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THE
PASTORAL EPISTLES

THE PASTORAL EPISTLES

INTRODUCTION, TRANSLATION
AND NOTES

BY

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PREFACE

IT may appear to be a bold venture for one who for twenty-five years was absorbed in the duties of the President's office in a large university to re-enter the field of scholarship. Even if release from the pressure of administration has allowed me to resume the studies of an earlier period, why should I not be content with reflecting on the results of the work of scholars who have been able to give unbroken attention to the literature and history of New Testament times? My chief reason for making this venture is, that on re-reading an article on the Pastoral Epistles, which at the request of the late Dr. James Hastings I wrote many years ago for the *Dictionary of the Apostolic Church*, I found it to be more unsatisfactory than, at the time of its composition, I was afraid that it might be. I began, therefore, to study these Epistles again, and, as the best way of understanding their many baffling problems, I made for myself a commentary on them. Thereby I have, I think, got a much more consistent and probable picture of their origin, purpose, and character than I had before. My views I now submit, with no little diffidence, to the judgement of others who are interested in these important documents of Early Christianity. They appear to me to give glimpses of the life of the Apostle Paul and of Pauline tradition which are afforded nowhere else. In Titus, the earliest but not the most directly Pauline of the three, a glimpse is given of his work in Crete during an interval of his ministry in Ephesus, mediated by Titus himself; 2 Timothy consists in part of an appeal to his beloved disciple before Philip-pians was written, in part of oral tradition emanating from him; 1 Timothy is mainly a tractate on Christian piety and Church order. All the materials which underlie the Pastorals were worked over by a successor to Timothy, who gave them much of the unity in language and outlook which they possess. In their final form these Epistles may be dated shortly after the Gospel of Luke and the Acts of the Apostles.

While I cannot profess to have read all the best recent literature on the Pastorals, I have sought to examine the most important books and articles. Dr. Harrison I have found to be remarkably thorough and highly useful in his treatment of the language, though I do not agree with him in his conclusion as to the date of the Epistles. As a commentator Dr. Dibelius is excellent, and Dr. Lock's work is that of an accurate scholar and felicitous translator. To Theodore of Mopsuestia, as edited by Professor Swete, I have turned again and again with satisfaction. Of translations, those by Dr. R. F. Weymouth and Dr. James Moffatt have been in constant use, as well as that in German by Carl Weizsäcker; also Dr. White's smaller edition of the Latin Vulgate. To the massive *Theologisches Wörterbuch zum Neuen Testament*, edited by Dr. Gerhard Kittel, of which the first two volumes have appeared, I have been under deep obligation; as well as to the illuminating *Vocabulary of the New Testament illustrated from the Papyri, &c.*, by the late Professors Moulton and Milligan.

Professor John Dow, D.D. (St. Andrews), of Emmanuel College in the University of Toronto, has done me the very great service of reading my manuscript and making many valuable suggestions, valuable not least when he was not persuaded by my opinions. To Mrs. Dow also I am much indebted for having read the proof. Whatever may prove to be the worth of my comments and views, they are the outcome of much re-reading of these and the Pauline Epistles in the light of recent historical research into the religious life and thought of the Hellenistic age. While the Pastorals cannot stand alongside the great epistles of the Apostle in the originality and power of their religious and ethical conceptions, they are most important as showing the transmission of the Pauline Gospel through the followers of the Apostle into forms of settled Christian piety, which took to itself much of the finest contemporary moral life. They also contain some of the most pregnant and magnificent formulations of early Christian faith.

TORONTO,
March 1937.

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INTRODUCTION

§ 1. THE PASTORAL EPISTLES

THE two epistles addressed to Timothy, and that addressed to Titus, by the Apostle Paul are conveniently called the Pastoral Epistles. The term seems to have been used casually by Thomas Aquinas; but it was not until 1726-7 that it was introduced into modern Biblical scholarship, when Paul Anton at Halle employed it in a course of lectures, on the ground that these epistles were 'the classical and supreme examples of writings serviceable to those who seek preparation for, and guidance in, the Christian ministry'. Gradually the designation was accepted, though in the later years of the nineteenth century its suitability began to be challenged by scholars of different shades of opinion.¹

The *Shorter Oxford Dictionary* defines 'pastoral' as 'pertaining to the work of a shepherd of souls, or the spiritual care of a "flock" of Christians', and adds that these epistles are so called because they 'deal largely with the work of a pastor'. This latter statement, however, only reflects the common opinion. It is not an entirely accurate description of their character. The epistles are not uniform in purpose: 2 Timothy especially differs from the other two. But the application of the term to 1 Timothy is justifiable, if the theme of the epistle is found in iii. 15, 'that thou mayest know how men ought to behave themselves in the house of God'. The epistle to Titus, also, is generally pastoral, though one of its chief objects was to advise Titus how he should organize the churches of Crete, in view of a serious outbreak of immoral teaching. To 2 Timothy the term 'pastoral' is less rightly applied. It consists of two portions, the more important being a distinctly personal letter, the other outlining the duty of the servant of the Lord when

¹ Dr. Harrison, in *The Problem of the Pastoral Epistles*, pp. 13 ff., gives a good outline of the historical use of the term and of recent opinion.

confronted by definite phases of false teaching. The most serious result of the use of this convenient term is that it tends to impose upon these epistles a greater uniformity than actually exists. But there is much likeness between them, and that they form a group within the New Testament is obvious. They have stood together in their present form since they first appeared, so far as can be determined, in authoritative Christian literature. They were recognized as a unity in the earliest known Canon of the New Testament. As will be shown in what follows, their unity is due in part to original Pauline material, either written or orally transmitted, which was used by the editor of the latest epistle of the three, 1 Timothy; in part to a redaction by him of the earlier epistles.

§ 2. EARLIEST TRACES

Basilides and the Valentinians rejected the Pastorals, and Marcion is silent concerning them. The reason for Marcion's silence may easily be found in his doctrinal views. He was a 'would-be Pauline reformer', and set forth his repudiation of the Law and the God of the Jews in a treatise with the title *Antitheses*. He would object to such statements as 1 Tim. i. 8, vi. 13, 20, 2 Tim. iii. 16. The epistles are mentioned in the Muratorian Fragment (A.D. c. 200), which indicates that they were accepted in Rome as canonical under the name of Paul. In the recently discovered *Chester Beatty Papyri*, however (first half of third century), in an incomplete codex of the Pauline Epistles, there is nothing from the Pastorals or Philemon, and Sir Frederic Kenyon thinks, from the extant leaves, that they were not included in the original codex (*The Chester Beatty Biblical Papyri*, iii. x f.). They were known to the author of the *Gnostic Acts of Paul* (A.D. 160-80), who, however, uses them to support asceticism in a spirit contrary to that of 1 Tim. iv. 3 f. They were also accepted by Hegesippus, Irenaeus, Tertullian, and Clement of Alexandria. In the

recently discovered *Fragments of a Gospel Commentary* (Egerton Papyrus, 3: early third century), of unknown authorship, 2 Tim. ii. 19 is quoted as of Pauline origin. Such traces of the Pastorals as some see in Barnabas are very faint, but Polycarp is undoubtedly indebted to them (Ad Phil. iv. 1: 1 Tim. vi. 7, 10; P. iv. 3: 1 Tim. v. 5; P. v. 2: 1 Tim. iii. 8, 2 Tim. ii. 12; P. ix. 2: 2 Tim. iv. 10; P. xi. 2: 1 Tim. iii. 5; P. xi. 4: 2 Tim. ii. 25; P. xii. 1: 2 Tim. iii. 15; P. xii. 3: 1 Tim. ii. 1, 2, iv. 15). In Ignatius, also, there are frequent echoes (Ad Eph. xiv. 1: 1 Tim. i. 5; Ad Mag. vi. 2: Tit. ii. 7; Ad Mag. viii. 1: 1 Tim. i. 3-5, iv. 7, Tit. i. 14, iii. 9; Ad Rom. ii. 2: 2 Tim. iv. 6; Ad Smyr. iv. 2: 1 Tim. i. 12, 2 Tim. ii. 3, 12; Ad Poly. iii. 1: 1 Tim. i. 3, vi. 3; Ad Poly. iv. 1, 3: 1 Tim. v. 3, vi. 2; Ad Poly. vi. 2: 2 Tim. ii. 3, 4). Lietzmann thinks that Polycarp assembled the letters of Ignatius, taking for his model the Pauline Epistles as we have them;¹ nothing else of Paul is known; no one letter has a history apart from the *corpus* (*An die Römer*, 1933, pp. 1-4). While the witness for the Pastoral Epistles is not so strong as that for Romans and Corinthians, it compares favourably with that for Galatians and Philip- pians, and is much better than that for 1 and 2 Thes- salonians. The fact that they were addressed not to churches, but to private persons, is an important element in the case.

Though scholars of widely differing views agree that these epistles were used by Polycarp and Ignatius, there is less unanimity as to Clement (Epistle, A.D. c. 96-7). Resemblances may be traced as follows: C. i. 3: 1 Tim. i. 8, v. 17, Tit. ii. 1-8; C. ii. 1: 1 Tim. vi. 8; C. ii. 3: 1 Tim. ii. 8; C. ii. 6: Tit. i. 16; C. ii. 7: Tit. iii. 1; C. ii. 8: Tit. ii. 10; C. v. 7: 1 Tim. ii. 7, vi. 13; C. vii. 1-5: 1 Tim. i. 6, ii. 3, 6, 2 Tim. ii. 14-16, 26; C. xiii. 1, 3: 1 Tim. vi. 3, 11,

¹ The fact of the absence of the Pastorals from the *Chester Beatty Papyri* has to be taken into account, though that of Philemon also lessens the problem.

14; C. xxi. 6, 7: 1 Tim. ii. 11, 12, Tit. ii. 1-6; C. xxvii. 2: Tit. i. 2; C. xxvii. 3: 2 Tim. i. 6; C. xxix. 1: 1 Tim. ii. 8, Tit. ii. 14, iii. 4; C. xxxiii. 1, 7: 1 Tim. ii. 10, Tit. ii. 10, 14; C. xli. 1: 1 Tim. i. 19, ii. 2; C. xlii. 3, 4: 1 Tim. i. 5, 16, 18, Tit. i. 5; C. xlv. 1: 1 Tim. iii. 1; C. xlv. 2: 2 Tim. iii. 16; C. xlv. 7: 2 Tim. i. 3; C. li. 3: 1 Tim. v. 24, 2 Tim. iii. 8; C. liii. 1: 2 Tim. iii. 15, 16; C. lx. 4: 1 Tim. ii. 2; C. lxi. 1, 2: 1 Tim. i. 17, ii. 1, 2, Tit. iii. 1; C. lxii. 1, 2: 2 Tim. ii. 14, 22, 25, Tit. ii. 2, 12, iii. 2; C. lxiv. 1: Tit. ii. 14.

The relation of the Pastorals to First Clement and the later Apostolic Fathers has been recently investigated with care by Dr. Harrison. His examination indicates that there was a definite literary association between the Pastorals and Clement, and he believes that the priority is with the latter. Dr. B. H. Streeter agrees with Dr. Harrison's conclusion: 'The verbal parallelisms between 1 Clement and the Pastoral Epistles are just not striking enough to *prove* a literary connexion; but they are enough to make it probable. Since, then, 1 Clement is the earlier document, it will be the editor of the Pastorals who is the borrower, of ideas as well as of words' (*The Primitive Church*, p. 153). Dr. Harrison also believes that the non-Pauline writings of the New Testament are farther from the Pastoral Epistles in respect of language than these are from the Apostolic Fathers. Percentages may be misleading when the subject-matter varies. But in the case of Clement their approximation is not more striking than in that of Luke-Acts, Hebrews, and 1 Peter. Clement has 62 words in common with the Pastorals which do not occur in the ten Pauline letters; but Luke-Acts has 84, Hebrews 39, and 1 Peter 17 such words. The important fact is that the Pastorals represent a type of language shared by Luke-Acts, Hebrews, 1 Peter, and Clement. Of the 62 non-Pauline words common to the Pastorals and Clement, 20 are not found elsewhere in the New Testament, but of these all but 6 (*ἀθλέω*, *ἀνάλυσις*, *πρόσκλησις*, *στυγητός*, *σώφρων*, *ᾠφέλιμος*) occur in the LXX or the Greek Apocrypha; and

of the 6, at least 4 are found in either Philo or Epictetus. As will be shown later (§ 3), the language of the Pastorals belongs to the higher Koiné which covered a wide period. Dr. Harrison has 'found nothing in the vocabulary of the Pastorals to conflict with the opinion that their author lived and wrote between the year A.D. 95 and 145' (op. cit., p. 81). It may, however, be added that the higher Koiné was so widespread in the first century that the use of the language by both provides no basis for determining the priority of the Pastorals or of Clement. The priority of the Pastorals is supported by the attitude of Clement to the ministry of the Church. In 1 Clement the office of a bishop has come to hold a higher significance, and belongs to a divinely revealed order: God sent Christ, Christ the Apostles, and these appointed bishops and deacons. It is very difficult to believe that the Pastorals could have appeared between Clement and Ignatius, and especially difficult to place Clem. xlii. and xlii. after 1 Tim. iii. 1-13, v. 17-19 (cf. TWNT. ii. 617). The most probable explanation of the similarities, both in ideas and in language, between the Pastorals and 1 Clement is that the former, as they now are, were known to Clement, and were therefore in existence not later than the beginning of the last decade of the first century.

§ 3. THE LANGUAGE OF THE PASTORALS

(a) *The Epistles as a whole*

There is an obvious resemblance in language between the three epistles. They contain 175 words which occur nowhere else in the New Testament, and in addition 131 words which occur in other books of the New Testament but not in the ten Pauline Epistles. They form a group by themselves. But the common element is not so large as might be expected. Of the 175 hapax legomena only 2 occur in all three, 9 in 1 and 2 Tim., 10 in 1 Tim. and Tit., 1 in 2 Tim. and Tit. Of the 131 words not found in the ten epistles of Paul, 7 occur in the three Pastorals, 8 in 1 and

2 Tim., 10 in 1 Tim. and Tit., 6 in 2 Tim. and Tit. Of the hapax legomena, 1 Tim. has 75, 2 Tim. 48, Tit. 30; of the non-Pauline but New Testament words, 1 Tim. has 52, 2 Tim. 33, Tit. 15. This common differentiation from the vocabulary of the ten Paulines, the similarity with that of other New Testament books, and the internal dissimilarities within the group, constitute a difficult problem.

In his very thorough examination of the language, Dr. Harrison has shown that the number of new words per page in any one Pauline epistle increases but gradually from 1 Thessalonians to Philippians; whereas there is a rapid rise between Phil. and 2 Tim., with a further advance in 1 Tim. and Tit. 'The ten Paulines are seen to form a distinct group by themselves. And the Pastorals stand right outside that group at such a distance as to create at once very serious doubts indeed regarding the hypothesis of their common authorship with the rest' (op. cit., p. 22 f.).

In addition to the new non-Pauline words in these epistles, there is a striking absence of some of those which are most distinctive in the Apostle's vocabulary, e.g.: ἀδικέω, αἷμα, ἄλλος, ἀποθνήσκω, ἀποκαλύπτω, ἀποκάλυψις, γνωρίζω, εἰρήνη (only in 2 Tim. ii. 22, apart from address), ἐλευθερία, -ρος, ἐνεργέω with derivatives, ἐπαινέω, -νος, ἐργάζομαι, εὐαγγελίζομαι (εὐαγγέλιον, 54 times in Paul, 3 in 2 Tim., 1 in 1 Tim.), εὐδοκέω, εὐχαριστέω (replaced by χάριν ἔχω), καυχάομαι, καταργάζομαι, μερίζω, ὀφείλω, παράδοσις, παράπτωμα, παρουσία, περιπατέω, περισσεύω, πλεονεξία, πνευματικός, πράσσω, σοφία, σταυρός, σῶμα, ταπεινός -όω, τέλειος, υἱός, φρονέω, φρόνημα, φρόνιμος, χαίρω.

The similarity of the Pastorals among themselves appears even more strikingly in their use of leading words which occur rarely or never in the ten Paulines. The most important of these are: εὐσεβέω with associated forms (1 Tim. 10 times, 2 Tim. twice, Tit. twice), and from the same root, σεμνότης and σεμνός; σωφρονέω and its associates σωφροσύνη,

σωφρονισμός, σώφρων, σωφρόνως, 9 times; αἰδώς, often synonymous in Hellenistic Greek with σωφροσύνη; δικαιοσύνη, only 5 times in the Pastorals, and of these only twice in the Pauline signification; παιδεύω, -εία, 4 times in the Pastorals and only thrice in the ten Paulines; the similar γυμνάζω; διδασκαλία, the basis for 'discipline', 15 times in these Epistles, only 4 times in the Pauline group; it is υγιαίνουσα, 'healthful', or καλή, 'good' (καλός is used attributively 24 times in the Pastorals, only 16 times in the other group, and there usually as a predicate); this 'healthful teaching' is ἡ παραθήκη, 'the deposit'; διδασκαλία occurs, it is true, in Rom. xii. 7, xv. 4, Eph. iv. 14, Col. ii. 22, and διδαχή in Rom. vi. 17, xvi. 17, but Paul emphasizes the Gospel as a Divine mystery, hidden from the wise, and revealed through the Spirit to those who are saved by the power of God (1 Cor. i. 18 ff.), rather than as a body of sound teaching to be imparted; in the Pastorals the truth is to be taught to, and learned by, those who will receive it in a 'pure', καθαρά, or 'good', καλή, 'conscience', συνείδησις, and is to be displayed in good works καλά, ἀγαθά, ἔργα; ἐπιφάνεια takes the place of παρουσία (though ἐπιφάνεια τῆς παρουσίας occurs in 2 Thess. ii. 8), and ἀποκάλυψις; ἐπιφάνεια, ἐπιφαίνω, are also used for the Incarnation (2 Tim. i. 10, Tit. ii. 11, iii. 4); ὁ νῦν αἰών takes the place of the Pauline ὁ αἰών οὗτος. Further, many of the favourite particles and forms of speech which compose the 'connective tissue' of the other Pauline letters are wanting in the Pastorals. This holds not only of rhetorical terms, similar to those of the Cynic-Stoic diatribe, such as ἄρ' οὖν, εἶπερ ἄρα, λέγω γάρ, οὐκ οἴδατε, οὐ πάντως, πῶς ἔτι, πῶς οὖν, τοῦτο λέγω, for these are confined for the most part to the controversial sections of Romans, 1 Corinthians, and Galatians, and are rare in the Epistles of the Captivity; but the following particles and words, occurring in three or more of the ten Paulines, are not found in the Pastorals: γε, διό, διότι, εἶτε, ἕκαστος, ἐμός, καγώ, μήπως, ὁ αὐτός, ὅπως, ποῦ, σύν (replaced by μετά), ὑπέρ

c. acc., ὡσπερ, ὡστε. περί c. acc. occurs 6 times in the Pastorals; in the ten Paulines only once.

Of the Pauline rhythm Professor H. J. Rose writes: 'It is a particular kind of rhythm minutely defined, with certain features of its own. These preferences are unconscious; but if unconscious, it is highly unlikely that they would be noticed or imitated at all, except with equal unconsciousness, by a writer who was so saturated in Pauline style that he could hardly get through a sentence without using tags of his original, as the author of 1 Timothy does to a great extent. . . . On rhythmical grounds alone 1 Timothy is non-Pauline. 2 Timothy, though shorter, comes out much better. . . . So far as rhythm goes, we are at liberty to believe, what I personally hold to be right, that we have here substantially a genuine Pauline epistle, though probably edited for publication after the writer's death. . . . Titus is too short a work to give any very decided results.' If taken with 1 Timothy the group would be spurious ('The Clausulae of the Pauline Corpus', *J.T.S.*, vol. xxv, pp. 31 ff.).

In 1 Timothy, in most of Titus, and to a much less degree in 2 Timothy, we miss the vigour of Paul's style in his great epistles. The fullness of his thought does not entangle the writer in his words, he does not pass quickly from image to image, except in 2 Tim. ii. 3-6, or pursue parallel trains of thought. In 1 Timothy and Titus there is not the sustained warmth, nor outbursts of feeling such as are found in 1 Corinthians and Philippians. Nor can this be explained by the lessened vitality of old age, for in Philippians, if as is probable it was written from Rome, the fire is bright, the spirit strong; nor by the character of the subjects under treatment, for they do not differ essentially from those in 1 Corinthians, or the last five chapters of Romans. In 1 Timothy especially there is looseness in construction which is due, at least in part, to the variety of materials and their arrangement (see § 5).

The non-Pauline language of the Pastorals must be further examined. First, the words which do not occur elsewhere in the New Testament, of which there are 175. Almost exactly half of these are found in the LXX, including the Greek Apocrypha. Of the remainder, *γάγγραινα*, *μεμβράνα*, *στόμαχος*, *ὕδροποτέω*, *φελόνης* require no comment, and of the rest at least 2 are in Strabo, 5 in Polybius, 6 in Josephus, 11 in Philo, 16 in Plutarch, and 12 in inscriptions and papyri of the first century A.D. or earlier. In an investigation of the relation of Paul to Epictetus in respect of diction, Bonhöffer deals with the language of the Pastorals, and finds 'clearer contacts with a diction belonging to the sphere of a higher culture, and specific Stoic words and ideas occurring more frequently' [than in the epistles exclusive of Ephesians and the Pastorals]. But in this respect the differences are not essential, for 'nearly all the words which Paul shares with Epictetus might have been known to him out of the LXX and especially the Apocrypha; and where not, are due to his absorption of these ideas through the Hellenistic language in which he had been brought up; but there remain a few which show not only the vocabulary of the higher Koiné, but also philosophical terminology including some favourite Stoic, ethical expressions' (*Epict. u. d. N.T.*, pp. 135 f.). Bonhöffer would agree with Wendland that, 'The common basis of the *κοινή* predominates . . . The rich language which the Pastorals possess, and which occurs neither in Paul nor in the rest of the New Testament, originates almost entirely in the upper literary layer of the language' (*Hell.-röm. Kultur*, p. 364, n. 5). But when Wendland goes on to say that 'the influence of the LXX is small', this holds only of direct quotation, not of the language, as has been shown. After eliminating words which may be paralleled in the literary remains of the first century or earlier, there remain some which seem to be the coinage of the writer or writers of the epistles. These are:

αὐτοκατάκριτος, διαπαρατριβή, ἑδραίωμα, ἑτεροδιδασκαλέω, καλοδιδάσκαλος, συγκακοπαθέω.

Second, the non-Pauline words which the Pastorals share with other books of the New Testament. There are 84, and among them not a few which are distinctive, which occur in Luke-Acts, e.g. αἰτία, ἀρνέομαι, δρόμος, δυνάστης, ἐπιμελέομαι, ἐπιφαίνω, εὐεργεσία, εὐσεβέω, -εῖα, ζήτησις, ζωγράφω, ζωογονέω, κακοῦργος, μαρτυρία, μελετάω, μήποτε, παραιτέομαι, παρακολουθέω, περιέργος, περιποιέομαι, πρεσβυτέριον, προδότης, προσέχω, σωφροσύνη, φιλανθρωπία, φιλάργυρος; with βαθμός, βέλτιον, μιάνω read in δ-text. Of the same class of words, 39 occur in Hebrews and 17 in 1 Peter. These epistles and Luke-Acts form a group to which, it appears, the Pastorals in their final form also belong. Affinities between the Pastorals and Luke-Acts may also be seen in their relation to the Apocryphal books of the LXX (cf. W. L. Clarke, *The Beginnings of Christianity*, ii, pp. 69-77). Echoes of Tobit may perhaps be heard (Tob. iv. 9: 1 Tim. vi. 19; Tob. iv. 21: 1 Tim. vi. 6); but with 4 Maccabees the similarities in the Pastorals are many (M. v. 24: Tit. ii. 11, 12, 1 Tim. vi. 15; M. v. 29: 2 Tim. i. 3; M. v. 34-6: 1 Tim. i. 8, 2 Tim. ii. 13, Tit. i. 8, 15, ii. 2; M. vi. 2: Tit. ii. 10; M. vi. 19: Tit. ii. 6, 7; M. vi. 31, vii. 16, xvi. 1: 1 Tim. iii. 16; M. vii. 6: 1 Tim. ii. 10; M. vii. 21 ff.: 1 Tim. iv. 8, 2 Tim. ii. 15; M. ix. 23, 25: 1 Tim. i. 18, vi. 12, Tit. ii. 3; M. xi. 20, xii. 11: 1 Tim. iv. 7b, 8; M. xv. 3: 1 Tim. iv. 8; M. xvii. 15: 2 Tim. ii. 5; M. xviii. 8: 1 Tim. ii. 14). Not a few unusual words occur in both (those with † are found in Luke-Acts): †ἀρνέομαι, γυμνασία, †δεσπότης (of God), †εὐεργεσία, †εὐσεβεία, -ῶς, θεοσεβεία, ἱεροπρεπής, μακάριος (of future life of divine blessedness), μιάνω, νομίμως, ὁμολογουμένως, †παραιτέομαι, σεμνός, σεμνότης, †σωφροσύνη, σώφρων, †ὑπομιμνήσκω, φιλαργυρία. This examination of the non-Pauline words which are found in other New Testament books confirms the view of the language of the Pastorals formed by the consideration of those words

which do not occur elsewhere in the New Testament (see p. 9).

