract a second marriage: in other words, that having lost his first wife by death, an overseer should never take another. This view was favoured by the tendencies to asceticism so speedily manifested in early Christian writings and countenanced even by the decisions of some of the Councils. The all-sufficient objections to it are that a writer who wished to give a direction to that effect would never have used such a mode of expression as this; and, in particular, that Paul would never have held such a view of marriage as is here implied. According to the spirit of his own teaching, as given, for example, in the letter to the Romans (ch. vii. 2, 3), when a wife has died, her husband is in no respect bound to her: he commits no sin, though he should marry another: he is still the husband of only one wife at the time and cannot therefore be branded as a transgressor (cf. 1 Cor. vii. 39).

Others again, thinking that Paul has in view such immoral practices as concubinage or polygamy, which were actually not uncommon amongst the Jews of his own time, regard him as

strictly enjoining the duty of single marriage as the best means of counteracting current temptations. This is the view adopted by the Greek Church. It is opposed, however, by the whole tenor of Paul's teaching elsewhere. His letter to the Corinthians shows that marriage was a matter on which every servant of Christ was left free to decide for himself, in the light of what he considered best fitted to promote his spiritual life and practical usefulness (1 Cor. vii. 25-38).

The key to the right view seems to be found in the distinction betwixt the condition on which a man might be received into the ordinary membership of the Church and that in which he might be promoted to office. Whether polygamy was frequently seen amongst the Jews or not, there is ample evidence that it was largely practised in the heathen communities from which Christianity drew its greatest number of adherents. It was quite a common thing for a man to have two or three women standing to him in the relation of wives, whether, as in the case of simultaneous polygamy, they lived with him in the same home or, as in the more frequent case of successive polygamy by divorce on trivial grounds, apart from him. Now if such an one were brought under the Gospel to repentance and faith and showed the sincerity of his profession in a new life and walk before God and men, it is very unlikely that simply on the ground of his former misconduct he would be rejected from the membership of the Church. He would certainly be called on to abandon all illicit connections: he would not be refused admission to the sealing ordinances of the Church. But would he be eligible for office in the Church? Would it be a safe or expedient procedure to permit such an one to be ordained as an elder or deacon? We should expect an apostle of Christ to decide in the negative. The Lord Jesus as the Head of the Church showed always the keenest sense of propriety in relation to everything that might be a stumbling-block to the progress of His cause (Matt. xix. 1-12; Mark x. 10-12). It seems certain that it would exercise an enervating influence on the interests of public Christian morality that any polygamist, even though he had been converted, should ever become an office-bearer in the Church; and it is to avoid giving the least countenance to this contingency that Paul negatives it by insisting that an elder should be the husband of one wife.

This view of the direction is confirmed by another fact which is adverted to very pointedly by Paul himself in the first letter

to Corinth (ch. vii. 10-17), but which in this connection has not received from commentators the attention it deserves. This is the strong temptation in these days, on the part of men who from being heathen had become Christians, to seek to be loosed from their marital union with women who did not follow them in their adherence to Christianity and were not willing to live with them in a Christian home. Paul states distinctly that a brother was not under bondage or to regard himself as permanently bound to such a woman as his wife. But he does not say or imply that such informal separation is of itself sufficient to disannul the marriage bond. He rather indicates that every effort would have to be made to reclaim the erring partner, and that until these attempts had been publicly recognised as sufficient, the husband was not at liberty to marry another. The temptation to disregard this restriction was probably stronger and more widespread than we can now readily imagine. It would be a strong help in keeping the Gospel free from this reproach to find Paul insisting that any one who had incurred it should never hold office in the Church.

The remaining epithets are easily understood. "Sober" appears to be used in its literal sense of temperance in the use of alcoholic drinks. It might also, however, express the self-restraint which is exhibited in avoiding the extremes of enthusiasm or fanaticism. "Sound judgment," as we have seen, indicates the well-balanced mind which is the best preservative of the spiritual life and the safest guide of conduct (cf. ch. ii. 9-15). The next quality ("of good behaviour" A.V.) assumes different aspects according to the connection in which it is used. Here it is evidently the outward expression (*kosmios*) of mental and moral equilibrium, and may well be taken to describe the manner every overseer ought to cultivate: hence "mannerly." Roughness or uncouthness is everywhere discountenanced in Scripture. Like his divine Master, Paul was ever most "courteous" in his intercourse with men. It was indispensable also that the official representatives of every Church should be ready to offer hospitality to disciples from other quarters: for the places of public entertainment in that age were far from being congenial to the habits of Christian life and might even become sources of danger.¹

¹ On the duty of hospitality, cf. Prof. Ramsay, *The Church in the Roman Empire*, p. 288. "It would be hardly possible to exaggerate the share which frequent intercourse from a very early stage between the separate congregations had in moulding the development of the Church. . . . From the first the Christian idea was to annihilate the separation due to space, and hold the most distant brother as near as the nearest" (*id.* p. 365).

“Skilful in teaching” presents the only direct reference to the exercise of spiritual gifts. It implies aptitude for imparting knowledge and delight in the work.

Ver. 3. The positive characteristics insisted on are confirmed by a negative series. The Christian overseer is to be every inch a man. While he seeks to develop the new life, he must be equally bent on mortifying the old corrupt nature and its fruits. *Not a roisterer, not ready to strike, but considerate, averse from contention, not greedy of money.*

The A.V. takes the first epithet too literally. It is rather used to designate one who has the impulsiveness of a man fond of the cup: prone to self-indulgence and therefore given to rude self-assertion; ready to be inflamed with a sense of personal superiority and therefore angry with others.¹ The overseer is not to be “a boon companion” or to exhibit the disposition seen in drunken brawls. Hence also he is not to be “a striker”: for the passionate temperament is apt to manifest itself in physical violence. On the contrary, he is bound to be at once considerate of the feelings of others (*epieikēs*: literally, bent upon what is fitting) and opposed to every form of strife. In view of the surpassing example of Him who though He was rich yet for our sakes became poor (2 Cor. viii. 9), the overseer is also to be manifestly disinterested and unselfish as regards money. Pecuniary greed is one of the darkest blots on a ministerial life.

Vers. 4, 5. The overseer's domestic life and relations are next brought into view. A minister's character is portrayed and seen to best advantage in the framework of his own family. Matthew Henry wrote of his father: “It was a prayer he often put up that we might have grace to carry it as a minister and a minister's wife, and a minister's children and a minister's servant should carry it, that the ministry might in nothing be blamed.” *Presiding over his own household worthily, having the children in subjection with all seemliness. (But if a man know not how to preside over his own household, how shall he take care of the Church of God?)*

Paul refers to the household in its ideal condition. It is the presence of children that makes a living home. In accordance with the fifth commandment, they are to be kept in a state of obedience. But this subjection to the will of the parents is not to be attained by the exercise of mere rigorous authority. It is to be essentially benevolent and is to be accompanied by all that is seemly and attractive. The manner in which discipline is

¹ Cf. Wetstein, *in loc.*

maintained in a home is held to furnish a fair test of a man's ability to take charge of the Church of God. For this also is a household in which an overseer is a steward. If he fails to govern well in the lesser sphere, how can he succeed in the larger? A bad husband or a bad father can never become a good minister.

Ver. 6. The overseer's relation to the social life of the Church. The Christian community at Ephesus had been already established at Ephesus for a considerable period, and must have contained many members of mature spiritual knowledge and experience. It was not fitting that any disciple, newly born into the kingdom of God, whatever his other gifts or qualifications might be, should be set to discharge the function of oversight amongst such: *Not a recent convert, lest being stupefied he fall into the condemnation of the devil.*

To give a new disciple so high a position was to expose him to a grave danger. As the original word (*tuphōtheis*) indicates, his heart might become so lifted up with pride as to become beclouded (*tuphos*, a cloud) or blinded concerning the right path to pursue. The result could only be that, like the mighty angel who through pride and ambition kept not his first estate, he would fall headlong into transgression and thereby into condemnation. It is the judgment passed upon the devil that Paul has in view. Betrayed into the same sin, such a transgressor would share in the same curse (cf. Jude ver. 6).

Ver. 7. The overseer's relation to those outside the Church. Men of the world, who have never identified themselves with Christ, have no direct interest in the election of office-bearers. But the Church cannot afford to neglect altogether the view which such observers take of their comparative worth. The world may not read the Scriptures, but it scans very closely the moral life and conduct of professing disciples and can often form a very shrewd estimate of their real character and fitness for office. *Moreover he must have honourable testimony from those that are without, lest he fall into reproach and the snare of the devil.*

This requirement is based on the principle that one sin exposes the sinner to another. The power of resistance is weakened by disobedience, and in a world where temptations are so rife, one open transgression may be followed by others more heinous. If therefore a man has given cause of grave reproach even from the world, he may indeed recover his standing as a Christian in the Church; but it is open to question

whether such an offender ought to be received into the number of the Church's office-bearers. For there is always the danger that, having previously fallen, he may again be chargeable with open sin, and, becoming thereby less watchful, be finally involved in the snares of the devil. The enemy's first aim has always been to destroy the officers. The Church has to maintain a wise reserve towards the backslider as well as to the recent convert.

Ver. 8. After describing the qualifications of an overseer, Paul turns at once to those required in deacons. Not the slightest hint is given of any class of office-bearers occupying a position intermediate to these two. The origin and functions of the diaconate have been already explained.¹ These servants of the Church were not mere assistants to the presbyters, but a distinct class with highly honourable duties of their own. The need of them experienced first at Jerusalem could not but be felt in a large and fully organised Church like that of Ephesus. The features of character insisted on are very similar to those desiderated in overseers. If any are omitted it is because these are obviously less necessary in connection with the duties of the diaconate: on the other hand, the new ones added are such as are specially appropriate to the office. *The deacons in like manner must be sedate, not double-tongued, not addicted to much wine, not eager for base gain.*

The harmony of these characteristics with the work and relations of deacons is very manifest. Representing the Church and coming into the closest contact with the social life of the people, they had to be "sedate," not prone to indulge in light conversation or to fall in with frivolous pursuits. The temptation to be "double-tongued," or to say one thing to this person and another to that, so fatal to brotherly-kindness, was to be withstood. Nor could a habit of indulging to excess in the use of wine be tolerated in those who had to manage practical affairs with self-denial and discretion. Everything in the shape of an inclination to turn the advantages given by an office in the Church into a means of personal profit, was equally to be repudiated.

Ver. 9. A very striking and instructive note on the inner Christian life expected in these office-bearers. Deacons must be largely occupied with matters of practical management and finance. But Paul insists that they must be men of intense spiritual experience. This is the only sure guarantee of wise and diligent conduct in office: *Holding the mystery of faith in a pure conscience.*

¹ Introd. § 7, p. 24.

By some commentators, the phrase "mystery of faith," or, as they put it, "mystery of *the* faith," is held to be self-explanatory. The faith is the doctrine of Christianity: the mystery is the special form which the faith assumes. This view does not accord with the usage of the New Testament. On the contrary, faith here as everywhere else is the subjective grace so named; and the mystery is the truth which it receives and lives upon. "Mystery" therefore is used here in a sense rightly distinguished from that which is found in scholastic theologians. With them a mystery was a doctrine that was utterly incomprehensible. In the apostolic letters, a mystery was a truth that had not been made known to men in the ages preceding the advent of Christ, but was manifested by His redeeming work and thereby made fully intelligible. As Reuss puts it, "In all the passages where he makes use of this word, the apostle opposes to mystery the revelation which brings it to an end, while according to the doctors of the Church, it is with the revelation that the mystery begins."¹ There is, however, an additional element in the idea of the word which has not been sufficiently recognised, namely, that when the truth thus revealed is accepted, it is esteemed by the believer as the secret of real and abiding joy. In the light of these explanations "the mystery of faith" may be defined as *the divine purpose of love towards fallen men, which, at first held in the divine mind, is now revealed by the Gospel and becomes in turn the hidden treasure of the hearts that receive it.* It is the mystery of faith, because it is the property belonging to faith: at first used by the Spirit to awaken faith, but, once apprehended by it, becoming its nourishment and cherished possession.

"Pure conscience" marks the inward moral condition in which alone the mystery of the Gospel can be fully embraced and enjoyed by the believer. A conscience is "pure," when it is cleansed by the blood of the Lamb (Heb. x. 22) and the knowledge of the truth (John xv. 3) and is exercised to avoid offence towards God and man (Acts xxiv. 16). Cf. ch. i. 5, 19.

Ver. 10. The preliminary training of candidates for the diaconate. The office was so important, that it was not considered advisable to usher men into all the responsibilities it entailed, without some period of probation. *But let these also first be proved: then let them serve as deacons, if they be under no charge.*

¹ *Theol. chrét.* tome ii. p. 63 (1864).

It is not implied that there was to be any official or public scrutiny of the claims of candidates. What seems to be intended is that even those who appeared qualified to undertake the deaconship should not be hastily inducted into office, but rather have their whole character and behaviour kept for a time in view of the Christian community, that a definite conviction of their fitness or unfitness for the work might ultimately be formed. If after the lapse of such an interval, no charge was laid against them and the requisite moral qualifications were found in them, they might well be entrusted with the duties they were to fulfil.

Ver. 11. A direction concerning a third class of office-bearers already adverted to.¹ These could not well be the wives of the deacons (as A.V.). Such married women might indeed be admissible to office: but the absence of all definite marks of domestic connection with the deacons is a sure token that as a rule "the women" were simply female members of the congregation otherwise fitted for certain branches of the work entrusted to the diaconate. *The women in like manner must be sedate, not slanderers, sober, faithful in all things.*

All of these are qualifications indispensable in deaconesses and readily suggested by a survey of their work and its temptations. Frivolity or proneness to slanderous gossip, wine-bibbing and laxity or superficiality in the discharge of duty, have been snares besetting the Christian work of women in every age.

Ver. 12. An additional qualification requisite in deacons, suggested perhaps by the mention of "the women." *Let the deacons be husbands of one wife, presiding worthily over the children and their own households.*

Though in some respects officials of a lower grade than overseers, deacons were equally bound to live up to the same high standard as they, in all their private relations (cf. vers. 2-4).

Ver. 13. A strong encouragement to circumspectness and energy on the part of deacons. The apostle was entitled to insist on such qualifications as he had stated, because the office was not only highly honourable in itself but might become the starting-point for attaining a yet higher award. *For they that have served ably as deacons gain for themselves an honourable standing and much fearlessness in faith which is in Christ Jesus.*

The retrospect here is not necessarily of the whole earthly life, but only of any considerable period during which a deacon

¹ Introd. p. 25.

has rendered excellent service. (This is the force of the indefinite aorist used.) Hence the reward attached to it is by no means to be confined to the day of final recompense, however it may be more fully manifested then. Rather, as the last element in it clearly shows, it is to assume the shape of a closer fellowship with God and a fuller equipment for Christian work. The "honourable degree" or "standing" is the power with God and in His sight that accrues to all strenuous self-denying effort in His kingdom. It is the reward that the Lord alluded to when in the presence of the Greeks He said: "If any man serve Me, him will My Father honour" (John xii. 26). In like manner "the fearlessness in faith" here spoken of is the fruit of the Spirit which is known as "boldness" or "freedom in heart and speech" (*parrhesia*), and was manifested so fully by a typical deacon Paul could never forget, the martyr Stephen (Acts iv. 13, vi. 10, 16). This boldness is entrenched in faith which in turn finds its subsoil and nourishment in the living Saviour.

Taken together these two parts of the deacon's reward constitute the divine blessing on an Israelite indeed: he gets power with God and with man and prevails (Gen. xxxii. 28). That this equipment would be appreciated in a Christian community and might lead to a higher office goes without saying: but this thought does not enter into the apostle's statement. Deacons "gain" the recompense (which is the original sense of "purchase," from Fr. *pourchasser*, to win by effort) as at once the natural and gracious result of their Christian activity.

Vers. 14, 15. A statement of the circumstances in which Paul wrote and of his purpose in writing, including also an explanation of the grounds on which he attached so much importance to the preceding directions. With all his gifts, Paul could only order his work in the growing light of God's providence and in submission to His will. But wherever he went, it was his supreme aim to take care of the Church of God and further the interests of His kingdom. *These things I write to thee, hoping to come unto thee speedily: but, if I tarry long, that thou mayest know how men ought to behave themselves in the household of God, which indeed is the Church of the living God, the pillar and buttress of the truth.*

There is no evidence here that Paul intended to go to Ephesus, which he seems to have regarded as unsafe ground. But there was no hindrance to his meeting Timothy again at some neighbouring place on the coast. He was uncertain when

he might be again journeying and therefore wrote as he did to make sure that Timothy should not be without guidance. Yet the demeanour he inculcates cannot refer to Timothy alone: he was but the channel through which others were to be instructed how they ought to act in their whole work and relations as office-bearers.

The view here taken of the Christian community at Ephesus is very instructive and elevating. It is contemplated in the light of its ideal calling and standing, though in reality it may have fallen far short in actual attainment. Every congregation or group of congregations ought to be and indeed so far is, an embodiment of the family of God. We become His children by faith in Christ Jesus and thenceforth rank as members of the heavenly household (Gal. vi. 10). The remembrance of this truth ought to be a great stimulus to a walk and conversation befitting the Gospel. As stewards in a household of which God is the sovereign Master and Head, office-bearers are bound not only to abide in the house, but to render all the love and diligent obedience that are required there.

But this household of believers may be regarded in a yet higher aspect. What is it in relation to the divine purpose towards this fallen world as a whole? It is "the Church of the living God." The English word "church" of course is derived from the Greek word for the building in which the people met (*kyriakon, kirche, kirk, church*). The Greek word for "church" itself (*ecclesia*) is literally "the assembly," and is used to designate, sometimes the Catholic Church invisible or the whole body of the redeemed in every age, partly in heaven, partly on earth, as called together (*ek-kaleo*) by the summons of God;¹ but also frequently the visible Catholic Church, that is, the whole body of professing disciples then living upon the earth, as it is the earthly home and manifestation of the divine household.

It is probably this second aspect of the Church that Paul has here in view. This whole assembly, he reminds us, is the Church of the living God: the God who alone has life in Himself, who is the Author of life in everything that lives and moves, who is the Giver of eternal life to those that obey the Gospel of His Son, and who therefore may be trusted to maintain His own people in vital communion with Himself and in continuous progress towards the goal of their history. The heathen bowed down to material idols: the Jews often treated the God of

¹ Cf. on the primary meaning of *ecclesia*, Hort, *The Christian Ecclesia*, p. 5.

Israel as a lifeless collection of attributes : but the Church of Christ worshipped Him as the living Father of whom the whole family in heaven and earth is named.

Hence also the main function of the Church lay in her living and serving as a Witness of the truth. For it is certainly to the Church and not to Timothy or to the mystery mentioned in the next verse that the epithets next added are applied. They are derived from the idea of a building, which is not unnaturally suggested by a reference to a household or church. But the architectural symbols are not to be unduly pressed in detail. "Pillar" and "buttress" (better than "ground" or "basement," which the Greek word can hardly mean) are simply strong metaphors used to describe the main function of the Church in relation to the Gospel of the grace of God. Originated at first through the proclamation of this message by the apostles of the Lord, the Church is called on to maintain the same testimony in the face of all mankind. The foundation of the truth, the basis on which it rests, she can never be : for other foundation can no man lay than that is laid which is Christ Jesus and the truth as it is in Him (1 Cor. iii. 11). This is indeed the foundation on which she herself rests as it was at first constituted by the apostles (Eph. ii. 20). But as this truth has been delivered and embodied in forms adapted to her life and service, it may be said that the Church is its "pillar and buttress," since it falls to her to maintain it in its fulness and grandeur in opposition to the ceaseless attacks of the spirit of the world : so by manifestation of the truth commending herself to every man's conscience in the sight of God (2 Cor. iv. 2). In this view there is no support given to the contentions of the Church of Rome. For, though it assigns due dignity to every faithful branch of the Christian Church in the world, it exposes her in particular to the unanswerable objection that it is this very word of the truth of the Gospel as set forth in the Scriptures that she has so largely overthrown and buried in error and superstition.¹

¹ Cf. *Principles of Protestantism*, p. 115.

V

THE METHOD OF MINISTERIAL TESTIMONY :
Ch. iii. 16-iv. 16

Having dealt with the choice of office-bearers, the apostle turns to the elements of the testimony which those that teach are to bear. This transition has not, as a rule, been sufficiently observed by expositors. From the fact that in alluding to the high position of the Church in the world, Paul writes of it as the pillar and prop of the truth, he has been supposed to be closing the section by giving in ver. 16 just a historic summary of its message. In reality he takes up a fresh topic. At the suggestion of the word "truth," his mind and heart catch fire, and he breaks out into a clear and consecutive statement of the whole order of ministerial teaching. At the outset, this testimony is to be essentially evangelic: that is, it is to set forth clearly the great truths of the redemptive work of Christ as these have been manifested in history (ver. 16). But this is not enough. The mind of man blinded by sin is very prone to error. Through various channels Paul had been taught by the Spirit that many false teachers would arise, disseminating wrong views of the most fundamental elements of human duty (iv. 1-3). Against all such errors Timothy was to set his face. He was to follow up his evangelic testimony, by insisting on the great ethical principles which were its true sequel (vers. 4-7). Only, as he did so, he was to aim more and more at exemplifying in his own personal life the true practical piety which the knowledge of the primary truths and duties of the Gospel carried in its train. Such faithful obedience would be followed by a rich reward at the hands of a living and loving God (vers. 8-11). Youthful as Timothy was, he was to develop his gifts and discharge his functions as an evangelist and a minister, in the fearless assurance that thus he would best preserve his own spiritual life and save the souls of others (vers. 12-16).

Ver. 16. It is needless to vindicate in detail the reading of this verse followed in R.V. and accepted by all the best modern editors. The strokes of the pen by which the original *Greek* word OC (who) was converted into the abbreviated way of writing ΘC (God) have been proved beyond doubt to be the

innovation of a later scribe. The aim of the apostle is to present at the outset in a vivid and memorable form certain salient points in the great evangelic proclamation which it was the supreme function of the Church to make known to mankind. *And confessedly great is the mystery of piety: Who was manifested in the flesh, was justified in the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.*

The meaning of the word "mystery" has been already explained (ver. 9). It is called "the mystery of piety," because the truth it contains is the special possession of piety and the divine nourishment of vital godliness in the soul. As such it is "confessedly great," that is, worthy to be esteemed so by the consent of all who have come to the knowledge and appropriation of it.

The abrupt statement of the contents of the mystery need not cause surprise. Deep in the spirit of Paul lay the conviction that Christ was the full manifestation of the divine purpose towards the world. All of his disciples were familiar with this thought. Writing to the Colossians, for example, he sums up the mystery of the Gospel as "Christ in you, the hope of glory" (Col. i. 27). So here it is evidently Christ that he is contemplating as the unfolding of the mystery of piety. Only, writing to one who had long before learned this truth, he does not take time to make the statement in so many words, but identifying Christ tacitly with this mystery, begins at once to mention some of the historic stages in which His manifestation of the divine plan had been carried out. Every one of these is suggestive of spiritual grandeur.

The "manifestation in the flesh" refers to the birth of the Son of God in our nature and the whole human life which was the outcome of it. The "justification in the Spirit" expresses the divine attestation of His personal righteousness as the Redeemer of men, conveyed to Him and His people by the Holy Spirit bestowed upon Him. A very common opinion is that "Spirit" here is not the Holy Spirit, the third Person of the Trinity, but the spiritual side of the whole human nature which belonged to Christ as the incarnate Son of God. This view seems to us to rest upon a misconception of the terms of Biblical psychology as well as an imperfect grasp of the apostolic teaching on the part played by the indwelling Spirit in the whole life and ministry of our Lord. However varied may be the meaning of

“flesh” in other connections, it seems certain that as applied to Christ it includes human nature in its entirety and therefore “spirit” as well as “soul” and “body.” When the Apostle John, for example, says that “the Word was made flesh” (John i. 14), he means that the Son of God assumed a complete humanity into union with His divine person. The proper antithesis of “spirit” is not “flesh” but “body”: “flesh” includes both together. On the other hand, the proper complement, if not contrast, to “flesh” or human nature in its original weakness, is the Spirit of God. In this verse, therefore, where indeed there is no special prominence given to the constitution of Christ’s person, but only a statement of the leading events in His redeeming work, it seems more fitting to understand a reference to the fact that the Holy Spirit wherewith Christ was sealed and filled to overflowing (John iii. 34, vi. 27) was the encompassing power in virtue of which he was enabled at once to complete His obedience to the Father and vindicate His claim to be His only Son (cf. Matt. xi. 19; Luke vii. 35). The witness to the perfection of His obedience was given, not only at the Baptism and the Transfiguration, but specially also in the Resurrection from the dead (Rom. i. 4). The “appearance to angels” cannot be connected with any single event. It reminds us that Christ’s whole career as the Saviour of a fallen race, and especially His obedience unto death as the prelude of the glories to follow, was “looked into” by the angelic hosts (1 Pet. i. 12).

The “proclamation among the nations” and the “believing reception in the world” point to the missionary experience of the apostles. The “taking up in glory,” on the other hand, refers simply to the ascension into heaven; but the preposition used (*en* with dat.) may well be taken to imply that as the source of salvation and the object of faith Christ is there at rest now and will come thence to judge the world at the last day.¹

The rhythmic parallelism of these clauses is very evident; but its real lines have not always been accurately discerned. The suggestion to arrange the statements in three successive pairs with a contrast in each is as fanciful as it is forced. There is no real antithesis: the apparent contrast of “flesh” and “spirit” in the first two clauses, for example, is only a complement of the second to the first. In the others, no opposition is to be found. Equally futile is the attempt to make out that there is in these clauses a consecutive *résumé* of the chief events of our Lord’s

¹ Cf. Winer, *Grammatik*, § 50, 4, a.

earthly ministry up to the Ascension (Alford). This view cannot be carried out except we read into the words a meaning they will not bear. There is neither a historical account of the Lord's career nor a logical explanation of it.

A simpler principle of arrangement may be readily discerned. The apostle's statements fall naturally into two parts, in one of which—the first three clauses—he has before him the Lord's humiliation, and in the other—the second three—His exaltation (cf. Phil. ii. 7-11). But even thus he makes no attempt at exact chronological sequence, but only selects certain characteristic and suggestive features of each condition. Under the humiliation fall Christ's manifestation in the flesh, His justification in the Spirit and His appearance to angels: under the exaltation, His being made the subject of preaching among the nations and the object of faith in the world and His ascension to God's right hand. So far is this arrangement, however, from putting the parallelism out of sight that it really brings it into fuller relief. The correspondence of the clauses to one another becomes more marked. The first and sixth, for example, are in perfect harmony, the Ascension presenting the Incarnation in its ideal. So also the second chimes in with the fifth, the justification of Christ being the ground of the faith men put in Him; and no less the third with the fourth, the appearance to angels in the valley of humiliation being balanced by the proclamation of His name to the nations as their anointed King.

How did Paul come to put his statement of the mystery in this form? Did he find it in some ancient hymn or metrical form of confession? We trow not. He found it where he found other highly-wrought passages of his writings, in his own great poetic heart. Paul was not in the way of making quotations without acknowledgment. This singularly concise and pregnant representation of the once humbled but now exalted Saviour is his own work. It is not a hymn, although its rhythmic structure gives it all the force of one. It is very difficult to make an adequate translation into verse; but perhaps the following lines may so far represent the spirit of the utterance:—

Who in the flesh was manifested,
 By the Spirit as just attested,
 Oft scanned by angel eye:
 Who 'mong the nations far proclaimed,
 By faithful souls as Saviour named,
 Now reigns with God on high.

Ch. iv. ver. 1. Was the proclamation of this mystery to have everywhere free course and be glorified? The Holy Spirit who was the special guide of the apostles in their missionary work intimated a very different result. Alongside the believing reception accorded to it in many quarters, there was to be a falling away from the faith it awakened and inspired. *But the Spirit speaks distinctly that in later times some shall fall away from faith, giving heed to misleading spirits and teachings of devils.*

Paul does not say through what channel these intimations of the Spirit reached him. Even in the Old Testament, particularly in the book of Daniel (ch. xi. 21-45), there were not lacking statements which point to a widespread prevalence of religious error in the coming age. Nor could Paul be ignorant of the fact that the Lord Jesus Himself had once and again depicted the rise and progress of grave defections from the truth in the midst of His people. But the apostles were not confined to these sources of knowledge. As we may see from Paul's own statements in his letters to the Thessalonians and his words to the elders of Ephesus, they ever and anon received personal announcements from the Spirit as the living voice of Christ in the Church, drawing their attention to errors already present in germ and pointing out the direction in which they were to grow. These intimations, Paul declares, were of the most explicit kind. The specific period, indeed, at which they were to become fully operative, is not stated. He says simply that they were to appear in times subsequent to his own. Otherwise the features by which they were to be stamped were sufficiently distinct.

The root out of which these views were to spring was a departure from "faith": by which we are to understand, not the system of Christian doctrine men believe—a crystallised meaning of the word which is not found in the New Testament—but rather the life of faith in the Saviour at God's right hand as the Head of the Church and the sovereign Guide of all her work. The only safe course for His disciples is to abide in Him by faith: the moment they fall away from Him, they pass under influences hostile to His cause. It is these that are spoken of here as "misleading spirits" and "devils." They are emissaries of the evil one, demons sent forth by him to withstand the teachers of divine truth in their endeavours to save souls: myrmidons of the prince of the power of the air, the potent and subtle spirit who has no longer any real dominion in the world, but still works in the children of disobedience.

Ver. 2. A definition of the element or atmosphere in which those that give heed to seductive spirits come to live and of the results they entail on their moral nature. *In hypocrisy of such as speak lies, men branded in their own conscience.*

The A.V. is hopelessly wrong in connecting "speaking lies" with "devils." The clause is intended to describe the character of the men that give heed to them. They are not true to Christ and His Gospel at the core, but only play the part of believers on the stage of Christian society. Inwardly they follow the bias of their diabolic mentor, and thus under the guise of truthful teachers, speak nothing but lies. But they do not escape punishment. All the while, they are only stamping on their own conscience as with a hot iron an indelible sense of guilt against the day when God shall judge the secrets of men (Rom. ii. 16).

Ver. 3. Two rank specimens of the kind of false teaching that was to be given, coupled with a statement of the preliminary ground on which the second one was to be rejected. *Forbidding to marry and ordering to abstain from foods which God created for partaking with thanksgiving, in behalf of those that believe and have fully known the truth.*

The origin of these errorists of later times has been already noticed.¹ Here it is only necessary to emphasise the fact that they were essentially Judaistic in spirit and had been in existence from a period long anterior to the apostolic age. The Essenes and Therapeutæ aimed at a far higher type of spiritual life than was to be found in the common herd of mankind. This they endeavoured to obtain by avoiding, if not formally condemning, marriage and the use of animal food or wine. After Christianity began its work in the world and still higher ideas of possible victory over sin took shape in the hearts of men, a soil was prepared in which these ascetic practices might very easily take root. Paul foresaw that the Judaistic type of Christianity with which he was already in conflict would assume the old Essenic shape, even within the Christian Church. Timothy is here warned and so forearmed against this coming development. He was to be busy in teaching principles which, if accepted and duly applied, would effectually counteract all such errors.

On the first line of false teaching mentioned, the forbidding to marry, Paul does not dwell. It was enough for him that it was in patent antagonism to the ordinances of God and cast

¹ Introd. § 8, p. 30.

contempt on the human race into which the Son of God came and the human nature which He took into indissoluble union with His own divine person.

The second error was evidently the likeliest to come into vogue first, and therefore Paul proceeds to set forth three main reasons why it should be combated. The first noted here (ver. 3) is that it is contrary to the divine purpose in creation. God created foods not to be looked at or set aside but to be gratefully used and enjoyed. Since, however, this design can be realised only in the case of those who cherish a spirit of trust in the divine providence and grace, and fully acknowledge the truth concerning God and their relation to Him in His kingdom, it may be truly said that they were created *for these* or in their behalf. This is the force of the construction here employed. It is true that all God's creatures are permitted to partake of the bounties He has provided. It is a feature of the present dispensation of forbearance which the race enjoys that even sinners have much goodness lavished on them (Acts xiv. 17; Rom. ii. 4). But the apostle plainly implies that such as do not put their trust in God have no abiding right to the provisions of nature and providence. They enjoy them only on sufferance. The ideal use and enjoyment of God's bounties is seen only in those that believe and advance in the knowledge of God. All foods are the legitimate heritage of God's own children, and abstinence from the use of these no man may enjoin.

Ver. 4. A second ground for resisting enforcements of abstinence, growing out of the former and strengthening it, namely, the divine beneficence in creation. *For every creation of God is valuable and nothing is to be rejected, if it be received with thanksgiving.*

We do not say "creature," because the word is now currently used to signify that which lives and moves. "Creation," on the other hand, has the well-established meaning of "that which is created." The first part of the sentence, therefore, is just an echo of the divine verdict pronounced by God at the beginning on the animal and vegetable kingdoms (Gen. i. 25-31). To make men abstain from what the Creator gave them for physical sustenance only argues ignorance and prejudice and tyranny. Nothing otherwise adapted for food is to be rejected if, as will be the case with all trustful souls, it be received with the rendering of thanks unto God. It is true that under the ceremonial code of the Old Covenant, certain kinds of food were represented as unclean and therefore interdicted. But the aim of such restric-

tions was only to drill into the people the great moral ideas of separation and purity which they needed so much to apprehend. Now that these have been learned and are otherwise taught under the New Covenant, all such restrictions are withdrawn. No kind of food God has created is to be accounted common or unclean (Acts x. 15).

Ver. 5. A third reason for rejecting the false injunctions of abstinence, directed, however, to the confirmation of the immediately preceding statement. The divine purpose and beneficence in creation are supported by all true human experience. *For it is consecrated by the word of God and supplication.*

The precise force of the last two words has not always been observed. They do not designate one and the same instrumentality, as if the word of God were only reproduced in prayer, but two means of grace, distinct yet harmonious. On the one hand, there is the word of God, which, as it pronounces a verdict of approval on the divine provisions for man's need, no less clearly sanctions his availing himself of them. The divine message to Noah after the Flood secures to men the fullest liberty in this respect (Gen. ix. 3). On the other hand, there is the duty of "supplication" (cf. ii. 1). Since men are utterly dependent on God for life and breath and all things, they are bound to rely on His word and ask Him for their daily bread, with humility and thankfulness. Where the word of God is thus received and the response of prayer duly rendered, the result is that the food thus partaken of is "sanctified" or rather "consecrated": that is, it becomes not only a medium of nourishment but a vehicle of the divine blessing on the whole physical and moral nature of the partakers. This fact imparts a kind of sacramental character to the whole daily life of a Christian.

Ver. 6. A strong encouragement to teach his fellow-disciples the wise ethical principles just stated. *If thou urge these things upon the brethren, thou shalt be a worthy minister of Christ Jesus, nurtured in the words of faith and of the precious teaching of which thou hast been a follower.*

The initial word of this verse is not adequately rendered by "put in mind." It implies that Timothy is both to set forth the truth and urge it upon the heart and conscience of the brethren with emphasis and authority. In doing this, he would win the distinction of being accounted an honourable servant of Christ and the further reward of increasing his own spiritual growth, by apprehending more fully the truth on which faith feeds and the

whole apostolic doctrine to which he had hitherto adhered. Fidelity to the truth we know is the best means of learning higher truth. Faithful and affectionate preaching to others is a minister's best means of grace.

Ver. 7. Another kindly reminder of a danger already adverted to (ch. i. 4) which is made in turn a point of transition to a series of strong admonitions addressed to Timothy himself. *But profane and old-wife myths ignore. Exercise thyself rather unto piety.*

Timothy had been already exhorted to charge some not to give heed to such empty and unprofitable traditions. Here he himself is taught not to take the slightest notice of them as matters either of personal credence or public teaching. His aim should rather be to emulate the athlete in his training for the contest. If he would have his whole spiritual nature developed and braced, he should lay out his energies strenuously on the cultivation of a robust and manly piety through fellowship with God and the discharge of his duty in the world. The teacher of the mystery of piety must himself be a thoroughly pious man.