(b) *The Epistles separately*

The epistles will be considered in the order of the proportion of their Pauline content: 2 Timothy, Titus, 1 Timothy.

2 *Timothy*. As will be shown later, this epistle consists of two main portions: (A), i. 1–ii. 13, iv. 1–22, with editorial revisions and additions in i. 13, 14, 15 b, ii. 2, iv. 3, 4; and (B), ii. 14–iii. 17, in which some Pauline material is to be found (ii. 15, 19–26, iii. 10–12, 14–17), perhaps due to oral reminiscence worked over by a later editor.

2 *Timothy* (A). According to Dr. Harrison's text in Appendix IV, there are 18 words (excluding βέλτιον Ac. δ-text x. 28, and including ὁ νῦν αἰών) which are found in the NT only in this epistle or in one other of the Pastorals. All except συνκακοπαθέω are such as might have been employed by any good writer of Hellenistic Greek, as, for example, Luke. There are 21 words not found in Paul's other letters, but occurring in other NT books. Of these, 14 are in Luke–Acts, together with other Lucan expressions and usages: δι' ἣν αἰτίαν, καθαρὰ συνείδησις, τυγχάνω in the sense of 'obtain', ἀντιλαμβάνω 'help', 'partake of', φυλάσσομαι (mid.) 'beware of'. There is thus a strong Lucan infusion in 2 Timothy (A).

2 *Timothy* (B). In this section there are 41 hapax legomena, and 35 other non-Pauline but NT words. Of the latter, 18 are Lucan, with, besides, the expressions ἐπὶ πλείον, ὄν τρόπον.

In 2 Timothy (A), excluding editorial additions, there are 70 lines in Souter's edition of the NT, and in 2 Timothy (B), including these additions, 54 lines. Thus in (A) 1 hapax legomenon occurs in nearly every 4 lines, and 1 other non-Pauline word in every 3.3; and in (B), 1 hapax legomenon occurs in every 1.3, and 1 other non-Pauline word in

every 1·6 lines. The affinities with Luke-Acts are in the proportion of 1 to 5 in (A) and 1 to 3 in (B). In language, therefore, there is a great difference between the two sections.

Titus. There is the same number of lines in Titus as in 2 Timothy (A). There are 43 hapax legomena, 30 of them found only in Titus; 1 in every 1·6 lines. There are 38 other non-Pauline but NT words, 15 of them in Titus alone; 1 in every 1·8 lines. This approximates very closely to the ratios in 2 Timothy (B). Of the non-Pauline NT words, 26 are found in Luke-Acts, 1 in every 2·7 lines. Thus the affinities of Titus with Luke-Acts, as compared with 2 Timothy (A), are as 26 to 14; as compared with 2 Timothy (B), they are nearly the same.

1 Timothy. There are 168 lines in this epistle. Of the hapax legomena 75 occur in 1 Timothy alone, 21 in other Pastorals also, i.e. 1 in every 1·75 lines. There are 77 other non-Pauline words, i.e. 1 in every 2·2 lines; 50 of these occur in Luke-Acts, i.e. 1 in every 3·36 lines. This will be clearer in a table:

	<i>2 Tim. (A)</i>	<i>2 Tim. (B)</i>	<i>Titus</i>	<i>1 Timothy</i>
Number of lines	70	54	70	168
Hapax legomena	18 : 1 in 4 lines	41 : 1 in 1·3	43 : 1 in 1·6	96 : 1 in 1·75
Other non-Pauline words	21 : 1 in 3·3	35 : 1 in 1·6	38 : 1 in 1·8	77 : 1 in 2·2
Number of these in Lk.-Acts	14 : 1 in 5	18 : 1 in 3	26 : 1 in 2·7	50 : 1 in 3·36

Thus as regards the hapax legomena, 2 Timothy (B), Titus, and 1 Timothy do not differ greatly, but both 2 Timothy (B) and Titus have slightly more other non-Pauline words relatively than 1 Timothy, and all three have nearly the same relative Luke-Acts element. 2 Timothy (A) stands by itself in all respects.

Some of the most distinctive words of 1 Timothy it shares with one or other of the Pastorals: ἀστοχέω, βέβηλος,

διεφθαρμένοι- τὸν νοῦν, κατεφθ. τ. ν., γενεαλογία, ἐκτρέπομαι, ζήτῃσις, κενοφωνία, λογομαχία, -χέω, μῦθος, παραθήκη, παραιτέομαι, τυφόομαι, ὑγιαίνοσα διδασκαλία, ὑποτύπωσις, ὠφέλιμος. These are found in those verses which, as will be seen in § 5, are due probably to editorial revision by the final author of 1 Timothy. There are also the following words which are shared by one or other of the Pastorals (not exclusively) with Titus: ἄμαχος, ἀνατρέπω, δεσπότης, διαβεβαίδομαι, διάγω, εὐσεβῶς, ματαιολόγος, -γία, σεμνός, σεμνότης, σῶφρων, ὑπομνησκω, which may have come from that epistle, if it was used by the latest editor of the group.

§ 4. PAULINE AND OTHER MATERIAL

2 Timothy (A). This portion of the epistle is saturated with Pauline thought. As will be seen in the notes, parallels with Romans and the two Corinthians, and especially with Philippians are abundant. Nor does the likeness consist in a mere repetition of Pauline words and stock phrases. Similar ideas are expressed in new words and arrangements, as in ii. 3-6. Familiar conceptions appear reshaped in a new context, as in i. 3-12, by one who is master of his material. Moreover, the old affection and confidence are heard in i. 3, 4, 12, ii. 1, iv. 6-8, 18. With the exception of a few words, there is nothing in this section to occasion doubt as to its Pauline authorship. And these words, as has been shown, have a strong Lucan colouring. There are further Lucan parallels: i. 3: Ac. xxiii. 1, xxiv. 14-16, xxvii. 23; i. 5: Ac. xvi. 1; i. 6: Ac. x. 21, xxii. 24, xxviii. 20 (δι' ἡν αἰτίαν) and Ac. viii. 17, xix. 6 (ἐπίθεσις τῶν χειρῶν); i. 7: Ac. xxvi. 25; i. 10: Lk. i. 79, ii. 11, Ac. xiii. 23; i. 11: Ac. xv. 35, xviii. 11, xxviii. 31; i. 12: Ac. xx. 32; i. 16: Ac. iii. 20, xxviii. 20; ii. 4: Lk. viii. 14; iv. 1: Ac. x. 42, xvii. 31, xxiv. 25, xxviii. 23, 31; iv. 7: Ac. xx. 24; iv. 17: Ac. ix. 22, xxiii. 11, xxviii. 28. The simplest explanation of this combination of Pauline substance with Lucan expressions is that Luke, who was with Paul (iv. 11), was his

secretary and reproduced the essential letter which Paul dictated.

2 Timothy (B). i. 13, 14, 15 b; ii. 2, 14-iii. 17; iv. 3, 4. In this section also there is some Pauline material: ii. 15: cf. Rom. xvi. 9, 2 Cor. x. 18, 1 Thess. ii. 4, Gal. ii. 14, vi. 16, 2 Cor. x. 13, 16; ii. 19: Col. ii. 5, 1 Cor. iii. 11-13, ix. 2, 2 Cor. i. 22, Eph. iv. 30; the quotation from Num. xvi. 5, 26, LXX as in Paul, conveys the thought of 1 Cor. viii. 3, Gal. iv. 9; cf. also Rom. x. 13, 1 Cor. i. 2; ii. 20: Rom. ix. 21, 2 Cor. iv. 7; ii. 21: 1 Cor. v. 7, 13, vi. 11, 2 Cor. vii. 1, ix. 8, Eph. ii. 10, iv. 12, Col. i. 10; ii. 22: Rom. ix. 30, xiv. 17, 19, 1 Cor. xiv. 1, i. 2; ii. 25: Rom. ii. 20, Phil. i. 9, Col. i. 6; iii. 1-5: Rom. i. 28-31, ii. 20; iii. 10, 11: 1 Cor. iv. 17, 2 Cor. vi. 4-7, Phil. ii. 19-22, 2 Cor. i. 10; iii. 15-17: 1 Cor. ii. 6-8, iii. 18, Rom. xv. 4, xvi. 25, 26.

There seem to be blocks of Pauline material in this section, especially in ii. 19-21 and iii. 10, 11, 15, which present Timothy as the servant of the Lord and as Paul's successor, and these may have originally come from oral instruction given him in Rome, and have been worked up later by some follower of Timothy.

Parallels with Luke-Acts are: ii. 19: Lk. xiii. 27; iii. 10, 11, 12: Ac. xiii. 50, 51, xiv. 19-22, xvi. 1. Also in Ac. xiii. 8-11, xix. 13-19, there appear to be similarities with the description of the false teachers of iii. 6-9. Both may be Jewish sorcerers dealing in magic.

The whole section (B) treats of the attitude of the servant of the Lord towards forms of error, the account of which is proportionally longer than in 1 Timothy or Titus.

Titus. There is a strongly Pauline base in three passages: (a) i. 1-4: Col. i. 25-27, Rom. viii. 33, Col. iii. 12, Rom. v. 2, 2 Cor. i. 18-20, Rom. xvi. 25, 26; (b) ii. 11-14: Rom. v. 15, 1 Cor. xv. 10, Rom. viii. 25, Phil. iii. 20, 2 Thess. ii. 8, Gal. i. 4, 14, Rom. iii. 24, Eph. i. 14, ii. 10, v. 26; (c) iii. 3-7: 1 Cor. vi. 11, Eph. ii. 1-5, Gal. iv. 3, Rom. vi. 14, xi.

22, Eph. ii. 7, Rom. vi. 4, Eph. v. 25-7, 1 Cor. vi. 11, 2 Cor. v. 17, Rom. viii. 15-17, Eph. i. 18.

It is to be observed that while Romans and the Corinthians afford many close parallels with Titus, and Colossians and Ephesians not a few, Philippians offers hardly any. In these three passages is contained the gist of the Pauline Gospel, which Titus may well have often heard the Apostle preach in Crete.

The vigour of i. 12 sounds also very Pauline. The final verses of the epistle, iii. 12-15, are another Pauline fragment.

There are also in Titus approximations to the language and ideas of Luke-Acts. Tit. i. 12 contains a quotation, apparently taken from a poem traceable through Callimachus to the poet-prophet Epimenides, which is closely related to that used by Paul in Ac. xvii. 28. In Tit. i. 15 there may be a reminiscence of Lk. xi. 41. There is also in Titus a prudential motive for Christian conduct (ii. 5, 8, 10, iii. 1, 8) which would be acceptable to the author of Acts. Titus, the Greek, and Luke were probably like-minded. The combination of genuine and forceful Pauline teaching, expressed often in non-Pauline words, with echoes of the language and moral ideals of the Hellenistic world, leads to the view that the letter contains Pauline doctrine transmitted by Titus.

1 Timothy. Pauline ideas occur in this epistle, but they are often expressed in unfamiliar terms: i. 5, 11-17, ii. 4-7, iii. 15, iv. 10, v. 18, vi. 1, 2, 11, 12, 14-16. The attitude towards women is like that of 1 Corinthians (xiv. 34, 35; cf. xi. 3-16); the view of marriage in v. 14 resembles that in 1 Cor. vii. 8, 9; the conception of the individual church as a dwelling-place of God (iii. 15) is found in 1 Cor. iii. 16, 17, 2 Cor. vi. 16; the advice as to abstention from foods (iv. 3, 4) may be paralleled in Rom. xiv. 17, 1 Cor. x. 30, 31, Col. ii. 20-3.

To offset these Pauline similarities there are non-Pauline ideas. In i. 8-10 the view taken of the Law is difficult of

adjustment with that of the earlier epistles. Here the Law is to be used in restraint of immoral men; its function is that of a statute against criminals. Paul taught that the Law was 'our tutor unto Christ'; it restrained only in bringing all men under slavery, because none could become righteous by fulfilling it (but cf. i. 9). Righteousness came through the grace of God. In 1 Timothy the Law is referred to only here. Its observance is no longer a burning question in the form dealt with by Paul. The would-be teachers of the Law seem to have used it for their own prestige and to give weight to their prohibitory injunctions, and thereby to have lowered its moral authority.

The ruling idea of 'piety', *εὐσέβεια*, with its attendant virtues, 'gravity', *σεμνότης*, and 'sobriety', *σωφροσύνη*, a comprehensive term for the religious life, including both worship and conduct, is not found in Paul.

The 'Mystery of godliness', as outlined in the creedal hymn in iii. 16, approximates to the historical Gospel, as in Luke and continued in Acts. In Paul the 'Mystery' is either the living Christ with whom the believer has mystical fellowship, or the unity of Jew and Gentile in the one Body of the Church, as set forth in Ephesians and Colossians.

In vi. 12-16 there seem to be traces of an incipient creed, with some elements akin to the Johannine thought.

There are traces in 1 Timothy of affinity, if not even of acquaintance, with the Lucan writings: i. 5: Lk. viii. 15, Ac. xxiii. 1, xxiv. 16; i. 15: Lk. v. 32, xv. 2, xix. 10; iii. 16: Lk. i. 30-3, 35, iii. 22, ix. 35, x. 21, 22, Lk. xxii. 43, xxiv. 23, Lk. ii. 31, 32, x. 1 ff., 17, xxiv. 47-9, Ac. i. 9-11 (neither the Cross nor the Resurrection, constant Pauline themes, comes into this hymn); iv. 14: Ac. xiii. 3, xix. 6; v. 18: Lk. x. 7; vi. 11: Ac. x. 35, xxiv. 25; vi. 12, 13: Ac. xxii. 15, xxvi. 16; references to Pilate (vi. 13): Ac. iii. 13, iv. 27, xiii. 28; vi. 17-19: Lk. xii. 16-21, xvi. 1-12, Ac. xiv. 17.

While it would be too much to say definitely that the author of 1 Timothy was acquainted with our Gospel of

Luke and Acts, the epistle bears the impress of similar ideas and language, though Titus is somewhat closer to them in the use of words (see p. 12).

§ 5. THE STRUCTURE OF THE EPISTLES

2 Timothy. The main section (A) of this epistle consists of an exhortation to Timothy, ending with an appeal to him to come as soon as possible to the Apostle in Rome, and a brief account of his desolate and threatening position. This letter of urgency embraces i. 1-ii. 13 (with the exception of i. 13, 14, 15 b, ii. 2) and iv. 1-22 (with the exception of iv. 3, 4). The other section, (B), i. 13, 14, 15 b; ii. 2, 11 a, 14-iii. 17, iv. 3, 4, outlines in the main the conduct of the servant of the Lord, in his dealing with false teaching. It differs from (A) in respect of (1) language (see pp. 11 f.), (2) urgency, (3) inferiority in Pauline material. There is an interruption of the connexion at ii. 14.

These two sections seem to have been put together by a later editor who worked over the Pauline material of (B), and used a floating prophecy, perhaps of Pauline origin (iii. 1-9). This editor was the final author of 1 Timothy.

Titus. This epistle has greater unity than either of the other Pastorals. Probably i. 7-9 is a later addition, parallel to that in 1 Tim. iii. 1-7. Also the hand of the final author of 1 Timothy may be seen in ii. 1, 15, iii. 8 a, 9-11. iii. 12-15 is a Pauline note.

1 Timothy. This epistle seems to have been constructed from blocks of material, of different origins, by one who edited also the other two Pastorals. i. 3-11 does not follow on i. 2 as well as i. 12 does. Moreover, the motive of the epistle, as given in i. 3, 4 f., differs from that of iii. 14, 15. While not out of accord in language with the rest of the epistle, iii. 1-13 seems to be interjected between ii. 15 and iii. 14, and has no bearing on the remarks on the presbyters in v. 17 ff. It may have been inserted, as was Tit. i. 7-9, from some current church manual. iv. 6, 7 a does not follow

easily on what precedes. The order of v. 3-16 is confused (see notes). v. 23, if not a much later insertion, should come after iv. 5, or in the following verses. vi. 3-5, with its careless construction, belongs to the same source as i. 3-11. vi. 6-10 is an exhortation to beware of the love of riches, with a different motive from that as to the use of riches in vi. 17-19. Finally, vi. 20, 21 is an abrupt and injected conclusion by the same hand as that seen in i. 3-7, iv. 6, 7 a, vi. 3 ff. Other editorial sutures are found in i. 15, iii. 1 a, iv. 6, 9, 11, v. 7, vi. 2 b, 11 a.

The author of 1 Timothy used not only material from unknown sources, but also the epistle to Titus and the originals of 2 Timothy. Titus i. 1, 3, 4, 9, ii. 2, 3, 7, 9, 10, 14, 15, 2 Tim. i. 1, 3, 6, 11, ii. 1, 3, 22, 25, 26, iii. 1, 8, 10, iv. 1, 2, 7 offer many parallels with 1 Timothy (ii. 2, 4, i. 1, 11, ii. 6, i. 1, 2, 9, 10, iii. 2, 8, 11, iv. 12, vi. 1, ii. 6, iv. 12; iv. 8, i. 19, iv. 14, ii. 7, i. 18, vi. 11, ii. 4, iii. 7, iv. 1, vi. 5, iv. 6, v. 21, vi. 13, 14, iv. 13, v. 20, vi. 12, 14) and account for the similarities in the latest epistle of the three.

The fixation of the Pauline epistles seems to have been gradual. 2 Corinthians is almost certainly composite; Romans xvi. is possibly, though not probably, a letter to the church at Ephesus which became attached to the main epistle to the church at Rome; it may be also that the Epistle to the Philippians consists of two parts. Whether the last two views be correct or not, there seem to have been editorial rearrangements of the literary remains of the Apostle before they were gathered into a *corpus* at the end of the first century. The Pastorals came to form one group within the Pauline body. This was probably due to an editor who may have been a disciple of Timothy at Ephesus. He put together memorials, either written or oral, of the teaching of the Apostle, transmitted by his master. It was genuine Pauline tradition. But why did an editor in Ephesus include in the group an epistle to Titus for the Cretan churches? Crete was in close communication with Ephesus; in both there were similar types of religious life,

thought, and morals. Probably Tychicus had gone to Crete (Tit. iii. 12) and, having found the epistle to Titus of great use among its churches, he may have brought it to Ephesus (2 Tim. iv. 12). In Ephesus it would be treasured as a Pauline epistle of importance because it had been addressed to such an outstanding disciple of the Apostle as Titus; one also who, along with Timothy, had been in Ephesus when, as a very influential assistant of the Apostle, he was composing the troubles of the Corinthian Church. Titus and Timothy were almost certainly friends; and it was natural for an editor to bring together and revise Pauline communications with two friends well known in Asia.

§ 6. THE OCCASION AND PURPOSE OF EACH EPISTLE

Though the epistle to Titus is the earliest of the Pastorals, 2 Timothy will be dealt with first because of its greater direct Pauline content.

2 *Timothy* (A). The purpose of this epistle is to appeal to Timothy to rekindle the Divine gift which has been smouldering, and to fulfil his ministry by energetic work as an evangelist. He is summoned into the thick of the fight again by the old soldier who is about to put off his armour. He rallies Timothy by the best that is in him—his family, his pious upbringing, his affection for and sufferings with the Apostle—not to go the way of those who had deserted him in Asia, but to remember the faithful Onesiphorus, now dead, and to take up the work where others are failing. Nothing will hearten Timothy like a visit to his father in the faith, who may be nearing death in Rome; but Paul, also, deserted and in prison, longs for the presence of the assistant whom he loves. In iv. 9 a new emphasis breaks forth in the appeal, perhaps a later addition after the first defence, when his loneliness became more intense than ever (iv. 16–18). Only Luke, of his intimate friends, was with him. Danger surrounds the Apostle; Timothy also will have to face danger in Asia on his way to Rome.

But come Timothy must. On him rests an important responsibility for the Gospel, and he needs final instructions and encouragement from the departing prisoner. Paul will go with greater confidence and peace to receive his crown, if he can have personal assurance that his dearest son in the faith will carry on his ministry in the Gospel with which he has been entrusted. Timothy is to come before winter—and he is evidently far away—for in the months that would elapse before navigation would open again, Paul might have suffered martyrdom.

There are these factors in the situation: Paul is a prisoner in Rome; his state is very different from what it was in Acts (i. 8, 16, 17, ii. 9; Ac. xxviii. 30, 31), and his end may be near (iv. 6–8); he seems to have been in Asia recently (iv. 13, 14, 20); Timothy is not in Ephesus (iv. 12), but is far distant (iv. 21); Asia has deserted Paul (i. 15), and a leader in the opposition to him was Alexander the smith, who will be still a potential danger to Timothy (iv. 14, 15); there are close similarities with the epistle to the Philippians in situation as well as in thought and expression (i. 12–14, 16, 20, 21, 25, 26, ii. 16, 17, 21, iii. 2, iv. 11–13); no place can be found within the framework of the book of Acts for Paul's situation in this epistle.

It will be assumed, and with excellent reason, that the epistle to the Philippians was written from prison in Rome, and is the last extant letter of the Apostle. There is, however, much to be said for the opinion that Colossians and Philemon, probably also the circular epistle to the Ephesians, are to be dated from an imprisonment in Ephesus (see G. S. Duncan, *St. Paul's Ephesian Ministry*). Were it not for 2 Timothy, it might be supposed that Philippians was written towards the end of the imprisonment recorded in Acts, things having taken a turn for the worse. By this time serious opposition to Paul had developed within the Christian community in Rome (Phil. i. 15–18); in 2 Timothy the Apostle feels himself deserted. But the close of Acts may

indicate his acquittal at that trial. Neither Festus nor Agrippa saw any reason, except his own appeal, why Paul should not be released at Caesarea, and it is improbable that at Rome any more substantial grounds for his condemnation were forthcoming (Ac. xxv. 25, 26, xxvi. 31, 32). The words of 1 Clement v. 7 give no certain evidence as to his end. Thus the time and circumstances of the death of Paul are shrouded in utter uncertainty.

During his long absence from Asia the enemies of the Apostle had made the most of their opportunity; attacks were directed against him and these led to widespread revolt (i. 15). This seems to have caused a change in his plans. Instead of carrying out his hope to evangelize the West, he turned for the moment to the East, as Asia demanded his attention. Early in A.D. 63 he may have set out for Asia by way of Corinth, where he may have picked up Erastus (iv. 20), then have met Trophimus and Tychicus (iv. 20, 12), both of whom belonged to Asia, the latter also having possibly been ministering in Crete (see p. 18); he also took Demas (iv. 10). All these had been with him in Ephesus, either when Colossians was written (Col. iv. 14), or at some other time (Ac. xix. 22, xx. 4; Rom. xvi. 23); the omission of Aristarchus (Ac. xix. 29, xxvii. 2; Col. iv. 10) may mean that he had died. Paul's purpose may have been to meet the leaders in that area, and, visiting with them the disaffected regions, to see what could be done to quell the opposition. It was led by Alexander. Probably he was the same person who had been put forward by the Jews in the outbreak described in Ac. xix. This time he made a damaging attack on Paul and his Gospel (iv. 14, 15). The Apostle found that the worst forebodings of Ac. xx. 29, 30 had been realized: '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 the disciples after them.' It is noteworthy that there are in this epistle to Timothy no

greetings to the church in Ephesus; only to his friends Prisca and Aquila and the household of Onesiphorus. Though Timothy had previously had Ephesus as his headquarters (i. 18), at this time he was not there (iv. 12 ff.); he did not know what was happening. In Ac. xx. 4 the Western reading ἀχρι τῆς Ἀσίας, 'as far as Asia', may indicate that Timothy went with Paul only as far as Troas. He may then have withdrawn from Asia and gone to his own home in Derbe or Lystra, and have remained there during the imprisonment of the Apostle. Now, Paul with his companions went as far as Troas, where for some reason he left his winter cloak with note-books. At this point Demas may have abandoned him, going home to Thessalonica. Paul's visit had to be short; the summer was passing fast, and he turned back towards Rome. The Asian churches must be left to his assistants, and he hoped to arouse Timothy to face the situation and take charge. At Miletus he left Trophimus sick; Tychicus he sent to Ephesus to hold things together perhaps for Timothy; at Corinth Erastus remained; at Nicopolis Paul may have seen Titus, who then had Dalmatia as his field for evangelization and administration. Either on the way to or shortly after arriving in Rome in the autumn of 63, but not too late for Timothy to be able to reach him before winter closed in, Paul was again taken prisoner. Now he was treated as a criminal (ii. 9). He was in deep dejection. His work in Asia was being undone; he had no one but Timothy to rely on for its re-establishment; the door for evangelism in the West was closed unless his trial ended finally, as well as the first part had (iv. 16-18). Onesiphorus his faithful follower had had difficulty in finding him (i. 17). He had no friend with him but Luke. The church as a whole had not stood by him (iv. 16), though there were still some with whom he had communications (iv. 21). When others are failing him, and he needs him to deal with the situation in Asia, he turns to his son in the faith. But in passing through the danger zone in Asia he

must be on his guard. He is to bring Mark, who perhaps was still in the valley of the Lycus (Col. iv. 10). He is to come by Troas and pick up the cloak and the books; possibly he did not need to pass through Ephesus.

Timothy came and rejoiced the heart of the Apostle. His favourite son had not disappointed him. While he waited for the second part of the trial, help arrived from Philippi, and Paul writes that church his last letter. In it he speaks of Timothy, who was with him, in terms of deepest affection (Phil. ii. 19-23), hoping to send him thither soon; but this depends on how things will turn out with him. The letter abounds in likenesses to 2 Timothy (A).

2 Timothy (B). The core of this section consists of Pauline material dealing with advice to Timothy as to the conduct of the servant of the Lord: (a) he must practise Christian virtues and be persuasive rather than aggressive in his treatment of opposition; (b) he must maintain the tradition of Pauline doctrine, based upon the Scriptures, as a bulwark against error. The false teachers whom he had recently encountered in Asia were in Paul's mind in thus instructing Timothy.

During the last days of the Apostle, the situation in Asia would be one of the most frequent subjects of earnest conversation between him and Timothy. After Rome, Ephesus was the chief centre for the diffusion of the new religion. It needed a leader who knew and was fully in sympathy with the Apostle's mind; and there was none better than Timothy (1 Cor. iv. 17; Phil. ii. 20-2). Timothy was an evangelist. Ephesus required a warm-hearted missionary at this time rather than a controversialist. The revolt was to be stemmed by the preaching of the Gospel, not by contention with opponents. Possibly the old Apostle felt that the opposition in Asia had been heightened by his own controversial methods; he may have overborne his antagonists instead of winning some by persuasion. Timothy's strength lay not, like that of Titus, in

forceful argument, but in the gentler ways of evangelism. Titus also was not available because he had gone to a missionary field in Dalmatia.

The substance of these conversations may have been reproduced by Timothy for the use of his assistants. This was edited later by the author of 1 Timothy with definite application to Hymenaeus and Philetus, probably also Phygelus and Hermogenes, who had become the protagonists in Ephesus of a revolt, possibly against Timothy.

Of the later history of Timothy hardly anything is known. He spent a period in prison, but where and when we cannot say (Heb. xiii. 23). He seems to have worked in Ephesus till the end of his life (1 Tim. i. 3, vi. 14), and may have died as a martyr (1 Tim. vi. 12, 13), having been faithful unto death.

Titus. The purpose of this epistle is found in the duty laid on Titus by Paul when he left Crete. This was two-fold: (a) to complete the ordering of a situation which the Apostle had not had time to deal with, and (b) to appoint presbyters in each city. A final note urges that hospitality and aid be given to Zenas and Apollos as they pass through Crete, and that Titus should join Paul in Nicopolis before winter. But the definite occasion for the epistle was a serious outbreak of immoral propaganda in the churches, chiefly by former Jews. They have become insubordinate, and are upsetting families by deceptive and meaningless talk about the Jewish Law, at the same time making gain for themselves out of their unclean practices. Titus is to confront these persons without leniency, and to safeguard the churches by appointing as presbyters men of character for a bulwark against them. At the same time he is to enjoin on the church as a whole, and on each class, the moral conduct demanded of them as an accompaniment of the healthful teaching of the Gospel. The virtues on which he insists are those which were held in the highest esteem by the non-Christian Gentile world. They are the fruit of Christian

discipline and the ornament of Christian doctrine. A life of such good works would protect the faith from reproach. Titus, who was a Greek, and the Cretans would be familiar with the ethical vocabulary reflected in this epistle.

Titus does not hold a permanent position in the churches of Crete. He is to leave as soon as he may be replaced by Artemas or Tychicus, but probably he could not carry out all the organizing before winter. The epistle, therefore, is meant for the successors of Titus, and especially for the presbyters of the Cretan churches. He was the strong man needed to lay the lines and to get the right kind of people to act. The Christian doctrine is thoroughly Pauline, and was doubtless what Titus had heard the Apostle preach in Crete. The thought and expression conform closely to those of Romans and the two Corinthians, but there are some likenesses to Colossians and Ephesians, without, however, their fundamental and distinctive ideas. There is little similarity to Philipians. The note of urgency for Titus to show hospitality to Zenas and Apollos may imply that Titus was not cordial towards Apollos, possibly because of his activity in Corinth.

The Pauline elements in this epistle, together with its differences in vocabulary, would be best accounted for if it was written, at the request of Paul, for the use of the Cretans by Titus himself just before he left Crete. The short note from Paul with which it closes was probably brought by Zenas or Apollos.

There is no evidence as to when and by whom Crete was first Christianized; there were Cretans at Pentecost. The island was on the highway of traffic between Alexandria, Syria, and Rome; also on another from the Euxine by Ephesus and Rhodes to Alexandria. Probably, therefore, it was evangelized early, but the Gospel with its high moral demands may have made slow progress among the sensual Cretans. The churches may have been neglected and fallen a prey to immoral Judaists. It is not improbable that Paul

may have visited Crete during his sojourn in Ephesus, perhaps in the early summer of A.D. 56, after he had sent Titus to Corinth with the second epistle to that church. The journey from Ephesus to Crete was easily made. He and Titus could not have been able to spend any time together in the island until the Corinthian situation had been dealt with. But after that Paul may have met Titus there, the latter having come down from Corinth. The Apostle may have remained only a short time, and have returned to Ephesus, from which he may have gone through Macedonia (Ac. xx. 1, 2) to Illyricum, where he may have met Titus before the winter. In the next spring he may have gone to Corinth, and during the three months which he spent there (Ac. xx. 3) he wrote the epistle to the Romans. Zenas and Apollos, on their way from Ephesus to Alexandria, had brought the final note from Paul to Titus, who remained in Crete for the summer of 56. Titus had won the Apostle's thorough approval by the manner in which he had handled the Corinthian affair, and now he can speak with full confidence in his name. When Tychicus or Artemas arrived in the autumn Titus would give him this letter in order to provide the presbyters with apostolic support in their difficult task. Titus might get quickly by ship from Crete to Zakynthos and then to Nicopolis. In substance Titus was the earliest of the Pastorals, and with good reason may be called a 'pastoral' epistle. The later editorial additions are fewer than in 2 Timothy.

1 Timothy. The purpose of this epistle is given in iii. 14, 15. It is an interim communication, lest the Apostle should not be able to come to Ephesus as soon as he hopes. It is written, 'that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth'. A different purpose is given in i. 3 ff. According to this, Timothy was left in Ephesus to take a stand against 'different doctrine' which was being propagated. But this passage seems to be

a later addition (p. 17). In conformity with the purpose of iii. 15, the writer sets forth what Christian behaviour should be. The treatment of false doctrine is secondary. It is noteworthy that error is never refuted by a statement of the healthful Christian doctrine which would neutralize it, except in the case of that in iv. 1-3. The elements of Christian belief occur in other connexions (i. 15, 17, ii. 3-6, iii. 16, iv. 10, vi. 13-16), and have no special bearing on the vaguely outlined 'different teaching'.

The main portion of the epistle presents Christian life as it should be in worship, in organization, in its leaders, in the conduct of different classes, and in the use of riches. As will be shown in § 7, the epistle might be regarded as a manual on Christian piety. Probably the epistle, as we now have it, was composed out of materials emanating from Timothy, and was adapted to serve as a tractate against false teaching which had been flaring up in Ephesus. The writer revised 2 Timothy and Titus for the same purpose.

In 1 Timothy there is a surprising lack of characteristics such as might be expected in a Pauline epistle: the element of mystical union with Christ, leading to the creation of the new Christian life displaying the rich moral fruit of the Spirit, and the Sacraments; on the other hand, no less strange, if it were a document of the second century, would be the absence of the pre-eminence of the bishop and of the requirement of a higher morality in the clergy, of commendation of the ascetic life, and of the refutation of theoretical gnosticism. The older Pauline controversies are things of the past. There is a much closer approximation in language and concept to the accepted moral ideals of the Hellenistic world of the latter half of the first century than to the tone of the Jewish-Christian communities of an earlier date. There is no sign of hostility towards or of association with the Jews as a whole; there is merely a repudiation of distortions by some Jews of the moral import of the Law. Christianity has made great headway. It was a period in

which the Church expected to pursue her life unmolested by the government. Since the epistle is concerned with the churches of Asia, where it was not until the end of the first century that the imperial policy of Caesar-worship led to persecution, it must be dated before the Apocalypse. It seems to have issued from the Luke-Acts circle, 'which belonged to a period in which the universal validity of the new religion is no longer a problem to be wrestled with, but a recognised truth, so self-evident that it is pre-supposed as an old possession of the Church' (Wendland, *op. cit.*, p. 246). 1 Timothy is to be dated not long after the book of Acts.

In this epistle there is sound moral advice, based on fundamental and universally accepted aspects of Christian doctrine, which is the true and healthful tradition. It is a tractate on the Christian life and order as presented to the Gentile world of Asia about the time that Acts had appeared as a great apologetic history of the Church. The author, not improbably a disciple of Timothy's, was a man of high ethical purpose, good judgement, and essential Christian faith. Both as a document of early Christianity and in its importance for the development of the Church's life, 1 Timothy far surpasses 1 Clement or the Epistles of Ignatius.

The Pauline Tradition

Within the circle of the churches evangelized by the Apostle Paul, his Gospel remained the standard for doctrine and life. It became 'the common faith' according to Paul, which, however, he claimed to be the one Gospel for all (Gal. i. 6 ff.; 1 Cor. iv. 17). He laid the foundations of churches in the great centres, but could not remain long in each, as he felt the call to preach the Gospel far and wide, if possible even in Spain (Rom. xv. 24). But he provided his converts with instructions which became their rule of Christian practice. Such instructions are contained in the

first epistle to the Corinthians; and, as similar or peculiar problems would arise in each area which he evangelized, he gave, doubtless, other advice. Some of this may have been oral to his assistants, which they would follow under his authority. His helpers must have been immensely influential in building up the morals and thought of the converts. Of all his assistants Timothy and Titus were closest to him: Timothy was a well-beloved and trustworthy son, who could remind the Corinthians of the Apostle's ways in Christ Jesus, 'as I teach them everywhere in every church' (cf. also 2 Tim. iii. 10 ff.); Titus, who had been unknown to the Corinthians (2 Cor. vii. 14, viii. 6), 'accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord' (2 Cor. viii. 17); he was to be regarded by the Corinthians as Paul's 'partner and fellow-worker to you ward' (2 Cor. viii. 23), and in Tit. i. 4 he is his 'true child after a common faith'. The very existence of the Pastoral Epistles indicates that in the early Church Timothy and Titus were thought of as the trustees and guarantors of Pauline tradition in Asia and in Crete. They were, evidently, very influential in formulating and transmitting that type of doctrine and practice. They upheld his teaching and moulded the life and order of the churches in Ephesus and Crete according to Paul. But in time these also had to provide successors for themselves who would hand on authoritatively the tradition of Paul (2 Tim. ii. 2). Manuals of 'piety' and organization, such as seem to be presupposed in the Pastorals, were gradually prepared (cf. 1 Tim. iii. 15; Tit. ii. 1, 15); additions and insertions would be made, like those concerning the office of the bishop in 1 Tim. iii. 1 ff., Tit. i. 7-9, and the deacon in 1 Tim. iii. 8 ff. But it was important that these should carry the authority of Paul, even if indirectly; so in 1 Tim. i. 12-18, Tit. i. 5, ii. 15 b, this authority is emphasized. When Timothy passed away it would be his tradition of Paul to which his assistants or followers would turn when they

were faced by an outbreak of error similar to that which had prevailed in his day.

It is important, however, to observe that the doctrinal basis of 1 Timothy is not exclusively Pauline, but that portions of the Synoptic tradition are commingled with it (see p. 37). The Christian belief and life of this epistle are illustrated also in the Acts of the Apostles. This supports the view that the Pauline and other apostolic traditions were not so separate in the mind of the early Church as is sometimes supposed.

§ 7. *EYΣEBEIA*, PIETY, GODLINESS, RELIGION

Εὐσέβεια, along with its associated forms *εὐσεβέω*, *εὐσεβῶς*, *θεοσέβεια*, is one of the ruling terms in the Pastoral Epistles. Elsewhere in the New Testament these words, except *εὐσεβῶς*, are found in Acts and 2 Peter.

Εὐσέβεια is a word with a long history. *Εὐσέβεια*, *σεβέω*, *σεμνός* all have the same root. *Εὐσέβεια*, or more especially *θεοσέβεια*, expresses a fundamental idea in religion, awe in the presence of the supernatural, reverence by the worshipper for the Divine majesty; this reverence involves readiness to obey the Divine will. In Sophocles reverence for the gods (*εὐσεβεῖν τὰ πρὸς θεούς*, *Phil.* 1441) is man's highest duty, and from it flows all virtue. It shows itself in outward acts of service as well as in living and acting piously and dutifully in all relations, with filial respect towards parents and loyalty towards all who deserve it (*Antig.* 731). *Δυσσεβεία*, impiety, associated in Aeschylus with *ὑβρις*, insolence, follows on *κόρος*, a state of material prosperity or satiety. He who performs the duties of religion becomes *σεμνός*, worthy of respect, constraining deference by the gravity of his character. This Greek ideal of the religious man was seen in Socrates: 'So pious and devoutly religious that he would take no step apart from the will of heaven; so just and upright that he never did even a trifling injury to any living soul; so self-controlled, so temperate, that he

never at any time chose the sweeter in place of the better; so sensible and wise and prudent that in distinguishing the better from the worse he never erred' (*Memorabilia*, iv. 8, 11, as in Adam, *The Religious Teachers of Greece*, p. 352).

By the Peripatetics *δεισιδαιμονία* is contrasted with *εὐσέβεια*. The Stoics taught that essential *εὐσέβεια* was of the spirit, but they did not, as a rule, refuse to observe the outward service to the gods as commonly practised. In Hellenistic inscriptions *εὐσέβεια* denotes not only 'operative, cultive piety', but whatever springs from reverence for the will of God. It goes often with *ἀρετή*, virtue, *δικαιοσύνη*, justice, *καλοκαγαθία*, goodness, as being conduct well pleasing to God; it is used also of loyalty to the emperor (see M&M).

In the Greek tradition *εὐσέβεια* includes both more and less than our 'religion', more definite moral duties, less depth of spirit.¹ 'Piety' is a better translation as a rule, with its connotation, 'Habitual reverence and obedience to God . . . Faithfulness to the duties naturally owed to parents and relatives, superiors, &c.' (*Shorter Oxford Dict.*). By etymology, 'godliness' is nearer the root idea, and in both 'godliness' and 'piety' there is a suggestion of worship, as in *εὐσέβεια*. In Latin *pietas* approximates closely to *εὐσέβεια*, closer than *religio*.² 'The quality known to the Romans as *pietas* rises, in spite of trial and danger, superior to the enticements of individual passion and selfish ease. Aeneas's *pietas* became a sense of duty to the will of the gods, as well as to his father, his son, his people; and this duty never leaves him' (Warde Fowler, *Religious Experience of the Roman People*, p. 416, *Death of Turnus*, pp. 146 f.; Cyril Bailey, *Religion in Virgil*, pp. 79-85, 87, 315).

¹ 'Classical Greek has no word which covers religion as we use the term. *Eusebeia* approximates to it, but in essence means no more than the regular performance of due worship in the proper spirit, while *hosiotēs* describes ritual purity. The place of faith was taken by myth and ritual. These things implied an attitude rather than a conviction' (Nock, *Conversion*, p. 10).

² '*Religio*, the feeling of awe, *pietas*, the spirit of devotion' (Cyril Bailey, *Religion in Virgil*, p. 30).

To turn now to the use of the word in Jewish writings. It is rare in the LXX, occurring only five times, the adjective ten times, the verb only once, *θεοσέβεια*, with its adjective, five times. In Isa. xi. 2 *εὐσέβεια* is the translation of *yir'ath*, 'the fear of the Lord giving itself up to adoration', and it is accompanied by the spirit of knowledge. In Prov. i. 7 *εὐσέβεια* towards God also is the beginning of true knowledge. This 'fear of the Lord' (often better translated 'reverence', G. F. Moore) is equivalent to the words of Mic. vi. 8, 'to walk humbly with thy God', i.e. to respect Jahwe's claims, and to fulfil without question the justice and mercy which He demands of men. In Job xxviii. 28 *θεοσέβεια*, the 'fear of the Lord', is practical 'wisdom' and is a departing from evil.

The words are seldom found in Wisdom, Sirach (*εὐσεβής* fifteen times), 2 and 3 Maccabees; but in 4 Maccabees *εὐσέβεια* occurs forty-seven times, *εὐσεβής* eleven times, *εὐσεβέω* five times, *θεοσέβεια* four times, and *θεοσεβής* twice. In this book, therefore, quite a new situation arises. The author was probably a Pharisaic Quietist, writing from Alexandria in the first half of the first century A.D. The Law in its ritual aspect dominated the Jewish piety of that period; but this writer holds by the four cardinal Greek virtues; which are to be cultivated by instruction and discipline in the Law. The fundamental note of the book is that *ὁ εὐσεβής λογισμός*, 'pious reason', is mistress of the passions, and 'piety' lies in the active obedience, even to persecution, of the Law: "Those who with their whole heart give heed to *piety*, alone are able to overcome the passions of the flesh, in the faith that like our patriarchs, Abram, Isaac and Jacob, we are not dead to God but live to God. For is it actually possible that anyone who philosophises *piously* according to the complete rule of philosophy, who believes also in God, and who knows that it is blessedness to endure any affliction on behalf of virtue, will not get mastery over his passions by his *piety*?' (vii. 18-22). Stoic influence is seen in

v. 22-24, where Eleazar says to the tyrant Antiochus: 'Thou mockest at our philosophy, as though it is owing to lack of reasonable consideration that we direct our lives by it; but it teaches us self-restraint (*σωφροσύνη*), so that we can control all our pleasures and passions, and it gives us practice in courage (*ἀνδρεία*), so that we can willingly endure any pain, and it disciplines us in righteousness (*δικαιοσύνη*), so that in all moods we may act with moderation; it instructs us in *godliness* (*εὐσέβεια*), so that we may worship the only living God in a manner befitting His majesty.' As might be expected, this common Hellenistic word occurs frequently in Philo and in Josephus, e.g. *παιδευθέντας . . . τὰ πρὸς εὐσέβειαν καὶ τὴν ἄλλην ἀσκησιν ἀρετῆς* (*Ant.* proem 2).

It is remarkable that a word with such a history and found so often in contemporary language occurs so seldom in the New Testament. In Acts *εὐσέβεια* appears in iii. 12: 'as though by our own power or *godliness* we had made him to walk.'¹ The populace thought that Peter and John had become channels of divine power by reason of their piety, but the Apostle disclaims any merit with God from his own good works; only faith brought healing to the man. Cornelius (Ac. x. 2, 7) is 'a *devout* (*εὐσεβῆς*) man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway', a fine example of a Gentile, who, though not circumcized, took part in the worship of the synagogue, sharing its belief in God and following His moral law, though debarred from full fellowship with the Jews. These *godfearers* (*οἱ σεβόμενοι τὸν θεόν*, xiii. 43, 50, xvi. 14, xvii. 4, 17, xviii. 7, or *οἱ φοβούμενοι τὸν θεόν*, x. 2, xiii. 16, 26) had found in Jehovah the true God, and worshipped Him in truth, though they had not assumed the full obligations of the Jewish Law. The verb *εὐσεβέω* appears in xvii. 23: 'what ye *worship* in ignorance', an 'unknown god'. There were also in Athens *σεβάσματα*, sacred places or objects for worship, such as temples, altars,

¹ Cf. Virgil, *Aen.* i. 253, ii. 690.

idols.¹ Josephus calls the Athenians *τοὺς εὐσεβεστάτους τῶν Ἑλλήνων*. The verb *σέβομαι* occurs in Ac. xviii. 13, where the Jews charge Paul with alienating the Jews from true worship based on the Law; and in xix. 27 it is applied to the worship of Artemis. Thus in Acts the fundamental idea of the words derived from the root *σεβ* is piety based upon reverence for and worship of God, as in the Hellenistic world.

In Rom. i. 25 Paul uses *σεβάζομαι*, a rare form of *σέβομαι*, the only occurrence of either word in his epistles, of the heathen who 'worshipped and served the creature rather than the Creator'.

The ten occurrences of *εὐσέβεια*, *εὐσεβέω*, and *θεοσέβεια* in 1 Timothy are:

- ii. 2, prayers are to be made for all men, among them for kings and rulers, in order that 'we may lead a tranquil and quiet life in all *godliness* and *gravity*' (this linking of *εὐσέβεια* and *σεμνότης* is familiar in Greek usage).
- ii. 10, 'which becometh women professing *godliness*', *θεοσέβειαν*, following (ver. 9) 'that women adorn themselves in modest apparel, with shamefastness (*αἰδώς*) and sobriety (*σωφροσύνη*)' (these last two terms are nearly synonymous in Hellenistic Greek, though the former involves also an attitude towards God).
- iii. 16, 'great is the mystery of *godliness*' (the motive power for *εὐσέβεια* is in the mystery of a Person who became incarnate, was proclaimed among the nations, believed on throughout the world, and triumphantly received up into glory. Here *εὐσέβεια* might be translated 'our religion').
- iv. 7, 8, 'exercise thyself unto *godliness* . . . *godliness* is profitable for all things, having promise of the life which now is and of that which is to come' (for this the Christian must labour and strive, setting his hope on the living God who is the Saviour of all men).

¹ '*religio* is the feeling of awe or anxiety experienced in a holy place, believed to be the dwelling of a *numen*' (C. Bailey, op. cit., p. 69).

- v. 4, 'let them learn first to show piety towards their own family' (a classical use of εὐσεβέω for the loyal performance of family obligations).
- vi. 3, 'the doctrine which is according to godliness' (sound doctrine is in accord with the words of our Lord Jesus Christ, and to His teaching Christian piety will conform. Wicked teachers make only a pretence of piety, 2 Tim. iii. 5; a life of piety and sound doctrine go hand in hand; perhaps also κατά may suggest that this doctrine is heard in the worship of the Church).
- vi. 5, 6, 'godliness is a way of gain . . . but godliness with contentment is great gain' (true εὐσεβεία will keep the man of God from the love of riches into which the false teachers fall; he will, with a sufficiency, find in his piety real wealth).
- vi. 11, 'follow after righteousness, godliness, faith, love, patience, meekness' (godliness, a comprehensive activity of the Christian life, seems out of place in this list of virtues; it does not occur in the similar list in 2 Tim. ii. 22; it is evidently not an equivalent for faith).

The two occurrences in 2 Tim. are:

- iii. 5, 'holding a form of godliness, but having denied the power thereof' (of people who seem to have professed the Christian religion).
- iii. 12, 'all that would live godly (εὐσεβῶς) in Christ Jesus.' Those in Titus are:
- i. 1, 'the knowledge of the truth which is according to godliness' (true knowledge of the faith shows itself in piety; perhaps, also, κατά as above in vi. 3).
- ii. 12, 'we should live soberly and righteously and godly (εὐσεβῶς) in this present world.'