Ver. 8. The ground on which Paul bases his counsel to enter on the pursuit of piety. It would further Timothy's spiritual comfort and progress alike in the present and the future stages of existence. *For the exercise of the body is profitable for a little: but "piety is profitable for all things as having the promise of life, the life which now is and that which is to come."*

Regarding chiefly the emphatic way in which Paul condemns ascetic abstinence from foods, not a few expositors cannot think that "the exercise of the body" here refers to any kind of physical discipline pursued in connection with the spiritual life. For such exercise, it is held, could never be said by him to be profitable for a little; and the phrase therefore is applied to gymnastic exercise of the frame strictly so called. But it must not be forgotten that if Paul eschewed unreal or extreme forms of bodily discipline, he did not disapprove of it in every shape. We know that he himself kept under his body and brought it into subjection (1 Cor. ix. 27), that he was "in fastings often" (2 Cor. xii. 27). Timothy evidently sympathised with Paul in these views and seems to have adopted the same practices (ch. v. 23). It was very natural therefore for the apostle to admit on the one hand that such discipline did have a certain place and value in so far as it was found helpful in laying a basis for watchfulness and self-restraint, but also to assert more strongly

that the direct and strenuous pursuit of personal piety was of infinitely greater consequence.

The supreme advantage piety possesses is that it has attached to it the promise of life. The man who walks in fellowship with God and seeks His glory is entitled to expect life in the highest sense: for in the favour of God is life (Ps. xxx. 5): He is the fountain of life (Ps. xxxvi. 9) and His loving-kindness is better than life (Ps. lxxiii. 3). Man truly lives only when he abides in the presence of God and is the object of His outflowing affection. This life is given in two stages of existence: in the present world less fully, in the world to come in overflowing power (Heb. vii. 16). The pursuit of piety is not hampered by the interposition of death. This great change only bestows upon it its ultimate and perfect reward.

Ver. 9. *Faithful is the saying and worthy of all acceptance.*

A third instance of the use of this special phrase in the Pastoral Letters. Unlike the two former cases it refers to a statement that precedes.

Ver. 10. It is in the light of the promise of life that the true aim and character of Christian service is most fully seen. The reward itself is so great as to make even the severest efforts easy and the heaviest afflictions light. Happily also Christian workers have to deal with One in whose beneficence and fidelity they can place implicit trust. *For to this end we labour and strive, because we have set our hope upon the living God, who is the Saviour of all men, especially of those that believe.*

The reference of the phrase, "to this end," is unmistakable. It points to the life in God's favour, for which, especially in the glorious form it was to assume at the resurrection, Paul longed and served with his whole heart and strength (Phil. iii. 11-14). He and his companions had such a deep sense of the grandeur of the reward held out in the Gospel, that they counted no labour too heavy, no agony too severe, that led them gradually but surely to the expected goal. The life of a faithful minister of Christ can never be entirely easy. Just in proportion as he realises the dread conflict with sin and the spiritual hosts of wickedness in heavenly places in which he is engaged, will he have times both of toil and suffering. In the apostolic age, this experience assumed the acutest forms (2 Cor. xii. 21-28).

How then were Paul and his friends enabled to undergo such trials? Just because through the tribulation, endurance and probation ministered to them, there had been born in their

souls a sure hope in the God whose they were and whom they served (Rom. v. 5). They had set their hope upon the living God, the eternal source of life, and they felt assured that He would bring them to its fruition in life everlasting.

This hope was all the more steadfast, that they could see the saving power of God at work under their own eyes. He is "the Saviour of all men." This statement is not to be narrowed down to mere providential preservation. We are not at liberty to empty the great word "Saviour" of its natural meaning. Nor are we to restrict the word "all." God is the Saviour of all men, from the fact that He did not immediately judge the race for sin, but granted men a respite or dispensation of forbearance, under which manifold influences were at work in the direction of turning them from sin. This long-suffering was purchased by the death of Christ (Rom. iii. 21); and to that extent all men are saved by God. There is also the inward striving of the Spirit, in which He so deals with the heart and conscience of men in every age and clime, that they may be constrained to seek the living God and find Him. Such operations are more than preservation. As the older theologians put it, they are a part of the heritage of "common grace," open to all mankind and undeniable tokens of the divine saving power.

Yet, as we have seen, it is only those that through the Spirit actually believe in Christ that are fully saved. In their case it is salvation unto life everlasting. When this gift is really embraced, the God of hope fills the soul with all joy and peace in believing that it may abound in hope through the power of the Holy Ghost (Rom. xv. 13). This hope will never disappoint. Nor will it suffer the labourer to grow weary and faint (Rom. viii. 25).

Ver. 11. A specific injunction referring to all the principles mentioned in ver. 7 and onwards to this point. *These things charge and teach.*

Timothy was to set these truths and duties in the forefront of his official message and also make them the subject of more definite teaching.

Ver. 12. Although Timothy was no longer what in our days would be called a very young man, he was still probably much younger than many of those who were associated with him in the work of the Church. Since his well-known gentleness might expose him to the temptation to yield more than was right, Paul warns him to maintain his dignity and strengthen his position

by exhibiting the best fruits of a truly spiritual life. *Let no one despise thy youth. But do thou become an exemplar of believers in speech, in behaviour, in love, in faith, in sincerity.*

These two injunctions balance one another. The lack of age was to be made up by the weight of a full-orbed Christian life. (Every one remembers the characteristic question put by Dr. Chalmers respecting ministers: "Is he a man o' wecht?") The R.V. here is less accurate than A.V. Timothy was to be not merely an ensample *to* believers, but an exemplar *of* them (Gr. gen.) by manifesting in his own life all the graces of an ideal believer.¹ The order of these requirements is very significant. There is first, wise speech, alike in public teaching or private intercourse; then circumspect behaviour, covering conduct in all the relations of life; love and faith, as the dispositions by which true fellowship with God and man is maintained; finally, purity or rather *sincerity*: for it is not chastity that the apostle inculcates (this is already embraced in behaviour) so much as *purity of intention*, that sincerity of character, which preserves love from dissimulation and faith from hypocrisy.

Vers. 13. The culture of the spiritual life is to be accompanied by a careful and conscientious discharge of every ministerial duty. *Till I come, give heed to the reading, the exhortation, the teaching.*

Paul was looking forward to seeing Timothy, though not probably in Ephesus. Till they met, Timothy was to give special personal attention to three parts of the public service of the congregation, namely, "the reading," that is, of the Scriptures of the Old Testament and any portions of the New already in circulation; "the exhortation" or addresses of a more general or (as we would now say) evangelistic kind; and "the teaching," the more thorough didactic exposition of fundamental truths. Perhaps Timothy was somewhat over-burdened with work. He was to hold on, however, till Paul and he had opportunity of conference.

Ver. 14. Paul felt all the more free to exhort Timothy to a faithful discharge of public ministerial duty, that he had received at his ordination special spiritual equipment for all his work as his own companion and representative. *Neglect not the gift that is in thee, which was given thee through prophecy, with laying on of hands of the presbytery.*

The nature of this spiritual gift has been already explained.²

¹ Cf. Beck, *Pastoral Theology*, p. 41.

² Introd. § 6, p. 19.

It was imparted to Timothy as an element of his preparation for the work of an evangelist and it was in him still; but he was responsible for the use and enlargement of the talent. The circumstances in which it was given ought to be graven for ever on heart and memory. It was bestowed through the medium of prophetic utterances which led the way to him and predicted his future usefulness; and it was solemnly appropriated by him in connection with the imposition of hands by the whole body of the assembled presbyters. This symbolic action was probably derived from the ancient Jewish custom at the entrance on a new office. The statement that all the presbyters took part in this action is fatal to the prelatist theory of ordination (cf. 2 Tim. i. 6). Such ordination can never take the rank of a sacrament: for laying on of hands is only an action and not a sensible sign. Yet the anniversary of a minister's ordination may well be to him one of the most solemn periods of the ecclesiastical year.

Ver. 15. A renewed call to devotion and perseverance in ministerial duty. *These things practise: in these things be absorbed: that thy progress may be manifest to all.*

The actual work of the ministry as here defined ought to occupy the supreme place in a minister's thought and care and time. As a public servant of the Church, a minister is at liberty to co-operate in every department of philanthropic effort. Yet not one even of these is ever to bulk so largely in his view as that which belongs to him as one set apart for the work of the ministry. There is much room for zealous watchfulness here. It is always most cheering to a congregation or community to see a minister growing in efficiency and usefulness in his special line of duty, as the years pass by.

Ver. 16. An enlargement of the preceding exhortation, coupled with a strong motive to perseverance. *Take heed to thyself and to the teaching. Persevere in them: for in doing this, thou shalt save both thyself and them that hear thee.*

A minister's conduct influences his apprehension of the truth. It is only as he does the will of God that he can know His doctrine (John vii. 17). The life and the teaching therefore must receive concurrent attention. In the face of so many obstacles and temptations to fritter away time and gifts, persistence and momentum are imperative. The grand aim of all ministerial life and service must be the salvation of the teacher's own soul and of the souls of those that hear him. It

is in proportion as ministers have the joy of God's salvation restored to them and abiding in them that they shall be used in teaching transgressors God's ways and converting sinners to His service (Ps. li. 12, 13).

VI

THE ADMINISTRATION OF THE CHURCH: Ch. v

Having set forth the varied evangelic and moral elements of the doctrine which Christian teachers were to dispense, and having shown the spirit and aims by which they were to guide their own life, Paul now proceeds to deal more fully with the practical administration of the Church. Although Christian communities in his day had not yet received an organisation so complete and definite as that which they have since assumed, several classes had already come into view that demanded special care and attention. Here he lays down the principles on which they were to be treated, and that in forms which not only met the case of Timothy at the time but became authoritative for all who have to do the same work still.

After indicating the spirit in which Timothy was to treat members of the Church of different ages (vers. 1, 2), Paul gives special directions as to the care of widows. This class came very early into prominence in the Church at Jerusalem (Acts vi. 1). It seems to have been a very numerous one; and Paul devotes to the proper treatment of those it embraced a considerable part of this section of the epistle (vers. 3-16). In the course of these instructions, however, he indicates several distinctions that are to be kept in view. There are, for example, widows that are "widows indeed" (vers. 3-5); widows also that have children who can care for them (vers. 14-16); others who may be so young that they may well be expected to prove no lasting burden to the Church (vers. 11-15). With respect to all of these, appropriate directions are given, special stress being naturally laid on the class first mentioned, namely, those that are widows indeed. The moral qualifications for formal admission to their number are laid down with great precision (vers. 9, 10).

In the succeeding verses Paul further directs Timothy how he is to provide for the maintenance of elders (vers. 17, 18); how

he is to deal with accusations that may be preferred against any of them (vers. 19-22); and how he is to preserve his own health (ver. 23). The whole section is concluded with the enunciation of some great maxims on the action of divine providence in the life of men, the remembrance of which might prove helpful to Timothy in the practical management of men, as they are of signal value to ministers in every age.

Vers. 1, 2. Paul's first directions concern the way in which Timothy was to treat members of the Church of different ages and sex, with special reference to any fault into which they might have fallen. *Do not reprimand an elderly man, but appeal to him as a father: to younger men as brothers: to elderly women as mothers: to younger women as sisters in all purity.*

The word here rendered "elderly man" is the same as that for "elder": but the whole connection in which it stands here shows that it is age and not official position it is intended to express. Timothy was not to spare rebuke, when it was really needed: only, he was to take good heed to the spirit and manner in which it was given. "Reproof is a severe pill and must needs be well gilded."¹ In particular, he was to remember his own age and position. The Church of Christ is essentially a household; and the sense of family relationship must govern a minister's whole method of dealing with the members of a flock. Hence along with reprehension, if it were at any time demanded, there must be counsel or affectionate appeal in the spirit of a son or a brother, according as the person addressed might be father or mother, brother or sister. The addition in the last case of the phrase, "in all purity," shows how thoroughly candid and faithful Paul was in dealing with Timothy. Here evidently the word bears its narrowest meaning of "chastity." The whole history of the Church has shown the need every young minister has to cultivate the utmost forethought and self-mastery in relation to the other sex. The slightest ground for suspicion in this matter must be fatal to usefulness.

Ver. 3. Here Paul starts the topic that is to occupy so much of this chapter. In assigning such prominence to the care of widows, Paul is only acting in the spirit of the whole Jewish legislation. The law of Moses gave the most pointed injunctions on their care and maintenance (Ex. xxii. 22; Deut. xiv. 29, xxvii. 19). Jehovah was to stand to them in the relation of a husband (Ps. lxxviii. 5, cxlvi. 9). No more heinous sin could be

¹ Matthew Henry.

committed than defrauding or oppressing them (Ps. xciv. 6 ; Ezek. xxii. 7 ; Mal. iii. 5). With such precepts in his heart and memory, rendered yet more urgent as they were by the intenser love inspired by the Gospel, Paul could not avoid giving his representative at Ephesus most precise directions as to how widows were to be treated. (It is the distinctively evangelical ministers that have always excelled in practical philanthropy. Witness Spener and Francke in Germany, Chalmers and Guthrie in Scotland, Wesley and C. H. Spurgeon in England.) In this verse, the duty is commended in its most general form. *Honour widows that are widows indeed.*

There seems no reason why we should take "honour" in any other than its natural sense of regarding or treating with the respect due to position. This is all that the apostle requires at the outset: the practical directions in which this honour is to manifest itself are yet to be indicated. The emphasis lies on the last words of the verse, *widows indeed*: that is, widows who have the special misfortunes associated with widowhood and exhibit the features of heart and life that are in harmony with them. These are afterwards described as loneliness or destitution and piety. It is such widows alone that the Church is bound to cherish.

Ver. 4. That there may be no doubt as to the class the apostle has in view when he speaks of "widows indeed," he adduces the case of widows whose position in life was of a different kind. A woman who had simply been bereft of her husband might be worthy of all respect: but if she still lived in the midst of her family or their descendants, she could not be regarded as entitled to the same form of practical sympathy on the part of the Church. The obligation of the family in such cases was prior to that of the Christian community. *But if any widow have children or grandchildren, let them first learn to show piety towards their own household and to afford requitals to their parents: for this is acceptable in the sight of God.*

The word which we render "grandchildren" and which was rightly enough translated "nephews" in the original sense of that term, means literally "descendants" or children's children. Hence also the word for "parents" is more strictly ancestors or progenitors (Scotticé, *forebears*). Both terms are intended to indicate the wide sweep of the family obligation. The duty of looking to the welfare and comfort of widows that had such connections lay primarily with their family or their offspring.

Only by accepting and duly discharging it could they give to God the honour that was His due. It was He that instituted the family and laid down the laws by which the life and mutual relations of its members were to be regulated. The family is an organic unity every individual of which is knit to the rest by the strongest ties of nature and sympathy. The duty laid upon the younger members to honour the elder and especially their parents is a feature of the obligation which is due to God Himself and is so stated in the first table of the moral law. To acknowledge their indebtedness to parents or grandparents, therefore, by rendering back to them the care and sympathy which they themselves received in their earliest years, is a requirement which the younger members of a family can never escape. It is an essential element of Christian piety which when duly fostered and expressed is regarded by God as a token of growth and fruitfulness, and as such is well-pleasing in His sight.

Vers. 5, 6. To clear away the least room for dubiety as well as to illustrate more fully his conception of real widowhood, Paul follows up his general statements by a vivid contrast. He depicts, on the one hand, "the widow indeed," desolate, self-denying, devoted; on the other, one who, in the *parlance* of modern society, might be called a "fast" woman or "gay" widow, living in self-indulgence and wastefulness. With the former type, the apostle was well acquainted: of the latter, his keen eye had probably detected specimens in the world bordering on the Church. He sets the two alongside each other to quicken the moral discrimination of his young brother. *But she that is a widow indeed and left alone, has set her hope on God and perseveres in petitions and supplications night and day. But she that is given to luxury, though yet living, is dead.*

In other words, real Christian widowhood is associated in the apostle's mind with loneliness and destitution leading to heavenly-mindedness and intercession. The "widow indeed" sets her hope on God because this is the bent of her heart, and because, after the stern discipline of life, no other refuge is open to her. She is said to abide in prayer night and day, not because she literally spends all her time and strength in it, but because she leaves no portion of her life unmarked by this service. Anna the prophetess may be taken as an example of this class (Luke ii. 37). The widow or woman that spent her resources in reckless self-indulgence might possibly have a name that she lived, but so far as the life of God in the soul or the enjoyment of His favour

which is life, was concerned, she was really dead—dead in trespasses and sins.¹

Ver. 7. To emphasise the duties indicated or involved in vers. 4-6, Paul follows them up with an additional injunction to lay them on the heart and conscience of all the Christian families in the community. *And these things charge that they may be irreproachable.*

In other words, widows themselves as well as the members of their families are to act in relation to one another and the Church, so as to be without offence towards God and man.

Ver. 8. The necessity of having regard to the keen observation of the world without is expressed in the shape of a great general principle that underlies all the specific instructions the apostle has just given. The negative form in which it is couched only makes it all the more pungent and direct. *But if any one does not provide for his own kindred, and especially for those of his own household, he has renounced faith and is worse than an unbeliever.*

Previously Paul had in view for the most part the obligations of children or descendants of widows. But this statement is sufficiently wide to embrace also the duties of parents to their children or grandchildren. In the early days of the Church, not a few disciples were tempted to cast themselves and their families on the help and hospitality of others, on the plea of being absorbed in the work of the Church or expectations of the Lord's second coming. Against such vain pretences, as we may see from his letters to the Thessalonians (I. iv. 11, 12; II. iii. 11-13), Paul set his face like a flint both by example and precept. So far from relaxing the mutual obligations of family life, the acceptance of the message of Christianity only tended to make them stronger and closer. The father or elder brother, for example, who did not rouse himself to active work in behalf of the aged and infirm or the younger members of his family, was guilty of abjuring the supreme principle of faith in God on which the whole Christian life was based. The very heathen in the midst of whom they lived acknowledged the claims to support at their hands of their infirm or young and helpless relatives. The professing Christian who failed in the discharge of such duties was worse than an unbeliever.

Vers. 9, 10. The interesting question raised in connection with these verses has been already alluded to.² Expositors

¹ Cf. Sardis, Rev. iii. 1.

² Introd. § 7, p. 26.

are divided into two parties by it. On the one hand are those belonging chiefly to the prelatial Churches, who take their cue in the interpretation of the statements from the early Fathers. These think that the list the apostle has in view is one of widows who were fitted to render service in the Church, for example, in the oversight of younger members of their own sex; and that the features of character he desiderates are such as were necessary to qualify them for entrance into an order. On the other hand are the commentators who decline to use such historicising and consider that the apostle's language, looked at in itself, points only to a roll of widows who could be legitimately regarded as entitled to maintenance by the Church. The moral qualifications on which the apostle insists are not mentioned in connection with any office or order, and are only what would be prescribed, if he meant to secure that those who were to receive support from the Church should be duly limited in numbers and altogether worthy of such a benefit. An unbiassed study of the whole statement seems to us to point strongly in the direction of the latter view. *Let a widow be enrolled who has become not less than sixty years of age; the wife of one husband; witnessed to in respect of excellent works: if she brought up children, if she received strangers, if she washed the feet of saints, if she followed every good work.*

There is no reason to doubt that it is still the "widow indeed" that the apostle has in view. It was with one in this position that the whole topic was started. The reference was maintained in ver. 5; and there is every indication that it is still adhered to in the present verses. The fact that a "roll" or "list" is alluded to does not of itself prove that any order is being contemplated: at most it only shows that the whole business concerned was conducted in a methodical fashion.

If the general drift of the passage is thus in favour of a simple roll of pensioners, its force is in no degree lessened by the consideration of the particular qualifications. The widow was to have become not less than sixty years of age (the participle in the original being joined to the age and not to the relationship), because at that time of life the power of self-support in most cases ceased. The ability to work into advanced age with which we are so familiar in the West, does not seem to have prevailed to anything like the same extent in Asia Minor. The provision that the widow should have been the wife of one husband can only have been meant to secure that she had lived

a decorous married life: that is, had never stood in the relation of wife to more than one living man. The circumstances that led the apostle to insist on this feature have been already adverted to, when the similar provision in the case of presbyters was considered. It is difficult to imagine how the interpretation of "absolute monogamy" could be favoured by any one who was not already biassed in favour of the theory of an order of presbyterial widows invested with a dignity and an office of a specifically sacred character. This idea is an importation from a later age.

The remaining characteristics are just a pregnant summary of what might be expected of one who had lived an active and beneficent Christian life. The apostle need not be held to mean that all of them without exception had to be found in one and the same individual. They are rather specimens of the "excellent works" to which special regard should be paid in considering the qualifications of different pensioners. At the same time it is manifest that these honourable deeds are links in the same chain, and that, other circumstances being favourable, they would naturally be found together. The wise and loving nurture of children where these had been given, would prepare for kindly hospitality to strangers: this in turn would lead to affectionate deference to saintly brethren, help to the afflicted and sympathetic devotion to every good work. It needs only be added that, while such widows alone were to have a permanent place on the roll, there was nothing in these requirements intended to keep back temporary help from others differently situated, in any time of need.

Vers. 11, 12. The apostle guards his statement of the qualifications of widows by excluding a class which might otherwise seem to have special claims to enrolment. He had said that no widow was to be received for maintenance under sixty years of age: here he gives additional reasons for this limitation. Whatever relief might be given to necessitous cases as they arose, no young widow was ever to be placed on the roll for permanent support. *But younger widows decline: for whensoever they shall become disaffected towards Christ, they wish to marry, having the judgment that they undid their first faith.*

By younger widows then are intended not those only who happened to be under sixty years of age, but all to whom "youth" in the positive sense of the term still remained. Even if they should apply for admission to the roll of "widows indeed,"

they were to be refused. The reason assigned is that this class was exposed to special temptations, the subtle operation of which the apostle had doubtless often before observed. It is readily conceivable that, though at the outset sorely stricken by the sorrow of bereavement and eager to be placed on the list of almswomen, some young widows might not be very firmly established in attachment to Christ as a Saviour and might exhibit symptoms of a desire to return to the world. Paul felt that any actual instances of such disaffection would be all the more grievous, if those guilty of it had actually been placed on the roll; and he desired to guard Timothy against the risk. (Observe the force of *hotan*: not *when* (A.V. R.V.), but *whensoever* or *in case that*.) This seems to be all that the apostle really means. Expositors who regard the list as referring to a definite order of ecclesiastical officials usually regard those entering it as pledging themselves to perpetual widowhood, and therefore think that the apostle looks upon the wish to marry another husband as treachery towards Christ. As we have seen, there is no ground for this opinion; and the view based upon it involves a somewhat harsh conception of the way in which the temptation originated. It is true that the strong word used by the apostle does imply proneness to yield to the impulses of sexual desire, and it is this aspect of it that is retained in the translation of A.V. But it is quite unnecessary to take the word so literally. The phrase "against Christ" rather points to a figurative application of it. The danger indicated by the apostle as besetting younger widows is that of having their affections alienated from Christ as a Saviour. The antithesis is not betwixt Christ and another husband, but betwixt Christ and the world. If any of these younger widows suffered their affection for Christ as the Saviour and Lord of their whole life to be transferred to the world and the things that are in it, they would naturally desire to be united to one who cherished the same spirit as the readiest way of ratifying their new choice. The apostle felt that such second marriages *outside the Church* would be a very painful trial to all her faithful members, and wished to spare them the sad experience of seeing any they had welcomed and treated so generously as sisters leaving the heavenly household under the sentence of having rejected their first solemn profession of faith in Christ.

Ver. 13. An additional reason for refusing applications in behalf of younger widows. Even if they did not actually become

alienated from Christ, they ran the risk of falling into habits that would prove hurtful to their own spiritual life and might easily disturb the comfort and progress of the Church. *Moreover at the same time they learn to be idle, going about houses; and not only idle, but both tattlers and busybodies, speaking things that are not fitting.*

Freedom from the necessity of working for their daily bread would lay young recipients of the Church's bounty open to all the snares of social intercourse. Idling, gossiping and meddling were the most common of these. Probably the highly emotional temperament of Eastern women exposed them to the contraction of such vices far more than the more taciturn representatives of the sex in the West.

Ver. 14. The apostle's deep interest in the welfare of younger widows leads him at this point to make a general statement of his desire respecting the larger class of young women to which they belonged. The pernicious habits he referred to might be formed by any young women that did not have their hands well filled with suitable work. Paul's wide observation of the snares that beset them in the midst of great heathen communities had taught him that the best preservative of their spiritual life was Christian marriage. With respect therefore not to young widows alone, but to all young female members of the Church in those days, he makes bold to give a deliberate expression of his desire in favour of holy wedlock. *I desire, therefore, that the younger women marry, bear children, rule the household, give the adversary no occasion for reviling. For already some are turned aside after Satan.*

The precise force of the word for "desire" has been already noticed (ch. ii. 8). The apostle evidently felt that the home was a young woman's true sphere of work, and that by performing aright the duties that fell to her as the wife of a husband whom she had married "in the Lord" (1 Cor. vii. 39), she could not only glorify God and further the progress of the Church, but also stop the mouths of adversaries (cf. Tit. ii. 8). By this class are meant all that were opposed to the profession and practice of Christianity, whether Jews or heathen. As the apostle knew well by bitter experience, they were all too ready to fasten upon anything that might furnish ground for a charge of inconsistency or immorality. By showing that they were prepared to fall in with their natural destination as wives and mothers and living honourably in these relations, the younger women of the Church might

furnish a powerful argument in favour of the religion they loved. Some alas! had already failed to do this. By marrying outside the Church and falling in with the prejudices of the Jews or heathen to whom they had become united, they had played into the hands not of any human antagonist, but of the great adversary the devil, who finds no stronger weapon to wield against the progress of Christianity than the life of a family utterly given up to the world.

Ver. 16. Before concluding his statements on this department of the Church's administration, Paul has another word to add respecting certain widows that might not fall under any of the classes already mentioned. Those he has hitherto dealt with have been either widows indeed, destitute of all means of support, or widows closely connected with Christian households, or younger widows who might be expected to look to their own future. But there might be widows who, though they had no members of their own families at hand to care for them, were yet not without relatives or friends, for example, amongst the believing women of the Church. If this were so, Paul adds that it was plainly the duty of these last to interpose in behalf of their widowed companions and use every effort to make provision for their comfort. *If any woman that believes hath widows, let her succour them and let not the Church be burdened, that it may succour those that are widows indeed.*

The apostle's whole object is seen to be a wise administration of the Church's finances for the poor. Wherever other channels of help were available, they were to be used. The members of the Church, even the women who had enough and to spare, were called upon to do their uttermost in behalf not only of the bereaved members of their families, but also of all such within the wider circle of their friends and acquaintance whom their good offices could reach. No one was to be thrown for support on the general treasury of the Church, who could be suitably maintained out of private resources. The reason for the injunction is obvious. The Church had always many "widows indeed" with her, and would only be burdened if needless additions were made to the number of almswomen. It is distinctly implied that such private beneficence was a genuine work of faith and would never go without its reward (1 Thess. i. 2; 2 Thess. i. 3).

Vers. 17, 18. From the Church's responsibilities in relation to widows and the administration of the funds raised in their

behalf, Paul turns to the way in which her principal office-bearers should be treated. If widows were to be regarded with special sympathy, much more were the elders whom the people themselves had chosen entitled to honour. *Let the elders that preside ably be counted worthy of double honour, especially those that labour in the word and in teaching. For the Scripture saith: "Thou shalt not muzzle an ox while treading out the corn"; and "The workman is worthy of his hire."*

A strong though incidental proof that the Apostolic Church was thoroughly Presbyterian in its polity. The community at Ephesus was under the guidance of a body of elders occupying a position of parity. The fact that no higher office-bearer is alluded to here may be taken as showing that there was none. The main or normal function of the elders was government. They presided at meetings for worship and evangelisation, and took in hand the oversight of the whole life and service of the disciples. At first the duty of teaching was probably discharged by men who had special gifts for it and who may not have been office-bearers at all.¹ But as time went on and errors began to abound, it seems to have been felt necessary to unite the functions of government and teaching as far as possible in the same individuals: so that in this later stage of Paul's ministry there were presbyters who also laboured in preaching the Gospel generally as well as in imparting special and definite instruction.²

It is equally clear that the honour which had to be paid to such presbyters was to assume a practical shape. In itself, "double honour" just means "special honour." But the quotation from Deuteronomy (ch. xxv. 4) and the well-known pithy proverb which Paul adds, set it beyond doubt that in his view, hard-working presbyters who gave up much if not all of their time and strength to the work of the Church, were entitled to pecuniary remuneration. The reference to oxen should cause no difficulty. As Dr. P. Fairbairn, whose opinion on a point of this kind is entitled to special weight, has well pointed out, the very minuteness of the precept and the place it occupies in the midst of directions bearing on behaviour to fellow-men, suggest a wider application to the official servants of God. "Such an application is in entire accordance with its spirit and aim, and can hardly be termed in the ordinary sense of the word, typical. It is merely to carry the kind and considerate treatment which it

¹ Cf. Neander, *Ch. Hist.* vol. i. ch. v.

² Cf. *Intro.* p. 28.

sought to foster and call forth into a related but higher sphere.”¹ The principle is binding on the Church of every age (cf. 1 Cor. ix. 9).

Ver. 19. The office-bearers of the Church are no more exempt from the temptations and frailties of human nature than any other class of members. The very life they had to live in the heart of heathen cities, and, as far as was possible, “peaceably with all men,” exposed them to grave moral dangers. It was conceivable therefore that some of them might be readily enough betrayed into sins that would become known to ordinary fellow-Christians sooner than to Timothy. The very position in the Church, however, that such men occupied, rendered the task of inquiry and judgment both difficult and delicate; and Timothy is here warned to be careful about entering on any process of discipline respecting them. *Against an elder, do not entertain an accusation, except it be on the word of two or three witnesses.*

This injunction is derived from the old Hebrew code (Deut. xvii. 6, xix. 15) and is applicable to all cases of discipline. Hearsay evidence is not legitimate. There must be direct testimony of a credible kind. Special stress is laid on the necessity of there being more than one witness, because the very judicial mention of an ill-founded charge against one occupying the position of a presbyter might cause irremediable harm to his reputation. The “Form of Process” in all Reformed Churches takes full cognisance of this principle.

Ver. 20. In connection with all aggressive effort in evangelisation on a large scale, especially in heathen countries, professing disciples are found, amongst both men and women, who find it hard to cast off the vicious habits of earlier life and yet do not wish to break connection with the Church. They belong to what is called in civil courts the class of “habitual offenders.” It is evidently to these that Paul refers in this verse. *Those that sin rebuke in the sight of all, that the rest also may cherish fear.*

The participle rendered “those that sin” (*hamartanontas*) implies persistent sinning. It is not every sin of a Church member that should be made matter of judicial treatment. Discipline is a saving ordinance of Christ, intended for the purification of the Church and the help of men in battling with sin; and it may assume various forms short of public rebuke or excommunication. These have to be decided on “a conjunct

¹ *Pastoral Epistles*, p. 218.

view" of the nature of the offence and the influence it exercises. In many cases, brotherly admonition or counsel might be the most effective remedy. But gross or notorious sinners must be made to feel the weight of the Church's authority to rebuke in the name of the Lord.

Ver. 21. A solemn call to Timothy to carry out the apostolic injunctions on the practical administration of the Church, without fear or favour. Some exegetes (*e.g.* Ellicott) refer the words to the two immediately preceding directions about discipline (vers. 19, 20); others (*e.g.* Huther) would include the honour due to elders (vers. 17-20). It was probably these counsels in particular which suggested the appeal. But in truth there seems to be scanty ground for limiting it to these alone. Occurring as it does in the heart of a section of the epistle wholly devoted to similar directions, a charge so weighty may well be held to embrace and refer to all the apostle had said on this part of Timothy's function. *I conjure thee in the sight of God and the elect angels that thou keep these things, without prejudice, doing nothing according to partiality.*

It is difficult to imagine a more solemn appeal. Every syllable of it tells its own tale. God, the Judge of all, who without respect of persons judgeth every man's work here as well as hereafter; Christ Jesus, His holy servant, now reigning as the glorified Mediator at His right hand; the elect angels whom, as the epithet implies, God kept from falling with the first apostate and who are now around His throne as ministering spirits sent forth to protect His servants in the discharge of their duty on earth and minister to all who shall be heirs of salvation: these are the heavenly spectators of the way in which Timothy is to fulfil his work as an evangelist and superintendent in the Church. The majesty of the Judge, the supreme dignity of His Representative, and the holy character as well as the swift energy of His angelic retinue, should combine to form in Timothy's heart the most potent motive to an upright and impartial discharge of his whole function. No case was to be judged apart from a careful examination of facts. Every impulse to favour one rather than another, in the face of plain indications as to the path of duty, was to be sternly repressed. The Christian administrator must be alike unbiassed and impartial.

Ver. 22. An additional injunction attached to the solemn charge and evidently embraced in it. *Lay hands hastily on no man, nor do thou share in the sins of others. Keep thyself sincere.*

By not a few older and more recent expositors the reference has been supposed to be to the reception of penitent backsliders into the communion of the Church. This was often accompanied by the imposition of hands on the part of the bishop in later times. But there is no evidence whatever that this practice prevailed in the days of the apostles. To regard Paul as having it in view is only to fall into the snare of historicising by which the interpretation of the Pastoral Epistles has been so often marred. The sequence of the counsel naturally suggests a reference to ordination; and this is the view adopted even by the oldest Patristic commentators. They take the injunction as a reminder to Timothy that the best preventive of occasions for discipline amongst presbyters was carefulness in their appointment. Every man's character and antecedents were to be closely scanned before ordination. Such preliminary consideration indeed was necessary for Timothy's own protection against complicity with sins of which aspirants to the presbyterate might have been guilty. Heedless haste in introducing into the ranks of the eldership men who had fallen into grievous offences, would make him largely responsible for all the damage to the cause of Christ such ordinations might cause. In this whole matter, therefore, Timothy was to keep himself "pure" or rather "sincere": for the characteristic called for was not chastity—to which the apostle has already alluded in its proper connection (ch. v. 2) and which is not endangered here—but rather purity of intention (cf. Matt. vi. 22, 23). In dealing with this procedure, Timothy was to cultivate a fearless integrity. He was to be true to his high calling as a servant of God and not of men, a chosen messenger of Christ and a witness for the truth.

Ver. 23. The precise relation of this verse to that which precedes has been variously regarded. Taking the last clause as an injunction of personal purity from current vices, some would take this counsel as a reminder to Timothy not to carry his desire for it to excess but to vindicate his liberty by taking a little wine. The exhortation to purity, however, has been seen to bear a wider significance; and it is best to look upon this verse as only a kind fatherly advice to Timothy to take care of his health, prompted perhaps by the thought of the ceaseless work and consequent waste of nervous energy to which his position exposed him. *Be no longer a water-drinker, but use a little wine on account of thy stomach and thy frequent ailments.*

The counsel therefore is not so much moral as hygienic.

Timothy had undoubtedly been what is now called "a total abstainer" from wine. No one would respect this position more than Paul. But he seems also to have suffered from a feeble digestion and the various infirmities it entails; and knowing, it may be, from personal experience what an unfavourable effect such ailments have on a man's whole view of life and especially on his fitness for strenuous activity, Paul counsels his son to try what may have been in the circumstances the best remedy he could adopt. The fact that Paul advised a young evangelist in somewhat delicate health and for his work's sake to use a little of the wine of the country, with no more spirit in it than its manufacture involved—and that too, as was then largely the custom, only after it was diluted with water—should never be taken as justifying the constant drinking of the highly-alcoholised wines of our day by men or women in comparatively good health.

Vers. 24, 25. The less closely concatenated injunctions of the latter part of this section are wound up by a very impressive and profound utterance on the retributive and compensatory action of divine providence in human life. The form of it may have been suggested by the reference to "other men's sins" in ver. 23: but in reality the statements it contains are just two great pronouncements on the way in which the hand of God hems in and orders the career of men both bad and good for the vindication of His own righteousness. The knowledge of such fundamental axioms on the method of the divine government of the world could not but wield a powerful and solemnising influence on Timothy in all his administration of the Church and intercourse with men. *The sins of some men are manifest, leading the way to judgment: some, on the other hand, they follow after. In like manner also, there are excellent deeds that are manifest and such as happen otherwise cannot be hid.*

In other words, those who take charge of the service and administration of the Church may do, as they ought to do, their uttermost to prevent iniquity and encourage righteousness: but after all, the whole business is in higher hands than theirs. God, who rewardeth every man according to his work, will see to it (Ps. lxii. 11, 12). The saying of Mark Antony over the bier of Cæsar is retrospective and one-sided: "The evil that men do lives after them: the good is oft interred with their bones." The more pregnant maxims of Paul are given from the standpoint of the throne of God and are at once prospective and complete.

There are two kinds of sins, he says: the one so undisguised

in character and influence that, like heralds moving in advance of the perpetrators, they proclaim the retribution that awaits them: the others more dubious and concealed from the sight of men and therefore only pursuing the delinquent to judgment, but yet entailing vengeance equally "footless and irresistible." So also there are two kinds of excellent works: the one manifest in their goodness and done by disciples who seek to let their light shine before men for the glory of God: the other no less honourable, but from laudable motives done in secret or by stealth and therefore "faring" otherwise (as the Greek for "are" (A.V.) really means) in respect of the knowledge of men. Both of these fruits of well-doing, the latter as well as the former, must in the long run come to the light of the throne, and there, as Paul implies without expressly stating it, they will be rewarded by Him who sees in secret and never forgets the work of faith and patience of hope and labour of love. As regards sins and excellent works alike, the judgment is evidently conceived to be present as well as final.

The great principle announced is the constant drift of all human action to the light of God's throne. Here Paul's teaching coincides with that of the Lord Jesus (Matt. x. 26). It is essentially the same view of life and providence though contemplated more from the human standpoint that the evangelist John also takes, when he says: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be convicted: but he that doeth truth cometh to the light, that his deeds may be made manifest that they have been wrought in God" (iii. 20, 21). In either case there is no possibility of concealment. The discovery of human conduct is automatic and irresistible.¹

¹ The law of retribution given in the former part of Paul's statement (ver. 24) is the standing theme illustrated in tragedy. The Greek tragedians, especially Æschylus, excelled in the skill with which they exhibited this aspect of providence. It is also constantly reproduced in modern literature in the most varied forms. "My Lord Cardinal," said Anne of Austria to Richelieu, "God does not pay at the end of every week, but at the last He pays." The German poet, von Logau, said:

"The mills of God grind slowly, but they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all."

As Dora Greenwell pointed out, however, the same principle holds true for mercy equally with judgment: "Some of the good seed sown in tears is now shedding a heavenly fragrance within our lives, and some of it will blossom, perhaps bear fruit over our graves" (*Patience of Hope*, p. 105).

The aim of the whole utterance is to quicken in men a keener sense of

VII

THE RELATION OF THE CHURCH TO SOCIAL LIFE AND PROGRESS:
Ch. vi

The last section of the epistle is occupied with the attitude which the Church as represented by the ministry is to take up towards the world. The apostle recognises the fact that there must be a constant interaction betwixt the Christian community and the larger society by which it is surrounded; and here he seeks to guard the disciples at Ephesus against the wrong ideas and practices which through the influence of the world they might be tempted to adopt. Those of them who were still slaves were to cherish right dispositions towards their masters, especially those that believed (vers. 1, 2). Teachers of doctrines opposed to the Gospel, who carried on their work with a view to worldly gain, were to be carefully shunned (vers. 3-5). The principles that ought to govern the Christian's use of earthly possessions and comforts are then set forth (vers. 6-8); and, in view of the terrible results of worldly greed (vers. 9, 10), Timothy is warned not only to shun the snares of the world in his own life and conduct (vers. 11, 12), but also especially to see to it that in his whole teaching he kept the moral law which the Gospel received as the rule of the Christian life, unadulterated by foreign ingredients that would bring stain and reproach upon it (vers. 13-16). After some still more specific directions on the way in which the members of the Church that were rich were to use their wealth (vers. 17-19), Paul closes his letter with a renewed exhortation to Timothy to guard faithfully the great treasure of Christian doctrine that as an evangelist he had committed to his care (vers. 20, 21).

individual responsibility to God. They shall not be able to hide from His eye in the multitude at last: they should not attempt to do so now.

“Man lumps his kind i' the mass: God singles thence
Unit by unit. Thou and God exist—
So think!—for certain: think the mass—mankind—
Disparts, disperses, leaves thyself alone!
Ask thy lone soul what laws are plain to thee—
Thee and no other—stand or fall by them!
That is the part for thee: regard all else
For what it may be—Time's illusion.”

Ferishtah's Fancies (BROWNING).

Ver. 1. In every large city many of those that joined the Church under the preaching of the apostles were slaves. This accession was in one respect a great triumph for the Gospel. It was intended primarily for the poor, and the fact that so many slaves embraced it showed that it was adapted to every creature under heaven. But great care had to be taken in training this class. They had to be taught that the spiritual liberty wherewith Christ had made them free did not at once and of itself liberate them from the obligations they owed to their masters. *Whoever are under the yoke as bondservants, let them count their own masters worthy of all honour that the name of God and the teaching be not blasphemed.*

The very precise terms in which the servants are described leave no doubt that they were slaves, bound (as the word *doulos*, from *deo*, to bind, implies) to their masters for life. These masters are regarded at the outset as heathen; and the slaves were to show them all respect, lest God and the Gospel He had sent should be regarded as giving countenance to rebellion and so be made subjects of reproach.

Ver. 2. To exclude the least room for misunderstanding the case of slaves who had Christian masters is also mentioned. They were, if possible, to be still more considerate as to their master's position. Instead of regarding their equality with them as brethren as a token of freedom from the necessity of diligence and obedience, the slaves were rather to abound in rendering all due service and respect. *But they that have believers as masters, let them not look down upon them, because they are brethren, but serve them the rather that they who are getting this right dealing in return are believers and beloved. These things teach and exhort.*

The use of the Greek article with the word for "partakers" (A.V.) sets it beyond doubt that it is the subject of the sentence. The partaking specified, however, is really "receiving in return" (Gr. *anti-lambanomenoi*) and "the benefit" is not the blessing of redemption but the well-doing expected of the slaves. The meaning is that the slaves were not to regard their Christian masters with suspicion or scorn because, while acknowledging their standing as brethren, they continued to require obedience to commands. Christianity was destined in the long run to affect and ameliorate the whole social life and condition of men. But it did not enter the world as a new civil or political enterprise. It could change the external relations of men, only as it first reno-

vated their spiritual life and opened their eyes to discern the essential equality of all the members of the human family. The slaves of the apostolic age therefore were not incited to take part in a social revolution, but to await the gradual progress of the kingdom of God in the world.

Vers. 3, 4^a. Another reference to teachers of doctrines alien from the Gospel (ch. i. 3). The introduction of it here has often been misconstrued. Many commentators, like De Wette, suppose that, as it was a leading aim of the epistle to deal with these errorists, Paul mentions them here again just because they happened once more to be present to his mind. It is not so. They are alluded to in connection with the relations of the Church to social life and progress, because, however much they might seem to be absorbed simply in the work of teaching, they were really bent on their own worldly aggrandisement, and thereby exhibited a type of conduct that was yet to prove a pernicious snare to the life of the Church and especially of the Christian ministry. Although these men might begin by merely setting forth what they held to be new aspects of truth, Paul shows that the whole strain of their teaching was designed to lead disciples away from Christ and ultimately to promote only their own worldly gain. *If any man teaches a diverse doctrine and does not assent to healthful words, even the words of our Lord Jesus Christ and the teaching that is according to piety, he has been beclouded, knowing nothing, but becoming crazy about questions and verbal disputes.*

A very vivid description of the down-grade on which every one entered that attempted to mingle with the Gospel elements foreign to its essential nature as the divine message of mercy to sinful men. As the opening passages of the epistle show, these men aspired to be teachers of the law. Probably they did not hesitate to present views of the relations of Christians to one another, of slaves to their masters, for example, that were not in accordance with the Gospel. In any case, their teaching was not healthful. It did not depend for its inspiration on the teaching of Christ as still the one supreme prophet of the Church and did not aim at the advancement of piety. What was the cause of the change? Simply that they had become lifted up by pride amongst mists and prejudices. Having no real or accurate intelllection of the subjects they professed to teach, they spent their force on petty questions lying outside the province of evagelic truth, and lapsed into controversies about the mere

meaning or application of words. A knowledge of words is indeed indispensable to those who regard them as the key to ideas and thoughts. But whenever men treat them as things of superlative value in themselves, they lead to discussions that end just in so much barren foam.

Vers. 4^b, 5. A trenchant statement of the last results in which controversies originating in departures from evangelic truth invariably issue: *from which arise envy, strife, railing, evil surmisings, mutual vexations, of men corrupted in mind and bereft of the truth, supposing that piety is a way of gain. From such withdraw thyself.*

The social consequences of such disputes were sad enough. These so-called teachers became Ishmaelites whose tongue was against every other man and every other man's tongue against them. It is this effect in particular that is expressed in the word we have rendered "mutual vexations." The R.V. renders it simply as "wranglings." The A.V. gives in the text "perverse disputings," but adds in the margin "gallings of one another." There can be little doubt that, as Field has pointed out,¹ this last is the true meaning. The force of the first preposition in the compound word (*dia-paratribai*) is not continuance, but reciprocity: mutual irritations.

The inward spiritual results were sadder still. They became corrupt in mind, incapable of apprehending divine truth, and possessed with the idea that the profession of piety was for themselves and others only a means of getting worldly gain. This is clearly the right rendering of the last statement of the verse. (Only a total disregard of the use of the Greek article could have led the translators of A.V. to imagine that Paul said, "gain is godliness.") With men who had sunk to such a depth, Timothy was to have no fellowship whatever.

Vers. 6-8. The mention of gain in connection with piety leads the apostle to set forth the true relations of Christians to earthly comforts or possessions. His previous statement might raise the question: Has the Christian then no outward advantage from his piety in this life? Paul declares that he has: provided his piety is accompanied by contentment (ver. 6), and he realises his absolute independence as a spiritual being of all temporal goods (ver. 7), and is at heart prepared to be satisfied with the supply of his personal wants (ver. 8). *But piety with contentment is great gain. For we brought nothing into the world, because*

¹ *Notes, etc.*, p. 211.

neither are we able to carry anything out. But if we have sustenance and raiment, we shall be satisfied with these.

Paul insists that piety with contentment is a means of procuring great blessing, not merely for the future life, which is not here directly in view, but in this present world. It secures present temporal advantage, because it satisfies the cravings of the soul for fellowship with God as its everlasting portion; because it thus enables the Christian to make a right use of all worldly comforts in subservience to the progress of the spiritual life; and because, further, this combination tends to lay in the character a basis for those very virtues of integrity and faithfulness and diligence, which invariably secure success in every worthy pursuit.

Only amidst this prosperity the Christian has to remember that he is a pilgrim and a stranger in the world, dependent on God alone for all temporal bounties and moving onwards to a life in which such supplies are not required. From birth to death, life is one continuous stream. At every turn of it, our relation to the heavenly kingdom is spiritual. Our condition at birth was arranged so as to harmonise with our condition at death. We brought nothing into the world with us: the only thing we carry out of it is our own character, which passes forth with under the eye of the Judge of all.

In view of this issue, Christians are called upon to train themselves to be satisfied with the supply of strictly personal wants. The acquisition of wealth is not forbidden to them, if they are prepared to use it for the glory of God and the extension of His kingdom. But the two indispensable things are sustenance and raiment: and the due supply of these should keep our contentment unbroken. Both of these needs are expressed in unusual words (*diatrophē, skepasma*). Some would render the latter "covering," so that the two would mean "food and shelter" (or, as we might say, "board and lodging"). But the reference to strictly personal wants makes the other rendering more probable.

Ver. 9. By way of making the Christian's attitude towards the acquisition of earthly goods more distinct, Paul sets forth the results of ambition to obtain wealth for its own sake. It leads men into a career that goes ever downward. *But they that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as plunge men into destruction and perdition.*

The force of the strong word for "desire" (*boulomai*) is very manifest. It implies that wealth is deliberately chosen as a supreme object in life. The various stages in the descent to which it leads are clearly marked. First come temptations to acquire gain speedily by means not in strict accordance with righteousness. If this is yielded to, a snare is placed around the feet of the eager aspirant by which he is permanently entangled in worldly connections. These in turn lead to various desires after things that are either full of vanity or otherwise positively hurtful to all healthy moral life. The last stage of this eventful history, which is often reached with what appears to outward observers fearful suddenness, but is really the inevitable result of the whole previous course, is "destruction and perdition": the ruin of the character and the loss of the immortal soul.

Ver. 10. A confirmation of the apostle's verdict on the craving for wealth, illustrated also by observation of its effects on the life of some professing Christians. *For the love of money is a root of all evils: which some reaching after have been led astray from faith and have pierced themselves through with many pang.*

"A root" is better than "the root," both because the original word has no article and because other passions are equally prolific of evil. The meaning is that there is no kind of evil that the craving for wealth may not originate, once its roots become fairly planted in the soil of the heart. In its essence, it is covetousness, which is idolatry (Col. iii. 5): a misdirected worship that will hurry its votaries into dishonesty, falsehood, treachery, murder and every crime that has stained the life of men. Some that professed at one time to be believers had evidently been drawn into the reckless pursuit of wealth: for it is not the passion but the object identified with it that they reached after. The result was that they were seduced out of the pathway of the life of faith (not merely led into false doctrines), and fell, transfixed with sorrow and remorse.

Ver. 11. A strong admonition to Timothy to avoid the very appearance of the unholy passion into which some had been betrayed. In contrast with them, he was to remember his prominent position in the service of the Gospel, and carry out the culture of the Spirit's richest fruit in his whole heart and conduct. The entire disinterestedness of Paul's own life at Ephesus enabled him to give this warning with perfect consist-

ency (Acts xx. 33-35). *But thou, O man of God, flee these things: and follow after righteousness, piety, faith, love, endurance and meekness of heart.*

The epithet, "man of God," is used here as being specially applicable to Timothy. In itself it might be used of every true Christian: for it really designates one who has been created anew by the Spirit of God and has been drawn into close fellowship with Him. But in the Old Testament it is confined to those who have been entrusted with prominent functions in the work of the kingdom of God; and, since Timothy held such a position at Ephesus, this feature also must be held to be included in the idea of the words. Timothy's prominence as the evangelist of the Ephesian Church was to be an additional stimulus to watchfulness against evil and diligence in the pursuit of holiness.

The injunction itself, however, is none the less binding on every disciple. Unlike those that had wavered, Timothy was to shun the love of money: he was to be equally earnest in cultivating the graces of the new life. Of these righteousness and piety describe the attitude of the soul towards God: practical sympathy with the divine opposition to sin and devotion to His will and worship. Faith and love are the chief motive powers of the new life. Endurance and meekness of heart (a stronger word than "meekness") indicate the dispositions necessary in those who have to meet the antagonism of the world. It is these fruits of the Spirit, embodied in a sanctified character, and not the surroundings of worldly luxury, that constitute a minister's true wealth.

Ver. 12. A continuation of the positive injunction to Timothy strengthened by a reference to his past career as a Christian. *Carry on the noble contest of faith: lay hold of eternal life: for which thou wast called and didst avow the noble confession in the sight of many witnesses.*

The first note of this call is neither: "Fight the good fight" (A.V. R.V.) nor "strive the good strife": but literally, as the manifest reference to the athletic games indicates: "Contend the good contest." To meet the English idiom, however, the verb must be either "maintain" or "carry out." The many adversaries and obstacles in the world around him that Timothy had to face were just, as it were, competitors with whom he had to contend for the mastery. Here Paul exhorts him not to yield at any point but to carry on the contest to the end. A great

encouragement to him was that in the midst of this struggle and by means of it (for such is the force of the second imperative), he would also lay hold of eternal life. The attainment is set before him as a concurrent duty. Christians are to reach after that which they otherwise know is bestowed on them as a free gift (cf. ch. i. 16).

An additional stimulus to seize and make sure of this prize was to be found in the very nature of his conversion to Christ and the way in which he had then confessed His name before men. It was with a view to the present possession and enjoyment of the life eternal that he had been called out of the world by the grace of God (cf. Gal. i. 15) at the first, and (since the two verbs are both under the same relative, "for which") it was also with this reward before him that he had made a full confession of his faith in the Lord at his baptism. It is clearly this earlier stage and not the ordination that Paul has in view. Its close connection with the calling or conversion is decisive on the point. With this agree the facts, that the Gospel had been preached at Lystra, where Timothy had his home, in the midst of fierce persecution on the part of the Jews (Acts xiv. 19); and that Timothy had nevertheless been strengthened to take his stand there on the side of Christ and His servant with all boldness.

Vers. 13, 14. A very solemn appeal and charge to Timothy to take heed to the way in which he presented the whole moral obligations of the Gospel to the people. Paul had not hesitated to give his friend the most pointed directions for the guidance of his life and the culture of his character. But from the beginning of the letter he had shown that his anxiety was centred chiefly on the form in which the message of Christianity in its evangelic and ethical bearings was proclaimed in the Church. The picture of the ambitious worldly life that surged around Timothy in Ephesus only deepened the feeling. Here, therefore, on the back of these urgent practical exhortations to Timothy himself, Paul charges him to present the ethical teaching of the Gospel in all its naked simplicity and purity. *I charge thee in the sight of God who preserveth alive all things, and of Christ Jesus who over against Pontius Pilate witnessed the noble confession, that thou keep the commandment spotless, unblamable, until the appearing of our Lord Jesus Christ.*

The aspects in which God and Christ are presented are well fitted to support the charge. God preserves all things alive and

therefore will minister all needful protection to His servants. Every minister is immortal till his work is done. Christ Jesus witnessed the noble confession in the face of Pilate (the preposition *epi* here denoting not time or place merely, but the combined ideas of vicinity and opposition);¹ and the faithful divine Martyr will stand by every one who duly responds to or re-echoes His primary testimony.

About the exact incidence of the charge itself there can be little doubt. Some would refer it to the conduct of Timothy himself. But this would make it only a reiteration of what has been just stated, and besides would divert epithets that are applied directly to the commandment (cf. vi.) to Timothy himself. The simplest and most natural interpretation is to regard Paul as urging Timothy to make his whole representation of the ethical obligations of the Gospel thoroughly healthful; to let no foreign or incongruous element become mingled with it; and so to keep it in its pristine purity and power that it should commend itself to every man's conscience in the sight of God, as being "without spot, without reproach." In this effort he was to persevere, if need be, till Jesus should come again.

Vers. 15, 16. A confirmation of the foregoing charge derived from the great divine event to which the whole history of the world is moving, the certitude of its coming and the incomparable glory of the Heavenly Father and King who is preparing it: *which in its own times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only has immortality, dwelling in light unapproachable; whom no one amongst men ever saw or is able to see; to whom be honour and everlasting might. Amen.*

To the early disciples the return of Christ was always at hand. It was an event of such overwhelming magnitude that all intervening periods seemed to shrivel up before it into a narrow span. Yet they all felt that its actual occurrence was wholly in the hands of God. Exalted above all earthly forces, He would bring in the advent of His Son without fail at the time best fitted for the great consummation it would achieve. As the perennial source of life and light; having life in Himself and therefore possessing a nature that from its essential attributes of power and love and purity must be surrounded by an atmosphere of dazzling splendour; He must be trusted to order the final issues of His kingdom, for His own glory and

¹ Cf. Grimm, s.v.

the victory of His people. Man's part is to trust and adore and wait.

Ver. 17. The apostle continues in yet more pointed forms his application of the Gospel to the social life and progress of the Church. The community at Ephesus had by the date of this letter been from ten to twelve years in existence. During that period, not a few of the Christians seem to have grown in wealth, and yet, unlike some who had fallen away, to have still retained their place in the communion of the Church. Paul directs Timothy how to guide these in the use of their riches. *Charge those that are rich in this present world not to be high-minded, nor to set their hope on the uncertainty of riches, but on God who affords us all things richly for enjoyment.*

Men are proverbially prone to be puffed up by the acquisition of riches and even to fix their hope of happiness on them. This temptation is to be met by reminding them that wealth is entirely due to the bountifulness of God; that at best it is only for the brief course of earthly life that it can be held; and that even the tenure is very precarious. As the striking rhetorical construction Paul uses indicates so well, riches are to be identified with "uncertainty." A stray spark has often caused the accumulations of a lifetime to perish, like Jonah's gourd, in a single night. The only stable foundation is God Himself, who withholds no good thing from them that walk uprightly (Ps. lxxxiv. 11), and intends what He gives, not to be hoarded but used and enjoyed in fellowship with others.

Ver. 18. The warning of the previous verse is followed by positive instruction on the way in which men are to use wealth for the glory of God: *to do good, to be rich in noble deeds, to be liberal givers, ready to share.*

Another reminder that a Christian's true wealth lies in his personal character and life. Every rich disciple is God's steward, and is to lay out his resources in a fashion that shall represent the divine beneficence to men. Paul makes no attempt to reproduce the community of goods that prevailed in Jerusalem at the beginning of the Church's work: but he enjoins the maintenance of the same love that was manifested then. This is the guiding principle of Christian socialism.

Ver. 19. An encouragement to perseverance in such a godlike use of riches "in this present world," drawn from the reward that will secure for the future: *treasuring up for themselves a fair foundation against the future that they may lay hold of the life indeed.*

Paul only here echoes what was a constant note in the teaching of his Lord and Master (cf. esp. Matt. vi. 19-21, xix. 29, xxv. 14-30; Luke xvi. 1-13, xviii. 28-30, xix. 11-26). No one clung more earnestly to the truth that men are saved only by the grace of God (Eph. ii. 8). His whole ministry was marked by the struggle to maintain it in the face of all antagonism. But he was no less prepared to teach that every soul who came under the reign of grace and suffered it to have sway over heart and life, was at the same time placed on the footing of a servant who was entitled to expect a reward for work done in fellowship with God. There was no inconsistency in these two elements of his doctrine: for the reward offered was the reward of grace and yet a true recompense. This divine recognition is enjoyed here and now. Its fulness can be obtained only in the future. Riches are as unstable as the sea, driven with the wind and tossed. Noble deeds of love done in the strength of God and with the resources He provides, prepare a firm basis for the hope of a special and everlasting reward in the world to come. While this heavenly treasure is growing, the wise steward is further cheered by the conscious possession of a life in God's favour, that is worthy of being called life: "life indeed." Simply to live in this world and use its bounties is not truly life: it is only existence. Life in the highest sense is found only in unselfish devotion to God's will in the light of His countenance. At this point the doctrinal conceptions of Paul blend with those of John.

Vers. 20, 21. A renewed exhortation to Timothy to keep unscathed the special treasure that had been entrusted to his care, in the face of all adversaries. *O Timothy, guard the deposit, eschewing the profane babblings and oppositions of the knowledge falsely so called, which some professing have, as regards faith, missed the mark. Grace be with you.*

There can be little doubt as to the nature of this deposit. When examined in the light of the context here and of 2 Tim. i. 12, it is seen to be the whole system of evangelic truth on the preservation of which Paul has been instructing Timothy throughout the epistle: viewed, however, as having been first revealed by God, then embraced in the heart by faith and love, and so made an abiding treasure of the whole spiritual life. Practically it is thus identical with the "mystery" of ch. iii. 9, 16. No other view is justifiable even as a homiletic application. It is the word of the truth of the Gospel that is the real treasure of every minister. To part with it or suffer the admixture with it of elements

foreign to its nature and purpose is to surrender the crown jewels that Christ has left with His Church.

The chief danger to it in Timothy's day was from the empty speculations and traditional accretions favoured by certain Judaizing teachers in the East. These aimed at a higher "knowledge": but it was found to be neither real nor healthful: knowledge unworthy of the name. The only result of endeavouring to embrace it would be that which had unhappily been exhibited in the career of some known to the apostle: a departure from the pathway of faith and a consequent failure to secure the highest blessings of the Christian life. Since obedience to this as well as other injunctions could be carried out only in the strength imparted by God, the letter is appropriately closed with the prayer that the divine grace might abide with Timothy and all associated with him.

THE EPISTLE TO TITUS



Dies ist eine kurze Epistel, aber ein Ausbund Christlicher Lehre, darin Allerlei so meisterlich verfasst ist, das einem Christen noth ist zu wissen und zu leben.

LUTHER.

THEME: THE ORDER AND LIFE OF A MISSIONARY CHURCH

	PAGE
INTRODUCTION: Ch. i. vers. 1-4	153
I. THE CHOICE OF ELDERS: Ch. i. vers. 5-10	155
II. THE DANGERS OF THE TIMES: Ch. i. vers. 10-16	158
III. THE SOCIAL LIFE OF CHRISTIANS AS GOVERNED BY THE GOSPEL: Ch. ii. vers. 1-15.	161
IV. THE CIVIL AND PUBLIC RELATIONS OF CHRISTIANS AS GOVERNED BY THE GOSPEL: Ch. iii. vers. 1-8	168
CONCLUSION: Ch. iii. vers. 9-15	173

THE EPISTLE TO TITUS

THE SALUTATION : Ch. i. vers. 1-4

As compared with that of the first letter to Timothy, the greeting of Paul to Titus is very elaborate. The apostle is evidently possessed by a deep sense of responsibility in writing to his young brother ; and, brief though the communication may be, he wishes him to feel its weight. Hence, after indicating his own relation to God and Christ and the special object of his mission (ver. 1), Paul refers also to the place which the Gospel occupies in the dispensations of God (vers. 2, 3), and then in the spirit of a father addressing a beloved son, greets Titus as identified with him in its service (ver. 4). *Paul, a servant of God as well as an apostle of Jesus Christ, for the faith of God's elect and the full knowledge of the truth that makes for piety, on hope of eternal life, which God who cannot lie promised before eternal times, but in its own seasons manifested His word in the message, wherewith I was entrusted, according to the commandment of God our Saviour : to Titus, true-born child after the common faith : grace and peace from God the Father and Christ Jesus our Saviour.*

In most of his letters, Paul is content with speaking of himself as an apostle of Jesus Christ : when he introduces a reference to God, it is His "will" or "commandment" that he mentions as the ground of this calling. Here, along with this (ver. 3) he describes himself at the outset as "a servant of God" and attaches the apostleship thereto as an additional fact. The object doubtless is to lend impressiveness to what he indicates as the object of his apostolic calling, namely, the promotion of the faith of God's chosen and their full apprehension of the truth that is designed to cherish piety. In both of these clauses we have a preposition (*kata*) indicating not merely "conformity to" (as in A.V.) but direct purpose. It was the supreme aim of Paul's whole missionary activity to gather in all that God had given to

His Son and to aid them in grasping the truth that would enable them to live in fellowship with Him.

Both the faith and the truth, however, rested on the hope of eternal life. Eager though he was to win every creature under heaven for Christ, Paul never failed to acknowledge that it was only "as many as were ordained to eternal life that believed" (Acts xiii. 48). It was the sovereign grace of God that brought souls to Christ; and the remembrance of their divine origin only made such disciples dearer to his heart. A chosen vessel himself (Acts ix. 15), Paul was prepared to serve and suffer and die for the chosen of God (Col. i. 24; Phil. ii. 17).

The eternal life on (Gr. *epi*) the hope of which faith rests is spoken of as promised before "times eternal." The terms of the statement show that the phrase is to be taken as describing the whole far-reaching past stages through which the hope of redemption had been gradually developed up to "the fulness of the times." The hope of eternal life fell first on earth as a spark of light from heaven. It was the perfect faithfulness of God alone that fanned it into a bright and steady flame. When the proper era arrived, God, who cannot deceive or disappoint men (Heb. vi. 18), manifested the word which was the vehicle of this hope in the shape of a message or proclamation for all the world, and gave to Paul in particular the task of making it known to the nations outside Israel.

Like Timothy, Titus is greeted as a true-born child, perhaps because Paul was the chief instrument in his conversion; but he became such a child only by faith in Christ. Paul was a Jew: Titus was a Greek: yet the faith that knit them to Christ was the same in both and made them partakers of a common brotherhood.

The whole form of this salutation has been used to show that it could not have come from the pen of Paul. One has only to study its phrases in detail to see how vain the objection is. All the most characteristic ideas of Paul's teaching are here. Such an assemblage of them could never have been put together by any imitator into the same compass. Moreover, they are, as it were, the seed-plot out of which the rest of the letter springs.¹ Paul himself was an official servant of the Church and therefore he will look to the choice of elders (i. 5-9). He was sent to promote the faith of God's chosen and therefore he will expose the dangers of the times (vers. 10-16). He had to proclaim the truth that

¹ Cf. Introd. Ch. III. § 3.

made for piety and he will point out how different classes are to behave (ch. ii. 1-10). He was above all a herald of the Gospel, and he will set forth the leading elements of its teaching both doctrinal and ethical (ch. ii. 11-iii. 11). He was an apostle of Christ as well as a friend of Titus, and therefore He will direct his movements to the end of his career (ch. iii. 12-15).

I

THE CHOICE OF ELDERS: Ch. i. vers. 5-10

A glance at this section is sufficient to show that it came from the same hand that wrote 1 Tim. iii. 1-7. Any difference in the qualifications desiderated arises solely from the changed circumstances of the Church. The general coincidence makes any preliminary analysis unnecessary.

Ver. 5. The way in which Paul begins the formal part of his letter to Titus is due to the state of the Christian community in Crete. It had evidently been somewhat more recent in origin than that of Ephesus. It is not indeed necessary to suppose that the Cretan Church had been founded by the labours of Paul. There were inhabitants of the island at the feast of Pentecost, when the Apostolic Gospel was first preached at Jerusalem (Acts ii. 11); and many of them may have been converted. These would carry the glad tidings to their friends throughout the country. Paul and Titus, however, doubtless extended the work and proceeded to organise the Churches, as far as was possible at the time. But being called away to another part of the fold, Paul could not accomplish everything in this department that had to be set in order, and therefore left Titus behind to see to the making of complete arrangements for the worship and service of the community. One principal item requiring attention was the ordination of elders. *For this cause I left thee in Crete, that thou shouldest arrange further the things that remained to be done and appoint elders in every city as I directed thee.*

In Crete, therefore, Paul only followed the method he used everywhere else (Acts xiv. 23). The word here used for "appoint" (*kathistemi*) seems intended to mark the responsible part Titus took in the conduct of affairs. It does not imply that the people did not have their ordinary place in the election.

Paul instructed Titus not only to have elders appointed, but also how it should be done. The fact that elders only are mentioned and not deacons is another sign that the communities in Crete were as yet in the initial stages of organisation. Very noticeable is the interchange of "elder" (ver. 5) and "overseer" (ver. 7) in the passage, as descriptive of the same office-bearers. It is a standing proof that the two words designated the same class. The statement of Jerome (fourth century) in his commentary on this chapter has become classical: "Presbyter therefore is the same with one who is bishop; and before that through the instigation of the devil ambitious strife entered into religion and the people began to say, 'I am of Paul' and 'I of Apollos' and 'I of Christ,' the Churches were governed by the common council of presbyters. . . . Let the bishops know that it is more from custom than from any true dispensation from the Lord that they are above the presbyters, and that they ought to rule the Church in common."

Vers. 6, 7^a. Here Paul begins his statement of the moral qualities to be required of every one who was appointed as an elder. There is no mention at first of any special gifts or higher spiritual qualifications. The features of character are such as might well be required of all members of the Church. The apostle's primary object in the appointment of such elders was, as Hort suggests, "a necessary first step towards raising the standard of Christian life generally."¹ At the outset, stress is laid on the necessity of blamelessness in domestic and social relations; and a strong reason is assigned for the demand. *If any one is unblamed, the husband of one wife, having believing children who are not under charge of dissoluteness nor unruly: for it is necessary that the overseer be unblamed as God's steward.*

These qualifications are practically the same as those already adverted to in connection with the corresponding passage in 1 Tim. iii. 2-4. It is easy to see what a stumbling-block to success in his work an elder would find, if his own family life were not in harmony with the Gospel. His own children must believe, if he is to be helpful in winning others to the faith. Moreover, his whole life is to be judged from the standpoint of the special function he has undertaken and the close relation to God it implies. An elder is at once an overseer of the life and progress of other disciples and a dispenser of the grace and truth of God in their behalf. As a steward is to represent his lord, so

¹ *Christian Ecclesia*, p. 176.

must an elder resemble God. For the sake of God whose he is and whom he serves, he must be without blame.

Ver. 7^b. Five negative qualifications: *Not self-willed, not prone to anger, not a roisterer, not a striker, not eager for base gain.*

A list somewhat longer than that of 1 Timothy but in full harmony with it. "Self-will" denotes a spirit which takes no account of the feelings or judgment of others, but is bent on having its own way. It is therefore closely allied to pride and presumption, and might easily merge into rudeness or violence.

Ver. 8. Six positive moral qualifications, also found in 1 Timothy, though not in precisely the same order: *but ready to be hospitable, loving to do good, of sound judgment, righteous, holy, temperate.*

The word for "holy" here (*hosios*) was very commonly applied to the gods in ancient Greek, but is here loaded with the deeper meaning of "purity" in conduct as well as in character. "Temperate" (A.V.) is not merely "sober." It is the self-mastery which lies at the root of that well-poised state of heart and mind which is expressed in "sound judgment."

Ver. 9. The preceding moral qualifications of a general kind are followed by what is perhaps the only special characteristic required of elders: *holding fast the word which is faithful according to the doctrine, that he may be able both to exhort in the healthful teaching and to convict the gainsayers.*

In 1 Tim. iii. 2, the elder is simply to be "skilful in teaching," probably because the whole function of teaching was well understood in Ephesus. In Crete, where it was not so widely practised, the apostle gives a fuller description. Two words for teaching, derived from the same root, are used. Practically they are synonymous, but from the regulative influence assigned to it, the former (*didachē*) seems to be here more definite than the latter (*didaskalia*). When the connection demands the idea, it may bear the sense of the special mould of Christian doctrine which had already begun to be associated with the Apostolic Gospel (cf. Rom. vi. 17). The word spoken by the elders had to conform to the original type if it was to cherish faith in the hearers. In this way also they would be enabled to dispense teaching that, not being occupied with innutritious trifles, would promote the spiritual health of the hearers and lend itself readily to the conviction of opponents as guilty of sin and error (cf. John xvi. 8).

II

THE DANGERS OF THE TIMES: Ch. i. vers. 10-16

The mention of gainsayers (ver. 9) leads Paul to advert more particularly to the kind of adversaries Titus had to encounter in Crete and to the way in which they should be dealt with (vers. 10, 11). The character they had was largely influenced by the debased condition of the people themselves (12, 13^a). Hence Titus was to counteract his opponents by devoting himself to the correction of evil tendencies and erroneous ideas amongst the members of the Church (vers. 13^b, 14). The section is closed with certain great maxims fitted to guide Titus in his teaching (vers. 15, 16).

Vers. 10, 11. A keen characterisation of the gainsayers and the object of their activity. *For there are many disorderly men, vain talkers and deceivers, especially those of the circumcision, whose mouths must be stopped; inasmuch as they overturn whole households, teaching what they ought not for the sake of base gain.*

Crete was a populous island, and Christianity seems to have already been established in it long enough to allow the growth of many heretics. It is taken for granted by many expositors (e.g. Ellicott) that these were members of the Christian Church. But there is grave room for doubt as to whether this was the case. It is difficult to conceive that any members of the Church would devote themselves deliberately to the practice of such mental obfuscation or deception as is spoken of here; and the difficulty is increased by the statement that the most persistent section of this class belonged to the circumcision. The probability rather is that these were men who kept alongside the work of the Church and exhibited some affinities with it, but never really identified themselves with its life and fellowship. This position enabled them to ply their insidious arts with greater effect. Apparently they professed to teach some hidden mysteries of the religious life, and accompanied their doctrines with the prescription of certain ritual observances to which they attached great moral and social value.

Such procedure had to be arrested at once. For, as the particular relative here used implies (*hoitines*, assigning a reason),¹

¹ Cf. Grimm, *s.v.*

they were fast insinuating themselves into the families of the Church and perverting their faith, with no other object in view than selfish gain.

Vers. 12, 13^a. It was a great calamity that such seducers should be at work in Crete. But after all they were only in harmony with the population amongst whom they found their prey. The character of the Cretans themselves afforded them a ready starting-point for their base work. *One of themselves, a prophet of their own, said: "Cretans are always liars, evil beasts, idle gluttons." This testimony is true.*

This terrible indictment is presented in the form of a hexameter verse. Paul's own observation enabled him to confirm its truth. Many ancient writers bear similar testimony. Jerome states that the line is taken from the writings of Epimenides, who was a native of Crete and flourished there as poet and seer towards the close of the sixth century B.C. Plato calls him "a divine man." A people amongst whom falsehood, violent temper and gross self-indulgence prevailed furnished the very kind of soil that was best fitted for vain talkers and religious tricksters.