It is remarkable how much more prominent the idea of piety is in 1 Timothy than in the other two Pastorals.

While the words, as used in these epistles, are true to their historic meaning and are associated with virtues which were held in the highest regard in the contemporary

non-Christian world, they differ from the Greek and the Jewish conceptions both in their motive power ('without controversy a great mystery') and in the absence of any appeal to the moral law either as written on the heart or in the Mosaic code. The 'commandment' (vi. 14) is a new law, healthy doctrine based on the Gospel.

In 1 Timothy the heart of *εὐσέβεια* is the conception of God. He is the one and only God, a Being of supreme majesty and unapproachable glory, to whom all honour is to be paid (i. 17, ii. 5, vi. 15, 16); but He is also the Saviour (i. 1, ii. 4, iv. 10) as well as the Creator and Ruler of all (vi. 13, 15). He is not a national God, nor does He belong to any exclusive mystery religion. Except, however, in the formal benediction of i. 2, there is no mention of God as Father. We hear nothing like this: 'to us there is one God, the Father, of whom are all things, and we unto him' (1 Cor. viii. 6; cf. Gal. i. 4, Eph. ii. 18, Phil. ii. 11, 1 Thess. iii. 11), or: 'ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby ye cry, Abba, Father' (Rom. viii. 15). The conception of God in Timothy, for all its magnificence and Christian tone, lacks the warmth of that of the Pauline Divine Father who draws to Himself the love of His children. As the Creator and Saviour, dwelling in light unapproachable, He receives the adoration of those who set their hope on Him (iv. 10, vi. 17). Proportionately there is a larger Jewish element in the conception of God in 1 Timothy than in Paul. Some aspects, not expressed in Pauline language, were probably emphasized to meet pagan views prevalent in the contemporary world (ii. 5, iv. 10, vi. 15, 16).

The motive power for *εὐσέβεια* is the historic salvation which came through the incarnation of Jesus Christ, a Man who is the Mediator between God and men. He came into the world to save sinners; He gave Himself a ransom for all; He will return to judge; Christ, the Redeemer, faithful unto death in the presence of the power of Rome, made the same

confession as that to which the Church still adheres; He is the Lord who guides the Church by His words. The drama of salvation is set forth in a creedal hymn in which the Church adores Him who is the source of her piety: a mystery inspiring faith (iii. 9) and godliness (iii. 16), the inward faith rooted in a pure conscience, the outward piety and worship of the house of God. There is much in this that is similar to the synoptic tradition (cf. Mk. ii. 17, x. 45; Matt. xx. 28; Lk. xix. 10; Mk. viii. 38; Lk. xxiii. 3); the Christological views may be paralleled in Ac. ii. 32-6, xiii. 23, 33, xvii, 31.¹

Fine though these conceptions are, they are not so powerful as those of Paul. We miss his devotion to his Lord, and his rejoicing in fellowship with Him in the Holy Spirit. *Εὐσέβεια* expresses itself in worship of the ascended, triumphant Christ. It does not spring from the vivid mystical experience of the Risen Christ, who is present and united with the believer through faith, but is supported by the historical facts of redemption as they have been accepted in Church tradition.

The moral content of *εὐσέβεια*, as outlined in 1 Timothy, consists of the same essential virtues of the Christian life as recur in the Pauline epistles—faith, love, sanctification, purity, patience, meekness (i. 5, 14, ii. 15, iv. 12, vi. 11); but emphasis is also laid, as in Titus too, on sobriety, shamefastness, gravity, integrity, contentment, submission on the part of women (Pauline), and faithfulness in domestic duties. The Christian family is to be a hearth for piety, married life to be held in honour, children to be kept under discipline, practical kindness to be shown to and by slaves; all are to be contented with little of this world's goods, but if any are rich they are to be ready to distribute to those in need; the Christian is to be no ascetic, but, like the Stoic, he sees scanty value in the physical training for the athletic contests (1 Tim. iv. 1-8, v. 23). The Christian character

¹ See H. Windisch, *Zeitschrift für d. NT Wissenschaft*, 1935, pp. 213 ff.

is to be won by discipline and effort (1 Tim. iv. 7 b, 10), and progress in virtue should be manifest (iv. 15), as was taught in schools of philosophy. It is not the fruit of the Spirit, not even of co-operative effort with God (Phil. ii. 12, 13), though the struggle for piety is sustained by hope in God (iv. 10). 'Piety' is associated with teaching and 'sound words' (vi. 3), words which bring health into the heart by restraining evil desires (2 Tim. iv. 3). Both the language and the conception of the health of the soul are more consonant with the thought of Socrates and Epictetus than with that of Paul. He preached not a modulation of the passions by self-restraint, but a new creation of the inner man by the living Christ. This serene and controlled habit of life was an ideal of the finest contemporary society (1 Tim. ii. 2, 9, 15, iii. 2, 8, 11, vi. 1, 10, 18; Tit. ii. 2-10).¹

While *εὐσέβεια* is broader than faith, involving conduct and worship as well as belief, it goes deeper than *θρησκεία*, i.e. religion, worship in its external aspect (Ac. xxvi. 5, Col. ii. 18, Ja. i. 27). One important phase of *εὐσέβεια* is 'cultive piety', active reverence for God as it is manifested in worship. In the Christian assemblies prayers are to be offered, and the reading of the Scriptures is to be practised by persons who will command respect; their direction is to be in

¹ An interesting parallel is afforded by the English Puritans of the seventeenth century. Milton held that 'the state of grace connotes rather an ethical condition than a spiritual experience' (Professor A. S. P. Woodhouse). Even closer is the affinity of the Anglican divines of the seventeenth century with the religious and ethical spirit of the Pastoral Epistles, as may be seen in the sections on Caroline Piety in *Anglicanism*, by Paul Elmer More and Frank Leslie Cross. The sermons of Jeremy Taylor and Isaac Barrow, and other theological writings of that period, illustrate the virtues of a disciplined piety rather than of an enthusiastic faith. Joseph Hall, for example, magnifies the Greek principle of measure: 'There is nothing in the world more wholesome or more necessary for us to learn than this gracious lesson of Moderation, without which, in very truth, a man is so far from being a Christian, that he is not himself. This is the centre wherein all, both Divine and moral Philosophy, meet; the rule of life, the governess of manners, the silken string that runs through the pearl-chain of all virtues, the very ecliptic-line, under which reason and religion move without any deviation, and therefore most worthy of our best thoughts, of our most careful observance' (p. 764).

the hands of bishops, presbyters, and deacons whose moral character will guard the Church from reproach.

To sum up, *εὐσέβεια* is a reverent, worshipful attitude of heart, expressed in constant and varied prayer, in adoration of the transcendent God and Saviour of all men through Jesus Christ, as well as in obedience to His will by personal virtue and loyalty to the family and the rulers. The earlier rapture of mystical faith, as it is seen in the great epistles of Paul, is passing into eclipse; creedal formulation of the historical salvation, accompanied by a new law of high moral ideals, is tempering the first brilliancy. Gospels—either our Gospels or their sources—of the incarnate Christ and the Jesus who spoke on earth, whose words are the basis of healthy doctrine, seem to lie behind a life of practical piety. Though 1 Timothy comes apparently from Asia, it evinces no affinities with mystical Johannine thought. It belongs to a circle in which Pauline ideas had cooled off and in which ‘piety’ had become more dominant than ‘faith’. But this Christian ‘piety’ is a new creation as compared with the Hellenistic and the Jewish conceptions. The ancient *εὐσέβεια* has been filled with a transformed and pregnant content.¹

§ 8. FORMS OF ERROR

The problem of the Pastorals is heightened by the vagueness of the error or phases of error which appear in them, and by the significance of false teaching for the construction of the epistles. Those scholars who see the chief cause for their origin in manifestations of ‘unhealthy doctrine’ interpret their import too narrowly; and it is quite an

¹ ‘The Roman *pious* strictly conforms his life to the *jus divinum*; he knows the will of the gods, and adjusts himself thereto whether in the family or as a citizen of the state. The new religion was morality itself. In Christianity morality became an active *pietas* of universal love, consecrated by an appeal to the life and death of the Master. The Roman did not really know the meaning of prayer. In the new religion one striking fact was that prayer superseded the religion of ceremonies and invocations of the gods. Prayer was the motive power of moral renewal and *inward civilization*, and the means of maintaining the universal law of love’ (Warde Fowler, *op. cit.*, ch. xx).

unconvincing suggestion that the Pastorals provide a '*vade mecum* against heresy'. The outlines of the false teaching are very faint. McGiffert pertinently remarks that the method of 'indiscriminate denunciations is not what we should expect from Paul . . . whose penetration and ability to discover and display the vital point of difference between himself and an antagonist have never been surpassed' (Moffatt, *Introduction to NT*, 1918, p. 409). There is, therefore, great diversity of opinion as to the nature of the false teaching. It is generally agreed that at least one type of centrifugal doctrine occurs in all the epistles. Some hold that all the descriptions of divergent teaching are phases of this one fundamental type. Others see two or even more manifestations of heresy. This latter view is the more probable, as will appear when the forms of error are described according to the chronological content of the epistles.

Titus. (a) i. 10-16. There is widespread resistance to authority in the churches of Crete, and the elders are to resist a dangerous propaganda of error. The most refractory, probably also the most numerous, teachers (*μάλιστα οἱ ἐκ τῆς περιτομῆς*) were once Jews, and though still professing to be Christians are apostate at heart: 'men who turn away from the truth'; 'they profess that they know God; but by their works they deny Him'; they are 'vain talkers and deceivers' (a general description; cf. Col. ii. 8, *διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων*); they are typical lying, sensual Cretans, 'abominable, and disobedient, and unto every good work reprobate'. The object of these men is to make money, and that disgracefully, by teaching 'things which they ought not' (*ἃ μὴ δεῖ*), apparently an immoral asceticism based on 'Jewish fables and commandments of men'; for 'to the pure all things are pure; but to them that are defiled and unbelieving nothing is pure'. The result is serious; they 'overthrow whole houses'. Some hope is expressed for the victims, as Titus is bidden 'reprove them sharply that they may be sound in the

faith'; but as to the leaders, their 'mouths must be stopped'; they are utterly wicked and are to be silenced in the churches. More is said about the men than about their teachings.

It is to be observed that there is no mention of 'foolish questionings', 'genealogies', or 'strifes and fightings about the law', as in Tit. iii. 9. In Col. ii. 8, 16-18, 21, 22, Paul deals with Jewish speculations as to angels and mediators, connected with ascetic precepts found not in the Law but merely in human prescriptions. In Titus, however, no speculations are mentioned, and the asceticism, unlike that of Colossians, is immoral.

(b) iii. 9-11. Titus is to 'shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain'. As has just been remarked, the leading words are not found in i. 10-16. Nothing is said as to the immorality of these discussions and genealogies; nor is the writer so vehement against the leaders, 'a man that is heretical' being given a second chance, and only then to be avoided because he is self-condemned; whereas the apostates of i. 11, 15, 16 are to have their mouths stopped at once. This, then, is a different phenomenon. The verses might be eliminated as a weak conclusion after iii. 3-8.

2 *Timothy*. (a) ii. 14-18, 23-26. Timothy, the servant of the Lord, is to charge those whom he has in view (who they are is not said) 'that they strive not about words (*μη λογομαχεῖν*) to no profit, to the subverting of them that hear'. This 'logomachy' undermines the Gospel. The approved workman is to 'handle the word of truth', and to 'shun the profane babblings' (*τὰς βεβήλους κενοφωνίας*), which as 'profane' defile the sanctity of divine truth. The talk of these men is like a rodent ulcer that feeds on healthy tissue. What made it so virulent can be only surmised. One element was that 'the resurrection is already past', which may have been the outcome of a spiritualistic philosophy; this may have led to immorality and the annulling of the Christian doctrine

of sin. The leaders in the error were Hymenaeus and Philetus, possibly also Phygelus and Hermogenes (i. 15), who may have been originally Hellenistic Jews, possibly heretical deniers of the resurrection before they had turned to Christianity. They may have never been seriously interested in the new faith, having only taken casual shots at it (ii. 18). Their influence will lead to an increase in impiety (cf. iv. 3, 4). Though nothing is said here about 'myths and genealogies', the words 'the profane babblings' (*τὰς βεβήλους κενοφωνίας*) occur also in 1 Tim. vi. 20, and there they evidently refer to the 'fables and endless genealogies' of 1 Tim. i. 4. It may therefore be assumed that the same type of teaching is referred to in both. The leaders are clever debaters who are restrained by no sense of what is sacred, being 'profane' persons, without moral discipline or true knowledge (ii. 23). By their specious arguments and immoral appeal they throw contention into the Christian assemblies and win over some who were not well established in the faith; these were vessels of wood and clay which did not come to honour (ii. 20). Possibly Hymenaeus and Philetus had attempted to induce Timothy to dispute with them in the church assembly. But such errorists are not to be met by debate, for they rejoice in disputings. Opponents for whom there is some hope that they will repent are to be instructed by the servant of the Lord with gentleness, that they may come to the knowledge of the truth. The man of God is to be equipped for his 'good work of teaching, reproof, correction, instruction in righteousness' by devotion to all inspired Scripture, instead of to such idle questionings and tales as the false teachers propound and spin (2 Tim. iii. 15-17; cf. 1 Tim. iv. 13).

(b) iv. 3, 4. In the future there will arise intolerance of healthy doctrine. This states more specifically what was foretold in ii. 16, 17, and the verse may be a later addition by the editor of 1 Timothy, who saw in the error of 2 Tim. ii. 16-18 the beginnings of that with which he was dealing.

People, still nominally Christian, with ears itching for what will satisfy their own evil desires, will reject the healthful teaching of the Church and will pile up teacher upon teacher, apostatizing in a scramble for the diseased myths. No mention is made of genealogies; it may have been because the myths were the corrupting element in them.

(c) iii. 1-9. A well-known prophecy as to difficult crises which will precede the end is recalled. Mankind (*οἱ ἄνθρωποι*), among them perhaps many professing Christians (ver. 5), will fall into utter and manifold depravity, a renewal of conditions similar to those outlined in Rom. i. 28-31. Out of this flood of evil men will come a type of false teachers who will bring trouble on the Church, both by house-to-house propaganda and by open challenge to the truth of the Gospel. Their prey in the former case is poor: just silly women, laden with sins and driven hither and thither by all sorts of lusts, always talking about some secret knowledge but unable to get the real knowledge of the truth. These women were probably loosely attached to the Church as curious inquirers. In public the conduct of the leaders in this movement recalls that of the Egyptian magicians, Jannes and Jambres, who resisted Moses. These, too, depraved and reprobate, resist the truth. What they say is sheer folly, and they will be discomfited publicly in time, as the Egyptians were. In this passage there are some, but not striking, resemblances to Tit. i. 10-16. In both there is a house-to-house propaganda by immoral teachers; in both there is an evil background out of which they come: in Titus, the sensual Cretan tradition, in 2 Timothy, a widespread iniquity. But Titus is ordered to silence them, Timothy to avoid them. The teaching in Titus has to do with Jewish myths and an associated immoral asceticism; in 2 Timothy it is paralleled with that of the Egyptian magicians, and includes some secret knowledge. In 2 Timothy there is close likeness to the incident recorded in Ac. xiii. 6-12. The 'reprobates concerning the faith', 'men corrupted in mind', who were

the counterpart in the Church of the Egyptian magicians before Moses, recall the 'false prophet, the Jewish sorcerer Elymas, a man full of all guile and villainy, a son of the devil, an enemy of all righteousness, a perverter of the right ways of the Lord'. Elymas withstood (*ἀνθίστατο*, as in 2 Tim. iii. 8) Saul and Barnabas, seeking to turn aside the proconsul from the faith. Elymas was stricken blind and the teaching of the Lord was confirmed. In the case of the false teachers of 2 Timothy, there will soon be a public manifestation of their folly. According to Ac. xix. 15-19, the name of Jesus was so powerful that by it the Ephesian magicians were confounded. The error of 2 Tim. iii. 1-9 may very probably have been a Jewish magic.

(d) iii. 13. This verse consists of current words and phrases, and was probably inserted later when it was evident that magic had not been checked, as had been foretold in ver. 9. The same two classes are mentioned as in iii. 2-4 and 8—'evil men and impostors' (*γόητες*). The word *γόης* is a contemptuous term for either a magician or a swindler, and would be aptly used of Elymas, a professed curer of souls justifying his claims by a deeper knowledge and the practice of magic.

1 Timothy. (a) i. 3-11, iv. 7 a, vi. 3-5, 20, 21. This manifestation of error was prevalent in Ephesus when the epistle was composed. How prevalent cannot be determined, though the words 'certain men' (i. 3), and 'if any man teacheth' (vi. 3) might suggest that the number was not large. It does not seem to have reached the proportions of a widespread apostasy, though a tide has swept some away to shipwreck of their faith. But it appears from 1 Tim. i. 20, vi. 4, 5, 21, that the situation is worse, as was foretold in 2 Tim. ii. 16, 17, iv. 3, 4, than that of 2 Tim. ii. 23-6. The leaders teach 'different doctrine', that is, diverging from the standard of Christian piety which is based on the words of Jesus Christ (i. 3, vi. 3). Hellenistic Jews apparently, they claim to be teachers of the Law, but are

ignorant of its real meaning and purpose. The substance of what they taught was 'myths and endless genealogies', 'profane and old wives' myths', 'profane babblings and oppositions of the knowledge which is falsely so called'. Their addiction to questionings and disputings is a disease (vi. 4), but mere empty ignorance withal. It perverts the purpose of the Law, which cannot be invoked against the righteous, for it is meant to restrain, as is stated in the Decalogue, the lawless and unruly, the ungodly and sinners, the unholy and profane (and such were the false teachers), the grossly immoral, and all those whose conduct is condemned by the sound doctrine of the Gospel. Both the Law and the Gospel based on the words of Christ condemn these persons. The results of these profane controversies are 'envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth' (vi. 4, 5). They thwart the purpose of God which is 'love springing from a pure heart, a good conscience and faith unfeigned'. Instead, these perverted men break the unity of the Church by creating partisan cliques, trading on their professed godliness to make money for themselves (vi. 5). Their rhetorical theses proposed for disputation, claiming a secret knowledge, are vanities which desecrate the truth (vi. 20). Possibly in their myths and genealogies, which may have dealt with what Philo called 'the genealogical part' of the Law, that is, the history of the Old Testament up to Moses, these persons asserted that their own family origins lay, and on that based a superior claim to teach the Law, just as the Jewish priests discharged their office by natural descent. Their immorality seems, however, to have been less debased than that of the teachers in Crete and of those referred to in 2 Tim. iii. 1-9. The doctrines are not traced to demonic inspiration, as are those in 1 Tim. iv. 1-3. In the error outlined above there is the same type as that found in 2 Tim. ii. 14-18, 23, iv. 3, 4, Tit. iii. 9. Nothing is said as to its being a house-to-house propaganda among women; the would-be teachers

of the Law seek to debate in the public assemblies of the Church. Therefore they are still nominally Christian.

(b) iv. 1-5. This is an important prophecy: 'the Spirit saith expressly'. An apostasy from the faith is a sign of the approaching end. This was, of course, an accepted Christian view. The leaders of this error are under the influence of 'seducing spirits and demons'. The source of this malignant teaching is, as is said of no other in these epistles, supernatural (cf. 2 Cor. xi. 13, 14; Eph. iv. 14, vi. 12), but the agents of these powers are conscious liars, branded in their own conscience as slaves to Satan. They seem to be a different type, probably a worse one morally than the other errorists in 1 Timothy, and to have been more like those of Tit. i. 12, 15, 16. In their depravity they resemble also those of 2 Tim. iii. 1-4, and are a portent of the approaching end; but they are not spoken of in such a way as to suggest that they were magicians. They enjoin abstinence from marriage and from some foods. But theirs is an immoral asceticism. Opposed to it is sound Christian discipline with its thankful use of the good things which God has made. The description of this error is embedded in this section of the epistle, iv. 1-10 (in which, however, vv. 6, 7 a, breaking as they do the connexion, seem to be an insertion). On the other hand, i. 3-11, iv. 7 a, vi. 3-5, 20, 21 are detachable from their context, and no Christian antidote accompanies the disease. Here no mention is made of Jewish myths and genealogies, or of heresy in regard to the resurrection. The phenomenon stands by itself, though there are resemblances to that of Tit. i. 10-16. Possibly each is a phase of the same error with differences due to the local situations.

In Rom. xiv. 17, 1 Cor. x. 20 ff. reference is made to people who enjoin abstinence from certain foods as being unclean, and in 1 Cor. vii. to objectors to marriage; also in Col. ii. 8, 16-18, 21, 22 to some who practise an asceticism associated with speculations as to the spiritual world. But

in all these cases the asceticism is not immoral, as in 1 Timothy.

To sum up, there are in the Pastorals three types of error, magic, sensual asceticism in two phases, one in Crete, the other in Ephesus (1 Tim. iv. 1-3), and profane logomachies based on myths and genealogies woven about the Law. The situation in regard to the teachers of the last is worse in 1 Timothy than in 2 Timothy. All types of error are of Jewish origin, and from the Hellenistic world of Asia Minor and Crete. The first two come from the lower strata of Judaism, the last from a circle using rabbinic methods and traditions, but modified by Hellenistic conceptions. Through Jewish Christians, who had become virtual apostates from the faith, these phases of degenerate Judaism were causing trouble in Asia Minor, as formerly Pharisaism had in the churches of earlier Pauline activity.

Though it is doubtful whether exact parallels with these types of error may be found in the contemporary world, mainly because of the vagueness of the description in the Pastorals, similar phases appear in Jewish sects. The churches of the Pastorals were in Ephesus and Crete. Nowhere did the fusion of Oriental, Western, and Jewish ideas in religion go on more actively than in Asia Minor, and especially in Ephesus: 'It was the home of the worship of Artemis, who was identified there with Cybele, an earth goddess or a divinity of vegetation, the patroness in Asia Minor, under different local names, of savage magic and terrifying superstition. This transformed Artemis was worshipped also in Crete, where she had thrown her garb over other local, primitive goddesses. Associated with the great Artemis there was a cycle of myths and cults of Dionysus, Attis, Sabazios, as well as Cybele. In the imperial period mysteries of Dionysus and Demeter, possibly also of Artemis, were cultivated in Ephesus and were widespread in Asia Minor' (L. R. Farnell, *Cults of the Greek States*, v, pp. 472-82). For long, in the less rigid circles of

the Western Dispersion, there had been some who were fascinated by Oriental ideas, of which not a few became effective in Hellenistic Judaism. 'In the Sabazios-cult there arose, through combinations with the name Zebaoth, comminglings of which it can scarcely be affirmed whether they are a half-pagan Judaism or a half-Jewish paganism' (G. Kittel, *Die Religionsgeschichte u. d. Urchristentum*, p. 61). This contact was especially close in the case of magic, as may be seen in the magic papyri. In the book of Acts there is abundant evidence that the new religion met, very early in its career, a deadly opponent in magic, and that as practised by the Jews (viii. 18-24, xiii. 6-12, xix. 13-20). Magic, with its secret knowledge of divine revelations confirmed by Oriental and Jewish names and speculations, had its professed healers of souls, for whom the term *goes* was often used (Reitzenstein, *Die hellenistischen Mysterienreligionen*, 3te Aufl., pp. 26, 31). The opposition continued for centuries: 'the paganism which the Christian Empire found it hardest to conquer was the belief in magic and occult powers founded on the doctrine of daemons' (Dill, *op. cit.*, p. 433).