Vers. 13^b, 14. Ordinarily Paul was disposed to be very gentle with young converts to Christianity, and sought to attract rather than urge men into the ways of piety (cf. 1 Thess. ii. 7). But when the occasion manifestly required it, he could use severity. Hence his counsel to Titus was not to spare reproof. *For which cause, reprove them sharply that they may be healthy in faith, not giving heed to Jewish myths and commandments of men who turn away from the truth.*

The "myths and commandments" in question have been already adverted to (cf. ver. 11; 1 Tim. i. 4, iv. 7). The precepts given by such men were condemned by the fact that they themselves had no desire to promote the word of the truth of the Gospel. Their maxims were probably concerned with distinctions in food and ritual observances in daily life and worship that either never had divine sanction or were now abolished under the New Covenant. The aim of these deceivers in prescribing such commandments was simply to exalt their own authority, and puff men up with the sense of having by obedience to them attained a purity which made them superior to others. Such merely external religion was very different from the healthy development of the spiritual life which flows from the new birth of the soul through faith in Christ. A growing fondness for

mere ritualism is a sure token of sickly sentimentality. Robust spiritual manhood cannot flourish in connection with it.

Ver. 15. The morbid views of purity which some in the Cretan Churches were tempted to adopt, led Paul to enunciate the verdict of Christianity on the use of the divine provision for human life on earth. *All things are pure for the pure: but for the defiled and unbelieving nothing is pure: but both their mind and conscience are defiled.*

The opening statement of this verse has long had the rank of a great maxim in Christian ethics. Its real force, however, is very apt to be missed. There is, for example, no reference to the judgment or estimation of the pure, as the preposition "to" used in A.V. would imply. It is their use of the means and accompaniments of life that is in question. Moreover, the emphasis is not primarily on "the pure," but as in the Greek order on the "all things." The apostle intends to say that all things which God has provided for the maintenance and enjoyment of human life are in themselves pure and will minister nothing in the shape of moral impurity to those who use them, provided their own hearts have been purified through obeying the truth. But as used by those who in their own souls have become and continue corrupt and unbelieving, no part of the provision for human life and action can continue pure. The inward pollution of the carnal heart infects everything it appropriates, and so turns it into the means of gratifying its evil propensities, that the whole mental and moral nature, including even the conscience itself, becomes increasingly corrupt. If the very faculties that should themselves be the light of the soul become obscured, how great must the darkness be (cf. Matt. vi. 13).

Ver. 16. A piercing glance into the depths of the depravity into which men may fall, if they give up practical allegiance to God and His truth: *They confess that they know God, but by their works they deny Him, whilst they are abominable and disobedient and as regards every good work of no account.*

The reference here is still to those that are defiled and unbelieving. There is nothing, however, to indicate that the apostle is speaking only of untaught heathen. He evidently assumes that these corrupt souls have been under the influence of the truth and have been so far awakened to its divine authority. But they were at no pains to let its power tell on the sanctification of their character and the guidance of their conduct.

The result was that, while still acknowledging and claiming that they knew God, they yet practically renounced all obligation to obey Him. In truth, they only presented the sad spectacle of men who became in the sight of God a moral nuisance, ever falling away from loyalty to Him, and for any work that required stability and self-denial, worthless (cf. Matt. vii. 21-23).

III

THE SOCIAL LIFE OF CHRISTIANS AS GOVERNED BY THE GOSPEL: Ch. ii. vers. 1-15

From the sad results of error, the apostle turns to the ethical obligations of the Gospel (ver. 1). He indicates to Titus how it affects the social life of the Church. The kind of Christian life expected of various classes is specified: for example, aged men (ver. 2), aged women (ver. 3), young women (vers. 4, 5), young men (ver. 6). In connection with this last class, the special responsibility resting on Titus as the evangelist of the native Churches is also clearly stated, alike as regards his conduct (ver. 7^a), his manner of presenting truth (ver. 7^b), and the substance of his teaching (ver. 8). The duties of household slaves are next set forth (vers. 9, 10); and since in this case as well as in the exhortation to Titus himself (vers. 1-8) pointed reference has been made to the Gospel as the starting-point and inspiration of all holy living, the apostle is led to give a grand outline of the evangelic teaching itself as it bears on the life of Christians in the world (vers. 11-14). A very pointed exhortation to Titus to maintain his ministerial authority closes this section of the letter.

Ver. 1. A direction to Titus concerning the way in which he was to guide the practical life of disciples. In contrast with the errorists alluded to (ch. i. 10), he is to set forth duties that spring naturally from the Gospel he has preached. *But do thou speak what befits the healthful teaching.*

Jewish myths and prescriptions of men generate at best only morbid sentiments about life and duty. As the vehicle of Christ's healing power over the soul of every one that believeth, the Gospel is not only healthful in itself, but bears healthfully on the conduct of men. It is the duty of preachers to exhibit this influence in detail with the utmost frankness.

Ver. 2. Elderly men are the first class in the Church which the apostle notices: *That aged men be sober, grave, of sound judgment, healthy in faith, in love, in endurance.*

Aged disciples are always spoken of in the Bible with great reverence. They may play a very important part in the life of the Church. But the extent of their influence will depend wholly on the sweetness, purity and mellowness of their Christian character. They are bound accordingly to exhibit the healing efficacy of the Gospel in respect of faith, love and endurance, as opposed to unbelief, self-seeking and disloyalty.

Ver. 3. Elderly women in like manner occupy an important place in Christian society and are to see to it that they fill it well: *That aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which is seemly.*

The compound adjective of the first clause (*hieroprepeis*) is well rendered "reverent." The idea of the word is "what is becoming," not holiness in the abstract (A.V.), but "sacred things," places and services. They are to realise the priestly character of the Christian life as spent in God's presence and in His business. Hence their influence is not to be weakened by vicious propensities, like slanderous gossiping or wine-bibbing. They are by their example to teach all that is lovely and of good report.

Vers. 4, 5. The teaching by example enjoined on the aged women is further developed by an enunciation of the characteristics they are to foster in the young women under their care: *In order that they may constrain the young women to be lovers of their husbands, lovers of their children, of sound judgment, chaste, workers at home, kind, submitting themselves to their own husbands, that the word of God be not blasphemed.*

The verb of the first clause is not too strongly rendered "constrain." It implies that the younger women of the Church, and especially those that were married, needed drilling in the duties that fell to them as Christian disciples. They had to be trained to cultivate sanctified judgment and prudence in every relation they occupied, as daughters, wives and mothers. "Keepers at home" (A.V.) is now by the best reading, "workers at home." "Good" (A.V.) refers to "kindness" in manner and action towards others. The end the aged women were to aim at was the avoidance of any ground for thinking or speaking ill of the Gospel. It was the spoken word of God that originated the Christian society, and by onlookers it would be held re-

sponsible for every marked deviation from what was right and becoming in family life.

Ver. 6. After young women, the younger men came into view. The moral qualities desiderated in older men (ver. 2) are doubtless required of them also; but the apostle mentions only one, as if it practically included all the rest: *The younger men likewise exhort to be of sound judgment.*

The meaning of the verb here used has been practically given in the explanations of the adjective (*sōphrōn*) from which it is derived (cf. 1 Tim. iii. 2; Tit. i. 8) and of the corresponding noun (1 Tim. ii. 9). Youth is a time of great mental and moral fermentation. Its tendencies are in the direction of emotional excitement, impulse and enthusiasm. "Sound judgment" implies a state of mind generated and maintained by constant self-mastery. As one who had to mourn the lack of it said at the end of his days, this last virtue is the beginning of all practical wisdom in life.

"Reader, attend, whether thy soul
Soars fancy's flights beyond the pole
Or darkling grubs this earthly hole
In low pursuit:
Know, prudent, cautious self-control
Is wisdom's root."

BURNS, *A Bara's Epitaph.*

Vers. 7, 8. Titus was evidently still a comparatively young man, and therefore on the back of the exhortation which he was to give to others, Paul states the special obligations that rested on himself as the superintendent and evangelist of the Cretan Churches: *In all things showing thyself an exemplar of noble deeds: in the teaching, showing uncorruptness, seemliness, healthful speech that cannot be condemned: in order that he who is of the opposing party may be put to shame, through having no vile thing to say of us.*

There is a fourfold reference here: to Titus' personal conduct as a Christian; to the spirit of his teaching; to its substance; and to the aim he should cherish in his whole life and ministry. In his conduct and in every relation he occupied, Titus was to exhibit a pattern of honourable works that others might safely and eagerly imitate. The spirit and manner of his teaching were to be marked on the one hand by the absence of corruptness which in the diction of Paul is identified chiefly with

deceitfulness and self-seeking (2 Cor. iv. 2), and on the other by the presence of seemliness, or a due sense of the solemnity of his position as a teacher and of the truths he announced. As regards the contents of his teaching, it is to be, as ever before, "healthful," that is, avoiding recondite trifles or ceremonial precepts about which men are so ready to become crazed, and pregnant with the healing grace of the Gospel. His supreme object in this circumspect fulfilment of duty was to stop the mouth of gainsayers and to prevent their casting reproach on the message of Christianity.

Vers. 9, 10. The last class mentioned is the household slaves. In Paul's day, these formed a very numerous and important section in every Christian Church. It was a characteristic of the Gospel that it was preached to the poor and the down-trodden. The apostle would have glory accruing to God from the conduct even of those that in the eye of the world might be the least esteemed. *Bondservants exhort to be in subjection to their own masters, to be well-pleasing to them in all things; not gainsaying, not purloining, but exhibiting all good fidelity, that they may adorn the teaching of God our Saviour in all things.*

The opening verb is supplied from ver. 7. The features of character and conduct to be found in slaves are precisely adapted to the relation in which they stand and the temptations to which they are exposed. Their first duty is obedience, but they were to render this in a way fitted to win the respect and sympathy of their masters. Rebellion against the will of superiors, theft and unfaithfulness were vices very common amongst this class. Such sins were to be shunned and the opposite virtues cultivated, that, even in the lowest grades of social life, the Gospel might be found adorned with all the richest jewels of divine grace, in the sight of God and men.

Ver. 11. The connection and aim of vers. 11-14 have been briefly indicated in the introduction to this section. Paul's heart is filled with the thought of the healing teaching; and, having mentioned it once and again in the course of these precepts, he breaks out in this very comprehensive statement of its leading elements. Its entrance into history (ver. 11), its direct influence on human life and character (ver. 12), the hope it inspires of a blessed future (ver. 13) and the sanctifying energy with which it is still charged (ver. 14), are outlined with a master hand. The present verse shows the connection betwixt obedience

and the Gospel to be that of fruit with root. *For the grace of God was manifested, laden with salvation for all men.*

The position of the words "for all men" in the Greek, shows that they are to be taken with "salvation"; and the adjective (*sōterios*) is best rendered, not by a present participle as in A.V., but by a past, in order that, as is evidently intended, the emphasis may fall on the initial participle of the next verse. Looking to the verb employed (*epephanē*), many expositors have referred the statement solely to the epiphany or incarnation of Christ. But in view of the pædagogic function ascribed to the divine grace and especially to the universal offer of salvation associated with it, it seems more natural to refer its manifestation to the founding of the Church at Pentecost and the subsequent ministry of the apostles. Grace and truth came by Jesus Christ; but it was only in the Apostolic Gospel that the grace of God was fully manifested as the power of God unto salvation to every one that believeth and a new transforming force in the life of men.

Ver. 12. The spiritual discipline introduced by the Gospel: *Training us, in order that, having renounced impiety and worldly lusts, we should live prudently and righteously and piously in the present age.*

The Gospel is thus seen to be not a mere offer of escape from punishment but a means of changing the whole character and conduct into harmony with the will of God. Grace reigns through righteousness unto life. It places its subjects under divine law written in the inward parts, and follows up its beneficent action with all the discipline needed to subdue and guide the carnal heart. "As a man admonisheth his son, so the Lord thy God admonisheth thee" (Deut. viii. 5). This is the distinctive feature of the Gospel. "All other religions tell tales about gods and goddesses and demand certain ceremonies. Christianity flies at the throat of sin: she throws her whole force into the endeavour to make men good instead of evil" (Buxton). Impiety is forgetfulness of God in worship and service. This is always accompanied by the lust of the flesh, the lust of the eye and the pride of life: the passions characteristic of the world (*kosmikas*) or society moulded after the tastes of the natural man. Every Christian at his baptism pledged himself to renounce these and to live prudently towards himself, righteously towards others and piously towards God, remembering always that the time of the present age has been shortened (1 Cor. vii. 31).

Ver. 13. The hope which the Gospel inspires. The Christian

life will always be encompassed by difficulty and trial, but it has a happy consummation in view: *Looking for the blessed hope and manifestation of the glory of the great God and our Saviour Jesus Christ.*

On this grand issue, the children of God are to have their heart and hope continually set. It was to be realised at the second coming or appearing in glory of the Lord Jesus Christ. But was it His glory or that of the Father also that was to be thus manifested? Not a few expositors, ancient as well as modern, take the whole description of God here given as referring to Christ alone. It must be admitted that there is nothing in the construction decisive against this view. If it be adopted, there is here a very direct assertion of the divinity of Christ. The chief argument for it is that the idea of manifestation or epiphany is specially appropriate to the Son and not to the Father. On the other hand, it is extremely doubtful if such a combination of epithets as applied to Christ accords well with the usage of Paul. He does not hesitate to call God "our Saviour": but he here seems to separate "God" from "the Saviour" by the epithet "great," the Greek equivalent of the Hebrew "Most High," which as used of Christ would be needless. Moreover, "the manifestation of the glory" does not stand alone. It is preceded by "the blessed hope," which is here regarded as having its spiritual root in the heart. This duality in the objects of expectation suggests, if indeed it does not actually require, a corresponding duality in its divine source. The great God inspires the blessed hope, because He is the God of hope (Rom. xv. 13) and is pledged to bring back His Son from heaven (1 Thess. i. 10, iv. 14); it is "our Saviour," Jesus Christ, who is to be manifested (Col. iii. 4). The Father and the Son have thus both an appropriate place in the furtherance of the glory that is to be revealed.

It ought to be added that, as Calvin (*in loc.*) has well pointed out, this view does not one whit lessen the attestation of the Godhood of Christ. No one could be so closely associated with "the great God" in the final accomplishment of this eternal purpose, who was not Himself divine.

Ver. 14. The present aim of the Gospel as expressed in the saving work of its Author. Christianity began with a supreme act of self-surrender to the will of God, and is not to be satisfied with anything short of a spiritual reproduction of it in the life of its adherents: *Who gave Himself for us that He might redeem us*

from all iniquity and purify for Himself a treasured people, zealous of noble deeds.

The reference is to the death of Christ. Surrender to God governed all His life, but it was consummated in the sacrifice for sin offered on Calvary (Ps. xl. 7; John x. 17, 18). The purpose of the Cross is frequently connected with the forgiveness of sin: here as often elsewhere (cf. Gal. i. 14; 1 Pet. ii. 24) with deliverance from its power. The ransom paid in the blood of the Lamb of God not only cancelled sin's guilt but made provision for emancipation from its dominion. This freedom is now ministered by the exalted Saviour through the Holy Spirit. He redeems His disciples from all lawlessness and purifies them for a closer fellowship with Himself (cf. Eph. v. 25-27). In doing this, He designs not only to form them into a society or people, but also to make them a source of abiding delight to His own heart and of beneficence to the world. In short, they were to realise in its highest spiritual form the grand ideal set before Israel at Mount Sinai (Ex. xix. 5, 6).

It is doubtful if the word "peculiar" (A.V.), in spite of its well-known derivation from Lat. *peculium* (the share of booty allotted to the captain), is quite appropriate. "Treasured" seems preferable, because it expresses the sense of value prominent in the Hebrew synonym (*segullah*, Ex. xix. 5), and at the same time suggests the idea of continued preservation which underlies the original Greek word (*periousios*, from *perieimi*, to outlive). Christ was to purify for Himself an abiding people: one that, unlike Israel of old, would survive all the changes and conflicts of history and live in undying communion with Himself. "Zealous of noble works" recalls the burning enthusiasm for creed and practice that possessed the zealots of the Jewish Church. The Lord intends His people to be fired with a corresponding passion for deeds of love and mercy.

Ver. 15. The section closes with an expansion of the injunction with which it opened (ver. 1): *These things speak: and exhort and reprove with all authority. Let no one despise thee.*

Titus was to preach doctrine and duty together, exhorting the willing and rebuking the disobedient. This threefold task falls to the hand of every minister, especially of those that have the oversight of newly formed Christian communities. Since reproof is by no means welcome to men, it has to be backed up by requisite assertion of ministerial authority and the maintenance of ministerial dignity.

IV

THE CIVIL AND PUBLIC RELATIONS OF CHRISTIANS AS
GOVERNED BY THE GOSPEL: Ch. iii. vers. 1-8

The way in which Christianity affects the social life of the Church is followed by a statement of the duties that fall to its members in their relations as citizens. These are presented first in a positive (ver. 1) and then in a negative form (ver. 2). The necessity of exhibiting the spirit of universal benevolence which underlies these precepts is enforced by a reminder of the sad moral condition in which all who become Christians were themselves more or less involved (ver. 3), and of their absolute indebtedness to the sovereign grace of God for the spiritual change they have experienced (vers. 4-7). In stating this last point, the apostle gives a second grand outline of the evangelic teaching he had been wont to dispense. It differs from the former chiefly in the way in which it represents the Gospel as affecting the life of men. In the previous outline Paul emphasised the direct moral discipline which the Gospel of Christ exercised on the human heart. Here he rather points out the saving changes made on the life of Christians by the divine mercy as a preparation for a closer fellowship with God and a higher influence on the world. In both alike, the end aimed at is a new spirit of obedience showing itself not in word only but in honourable deeds (ver. 8).

Ver. 1. The obligations befitting the healthful teaching which Titus is to set forth (ch. ii. 1) are not confined to the life of the Christian community. From the first the Lord Jesus recognised the existence of political authority, and taught His disciples to render to Cæsar the things that are Cæsar's as well as to God the things that are God's (Matt. xxii. 21). So far was He from denying the validity of civil government that He admitted its essentially beneficent purpose and character (Luke xxii. 25). Paul charges Titus to maintain the same attitude: *Put them in mind to submit themselves to governments, to authorities, to be obedient to superiors, to be ready for every good work.*

It is quite possible that there is some reference here to the spirit of sedition which manifested itself in various parts of the Roman Empire. It was always at work amongst the Jews: it may

have infected the Cretans also. In opposition to it, the Christians were to render due respect to civil officials of every grade. Nay more: they were to be animated by a benevolent public spirit and hold themselves in readiness to take part in any movement likely to ameliorate the condition of their fellow-countrymen. A most needful injunction for every age.

Ver. 2. While performing these positive duties, Christians were to avoid the corresponding sins and snares: *To revile no man, to be averse from contention, to be forbearing, displaying all meekness toward all men.*

Most of these features have been already noticed as moral qualifications for holding office in the Church (cf. 1 Tim. i. 3). The mention of them here shows that all the members of the Church were to join in exhibiting Christlike dispositions and conduct towards others, however much they might differ from them in religious convictions and practice. "Meekness towards all men" expresses willingness to bear all the rebuffs or disabilities to which fidelity to Christ might expose them. Jesus taught men no more precious lesson than "the efficiency of the passive virtues" (Bushnell).

Ver. 3. The benevolent spirit required of Christians is to be inspired and maintained by the remembrance of the moral depths to which human nature sank before it was taken in hand by the saving power of God: *For we also were aforetime foolish, disobedient, going astray, serving lusts and pleasures of divers sorts, living in malice and envy, hateful and hating one another.*

That is to say, Christians may well show meekness and kindness, for in their unconverted state they stood in need of these very dispositions and have had them manifested by God Himself. The description is purposely general. It does not necessarily imply that every unsaved soul is marked by all of these features to the same extent. It is rather a picture of what human nature left to itself will always more or less manifestly become. Sin blunts the mind (foolish), perverts the heart and will (disobedient, going astray), stimulates carnal desires (lusts, pleasures) and encourages the growth of all forms of selfish feeling (malice, envy, hate).

Ver. 4. Here the apostle begins his outline of the evangelic salvation on which rest the moral obligations he has urged. In the present verse, he indicates the historical starting-point of the great change they had experienced. It began with the proclamation of the Gospel of the grace of God: *But when*

the kindness and philanthropy of God our Saviour were manifested.

As before (ch. ii. 11), there is no specific reference to the Incarnation. The word rendered "appeared" in A.V. is in its passive form, "were made fully known."¹ The period of time the apostle has in view is that of the universal preaching of the Gospel of Christ. It was then and then only that the benignity of God as a Saviour and His love towards man were announced to the world. It is now full time that the great word "philanthropy" were embodied in the text and so restored to its rights as a recognised Biblical term for the love of God. The adoption of it will only show that there is no human philanthropy worthy of the name which is not rooted in the divine. The two words here used are not mere synonyms. "Kindness" catches up the idea of "meekness" in ver. 2: "philanthropy" develops that which underlies "all men."

Ver. 5^a. The divine origin of the evangelic salvation. Man had no part in procuring it: *Not of works in the way of righteousness which we did, but according to His mercy He saved us.*

"We" in the first clause is expressed in the original and is to be emphasised. Men attempt many works with a view to secure a safe standing before God. But they are vitiated by inward corruption, are accompanied by ceaseless actual transgression, and can therefore neither blot out the sins of the past nor provide for the future. It is by God's work of righteousness in the life and death of His Son that men are saved; and this was carried out "according to His mercy": that is, as divine mercy dictated and by the method it alone had the right to choose and pursue. Hence salvation is not of him that willeth nor of him that runneth, but of God that hath mercy (Rom. ix. 16). As coming thus directly from God, salvation is presented in its ideal completeness. God saved us, alike for past, present and future.

Vers. 5^b, 6. The agencies and nature of salvation as conferred by God: *Through the laver of regeneration and the renewing of the Holy Ghost, which He poured out upon us richly through Jesus Christ, our Saviour.*

It is inadmissible to take the word "laver" in any but its literal signification. It is the vessel of water used in baptism, and is here taken by a common figure of speech for the initial sacrament itself. The fact that it is called the laver of regeneration, however, by no means implies that of itself or as a mere

¹ Cf. Grimm, s.v.

observance, baptism is the instrument by which this change is conferred. As everywhere else in the apostolic writings, baptism is regarded as nothing but the expression and accompaniment of faith. It is faith in Christ alone that brings the soul to the new birth (Gal. iii. 26). But writing of the Christian experience of himself and others, Paul felt entitled to assume that baptism had in their case been the occasion at which their faith in Christ had been openly confessed before men and confirmed by inward consciousness of the new life in their own hearts; and therefore by a very natural turn of language, he attaches regeneration to baptism.¹

Regeneration or the new birth is the quickening of the soul by the Spirit of God through the implantation of the life of Christ, whereby it passes from the realm of fallen nature into the kingdom of God and lives as a new creation under the dominion of His saving grace. But the renewal thus begun has to be carried out and maintained by the continuous indwelling of the Holy Spirit. This work is not directly expressed in baptism, and therefore "the renewing" in this verse is not to be construed as dependent on "laver," but rather as co-ordinate with it. Initiated by faith expressed in baptism, the new life is thereafter developed by the Holy Spirit constantly imparted to us. The apostle says that as individual Christians they had the Spirit poured out upon them richly through Jesus Christ: that is, God the Father had through the mediation of His glorified Son, given them a rich experience of the blessing originally vouchsafed at Pentecost: He had filled them with the Holy Ghost. It is only as Christians are ever and anon filled with the Spirit that the work of renewal in the spirit of their mind can go on apace (Rom. xii. 2). It is only as men are thus inwardly renewed that they can be really and consciously saved (Acts ii. 47).

Ver. 7. The new and higher standing in the sight of God which the evangelic salvation also confers: *In order that*, "being justified by His grace, we might be made heirs according to the hope of eternal life."

The sovereign grace of God manifests itself not only in imparting a new inner life to men, but also in rectifying their whole relation to God as it has become disordered by sin. By his apostasy from the Creator, man was at once placed under a sentence of condemnation, cast out of direct fellowship with God and bereft of all the priority that fell to him as His representative

¹ Cf. *The Principles of Protestantism*, Part II, ch. v.

on earth. The salvation which provides inward quickening and renewal also restores man to a safe and honourable standing before God. In union with Christ at God's right hand, the believer is enabled by the Spirit first to discern and appropriate the position in the divine favour which He as the Saviour has for us; and then to receive back again in a higher form the inheritance he lost. It is these two changes in man's relations that are set forth here.

To be justified by the grace of God therefore includes forgiveness, acquittal and welcome into God's gracious presence and favour. Yet this new relationship is bestowed only with a view to a higher. Justification, precious as it is, is but the preliminary of coronation. The child of God being introduced to the Father and accepted by Him, becomes an heir of God and a joint-heir with Christ (Rom. viii. 17). The standard or rule by which this heirship is measured is the hope of eternal life—of the very eternal life that Christ Himself now has and is in heaven for us (Heb. vii. 16; 1 John v. 20). Potentially it is in every saved soul now: in its fulness it will be bestowed, when Christ comes again. Justification thus corresponds to "*our* works in the way of righteousness" and blots them out: coronation magnifies anew "the divine mercy" (ver. 5).

Ver. 8. A reference to the preceding outline of the healthful teaching in vers. 4-7: expressing first its great importance in the view of the apostle and also the necessity of urging it upon believers. Regeneration, renewal, justification and coronation must all of them converge in holy surrender to God's will and honourable service in His kingdom: *Faithful is the saying: and concerning these things I desire thee to make affirmation boldly, in order that those who have believed God may take thought to practise honourable deeds. These things are honourable and profitable to men.*

The reference of the introductory phrase is beyond doubt retrospective. It is possible that the clause of purpose immediately preceding may be most directly in view; yet the whole statement is virtually included. Titus is called upon to accept the apostle's outline of evangelic truth as worthy of all confidence. But it has to be not only proclaimed but applied in the whole sweep of the spiritual obligations it involves. Man was created at first for obedience and service. This divine purpose cannot be abandoned. If by the grace of God the effects of sin on his nature and relations have been overcome, man is thereby only

all the more bound to resume his original destination and, by all the richer resources placed at his disposal, fulfil his "chief end." In view of the temptation to accept the blessings of grace without surrendering the will and life to its dominion, Titus is charged to make strenuous asseveration of the responsibilities of believers in this matter: while they in turn have to make their duty a subject of prayerful meditation (*phrontizo*, from *phrontis*, thought). To believe God and yet to attempt ignoring or thwarting His holy design in salvation is intolerable. If such faithful practical applications of the truth seem to involve irksome labour, the teacher is to be encouraged by remembering that they are honourable in intent and profitable in result.

CONCLUSION: Ch. iii. vers. 9-15

In concluding his first letter to Timothy, Paul reverted to its leading theme, namely, the preservation of the evangelic teaching and therewith the avoidance of profane and vain babblings. In like manner, in drawing the letter to Titus to a close, he touches once more on what he had dealt with as a prominent danger of the times (ch. i. vers. 10-14). Titus was to shun all the controversial questions which not a few, especially amongst the Jewish neighbours of the Church, were eager to raise (ver. 9). He was also to exercise disciplinary supervision of any one that endangered the peace of the community (vers. 10, 11). After giving directions to Titus to meet him speedily (ver. 12), to help Zenas and Apollos in their journey (ver. 13), and to stimulate the brotherly sympathies of the people also in such preparations (ver. 14), Paul ends the letter with an affectionate salutation (ver. 15).

Ver. 9. A reiterated warning to eschew the kind of frivolous investigations and debates that had been already condemned (ch. ii. 14): *But foolish questions and genealogies and strifes and disputes about the law, stand aloof from: for they are unprofitable and vain.*

Incidentally this reference is of great value in vindicating the historic reality and unity of the apostle's teaching. It is not only consistent with the earlier part of this letter, but harmonises with the whole strain of the statements in 1 Tim. i. 4-7. Such questions were unprofitable and vain, because they neither en-

lightened the mind nor quickened the conscience nor guided the will.

Vers. 10, 11. Since the prevalence of a controversial spirit might affect the loyalty of members of the Church, the apostle tells Titus how he is to deal with individuals who attempted to break up unanimity of thought and action amongst them. The Pentecostal community was of one mind: the disciples continued steadfastly in the apostles' doctrine and fellowship; and Paul was earnestly desirous that the same feature should characterise the Church of every age. Those who were self-willed enough to run the risk of forming divisions had to be treated as transgressors: *A man that is factious after a first and second admonition refuse: knowing that such a one is perverted and sinneth, being self-condemned.*

It is thus evident that the word here used (*hairetikos*) had not yet become laden with the significance it came to bear in later ecclesiastical history. But it is not difficult to see how the one meaning might easily be merged in the other. A man who would elevate minor points into matters of belief is mentally and spiritually akin to another who would cause divisions on fundamental articles of doctrine. Titus was to admonish the factious member once and again; and, failing to recover him, he was then to cease Christian fellowship with him. Refusal to hear an apostolic evangelist implied spiritual perversion, persistent sin and practical self-condemnation.

Ver. 12. Having finished his more formal instructions, Paul now directs Titus to look forward to joining him at an assigned spot: *Whenever I shall send Artemas unto thee or Tychicus, give diligence to come to me to Nicopolis: for there I have decided to pass the winter.*

These two brethren were evidently available for supplying the place of Titus in Crete, when he rejoined Paul. The apostle was not certain when either of them would be despatched: hence the conjunction, "whenever" (Greek *hotan*, not *hote*). Of Artemas we know nothing. Tychicus is mentioned several times elsewhere. He was a native of the province of Asia, perhaps of the city of Ephesus (Acts xx. 4). He accompanied Paul on his return from his third journey and was with him at the time when he wrote to Titus. He had already shown himself "a beloved brother and a faithful minister and fellow-servant in the Lord" (Eph. vi. 21; Col. iv. 7). He was yet further to prove his fidelity to the apostle in the course of his second imprisonment

(2 Tim. i. 15, iv. 12). The Nicopolis here spoken of is most probably the city in Epirus which bore that name. It was a centre of active commerce and favourably situated for missionary tours.¹

Ver. 13. While caring for his own work, Paul is not neglectful of the progress and comfort of others: *Zenas the lawyer and Apollos send forward diligently, in order that nothing may be lacking to them.*

Of Zenas (or Zenodorus) nothing is known. He had probably been an expert in Jewish law and still had the designation applied to him by his Christian friends. Apollos (or Apollodorus) is the eloquent preacher and theologian referred to in the book of the Acts (xviii. 26) and the first letter to Corinth (iii. 4-6, xvi. 12). This reference shows that there was no real opposition betwixt his teaching and that of the apostle.

Ver. 14. While Titus was naturally to take the lead in seeing that the servants of the Church were suitably equipped for their journey, the ordinary members too were to keep such duties in view: *But let our brethren also learn to practise honourable deeds for necessary wants, in order that they be not unfruitful.*

Christian activity is to have definite aims. Work that does not meet indispensable needs is apt to evaporate in mere bustle. The fruit God requires is to be tangible and visible.

Ver. 15. The farewell greeting: *All that are with me salute thee. Salute those that love us in faith. Grace be with you all.*

Paul never lacked companions in work. His desire was to unite all disciples in the faith that worked by love and was nourished on the grace of God.

¹ Cf. Jerome, *in loc*

THE SECOND EPISTLE TO TIMOTHY



Quæcumque igitur hic legimus de Christi regno, de spe vitæ æternæ, de Christiana militia, de fiducia confessionis, de certitudine doctrinæ, non tanquam atramento scripta sed ipsius Pauli sanguine, accipere convenit: nihil enim asserit, pro quo mortis suæ pignus non opponat. Proinde hæc epistola quasi solemnis quædam est subscriptio Paulinæ doctrinæ, eaque ex re præsentî.

CALVIN.

THEME : MINISTERIAL FIDELITY

	PAGE
INTRODUCTION : Ch. i. vers. 1-5	179
I. FIDELITY IN RELATION TO THE GOSPEL : Ch. i. vers. 6-14 .	181
II. FIDELITY IN FACE OF DESERTION : Ch. i. 15-ii. 13 . . .	187
III. FIDELITY IN RELATION TO ABERRATIONS FROM CHRISTIAN DOCTRINE AND LIFE : Ch. ii. 14-iii. 9	194
IV. FIDELITY IN VIEW OF PAST TRAINING AND PRESENT EXIGENCIES : Ch. iii. 10-iv. 8	206
CONCLUSION : Ch. iv. vers. 9-22	215

THE SECOND EPISTLE TO TIMOTHY

THE SALUTATION : Ch. i. vers. 1, 2

THE leading features of the apostle's greeting to Timothy in this letter are essentially the same as we find in others. But the particular combination of them given here is not found elsewhere : *Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, to Timothy, my beloved child : grace, mercy, peace from God the Father and Christ Jesus our Lord.*

In using the phrase "by the will of God," Paul means to indicate the divine origin of his apostleship (cf. 1 Cor. i. 1; 2 Cor. i. 1; Eph. i. 1; Col. i. 1). His entrance on this high office was "not of man nor by man" (Gal. i. 1), but was an act of divine sovereign grace. The more specific reference is to the circumstances of his conversion and the intimation made then by the Lord Jesus that he was to be a chosen vessel in the service of the Gospel. "The promise of the life that is in Christ Jesus" (for so in view of the Greek the words should be rendered) is not so much the promise of life proclaimed in the Gospel, in which case the proposition governing it would have the force of intention (*kata*, with a view to, Ellicott), as the eternal purpose to give this life in Christ, formed, as the Epistle to Titus (i. 2) says, "before eternal times." In this way the promise is the divine rule or charter in accordance with which the apostle was called in due time to take his place in the fulfilment of the divine plan. Formerly Paul addressed Timothy as his "true-born" child. As became the strain of greater tenderness in his last letter, he speaks of him here as "beloved."

INTRODUCTION : Ch. i. vers. 3-5

The greeting is followed by a few introductory words which serve to indicate the spirit in which the apostle addresses his

beloved companion as well as the preparation of Timothy for receiving the special counsels he has to address to him.

Ver. 3. In the opening verse Paul shows that he can write to Timothy in a spirit of hopefulness and of gratitude for the grace that was manifest in him. Incidentally also the apostle claims that he feels no personal inconsistency in giving such exhortations as he was to write: *I thank God whom I serve from my forefathers in a pure conscience how unceasing remembrance of thee I have in my prayers.*

Paul had always been an intensely religious man. On the Damascus road, he was enlightened and converted to Christ: but he did not change his heavenly allegiance. The God of Israel was the God and Father of the Lord Jesus. In the Gospel of the Son of God, Paul continued essentially the same service he had tried, however blindly, to render before. If Timothy had a pious ancestry, so had he. The fact that he was then serving the God of his fathers with a conscience void of offence towards God and man emboldened him to give the apostolic counsels of the present letter. The starting-point of his gratitude to God lay in his feeling stirred up to remember Timothy unceasingly in prayer. Conscious integrity of purpose is an indispensable condition of success in prayer.

Ver. 4. This prayerfulness was sustained and the apostle's thankfulness correspondingly increased, by a constant outflowing of tender sympathy towards Timothy: *night and day longing to see thee, remembering thy tears, that I may be filled with joy.*

The words "night and day," constituting as they do an adverbial phrase of time, go better with the succeeding participle than the preceding noun, "prayers." The epithet "beloved" which Paul used in his salutation was no mere form: it expressed what was to him a sacred reality. He loved Timothy as a man loves his own son; and he longed for the joy of renewed fellowship with him face to face. The grief that Timothy showed, probably at the last parting from Paul, only deepened his affectionate yearning to see him again.

Ver. 5. While Paul was thus far grateful for being stirred up to pray for Timothy and for the affection by which this intercession was sustained, his chief ground of thankfulness undoubtedly lay in his being reminded of the faith that dominated Timothy's character and life. The emphasis accordingly falls on this clause of the whole sentence: *Having been put in remembrance of the unfeigned faith that is in thee: such as dwelt first in thy grand-*

mother Lois and in thy mother Eunice and, I am persuaded, in thee also.

It is possible, as Bengel suggests, that by some message or messenger Paul may have actually "received a reminder" of Timothy's faith. This is the literal meaning of the words (*labōn hypomnēsín*). In any case, it was brought vividly into his memory and stirred him up to renewed thanksgiving that in his dearest friend he had a fellow-Christian and fellow-labourer who not only was possessed by a real faith but made no concealment of it in speech and action. The presence and operation of faith in him were not only unfeigned but undisguised. Thankful as he was for the growing manifestation of this grace, Paul was not altogether surprised at it. Timothy was thereby only keeping up the evangelical succession in the line of his own family. His grandmother Lois was the first known to Paul and himself who showed this faith. His mother Eunice followed in her steps. Now Timothy was showing himself their true-born child and heir in the same grace. But in one and all, it was the gift of God alone and to Him therefore the thanks were due.

It is this undisguised faith therefore that forms the basis in Timothy for the exhortations that follow. They may all be summed up in fidelity. But this supreme duty is presented in different aspects according to the different relations in which Timothy is regarded as standing: as a preacher of the Gospel (i. 6-14); in the face of adversity (i. 15-ii. 13); in relation to false teachers (ii. 14-26); in view of coming evils (iii. 1-13); in view of his relation to Paul himself (iii. 14-iv. 8).

I

FIDELITY IN RELATION TO THE GOSPEL: Ch. i. vers. 6-14

In exhorting Timothy to faithfulness as a preacher of the Gospel, Paul refers at the outset to the special equipment for this work that had been given him (vers. 6, 7). In view of the power at the root of his life, he was not to be ashamed of the message of Christianity, but rather willingly to suffer hardship for it (ver. 8). For the divine energy would assume in their service the forms of grace (ver. 9^a), wisdom (vers. 9^b, 10^a) and righteousness (ver. 10^b) it had already shown in their personal salvation. Paul

had been called to be a witness for the Gospel (ver. 11); and, though he had much to endure in its behalf, yet he was persuaded that in it he had a treasure which should never be lost (ver. 12). The outline of truth which the Gospel embraced, Timothy was to retain in a Christian spirit (ver. 13). The rich talent for his own soul which it had formed, he was also to keep in the strength of God (ver. 14).

Ver. 6. The way in which Timothy was to manifest his faith. It must come out in a resolute use of the spiritual gift he had received at his ordination: *For which cause, I remind thee to stir up the gift of God which is in thee through the laying on of my hands.*

In the opening words, the immediate reference is to Timothy's faith as implanted by God: on the ground of this divine bond, Paul exhorts him anew to the exercise of the special gift he had received. Timothy may have been depressed by the thought of the trials Paul had to undergo; and although there is no reason to believe that Timothy had been neglectful of duty, Paul here affectionately reminds him to develop his spiritual endowment still more fully in the service of the Gospel. The precise character of the gift has been already explained.¹ In the former allusion to Timothy's ordination, Paul speaks of the laying on of the hands of the presbytery (1 Tim. iv. 14). He had evidently joined with other elders in this act; and, writing here in his own name, he refers now to his own part alone. It is the action and not merely the hands (Ellicott) that are made the sanctified medium of the gift.

Ver. 7. The larger blessing out of which the specific grant sprang and by which as its divine root it is maintained in operation: *For God gave us not the Spirit of fearfulness, but of power and of love and of discipline.*

The time when this original gift of the Spirit was bestowed was doubtless their conversion or full surrender to the will of Christ. But doubtless there was also a fresh anointing of the Spirit at their ordination. Many commentators refer "Spirit" here to the spirit of man as moulded by the Holy Spirit. There is no vital objection to this view: for the same phraseology occurs elsewhere (cf. 1 Cor. iv. 21; Gal. vi. 1). In this verse, however, where the Spirit is spoken of as bestowed by God, and the apostle is pointing out the divine source out of which a specific gift rises, it is more appropriate to regard it as designating the Third Person of the Trinity. The passages in which

¹ Introd. § 6, p. 19.

God and the Spirit of God are designated by the effects they produce in the soul are very numerous. When the Holy Spirit takes possession of the inner life, He operates, not in the way of making a man fearful or cowardly, but in stirring him up to the exercise of "power" or aggressive energy in the face of difficulties, of "love" for the souls of men, worthy and unworthy, and of "discipline," that is, the correction of what is evil in the character or conduct of those he is seeking to win. This last feature (*sōphronismos*) is not to be confounded, as it often is, with "sobriety" or "sound judgment" (*sōphrosynē*). It is a transitive word and designates the gift or faculty of urging, constraining and schooling men in the reformation of life and manners (cf. Tit. ii. 4). Wordsworth's description of the Pastoral character¹ gives special prominence to this feature :—

" He from the pulpit lifts his awful hand,
Conjures, implores and labours all he can
For re-subjecting to divine command
The stubborn spirit of rebellious man."

Ver. 8. The direct exhortation for which the two preceding verses furnish the basis. Since Timothy was thus inwardly equipped for the service of the Gospel, he was not to shrink from all that it entailed: *Be not ashamed therefore of the testimony of our Lord nor of me, His prisoner; but suffer hardship with me for the Gospel according to the power of God.*

"The testimony of our Lord," as the very exalted title itself indicates, is the testimony which He bids His servants deliver concerning Himself (*gen. auctoris*): "ye shall be witness unto Me" (Acts i. 8, v. 32). The Lord bore this witness faithfully before Pilate (John xix. 37; 1 Tim. vi. 13): now He delivers it to His servants to be given by them in fuller form and over a wider area. As compared with other enterprises, the Gospel made a poor outward show, alike in its method, its agencies and its results. The imprisonment of Paul also showed that a faithful witness could not escape persecution. But there was the supreme compensation that the Gospel itself was the power of God unto salvation to every one that believeth, and that all who preached it had this same power at work in them and in their behalf. In view of the inexhaustible source of strength behind him, Timothy should cast aside every feeling of shame and address himself fearlessly to present duty.

¹ *Ecclesiastical Sonnets*, Part III. 18.

Ver. 9^a. To show what a supreme motive to fidelity the remembrance of the power of God was, as well as to furnish a compendious outline of the Gospel itself, Paul proceeds to indicate how this power had operated in their own salvation. In this verse, he shows how it had been directed by sovereign grace: *Who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace.*

Salvation is here applied to the whole process of deliverance from the guilt, dominion and results of sin. Hence it is regarded as taking effect in "calling" or the irresistible divine summons to the soul to come out of the world and join the cause of God. This is a "holy" calling, because all who respond to it and receive the power of God it brings, are enabled to abandon the corruption that is in the world and participate in the holiness of God. This divine call to salvation was in no sense elicited by anything that man could do. Human effort had no place in it. It was originated and carried out only in accordance with a purpose of love formed in the heart of God Himself. It is His own purpose and grace.

Vers. 9^b, 10^a. The gracious purpose of God which His power is pledged to fulfil is also guided by sovereign wisdom. Its original conception dates from all eternity: its manifestation took place in due time in the redeeming work of the Son on earth: *which was given us in Christ Jesus before eternal times but has now been manifested by the appearing of our Saviour, Christ Jesus.*

The Pauline ring of these words cannot be mistaken. The whole statement is intended to emphasise the sovereign grace and manifold wisdom of the Most High. Salvation by grace was really given in Christ from eternity to all who were to be saved (cf. Eph. i. 4). But the heavenly gift was known then only to God Himself: so far as man is concerned, it was hid for ages after the creation. Whenever the fitting time arrived, it was unveiled and imparted in the career of Christ. By His appearing therefore is meant, not the Incarnation alone, but His whole manifestation from the cradle to the throne on which He now sits. If any one event is to be singled out rather than another, it is the outpouring of His Spirit at Pentecost (cf. Tit. ii. 11, iii. 4), when He was first fully manifested to the nations of the world.

Ver. 10^b. This view of the appearing is confirmed by the special work here ascribed to Christ. The power of God as

manifested in the salvation which is in Christ Jesus, is marked in its operation not only by sovereign grace and wisdom, but also divine righteousness: *In that He did away with death and brought life and incorruption to light through the Gospel.*

The participle here used in Greek has more than a descriptive force (A. V. "who hath abolished"): it is really explanatory and should be rendered so as to bring out this element. The appearing of Christ was not a simple manifestation of love: it was characterised throughout by aggressive energy against sin and all its issues. The chief of these is "death," which is here used in its most comprehensive sense as including not only the death of the body but the moral corruption and exclusion from the divine favour which equally find place in the curse entailed by sin. In this complete form of it, death was overcome and stripped of its power through the cross and resurrection of Christ. By this victory, carried out as it was to its consummation in the Ascension and Mission of the Holy Spirit, the Lord was put in a position to bring into a light clearer and brighter than was ever possible before, the blessed incorruptible life of which they might be partakers. It is this life, and incorruption, the very everlasting life that is in Himself and the ultimately complete sanctity it carries with it, that He now offers to men through the Gospel. In its spiritual reality we may partake of it here: in its fulness it awaits us at His second coming.

In these verses (9, 10), therefore, we have both an outline of the Gospel and an encouragement to be faithful to it. The very power of God which by grace and wisdom and righteousness achieved this triumph over death, is still at work in us. If we abide in Christ and prove faithful in His service, we shall be more than conquerors over every hardship our adherence to the Gospel may entail. What God has done in His Son, He will do in His servants.

Ver. 11. Paul follows up his delineation of the Gospel as directed by the power of God with a more precise statement of his own relation to it: *Whereunto I was appointed a preacher and an apostle and a teacher.*

The reference is to the appointment for the service of the Gospel which Paul received at the hands of Christ Himself (cf. 1 Tim. i. 12). The specific functions he had thereby to discharge are mentioned in the order in which he actually took them up. Paul began his work as a preacher, before he was fully recognised as an apostle: while he acted as an apostolic founder of

Churches, he also continued to teach the whole circle of evangelic doctrine to his disciples.

Ver. 12. The apostle's confidence in God as the author of the Gospel and custodier of the treasure it formed in the hearts of those that received it. His fidelity to his appointment in the Gospel entailed upon him all the suffering he was enduring. But his confidence in the protecting power of God was unabated: *For which cause also I suffer these things: but I am not ashamed: for I know whom I have trusted and am persuaded that He is able to keep my deposit against that day.*

At this point the apostle catches up and enforces the exhortation of ver. 8. He had urged Timothy not to be ashamed of the Gospel and the sufferings it entailed: that is, not to see in them any valid ground of reproach or discouragement. Now he supports this counsel by his own example. At the very moment he was writing, Paul was enduring hardship in the form of severe imprisonment. Yet he was not ashamed: and he makes no secret of the source of his courage. It lay entirely in his confidence in the God whose he was and whom he served. He knew in Whom he had put his trust: he had deep convictions of God's undecaying power and absolute goodness, and was persuaded that He was able to keep the precious possession that had been hid in his heart, to the end. What this "deposit" was, has been already explained (1 Tim. vi. 20). In substance, it was the word of the truth of the Gospel, the whole circle of saving truths he had been appointed to preach and teach. Here, however, the Gospel is regarded as having been so incorporated with the apostle's inner life as to constitute the hidden treasure of his soul, a talent for the safety, integrity and influence of which he would be held responsible by God at the day of judgment. Paul did not attempt to keep it in his own strength. He trusted God to keep it for him "against that day," when he should have to give in an account of his stewardship.

Ver. 13. Encouraged by Paul's example, Timothy is to see to it that he himself stands to the Gospel in a right attitude and maintains it in a Christian spirit: *The pattern of healthful words which thou heardest from me, hold in faith and love which is in Christ Jesus.*

Paul refers here to the whole delineation of the Gospel which he had been accustomed to present to the Churches, while Timothy was his companion and fellow-labourer. This was a type he might follow with confidence in his own teaching. As the

original word (*hypotypōsis*) signifies, it was only an outline, the first rough model, not the finished statue exhibited in the epistles; but, if faithfully used, it would be his best guide. Only he must dispense it, with all the deepest affections of the renewed heart: that is, in faith and love which is in Christ Jesus. Apart from its being thus embraced, it could not exercise its healing power either on himself or others (cf. 1 Tim. iv. 16).

Ver. 14. That Timothy may feel the necessity of his thus holding the Gospel, he is reminded what a treasure it constitutes in the soul: *The precious deposit guard through the Holy Ghost that dwelleth in us.*

Like "pattern" in the preceding verse, "deposit" here holds the place of emphasis. This fact, as well as the manifest parallelism of the two verses, proves that radically "the outline of healthful words" and "the deposit" are one and the same. The "healthful teaching" indeed becomes "the deposit," when it is held in faith and love. For like the mystery of faith and piety (1 Tim. iii. 9, 16), it is then regarded as a divine revelation of grace and embraced in the heart as a precious treasure and talent for which account has to be rendered in the day of final award. Timothy is to think of himself as responsible for its safety and increase. But the real custodian is the Spirit who takes up His dwelling in all that believe in the Son of God.

II

FIDELITY IN FACE OF DESERTION: Ch. i. 15-ii. 13

The great duty of fidelity to his commission as an evangelist which Paul is urging on Timothy is here exhibited in a new phase. In ver. 8 the apostle had urged his friend to suffer with him in behalf of the Gospel; but, apart from his own imprisonment, he did not indicate any of the special trials he had to undergo. At this point, however, he makes mention of his desertion by former fellow-workers (ver. 15), and indicates how Timothy is to act in view of the sad experience. Over against the desertion he suffered, there was indeed a conspicuous instance of faithfulness (vers. 16-18); but Timothy's chief source of strength must be the grace of the Lord Jesus (ch. ii. ver. 1), and his method of defence the provision of faithful teachers of

the truth. Armed thus by the Lord, he was to suffer hardship with his aged father in the face of all disloyalty in others, manifesting the soldier-like characteristics of devotion (ver. 4), obedience to discipline (ver. 5), energy (ver. 6) and (along with prayerful meditation on the truth, ver. 7) close imitation of his divine Master (ver. 8). Paul makes no secret of the fact that it was his devotion to the Gospel that lay at the root of his own sufferings (ver. 9); but the glorious aim he had in view was sufficient to counterbalance them all (vers. 10, 11^a). The section is closed with an enunciation in a highly rhythmic form of the great principles that govern the dealings of God with the servants of His Son (vers. 11^b-13): truths fitted at once to encourage and solemnise all who take part in the work of His kingdom.

Ver. 15. The starting-point of a renewed exhortation to fidelity is found in a widespread defection of former disciples in the province of Asia, the tidings of which had also reached Timothy: *This thou knowest that all that are in Asia turned away from me: of whom are Phygelus and Hermogenes.*

Some commentators have supposed that this desertion took place in Rome. For this view there is no valid evidence. The facts that no reference is made to Rome, that the deserters are represented as being all in Asia and that Timothy had learned of their action, make it more probable that these men had simply sent intimation to Paul at Rome either by letter or messenger that they no longer recognised his apostolic teaching and authority. Nothing is known of the two specially mentioned. The whole occurrence doubtless caused poignant grief to Paul and added greatly to the otherwise heavy burden he had to bear.

Vers. 16-18. The dark horizon made by this wholesale desertion is happily brightened by a noble example of loyalty. Paul prays for the faithful disciple in touching words: *The Lord grant mercy unto the household of Onesiphorus, because he oftentimes refreshed me and was not ashamed of my chain: but when he arrived in Rome, he sought me diligently and found me. The Lord grant unto him to find mercy of the Lord in that day: and in how many things he ministered at Ephesus, thou knowest better than any one.*

Onesiphorus seems to have been a native of Ephesus. He doubtless got the name he bore at baptism and from the beneficent disposition he manifested (Onesiphorus = Help-bringer). He would be familiar with all that took place in his native province

of Asia ; and, when he heard of the defection, he seems to have hastened to Rome to minister to Paul. Sympathising with him only the more deeply on account of his imprisonment, he refreshed his spirit and supplied his needs. Many expositors have assumed from the form of the apostle's prayer, that, when he wrote this letter, Onesiphorus was dead. This is by no means certain. It is true that Paul prays first for his family and for himself only in view of the future. But, according to the Eastern conception, a man's household includes himself. Onesiphorus had served the household of faith (Gal. vi. 10) and it was fitting that his own family should be remembered. In any case, there is not the slightest countenance given here to the Roman practice of praying for the dead. To base such an innovation on this text is, as one said, like building a pyramid on its apex.¹ Paul only expresses the prayerful hope that Onesiphorus may at last find full reward for his unstinted labour. At Ephesus, as Timothy knew better than any one, he had served them all to the uttermost.

Ch. ii. ver. 1. In view of the tendency of men to prove faithless on the one hand, and the manifest willingness of the Lord to send help in the time of need on the other, Timothy is exhorted to receive a fresh accession of divine strength for all his work. *Thou, therefore, my child, be empowered in the grace that is in Christ Jesus.*

The surpassing tenderness of this counsel is felt at once. In the previous letter Paul thanked the Lord Jesus for having empowered him (in the moral and spiritual sense of the word) for the work of the ministry (1 Tim. i. 12). The apostle was confident that what Christ had done for the father, he would do for the child. Therefore he urges Timothy to receive a fresh endowment of power from on high. This is evidently the meaning of "the grace that is in Christ Jesus." It is not grace to the guilty nor even sanctifying grace, but a condensed form of expression for the supply of the Spirit of grace which is in Christ. It was only as he lived in this element that Timothy could be strengthened for all his work.

Ver. 2. While being thus inwardly prepared for service and trial, Timothy was not to neglect the practical measures that were best fitted to protect himself and the cause of Christ against defection: *And the things which thou heardest from me among*

¹ Walsham How, *Life, etc.* p. 466 ; cf. *The Principles of Protestantism*, p. 186.

many witnesses, these deposit with faithful men, such as shall be fit also to teach others.

Timothy was thoroughly acquainted with Paul's teaching, for he had heard the whole substance of it imparted to the disciples in the Churches he founded. Paul had no secret doctrines for a select few, but one Gospel for all. Timothy was to be on the outlook for men faithful in character and with some aptitude for teaching, who might become the channels for the safe transmission of the healthful doctrine. As he had made the Gospel a precious "deposit" in his own heart, he was now with a full consciousness of its unspeakable value to "deposit" it with others (the noun and verb in Greek are from the same root), that they might hand it down to the generations following. Paul's chief anxiety was evidently not about apostolic succession in the modern sense of a series of superior bishops concatenated by the laying on of hands, but rather about evangelic succession or the handing down of the word of the truth of the Gospel to stable and trustworthy men, who should teach it fully and accurately to those they took charge of. The highest privileges of the Church are conveyed by the perpetuation of the truth as it is in Jesus.

Ver. 3. Endued with power from on high and surrounded by a growing band of competent preachers of the Gospel, Timothy was nevertheless to keep himself prepared for trial on account of his fidelity: *Suffer hardship with me as a stalwart soldier of Christ Jesus.*

The desertion of Paul by his former friends made him all the more eager for companionship. He had already mentioned some forms of trial he had to undergo. Now he entreats Timothy's sympathy and fellowship in them, and presents at the same time the great motive that should inspire him with the determination to be faithful. He had been enlisted in the host of Christ's consecrated servants. The Lord was their Leader, Himself a man of war, going forth conquering and to conquer the triple foes, the world, the devil and the flesh. In this conflict Timothy was to act as a good or valiant soldier of Christ Jesus. Paul was well acquainted with the military system of the Romans. Looking upon it as a means of protecting and saving life rather than of destroying it, he did not hesitate to use it for exhibiting the varied aspects of Christian service. How much is implied in this epithet, "stalwart," Paul shows by consecutive illustrations.

Ver. 4. The first characteristic required in one who is to be a noble soldier of Christ is devotion to his special work: *No soldier on service entangleth himself with the businesses of life, that he may please him who enrolled him as a soldier.*

The allusion is to the life of a soldier on campaign. Such a one would never dare to mix the negotiations of ordinary civil life with his service as a soldier. Any attempt to do so would only mar his own work. A good soldier will keep himself free from every entanglement and bend all his energy on winning the commendation of his captain. So must the servant of Christ carefully avoid any form of work that does not directly harmonise with his main duty of converting souls and building them up in comfort and holiness. On this task he is to concentrate all his gifts of soul, body and spirit.

Ver. 5. A second feature of a good servant of Christ is submission to orders. Paul illustrates this point by a reference to the Greek national games: *Moreover, if also any one strive in the games, he is not crowned unless he have striven according to the rules.*

This verse is a simple statement of fact. Furnishing a certificate of Greek birth, the athlete had not only to undergo a fixed course of training for the games, but also to carry out the whole contest according to definite regulations. If he were found to have departed from them, even though he should be victorious, he could not obtain the chaplet of olive leaves with which the successful competitor was crowned. The servant of Christ is everywhere encouraged to aim at a crown of life and righteousness and glory. But he can never be assured of winning it, unless he honours the laws of God and keeps His precepts carefully.

Ver. 6. Yet another feature desiderated in a good servant is willingness to undergo toil. The work of the vinedresser furnishes an apt illustration: *It is the husbandman that laboureth that must needs be the first to partake of the fruits.*

The emphasis in the original falls on the idea of labour and the order of this rendering is set so as to bring out this point. The universal conscience of mankind awards the highest privileges to strenuous effort. It is not the idler in the vineyard but the willing worker that is entitled to the first share of the vintage. In like manner, no servant of Christ can hope to please his Master, who is not prepared for "the work of faith and patience of hope and labour of love." It is only such as these that

shall drink the new wine with Him in the kingdom of the Father.

Ver. 7. A parenthetical reminder to make sure of grasping the full meaning and application of the foregoing illustrations: *Consider what I say: for the Lord will give thee comprehension in all things.*

Paul uses figurative statements not for the sake of rhetorical embellishment, but for illustrating truth. Timothy was urged to reflect on and weigh well the far-reaching principles he had enunciated. If their full meaning was not at once manifest, he was to trust the Lord to make it plain. This is a maxim for disciples of every age. Still, as after the resurrection, the Lord is prepared to open our understanding that we may understand the Scriptures. But we must ourselves use our faculties of thought, feeling and imagination in trying to penetrate into their significance.

Ver. 8. Needless difficulties have been raised over the connection of this verse with what precedes. Although its form has been assimilated to that of the previous verse, it is really a continuation of the illustrative statements already given of what constitutes a stalwart soldier: *Remember Jesus Christ, raised from the dead, of the seed of David, according to my Gospel.*

The apostle means to say to Timothy that, if he would understand fully what it is to be a good soldier, he must recall the whole career of the divine Leader Himself. He became obedient unto death, even the death of the cross; and for this sore travail, the Father raised Him from the dead. But in ascending thereafter to the throne of the heavenly kingdom, He only took the position that had been destined for Him as the root and offspring of David, his Son and yet his Lord. In Him, therefore, all the promises of the old covenant found their fulfilment; and in union with Him, His servants would find that all other promises of protection and blessing and reward were "Yea and Amen" unto the glory of God by Him. Paul regarded this aspect of Christ's redeeming work as an essential element of the Gospel he was sent to proclaim. Timothy was to keep it before him and be encouraged to believe that under His victorious guidance he too would be sustained and crowned.

Vers. 9-11^a. A renewed declaration of Paul's undying interest in the Gospel, in spite of all the suffering it entailed upon him. No power on earth could chain the word of God; and if he had to suffer for having proclaimed it, the rich blessing thereby won

for God's redeemed was a full compensation: *In which I suffer hardship as an evil-doer unto bonds: but the word of God is not bound. For this cause, I endure all things for the sake of the elect that "they also may obtain the salvation that is in Christ Jesus with eternal glory." Faithful is the saying.*

Paul's whole nature was absorbed in the Gospel of Christ. It was the element in which he lived and in which he also suffered. When he wrote this letter, his wrist was chained to the arm of a Roman soldier. But he rejoiced that the word of God was not bound: and because it had free course and was glorified, he continued to endure all that was laid upon him in faith and hope. He was suffering for the elect of God in the very spirit of Christ: not indeed with a view to the blotting out of sin, which Christ alone could effect, but none the less with the aim of expediting their full experience of salvation and final entrance into everlasting glory. This was the fruit that as a labourer in the field of the Gospel he himself hoped to partake of; and he was assured that all the chosen of God would share it with him. Here accordingly emerges another great axiom or faithful saying of the Christian life. It is true that this rank might also be claimed for the verses that follow. But the intervening conjunction "for" decides in favour of the retrospective reference.

Vers. 11^b-13. A confirmation of the foregoing statement that the salvation of Christ includes eternal glory, coupled with an indication of the sad results of unbelief or unfaithfulness: the whole forming a compendious and weighty utterance on the divine administration of the kingdom of Christ: *For if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him. If we shall deny Him, He will also deny us. If we are unbelieving, He abideth faithful. For He cannot deny Himself.*

The great principle which underlies this summary is that faith in Christ identifies men with Him in everything, while unbelief as truly separates them from Him. The successive clauses are carefully balanced: the first two dealing with faith the last two with unbelief. The present and prospective effects of faith are here blended together, with perhaps the chief emphasis on the latter. It is impossible to separate them, for the one set are the roots of the other. When we believe on Christ, we are spiritually identified with Him as the crucified and risen Saviour, gaining thereby a real deliverance from the guilt and power of sin and entering into a new life and walk. So also

in view of the future, we practically accept death in the spirit in which Christ died, and may be said to have died with Him at whatever time or in whatever circumstances death may come: just as in union with Him, we shall also be raised into life from the grave. In like manner, if we endure hardship for the cause of God on earth as Christ endured it, we shall also reign with Him, as He now reigns in heaven, partially even here, fully hereafter. On the other hand, as the Lord said so pointedly in His own teaching, if we deny Him among men, He will deny us before His Father in heaven (Matt. x. 32, 33; Mark viii. 38). If we are unbelieving towards Him, He abideth faithful alike to His unchangeable purpose, His promises and His threatenings. He cannot deny His nature and name as love: He is as little able to abjure His eternal righteousness or antagonism towards sin.

The rhythmic character of the utterance is very distinct. But here as before (1 Tim. iii. 16), we cannot accept the view that it is a quotation from an ancient hymn. It is rather an outburst of the lyric spirit that filled the apostle's heart, attaining its present shape by ceaseless thought on the pervasive power of union with Christ and frequent repetition in preaching.¹

III

FIDELITY IN RELATION TO ABERRATIONS FROM CHRISTIAN DOCTRINE AND LIFE: Ch. ii. 14-iii. 9

Having encouraged Timothy to persevere in the face of desertion, Paul now turns to show him the path of duty in relation to certain forms of error which had begun to manifest themselves. These were of two kinds: the first being theoretical

¹ The following lines, while in no sense a poetical translation, may enable some readers to remember the balance and sequence of the clauses:—

For if by faith with Christ we died,
 we too with Him shall live:
 If hardship we endure with Him,
 He will His kingdom give.
 If Christ we faithless shall deny,
 deny us too He will:
 If unbelieving we remain,
 faithful He will be still:
 His Name He must fulfil.

or doctrinal and actually present (ii. 14-26); the second closely related to the first, if not really springing from them, but assuming a more practical shape and mainly yet to come (iii. 1-9). In dealing with the former, Paul begins by urging Timothy to set his face against mere verbal controversies (ver. 14). Aiming at exact definition of the truth in his own teaching (ver. 15), he was to shun all empty discussions as sure to end in ungodliness and unbelief (vers. 16-18). Although some should fall away, the basis of Christianity remained unshaken (ver. 19). His supreme duty was to keep clear of every one whose influence might mar his devotion to Christ (vers. 20, 21), and to live a life of peace and forbearance and hopefulness towards all (vers. 22-26). In dealing with the forms of practical ungodliness that were soon to appear on a larger scale, the apostle depicts the fearfully immoral condition into which men would fall (iii. 1-5), and indicates the manner in which these aberrations had already come upon the scene. They all originated in departure from the truth, and were maintained in opposition to it. The only consolation he could offer was that in the long run, they should be seen in their true character (vers. 6-9).

Ver. 14. A reference to the topic just dealt with and a transition to that which follows: *Of these things put them in remembrance, solemnly charging them in the sight of the Lord not to contend about words, to no profit, to the subverting of the hearers.*

The things specially referred to are the truths expressed in vers. 11-13. These had been taught them through various channels; but they were of such fundamental importance for Christian belief and conduct that Timothy was to remind the disciples of them ever and anon. The participial clause attached to the main injunction implies that Timothy was to lay chief stress on the great principles involved in these truths and not on the mere verbal forms in which they were couched. As we have seen (1 Tim. vi. 4) there was a strong tendency in the community at Ephesus to fall into controversies about mere words. Timothy is to charge all the members and adherents in the name of the Lord Jesus, to abandon such disputes, as not only profitless in themselves, but actually fitted to overthrow faith, by depriving it of its appropriate nutriment.

Ver. 15. While thus seeking to keep others right in the presence of Christ, Timothy is to take good heed that his own manner of presenting truth is such as will attract the blessing

of God: *Give diligence to present thyself to God approved, a workman not ashamed, marking out aright the word of truth.*

Every believer is bound to make a full surrender of himself to God (Rom. xii. 1): the Christian preacher specially so. He is to lay all his gifts and energies on the altar of God, and hold himself bound to seek His glory above all things. Only in this way is he to win the divine approval and appear in the sight of God as one who stands the test He has appointed for His service.

The additional epithets are best explained, not by the solitary use of the original Greek word in the LXX (Prov. xi. 3; Ellicott), where it means "to cut a road," but rather by a reference to the trade by which Paul had been wont to maintain himself. As a tent-maker, he doubtless endeavoured to do his work in a fashion that would bring no reproach of inefficiency upon him from those that he served. Especially would he take heed to cutting accurately (Gr. *orthotomein*) the woven hair-cloth according to the prescribed pattern or dimensions. It is this very kind of conscientious devotion to his work as a teacher that Paul requires of Timothy. Remembering that he is a worker for and with God, he is to discharge his duty in a way for which he shall have no cause to feel ashamed in His presence. Especially must he take heed to the teaching and to the pattern set before him (ch. i. 13). Whatever doctrines he taught, he had to exhibit them in forms that were at once perfectly distinct from current errors and that fitted into one another so accurately as to constitute a complete and symmetrical representation of the word of the truth of the Gospel.

Vers. 16, 17^a. A direction how to deal with the worthless disputes with which so many teachers around the Church were ever engrossed: *But profane babblings stand aloof from: for they will go forward to more impiety and their word will eat its way as a gangrene.*

This counsel is substantially a repetition of that which had been already given at the close of the previous letter (1 Tim. vi. 20). If Timothy had mingled in these barren controversies, he would not have settled them, but only attached to them greater importance than they deserved. The Lord Jesus never dealt at length with the Sadducean scepticism of His day; and, after His example, ministers should simply suffer many idle disputes to die a natural death. This is seen to be all the more necessary when the issue is regarded. Animated not by honest doubt, but by a

corrupt heart, such teachers would only proceed from one form of impiety to another; and their errors once received would spread like "an eating sore" (so the physician Galen interprets the Greek word, *gangraina*) through the whole community.

Vers. 17^b, 18. The apostle's statement is confirmed and exemplified by the case of two teachers, who, though once professing the truth, had gone utterly astray: *Of whom is Hymenæus and Philetus: men who concerning the truth missed the mark and overthrow the faith of some.*

The name Hymenæus occurs also in the first epistle (1 Tim. i. 20), and probably designates the same person in both instances. Of Philetus, who is joined with him here, nothing further is known. Hymenæus appears first simply as one who had abandoned the principle of faith in Christ and the clean conscience which is its accompaniment, and so suffered shipwreck of all spiritual integrity. Here it is rather the origin of his ruin as a Christian that is indicated. His apostasy began with failure to hold by the accurate definitions of truth he had previously received. Instead, for example, of separating the historic fact of the resurrection of Christ and the hope of the same destiny for His people from the idea of a purely spiritual resurrection in the life of the soul, which had some affinities to the philosophic teaching of the day, he and Philetus came to hold that the inner quickening of the soul was the only blessing possible even under the Gospel; and that therefore the real resurrection had taken place already in the case of all who had professed to accept Christianity.

To Paul's mind, this view was a compromise with the well-known Greek antagonism to the idea of a resurrection of the body (Acts xvii. 32) and therefore an intolerable error. No less than they, he taught the new birth of the soul and even preached it under the figure of a resurrection (Rom. vi. 4, 5, 11, vii. 10; Eph. ii. 6; Col. ii. 12, iii. 1). But never could he abandon the historic verity of the resurrection of Christ from among the dead (1 Cor. xv.). It was only because he clung to this undeniable event, to which he along with the rest of the apostles was sent to bear witness, that he could call men to the faith in Him by which they were quickened and to the hope of a complete resurrection of the body at the last day. To give up credence of the resurrection of the Lord was to have faith entirely overthrown and the very basis on which the life and service of the Church rested, destroyed.

Ver. 19. The connection of this verse with what precedes is easily discerned. Timothy is not to be dismayed by the progress of error. Although some who professed to be Christians had fallen away, the great community of believers given by God to His Son on earth and still further increased by Him through the ministry of the apostles, continued to stand unshaken: *Nevertheless the solid foundation of God standeth, having this seal*: "The Lord knoweth them that are His," and "Let every one that nameth the name of the Lord depart from iniquity."

The strong foundation of God then (for in Greek *stereos* is a qualifying adjective and not a part of the predicate) is the true Church of Christ, the society of believers received from the Father and drawn into fellowship with the Saviour. It was begun by the Lord Jesus on earth and firmly based on the rock-like souls He found amongst the first disciples; as He himself said: "On this rock I will build My Church, and the gates of Hades shall not prevail against it" (Matt. xvi. 18).¹ It is everywhere assumed, however, that the strength of this foundation is due to its connection with Christ as the chief corner-stone. Indeed, in the great utterance of Isaiah, which the apostle seems to have had in mind when he wrote this verse, these two parts are presented as inseparable: "Behold, I have laid in Zion for a foundation, a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste" (Isa. xxviii. 16). It was because under the apostles men were still being brought into vital oneness with the glorified Lord that this prophecy was being fulfilled. The apostle implies that the Church of Christ would continue to "stand" in the face of all assaults.

In the subsidiary clause of the sentence, Paul mentions the special safeguards by which the foundation of God was rendered so secure. It seems to have been not uncommon in the East to make inscriptions on prominent parts of buildings (cf. Deut. vi. 9, xi. 20; Rev. xxi. 14). The Church of Christ owes its safety to its having written on the hearts of its faithful members by the Holy Spirit, the two correlative truths of the sovereign protecting love of God and the responsibility of believers for holiness. These are expressed in two quotations: one taken directly from Num. xvi. 15 and designed to show how the Lord will separate those that fear His name from the proud and presumptuous world around them; the other taken, if not from

¹ Cf. *The Principles of Protestantism*, p. 216.

the same chapter (cf. ver. 26), at least from kindred passages, and intended to remind men what kind of practical response to His grace the Lord expects from those that profess allegiance to Him. The two great principles are spoken of as a "seal" rather than as a simple inscription, because, being written on the heart of believers by the Holy Spirit, they constitute a solemn and authoritative declaration of the Lord's propriety in them and their willing assent to His claims.

Ver. 20. Alongside the Christian community in its ideal condition as a society of believers, the apostle depicts the Church as it was actually found in the midst of the world. For this purpose, the similitude turns from the essential structure of a building to the furnishings of a large mansion: *But in a great house, there are vessels, not only of gold and silver, but also of wood and of earth; and some unto honour and some unto dishonour.*

In the language of theology, this is the visible as contrasted with the invisible Church. In the latter are to be found only those whom God has ordained to eternal life and who therefore follow practical holiness: in the former there have always been many, who, while professing to be the children of God, have not been called by His grace and renewed in the spirit of their mind. In view of this fact, the members of the Church on earth may well be compared to the miscellaneous vessels found in a large house. Many of these, made of precious metals and therefore fit to endure the lapse of time and the accidents of use, are kept for honourable purposes: many others, made of less durable materials and therefore regarded as perishable, are put to more menial uses. In the Church of Christ, all service is welcomed by whomsoever it is rendered; but its actual value in the sight of God is altogether dependent on the spiritual life and character of those who give it. Those who have been quickened by the Spirit of God and beautified with His salvation are precious to Him in themselves and their whole service is destined to grow in honour. Those who have refused His grace and still continue in their natural unregenerate condition cannot do anything that is really acceptable to God. In spite of all outward appearance, they must be under condemnation and, unless they turn to God, be destined to fall into shame and everlasting contempt (Dan. xii. 2).