The Jew of Asia Minor was familiar also with the arts and methods of the rhetorician and philosophic lecturer. This well-known character was more often than not a mere showy talker, a vain and mercenary adventurer, dealing in 'logomachies of a barren dialectic', amusing the fancy by 'cheap displays of verbal subtlety or novelty' (Dill, pp. 317, 344). He set forth pretentious moral theories about the simple and ascetic life. He used myths, romances, and love stories for decking out traditions and historical personages, applying them even to the gods (Wendland, pp. 138, 200). Myth was a dead weight from the past on living faith and morality. 'The prevailing tendency of Greek myth was not moral, and it was only after the most careful pruning . . . that myth became safely available as a factor in ethical progress' (Oakesmith, *Religion of Plutarch*, p. 18). Chrysostom, doubtfully indeed, interpreted the 'myths and genealogies'

of the Pastorals as referring to the mythological genealogies of the Greek gods, but it is altogether more probable that in these words there is a Jewish appropriation of Hellenistic ideas and methods. The most serious Greeks, such as Polybius (B.C. 204-122), abandoned the use of myth. He was anxious to get at the truth of history in order to instruct and guide his readers, and therefore sought facts as the causes of events, unlike others who recounted τὰ περὶ τὰς γενεαλογίας καὶ μύθους καὶ περὶ τὰς ἀποικίας ἔτι δὲ συγγενείας καὶ κτίσεις (*Hist.* ix. 2. 1). Judaism clung to a faith which was rooted in history, not shrouded in myth. The Law given by Moses was the Word of God, and whatever undermined its sacred truth was profane.

Parallels for the usage of the Pastoral Epistles must be found in Jewish, probably Hellenistic-Jewish, practice. Genealogies are common in the Old Testament. An extended employment of them is made in other writings, such as the Testaments of the Twelve Patriarchs, which in their original form may belong to the second century B.C., and the Book of Jubilees, which is probably earlier than the Pastorals. In these, Hebrew patriarchs and heroes are given mythical lines of descent, and rabbinic explanations of Jewish history are developed at length. These books are pervaded by deep earnestness to maintain Pharisaic ritual and morality as a defence against pagan influence. Philo, also, used the term 'genealogical' of the Mosaic writings which dealt with the history of the human race until the giving of the Law. He was the noblest of those who sought, through allegorical interpretation, to account for whatever in the Scriptures offended the best moral taste of his world. Of such writers as these the author of 1 Timothy would not have said that they 'desired to be teachers of the law, though they understand neither what they say nor whereof they constantly affirm'; nor would he have called their narratives 'the profane babblings and oppositions of knowledge which is falsely so called'. But he might have referred in these terms

to the rabbinical discussions which Jewish doctors worked into the Haggadic Midrasch. Genealogies, made partly with the object of keeping family records uncontaminated, partly for apologetic purposes, are common in the period from Hillel to the Tannaites. They became causes of strife not only among Jews but between Jews and Christians. The records of the genealogy of Jesus in the gospels of Matthew and Luke show that the origin of His family was an object of acute discussion. In the myths and genealogies of the Pastorals Jews may have offered material to prove that the Christians were upstarts, and had no authority to claim that they were the true Israel entrusted with a new Law. Controversy of this kind was frequent in the second century (Ign. *Mag.* viii, x). In the extant rabbinic material, however, the features of the false teaching of the Pastorals described as 'knowledge which is falsely so called', and 'the resurrection is past already', do not occur. But among the different types of Judaism ranged against Christianity 'there may well have been, especially in the Dispersion, a dualistically constituted Judaism, to the arsenal of which *μῦθοι καὶ γενεαλογίαι* belonged' (see the learned article by Gerhard Kittel in the *Zeitschrift für die NTliche Wissenschaft*, 1921, pp. 49-69). Denial of the resurrection was an element in the creed of the Essenes, and the doctrine of the immortality of the soul, accepted by Philo, may have been widespread in Hellenistic Judaism. The Tannaites taught that all Israelites will ultimately be saved, except 'he who says that the resurrection of the dead is not proved from the Law, or that the Law is not from Heaven, and the epicurean' (G. F. Moore, *op. cit.*, ii, p. 388). That infiltrations from paganism influenced Jews who professed to elucidate the Law may be suggested by the fact that in the Palestine Midrasch certain motives from the Osiris myth passed over into the Joseph legend (Kittel, *op. cit.*, p. 60). It is well known, also, that there was a pre-Christian Jewish 'gnosis'. There is no reason for doubting that in Hellenistic-Jewish circles there were

teachers, employing the casuistry and rival theses in vogue among the rabbinical doctors of the Law, who justified their loose conduct by some 'knowledge' which made them superior to the ethical obligations of the Law. This 'knowledge' they may have professed because of their genealogical descent. It may have been based upon a speculative dualism which left no ground for the belief in the resurrection and a judgement to come for sins committed in the body. In these errorists of 1 Timothy and the other two epistles, the Christianity of Asia Minor, and in some measure of Crete, was faced with a type of Hellenistic Judaism, apparently more affected by Greek paganism than the Colossian heresy, but essentially Jewish in tradition and methods. It was to be met both by the healthful teaching which was in accord with the words of Jesus Christ, and by an organized church, the moral life of which conformed to the Gospel and to the highest standards of the contemporary world.

In Ephesus there would be schools of philosophy in which a genuine piety, involving pure ethical conduct, was practised as the cure for spiritual maladies. The quest for healthful knowledge had been unweariedly made for centuries. Socrates regarded himself as a 'physician of the soul'. What was morally right was 'useful' (*ὠφέλιμος*; cf. 1 Tim. iv. 8; Tit. iii. 8) because it was spiritually salubrious. Epictetus also, about the time of the Pastorals, taught in Nicopolis that his school of philosophy dispensed health for the soul: 'Not the heart's desire was the good to pursue, but the heart's health.' Many who held to this moral tradition were turning to the new religion for something better than they had found in the best philosophy. They were discovering in the words of the Gospel of Jesus Christ both a supreme religion and a perfect morality. In their earlier days they had turned in contempt from the Hellenistic and Oriental rhetoricians with their myths and trivialities, their loose conduct and greedy ways. If, now, the Jewish Christians, infected by some of the same spirit, were not disowned and

ejected from the Church for the virtual apostates they were, these pilgrims of the light might turn sadly away, because through the confusion of strifes concerning myths, genealogies, and knowledge falsely so called, the healthgiving words of the great Physician could not reach their hearts. Any concession to such errorists would prove fatal to the faith in Ephesus. The Christian teacher must proclaim a complete piety.

§ 9. CHURCH ORGANIZATION

The word *ἐκκλησία*, church, occurs in the Pastoral Epistles only in 1 Tim. iii. 5, 15, v. 16, and always of the local unit; each *ecclesia* is a household of which God is the Head. In 2 Tim. ii. 19, 20, however, the larger House of God, consisting of all the faithful, is in the thought of the writer; but the idea of the whole Church as the Body of Christ, which is such a dominant conception in the epistles to the Romans, Corinthians, and Ephesians, is absent from the Pastorals. It is to be observed, none the less, that each unit and its officials are representative of a larger whole. While Timothy and Titus are addressed with a view to the needs of localities in Asia and in Crete, the advice given them is intended for all the churches in which the Pauline tradition runs.

(i) *Functions of Timothy and Titus. 2 Timothy (A).* According to iv. 5, the ministry of Timothy is that of an evangelist, a travelling missionary to preach the Gospel. He is to come to Rome in order to be with the lonely Apostle who is near his end, and to get encouragement for the stirring up of the charism, which years before had been bestowed upon him when he was ordained by Paul. The whole tone is one of personal affection and concern for Timothy. Nothing is said of a commission to act with apostolic authority after the Apostle's death.

2 Timothy (B). The conduct of Timothy as the servant of the Lord in the face of error is briefly outlined in this

section. It appears that, apart from the phenomenon of iii. 1-9, the false teachers were in Asia. The defection will not be fatal to the churches, and Timothy is to stem the current not by controversy but by gentle dealing with those who are in danger, and by faithful instruction in the Gospel which will lead them to repentance. He must guard the Pauline doctrine, which he confessed at ordination when he received the Holy Spirit (i. 14). He is an authority because he is the Apostle's child in the faith, has been so close to him, understands his teaching (iii. 10, 11), and has been instructed so fundamentally in the Scriptures (iii. 14, 15). If he handles the word of truth aright he will become a workman that needeth not to be ashamed (ii. 15), and will be 'the man of God . . . furnished completely unto every good work' (iii. 17). Moreover, this doctrine is to be committed to 'faithful men who shall be able to teach others also' (ii. 2). While Timothy is a servant in the Church as a whole (ii. 19-25), the instructions deal with specific error; they are not general as for a monarchical bishop. The substance of this advice was probably given by Paul to Timothy in Rome in view of the conditions which he was to meet in Asia on his return. There is a personal touch in the description of the servant of the Lord which is lacking in the instructions to Timothy in the first epistle; while he is an authority for Pauline doctrine and, like the Apostle, is consecrated for its guardianship by the possession of the Holy Spirit (i. 14), his commission at the time was due to an outbreak of error. The functions of the servant of the Lord are not formulated like those which are required in a bishop (cf. 2 Tim. ii. 15, 22, 24-6 with 1 Tim. iii. 1 ff.).

Titus. Titus is a genuine son of Paul in the Gospel, and is therefore left behind in Crete to finish the work which he was unable to complete. He was to do what the Apostle with Barnabas did in Asia Minor (Ac. xiv. 23); at the opening of the mission to Crete Titus was doubtless in a relationship to Paul similar to, though more personal than, that of

Barnabas in the cities of Pisidia and Lycaonia (Ac. xiii., xiv.), Titus being a disciple of Paul. When Barnabas left Paul he would carry on his work on his own authority, and probably moved as an evangelist from place to place. But Titus is to speak with authority in the churches of Crete, because he is a genuine son of Paul in the Gospel and knows his mind. Nothing is said, however, as to his being a successor to the Apostle; indeed, the letter may have been written before Paul felt that he was approaching the end of his work. The position of Titus in Crete is temporary, and is soon to be taken by another temporary minister, Artemas or Tychicus. Titus, while 'an ensample of good works; in doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned' (ii. 7), holds an authority above that of the bishops whom he is to appoint, and has duties in other fields of labour under the direction of the Apostle (iii. 12).

1 *Timothy*. Here the situation has changed. Timothy is to act authoritatively as a *locum tenens* for the Apostle in Ephesus. He has no permanent function as a bishop in the church of Ephesus, though the letter seems to involve his having been regarded in it as the repository and legatee of Pauline tradition, that church being so representative that what Timothy said to it held authoritatively for others. From Paul he has authority over its officers and members, and in the sight of God this supervision carries great responsibility (v. 21). He is the possessor of a charism which gives him power in teaching, and which, in the absence of the Apostle, he, as 'my true child in the faith' (i. 2), is to exercise to the full (iv. 13-16); indeed, he is to keep the transmitted faith without blemish until the Lord appears (vi. 13, 14). The writer's concern is not primarily for Timothy, as in the second epistle in which he is addressed as 'my beloved child' (II, i. 2), but for the church that it may be adorned by piety. Timothy is the type of a Christian minister, and is an example in his practice for the faithful; his ministry is not that of a bishop; he is more than a bishop;

he is a representative of the Apostle in respect of order and doctrine (iii. 15). Not yet do we see the hierarchical gradation—apostles, bishops, deacons—worked out so clearly as in 1 Clem. xlii., xlv.; but the functions of Timothy and of those whom he is to appoint will soon lead to the Clementine Church orders.

(ii) *Officials in the Church.* Only in 1 Timothy and Titus are officials mentioned. They are presbyters, the bishop, deacons, deaconesses, and widows. Of none of these are the historical origins given, nor are their complete duties outlined. It is assumed that the functions are known; but great stress is laid upon the character of those who are to be appointed to office.

Presbyters: Tit. i. 5, 6; 1 Tim. v. 17–21, possibly also v. 22–5; in 1 Tim. v. 1, 'presbyter' means 'old man'. With the presbyter no deacon is associated, as he is with the bishop. There were several presbyters in one church (v. 17). Probably these constituted the presbytery (iv. 14). The presbytery laid its hands upon and ordained persons who had been marked out by special gifts as being fitted for a ministry. In the churches of Ephesus and Crete Timothy and Titus either presided over the presbytery or directed its procedure (1 Tim. v. 19–22; Tit. i. 5). Probably, as in Ac. xiv. 23, those appointed to the offices were approved by the church, but on Timothy and Titus rested the responsibility of seeing that suitable persons were presented to the presbytery. The ordained presbyter seems to have exercised his duties only in a local church.

Were there two classes of elders, the ordinary presbyter whose function it was to take part in oversight of the affairs of the church, and the presbyter who showed excellence in supervision and, in addition, laboured in preaching and teaching (v. 17)? If so, most of the members of the congregational presbytery were like the presbyters of the session in a modern Presbyterian church, who are called 'ruling' elders. They are a body of the most highly

respected persons in the church; they have general oversight of its spiritual affairs, and give counsel on matters concerning its general welfare. The function is important and the office honourable. In 1 Timothy, besides these presbyters, there were apparently others who had the gifts not only of ruling well but of preaching and teaching. These were held in 'double honour'; which seems to involve that all presbyters were given partial support, but that these received much greater material aid. This is borne out by verse 18. Probably they devoted their time and energies completely to the work of the church, and therefore had to be maintained by it, as was the enrolled widow (v. 3). A less likely interpretation is that the only difference between the two classes of presbyters lay in the measure of the excellence with which they fulfilled their functions.

Timothy is enjoined to guard the reputation of the presbyters and not to listen to unsubstantiated gossip about them. Those who were maintained by the church would be open to envious suspicion. Greed was a common vice (1 Tim. iii. 3, 8, vi. 5; Tit. i. 7). Perhaps attacks came from those who were reluctant to see a paid ministry taking the place of the vanishing charismatic order. Also, it would be on the presbyters that reliance was to be placed for counteracting, by their preaching and teaching, the unhealthy doctrines that were being spread. As the prophets grew fewer, the presbyters had to edify the church (cf. 'pastors and teachers', Eph. iv. 11).

The Bishop: 1 Tim. iii. 1-7; Tit. i. 7-9. The occupant of the office is mentioned only in the singular. Probably the article is generic, denoting a member of a class. In contemporary literature the characterization of types was common in philosophical moralizing, history, and rhetoric (Wendland, *op. cit.*, p. 51). It has been conjectured, but with little probability, that the singular signifies the monarchical bishop of the second century. A bishop holds office in a local church (1 Tim. iii. 5): he is not over a group of

churches. The office of bishop is to be sought as a worthy ambition. This statement may be due to some disparagement of it by those who regretted the passing of the charismatic ministry, or because the office carried duties which some were inclined to shirk, or because unworthy men were pressing into the position. If the last was the chief reason, the procedure of the writer in insisting on high moral character for the aspirants to the office may be accounted for.

The qualities to be sought in a bishop are: blamelessness of character (first in both Timothy and Titus); to be a husband of one wife (of presbyters in Titus; i.e. faithful in married life); positive virtues—to be temperate, sober-minded (both), courteous, hospitable (both), able to teach (both); negative virtues—not a hard drinker (both), nor a violent man (both), but reasonable (Titus, not domineering), not contentious (Titus, not passionate), not greedy for money (both); able to manage his own household and to keep his children in subjection by his character (Titus, of presbyters); not a novice; held in respect by non-Christians. There are repetitions in 1 Timothy. Verses 6 and 7 seem to be additions to give point to what is involved in verses 2–5; the similar endings of verses 6 and 7 may have different significations.

Titus has these differences from Timothy: the bishop is a steward of God; in addition to the virtues required of him in both Timothy and Titus, he must be a lover of good, just, holy, self-controlled—all qualities prominent in Greek ethics; his teaching qualifications also are enlarged upon, he must 'hold fast to the sure word of God which we have been taught, that he may be able both to give encouragement by healthful doctrine, and to refute those who oppose it'.

The simplest explanation of these facts is that in these epistles we have two versions of a formulated list of qualifications for a bishop, current in the circle of the churches of Asia and Crete. Both seem to have been inserted after the

first draft of the epistles. In both the bishop is brought in without any reference to the presbyters (1 Tim. v. 17; Tit. i. 5, 6); the qualifications are more impersonally set out in 1 Tim. iii. 1-7 than in v. 17-20; Tit. i. 7 begins with 'for', after 'must', as though something well known is coming. Attention has been drawn to the similarity of the virtues required in a bishop to those desired for leaders in the public life of the contemporary world. A striking list of the qualifications to be sought in a general is given in *De imperatoris officio* by Onosander: σώφρονα, ἐγκρατῆ, νήπιτην, λιτόν, διάπονον, νοερόν, ἀφιλάργυρον, μήτε νέον μήτε πρεσβύτερον, ἂν τύχη καὶ πατέρα παιδῶν, ἱκανὸν λέγειν, ἔνδοξον (Dibelius, op. cit., Beilage 3). In regard to this the most that can be said is that the Church was adopting for its practical work the approved experience of the outside world. The virtues of a wise and good ruler or administrator among men in civilized society would be those to be sought in its own leaders. As the charismatic endowment passed away, a formulation of desirable qualifications for its officers became necessary.

What does evoke surprise is that the virtues demanded of a bishop are of such a rudimentary type. There is nothing specifically Christian in them. This indicates that a poor element had been taken into the Asian churches, some of it recently, and that in Crete there was real danger of crude, assertive intruders doing damage. If not controlled, these people might get the offices under their direction and degrade both life and doctrine. So far from there being, as some think, a higher morality required from the clergy than from the laity, the real matter to cause remark is the absence of a richer Christian content in the character of those holding office. Professor Gilbert Murray asks whether the morals of Epictetus approximated to those of real life among respectable persons. He has found the question a puzzle, but he remarks, 'Not only in early Greek times, but throughout the whole of antiquity, the possibility of all sorts of absurd and atrocious things lay much nearer, the pro-

tective forces of society were much weaker, the strain on personal character, the need for real "wisdom and virtue", was much greater than it is at the present day' (*Five Stages of Greek Religion*, p. 216). Paul believed that by religious inspiration the poor material in many of his churches would be transformed into new ethical life, and his faith was justified not only for his own time but for succeeding ages. But when the first enthusiasm passed, commonplace individuals with no great experience of religion had to carry on in the many localities where churches were having a hard fight against a hostile world. If the best men were chosen as bishops, exhibiting the virtues which that world admired, they would be a bulwark for the faith. Paul himself knew well the necessity for organization. These epistles show that the time had come when the welfare of the faith depended on it. High character, gravity, exemplary manners, reasonable and kindly ways, loyalty to the Christian faith, and ability to maintain it were indispensable in the absence of powerful personalities moved by deep spiritual conviction.

What was the relation of the bishop to the presbyters? In 1 Timothy the two officials are not connected. The deacon is associated with the bishop but not with the presbyters. In Titus the deacon is not mentioned. In neither epistle is there any sign that there were, as later, three orders—bishop, presbyters, deacons. Whether Tit. i. 7-9 be a later insertion or not, it is evident that the final editor believed that the term bishop could be used of presbyters. The same qualifications are required of both. Also, the functions of the presbyters, in so far as they are suggested in 1 Tim. v. 17, are like those of the bishop. We have in 1 Timothy two references to the same office. It may be that one came from churches where Jewish tradition and practice prevailed, the other from churches of predominantly Hellenistic origin. The leaders in the former were called presbyters; in the latter, bishops. In the churches

of Crete the terms seem to have been used interchangeably. And this may have been the common practice in churches of mingled origins.

This view gets support in other books of the New Testament. Though presbyters are never mentioned in the ten epistles of Paul, the term 'rulers', the same word as in 1 Tim. v. 17, occurs in Rom. xii. 8, 1 Thess. v. 12. In Eph. iv. 11, after apostles, prophets, and evangelists come shepherds and teachers. Light is thrown on this by 1 Pet. v. 1, 2, where the presbyters are bidden 'shepherd the flock of God'; and in 1 Pet. ii. 25 Christ is called 'the Shepherd and Bishop of your souls'. In Ac. xx. 28 Paul tells the presbyters of the church of Ephesus that they are to 'take heed to all the flock, in which the Holy Spirit has made you bishops, to feed the church of God'. These presbyters are also bishops; their duty is to 'shepherd the flock', but their official title is either bishop or presbyter. They, like shepherds, have oversight of, protect, and feed the flock (Ac. xx. 28-30). In Phil. i. 1, however, Paul addresses the members of the church of Philippi 'with bishops (plural) and deacons'. Thus within the Apostle's lifetime 'bishops' bore rule in one of his best-beloved churches. In Philippi there was no synagogue of the Jews (Ac. xvi. 13), and they must have been few in number. This may account for the fact that the leaders were called 'bishops'.

In the church of Rome at the time of Clement, the government was conducted by a body of presbyters (1 Clem. liv. 2, lvii. 1), some of whom had been dispossessed of their bishop's office (xliv. 4, 5). The same persons were called either presbyters or bishops; there was, as yet, no threefold order—bishop, presbyter, deacon. But Clement maintains that these bishops were originally appointed by the Apostles and afterwards by their successors, with the consent of the whole Church (xliv. 2, 3). In the *Didache*, dating probably from the last decade of the first century, and from Syria, there is no mention of presbyters; but bishops and deacons are to

take the place in the local church of the wandering prophets: 'Appoint for yourselves bishops and deacons worthy of the Lord, men who are meek and not lovers of money, and true and approved; for unto you they also perform the service of the prophets and teachers. Therefore despise them not; for they are your honourable men along with the prophets and teachers' (Did. xv.). It is obvious that the Pastoral Epistles set forth in the functions of presbyter and bishop an office which is similar to that which prevailed widely in the apostolic and post-apostolic age.

The process of singling out one bishop came about gradually. In those churches which had presbyters one who had special gifts or the ambition for directing affairs became the outstanding or presiding elder. His function was that of oversight, and its effectiveness was due to his qualities. Likewise, in churches where bishops were in control there would be one outstanding bishop, *the bishop par excellence*. It was his Christian gifts and graces which fitted him for his office; not the office which conferred on him his graces. The office was a new Christian creation; thus it was natural, as the society grew, that the outstanding 'episcopal presbyter' should come to be known not as *the presbyter*, a more or less traditional official term, but *the bishop*, a new name expressing the character of a new office. The germ of this change may be seen in 1 Tim. v. 17.

Little light is thrown upon the office by the history of the word *ἐπίσκοπος*. Though it was in wide use in the Greek world for offices of oversight or administration, there is little in the organization of the mystery religions or other religious societies to explain how the term came to be applied to the outstanding official in the Christian Church. Nor can it have been brought in from the Synagogue. An old name was filled with a new content and became a new creation (see Beyer, TWNT., s.v. *ἐπίσκοπος*, ii, pp. 604-17; also Lietzmann, *Geschichte der alten Kirche*, i, p. 148).

Deacons: The office is mentioned only in 1 Tim. iii.

8-10, 12, 13. Unlike the bishop, the holders of this office are mentioned in the plural, as though no one of them is a presiding deacon. Here, as in Philippians and later, deacons are associated with the bishops, not with the presbyters. Like the bishops, the deacons must be 'husbands of one wife' and in control of their children and household. While they are to hold 'the mystery of the faith in a pure conscience', they are not expected to teach. Prospective deacons are to be put on probation, and those who fulfil their duties well gain for themselves an honourable standing. This seems to mean a high rank in the Christian community. But a deacon, even if he were to discharge his official duties well, would not necessarily advance to the bishopric, for he might have the gift neither for teaching nor for high administration. The deacon probably cared for the poor, visited the sick, made preparations for gatherings of the brethren and for the church services. He was the assistant of the bishop.

Deaconesses: 1 Tim. iii. 11. The verse seems to be displaced. The 'women' are probably not wives of the deacons, but deaconesses, though probably some deaconesses may have been wives of deacons. Some of their duties were perhaps similar to those in v. 10, but others would have to do with church services, such as the preparation of women for baptism (cf. Rom. xvi. 1, 2; Ac. ix. 36-9).

Widows: 1 Tim. v. 3, 5, 9, 10, 16. Dependent widows of tested character and over sixty years of age are to be put on a roll and supported by the church. Such a widow must have been an exemplary wife and mother, have shown hospitality, comforted those in affliction, in general been known for her good works. Enrolled widows, having no family duties, are to give themselves wholly to their religious life, one part of which may have been to have a care for the younger women (cf. Tit. ii. 4, 5). Wise deaconesses and widows had much scope for their work, as is evident from the lengthy discussion of their status and conduct.

§ 10. CHURCH WORSHIP

These passages bear upon worship: 1 Tim. ii. 1-12, iii. 15, 16, iv. 13, v. 17; 2 Tim. iii. 16, iv. 2; Tit. i. 9, ii. 15. All indicate that only the Word-of-God service is meant. The proper observance of this worship was an element in Christian piety (1 Tim. ii. 2, 3, 4, 8, 9). It consisted in the offering of prayers (1 Tim. ii. 1, 8; 2 Tim. ii. 22), the reading of the Scriptures (1 Tim. iv. 13; 2 Tim. iii. 16), the teaching of doctrine based upon the words of Jesus Christ, which is set forth everywhere in Christian worship (1 Tim. iv. 13, vi. 3; Tit. i. 1, 4), probably the recitation of such 'faithful sayings' as those in 1 Tim. i. 15, ii. 15, iv. 8, 2 Tim. ii. 11 ff., Tit. iii. 4-7; probably, also, a public confession of faith or hymn as in 1 Tim. ii. 5, 6, iii. 16, vi. 15, 16; there was, also, preaching (1 Tim. iv. 13; 2 Tim. iv. 2; Tit. i. 9, ii. 15) and, it would appear, some prophesying (1 Tim. iv. 14). Christian worship was the means of preserving and promoting sound teaching and life. On the purity of the conscience and practice of the elders and those who taught, depended whether or not any one community of believers would continue to be a church of the living God, in which the mystery of the faith was upheld (1 Tim. i. 19, iii. 15, 16, iv. 16).

The worship of the churches still shows the great influence which the Jewish synagogue had upon the outward forms of the new religion; the synagogue was not primarily a house of worship, but a place of religious instruction and edification (G. F. Moore, *op. cit.*, i, p. 285). But there was great difference between them in essence. The content of the prayers, the adoration of Jesus Christ, the confessions, the ethical purity, the warmth and intensity of the faith and love of the brethren gave such religious depth to the worship that many were drawn by it from the synagogues and the colder ethical philosophies. It was supreme over the pagan worships also, though its simplicity might seem bare to the devotee of the symbolic cultus of the

mystery religions, or of the imposing worship of such a divinity as Artemis of the Ephesians,¹ so persuasive was its vision of spiritual truth, so strong the certitude of its hope.

It is remarkable that there is no mention of the observance of the Eucharist in the churches to which these epistles were written. This sacrament can hardly have been held to be of the same importance as it was in the church of Rome in the time of Clement, or in those of Syria to which the Didache belonged. It is just possible that in 1 Tim. iv. 3-5 there is reference to the common meal or Agape (Jude 12). The absence may be due to the lack in 1 Timothy of the mystical faith which is fundamental in the earlier epistles of Paul and in the Johannine writings. Possibly a reason for no allusion being made to the sacramental element in worship may be found in the character of the epistle, which deals with external aspects of church order, the regulation of the conduct of the faithful, and the maintenance of wholesome doctrine. At such Word-of-God services as the author has in mind the non-Christian might attend, and the deeper mystery of the faith would not be displayed before him. But some reference to the Eucharist might have been expected in epistles which deal with the duties and qualifications of the bishop, presbyters, and deacons. As has been remarked before, the great Pauline conception of the Church as the Body of Christ is absent, that Society of believers, a sacramental organic whole, in which the living Christ manifests His life to the world.

§ 11. THE TEXT

The determination of the text of the Pastoral Epistles is less certain than that of the main body of the Paulines,

¹ The pomp, imposing ceremonial, symbols, miracles and secrets of oriental cults seemed to assure believers of a higher revelation, while the mystical inclination to an inward union with the divine found here its fullest satisfaction (see Friedländer, *Life and Manners under the Early Roman Empire*, iii, p. 155).

because the leaves of B which contained them are missing, and the evidence of the early Latin and Syriac versions is meagre. There are indications of either interpolation or displacement in 1 Tim. iii. 11 and v. 23, but these must have taken place before the texts, as we have them, were formed. There are, also, traces of disorder in 1 Tim. v. 3-16, possibly due to disarrangement of notes in the hand of the original editor. Especially in 1 Timothy are there signs of editorial redaction, though they are seen also in 2 Timothy and Titus (Introduction, § 5). Most of the doubtful readings occur in 1 Timothy. Attention will be drawn only to those in the three epistles which are most important:

- (1) 1 Tim. i. 4 (a) *οἰκονομίαν*, \aleph A G K L P many cursives syr(hl) boh arm Chrys. Th.Mops.
 (b) *οἰκοδομήν*, D* latt(vt. vg) syr(vg) go Iren.
 (c) *οἰκοδομίαν*, D^c a few cursives.
 Nearly all editors accept (a).
- (2) 1 Tim. iii. 1, *ἀνθρώπινος*, D lat(vt) humanus, Ambst., known to Jerome and Aug. This seems to have arisen from the unsuitability of attaching *πιστός ὁ λόγος* to what follows.
- (3) 1 Tim. iii. 16 (a) *ὃς ἐφανερώθη*, $\aleph^*(A^* C^* G)$ 33 sah boh go (syr) (aeth) Epiph. Th.Mops.
 (b) *ὃ ἐφανερώθη*, 061 D*latt (syr) Hil. Victorinus Ambst. Aug.
 (c) *θεὸς ἐφανερώθη*, $\aleph^c C^c D^c K L P$ Greg.-Nyss. Did.; prevailed in Middle Ages.
 WH with nearly all modern editors accepts (a).
- (4) 1 Tim. iv. 3, *κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων*. Hort believes that here there is a primitive corruption, and suggests that the reading may have been *γαμεῖν καὶ γέυεσθαι*, or *γαμεῖν ἢ ἄπτεσθαι*. Bentley conjectured that *κελευόντων* had fallen out before *ἀπέχεσθαι*; Blass sees an ellipsis in which *κελευόντων* is to be supplied from *κωλύοντων*.

- (5) 1 Tim. iv. 10 (a) ἀγωνιζόμεθα, \aleph^* A C G K 33 Cyr.
 (b) ὀνειδιζόμεθα, \aleph^c D many verss Orig. Chrys. Ambst.
 Th.Mops.

Though most editors place (a) in the text there is much in favour of (b) both by external and intrinsic evidence. That Christians were held in scorn for their unsubstantial hope would be a satisfactory interpretation of the verse.

- (6) 1 Tim. vi. 7 (a) ὅτι οὐδὲ, \aleph^* A G 33 latt (sah) boh arm.
 (b) ἀληθὲς ὅτι, D* latt go Ambst. Th.Mops (lat).
 (c) δῆλον ὅτι, \aleph^c D^{bc} K L P Chrys. Bas.
 lat(vt), haut dubium verum tamen; lat(vg), haut dubium quia.

It appears that (b) and (c) are attempted corrections of (a). Hort conjectures that the true reading was οὐδὲ. This is found in arm Cyr. Cyprian seems also to have omitted ὅτι. Hort conjectures that ὅτι may have been inserted by dittography after κόσμον.

- (7) 2 Tim. iii. 1, γινώσκετε, A G 33 lat(vt⁸) aeth Aug. This was apparently a change from γίνωσκε, due to the idea that the passage was an early Christian prophecy.
 (8) 2 Tim. iv. 10 (a) Γαλατίαν, A D G K L P latt(vt.vg) syr boh aeth Iren. Chrys. Th.Mops.
 (b) Γαλλίαν, \aleph C lat(vg^{codd}) Euseb. Epiph.

(a) is much the better attested, but Hort puts (b) in his 'Noteworthy Rejected Readings'. The reading does not decide the interpretation, for 'the older Greeks use regularly for European Gaul and its inhabitants, until late in the Christian era, Γαλάται, Γαλατία along with the still older names Κέλται, Κελτοί, Κελτική' (Zahn, *Einleitung in d. NT.*, i, p. 415, Lightfoot, *Galatians*, p. 3).

- (9) Tit. ii. 5 (a) οἰκουροῦς \aleph^* A C D* G syr(pal).
 (b) οἰκουρούς, \aleph^c D^c H syr(hl^{ms} sr) Clem. Bas. Chrys.
 (a) is better attested, and, as the word occurs only here, is probably correct.

- (10) Tit. ii. 10, *πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν*. This is the best attested reading. *πᾶσαν* is placed in TR after *πίστιν*, which is not found in \aleph 17. WH following 17 (or 33), which often preserves early and good readings, places on the margin *ἐνδεικνυμένους ἀγάπην* instead of *πίστιν ἐνδεικνυμένους ἀγαθήν*.

§ 12. CONTENTS

2 Timothy

- I. i. 1, 2: Greeting to Timothy, Paul's well-beloved son in the Gospel.
- II. i. 3-ii. 13: Appeal to Timothy to stir up his divine gift, and not to be ashamed of suffering for the Gospel with Paul, now a prisoner.
- (a) i. 3-5: Longing of Paul to see his son in the faith.
- (b) i. 6-10: Timothy urged not to be ashamed of the Gospel.
- (c) i. 11, 12: Paul's confidence.
- (d) i. 13, 14: *Timothy urged to guard the healthful deposit.*
- (e) i. 15-18: Examples of desertion and the loyalty of Onesiphorus.
- (f) ii. 1-7: Timothy to be strengthened in grace; *to hand on the Pauline doctrine to worthy men*; and to devote himself to his ministry.
- (g) ii. 8-13: He must keep his mind on the Gospel of the Risen Christ; suffering for the Gospel brings its reward in Christ's kingdom.
- III. ii. 14-iii. 17: Advice to Timothy, the 'slave of the Lord', confronted by teachers of error.
- (a) ii. 14-18: *Charge to Timothy to warn the followers of Hymenaeus and Philetus, who are dealing in profane vanities and deny the Resurrection and are leaders in an apostasy.*
- (b) ii. 19-26: *The Church of God is solidly based, but it contains some vessels for honourable and others for mean uses. Timothy will be a vessel for his Lord's use if he cultivates the Christian virtues, avoids controversy with the ignorant, and*

deals gently with those who oppose him, in the hope that those in error may be granted repentance unto salvation.

- (c) iii. 1-9: There is worse to come; there will be an invasion of wicked men who will practise abominable vices, and cause some to fall away; weak, sinful women will be an especially easy prey; but, as in the case of the magicians who resisted Moses, their folly will become plain to every one.
- (d) iii. 10-17: *To this error Paul's Gospel, faith, and manner of life will be the only antidote. Timothy knows them well; by them he must abide; his teaching is to be based on inspired Scripture, in which he has been taught, and with this the man of God must equip himself for his ministry.*

IV. iv. 1-8: Solemn appeal to Timothy by the dying Apostle.

The Lord will return to judge the living and the dead, and to set up His Kingdom; Timothy, therefore, is to fulfil his ministry by preaching the Gospel, whether men are willing to give heed or not, and with patience to rebuke sin and error. He must carry on the work which the Apostle is about to lay down, when he will pour forth his life in sacrifice, and receive the martyr's crown.

V. iv. 9-18: Call from the lonely Apostle to Timothy: recent deliverance.

- (a) iv. 9-13: Timothy to come, as soon as possible, to the Apostle, who is alone, except for Luke, and in prison; he is to bring Mark.
- (b) iv. 14, 15: Warning against Alexander, the worker in bronze.
- (c) iv. 16-18: At his first trial Paul was abandoned by men, but he was wonderfully delivered by the Lord, in whom he has complete confidence for final salvation into His Kingdom.

VI. iv. 19-22: Greetings to and from friends.

Titus

- I. i. 1-4: *Greeting to Titus: Paul, the servant of God and the Apostle of Jesus Christ, who entrusted him with his Gospel,*

greet his true son Titus; the universal Christian faith is the eternal truth of God, revealed in His own time, and it brings hope of eternal life.

- II. i. 5 a: Titus left in Crete to complete Paul's work; the theme of the epistle.
- (a) i. 5 b, 6: He is to appoint in every church presbyters of moral character.
- (b) i. 7-9: **QUALITIES TO BE SOUGHT IN MEN WHO ARE TO BE BISHOPS OR PRESBYTERS.**
- (c) i. 10-16: He must refute with severity some false and greedy teachers, chiefly of Jewish origin, who exemplify the well-known Cretan reputation for sensuality; though they profess, like good Jews, to believe in God, their defiled lives prove that they are infidels.
- III. (a) ii. 1-10: Titus must regulate the conduct of various classes within the Church: older men and women, younger women and men; he must himself be a pattern in good works, gravity, and sound doctrine; slaves are to adorn the doctrine of God our Saviour by their faithful service.
- (b) ii. 11-15: *The Christian motive is the saving grace of God for all men. It promotes a life of self-restraint, integrity, and piety, and begets the hope that our Saviour Christ Jesus will appear to bring final redemption to His own people whom He has redeemed as the true Israel zealous for good works.*
This is to be set before the churches with authority.
- IV. iii. 1-8: A life of good works, the fruit of Divine loving-kindness.
- (a) iii. 1, 2: The Cretans must obey the authorities and lead lives of reasonableness and peacefulness towards all men.
- (b) iii. 3-8: *They are to be no longer senseless, disobedient, slaves to lusts, full of wickedness and hatred. Our salvation is wholly due to God's goodness and love to man manifested in Jesus Christ. We are justified by His grace, received His Spirit in baptism, and are now heirs of eternal life. This is a well-known Gospel saying.* Those who believe in God must show forth good works (or, pursue honest occupations).

- V. iii. 9-11: *Advice to avoid controversies about the Law. The factious man, if obdurate after a second warning, is to be shunned.*
- VI. iii. 12-15: A personal note from Paul to Titus. He is asked to come to the Apostle at Nicopolis as soon as Artemas or Tychicus relieves him. Hospitality in general is enjoined on all Christians, but, in particular, Titus is to make provision for Zenas and Apollos as they pass through Crete. A general greeting.

I Timothy

- I. i. 1, 2: Greeting: Paul in the full apostolic authority which he had received from God the Saviour and Christ Jesus, the surety for the Christian hope, formally addresses Timothy, his true son in the faith.
- II. i. 3-11: *Special occasion for the epistle: renewed exhortation to Timothy to warn the church against would-be teachers of the Jewish Law, who by their idle speculations are perverting its purpose, and have missed the faith. The right use of the Law is to invoke it against such vices as are condemned by the healthful teaching of the Gospel.*
- III. i. 12-20: Paul's stewardship committed to Timothy.
- (a) i. 12-17: Thanksgiving of the Apostle for the stewardship of the Gospel, committed to him through grace abounding to the chief of sinners.
- (b) i. 18-20: *Timothy commissioned and encouraged to fight the good warfare: the fearful example of two apostates.*
- IV. ii. 1-iii. 13: Timothy's ministry of the Gospel furthered by,
- (a) ii. 1-15: the right ordering of public prayers and worship; women not to teach or pray in public, but to adorn themselves with good works; woman is to perform her function through her maternal calling;
- and (b) iii. 1-13: THE APPOINTMENT OF OFFICIALS OF HIGH CHARACTER; QUALITIES TO BE SOUGHT (1) IN A BISHOP, (2) IN A DEACON, (3) IN A DEACONESS.

V. iii. 14-16: The main purpose of the epistle.

It is an interim communication; its purpose is to instruct Timothy as to Christian life in the church which is a house of God, and a pillar and bulwark of the truth. The mystery of the Christian religion is Jesus Christ, once incarnate, now exalted.

VI. iv. 1-5: Apostasy foretold by the Spirit; in the last days men led by demons will preach an ascetic abstinence from marriage and from some foods; but by believers such precepts are untenable.

VII. iv. 6-16: Personal advice to Timothy as a minister of Christ.

(a) iv. 6, 7 a: *Nourished on the words of the faith, he must reject myths.*

(b) iv. 7 b-11: The man of God must practise not asceticism but piety.

(c) iv. 12-16: He must be an example in his conduct and ministry, and exercise his divinely inspired gift.

VIII. v. 1-vi. 2: Further advice as to classes in the church.

(a) v. 1, 2: In dealing with all classes restraint is necessary.

(b) v. 3-16: Widows: (1) those who have relatives are to be supported by them, (2) real widows, i.e. those above sixty years of age and destitute, are to be enrolled and supported by the church, (3) younger widows should marry.

(c) v. 17-19: Presbyters who fulfil their office well, especially those who labour in preaching and teaching, are to be given double support by the church; charges against them are not to be lightly received.

(d) v. 20-25: Those living in sin are to be dealt with publicly, and are not to be restored to fellowship through partiality. ver. 23 is an interpolation.

(e) vi. 1, 2: Slaves: they must give respectful service to masters whether heathen or Christian.

IX. vi. 3-5: *Resumption of warning against those who teach unhealthy doctrines which induce strife and promote their own gain.*

X. vi. 6-19: Concluding advice.

(a) vi. 6-10: Piety and true riches.

(b) vi. 11-16: Solemn appeal to the man of God to pursue Christian virtue, and to bear noble testimony to the Christian commandment, in view of the approaching judgement before the King immortal and invisible.

(c) vi. 17-19: The right use of wealth.

XI. vi. 20, 21: *Final exhortation to guard the deposit of the faith, and to shun profane babblings and the 'knowledge' falsely so called.*

TRANSLATION AND NOTES

2 Timothy, Titus, 1 Timothy

A Pauline Letter	{	2 Timothy i. 1-12, 15-18 (except 15 b); ii. 1, 3-13 (except 11 a); iv. 1, 2, 5-22. Titus iii. 12-15.
<i>Pauline base</i>	{	2 Timothy ii. 15, 19-26 (except 21 a, 22 a, 23); iii. 10-17 (except 13). Titus i. 1-4; ii. 11-14; iii. 3-8 b.
A CHRISTIAN FRAGMENT ON CHURCH ORDER	{	Titus i. 7-9. 1 Timothy iii. 1 b-13.
A Christian prophecy	{	2 Timothy iii. 1-9.
Authoritative Tractate on Christian Piety and Church Order	{	1 Timothy i. 1, 2; 12-17 (except 15); ii. 1-15; iii. 14-16; iv. 1-5, 7b, 8, 10, 12-16; v. 1-vi. 2a (except v. 7, 23); vi. 6-19.
<i>Redactions by editor of Pastorals</i>	{	2 Timothy i. 13, 14, 15 b; ii. 2, 11 a, 14, 16-18, 21 a, 22 a, 23; iii. 13; iv. 3, 4. Titus ii. 1, 15; iii. 8 a, 9-11. 1 Timothy i. 3-11, 15, 18-20; iii. 1a; iv. 6, 7a, 9, 11; v. 7; vi. 2b-5, 20, 21.

An asterisk means that the Greek word occurs only in the Pastorals in the New Testament.

The Revised Version is used in the Notes.

THE SECOND EPISTLE TO TIMOTHY

I. 1, 2.
Greeting.

Paul, an apostle of Christ Jesus by the will of God to proclaim the promise of (eternal) life in Christ Jesus, to Timothy my well-beloved child:
2 grace, mercy, and peace be to you from God the Father and Christ Jesus our Lord.

A Pauline opening, 1 Cor. i. 1, 2 Cor. i. 1, Eph. i. 1, Col. i. 1: *the promise of the life which is in Christ Jesus*, Gal. iii. 22, Rom. viii. 11: *Timothy my beloved child*, 1 Cor. iv. 17: 'beloved', instead of 'true', as in 1 Tim. i. 2, Tit. i. 4, expresses a more personal relationship: *mercy* does not occur in Pauline benedictions, but cf. Gal. vi. 16. Life through the risen Christ is a note of this epistle, i. 10, ii. 8, 10, 11. The formality of the address may emphasize the importance of this summons from the Apostle.

3-5.
Paul longs to see his son in the faith.

3 I thank God, the God of my fathers, whom I worship and serve with a clean conscience, as I make mention of you without fail in my prayers by
4 night and by day: when I think of the tears you shed at our parting, I long to see you, in the hope
5 that I may be filled with joy; for I am reminded of your sincere faith, a faith indeed which you inherited from your grandmother Lois and your mother Eunice; and, as I have said, this faith of your heritage has, I am sure, a home also in your own heart.

The aged Apostle, who has kept the faith in the face of great obloquy and misrepresentation, now in prison, begins his appeal to his beloved son in the Gospel to hold fast to it even under suffering, by reminding him that they both inherit an historic faith, and that the Gospel, as the fulfilment of a Divine purpose, results in the true worship and service of the God of Israel; also that this faith is that of those whom Timothy loved most.

3. As in letters of the time, a word of confidence follows the greeting; cf. Rom. i. 8-11, Phil. i. 3, 4: *serve*, Rom. i. 9, Phil. iii. 3: *from my forefathers in a pure conscience*, Ac. xxiii. 1, xxiv. 14-16, xxvi. 5, 6; the God of Israel called him to his apostleship: *unceasing*, Rom. i. 9, 1 Thess. i. 3, ii. 13, v. 17: *night and day*, 1 Thess. iii. 10.

4. *remembering thy tears*, probably when Timothy left him, possibly when he shared the Apostle's trials, Ac. xx. 19, 31, 2 Cor. ii. 4: *filled with joy*, Phil. ii. 2.

5. *having been reminded*; probably by some recent event: *the faith*; a living spirit: *thy mother Eunice*, a Jewish believer; his father was a Greek, Ac. xvi. 1; Lois may have been a proselyte—'which dwelt first in': *I am persuaded*, Rom. xv. 14, Phil. i. 6.

Pauline though these verses are, some words and expressions are not: *χάριν ἔχω* instead of *εὐχαριστέω*; *ἀπὸ *προγόνων* common in inscr., 117 B.C.—A.D. 138 in the sense of 'from one's forefathers'; *ὑπόμνησις*, 'a remembrance' especially as prompted from without (M&M); *καθαρὰ συνείδησις* (Ac.); *μνησθῆναι* instead of *ποιεῖσθαι* (Rom. i. 9; Eph. i. 16; 1 Thess. i. 2) when used of prayer.

A long interval may have elapsed since Paul had seen Timothy. If Colossians and Philemon, letters in which Timothy is included in the salutation, were written from Ephesus, the parting was before the first Roman imprisonment; in this event, it may have been at Troas (Ac. xx. 4-6; see Introd. p. 22). Now, he seems not to be in Ephesus (iv. 12).

6-10.

Timothy urged not to be ashamed of the Gospel.

- 6 Since I have this confidence in you, let me remind you to kindle into a new glow the God-given grace which has been yours since the day when my hands were laid upon you in ordination. For the Spirit which God has given us for our ministry will not let us be cowards, but endues us with power, love and self-discipline. Therefore do not be ashamed to bear testimony to our Lord, nor to own loyalty to me His prisoner; the rather, share with me in suffering in the service of the Gospel, strengthened by the power of God; for He saved you and me and called us to a life separate from the world; and that, not for what we had done, but out of His own gracious purpose of salvation, which was bestowed upon us in Christ Jesus before the endless ages began, but has now been made manifest in the Appearing of our Saviour Christ Jesus, who stripped death of its power and brought life and incorruption to light through His Gospel.

In these verses one main purpose of the letter appears: evidently

the Apostle was afraid that the temptations and sufferings involved in adhering to the full Gospel which he preached had cooled the ardour of Timothy's ministry. Possibly during Paul's imprisonment he had remained in seclusion away from the disturbed region in Asia. In thoroughly Pauline fashion, the Gospel is made an appeal to his hesitant son in the faith. 'Let not Timothy fear the evils that come from without, for the grace of the Spirit dwelling in us is sufficient to strengthen us, and to constrain us in the love of God, also to cause us to be chaste in our own thoughts' (Th.Mops.).

6. *gift of God*, the necessary endowment for an apostle, prophet, or, as here, evangelist (iv. 5); but not confined to these (Rom. xii. 6 ff.; 1 Cor. xii. 4 ff.). The presbytery is not mentioned, nor prophetic voices pointing to Timothy as a suitable person for the office (1 Tim. iv. 14), because it is not the official act but Paul's sacred relation to him that heightens the appeal.

7. *spirit of fearfulness*, 1 Cor. xvi. 10 f.: *power and love*, Eph. iii. 16, 17: *discipline*, 'sobering' (RVmg), *σωφρονισμός, a non-Pauline word, the only one of this root in 2 Tim., and not elsewhere in the NT nor LXX, but in Josephus and Plutarch. It means the active control of oneself in the face of panic or passion. The kindred σωφροσύνη is found in Ac. xxvi. 25.

8. *ashamed*, Rom. i. 16: *testimony of our Lord* (1 Cor. i. 6) indicates that suffering will attend the preaching of the Gospel; the words of Jesus (Mk. viii. 38) may have been in his mind: *me his prisoner*, evidently in Rome (i. 17): *suffer hardship*, 2 Cor. iv. 10, 11, Phil. i. 29, 30, a Pauline note not heard in the other Pastoral Epistles.