Ver. 21. In the light of the momentous truth just announced, the duty of every faithful member of the Church is set beyond doubt and the reward due to obedience made increasingly clear:

If a man therefore keep himself thoroughly pure from these, he shall be a vessel unto honour, consecrated, serviceable to the Master, prepared for every good work.

In other words, every true Christian is to stand aloof from the life of all who show by their whole disposition and practices that they are not fit to be embraced in the service of the Church. This injunction does not mean that believers are to have no intercourse of any kind with unbelievers or merely nominal Christians. On the contrary, they are as servants of Christ to mingle with them and try to win them for Christ and His truth (1 Cor. v. 10). At the same time they are to be scrupulously careful to show that they have no sympathy with the sins by which such men are beset and defiled. Here Christianity shows its superiority to Pharisaism. The Pharisees rejected the publican and the sinner, but retained their vices under the guise of purity: Christians keep themselves pure from the sins of men, but go down amongst them to save their souls. To this obedience a great reward is attached. It enhances the worth of the soul, throws it open to a fuller possession by the Holy Spirit,¹ and prepares it for a more beneficent and varied activity.

Ver. 22. A renewed injunction to Timothy to look to the culture of his own spiritual life. It is not enough for a Christian to keep clear of the vices by which the conduct of others may be disfigured. He must watch against his own sinful propensities and aim at bringing forth the fruit of the Spirit: *On the other hand, flee the lusts of youth, but follow after righteousness, faith, love, peace with them that call on the Lord out of a pure heart.*

The lusts referred to are those that specially beset young men. As the positive graces mentioned show, they are not necessarily of a sensual kind. Timothy was to hold no parleying with any sinful desire by which the maturity of his character and the efficiency of his service might be marred. Pride, prejudice, ambition, anger, may check a young man's usefulness as really though not so manifestly as gross self-indulgence. Just as certainly, however, will strict integrity in relation to sin, unfaltering trust in God, overflowing affection for others, and ceaseless desire to maintain peace within the circle of Christian fellowship, endear every young disciple or minister to his brethren and increase his influence to an extent out of all proportion to his age. Very noticeable is the description Paul gives of those who are to be accounted true brethren. They "call upon the Lord out

¹ Cf. note on "consecration" in 1 Tim. ii. 15.

of a pure heart": that is, they believe in Him, confess Him and worship Him sincerely: with a real desire for His glory and not out of any selfish or corrupt motives. This has been the spirit of God's faithful servants from the beginning (Gen. iii. 26, xiii. 4, 18). It is the abiding condition of a full salvation (Joel ii. 32; Acts ii. 21; 1 Cor. i. 2).

Ver. 23. The signal value which Paul attaches to the preservation of peace amongst all the members of the Christian brotherhood is seen in the injunction to avoid what was a fertile source of disunion: *But foolish and ignorant questionings eschew, knowing that they engender contentions.*

The primary reference is doubtless to the false teachers who were so active at this time. Whatever their professed interest in Christianity might be, they did not call on the Lord with a sincere desire to further His cause. On the contrary, they spent their time and strength in raising discussions on matters far distant from the central truths of the Gospel; themes which were either worthless in their own nature ("foolish"), or for the final determination of which no adequate data were to be found in the Scriptures ("unlearned"). Amongst men who had no innate sense of the relative value of doctrines, such points assumed an exaggerated importance and gave rise to differences of the most unseemly kind. All such controversies, as void of profit and fatal to peace, were unworthy of the serious attention of any one who aspired to be a wise and intelligent Christian minister.

Vers. 24, 25^a. Moreover Timothy's very relation to the Lord whose he was and whom he served, forbade his taking the slightest part in worthless strife: *And the servant of the Lord must not be contentious, but be gentle towards all, apt to teach, patient of wrong, in meekness disciplining those that oppose themselves.*

The supreme rule of ministerial conduct is found in the life and ministry of the Lord Jesus. It is the duty as well as the privilege of the disciple to be as his Master and of the servant to be as his Lord. The evangelist Matthew, quoting Isaiah (Isa. xlii. 1; Matt. xii. 18), has reminded us that the ministerial activity of Christ was eminently characterised by the desire for peace. His mildness in word and demeanour towards all was unfailing; His faculty of presenting the most important truths in the simplest language and the most interesting forms incomparable; His endurance of wrong without retaliation or reviling, and His meekness in dealing with and restoring offenders, truly divine. In these respects as in all else, the Lord's example should be the

law and the inspiration of all His servants. Aversion from strife, gentleness in manner, aptitude and readiness in teaching, forbearance under wrong and meekness of spirit even in administering rebuke or other censure to opposers of the truth (not instructing merely as in A.V.), are characteristics on the cultivation of which every Christian and not least every minister is bound to set his heart, in spite of all natural infirmities or acquired habits of a contrary kind. The aim may seem difficult: but with the life and nature and Spirit of Christ in the soul, it can be attained.

Vers. 25^b, 26. The hope by which perseverance in this meek spirit is to be sustained: *If peradventure God may give them repentance unto the full knowledge of the truth and that they may come again to themselves out of the snare of the devil, after having been taken captive by him, for the doing of God's will.*

According to Paul's view, the source of all offences in the Church as well as of all corruptions in the world is ignorance of divine truth. It is by refusing to believe and obey the Gospel and accepting instead current perversions of the truth concerning God and themselves, their relation to Him as sinners and the way in which their life should be affected by the Christian redemption, that men become intoxicated by error and fall into the snares of the devil. The god of this world blinds the minds of those that believe not and readily leads them into captivity to all sin (2 Cor. iv. 4). This being so, if there is to be any recovery at all, it must begin with repentance or a complete change of mind and conviction (*meta-noia*) with respect to the points on which they went astray. The full knowledge of the truth thus aimed at God alone can give. When in His sovereign grace, He sees meet to bestow it in connection with the preaching of the word and the faithful discipline of the Church, there will be an instant return to sobriety of thought, speech and behaviour. The snares of the devil will be broken and the liberated souls will be strengthened and impelled to devote themselves to the doing of God's will.

Such seems to be the meaning of this verse. The word rendered "recover" in A.V. is literally "return to soberness" as from a state of delirium. The change of pronoun in the last clause of the verse (*ekeinon*) is a clear indication that it is the will of God and not the will of the wicked one that the apostle is thinking of. The emancipated sinner yields himself to the will of Him by whom he has been restored and blessed. It is the hope of seeing such a happy issue that should encourage every

minister to deal with opponents and offenders in the spirit of meekness and love.

Ch. iii. ver. 1. From false teaching and its inevitable issues, the apostle turns to the more practical aberrations from Christian life that were yet to appear. These are presented as so far in contrast with those errors but in reality they are only the ultimate results of the same forces. It was well that Timothy should be made aware of the terrible development they were to have: *But know this, that in the last days grievous times shall set in.*

In Paul's view, the latter days were the closing stages of the Messianic end. At that time they seemed nearer than history has proved them to have really been. Yet this fact does not touch the essential truth of the prediction. Within the larger epoch of the consummation of the divine purpose, special crises adverse to the interests of the kingdom of God would set in, which the Church should find it very difficult to cope with.

Vers. 2-5. The gravity of the conflict which the servants of the Lord should have to face is seen in the immoral features by which the life of men generally would be stamped. Though perhaps falling within the sphere of Christendom, the life of many in their personal, family and social relations would be more closely akin to Paganism than to Christianity. The apostle had said that profane babblings would advance to more impiety: here the statement is exemplified in detail: *For men shall be lovers of self, lovers of money; boastful, haughty, revilers; disobedient to parents, unthankful, unholy; without natural affection, implacable, slanderers; without self-mastery, savage, without love of good; traitors, reckless, beclouded; lovers of pleasure, more than lovers of God, holding the semblance of piety, although they have denied its power. From these also turn away.*

It is to be remembered that this dark catalogue is meant to be a characterisation and not a complete description. The apostle does not say that all of these vices would appear in the same individuals. He intends us only to expect that so many would arise in whom one or more of these immoral features would be manifest that they should give a certain colouring and influence to the time or community in which they lived.

Various attempts have been made to get at some clue to the order and connection followed in Paul's enumeration of these evil qualities: but in vain. The most that can be said is that, while they evidently form one cordon, some of them are more closely linked together than others. Love of self and love of money, for

example, are inseparable manifestations of the same selfish spirit. Boastfulness, haughtiness and reviling also constitute a triad, springing as they do from the root of pride. Disobedience to parents, ingratitude and unholiness maké another group: for violaters of the fifth commandment will show but little regard to the good deeds of men or the holy character of God. Lack of natural affection, implacability or unwillingness to be reconciled to others (*aspondoi*) and slandering or vindictiveness in relation to their good name, form a clear parallel to the group immediately preceding, and show still further what a searching test of loyalty to God and man the last word of the first table of the Law is. Failure in self-mastery, fierceness and disregard of the distinction betwixt right and wrong, form another set of steps in the descent to depravity: for they who give the reins to passion or appetite must become violent in manner and alienated from good. The next group also embraces three closely related vices: for the man who can betray his friends never fails to cast off all other restraints and to end in having his whole moral sense utterly blinded. The last two features exhibit the character of the inward and outward life such men will live, in contrast with the spirit and practice of vital Christianity. They will make a god of pleasure and give their hearts to it; and, if they still retain any connection with the Christian Church, it will be as those who hold the mere name or shell of piety, after the kernel has been eaten out by corruption. With respect to such men, Paul can only charge Timothy to turn away from them in sorrow and shame.

We can imagine what a trial the writing of such a paragraph must have been to a man who had the lofty views of the original destiny and capacity of man that the apostle cherished. But he wrote as a prophet and not as a mere pessimistic philosopher, and must needs tell the naked truth. The prediction has often been fulfilled in the course of the past centuries, and that in the life of communities and nations that did not wholly abjure the profession of Christianity. The condition of the Eastern and especially of the North African Churches at the close of the fourth and the beginning of the fifth centuries furnishes a remarkable illustration. Historians of an earlier date had charged the Christian people of their times "with the grossest intemperance and profligate luxury." Salvian goes even further: "What was it that happened at Carthage (A.D. 430)? Even while the noise of war was ringing around the walls, the Church of Carthage

maddened in the circus and luxuriated in the theatre. At the same moment, some were being slaughtered without and some practising lewdness within : a part of the people in bondage with the enemy, a part in the bondage of their vices : the clash of arms without the walls, and within a confused din of conflicts and of shows.”¹

Vers. 6, 7. The reason why Timothy was so earnestly warned to turn away from the impious men who were yet to appear. Not a few specimens of the very same grade were already at work in communities where the Church had been founded: *For of these are they that are creeping into households and are taking captive petty women, laden with sins, led away with divers lusts, ever learning and never able to come to the full knowledge of the truth.*

The widespread corruption by which society was to be affected had begun to appear amongst its most impressionable and impulsive constituents. The female sex in the East was peculiarly open to the secret machinations of deceitful men. Where women had lost the discretion or sanctified common sense that is the crown as it is the safeguard of true Christian womanhood, and so became hardly worthy of the name of “women” (Gr. *gynaikaria*, “womanlings”), they very readily fell deeper into sin and became burdened with a sense of guilt. Such lapses, however, did not necessarily imply that they had given up the profession of religion or all interest in a higher world. The only result in many cases would be that they became possessed with the desire for new-fangled notions or practices in religion, while yet they never made any real progress in grasping the principles of divine truth. For such women, there were deceptive men ever on the outlook, as animals stealthily watching for their prey. Already they had insinuated themselves into the families where they lived, and led not a few away captive by their diabolic wiles.

Ver. 8. A fuller indication of the real character of these deceivers: *And in the same manner that Jannes and Jambres withstood Moses, so do these also withstand the truth, men corrupted in mind, worthless as regards faith.*

According to ancient Jewish tradition (perhaps originally found in some documents of early Hebrew history), Jannes and Jambres were the names of the two chief magicians in the Imperial court of Egypt who withstood Moses. They did not meet his statement of the claims of Jehovah by arguments derived

¹ Isaac Taylor, *Ancient Christianity*, vol. ii. p. 60.

from reason or conscience; but, after Moses backed up his mission by miracles, they attempted to remove the impression these made on Pharaoh by working wonders of a similar kind. The very mention of these men in this connection seems intended to show that "the deceivers" of Timothy's day were not false teachers or indeed teachers at all, but rather practitioners of occult arts: magicians like Simon, Elymas and the sons of Sceva, who professed to have secret means of communicating with the powers of the unseen world, and doubtless offered to put these agencies at the disposal of others in return for money. Yet they were really hostile to the truth as it is in Jesus and operated against its influence. They did so, only because, probably after making a Christian profession, they had become depraved in mind and heart and lost all sense of the meaning and power of healing faith.

Ver. 9. A word of encouragement to Timothy derived from the well-known fate of the ancient sorcerers: *But they shall not advance further: for their folly shall be manifest to all, as theirs also was.*

The magicians of Pharaoh failed in the conflict with Moses, and were constrained to acknowledge that he achieved what he did only by the finger of God (Ex. viii. 19). They were at last driven from the presence of Moses, covered with disease. A similar fate, Paul predicts, would overtake these seducers. Their folly would in the long run become manifest to all, and the success of their iniquitous methods would come to an end. It is impossible not to admire the keen foresight that enabled Paul to detect the origin and progress of these false spiritualists. Since his day, it has only been where religion was at a low ebb that such pretenders have ever gained even a temporary footing.

IV

FIDELITY IN VIEW OF PAST TRAINING AND PRESENT EXIGENCIES: Ch. iii. 10-iv. 8

From errors in life and doctrine present or yet to appear, Paul turns to the great advantages Timothy had enjoyed in preparing for his work and the greater responsibility for faithfulness which had thus been laid upon him. He had had the privilege

of watching the whole tenor of the apostle's life and conduct and the way in which the Lord interposed in his behalf (vers. 10, 11); he had seen the experience of faithful disciples and the doom of deceivers (vers. 12, 13); he had had the most careful training in divine truth from earliest childhood (vers. 14, 15), and had felt the power of the Scriptures as a source of equipment for service (vers. 16, 17). In view of such advantages Paul could not but lay it upon his heart to be faithful and diligent in his high calling as in the sight of God and of Christ, the coming Judge and destined King of heaven and earth (ch. iv. vers. 1, 2). The duty of preaching the word was rendered more urgent by the unwillingness of carnal men to accept the simple truth of the Gospel (vers. 3, 4). The only way to combat such tendencies was to engage in a fearless discharge of the whole commission entrusted to him (ver. 5). If anything further were needed to stimulate his activity, that was to be found, on the one hand, in the contemplation of the now completed and victorious course of his aged friend and father on earth (vers. 6, 7), and, on the other, in the assurance that the same rich reward which the apostle eagerly expected would be shared by all that followed in his steps (ver. 8).

Vers. 10, 11. A graphic sketch of the apostle's past career from the period of Timothy's first association with him: *But thou didst follow closely my teaching, my course of life, my purpose, my faith, my long-suffering, my love, my endurance, my persecutions, my sufferings, such as befell me in Antioch, in Iconium, in Lystra; such persecutions as I endured: and out of them all the Lord delivered me.*

There is neither egotism nor boasting in this bit of autobiography. The apostle's sole object in writing it is to remind Timothy of his own severe experience and the loving-kindness of the Lord in it, that he might be stirred up to face all difficulties in the same resolute and trustful and saintly spirit. Timothy was well aware of the facts Paul mentioned: for they occurred in the region of which Timothy was a native. It may have been the sight of the apostle's heroic conduct in the midst of persecution that first drew him to his side. Certain it was that he had followed Paul's whole career from that time with sympathetic interest and active co-operation; and Paul desires now that he should maintain an attitude consistent with their past fellowship. The same Lord that delivered Paul would not be unmindful of his disciple (Ps. xxxiv. 19, cxlv. 20).

Ver. 12. Like the Lord Jesus in converse with His followers and in teaching the people (Matt. v. 11, x. 16-22, xiii. 21, xxiv. 9; Luke xxi. 16), Paul makes no secret of the trials that are sure to accompany the profession and practice of vital Christianity: *Yea: and all that are inclined to live piously in Christ Jesus shall be persecuted.*

As it is only in abiding union and communion with Christ that men can live piously, so, when they do thus live, they cannot escape the notice of the surrounding world. A worldly Christian may be safely ignored, but a faithful disciple of the Lord is recognised at once. If the carnal heart is enmity against God, natural men cannot be true friends of His children: for their whole disposition and conduct will be a standing rebuke to their indifference or prejudice or hostility to the Gospel. Where the world is in the majority, this antagonism may proceed to any length, as in the days of Christ and the apostles and the early Christians, and as in heathen communities still. Christians are to expect such tribulation. Even where they have the upper hand, the vital difference in the world is sure to come out in forms that, if less demonstrative, are very painful.¹

Ver. 13. An emphatic repetition of the apostle's conviction with respect to the downward progress of the opponents of Christianity. The Church of Christ will flourish even in the midst of persecution; those who try to thwart her work will sink deeper into sin and misery: *But evil men and impostors shall go forward from bad to worse, deceiving and being deceived.*

It is a mistake to generalise the specific term "impostors" (*goētes*) here used. The reference is still to the practitioners of occult arts alluded to in ver. 8. The "purpose" or aim of Paul's ministry was manifest to all men and could not but commend itself to their conscience in the sight of God. These impostors lived on deception of others, and found retribution in being at last lured by the very wiles they themselves practised into darker forms of iniquity. The evangelic ministry should watch more carefully the practice of modern spiritualism and theosophy.

Vers. 14, 15. This conviction of the ultimate degradation of all self-willed errorists only deepened in Paul the desire that Timothy should adhere to the truth he had been taught from

¹ Prof. Ramsay has shown (against Holtzmann) that the peculiar kind of persecutions indicated here is not consistent with a second-century date for the Epistles.—*The Church in the Roman Empire*, p. 248 ff.

his earliest days : *But abide thou in the things which thou didst learn and wast assured of, knowing of whom thou didst learn them, and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

In other words, instead of being tempted to reach after knowledge falsely so called at suspicious sources, Timothy was rather to grow in firmer grasp of the principles of divine truth in which he had been already trained and the certitude of which he had felt in his spiritual life. The remembrance of the mother and grandmother at whose feet he had first learned the Word of God, and the thought of the sacred writings of his people, the supremely authoritative source they had used in their instructions, should be enough to make him cleave to his early beliefs with purpose of heart. Every Jewish child was taught to repeat and understand many portions of the Old Testament : this exercise was the first step in their education. All that Timothy was then taught and had since more fully learned for himself, had been illumined by faith in Jesus of Nazareth as the Messiah and the Son of God. His knowledge of the Old Testament had shown him the way of salvation ; and Paul here reminds him that if he wished to have a full and rich comprehension of this blessing, he must make the study of these ancient Scriptures from this standpoint his unceasing work. No language could indicate more definitely the apostle's conviction of the superlative value of the ancient Scriptures to the Christian believer. "The Old Testament was the Bible of the Apostolic Church. In embracing Christianity, the Jewish convert found the key to the mysterious words of the Prophets. What was obscure before was now flooded with a new light."¹

Vers. 16, 17. An additional encouragement to abide in the truths he had learned from the sacred writings. The Christian disciple has not only to be made wise unto salvation but also to be furnished for service. Paul reminds Timothy that the scriptures he had known from childhood were also fitted to prepare him for the work of his ripest manhood : *Every scripture is inspired of God and is profitable for teaching, for conviction, for correction, for discipline in righteousness, that the man of God may be complete, fully equipped for every good work.*

The chief point in dispute in this rendering is whether "inspired of God" should be regarded as an adjective or a part of

¹ Westcott, *The Bible in the Church*, p. 61.

the predicate. If the former view be adopted, then the sentence would run: "Every scripture inspired of God is also profitable." The chief reasons adduced in behalf of this second form are—(1) that the word "scripture" is itself rather indefinite and requires some epithet to make its application to the sacred writings quite distinct; (2) that there is nothing in Timothy's circumstances, so far as they are manifest here, which seems to require a distinct assertion of the inspiration of Scripture; and (3), if the "and" be taken merely as copulative and not ascensive, two features of Scripture are set together that do not seem quite akin (Ellicott). These grounds have never seemed to us to carry much weight. "Scripture" (*graphē*) is in the New Testament uniformly applied only to the sacred writings: here "every scripture" means every separate document in the whole collection of the sacred writings. The apostle's whole train of thought is very fitly crowned by an assertion of the divine origin of the Scriptures; and amid the surging influences of Eastern scepticism, Timothy could not but be strengthened thereby to cleave more faithfully to the Written Word. There is no incongruity in setting the profitableness of Scripture alongside its inspiration: for as the "consecutive" conjunction ("and") indicates, the one is really the consequence of the other.

As to the meaning of "inspiration," it is often said that the quality expressed in the word "is primarily and strictly applicable only to men" and only in a secondary sense to the writings themselves.¹ Such an explanation is far from being warranted. Writing with the Holy Ghost sent down from heaven, Paul applies the term directly to the Scriptures themselves, and it must be interpreted in a way that admits of this reference. Literally "inspired of God" is "God-breathed"; and since the breath of God is everywhere identified with His presence, the epithet as applied to the Scriptures can only mean that, written by holy men of old borne on by the Holy Spirit, every scripture has the presence and operation of God indissolubly associated with it; and that this gracious influence of the Spirit as the direct Agent at work will be felt by every one that reads them with a humble and teachable heart. In what way or to what extent the *writers* were affected by the Spirit, Paul does not state: that truth must be learned from an inductive study of other Biblical references. Nor does he suggest how the quality of inspiration affects the *form* of Scripture: though that also is a

¹ Cf. Fairbairn, *in loc.*

legitimate subject of theological inquiry. Much confusion of thought is saved by observing that the apostle is touching nothing more or less than a prerogative of every scripture discerned and felt in their practical use: they are found to be permeated by the witnessing activity of the Spirit of God.¹

Quite in harmony with this assertion of the inspiration of the Scriptures is the apostle's statement on the wide range of aims for which they may be used. Timothy was called to turn them to the best account as a basis for "teaching" disciples, for "convicting" transgressors, for "correcting" the false notions or evil habits of recent converts, and for "guiding" one and all in the paths of right conduct towards God and man. Every scripture was adapted for such ends and therefore "profitable" for them.

The divine purpose in providing such a means of grace in the Scriptures is very distinctly stated. It is that in the first instance every disciple and especially every minister in the Church may become men of full stature in Christ Jesus, "men of God" (cf. 1 Tim. vi. 11), and then as such may be found lacking in no gift or grace of the Spirit, but in every aspect of their spiritual life—in understanding, disposition, character and conduct—furnished completely for every form and department of Christian service. (The R.V. brings out well the original affinity of the adjective and participle here used: "*artios*," "*exērtismenos*"—"complete," "completely furnished.")

Ch. iv. ver. 1. It is not surprising that, having access to such a rich provision as the Scriptures afforded, Timothy should be adjured to use it diligently in the service of the Gospel. He that hath, of him much shall be required: *I solemnly charge thee in the sight of God and of Christ Jesus, who is to judge living and dead, and by His manifestation and His kingdom.*

Here Paul writes with a full consciousness of his apostolic dignity. Not even in addressing Timothy will he lay aside the authority wherewith Christ entrusted him. He himself did his work under the powers of the world to come, as in the sight of God, Whose he was and Whom he served (Acts xxvii. 23), and of Christ at whose judgment-seat he would soon stand (2 Cor. v. 10). As he draws the letter towards a close, he renews Timothy's commission with the same high sanctions. God is the Judge of all (Heb. xii. 23): Christ as His representative on the throne is to judge those that are alive at His coming as well as those that are to be raised from the dead. The last phrases

¹ Cf. Appendix, § 5: "Paul's Doctrine of Inspiration."

are not a more precise statement of the era of judgment (A.V.), but great additional facts which Timothy is to contemplate as a stimulus in Christian activity. The apostle adjures him to be faithful not only by the thought of a coming judgment, but by the glorious event (already so far anticipated at Pentecost) with which it shall be ushered in and the everlasting reign which shall succeed it.

Ver. 2. An emphatic and rapid statement of the substance of the charge, every imperative in Greek being in the aorist : *Preach the word: be on the alert, in season, out of season: convict, rebuke, exhort with all long-suffering and teaching.*

Timothy's chief work was to preach the word of the truth of the Gospel and therewith the whole counsel of God as set forth in the Scriptures. He was to be ever "on the alert" for opportunities of enforcing the truth, without paying heed to the prejudices or predilections of those by whom he was surrounded. In view of the varied contents and uses of the sacred writings (iii. 16, 17), he was also to "convict" his hearers of sins yet to be put away, "rebuke" them for sluggishness or perversity, "exhort" them to new earnestness and diligence. Only, in dealing with many who had been but recently converted to Christ, he was to treat them with all manner of forbearance and ply them with every element of teaching they were likely to profit by.

Vers. 3, 4. An explanation of Paul's urgency in laying these duties on Timothy. He had already written of false teachers: here he foresees and depicts the results of their influence on the members of the Christian communities: *For there shall be a time, when they will not endure the healthful teaching; but, having itching ears, will after their own lusts heap up teachers to themselves; and they will turn away their ears from the truth and will turn aside to myths.*

When the carnal heart is not broken and renewed by the Gospel, it will become hardened against it. In that case, if the forms of religious worship be still retained, the unconverted will crave types and modes of teaching more in harmony with their natural tastes, and will gather teachers prepared to minister doctrines diverging from the principles of the Gospel. The ultimate result will be that the word of truth will be regarded as effete; and, since the mind must have something to feed upon, such fickle hearers will swallow all manner of fanciful representations of sacred things, however far removed they may be from the teaching of Scripture.

This was the harvest reaped in the large communities over which the Church of Rome came to exercise dominion. When the Scriptures were neglected in the worship and preaching of the Church, the people received instead fabulous stories of the life and exploits of the saints. The number of these miraculous legends grew with the desire for them, till the great historic facts of Christianity were thrust into the background. Essentially the same tendency is seen in the modern craze for regarding the events recorded in Scripture as only myths embodying various aspects of spiritual truth.

Ver. 5. To combat such aberrations on the part of the people, nothing will suffice but watchfulness in forming right conceptions of Christian doctrine and fearless diligence in proclaiming it all around: *But be thou sober in all things: endure hardship: do the work of an evangelist: fulfil thy ministry.*

In contrast with the fickle enthusiasm for novelties manifested by the multitude, Timothy is to be sober-minded (*nēphe*) and watchful in thought, speech and behaviour. Rather than yield to adverse currents of feeling, he is to endure any amount of suffering. His primary duty is to continue as he began in the discharge of his duty as an evangelist acting under the guidance of an apostle.¹ In this position, he is, like Aaron and the priests, to have "his hands filled" with the work of the ministry (cf. *Hebrew* for "consecrate" in Ex. xxviii. 41, etc.); and is thus to lay out every gift and energy in the preaching of the Gospel, the service of the Church and the salvation of men.

Vers. 6, 7. This whole charge to Timothy to be diligent in carrying out his commission is now enforced by a pathetic reference to the approaching close of the apostle's own ministry. The disciple must be roused to fresh earnestness, because the master is about to leave the scene of conflict: *For I am already being poured out and the time of my departure is at hand: I have maintained the noble contest; I have finished the course; I have kept faith.*

114 The reference to the approaching martyrdom of the apostle is unmistakable. When certain sacrifices of the Hebrew ritual had been offered upon the altar (Num. xv. 5, xxviii. 7), it was customary to add a drink-offering or libation of wine. Paul's whole ministry had been presented as a sacrifice to God: now, through death, his life itself was to be poured as a drink-offering for His glory. Although the second part of the trial was yet to

¹ Introd. Ch. I. § 6.

come, he felt as if the libation had begun. Changing the allusion from the idea of sacrifice to that of a vessel loosing from her moorings and setting sail for a distant shore, he adds that the time of his departure from the world is all but present. Again varying the figure and referring to the Greek games, he declares that he has played his part like an athlete in the noble conflict of the Gospel; that he has traversed the whole course of the missionary enterprise set before him, as a runner hies to the goal; and finally that, like a competitor adhering strictly to the rules of the contest, he has cleaved to the principle and practice of faith. For it is not the doctrines of the Gospel that he has here in view, but faith as a bond betwixt God and the soul and a guide in life (cf. Heb. xii. 2, "the Leader and Perfecter of faith"). In the near prospect of death, all former reserve in speaking of his future destiny (Phil. iii. 12) is swallowed up in the joyful assurance of victory.

Ver. 8. With the consciousness of being more than conqueror through Him that loved him, Paul mingles the sure expectation of ample reward: *Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall award to me in that day: and not to me only, but also to all those that have loved His manifestation.*

The victor in the Grecian games was crowned with a chaplet of olive leaves, which soon faded and perished. The Lord Jesus, the impartial though gracious Judge of His servants' work on earth, has greater recompense in store for them. The deepest craving of every renewed soul is to be altogether righteous in heart and life. Hungering and thirsting for this attainment on earth (Matt. v. 6; Phil. iii. 9) they at last reach it in heaven, and are adorned with its full-orbed splendour as with an everlasting crown by the hand of the glorified Lord. The crown itself therefore (as the Greek article indicates) is the definite and often longed-for blessing of perfect conformity to the image of Christ. Within the lines of the economy of grace, this reward is only a just recognition of the faith and obedience which God Himself enables them to render. Paul felt as if this crown already hung over his head; but, so far as he from claiming it as a thing of merit or for himself alone, that he cheerfully proclaims the same reward as laid up for all who through faith in Christ have taken delight in His future appearing as a subject of present contemplation, and look forward to it with desire, trust, sympathy and hope.

CONCLUSION : Ch. iv. vers. 9-22

Having thus set forth again the various aspects of Timothy's commission and reminded him of the duty of fidelity in relation to them, Paul concludes the letter with certain miscellaneous directions to Timothy and messages from fellow-workers at Rome (vers. 9, 11, 13, 19, 21). In giving these, the apostle takes occasion to allude to some of his associates, that Timothy may be made aware of their spirit and movements (vers. 10, 11, 12, 20). A bitter adversary comes in for special mention, and Timothy is put on his guard against him (vers. 14, 15). Most touching of all is a reference to his experience at the trial before the Imperial court (vers. 16-18). Brief and restrained though the statement be, it touches the highest point in that exhibition of faith and hope and love which was the aim of Paul's whole life, and of which the last epistle he wrote is a surpassing monument.

Ver. 9. A direction to Timothy to go to the apostle at Rome with the least possible delay: *Endeavour to come to me quickly.*

This injunction, springing as it did from the depths of a longing heart (ch. i. 4) shows that the apostle has still unshaken confidence in Timothy's loyalty and devotion.

Vers. 10, 11^a. Special reasons for the preceding direction: the apostle has been forsaken by some from whom he expected sympathy and comfort and he felt lonely: *For Demas forsook me, having loved the world that now is and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke is with me.*

Not a few expositors have taken Demas to be an apostate from Christianity. There is nothing in the apostle's language to warrant this conclusion. He simply says that, animated by a desire for his worldly interests or comforts, he had not remained at his side. Demas' going to Thessalonica is spoken of in the same terms as the departure of Crescens and Titus to their spheres. Dalmatia is a part of the province of Illyricum on the eastern shore of the Adriatic Sea. The reading "Galatia" is doubtful. Some take it as referring to Gaul: others would substitute Gallia itself (Tischendorf). This view, however, is perhaps due to the influence of tradition. Luke and Demas are mentioned together with honour in the letters to Colossæ (iv. 14)

and Philemon (ver. 24). Here it is seen that "the beloved physician" alone remains faithful to the end.

Vers. 11^b, 12. Timothy is directed to secure the services of Mark, especially in view of the absence of Tychicus: *Take up Mark and bring him with thee: for he is profitable to me for the ministry. But Tychicus have I sent to Ephesus.*

The verb used (*analabōn*) implies that Mark was to be found at some intermediate point of the journey to Rome. Paul had been reconciled to the evangelist, John Mark, after the rupture with his uncle, Barnabas; and here he gives us a welcome statement of his usefulness in the service of the Gospel. Mark seems to have been previously at Rome and was probably acquainted with Latin. As if the presence of Tychicus were likely to occur to Timothy, Paul tells him that he had been despatched to Ephesus. This form of expression seems to imply that Timothy was not then in the city.

Ver. 13. Since Paul had no certitude as to the date of the concluding portion of his trial, he desired to make some provision for his physical comfort during the ensuing winter as well as to secure some valuable literature he possessed: *The cloak that I left at Troas with Carpus bring when thou comest, and the books, especially the parchments.*

The cloak is generally understood to have been a long thick outer garment without sleeves, suitable for wrapping round the whole body.¹ A Scottish archæologist, with less reason, regards it as a light mantle in which the books were wrapped.² Had that been so, it would hardly have been mentioned first and separately. "Books" is evidently the general term: "parchments" refers to documents written on parchment, instead of papyrus. Paul evidently did not neglect the reading of useful books. The "parchments" may have been copies of portions of the Scriptures or even of his own letters to the Churches.

Vers. 14, 15. The conduct of a bitter adversary is specially noticed that Timothy may beware of him: *Alexander, the copper-smith, displayed much evil behaviour to me: the Lord will reward him according to his deeds: against whom be thou also on thy guard: for he strongly withstood our words.*

It is possible, but far from certain, that this Alexander may have been the same with the individual mentioned along with Hymenæus in the former letter (1 Tim. i. 20). If that were so, the firm attitude of the apostle towards him may have stirred

¹ Cf. Smith's *Bible Dict.* s.v.

² Hastings' *Bible Dict.* s.v.

him up to relentless persecution. Where or in what forms he exhibited his antagonism cannot be said: the reference to his withstanding Paul's words points to opposition and invective in public address, perhaps in connection with the trial at Rome alluded to in the immediately succeeding sentence. In any case, Paul felt assured that the enmity would not be confined to himself. Timothy is therefore put on his guard. A foe like Alexander could only be left in the hands of Him who said: "Vengeance is mine: I will repay" (Rom. xii. 19).

Ver. 16. Whether the recollection was prompted by the reference to Alexander or not, Paul here interposes a touching notice of the first stage of the trial which took place towards the close of his second imprisonment: *In my first defence, no one came to my help, but all forsook me. May it not be laid to their charge.*

The difficulty of this verse lies in the opening words, "in my first defence." The common explanation has been to refer the phrase to the first of the two stages of a Roman trial in which the evidence was held to be not perfectly convincing (*non-liquet*). In this case, a considerable delay was allowed during which proof might be accumulated for a second hearing (*ampliatio*). It is doubtful, however, if this ancient practice continued so late. A much more probable view is that a twofold charge was laid against Paul, namely, of taking part in the conflagration at Rome, and of "treason, shown by hostility to the established customs of society and by weakening the Imperial authority."¹ The first accusation was felt to involve such peril, that all his personal associates, like Demas, forsook him and failed to appear at the trial. But Paul had by this time acquired the spirit of the martyr whose death he witnessed (Acts viii. 60); and he prayed that this desertion might not be counted as a sin deserving the chastisement of the Lord.

Ver. 17. A grateful acknowledgment of the faithfulness of Christ towards His servant in delivering him at this crisis: *But the Lord stood by me and empowered me, in order that through me the message might be fulfilled and all the Gentiles might hear; and I was delivered out of the mouth of the lion.*

The reference is to the Lord Jesus, who first sent Paul to bear His name before Gentiles and kings (Acts ix. 15), and later on gave him the intimation that he was to witness for Him at Rome (Acts xxiii. 11) and had now led him thither again. Remembering how "all forsook Him and fled" at His own

¹ Prof. W. M. Ramsay, *St. Paul the Traveller*, p. 361.

arrest in the Garden, He stood by His apostle and through the Holy Spirit filled him with a fresh accession of mental, moral and spiritual power for the occasion. The trial probably took place in one of the large Pauline Basilicas which stood in the Forum, and which at a time like this would be occupied by a vast crowd of official representatives of the Empire and inhabitants of the city. While speaking in his own defence, Paul took advantage of the opportunity to present every element of the Gospel likely to touch the hearts and meet the needs of the great audience. His aim was to let all the Gentiles hear the message of Christianity in its original fulness and sweep, so that, whatever happened to himself, "the proclamation" of divine grace (*kērygma*) might abide with them. As it turned out, he was acquitted of the first charge: it was on the second that he was condemned. The danger to life, however, had been so terrible and imminent, as well as at first apparently so insuperable, that, following a form of expression common in the Psalms and rendered memorable by the experience of Daniel (Ps. xxii. 21; Dan. vi. 22; Heb. xi. 33), Paul speaks of the issue as a deliverance out of the mouth of the lion. It is putting a strain on the expression to give it any more specific reference.¹

Ver. 18. Lifting up his wings like an eagle, Paul is enabled to discern the hand of the Lord with him even to the close of his career: *And the Lord will deliver me from every evil work and will bring me safely into His heavenly kingdom: to whom be glory for ever and ever. Amen.*

The change of preposition following the verb to "deliver" is very noticeable: it is not now "out of" (*ek*) the danger, but "away from" it (*apo*). The Lord Jesus was to give him the honour of sealing his testimony with his blood: but Paul felt assured that He would not suffer his faith and hope and love towards Himself and the Gospel to suffer any real harm. The cause he represented would be maintained in spite of every plot; and he himself, rescued at last from the foul deeds of men, would be borne into the everlasting kingdom. To Christ as the living President of this heavenly realm, Paul raises a brief but fervent doxology. It may be taken as the "swan-song" of the apostle of the Gentiles.²

Ver. 19. A warm remembrance of former companions in

¹ Cf. Prof. Ramsay, *St. Paul the Traveller*, pp. 360, 361.