9, 10. Parallels to this Pauline gospel may be found in 1 Cor. i. 18, Rom. viii. 28, Eph. iv. 1, Rom. ix. 11, Phil. iii. 9, Rom. xvi. 25, 26, Eph. i. 4, Col. i. 25, 26, 1 Cor. ii. 6, xv. 26, 53, 2 Cor. iv. 4, 6.

10. *the appearing* (ἐπιφάνεια) of our Saviour Christ Jesus; only in Phil. iii. 20 does Paul use 'Saviour' of Christ, but the attribute occurs in Tit. i. 4, iii. 6, and in Lk. ii. 11, Ac. v. 31, xiii. 23; Jewish usage may account for it, as in LXX God, and possibly also the Messiah, is called Saviour, but as the term 'Messiah' was less familiar to converts from heathenism, 'Saviour' may have displaced it; noteworthy is the conjunction of ἐπιφάνεια and σωτήρ, 'the saving manifestation of God in Christ'; these words occur together often in Hellenistic religious phraseology to denote the presence of the deity in his saving power in any manner or on any special occasion; except here, ἐπιφάνεια is used in the Pastorals, as in 2 Thess. ii. 8, of the Return of Christ; the verb is found in Lk. i. 79, Tit. ii. 11, iii. 4, of His Incarnation; far transcending any salvation which could be offered by heathen

deity in temple or mystery, or any earthly blessings which the 'divine' Roman emperor could bestow, the Christian Saviour gave redemption from sin and a new life and hope; the full Appearing of the Saviour, Christ Jesus, had inaugurated this new age of redemption, death having been stripped of its power, and life and incorruption brought to light (Wendland, 126 f., 132, 148, 221; Meyer, iii. 391 ff.; Dibelius, *ad loc.*): *abolished death*; Christ by His death and resurrection has nullified the power of the agencies which rule the present world, and which cause death to be a curse, physical and spiritual (Rom. v. 12, 1 Cor. xv. 24-7; Col. ii. 15): *brought life and incorruption to light*, 1 Cor. xv. 53-5, 2 Cor. iv. 4-6; not immortality, a Greek idea. Suffering is of small account in view of the imperishable life of glory awaiting the faithful.

Non-Pauline expressions: δι' ἣν αἰτίαν (Lk. viii. 47; Ac. x. 21, xxii. 24), *ἀναζωπυρέω (LXX), ἐπιθεσις (Ac. and Heb.), *δελία, *σωφρονομός, *συνκακοπαθέω (without parallel in LXX or Hellenistic writers).

- 11-12. Paul's confidence. 11 This is the Gospel of which I have been appointed 12 a herald, an apostle and a teacher. In consequence, I am now suffering in prison, but I am not ashamed of my Gospel, for I know full well Him in whom my trust reposes, and I have complete confidence that He is able to guard securely my faith and fortunes, which I have placed in His keeping, until the great Day.

11. a *preacher*, 'herald'; the noun, though common enough in contemporary usage, does not occur in Paul, but the verb frequently: a *preacher and a teacher*; cf. Ac. xv. 35, xxviii. 31. Why not an *apostle* first?

12. for the which cause I suffer also these things (Ac. ix. 16); evidently later than Ac. xxviii. 31: *not ashamed* (Phil. i. 20) of his Gospel, in spite of seeming failure as death faces him: *am persuaded*, Rom. iv. 21, Phil. i. 6: *that which I have committed unto him*, or less likely, 'that which he hath committed unto me', RVmg; **παραθήκη*, Attic *παρακαταθήκη*, non-Pauline but common in papyri for a 'money deposit'; for verb, fig., see Lk. xii. 48, xxiii. 46, Ac. xiv. 23, xx. 32, 1 Pet. iv. 19. There has been great difference of opinion as to the meaning here: 'the earnest of the Spirit' (Th.Mops.), 'the faith', 'the Gospel', 'believers whom God entrusted to him or he to God' (Chrys.), 'salutem suam' (Ambst.). Perhaps the best interpretation is that Paul, in spite of imprisonment, defection among his churches, and the hostility towards the Gospel, has not lost faith in the power

of God to 'deliver me from every evil work and save me into his heavenly kingdom' (iv. 18); and if Paul, his fellow believers also. Himself and the fortunes of his Gospel he has committed to the keeping of God. Let Timothy, therefore, stir up the Divine grace that has been bestowed on him.

- 13, 14. **13** *As a pattern of healthful doctrines, hold fast to those which you have heard from me, abiding in the faith and love which is in Christ Jesus.*
 Guard the healthful deposit.
- 14** *That precious trust guard intact through the Holy Spirit which dwelleth in us.*

13. *pattern*, *ὑποτύπωσης, latt. (vt vg) 'formam', Hier., 'exemplum', Thdt. and Chrys., οἷόν τι ἀρχέτυπον ἔχε τὴν παρ' ἐμοῦ περὶ πίστεως καὶ ἀγάπης γεγενημένην διδασκαλίαν; Hort regards ὦν as a primitive error for ὄν, and translates 'hold as a pattern of sound doctrines that doctrine which you heard from me'; but M&M say that in Hellenistic Greek ὑποτύπωσης means 'a summary account' or 'sketch in outline' [so also Aristotle], not 'pattern'; either sense is suitable here: *sound words* (ὕγιαίνοντες λόγοι), non-Pauline; Epictetus employs this expression to transfer the conception of health to the spiritual realm (Bonhöffer, p. 136); the Cynic preachers believed that they were missionaries to a sick world; 'A sanity of heart should modulate desire.'

14. *That good thing which was committed unto thee*; at ordination (cf. 1 Tim. vi. 12); 'the good deposit' RVmg, παραθήκη, used in a different sense from that in ver. 12; the same as in 1 Tim. vi. 20, 'the body of healthful doctrines'. The different use of the word and the break in the connexion point to a later editorial insertion by the same hand as in 1 Tim. i. 18, 19, vi. 20, 21.

- 15-18. **15** You are aware that the Christians of Asia as a whole have deserted me, *among whom are Phygelus*
 Desertion and loyalty.
16 *and Hermogenes.* May the Lord show mercy to the household of Onesiphorus; for many a time did he cheer me, and he was not ashamed of my
17 chain, but when he came to Rome he kept looking
18 for me until he found me (may the Lord grant that he may find mercy from Him at the great Day); and his many ministries in Ephesus you know better than I do.

15. *All that are in Asia*; apparently for the most part Gentile Christians, as shown by the addition, 'Phygelus and Hermogenes',

which probably was made later when these men were leading a local revolt from the Church; the aorist may denote not one event, but the completeness of the desertion. Nothing is said here about false doctrine, which may have been the cause of the defection led by Paul's enemies, who had taken advantage of his long imprisonment in Rome, two years at least. This was a serious blow to the Apostle, for Asia, with its capital, Ephesus, was the chief centre of Hellenistic Christianity, and in importance Rome alone could compare with it. Paul may have realized the extent of the apostasy only when he was recently there.

16, 17. By contrast with the desertion of Asia, Paul mentions the loyalty of the Asian, Onesiphorus, who at personal risk, having probably come to Rome for the purpose, helped him greatly in prison; evidently later than Ac. xxviii. 31, for then he would not have had to seek out Paul so diligently to bring him cheer. If the trial had gone against the Apostle, he would have been put to death.

18. As only the household of Onesiphorus is mentioned (iv. 19), it is likely that he had died since; the family are in Asia. The *Acts of Paul and Thecla* say that Onesiphorus had a house in Iconium, but this may be mere romancing. If he had, he may have known Timothy there.

ministered; not sufficient manuscript authority for *μοι*: *very well*, *βέλτιον*, or 'better than I do'. Onesiphorus worked with Timothy in Ephesus while Paul was not there. Ver. 15 indicates that Timothy was not at this time in the province of Asia. The mention of the faithful Onesiphorus is meant to serve as a stimulus to Timothy.

As to the two non-Pauline words in these verses, **ἀναψύχω* and *βέλτιον*, the noun of the former occurs in Ac. iii. 20, the latter in the Western text of Ac. x. 28.

II. 1-7.

Timothy urged to devote himself to his ministry.

- 1 Do you, therefore, my child, renew your strength
- 2 in the grace which is in Christ Jesus. *And the well known doctrines which you have heard from me, as many can testify, hand on to trustworthy men, who will be competent to teach*
- 3 *others in their turn.* Share my sufferings as
- 4 a good soldier of Christ Jesus. No soldier on military service will get entangled in the business of civil life, if he wishes to satisfy the officer who
- 5 enlisted him. Also no contestant in the games
- 6 wins a crown unless he observes the rules. It is

the hard-working farmer who must enjoy the
7 fruits of his toil before anyone else. Think carefully about what I am saying, and the Lord will always give you understanding.

1. This verse, carrying on from i. 15-18, resumes the thought of i. 6, 7. There was all the more need because of the defection in Asia. *be strengthened*, Eph. vi. 10, Phil. iv. 13: *grace*, the gift of God, i. 6; cf. Eph. iv. 7, Ac. xi. 23, xiii. 43, xiv. 26, xv. 40, xx. 32: *in Christ Jesus*, in fellowship with Him.

2. *heard from me among many witnesses*; my Gospel by consentient and widespread testimony; Chrys. οὐ λάθρα ἠκούσας οὐδὲ κρυφῆ ἀλλὰ πολλῶν παρόντων μετὰ παρηγοίας; for the note of catholicity see 1 Cor. iv. 17, 2 Thess. iii. 6; 'witnesses', not, as in later usage, of Christians testifying to their faith before heathen tribunals: *commit thou to faithful men*, who will yield neither in persecution nor to error: *able to teach others also*; cf. 1 Clem. xlv. 2, 'Our apostles appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration.' This verse seems to be a later addition; it neither fits the context, nor is it appropriate to a letter of urgency.

3, 4. The figure of life as a warfare is common: Epict. στρατεία τίς ἐστίν ὁ βίος ἐκάστου καὶ αὐτῆ μακρὰ καὶ ποικίλη (iii. 24. 34); Seneca, 'vivere militare est' (Ep. 96, § 5); in Asia only Jews with Roman citizenship could escape military service: *entangleth*; similar idea in Lk. viii. 14; the pupil of the Stoa had to limit himself strictly in respect of worldly interests and practices to reach a higher good; here the idea is that the enlisted soldier must stick to his duty if he is to get his officer's approval; Demas may be in his thoughts (iv. 10).

5. The athlete must set his mind on and follow the rules of the game; a close parallel in Epict. iii. 10. 8: ὁ θεός σοι λέγει "δός μοι ἀπόδειξιν, εἰ νομίμως ἤβλησας" (M&M).

6. Not only must the farmer work hard, but he is to be the first to get a return. Th.Mops. interprets it of support for the labourer in the Gospel; but not so Chrys. and Thdt.; the stress is on the need of toil if there is to be reward. In Asia, Jews were found on the land as well as in business, as were Christians of whatever origin. The three similitudes of these verses were common in diatribes; but the parallel is especially close with 1 Cor. ix. 7, 14, 24, 25, the different turn in the application here favouring identity of authorship: the reward will come to the faithful steward who will accept conditions involving suffering.

7. Consider what I say, Eph. iii. 4, Lk. viii. 18; another call to Timothy to stir up his spiritual gift. As in the parables of Jesus, the meaning will become plain to those who listen with understanding. To be taken with the preceding.

In vv. 3-6 there are eleven non-Pauline words: *συνκακοπαθέω (no parallel), *πραγματεία (LXX, verb in Lk. xix. 13), *στρατολογέω (Plutarch, Josephus), *ἀθλέω (class. cf. Ac. xxiv. 16), *νομίμως (4 Macc. class.), στρατιώτης (σοστρατιώτης, Phil. ii. 25, Phm. 2), ἐμπλέκομαι (class. 2 Pet. ii. 20), βίος (Lk. viii. 14, xv. 12, 30), στεφανώω (Heb. ii. 7, 9), γεωργός, μεταλαμβάνω (Ac. and Heb.). On the whole they are Lucan in type.

8-13.
The Gospel;
suffering and
reward.

8 Remember 'Jesus Christ risen from the dead, of the seed of David'; that is the Gospel which I
9 preach. For preaching it I am suffering even in
10 prison as though I were a criminal; but the Word
of God is not imprisoned. All these sufferings
I am enduring on behalf of God's people whom
He has chosen out of the world, that they along
with me may secure the full salvation in Christ
Jesus, which will be manifested when He appears
11 in eternal glory. *Faithful is the saying*: for,
If we have died with Him, we shall also live with
12 Him; if we endure we shall also reign with Him;
13 if we disown Him, He also will disown us; if we
prove faithless, He remains faithful; for disown
Himself He cannot.

These verses parallel i. 8-12; thus ii. 1-13 resumes the thought of i. 6-12.

8. *Remember*; the heart of the Pauline Gospel (Rom. i. 1-5; 1 Cor. xv. 1-8, 12-19): *risen from the dead*, 'the perfect tense denotes the guarantee of enduring power and victory' (B. Weiss); He is no mere spirit but an historical person risen from the dead, this being emphasized here doubtless because of error such as that of ii. 18; Th.Mops., Chrys., and Thdt. see a reference to Simon, the father of such heresies, but Paul met widespread opposition to the doctrine: *of the seed of David*; the promised Messiah, no upstart Saviour.

9, *a malefactor*; possibly because of some false charges (Ac. xxiv. 5), a great change from Ac. xxviii. 30, 31, but perhaps just because of his profession, as at this time 'Christians constituted an illegal

association guilty of crime' (*Camb. Anc. Hist.* x, p. 887); before the Neronian persecution the Christians had become objects of hostility not only on the part of the Jews, but of those whose relatives had been converted, or whose business had suffered from the preaching of the Gospel; only on this background of hatred does Nero's charge against them after the burning of Rome become explicable (Meyer, iii. 505): *the word of God*, Phil. i. 12-14, Col. iv. 3, 2 Thess. iii. 1; 'The Word in the sense of "Christianity" is more characteristic of Luke than of other New Testament writers, in Acts 22 times with *τοῦ θεοῦ* or *κυρίου*, 14 times by itself. . . . It denotes not merely the preaching, but the whole Christian enterprise' (Cadbury, *Beginnings of Christianity*, v, p. 391).

10. *I endure all things for the elect's sake*, Col. i. 24: *obtain the salvation*, 2 Cor. i. 6, Rom. xiii. 11: *with eternal glory*, 2 Thess. i. 10. By his steadfast endurance of suffering the Apostle is an example and a source of strength to God's own people, who also must endure sufferings without shrinking if they are to secure the final salvation, now not far off, at Christ's Return.

11. *Faithful is the saying*; evidently a later addition by the same hand as in 1 Tim. i. 15, iii. 1, iv. 9, Tit. iii. 8; otherwise 'for' is part of the quotation and is otiose.

11-13; probably a common Christian saying or hymn as in Eph. v. 14; echoes of Paul, as in Rom. vi. 8, viii. 17, 25, iii. 3, 1 Cor. iv. 8, and of the Gospels, Matt. x. 33, Mk. xiii. 13, Lk. xii. 9, xiii. 25. The rhythm of the verses recalls that of Rom. vi. 5, 8, 11, viii. 9 ff., 17, 25; also *συν-*, only here, and in i. 8, ii. 3, in Pastorals, is common in Paul; the non-Pauline *ἀρνέομαι* does not weigh heavily against their being Pauline in usage if not in origin. If the Apostle did not compose the verses, he easily adopted them as suitable for his purpose.

12. *deny*, *ἀρνέομαι*, synonymous with 'are faithless' (Rom. iii. 3); common in Synoptics and in Acts.

13. *for he cannot deny himself*, Rom. iii. 4, 2 Cor. i. 18-20; possibly not part of quotation; 'What if our task should seem too hard for us? It would seem like the denial of God'; the Word of God cannot fail.

In ii. 9-13 there are only three non-Pauline words: *κακοπατέω* (Ja. v. 13, Musonius, *πόσα δ' αὐ κακοπαθοῦσιν ἐνιοι θηρώμενοι δόξαν*; by 23 B.C. the noun had passed over almost into the sense of endurance, M&M), *κακοῦργος* (Lk. xxiii. 32 f.), *ἀρνέομαι*; but *τυγχάνω* also in this sense is non-Pauline, though common in Lk.-Ac., Heb. It is not fanciful to see here the hand of Luke.

ii. 14-iii. 17. A new section, consisting of advice to Timothy, the 'slave of the Lord', or the 'man of God', confronted with forms of

error and corrupt false teachers. The verses break the connexion between ii. 13 and iv. 1; the treatment of perversions of the Gospel, which in the main are still to come, is inconsistent with the letter of urgency, and the language is much more definitely non-Pauline than in the rest of the epistle. Parts, however, are distinctly Pauline. The best explanation is that these came to Timothy either in an *ad hoc* letter, now lost, or better, that they were notes of oral instruction which he had: they are worked over by the editor of the Pastorals.

ii. 14-26.
Advice to
the servant
of the Lord
confronted
by teachers
of error.

- 14 **Remind men of this, solemnly charging them in the sight of the Lord not to wrangle about words, a worthless practice which brings ruin**
- 15 **on those who listen. Do your utmost to appear before God as one approved by Him, a workman who need fear no shame because you hew straight to**
- 16 **the line of the truth. Have nothing to do with profane and meaningless chatter, for it will carry those who give rein to it headlong into impiety,**
- 17 **and their talk will, like a gangrenous ulcer,**
- 18 **feed on the healthy tissue of the faith. Leaders among them are Hymenaeus and Philetus, men who have entirely missed the truth; they talk about the resurrection having already taken place, and they are upsetting the faith of some people.**
- 19 **Howbeit the foundation laid by God stands fast, with these words cut into it sealing it for Himself: 'The Lord knows His own', and 'Let everyone who calls upon the name of the Lord depart from**
- 20 **iniquity'. Now in a large house there are not only gold and silver vessels, but also utensils of wood and earthenware; some for honourable service,**
- 21 **others for mean use. He, therefore, who keeps himself clean from these [profane babblings and persons] will be a vessel for honourable employment, for holy service, useful to his Master, ready for any**
- 22 **good work. So flee from youthful lusts, and pursue integrity, faith, love, peace in the company of**

those who pray to the Lord from a pure heart.
 23 *As for foolish controversies with undisciplined persons, avoid them; for you know full well*
 24 *that they beget quarrels. And the servant of the Lord must not quarrel, but rather must he be gentle to everyone, he must have the gift of teaching,*
 25 *not return evil for evil, be calm in disciplining those who set themselves in opposition, in the hope that God may perchance grant them a change of heart and they may come to a full understanding of the*
 26 *truth; that they may return to sobriety and escape out of the snare of the devil, taken alive by God's servant to do His will.*

14. An abrupt beginning of a new theme. *These things*, i.e. what follows: *put them in remembrance*; teachers and their followers: *charging them in the sight of the Lord*; cf. iv. 1, from which it is probably taken to emphasize the danger of 'striving about words', μή *λογομαχεῖν; no details are given of this logomachy, but the words 'put them in remembrance' seem to imply that warnings had been given previously.

15. The theme of this verse, which is probably displaced, is resumed in vv. 21 ff. *handling aright*, *ὀρθοτομοῦντα, RVmg, 'holding a straight course in', or 'rightly dividing', vg, 'recte tractantem', Chrys., τέμνε τὰ νόθα, Thdt., ὁ τῷ κανόνι τῶν θείων λόγιων ἐπόμενος, on the analogy of the farmer who cuts straight furrows; LXX Prov. iii. 6, xi. 5, 'cut straight paths'; here, the meaning is that the workman who need fear no shame is he who hews to the line of the word of truth, i.e. the Gospel; cf. Gal. ii. 14, also Gal. vi. 16, 2 Cor. x. 13, 15 for the Pauline rule, κανών; the Stoic had a philosophic canon (κανὼν τῆς φιλοσοφίας), or correct principles (ὀρθὰ δόγματα), by which the truth and practical worth of things were judged: *word of truth*, Eph. i. 13, 2 Cor. vi. 7.

16. This follows on ver. 14. *profane babblings*, βεβήλους *κενοφωνίας, 1 Tim. vi. 20; βέβηλος in the NT (Past. and Heb.) has an ethical content derived from the Jewish-Hellenistic sphere, whereas in general it had been applied to unconsecrated persons or things; here the thought is that there is a quality of moral defectiveness about these myths and babblings; they are outside the realm of the holy God and His Gospel (TWNT. i. 604); *κενοφωνίας, empty of meaning; cf. Epict. ii. 17. 8, κενῶς τὰς γραφὰς ταύτας ἀπήχουµεν

(M&M): *proceed further*, in retrogression; a non-Stoic use of the word; the subject is probably involved in ver. 17; D K read *ἀσεβείς* instead of *ἀσεβείας*.

17. *eat as doth a gangrene*; spread like a rodent ulcer: *Hymenaeus and Philetus*; the former is delivered over to Satan in 1 Tim. i. 20, and having proceeded farther in ungodliness, as here foretold.

18. *the resurrection is past already*; the article τὴν is wanting in \aleph G 33 boh Cyr.; Th.Mops., with other Greek and Latin interpreters, is at a loss as to the meaning; he suggests that the heretics taught that the resurrection took place in their children, 'aliam quandam resurrectionem somniantur, quam et in successionem aiunt nostram constare'; possibly these men were successors of those in 1 Cor. xv. 12, 15, 16, and denied the Jewish doctrine of the Resurrection, holding to the immortality of the soul, as did Alexandrian Judaism on the whole, and, later, Cerinthus; but, more probably, they professed that they had entered into a spiritual state in which they were beyond the sway of bodily sins, even perchance of physical death.

In vv. 14-18 there are these non-Pauline words: *ὑπομνήσκω*, **λογομαχέω*, **χρησιμος*, *καταστροφή*, **ἀνεπαίσχυντος*, **ὀρθοτομέω*, *βέβηλος*, **κενοφωνία*, *περίστημι*, **γάγγραινα*, *νομή*, **ἀστοχέω*, *ἀνατρέπω*. The hand of the writer of 1 Tim. i. 6, 19, 20, iv. 7 b, vi. 4, 20, 21 is evident.

19, 20. The stability of God's House notwithstanding apostasy. It is a holy dwelling-place with honourable servants as well as some who have come to dishonour. *the firm foundation of God standeth*, Col. ii. 5, 1 Cor. iii. 11, 12, Eph. ii. 20, Rom. xi. 20, 1 Cor. vii. 37; the elect (ii. 10), whose faith will not be overthrown, constitute the kernel of the visible Church, in which, however, there are some who are apostate, or are on the brink of apostasy; 'the foundation' here differs from that in 1 Cor. iii. 11, Eph. ii. 20: *having this seal*, 1 Cor. ix. 2, 2 Cor. i. 22, Eph. iv. 30; in papyri the seal is often referred to as attesting a will or other document; in religious cults the seal marks the object as belonging to the god (Dib.); the seal cut or stamped on the Church's foundation is, 'The Lord knoweth them that are His', and 'Let every one, &c.'; in Num. xvi. 5, 26 the words are a call to escape from rebellion; true believers, whom God alone knows, are indefectible in such a time as this; this active Divine knowledge (1 Cor. viii. 3, Gal. iv. 9) is a spiritual union of God with us, and involves what is cut on the second seal, *Let every one . . . depart from unrighteousness*; this seems to come from Lk. xiii. 27, or its source, based upon Isa. lii. 11; a moral life is a requisite for sealing by and

for God: *nameth the name*, Isa. xxvi. 13, 1 Cor. i. 2, Rom. x. 13, Ac. xix. 13; for the idea cf. Matt. vii. 20-3.

Pauline though this verse is in substance, it seems to have echoes of the Gospels.

20. *a great house*, 1 Cor. iii. 10-13; by this time the Church had spread widely (Matt. xiii. 36 ff., 47 ff.); Chrys., Thdt., Pelag. interpret 'great house' as the world, the Church being without spot or wrinkle: *of earth* (ὄστράκινος), 2 Cor. iv. 7; the material makes it fragile and of little value: *some unto honour, and some unto dishonour*, Rom. ix. 21, Ac. ix. 15; in Romans the Apostle regards the Jews as 'vessels unto dishonour' in Israel, the House of the Potter; here, false teachers are such in the new House of God; however, the parable is not quite apt, as in a large house even 'vessels unto dishonour' are needed, as is said in Sap. Sol. xv. 7, *τούτων δὲ ἑτέρου τίς ἐκάστου ἐστὶν ἢ χρῆσις, κριτῆς ὁ πληουργός*; the character of the vessel indicates the quality of the servant, as, in 1 Cor. iii. 10 ff., does the material which he uses in the building.