² Bengel regards the whole letter in this light: "*Testamentum Pauli et cyanea cantio est hæc epistola.*"

service and trouble: *Salute Prisca and Aquila and the household of Onesiphorus.*

Even if Timothy were not at Ephesus, he might readily have the chance of meeting these friends in Asia.

Ver. 20. Two brethren well known to Timothy from earlier associations are mentioned: *Erastus abode at Corinth: but Trophimus I left at Miletus sick.*

Erastus was probably a native of Corinth (Rom. xvi. 13). In the notice of him in the Acts (xx. 4), Trophimus is found going with Paul to Jerusalem. The statement is a strong proof that Paul must have been journeying after his first imprisonment.

Ver. 21^a. A renewed request to Timothy to hasten to his side: *Endeavour to come before winter.*

Paul evidently expects some respite before his second trial. Knowing how much navigation was interrupted by the winter, he urges Timothy to anticipate all difficulties.

Ver. 21^b. Salutation from Christian friends known to Timothy: *Eubulus saluteth thee and Pudens and Linus and Claudia and all the brethren.*

Tradition has been busy with the last three names. Linus is spoken of as the first "bishop" of Rome. Pudens and Claudia have been identified with the husband and wife that bore these names in an epigram of the Latin poet, Martial.¹ But in none of these instances is any certainty possible.

Ver. 22. A parting prayer for Timothy and the brethren with him: *The Lord be with thy spirit. Grace be with you.*

The last lines of the letter embody essential features of the Pauline Gospel. It was the apostle's supreme consolation that Christ dwelt in his heart by faith (Eph. iii. 17), and that the sovereign grace of God guided all his life (Gal. i. 4; 1 Cor. xv. 10; 2 Cor. xii. 9). With the last strokes of his pen, he pleads for these blessings on his beloved son and all that were by his side.

¹ *Epigr.* iv. 13, xi. 53.

APPENDIX



L'infalibilité du jugement est peut-être ce qu'il y a de plus rare, tant elle réclame de qualités en équilibre, qualités naturelles et acquises, qualités de l'esprit et du cœur. Qu'il faut d'années et de labeurs d'études et de comparaisons, pour amener à maturité le jugement critique. Comme le sage de Platon, ce n'est qu'avec la cinquantaine qu'il est au niveau de son sacerdoce littéraire.

AMIEL.

SECT.	PAGE
1. THE STYLE AND VOCABULARY OF THE EPISTLES . . .	223
2. THE THEORY OF COMPOSITE AUTHORSHIP . . .	230
3. THE CHRONOLOGICAL ORDER AND PLACE OF THE PASTORAL EPISTLES	235
4. THE EVOLUTION OF THE TEACHING ELDER	238
5. PAUL'S DOCTRINE OF INSPIRATION	244
6. THE ETHICS OF THE PASTORAL EPISTLES	248
7. THE LITERATURE OF THE PASTORAL EPISTLES	252

APPENDIX

THE main facts about the Pastoral Epistles that are necessary for a fair interpretation of their meaning have been already stated in the Introduction. The detailed commentary has given us no cause for changing the chief positions taken up. Thus far our task might be said to have been brought to an end. In view, however, of the growing interest in these letters and the concentration of critical thought upon them, some additional discussion of certain questions alluded to has been considered necessary. Till Samuel Davidson began to follow the critical method of Baur in his studies of the New Testament literature, many readers were not aware that the Pauline authorship of these epistles was impugned at all. Even since his day, this question has not generally been raised in a form likely to awaken the interest of the Church as a whole. The time for indifference has now passed away. The appearance of not a few popular manuals on Introduction, that deal with the higher criticism of the New Testament, makes it plain that the whole problem of the authorship of the Pastoral Epistles will speedily pass from the circle of scholars into the cognisance of the Christian Churches of the country. This change lays upon us the duty at once of examining more fully the objections that have been urged against the Pauline origin of the letters and stating the grounds on which they are to be repelled. It will also be appropriate to add some notice of certain other topics, a clear understanding of which tends to make the study of this important section of the New Testament more interesting and fruitful.

With this end in view, we begin with examining more in detail,

§ I

The Style and Vocabulary of the Epistles

The view of Holtzmann, that in the whole general character of their style these letters stand apart from the other writings of

Paul, is often repeated by himself and is echoed by every critic of the same school. Writing of the structure of the epistles as a whole, he says: "The consequence is that the Pauline speech with its pervasively dialectic character makes upon us the impression of an organism which moves swiftly along on numberless little members, while the style of the Pastoral Epistles resembles a heavy, clumsy and poorly organised body pushing itself on from place to place."¹ Jülicher contends that "there is nowhere found in them a trace of the swing and energy of Paul, hardly a single anacolouthon, an instance of want of concord, an obscurity arising from the onward rush of the ideas: all is in measured fitness, but without weight or colour: many words and few thoughts. Precisely the reverse may be said to hold good of Paul."²

Is there any valid foundation for such statements? We cannot admit that there is. It may indeed be conceded that these letters do not exhibit to the same extent as others of an earlier date the apostle's philosophic grasp of two or three great principles and his peculiar skill in applying them to the different phases of the situation before him. But the preceding commentary will have utterly failed of its purpose, if it has not shown that in each of these epistles Paul had a special theme and a definite aim before him, and that amidst all the variety of details he introduces he cleaves to his subject and moves steadily on to the goal. If an expositor starts with the hastily formed opinion that he has only a mass of miscellaneous directions before him, he is not likely to take the trouble to observe their logical concatenation. But to those who approach the letters with the expectation of unity of treatment raised by Paul's other writings, there is little difficulty in discerning a strongly marked line of thought running through them all. If, as Holtzmann remarks, "the real Paul exhibits himself as on all sides seized by his subject, while he on his part dominates it and directs it to a definite end,"³ it is none other than the apostle that we find at work here.

As to the special features of style noticed by Jülicher, it is simply not the case that the style of the Pastoral Epistles is utterly lacking in rapidity and energy. The practical topics with which the apostle is dealing, as well as the established character of those to whom he writes, are not such as to call forth the ardour and vehemence of his spirit as in the greater epistles.

¹ *Ut sup.* S. 101.

² *Einleitung*, § 13, S. 142.

³ *Ut sup.* S. 101.

But we have only to make an unbiassed examination of such passages as 1 Tim. i. 8-11, ii. 5-7; Tit. ii. 11-15, iii. 4-7; 2 Tim. i. 8-12, ii. 19-21, iv. 6-8, to be persuaded that the heart of the writer has not lost its fire nor the hand its earlier cunning.

It has also to be granted that there are not so many instances of *anacolouthon* or grammatical discord or syntactical peculiarities as we find in other Pauline letters. Men fell into such modes of writing only under the influence of feelings deep enough to overmaster their attention to style; and Paul had not facts or incidents in view that were fitted to stir the depths of his heart to such a degree. Yet we have *anacoloutha* in 1 Tim. i. 3 ff.; Tit. i. 1 ff.; and broken sentences in 1 Tim. ii. 1, iii. 15 f.; Tit. i. 1-3, iii. 4-7. Long-drawn periods are found in 1 Tim. i. 18-20, iv. 1-3, vi. 13-16; Tit. i. 1-4, ii. 11-14; 2 Tim. i. 3-5, 8-12.

The assertion that these letters are written in a style devoid of weight and colour, and that in spite of many words there is little thought, hardly needs refutation. The very *hapax legomena* themselves impart vividness and strength to the style, while we come across many passages so fruitful of thought as to tax the acumen and insight of the wisest commentators. A striking feature of the letters indeed is a constant recurrence of many of Paul's favourite words: such as, for example, *νόμος* in 1 Tim. i. 9 (cf. Rom. ii. 12-14); *ἄφθαρτος* in 1 Tim. i. 17 (cf. Rom. i. 23; 1 Cor. ix. 25); *ἀνυπόκριτος* in 1 Tim. i. 5; 2 Tim. i. 5 (cf. Rom. xii. 9; 2 Cor. vi. 6); *καλέω* in 1 Tim. vi. 12; 2 Tim. i. 9 (cf. Rom. viii. 30; 1 Cor. i. 9; Gal. ii. 6; Eph. iv. 1, etc.); *ἐνδυναμώω* in 1 Tim. i. 12; 2 Tim. iii. 1, iv. 17 (cf. Rom. iv. 20; Eph. vi. 10; Phil. iv. 13). The same fondness for certain phrases appears in the use of the word *μυστήριον* in 1 Tim. iii. 9-16 (cf. Rom. xvi. 25; Eph. iii. 3, 4; Col. i. 26, etc.); of *πνεῦμα δειλίας* in 2 Tim. i. 7 (cf. Rom. viii. 15); of *χρόνων αἰώνιων* in 2 Tim. i. 9; Tit. i. 2 (cf. Rom. xvi. 25; 1 Cor. ii. 7). Add to these coincidences the fact so well brought out by Professor Findlay,¹ that there is a very frequent reappearance of the very "minor mannerisms" of the apostle, such as the use of *οἶδα, πας* as an adjective of emphasis (e.g., in "all acceptance"), *πιστεύω* in the passive, and specially the phrase *Christ Jesus* to describe the Saviour in His official relations, all of them introduced in the most natural fashion; and we have an indirect proof of the identity of the writer with Paul of the strongest kind.

¹ *The Apostle Paul*, p. 361.

The chief objections to the Pauline authorship, however, are based not on the style of the letters, but, as we have seen, on their lexical contents. The leading facts on this point have been already stated. Out of 897 words in the epistles, 171 are found in them and nowhere else in the New Testament. Such a number of *hapax legomena*, it is held, would not have occurred in the letters had they come from the hand of Paul. Recent critics continue to lay great stress on this fact. The whole topic, indeed, as Weiss remarks,¹ has been canvassed with a zeal out of all proportion to its worth. It would almost seem as if to some writers this vocabulary were the most precious deposit the epistles contained. Lest, however, we should seem to keep in the background any features that wear an aspect adverse to the Pauline authorship, a complete list of these words is herewith presented.

Hapax Legomena of the Pastoral Epistles

ἀγαθοεργέω, 1 T. c.	ἀνεπιληπτος, 1 T. c.	γάγγραινα, 2 T.
ἀγνεία, 1 T. c.	ἀνήμερος, 2 T. c.	γενεαλογία.
ἀγωγή, 2 T. c.s.	ἀνόσιος, 1 and 2 T. s.	γῆς, 2 T. c.
ἀδελότης, 1 T. c.	ἀντιδιατίθημι, 2 T.	(τὰ) ἱερὰ γράμματα, 2 T.
ἀδιαφορία, Tit. ? c.	ἀντιθεσις, 1 T. c.	γραῶδης, 1 T. c.
ἀθλέω, 2 T. c.	ἀντιλυτρον, 1 T.	γυμνασία, 1 T. c.s.
αἰδώς, 1 T. Heb. ?	ἀπαίδευτος, 2 T. c.s.	γυναικάριον, 2 T. c.
αἰρετικός, Tit. c.	ἀπέραντος, 1 T. c.s.	δειλία, 2 T. c.
αἰσχροκερδής, 1 T. and Tit. c.	ἀπόβλητος, 1 T. c.s.	διαβεβαίωμα, 1 T. Tit. c.
αἰχμαλωτεύω, 2 T. ?	ἀπόδοχή, 1 T.	διάβολος, 1 and 2 T. Tit. c.
ἀκαίρως, 2 T.	ἀποθησαυρίζω, 1 T. c.s.	διάγω, 1 T. Tit. c.s.
ἀκατάγνωστος, Tit.	ἀποτρέπω, 2 T. c.	διαπαρτριβή, 1 T. ?
ἀκρατής, 2 T. c.	ἀπρόσιτος, 1 T. c.	διατροφή, 1 T.
ἄλλως, 1 T.	ἄρτιος, 2 T. c.	διδακτικός.
ἄμωχος, 1 T. and Tit. c.s.	ἄσπονδος, 2 T. c.	διλογος, 1 T.
ἀμοιβή, 1 T. c.s.	ἄστοχέω, c.s.	διώκτης, 1 T.
ἀναξυπυρέω, 2 T. c.s.	αὐθεντέω, 1 T.	ἐγκρατής, Tit. c.
ἀνάλυσις, 2 T. c.	αὐτοκατάκριτος, Tit.	ἐδραιωμα, 1 T.
ἀνανήφω, 2 T. c.	ἀφθορία, Tit.	ἐκγονα (τά), 1 T. c.s.
ἀνατρέπω, 2 T. Tit. c.	ἀφιλάγαθος, 2 T. c.	ἐκδηλος, 2 T.
ἀναψύχω, 2 T. c.	ἀψευδής, Tit. c.s.	ἐκζητησις, 1 T. ?
ἀνδραποδιστής, 1 T. c.	βαθμύς, 1 T.	ἐκλεκτοὶ ἄγγελοι, 1 T.
ἀνδρόφωνος, 1 T. c.s.	βασιλεὺς τῶν αἰώνων, 1 T.	ἐκστρέφω, Tit. c.s.
ἀνεξίκακος, 2 T. c.	βελυκτός, Tit. s.	ἐλαττον, 1 T.
ἀνεπαίσχυτος, 2 T.	βελτίων, 2 T.	ἐλεγμύς, 2 T. ?
	βλαβερός, 1 T.	

¹ *Com. S.* 51.

ἡ μακαρία ἐλπίς, Tit. c.	μητραλῶσας? } I T. c.	σκέπασμα, I T. c.
ἐνδύων, 2 T. c.	μητρολῶσας? } I T. c.	στεφανῶν, 2 T.
ἐντευξίς, I T. c.s.	μητρόπολις, I T.	στόμαχος, I T.
ἐντρέφω, I T. c.	μονῶν, I T. c.	στρατολογέω, 2 T. c.
ἐπαυρόωσις, 2 T. c.s.	νεθύτος, I T. s.	στρατηγός, Tit. c.
ἐπαρκέω, I T. c.	νεωτερικός, 2 T. c.	συγκακοπαθέω, 2 T.
ἐπιδιωρόω, Tit. c.	νηφάλεις, I T. Tit. c.	σῶζω εἰς τὴν βασιλείαν,
ἐπίορκος, I T. c.	νομίμως, I and 2 T.	2 T.
ἐπιπλήσσω, I T. c.	c.s.	σωτήριος, Tit. c.
ἐπιστομιζῶ, Tit. c.	νοσέω, I T. c.s.	σωφρονίζω, Tit. c.
ἐπισωρεύω, 2 T. c.	ξενοδοχέω, I T. c.	σωφρονισμός, 2 T. c.
ἐτεροδιδασκαλέω, I T. c.	οἰκοδεσποτέω, I T.	σωφρόνως, Tit.
εὐμετάδοτος, I T. c.	οἰκοδομία,, I T. ?	σώφρων, I T. Tit. c.
εὐσεβῶς.	οἰκουργός? } Tit. c.	τεκνογονέω, I T. c.
ἤρεμος, I T. c.	οἰκουρός? } Tit. c.	τεκνονομία, I T.
θεόπνευστος, 2 T. c.	ἡ καλὴ ὁμολογία, I T.	τεκνοτροφέω, I T. c.
θεοσέβεια, I T. c.s.	ὁμολογουμένως, I T. c.s.	τυφῶν, I and 2 T. c.
ἱεροπρεπής, Tit. c.	ὄργιλος, Tit. c.s.	ὕγιανον, I and 2 T. Tit.
Ἰουδαϊκός, Tit.	ὀρθοτομέω, 2 T. c.s.	c.
καλοδιδάσκαλος, Tit.	παραδιατριβή, I T. ?	ὑδροποτέω, I T. c.
καταλέγω, I T. c.	παραθήκη, 2 T. c.	ὑπερπλεονάζω, I T.
κατάστημα, Tit. c.	παρακαταθήκη, 2 T. c.	ὑπὸνους, I T. c.
καταστολή, I T. c.	πάριονος, I T. Tit. c.	ὑποτύπωσις, I and 2 T.
καταστηνιάω, I T.	πατραλῶσας? } I T. c.	c.
καταστροφή, 2 T. s.	πατρολῶσας? } I T. c.	φαιλόνης? } 2 T.
κατασθείρω, 2 T. c.	περιείστασθαι.	φελόνης? } 2 T.
κατηγορία.	περιούσιος, Tit. s.	φιλάγαθος, Tit. c.s.
καυστηριάζω, } I T. c.	περιπειρώ, I T. c.	φίλανδρος, Tit. c.
καυτηριάζω, } I T. c.	περιφρονέω, Tit. c.	φίλαργυρία, I T. c.s.
κενοφωνία.	πιστὸς ὁ λόγος.	φίλαυτος, 2 T. c.
κνήθω, 2 T. c.	πιστόν, 2 T.	φιλήδοτος, 2 T. c.
κοινωνικός, I T. c.	πλέγμα, I T. c.	φιλόθεος, 2 T. c.
κόσμος, I T. c.	πλήκτης, I T. Tit. c.	φιλοτέκνος, Tit.
κοσμῶν, I T. ?	πορισμός, I T. c.s.	φλυαρός, I T. c.
λογομαχέω, 2 T.	πραγματεία, 2 T. c.s.	φρεναπάτης, Tit.
λογομαχία, I T.	πραιπίθθεια, I T. ?	φροντίζω, Tit. c.s.
λόγος ὑγιής, Tit.	πρεσβύτις, Tit.	χαλκεύς, 2 T. c.
μάμμη, 2 T. c.	πρόγονος.	χάρις, ἔλεος, εἰρήνη ἀπὸ
ματαιολογία, I T. c.	πρόκριμα, I T.	θεοῦ.
ματαιολόγος, Tit. c.	πρόσκλησις? } I T. c.	χρήσιμος, 2 T. c.s.
μελετάω, I T.	πρόσκλησις? } I T. c.	ψευδολόγος, I T. c.
μεμβράνα, 2 T.	προφήτης, Tit.	ψευδώνυμος, I T.
μετάλη(μ)ψις, I T. c.	ρήτῶν, I T. c.	ὠφέλιμος, I and 2 T. Tit.
μηδέποτε, 2 T.	σεμνότης, I T. Tit. c.	c.

The precise number of *hapax legomena* is not yet agreed upon. Holtzmann, as we have seen, finds 171. In the list just given, which is taken from Thayer-Grimm's *Lexicon*, we find only 168; but of these no less than 10 are marked as doubtful. We question if there be more than 160.

It must be admitted that at first sight this list looks very formidable, and does lend some colour of reason to the contention that writings containing them could not have come directly from the apostle. Some of the main points that are to be taken into account against this view have been already indicated.¹ But there are others of no less weight that have yet to be adduced.

How noteworthy, for example, is the fact that the occurrence of *hapax legomena* in the writings of Paul, so far from being a feature confined to the Pastoral Epistles, is a characteristic that becomes more and more manifest to the end. An expert in this department has shown that there is a regular advance in their number. The Pastoral Epistles have on an average one for every 1.55 verses, while 2 Corinthians and Romans have one for every 3.66 and 3.67 verses. But, as Weiss has pointed out, what can this signify when in Galatians and 1 Corinthians there is only one for every 5.14 and 5.53 verses? For thus the difference in these from Romans and 2 Corinthians is just as great as that from them and the Pastoral Epistles. "It is as clear as sunlight that the increase in the Pastoral Epistles becomes not inconsiderably diminished, when account is taken of all words that are essentially connected with peculiar phenomena and topics discussed in them."²

It is quite in accordance with this feature that, if the view we have taken of a second imprisonment be correct, there occurred an interval during which Paul's mode of speech and writing might readily undergo a marked change. For, being at liberty to undertake fresh missionary enterprises, he entered into new countries, met new people, probably read new literature and came within the circle of strange mental and moral environments. All such influences invariably affect the language a man uses, and in the case of a mind so intensely active and sensitive as that of Paul, they might easily enough vary his ordinary stock of words.

How evident is it also that a very large portion of these words would be suggested to Paul by the very mental habitudes of those to whom the letters were addressed. Timothy and Titus were both Greek by birth and must have spoken their native tongue. They were probably well educated for their time. In writing to them, Paul would naturally endeavour to use the purest Greek he could command at the time. Hence a large number of these words are such as any ordinary Greek writer would employ. They are marked C in the list, because they are all found in

¹ Introd. p. 39.

² *Ut sup.* S. 51.

good classical writers. If besides we remember that Paul still maintained his interest in ancient Greek literature, and may have even in his captivity endeavoured to refresh and extend his knowledge of it, we are still further encouraged to believe that these words would flow very naturally from his pen.

It is an additional circumstance in favour of this view that not a few of the *hapax legomena* are to be found in the Septuagint. These are marked S in the list. As an Hebrew of the Hebrews, brought up at the feet of Gamaliel in the college at Jerusalem, Paul would be most familiar with the Old Testament in its ancient form. But he also knew the LXX. This would be the Bible constantly used by Timothy and Titus; and his very vivid remembrance of them, accentuated by the tenderest sympathy, would lead him to use words and phrases they had been accustomed to read or hear.

It should be noted that some words in the list that appear new, are not such in reality: for they are only variations of words that Paul uses elsewhere. Examples are such as ἀκαίρως, ἀνάλυσις, ἑδραίωμα, σεμνότης, ὑπερπλεονάζω, ὑποτύπωσις, φρεναπάτης. Prof. Findlay has pointed out that in this respect the Pastoral Letters have an interesting link with Philippians, the last of the group belonging to the first captivity.¹ Nor should undue stress be laid on new compounds. For Paul never hesitated to use such words in the earlier letters, and they seem to have been brought into use here, because they expressed in a terse concentrated form new ideas that Paul desired to stamp on the mind and memory of his friends.

As to the absence of the particles which we find used so fully in other letters of Paul, such as ἄρα, ἔπειτα, διό, διότι, ἔτι, ὡσπέρ, and the comparative disuse of such a simple conjunction as γάρ, it is surely a sufficient explanation to say that the Pastoral Epistles are in no sense argumentative treatises, where deduction and demonstration hold sway, but private letters to men who accept the great principles of evangelical truth and only require definite instructions on the path of duty.

When due weight is attached to all these considerations, a very large portion of the *hapax legomena* is practically accounted for. The greater number that remain belong, as has been shown, to the new topics introduced, the new errors adverted to, and the details of organisation that had to be carried out.² If, even after such deductions have been made, there are items in

¹ *The Apostle Paul*, p. 356.

² *Introduct.* § 10, p. 39.

the vocabulary not easily explicable, it must not be forgotten that these may be due to influences in the life of the apostle of which we can now have no trace. The development of a personality like his must always be largely inscrutable to others. In truth, as W. H. Simcox has remarked, in so small a body of literature as the New Testament, "*hapax legomena* are to a great extent a matter of accident."¹

§ 2

The Theory of Composite Authorship

The leading theory of the origin of the Pastoral Epistles advocated by those who are opposed to the Pauline authorship is that of compilation. A writer in the first quarter of the second century assumed the name and authority of Paul, and working in the spirit and style of his earlier epistles but with idiosyncrasies he could not disguise, wrote letters addressed to Timothy and Titus, setting forth the views of the apostle on the questions of the time. This, it is contended, was not necessarily done out of any evil motive, but rather with the commendable aim of arresting error and protecting the organisation of the Church. Such a device is not to be judged by the standard of literary morality in our day. The work was done in a pious spirit, and having been found useful by the Church, the epistles are not altogether unworthy of a place in the canon. This opinion we have seen to be held by disciples of the school of Baur, and just because it is maintained with so much ability by Holtzmann, his chief living representative, it is to it that we have devoted particular attention in the Introduction.

In recent decades, however, there has gradually come into prominence a variation of this theory. Constrained by the arguments of those who adduced so many passages in the epistles that are clearly Pauline in language as well as spirit, not a few critics have been willing to admit that there are to be found in them some genuine fragments of Paul's writings, probably in the shape of notes of certain letters actually sent by him to Timothy and Titus; and that in order to give his production an air of greater similitude, the compiler wrought these into the

¹ *Expositor*, 3rd Series, vol. viii. p. 185.

texture of his own letters. 2 Timothy is supposed to be the epistle that has most of this original material, and it is therefore regarded as having been written first. Titus and 1 Timothy were suggested by it and were written later on. This view then is a two-stringed bow: a combination of the theories of compilation and interpolation.

When we examine the expositions of those who hold this view, we find it assuming a quite kaleidoscopic variety of forms. Both Weiss and Holtzmann have sketched them in detail. The first writer that gave the theory any prominence was Credner, who, while admitting the genuineness of the Epistle to Titus (with the exception of ch. i. 1-4), held that 2 Timothy owed its origin to two genuine letters of Paul (*Einleitung*, 1836). Weisse (1855) regarded Titus iii. 12-15 as the real Pauline element in the letters: in which opinion he was followed by Ewald (1870), who, however, added 2 Tim. i. 15-18 as also derived from Paul. Ewald entertained the curious notion that the writer made it his business to search for fragments of old Pauline letters and used them freely in this way. Hitzig still further developed this view by holding that Paul had really kept short writings with directions and messages and that these fell into the compiler's hands. Krenkel thought that he could distinguish three such writings in Titus and 2 Timothy. Hausrath, Hase, Pfeiderer and Harnack have similarly professed to detect genuine Pauline portions in the letters, particularly in 2 Timothy. Harnack, for example, says: "Some very significant portions of the Second Epistle to Timothy may without hesitation be justly regarded as genuine as well as perhaps a bare third of that to Titus. On the other hand, it is impossible to point out a single verse in 1 Timothy which undoubtedly bears the stamp of a Pauline origin. Nevertheless it is not improbable that even this letter conceals some Pauline material, though only worked into it, while in 2 Timothy and Titus, some Pauline verses—apart from historical notes—seem to be reproduced in an entirely unchanged form."¹ He adds, however, that the question may well be raised, whether, even after the epistles received the form in which they originally came from the hand of the first writer, they may not have got some slight additions at a later date.

At times there has been something like a revulsion from these extreme views, even amongst German critics. Lemme, for example, was prepared (1882) to admit the genuineness of even

¹ *Geschichte der Altchristlichen Literatur*, Bd. ii. S. 140.

1 Timothy, with the exception of ch. ii. 11-iv. 15. Grau went the length of holding that it was Timothy and Titus themselves that compiled the letters after Paul's death: but out of notes and personal recollections of his sayings. Knoke (1887-1889) regards 2 Timothy as altogether genuine: only, he is of opinion that certain transpositions of passages are necessary to get at the original order. In the case of the letter to Titus, he would cut out ch. i. 7-9, 12 f. as not Pauline. In 1 Timothy he discerns three sources: namely, (a) an instruction of Paul to Timothy of a private kind, (b) an exposition of doctrine also sent to Timothy, and (c) fragments of an Ecclesiastical Directory intended for a Christian community founded by Paul.

More recently, however, the tendency to attempt fastening upon very short portions of all three letters as admittedly Pauline has again asserted itself. As might have been expected from his well-known proclivities, von Soden comes to the front in this kind of partition.¹ He can detect Pauline notes in Tit. iii. 12-15; 2 Tim. i. 15-18, iv. 19-21 (with the exception of ver. 20), and perhaps also iv. 6-8, along with fragments in the addresses. He is largely followed by two American critics, Dr. McGiffert² and Prof. B. W. Bacon.³

What then shall be said of this union of the compilation and interpolation theories? Has it any real basis to rest upon? We cannot believe it has, and that for several reasons.

It goes without saying that it is largely invalidated by the failure of the critics to arrive at anything like a definite consensus of opinion amongst themselves. As they stand, the attempts at the partition and selection of what is Pauline from what is compiled represent the very cream of caprice. This disagreement is due to the fact that there is no valid evidence of interpolation in the letters themselves. No ancient Christian writer ever suspected such a feature or hinted at its existence. If combination of the genuine with the invented had taken place to any appreciable extent, there would certainly have been some traces of the dovetailing process. To say that this work could have been done without leaving the merest loophole for detecting it is to ascribe to the compiler a literary dexterity without a parallel

¹ *Hand-Com.: die Pastoralbriefe*, S. 176-180.

² *Apostolic Age*, pp. 404, 405.

³ *Expositor*, 5th Series, vol. x. pp. 315, 412 sq. Those who are curious in such matters will find further details in Moffatt, who has entered *con amore* into the whole topic (*Historical New Testament*, pp. 700-704).

in those early days. The whole stream of direction, exhortation and appeal is so thoroughly unified as to demand a common origin in the same mind.

Another strong argument against this idea of a composite authorship is that it is utterly opposed to the whole spirit of the writer as revealed in these letters. Nowhere in the New Testament do we read such trenchant rebukes of the sin of deception. The writer cannot endure anything in profession, knowledge or practice that is not real to the very core (1 Tim. i. 5; Tit. i. 16, ii. 6; 2 Tim. i. 13, iii. 13). Timothy himself is to be entirely sincere. Even while we are prepared to make all due allowance for a difference of standard in judging pseudonymity in early centuries, we cannot admit that a writer could even then be morally justified in inserting in his own production what he knew to be real portions of Paul's writings originally composed with an entirely different object in view. As Weiss remarks, "Apart from the fact that all such hypotheses move entirely in the air, and that hardly any clear representation of the aim and kind of such 'notes' as are here assumed is to be obtained, this whole supposition renders the problem more difficult instead of making it easier. For the use of such relics in letters with whose proper aim they had nothing to do could only be designed to impart to them the appearance of genuine Pauline letters. But in that case our documents would not be unbiassed pseudonymous productions but cunning forgeries."¹

It does not surprise us to find Weiss writing thus. But what opinion of this combination theory is held by the critics whose views on the general question the upholders of it so eagerly welcome? Holtzmann writes against it with no less warmth. To quote only the least sharp of his statements, he says: "In any case, the representation that an entirely unauthentic letter has been attached to some genuine verses is much more difficult to give effect to than the other, that the writer once for all wrote a letter in the name of another author, formed for himself to this end the necessary personal elements or gathered them together out of tradition and literature. A genuine letter of the apostle might perhaps be interpolated throughout and uniformly, as is the case with Colossians, or a wholly unauthentic letter might be ascribed to him from the occasion and according to the pattern of a genuine letter, as is the case with 2 Thessalonians, but the phenomenon taken for granted here, according to which a wholly

¹ *Ul sup.* S. 69.

unauthentic letter could have grown up around some genuine lines, is entirely without analogy in the literature of the New Testament.”¹ Jülicher regards this method of explaining difficulties by “the piquant conjectures and ingenious notions of interpolations and compilations” as a mere token of distemper. “If these critics,” he says, “are in the right, then in the first and second century from 90 to 120, the good Lord must have set hands into motion for an unexampled mutilation of the New Testament text, just to furnish a field for the most brilliant display of the fancy of modern theologians, which would otherwise have had nothing to occupy it.”²

On all these grounds, we return to the Pauline authorship of the Pastoral Letters as the simplest and most trustworthy solution of the whole problem. In his much lauded letter to J. C. Gass, Schleiermacher says: “As to the personality of the author of the Pastoral Letters, it would be altogether ridiculous to wish to come to any specific determination. One can scarcely go further than maintain that he would have to be sought for in the quarters where Timothy also had his seat and that he must have been specially celebrated. A later period than the first century could not well be assigned to him.”³ No one who knows anything of the intellectual range that marks writers of the years immediately succeeding the apostles could accept such a verdict. Eminent writers do not so easily conceal their identity. But, after all, it is not a mere literary question of language or style of composition that has to be settled. Behind and above all this, there rises the patent fact of the incomparable thoughtfulness and dignity and authority that stamp the epistles. Lord A. C. Hervey did not put the case too strongly when he said: “The combination of mental vigour and sober, practical good sense and sagacious intuition with regard to men and things; and of extensive knowledge with fervent zeal and enthusiasm of temperament and ardent duty and entire self-sacrifice and heavenly mindfulness; and the upward onward movement of the whole inner man under the guidance of God’s Holy Spirit producing an inartistic eloquence of immense force and persuasiveness; is found in these Pastoral Epistles, as in all the other epistles of this great apostle: but it is found nowhere else. St. Paul, we know, could have written them: we know of no one else who could.”⁴

¹ *Ut sup.* S. 125.

² *Einleit.* S. 20.

³ *Ut sup.* S. 124.

⁴ *Pulpit Commentary: Pastoral Letters*, Introd. p. v.

§ 3

The Chronological Order and Place of the Pastoral Epistles

The view we take of the order of composition and place of the epistles in the career of Paul has been already stated generally. It needs hardly be said that it was in no degree influenced by the place or order which we find them occupying in the New Testament. The relative position of the contents of the Canon was determined not so much by any consideration of chronology as by indications of nature and importance. Though to those who believe in the divine providential watch over writings that were to be such potent instruments of education for the Church this order can hardly be regarded as fortuitous, it is rightly set aside in all critical investigations of the origin of separate books. In the case of the Pastoral Epistles, the letter to Titus would even on the ordinary view of their historical sequence come in before 2 Timothy: but the two to Timothy are grouped together, because they are addressed to the same person.

On the modern critical theory, as we have seen, there is a general determination towards regarding 2 Timothy as the first of the three to have been written. Titus comes next and 1 Timothy last of all. The arguments for assigning this priority to 2 Timothy are the greater comparative fulness in which what is supposed to be original Pauline material is found in it and the stronger prominence given to his personality; the less advanced ecclesiastical situation it presupposes; and last of all, the smaller number of *hapax legomena* which for its size it contains.

The first two points have been already so far discussed in connection with the more general question of the Pauline origin of the epistles and need not therefore be dealt with here in detail. If, as we hold to be established on other grounds, 2 Timothy came in its present shape from the pen of Paul and not long before his martyrdom, it would be perfectly natural for him in writing to an intimate friend like Timothy to present both his teaching and his inner life with less reserve than before. Moreover, if he had previously indicated in his first letter the real character of the errorists Timothy had to repress, there could not be the same urgent reason for referring to them so fully in a second. The appearance of a "less advanced" situation may

be legitimately held to be due in reality to the less detailed description of their views and tendencies which was now required. The one explanation of this element in the contents seems much more reasonable than the other.

As to the distribution of the *hapax legomena* in the three epistles, no ground for such a sweeping conclusion could be adduced that is so precarious. Granted that there are only 46 in 2 Timothy, 28 in Titus and 74 in 1 Timothy; granted further that out of those in 1 Timothy only 8 occur twice and one thrice; that of those in Titus no one occurs more than once; that of those in 2 Timothy only one occurs twice:¹ what basis can these facts afford for regarding 2 Timothy as first in order? There is not so much disparity after all in the proportion of these words to each letter as compared with its length. Even if there were, there could not be obtained the merest fragment of a ground for setting 2 Timothy first. The only inference that can fairly be drawn from such circumstances is, as Weiss remarks, that "there can be no question here about any peculiarity in the author's mode of expression that can be called characteristic." "The same conclusion," he adds, "is justified by the fact that all three epistles have only two *hapax legomena* in common, and two of them only 21." If these figures rouse any suspicion at all, it is surely that on the principles of the critics themselves they were written by different authors. But there is no postulate more firmly asserted than that all three were written by the same hand.

On the more general question of the place the Pastoral Letters occupy in the career of Paul, we have seen no reason to change the opinion already expressed. The consecutive study of them has only tended to make the view that the first two were written after his release from the first imprisonment and the last in the midst of a second, the most reasonable explanation. It is usual for our opponents to speak of this view as a mere hypothesis, presented to escape a dilemma. It would be easy to retort that not a few of their number from Renan to Harnack are prepared to accept it even on the basis of tradition. But we are not disposed to make capital out of such divisions in their ranks. We rather contend that, suggested as it is by the epistles themselves, this view is much more than a hypothesis. These letters have come down to us attested by the voices of ancient Christian literature; and until they have been shown to come

¹ Cf. Weiss, S. 51; Holtzmann, S. 87.

from another pen than Paul's—a result not yet achieved—we are entitled to assume that they are designed to supply the lack of the fuller information required to complete the Acts of the Apostles. As Dr. Salmon has well shown, it is not we that make a prejudiced supposition. “The Pastoral Epistles are a new source of evidence. They come to us with the best possible external attestation; and our opponents will not dispute that if we accept them as Pauline, they lead us to the conclusion that Paul lived to make other journeys than those recorded by St. Luke. We accept this conclusion not because of any preconceived hypothesis, but because on other grounds we hold the epistles to be genuine. But it is those who say, ‘We cannot believe these epistles to be Paul’s, because they indicate a release from his imprisonment which we know did not take place,’ who really make an unwarrantable assumption. . . . Those who assert that the Pastoral Epistles cannot be Paul’s, because there is no room for them in that part of his life which is recorded by St. Luke, are bound to give proof that this is the whole of his active life.”¹

Besides, is not the view that the Pastoral Epistles are permeated by facts not elsewhere recorded only in harmony with the general structure of the New Testament? The record of history and the delivery of doctrine go hand in hand. No single document is left to hang in the air. If in these letters we find new phases in the career of Paul, it is only another instance of the admixture and interdependence of doctrine and history that run through all revelation.

This view also chimes in best with the close of the Acts of the Apostles. The most recent study of that important book shows that what we have in it is very probably only a portion of a larger work which the author planned.² It seems to have been written as it stands a considerable time after Paul went first to Rome. The circumstances that led the writer to stop short will always be a mystery. But it is somewhat lightened by the knowledge of the fact that Luke, the author of the book, was with Paul when he wrote the Pastoral Letters or at least saw them; and that to his mind they seemed to be sufficient to give a fairly complete view of the close of the apostle’s career. It is not surprising that in the midst of the new dangers which then beset the work of prominent men in the Christian Church, Luke should

¹ *Introd.* pp. 404, 405.

² Prof. Ramsay, *St. Paul the Traveller, etc.*, pp. 23, 308, 309.

have been willing to leave his larger project only partially carried out.

Moreover, it should not be forgotten that such a way of exhibiting the close of Paul's life is only in accordance with the representation given of the last days of the other leading apostles. For information concerning the close of Peter's career, we are indebted chiefly to his own letters. Even the First Epistle, taken along with not more than the personal portions of the Second, not indistinctly foreshadows the end that awaited him, as it was predicted in the Fourth Gospel. The character of John's last years also is clearly indicated in his last two letters and the introduction to the Apocalypse. The very analogy of the method in which the career of these apostles is dealt with, suggests that such an entire absence of all allusion to the close of Paul's career as many critics assume, would leave a hiatus that would be otherwise unaccountable. On the other hand, the retention of these letters as undesigned delineations of the great apostle from his own hand, is an enrichment of our knowledge of Christian character and service that seems only to put a fitting crown on the marvellous part he was meant by our Lord to play in the whole early history of His kingdom on earth.

§ 4

The Evolution of the Teaching Elder

The main facts concerning the relation of the presbyterate to the function of teaching have been already stated;¹ but the whole topic is of so much interest in these days that it may be useful to advert to it somewhat more in detail.

The origin of the Christian ministry has received the prominence which it now has as a subject of discussion mainly from the investigations of three writers—Bishop Lightfoot, Dr. Edwin Hatch and Professor Adolf Harnack of Berlin. The contribution of the first is found chiefly in the *Essay on the Christian Ministry* appended to the Commentary on *Philippians*, of the second in his Bampton Lectures on *The Organisation of the Early Christian Churches*, and of the third in essays attached to a German translation of Hatch's book, an article on Presbyters in the

¹ Introd. § 7, p. 28; cf. 1 Tim. v. 17.

Encyclopædia Britannica,¹ an article in the *Expositor*,² and his edition of the *Teaching of the Apostles*.³ The views of all three writers were subjected to searching criticisms by Dr. Sanday, Prof. Rendel Harris, Canon Gore and Rev. J. Macpherson.⁴

It would be apart from our present object to enter at all fully into the examination of these studies. Dr. Lightfoot's discussion still on the whole exhibits what can be called the really ascertained facts on the points at issue. Hatch and Harnack have made several very interesting suggestions which may yet lead to some definite results. But as they stand many of the explanations offered are mere hypotheses, for which no adequate evidence has been adduced. Especially must this be said of the attempt made to show that the *πρεσβύτερος* and the *ἐπίσκοπος* were distinct from the beginning and were never actually identified. In Harnack's representation, for example, the theory can be thought of as reasonable only by assuming an authorship and date for the book of the Acts and the Pastoral Epistles which we have seen to be without valid proof. No evidence has been brought forward of weight sufficient to break down the position we have taken up on their substantial identity from the beginning. Lightfoot only reproduced the statements of earlier centuries when he said: "It is a fact now generally recognised by theologians of all shades of opinion, that in the language of the New Testament the same officer in the Church is called indifferently 'bishop' (*ἐπίσκοπος*) and 'elder' (*πρεσβύτερος*)."⁵ Sanday practically agrees with this view. Though he thinks that "it must be wrong to press the identification too closely," he still holds that it is necessary to recognise the practical identity of bishop and presbyter in the latter half of the apostolic age.⁶ Canon Gore, on the other hand, admits the identification to the full: "All the positive evidence of the first century documents requires us to recognise it as substantially true that the Presbyters (in the official sense) and the Episcopi were in fact the same persons—nay more, that the offices were regarded as identical. This is involved in the 'quite unequivocal' transitions from one name to the other in Acts xx. 17 and Tit. i. 5-7 (cf. 1 Pet. v. 1-4, ii. 25). And if the offices are identical in the Epistle to Titus, can we argue that they are distinct in the Epistles to

¹ Vol. xix.

³ *Texte u. Untersuchungen*, Bd. ii. Th. 1.

⁵ *Ut sup.* p. 95.

² 3rd Ser. vol. v. p. 321.

⁴ *Expositor*, *ut sup.* p. 282.

⁶ *Ut sup.* pp. 105, 111.

Timothy? Nowhere, again, do we find the two offices mentioned as coexisting in distinction.”¹

Our aim here, however, is not to show how the modern episcopate arose out of the presbyterial college—a task that belongs to the Church historian—but rather to indicate how the function of teaching ultimately became so closely associated with the work of the presbyter or overseer. It seems beyond question that the primary idea of this office was not teaching but rather government and discipline. The elder of the Jewish commonwealth was not a teacher but a ruler. Indeed, Hatch has made it far from improbable that he was not, strictly speaking, an official of the synagogue at all, but rather of the local court or *συνέδριον*, which existed alongside it. In the Christian Church, the elder was really an ecclesiastical office-bearer, but it was the work of rule and oversight that would most naturally fall to be done by him. How came it that he too was in the long run called upon to teach? How comes it also that in the modern Churches which are organised most strictly on the Presbyterian system there are elders that teach and others that simply rule?

In dealing with the first of these questions, it is necessary to carry with us from the outset the new importance attached to the proclamation of divine truth. It is a patent defect in many investigations of this subject that they do not lay sufficient emphasis on this point. No one denies that the ministration of the truth had a certain place in the worship of the synagogue, as in the more elementary schools of the country. Provision was always made for the word of exhortation. But this is something far beneath the ordinance of preaching or teaching in the New Testament sense of the word. “Preaching” is an institution that belongs specially to Christianity. It was originated by the Gospel. Jesus and the disciples went forth as men who had received a new form of glad tidings from God: they had a message of salvation from sin such as the race had never heard before. Preaching was the method used to disseminate it over the whole world. It is this great fact that is written so distinctly on the day of Pentecost. When the Holy Spirit came down in answer to prayer, the chief gift he brought was the power of setting forth in impassioned speech the great truths concerning the redeeming love of God.

After Christian preaching had thus fairly begun, it was the

¹ *Ut sup.* p. 415.

Twelve that naturally took the foremost place. They had received a divine commission to do this work. Yet it is evident from the wide diffusion of the Spirit's gifts that they were speedily helped in the proclamation of their message by a large body of their fellow-disciples. The names given to them were "apostles," "prophets" and "teachers." For the term "apostle" is by no means confined to the Twelve. They were the chiefs of the order, because they were chosen by the Lord to be the first founders of the Church. But many others besides them had seen the Lord and thus had the requisite qualification for the apostolate; and the best explanation of the position assigned to apostles in the enumeration of offices in the Church is that many of these disciples also were designated by this name.¹ They too were authorised messengers of the Lord, and though probably not called by Him in any extraordinary way were sent forth in His name. The "prophets" had the gift of delivering a message from God by direct inspiration of the Spirit. The "teachers," though often not widely distinguished from the prophets, had more of the gift of unfolding and applying the truths of the Gospel to the permanent needs of their hearers. Of the three classes, the "prophets" were probably by far the largest. Thus much is implied in the superiority of the gift and the minute directions for its exercise laid down in Paul's first letter to Corinth. "Desire spiritual gifts, but rather that ye may prophesy": "He that prophesieth, speaketh unto men, to edification and exhortation and comfort": "He that prophesieth, edifieth the Church": "Ye all may prophesy one by one that all may learn and all may be comforted" (ch. xiv. 1, 3, 4, 31).

It was such disciples as these that became the recognised preachers and teachers of the Church. They were not confined to any one locality, but rather moved about from place to place, laying out their gifts in the service of the Church and receiving in return the welcome that was their due. It was doubtless part of the duty of the elder or overseer to see to their fitting reception and maintenance. But a great change was bound to come in the course of years. The special supernatural gifts of the Spirit which the glorified Head of the Church had vouchsafed at the commencement of her work were not intended to be permanent. Those that had been endowed with them passed away; the visits of others that remained became less frequent; while the member-

¹ Cf. Lightfoot, *Epistle to the Galatians*, pp. 92-101.

ship of the Church was all the while being extended and was coming to embrace minds of higher education and wider culture. To whom was the task of preaching and teaching then to be entrusted?

It was plainly to meet this foreseen need that Paul in the Pastoral Letters lays stress on "aptness to teach" as a qualification for the eldership. As the supernatural *charismata* of preaching and teaching disappeared, the permanent local office-bearers of the congregation came into greater prominence. They had always been expected to make provision for edifying worship on the Lord's day. Now Timothy and Titus are warned to look out for men with the faculty of teaching in order that they might be prepared to take the place held by the apostle or prophet or teacher and soon to be vacated by them. The teaching elder was to be held worthy of double honour, because in addition to the ordinary duties of administration and oversight and discipline, which always belonged to him, he took up a function there would soon be no special visitor left to discharge. This view, it should be said, is confirmed in the important manual known as *The Teaching of the Apostles*: "Elect therefore for yourselves overseers and deacons," it says, "worthy of the Lord: men that are meek and not lovers of money and truthful and approved: for they too minister to you the service of the prophets and teachers. Do not therefore neglect them: for they are those that are honoured by you with the prophets and teachers" (ch. xv.).¹

Here, however, we are met at once by the second question already stated: Were there *two* classes of elders, some appointed to rule only, others to teach as well as rule? So not a few expositors have thought. Calvin, for example, says on 1 Tim. v. 17: "We may learn from this that there were at that time two kinds of elders: for all were not ordained to teach." With him agree Dr. Charles Hodge and other leading theologians of America. Dr. Hodge went so far as to hold that it was only elders that had developed the gift of teaching that were really entitled to be so called, and that the elders that in our day are appointed to rule are not elders in the New Testament sense of the word, but only ruling office-bearers, rightfully appointed by the people to watch over the interests of the congregation. This limitation is so far recognised in the Westminster Form of Church Government, in which the overseers that do not teach

¹ Romestin's Edition, *Parker* (1884), p. 84.

are not called elders but only "ruling officers." Hence also the "ruling elders," as they are commonly called, are not ordained with the imposition of hands themselves nor do they take part in this form in the ordination of pastors and teachers.

Our view is that the statement in 1 Tim. v. 17 will not bear the strain of this distinction. All elders were originally ordained to rule. Some were found to have the gift of teaching. These were soon called on to exercise the gift and many came to be chosen for the office, because in addition to other qualifications they had this aptitude in a special degree. These were to be recognised from the outset as entitled to special consideration and encouragement. When congregations multiplied and the Church was extended, and members with a greater variety of mental needs and tastes were received into her ranks, it was found necessary to dispense teaching much more elaborate than the simple recital of the evangelic histories which was at first considered sufficient. The New Testament Scriptures began to be circulated, and men were called for who should be able to explain them and apply their teaching to the life of the people. This work, however, could not be done without a careful special discipline; and the result was that the same office-bearer that proved himself fit to take part in the administration of the Church was expected to have a training in knowledge and utterance that would prepare him for the duty of public teaching or preaching in the Church.

It is here accordingly that we find the origin of the teaching elder and the basis of the call for an educated and specially trained Christian ministry. The great principle is that the teaching of divine truth must be dispensed so as to promote the edification of the people. Experience has abundantly proved that the provision can be secured only by the Church's setting apart men who are deemed suitable for this work and giving them a specific training for it as the sole occupation of their life. It stands to the honour of the Reformed Churches of these days that arrangements for the equipment of such a ministry are now more complete than ever before.

§ 5

Paul's Doctrine of Inspiration

From the explanation given of the epithet "inspired" (θεόπνευστος) in the classical passage of 2 Timothy (iii. 16), it may be readily inferred that in our opinion the chief obstacle to agreement amongst expositors is the tendency to give the word an application not suggested by Paul and to load it with a meaning larger than he ever intended it to bear. Since we believe this to be truly the case, it may be of service to state the grounds on which we uphold the view already indicated. These may perhaps be best set forth by a brief historical *résumé* of the way in which the Church has regarded the topic of inspiration at different eras.

In the Patristic Church, we find the word at first applied chiefly to the writers of the Old Testament Scriptures and ultimately also to those of the New. The personal element came then naturally into the foreground. Christianity took its place as a religion in the world, through the advent of the Holy Spirit in power in the hearts of men. The Gospel could be preached only with the Holy Ghost sent down from heaven. It was only men that were filled with Him that could proclaim the word of God to others. It seemed equally natural to hold that it was only men who were possessed by the Spirit that could have committed to writing what was thus taught and preached.

So deep a conviction had many of the Fathers of the necessity of a complete and intimate possession by the Spirit of the writers of Scripture, that they even supposed them to have been thrown into a kind of trance and to have had the substance of their work given to them in that condition. This was the view adopted by Philo; and it was largely held by the leaders of the Christian school of Alexandria. Origen had too deep a knowledge of the work of the Spirit in human nature to be carried away with this idea. But he propounded a theory of Scripture that was really the natural outcome of it. In his conception, the Scriptures were framed to be a communication of truth down to the minutest details of their contents. He taught that "the divine foreknowledge which supplies superhuman wisdom to the race of man by the Scriptures has placed, so to speak, the seeds

of saving truth in each letter as far as possible."¹ The whole of every book is so ordered as to be a source of intellectual knowledge of divine truth to men.

In spite of the earnest protest of such wiser expositors of the school of Antioch as Theodore of Mopsuestia, the view of Origen continued to make way in the Church for centuries and practically dominated the minds of all the mediæval theologians. With them as with him, Scripture was designed to be a repository of intellectual truths and moral maxims. These were to be found alike in every document. If these truths were not discerned in the first and obvious meaning of the records, they were to be sought by reading them in an allegorical or figurative or anagogic sense.²

It was against this merely formal doctrine of inspiration that the greatest Reformers of the sixteenth century so earnestly set their face. They did not attempt to state a theory of inspiration which should exhibit the relation of the divine Spirit to the human spirit of the writer. They gave their strength to setting forth the true doctrine of Scripture as a means of grace for the spiritual life. That which made the Bible a new source of energy and joy to them was the fact that it contained the word of God, and furnished in its promises, commands and threatenings a declaration of His will for the salvation of their souls. The first duty of men was to believe in the living Saviour who as the gift of God was offered to them in the Gospel. Reading the Scriptures of the Old and New Testaments in the light imparted by this confidence, they would hear the voice of God speaking to them by the Spirit in their own hearts. The Spirit would witness with their spirit that what they read was the sure word of the living God.

In the view of the Reformers, this fact constituted the grandest feature of the Scriptures. The quality of inspiration belonged primarily not to the writers of the Scriptures, but, as in the teaching of Paul, to the Scriptures. The Greek epithet for "inspired" (*θεόπνευστος*) is a passive verbal and is here used to indicate an abiding condition.³ The design of God in each document was to convey with infallible certitude and authority the will of God for the salvation of men. For this end "every scripture" was so framed as to be the medium by which the

¹ Westcott, *Introduction to the Gospels*, App. p. 415.

² Cf. *Principles of Protestantism*, pp. 96, 97.

³ Cf. Winer, *Grammatik d. N. T.* 5. Aufl. § xvi. 3.

Spirit could more or less fully bring home to their hearts the conviction that they heard in it the voice of God to His children. Hence, Calvin, for example, in expounding the meaning of the predicate "inspired of God," says: "Moses and the prophets did not utter at random what we have received from their hand; but, speaking at the suggestion of God, they boldly and fearlessly testified what was actually true, that it was the mouth of the Lord that spake. The same Spirit therefore who made Moses and their prophets certain of their calling, now also testifies to our hearts that He has employed them as His servants to instruct us."

Unhappily, the theologians of the Reformed Churches in the seventeenth century did not content themselves with the simple and sufficient doctrine of Scripture held by their predecessors. They proceeded to add to it a theory of inspiration which again brought the writers of Scripture rather than Scripture itself to the front. Beset with the persistent claim to infallible authority by the Church of Rome, they desired to show the world that they had in the Scriptures an authority more manifestly divine and absolutely infallible. For this purpose they in the first place magnified the complete mastery of the writers by the Spirit of God. They contended that the sacred penmen had been so entirely under the supernatural guidance of the Holy Spirit that they had been enabled thereby to furnish the Church of every age with a revelation of divine truth that was in every respect infallible and authoritative. A perfect superintendence of the writers had produced a book that in its whole outward form as well as its theological substance was originally and absolutely free from error. In other words, inspiration really meant formal inerrancy; and this inerrancy it was that gave Scripture its infallibility and authority as a divine revelation.

This is practically the view of the leading teachers in the Reformed Presbyterian Churches in America. Inspiration is by them defined to be "God's continued work of superintendence, by which, His providential, gracious and supernatural contributions having been presupposed, He presided over the sacred writers in their entire work of writing, with the design and effect of rendering that writing an errorless record of the matters He designed them to communicate, and hence constituting the entire volume in all its parts the word of God to us."¹ At the same time this contention is understood to apply only to the original

¹ *Presbyterian Review*, vol. ii. p. 232.

autographs of Scripture. It is admitted that this kind of inerrancy cannot be claimed for the Scriptures in the form in which we now have their text.

In the opinion of many loyal students and teachers of evangelical theology, this representation does not adequately exhibit the doctrine of Scripture respecting its own claims on the faith of men. In the last quarter of the nineteenth century, some of the most reverent students of the Bible in Scotland, especially in what was known as the Free Church, felt that if they were to do justice to the records of revelation, they must return to the position occupied by the great Reformers. Dr. W. Robertson Smith of Aberdeen, who, in spite of certain extreme opinions in criticism, was a most ardent disciple of Calvin, took a prominent part in this work. By the substance of the views he presented the great majority of evangelical theologians in Britain now abide.¹

That the writers of the Scriptures were under the guidance of the Spirit is not denied. It is only held that this inspiration was not mechanical but dynamical, and that it in no way marred the freedom and responsibility of each writer in the exercise of his own faculties of thought and observation. Each sacred document retains the impress of the mental and moral characteristics of the author as well as of the time and circumstances in which it was written. Hence also as regards their outward form, the Scriptures are not necessarily flawless in mere matters of detail. This is a point on which the readers of Scripture need not cherish any anxiety. The Bible does not lay claim to a kind of accuracy that may be described as mathematical. In this connection we have to remember the words of Hooker: "As incredible praises given to men do often abate and impair the credit of the deserved commendation, so must we likewise take great heed lest by attributing to Scripture more than it can have, the incredibility of that do cause even those things which it hath abundantly, to be less reverently esteemed."²

Yet while we adopt these views of the relation of the human writer to the divine Spirit and of the outward form of Scripture, we nevertheless hold that in the Scriptures as they stand, we have a revelation of the whole will of God for our salvation which is at once complete, infallible and authoritative. Herein lies the secret of their being inspired of God. "By His singular

¹ Cf. Prof. T. M. Lindsay's articles on "The Doctrine of Scripture," *Expositor*, 4th Series, Oct. 1894; 5th Series, April 1895.

² *Ecc. Pol. Bk. ii. 8, § 1.*

care and providence," they have been "kept pure in all ages";¹ and every one that reads them with faith in Christ may be assured that he finds in them the word of God by the testimony of the indwelling Spirit whom He gives to all that obey the Gospel of His Son. Inspiration is thus a present and abiding attribute of the Scriptures in the form in which we now have them. Textual criticism may bring them nearer to the shape they assumed as they came from the hands of the writers. But an attainment of this kind will not render them more inspired or infallible or authoritative than they are now. Infallibility does not depend on mere formal accuracy: its essence lies in the power of engraving a sure conviction of direct contact with the sovereign grace of God. With Paul, we claim for the Bible an inspiration that fills the bosom of every writing with the vital Breath of heaven, not a mere perfection that appears chiefly on the surface. As Dr. Westcott has said: "The words of Scripture are spiritual words and as such are spiritually discerned (1 Cor. ii. 12-16). The ultimate test of the reality of Inspiration lies in the intuition of that personal faculty (*πνεῦμα*) by which inspired men once recorded the words of God and are still able to hold communion with Him. Everything short of this leaves the great truth still without us; and that which should be a source of life is in danger of becoming a mere dogma."²

§ 6

The Ethics of the Pastoral Epistles

The lexical, chronological and doctrinal difficulties found in the Pastoral Epistles are not the only objections raised to their Pauline origin. As if conscious that even such a threefold cord might be easily broken, not a few critics have assailed their authenticity also on the ground of their moral teaching.

The ethics of the epistles are said, for example, to deal too much with the mere details of outward conduct: they are not based on searching definitions of primary ideas and are thus somewhat commonplace. One writer goes so far as to say: "The moral teaching, though so insistent, is not very high in its spiritual tone. It is about the level of the catechism in the

¹ *West. Conf.* I, § 8.

² *Introd.* p. 19.

hands of an ordinary minister, instead of reflecting the insight of the Sermon on the Mount or the inspiration of the epistles of Paul. Much is said about the healthful teaching according to godliness; but both the teaching and the piety to which it is conformed¹ are taken for granted and must therefore be of the simplest kind."²

Indeed, it is roundly asserted that the ethical teaching of the letters has much in it that lies outside the conceptions of Paul. "Strange prominence is given to such ideas as those of reward, a good conscience, the individual and social value of Christian morality rather than its religious character." There is throughout "the Hellenistic emphasis on ethics."³ Nay more: this morality is largely of an external, ecclesiastical type: "Its chief watchword is a word foreign to the Apostle Paul, but descriptive of that practical religious tendency, godliness. This *εὐσέβεια*, for which is also substituted *θεοσέβεια*, fear of God (1 Tim. ii. 10), has in harmony with the prominence given to God above Christ, the same position in our epistle as the 'faith in Christ' in the Pauline system of doctrine: the whole of Christianity is the teaching according to godliness."⁴

In dealing with such objections as these, it is only necessary to remind the student at the outset that in writing the Pastoral Letters, Paul was addressing friends and teachers who were familiar with the whole foundation of his ethical system. The main purpose of the epistles was certainly doctrinal: so Paul himself announces it to be. This did not prevent his showing the practical issues of the healing teaching: but he writes in the deep conviction that the teaching *was* healing: or, in other words, that wherever the truth was received in the spirit of faith into the heart, it would guide the practical life into the paths of righteousness. Hence he often contents himself with enumerating both for Timothy and the members of the Church the special graces on the cultivation of which they should set their hearts, because he was assured that out of the heart quickened by the truth, these fruits would spring.

Yet who shall say that there is any indication of feebleness in these practical directions? The various relations of social life

¹ There is here a misinterpretation of the preposition "according to" (*kata*). It really implies "purpose." Cf. Tit. i. 1 and Ellicott's notes.

² *Bibl. Theol.*, E. P. Gould, p. 146.

³ Moffatt, *Hist. N.T.* pp. 558, 563.

⁴ Beyschlag, *N.T. Theol.* vol. ii. p. 509. (Clark.)

are clearly distinguished, and in fresh, suggestive terms, the whole spirit and activity of the Christian in each of them are sharply defined. If in many instances the language is quite new in the vocabulary of Paul, this feature was doubtless due to the fact that the members of the Church were now free to mingle more largely in the intercourse of the world, and that he foresaw the necessity of inculcating practical Christianity in forms familiar to Hellenic thought but laden with a richer spiritual meaning. Very frequently the apostle's ethical tone rises to the highest pitch (cf. 1 Tim. iv. 10, vi. 11, etc.). His descriptions of the power of sin in human life on the one hand recall his letter to the Romans: his exhortations to personal holiness and courage and fidelity in the imitation of Christ are in full harmony with the practical portions of the letters to Ephesus, Philippi and Colossæ.

As to the fuller assertion of such ideas as those of good works, present and future reward and the like, instead of being made a source of difficulty, it should rather be hailed as a proof of authenticity. These are the leading elements in the Sermon on the Mount. At this stage of his career at the latest (most probably long before), Paul must have been acquainted with the teaching of the Lord Jesus. His close association with the evangelist Luke would tend to deepen his interest in it. Why should it be thought a thing incredible that, guided, as we must believe, by the Spirit of the glorified Master who was to lead the disciples into all the truth, Paul should revert to some of the simpler incentives to Christian obedience which Jesus dwelt on when He was among men? The ethical teaching of the apostolic epistles reflects the mind of the sovereign Prophet of the Church as much as His own addresses. Such coincidences are only a new token of that higher unity in diversity which pervades the whole of the New Testament and furnishes one of the strongest proofs of its inspiration.

Nor can it be justly held to militate against this conclusion, that the later moral teaching of the Pastoral Epistles lays hold of a great word like *εὐσέβεια* and identifying it with *θεοσέβεια* makes it the watchword or motto of the whole Christian life. As we have said, Paul was bound to use well-known Greek words, if he was to interfuse the language and conduct of men with Christian vitality. Looking at the heathen world that still surged around the Church, he was struck with its impiety (*ἀσέβεια*). There was not to be found in the whole social life

of the race as laid out in accordance with the dictates of the natural man, any recognition of a supreme Personal Will that was entitled to hold the reins of the human heart and conduct. The heathen world was impious or ungodly (cf. Rom. v. 9). What so fitting as that one who felt this keenly should insist on *εὐσέβεια* as the sum and substance of all Christian virtue? For such is the real significance of the word as used in the New Testament. It is not a term for a mere religious sentiment: it is not the reflection only of ecclesiastical forms. As Harless, after Wiesinger, has so well pointed out, it exhibits the very heart of genuine Christian experience: "In the subordination of all the relations of life to the blessing of salvation revealed in Jesus Christ, the Christian spirit manifests itself as the fulfiller of the will of Christ. The habitual personal state in which this supreme object of life remains constantly present—piety (*εὐσέβεια*) is *virtue*, since it is on the one hand the effect of the operation of God's Spirit, on the other the fruit of one's own practice (1 Tim. iv. 7, 8). . . . It is a pure manifestation of that life which comes from God and embraces the whole man: a pure, simple heart-devotion in reference to that experience of the heart in which through the grace of God in Christ Jesus we are here below translated into the kingdom of His love."¹ To add that such piety has a direct tendency to promote individual and social happiness, is surely not to derogate from its religious character. It only shows that Christianity is true to its original purpose as a religion which is meant to be a source of blessing to men in their whole life in the world.

If, besides, the ethical teaching of these epistles seems to present phases of the activity of the Christian conscience that are at one time more general, at another more specific, than we find elsewhere in Paul's writings, it must be remembered that here as in the other letters, the ethics keep step with the kind of doctrine Paul dispenses. It has been shown that the Pastoral Epistles really exhibit the last stages in Paul's development of the word of the truth of the Gospel. There is also a corresponding development of his ethical system: if not in the way of extension, at least of intension. The morality and the doctrinal teaching go hand in hand. Bonifas has well said: "In the

¹ *Christian Ethics*, pp. 324-326. (Clark.) So also Rothe: "Virtuous piety is the capacity of the individual soul for communion with God, and that as it is only possible for men naturally sinful, in virtue of fellowship with the Redeemer" (*Theologische Ethik*, Bd. iv. S. 157).

Christianity of the apostles, dogma is transformed into morality and morality in its turn leads to dogma. Christian morality in the long run is only Christian dogma translated into life: it is the supernatural of conduct corresponding to the supernatural of faith: it is the extraordinary in human life drawn out by the extraordinary dispensations of the love of God: these are the miracles of grace producing the miracles of Christian charity."¹ The fact that in the course of their expositions of ethics, the apostolic writers used and enlarged ideas that had been already set forth by heathen writers, is no token of poverty of thought or spirit. It is rather one of the glories of Christianity that (in the language of Professor Knight) "it allied itself with all it found true in the previous thought of the world. From this has come its hold on the future, its power of growth, its inextinguishable fertility, its immortal youth and its rejuvenescence from age to age."² It is in this spirit that Paul has moulded the ethical teaching of the Pastoral Letters. The suggestiveness for future applications they have thus acquired helps to make them one of the most valuable possessions of the Church for all time.

§ 7

The Literature of the Pastoral Epistles

It would occupy more space than can be afforded here, to attempt anything like a complete list of all the books that have been written on the Pastoral Letters. The following selection, however, includes the chief works that the student may consult with advantage in the present stage of criticism and interpretation.

1. *Commentaries*(a) *Patristic*

Chrysostom, *In Epistolas ad Tim. et Tit. Homiliae*. Tome xi. Paris. 1838. *Oxford Library of the Fathers*, vol. vi.; also Eng. Trans. Parker. 1843.

¹ Cf. *Histoire de chrét. theol.* tome ii. pp. 201-282.

² *Christian Ethics*, p. 6.

Jerome, *Comm. in Ep. ad Titum*. Opp. Tome vi. Paris. 1645.

(b) Reformed

Luther, *Adnotationes in Epp. Paulinas ad Tim. et Tit.* Lübeck. 1797.

Melanchthon, *Enarratio Ep. 1. ad Tim. et 2 c. 1, 2.* Wittenberg. 1561.

Calvin, *Comm. in Epp. Pauli ii.* Halle. 1831-34. Eng. Trans. 1856.

(c) Modern

Bengel, *Gnomon Novi Testamenti, Epistolæ ad Tim. et Tit.* Steudel. 1862. Eng. Trans., Faussett (Clark); Blackley (Strahan). 1867.

Matthies, *Erklärung der Pastoralbriefe.* 1840.

De Wette, *Exegetisches Handbuch: Die Briefe Pauli.* 1847.

Wiesinger, *Olshausen's Commentar.* 1850. Eng. Trans. 1851.

Huther, *Meyer's Commentar.* 1859-1876.

van Oosterzee, *Lange's Bibelwerk.* 1860. Eng. Trans. 1869.

Alford, *Greek Testament*, vol. iv. 4th ed. 1865.

Ewald, *Sieben Sendschreiben des N.T.* 1870.

Fairbairn, *The Pastoral Epistles.* 1874.

Hofmann, *Die h. Schrift N.T.* vi. 1874.

Reynolds (H. R.), *The Pastoral Epistles. Expositor*, First Series, vols. i.-iv., viii., x. 1875-1879.

Holtzmann (H. J.), *Die Pastoralbriefe.* 1880.

Ellicott, *The Pastoral Epistles*, 5th ed. 1883.

Knoke, *Pr. Theol. Kommentar z. d. Pastoralbriefen.* 1887-1889.

Plummer, *The Pastoral Epistles (Expositor's Bible).* 1888.

von Soden, *Hand-Commentar z. N.T.* iii. 1891-1893.

Weiss, *Die Briefe Pauli an Tim. u. Tit.* 6 Aufl. 1894.

Liddon (H. P.), *Explanatory Analysis of First Ep. to Timothy.* 1897.

Hervey (Lord A. C.), *The Pastoral Epistles (Pulpit Com.).* New Ed. 1899.

Humphreys (A. E.), *The Epistles to Timothy and Titus (Cambridge Bible).* 1879.

Bernard (J. H.), *The Pastoral Epistles (Cambridge Greek Testament).* 1899.

Stellhorn (F. W.), *Die Pastoralbriefe Pauli.* 1900.

2. *Introductions*

- Schleiermacher, *Ueber den ersten Brief Pauli: ein kritischer Sendschreiben.* 1807. (Reuter, 1896.)
 Eichhorn, *Einleitung in d. N.T.* 1812.
 De Wette, *Einleitung in d. N.T.* 1827.
 Baur, *Die so-gennante Pastoralbriefe des Apostel Paulus.* 1835.
 Credner, *Das Neue Testament nach Zweck, etc.* 1843.
 Davidson, *Introduction to the New Testament.* 1851.
 Lemme, *Das echte Ermahnungsschreiben des A. P. an Tim.* 1882.
 Weiss, *Lehrbuch der Einleitung*, 2 Aufl. 1889. Eng. Trans. 1887.
 Salmon, *Introduction to the New Testament*, 8th ed. 1899.
 Hesse, *Die Entstehung der N.T. Hirtenbriefe.* 1889.
 Holtzmann (H. J.), *Lehrbuch d. hist. krit. Einleitung in d. N.T.* 3 Aufl. 1892.
 Godet, *Introduction au Nouveau Test.* 1. (*les épîtres de S. Paul.*) 1893. (Cf. *Expositor*, 3rd Series, vol. v.)
 Clemen, *Die Einheitlichkeit der Paulin. Briefe.* 1894.
 Zahn (Th.), *Einleitung in d. N.T.* 1900.
 Jülicher, *Einleitung in d. N.T.* 4 Aufl. 1900.
 Moffatt, *Historical New Testament.* 1901.

3. *Special Treatises*

- Paley, *Horæ Paulinæ et apostolicæ.* Birks. (Rel. Tr. Soc.) 1849.
 Mangold, *Die Irrlehrer der Pastoralbriefe.* 1856.
 Otto, *Die geschichtlichen Verhältnisse d. Pastoralbriefe.* 1860.
 Sabatier, *L'Apôtre Paul*, 2nd ed. 1881. Eng. Trans., with Essay by Findlay. 1891.
 Kühl, *Die Gemeindeordnung in den Pastoralbriefen.* 1885.
 Rothe, *Entwürfe zu den Abendandachten über die Pastoralbriefe*, Bd. i. 1886.
 Hatch, *The Organisation of the Early Christian Church*, 5th ed. 1895.
 Heron, *The Church of the Sub-Apostolic Age.* 1888.
 Loening, *Die Gemeindeverfassung des Urchristenthums.* 1889.

- Lightfoot, *Biblical Essays* (xi. The Date of the Pastoral Epistles ;
 xii. St. Paul's History after the close of the Acts). 1893.
- Spitta, *z. Geschichte u. Literatur des Urchristenthums*, i. S. 1-108
 (*Die zweite Gefangenschaft des A. P.*). 1893.
- Ramsay, *The Church and the Roman Empire*. 1893.
St. Paul the Traveller and the Roman Citizen. 1895.
- Hort, *The Christian Ecclesia*. 1897.
Judaistic Christianity. 1898.
- McGiffert, *The Apostolic Age*. 1897.
- Bartlet (J. Vernon), *The Apostolic Age*. 1900.
- Gore, *The Church and the Ministry*, 4th ed. 1900.
- Purves, *The Apostolic Age*. (Kent & Saunders' Series.) 1901.

The doctrinal elements of the Pastoral Epistles are more or less fully discussed in the works on New Testament Theology by Weiss, Beyschlag, Stevens (G. B.), Gould, etc.