Having begun in ver. 19 with the indefectibility of God's own people in the Church, which is of commingled elements, the writer proceeds to emphasize that there are also servants of good and bad quality, vessels of gold and of clay.

21. *purge himself*, 1 Cor. v. 7, 2 Cor. vii. 1: *from these*; probably the teachings of men like Hymenaeus and Philetus, rather than the men themselves, as in vv. 16-18; this seems to be an intrusion into the original parable: *a vessel unto honour*; 'Not by nature but by one's own choice a vessel of gold or clay' (Th.Mops., Chrys., Thdt.): *sanctified*, 1 Cor. vi. 11: *Master*, δεσπότης; non-Pauline but found in Lk., Ac., 1 Pet.; good Greek for the head of a family; here, of God as Head of the household of the faith; cf. Ac. iv. 24, and LXX: *prepared unto every good work*, Eph. iv. 12, 2 Cor. ix. 8, 2 Thess. ii. 17; ἐτοιμάζω is 'almost a technical term for preparations in view of an approaching visit' (M&M). Verses 19-21 contain only two non-Pauline words, μέντοι and δεσπότης, which awaken comment. The ideas and the imagery are Pauline, and are used too freely to indicate an adapter. They seem to be a Pauline nugget shaped, with edges which do not fit perfectly, to apply to later false teachers.

22. *youthful lusts*, here probably, as in iii. 6, iv. 3, of sensual desires; the age of youth might extend to forty years; possibly the words are an editorial addition. The man who is 'prepared unto every good work' will 'follow after righteousness, &c.': *righteousness*, integrity of character, trustworthiness, uprightness, Rom. xiv. 17, Ac. x. 35, xiii. 10, xxiv. 25, as opposed to the immoral character of the false

teachers; see on 1 Tim. vi. 11: *faith*, fidelity, loyalty to God: *love*, *peace*, not only in contrast to the strife of controversy, but the God-given peace of reconciliation with Him and one's fellow Christians (Eph. ii. 15, 16, vi. 23): *with them that call on*; confess that Jesus is Lord, first in baptism and always in allegiance to Him; a formula for a believing Christian: *out of a pure heart* (cf. Matt. v. 8) goes best with the whole clause; these virtues were strengthened by fellowship in public worship; they are a Hebrew ethic in a Christian atmosphere, and are not so rich as those of Col. iii. 12-17. A 'vessel unto honour' must be a leader in the virtuous life of the Christian community.

23. *foolish and ignorant questionings*; ζητήσεις, Ac. xv. 2; in Epict., of philosophical investigation; here in a bad sense; *ἀπαιδέυτους, LXX, of persons without discipline; here, of discussions led by persons without moral discipline or true knowledge (cf. iii. 7): *gender strifes*, μάχας, post-classical; in Epict., of differences of opinion among men, or of contradictions in thought or things; here 'quarrels'. 1 Tim. i. 4-6, vi. 4, Tit. iii. 9 are evidently from the same hand.

24. *the Lord's servant*, Isa. xlii. 1 ff., Phil. i. 1, Col. iv. 12: *must not strive*, follows naturally on ver. 22: *apt to teach*; not required of the Lord's servant in earlier letters; but see 1 Tim. iii. 2, Tit. i. 9: *for-bearing*, *ἀνεξίκακον; ἀνεξικακία, in LXX and later Greek; 'non litigiosum' (Th.Mops.); cf. Matt. v. 38 ff., 1 Pet. ii. 23.

25. *in meekness correcting*; not getting into controversy with opponents who deal in 'ignorant questionings', but calmly instructing them in the way of the Gospel; cf. 2 Thess. iii. 14, 15; possibly Paul felt that his own life had been too full of controversy; some of these qualifications for the servant of the Lord are similar to those of the bishop in 1 Tim. iii. 2 ff., Tit. i. 7 ff.; they are not unlike those of the Stoic wise man: τοῦ ἀνομοίου ἀνεκτικός, πρῶς πρὸς αὐτόν, ἡμερος, συγγνωμονικός ὡς πρὸς ἀγνοοῦντα . . . οὐδενὶ χαλεπός, Epict. Diss. ii. 22, 36 (Bonhöffer, p. 313): *give them repentance*, Ac. xi. 18, xx. 21: *knowledge of the truth*; right doctrine leads to moral truth; Paul's Gospel is the word of truth (2 Cor. vi. 7, Eph. i. 13, Col. i. 5); knowledge is obedient insight into God's will (Rom. xv. 14, 1 Cor. i. 5, Phil. i. 9); it is no vague speculation, but is genuine only if it shows itself in love to God and man; repentance leads to obedience to moral truth. In Philo and Epictetus ἐπίγνωσις ἀληθείας means knowledge of factual truth (TWNT. i. 706 f.).

26. *recover themselves*, *ἀνανήψωσιν, 'return to soberness', RVmg; Philo, ἀνανήφει, τοῦτ' ἔστι μετανοεῖ: *snare of the devil*, Eph. vi. 11: *taken captive*, ἐλωρημένοι; the word occurs in Lk. v. 10, LXX, Polyb., inscr. in sense of 'take or preserve alive' (M&M), which is

the probable meaning here, as in RVmg, i.e. the servant of the Lord will rescue some alive out of the snare of the devil; in this case ὑπ' αὐτοῦ means 'by the servant of the Lord', and εἰς τὸ ἐκείνου θέλημα is God's will; these people are not yet beyond hope, and by getting knowledge of the truth through instruction by the servant of the Lord, they may come to do God's will. Of this difficult verse there are these interpretations: (a) 'who are taken captive by him (the devil) to do his will' (AV, Vg, Field, &c.); (b) 'having been taken captive by the Lord's servant unto the will of God' (RV text); (c) 'as they are brought back to life by God to do His will' (Moffatt); (d) 'having been taken captive by the devil, unto the will of God' (RVmg, v. Soden): Canon Abbott-Smith, rendering the perfect participle significantly, translates, 'held captive, as they are, by him unto the will of God'. But both the meaning of the word, as supported elsewhere, and the tense are in favour of the rendering 'taken alive'; it agrees with the context, and is illustrated by Lk. v. 10. The servant of the Lord, as here described, is called to prepare himself for dealing with an urgent situation, an outbreak of false teaching; he is not invested with the qualifications of an office like that of the bishop in 1 Tim. iii. 2 ff.

Of the eleven non-Pauline words in vv. 22-26, four are found in Luke-Acts: ζήτησις, παραιτέομαι, μήποτε, ζωγράφω; μετανοίαν δίδωμι is also a non-Pauline expression; Paul uses σύν instead of μετά (ver. 22). The passage is Pauline, possibly transmitted orally, but with later editorial additions in vv. 22, 23.

iii. 1-9.

More wicked
opposition to
come.

- 1 But of this be assured, that in the last days
- 2 severe crises will set in. For mankind will be
lovers of self, lovers of money, braggarts,
arrogant, revilers, disobedient to parents,
- 3 thankless, without reverence, loveless, im-
placable, slanderers, abandoned, savage, in-
- 4 sensible to goodness, treacherous, reckless,
conceited, loving pleasure rather than God;
- 5 these people will keep up an appearance of
piety, but will have repudiated the secret of its
strength: men of this kind you must also
- 6 avoid. For of this type are the persons who
worm their way into houses and make cap-
tives of mere silly women, who are already
overloaded with their own sins, creatures at

- 7 the mercy of any new sensual impulse, ever curious of novelty yet never able to arrive at
 8 any real knowledge of the truth. But just as Jannes and Jambres withstood Moses, so these despicable persons withstand the truth, perverted in mind as they are, and in respect
 9 of the faith cast off by God. But they will get no further, for their folly will soon be plain to the whole Church, as was that of the Egyptian impostors to the Israelites.

This section deals with a different type of perversion of the Gospel from the foregoing; it is an invasion of more terrible wickedness and a mark of the approaching end. Verses 5, 6, and 8 show that the prophecy is being fulfilled at the time of writing.

1. *know this*; the reading *γινώσκετε*, supported by A G 33 lat(vt⁸) aeth Aug., would be a natural introduction for a floating prophecy, and when directed to Timothy it would be easily changed to *γίνωσκε*, which is strongly favoured by MS. evidence: *in the last days*, Ac. ii 17, Ja. v. 3, 2 Pet. iii. 3: *grievous*, *χαλεποί*, only in Matt. viii. 28; in Aristotle, 'cross-grained'; 'very wicked, of the men of those times' (Chrys.); cf. Eph. v. 16, 1 Thess. v. 1, Rom. xiii. 11-13, Matt. xxiv. 10-13. The situation here is like that in Matthew; though the men are present, the end is not thought to be so near as in Paul's epistles.

2. *For men, οἱ ἄνθρωποι*, characterizing an age, but including doubtless some within the Church: *lovers of self*; the root of their wickedness is in a love wrongly directed; they are 'lovers of pleasure rather than lovers of God' (4), and from this spring all their vices: *boastful, haughty*; the former based on imposture, the latter on possessions avariciously held (Thdt.): *railers*, *βλάσφημοι*; 'take delight in defamation' (Th.Mops.).

3. *without natural affection*, *ἄστοργοι*; *φιλόστοργος*, often used of the love of relatives, plays an important part in the later Stoa, because of the higher value placed on natural human feelings; it is one of the words which Paul uses because of his great familiarity with Greek life (Bonhöffer, p. 134): *implacable*, **ἄσπονδοι*, possibly that they will not come to terms (*ἄσυνθέτους*, Rom. i. 31): *slanderers*, **διάβολοι*, may mean calumniating believers before the authorities, and so 'traitors', but perhaps 'carrying sayings from one to the other to make strife' (Th.Mops.): *without self-control*, **ἀκρατεῖς*, slaves to their passions; cf. *ἐγκρατῆ*, Tit. i. 8: *fierce*, **ἀνήμεροι*; cf. *ἀνελεήμονας*,

unmerciful, Rom. i. 31: *no lovers of good*; φιλάγαθος, a lover of virtue, common in inscr.

4. *headstrong*, προπετεῖς; 'ready for evil' (Th.Mops.), better than 'without stability' (Chrys.): *lovers of pleasure*, &c.; cf. Philo, φιλήδονον καὶ φιλοπαθῆ μάλλον ἢ φιλάρετον καὶ φιλόθεον (M&M); the underlying cause of their wickedness.

5. *form of godliness*; see Introd. § 7; cf. Rom. ii. 20; they probably claimed membership in the Christian community: *having denied the power*; probably the Risen Christ (ii. 8-13): *from these also turn away*; distinguishing them from those in ii. 16, 23.

These verses remind us of Rom. i. 28-31, ii. 20; similarities: ἀλαζόνες, ὑπερήφανοι, γονεῦσιν ἀπειθεῖς, ἄστοργοι, *ἄσπονδοι = ἀσύνθετοι, *διάβολοι = ψιθυρισταὶ κατάλαλοι, *ἀνήμεροι = ἀνελεήμονες, ἔχοντες μόρφωσιν; but there are eighteen non-Pauline words and some of the vices mentioned in Romans are omitted. It would seem that in 2 Tim. iii. 1-5 there is an early Christian description, based on Romans, of the wickedness and impiety which will draw down the wrath of God (Rom. i. 18) in the evil times just before the Day of His judgement. This is applied in 2 Tim. iii. 5 b-9 to a situation different from that in ii. 16-18.

6. *For of these are*, cf. i. 15, ii. 17; the propaganda is now on; the first drops of the coming storm: *creep into houses and take captive silly women* (*γυναικάρια Epict.); a poor quarry for such braggarts; a house-to-house, slinking propaganda among women who had some rudimentary knowledge of the Christian faith, but not enough to reform their lives, overburdened with immoralities, and who were carried away by the emotional talk of conceited pleasure-lovers and by their sensual appeals. Such women are hopeless; they and their teachers are to be avoided, unlike those of ii. 25, 26.

8. *Jannes and Jambres*, 'Mambres' in Western texts and the Talmud; according to Jewish tradition, the Egyptian magicians who resisted Moses before Pharaoh (Ex. vii. 11 ff.); cf. *Zadokite Document*, ed. R. H. Charles, vii. 9: *withstand the truth*, probably in a Christian assembly: *corrupted in mind, reprobate concerning the faith*, Rom. i. 28, 1 Tim. i. 19, vi. 5, Tit. i. 15, 16.

9. *they shall proceed no further*; unlike those of ii. 16, a difficulty for Chrys., Thdt., and some early Latin commentators; the reason follows: *their folly* (ἄνοια) *shall be evident unto all men*; ignorant folly (ἀμαθία, Plato). Is the writer thinking of the discomfiture of magic, as in Ac. xiii. 11, 12, xix. 14-19? The parallel with the Egyptian magicians leads to such a supposition, as well as the similarities in character. Magic 'represented the strongest influence on the human

will that existed in the Roman world, an influence which must destroy or be destroyed by Christianity' . . . 'Ephesus was a centre of all such arts and practices' (Ramsay, *Paul the Traveller*, pp. 79, 271).

In iii. 1-9 there are twenty-six non-Pauline words, of which sixteen occur only here, or in the Pastorals, in the NT. There are similarities with 1 Tim. i. 19, ii. 4, iv. 1, vi. 4, 5, 21, Tit. i. 10, 11, 15, 16. If the editor of 1 Tim., using Titus, adapted a floating Christian prophecy to his purpose, this would account for likenesses and differences in the treatment of two kinds of error.

- iii. 10-17. 10 *But you have been familiar with my teaching, my*
 Timothy to carry on
 Paul's Gospel
 and the
 historic faith, 11
 as the well-
 equipped
 man of God.
- 10 *But you have been familiar with my teaching, my way of life, my purpose, my faith, my endurance, my love, my patience, my persecutions, my sufferings—what experiences I had in Antioch, in Iconium and in Lystra; what persecutions I endured: but the Lord rescued me from them all.*
- 12 *However, all who wish to live the life of piety in*
- 13 *Christ Jesus will be persecuted. But bad men and impostors will go from bad to worse, 'deceiving*
- 14 *others and themselves deceived'. But it is for you to continue in what you have learnt, in the truth of which also you have been confirmed; do not*
- 15 *forget the persons who taught you, nor neglect the sacred Scriptures which you have known from childhood; these can give you the wisdom which leads to salvation through the faith which is in Christ*
- 16 *Jesus. All divinely inspired Scripture,¹ moreover, is profitable for teaching, for convicting error, for restoring those who have gone astray, for education*
- 17 *in the righteous life; in short for fitting the man of God for his task, for equipping him completely for good work of every kind.*

10-17. These verses resume the theme of ii. 15, 20-26; Timothy is to be the upholder of the Pauline doctrine, the well-equipped man of God. His authority comes from his personal discipleship with the Apostle and from the Holy Scriptures; therefore he is able to deal with all errorists.

¹ Or, Every passage of Scripture being inspired.

10. *didst follow*, *παρηκολούθησας*, non-Pauline, but found in Lk. i. 3; the word is one of the most important technical terms in Epict., denoting a spiritual follower, one who understands and carries out his teacher's ideas in practice: *conduct*, **ἀγωγή*, non-Pauline, but common in LXX, Attic and Hellenistic Greek, and inscr.; 'While it means a way or philosophy of life, it sometimes signifies education as showing itself in conduct'; cf. *παιδαγωγός* (TWNT. i. 128); same idea as in 1 Cor. iv. 17: *purpose*, *πρόθεσις*, Ac. xi. 23, xxvii. 13. Parallels to this outline are seen in 1 Cor. iv. 17, 2 Cor. vi. 4-6, i. 10; the Pauline note is here, strong purpose rooted in faith, but carried out in a spirit of patience and love, full confidence in the power of the Lord to deliver him in persecution.

11. The persecutions mentioned in Ac. xiii. 50, 51, xiv. 19-22, are previous to the mention of Timothy (Ac. xvi. 1), but he may have been an eyewitness of them. Neither here nor in Acts is anything said of persecution in Derbe.

12. *live godly*, *ζῆν *εὐσεβῶς*; non-Pauline, but for the idea cf. 1 Thess. iii. 3, Ac. xiv. 22.

13. *impostors*, **γόητες*; non-Pauline; 'γόης, unlike μάγος, has no background, and means just a quack' (Nock); it is one who resorts to lower practices than the magician, dealing in a strange religious world rather than the truth; in Philo it occurs with *ἀπάτη* of hypocritical and dangerous cheater, not definitely of magic; one who through seemingly pious talk perverts to impious conduct (TWNT., sub voc.): *shall wax worse and worse*; unlike those of iii. 9; the earlier confidence has not been fulfilled: *deceiving and being deceived*, *πλανῶντες καὶ πλανώμενοι*, a not uncommon alliteration, 'geflügeltes Wort' (Wendland), *ἀπατᾶν δοκοῦντες ἀπατῶνται* (Philo). The verse breaks the connexion and is irrelevant; it seems to be a later interpolation, probably by the editor of the Pastorals.

14. *has been assured of*, *ἐπιστώθης*; only here except in the reading approved by Hort in 2 Thess. i. 10; it means to be confirmed in or assured of a belief (M&M); cf. Lk. i. 4: *abide in*, Ac. xiv. 22: *of whom thou hast learned them*; i. 5.

15. *from a babe*; a period lasting until even three years of age; Philo, after describing the earlier stages of the education of Moses, says: *ἤδη τοὺς ὄρους τῆς βρεφικῆς ἡλικίας ὑπερβαίνων*, Hort, 1 Pet., p. 100: *the sacred writings*; without the article a technical term for the Scriptures in Philo, Josephus, and Greek-speaking Judaism: *make thee wise*, *σοφίσαι*; non-Pauline but common in Sirach and other parts of LXX; for the idea cf. 1 Cor. ii. 6-8, iii. 18. The Christian faith is established by the Scriptures, with which Timothy

has been familiar from childhood, but their real meaning is disclosed only to those who have faith in Christ Jesus. As Timothy has got his competence from his association with Paul, he will continue to equip himself as a man of God by the study of the sacred Scriptures.

16. *Every scripture inspired of God*, RVmg, 'Every scripture is inspired of God, and profitable'; *γραφή* usually means a passage of Scripture, Lk. iv. 21, xxiv. 27, Ac. viii. 35, and following on *ἕρὰ γράμματα* (ver. 15) it may have that meaning here, i.e. 'every passage of Scripture being inspired'; but it may also mean 'all inspired Scripture', as opposed to *pseudepigrapha*, in which false teachers may deal: **θεόπνευστος*, Philo, Plutarch, inscr.: *is also profitable*; in addition to being a source of saving wisdom, Scripture is profitable for fitting the man of God for his work; it serves a fourfold purpose: it is a source for teaching (Rom. xv. 4), for the refutation of error (and so leading to repentance), for the restoration of those who have gone astray (ii. 25, 26) and for discipline, or education in the right way of life (Ac. xxii. 3, Eph. vi. 4). This view of Scripture is like that in Rom. xv. 4, xvi. 25, 26, Heb. iv. 12; the epistle to the Hebrews is a good example of Christian use of Scripture. Timothy had in the Scriptures an objective revelation of historical impressiveness with which to refute the new-fangled theories. For the place of the Scriptures in the Primitive Church see Harnack, *Ausbreitung*, pp. 204 ff.; Meyer, op. cit., p. 594; A. B. Macdonald, *Christian Worship*, pp. 78-85.

17. *man of God*; Timothy, not the ordinary Christian: *complete, furnished completely*, Lk. vi. 40, Eph. iv. 12; *ἐξηρητισμένος*; only here and in Ac. xxi. 5, *καταρτίζω* in Paul: *unto every good work*, ii. 21.

In iii. 10-17 there are thirteen non-Pauline words, eight of them *hapax legomena*, except two, **εὐσεβῶς* and **ἠφέλιμος*, which are found in the other Pastorals; but the differences from the Pauline language are not striking and seem to belong to that of Luke-Acts. The substance of the passage is distinctly Pauline, and, except for ver. 13, probably came from the Apostle through a Timothy-Luke medium.

iv. 1-8.
Timothy
urged to
fulfil his
ministry; the
Apostle will
soon depart
for his reward.

- 1 I charge you solemnly in the presence of God and of Christ Jesus, who will come to judge the living and the dead, by his Appearing also, when
- 2 He will bring in His Kingdom; preach the Word, be urgent whether you are welcome or not, refute, reprove, encourage, never lose patience, keep on

3 teaching; *for a time is coming when sound doctrine will not be listened to, but people will take to themselves one teacher after another to suit their own passions, itching to hear some*
 4 *novel fancy; and from the truth itself they will turn away their ear, and will go off after those*
 5 *myths.* But as for you, hold yourself in full command, do not flinch from suffering, do your work as an evangelist, discharge to the full the duties
 6 of your ministry. For even now I am about to pour forth my life as an offering to God, and the
 7 time for my departure is at hand. I have fought the good fight, I have run my race, I have kept
 8 the faith; nothing awaits me but the crown of perfect righteousness, which the Lord, the just Judge, will award to me on that great Day; not to me only, however, but to all who have set their hearts in love on His Appearing.

The note of urgency indicates the resumption of the letter, i. 3–ii. 13; but vv. 3, 4 are a later editorial intrusion. The success of Timothy's life's work depends on his fulfilling his ministry as outlined.

1. *I charge thee*; διαμαρτύρομαι, 'of solemn and emphatic utterance' (1 Thess. iv. 6): *judge the quick and the dead*; cf. 2 Cor. v. 10, 1 Cor. iv. 4, 5, Rom. ii. 16; Christ, under commission from God, will sit upon the throne and hold judgement; even the Christian will appear before it (1 Thess. iv. 6, 1 Cor. viii. 11, x. 12), and earnest moral effort is required to secure final salvation; Christ is Judge; His Appearing to judge is not far off: *by his appearing*; the acc. of asseveration, τὴν ἐπιφάνειαν (2 Thess. ii. 8); κατὰ instead of καὶ is poorly attested: *his kingdom*; 1 Cor. xv. 23, 24, cf. Lk. xxiii. 42, Ac. xxviii. 23; after the Judgement the consummated Kingdom of Christ will be made manifest in His saints in the presence of God (Col. i. 12, 13, 22).

2. *preach the word*; common in Paul (Rom. x. 8), but only here in Pastorals: *be instant*; 'come forward', of speakers in class. Grk. (Dib.): *in season, out of season, εὐκαιρῶς, *ἀκαιρῶς*, verbs in 1 Cor. xvi. 12, Phil. iv. 10, Ac. xvii. 21; 'You are to think every time opportune for this purpose' (Th.Mops., Chrys.): *reprove, ἐλεγξον*, Eph. v. 11; lead

from sin to confession, Matt. xviii. 15: *rebuke*, ἐπιτίμησον (ἐπιτιμία 2 Cor. ii. 6); 'Early Christianity knows only one situation in which ἐπιτιμῶν is allowed a man: brotherly setting right of a fallen member of the church; this setting right must be conducted in consciousness of common guilt before God, and so in a spirit of perfect forgiveness' (TWNT. ii. 621 f.): *exhort*, παρακάλεισον, 1 Thess. iii. 2; cf. 2 Cor. ii. 5-8; 'Argue eos qui persistunt in peccatum, ut intelligere possint suum peccatum; increpa sentientem suum peccatum, sub definitione constitue; obsecra, reduc iterum ad antiquum statum post poenitentiam (Th.Mops.): with all longsuffering; μὴ ὡς ὀργιζόμενος . . . ἀλλὰ τί; ὡς φιλῶν, ὡς συναλαγῶν, ὡς μᾶλλον ἐκεῖνου πενθῶν (Chrys.)

3. *the time will come*, καιρός; another crisis, but seemingly different from those in iii. 1: *the sound doctrine*, i. 13: *heap to themselves*, *ἐπισωρεύουσιν; non-Pauline, but once in Epict. i. 10, λοιπὸν ἐν ἑξ ἑνὸς ἐπισεσώρευκεν, 'has gone on adding to his heap ever since' (M&M); led by their passion for novelty, they are ever taking new teachers to themselves, as one lust after another loses its stimulus.

4. *unto fables*; Lock suggests that the article denotes contempt; nothing is to be gathered here as to their nature. These people may have been wandering teachers unattached to any church, a phenomenon of early Christianity, 2 Jn. 7, 10, 11, Did. xii, Clem. Rom. xxi. 5, 6; possibly they were men like Phygelus, Hermogenes, Hymenaeus, and Philetus (i. 15, ii. 17); an apostasy of immoral persons, not especially women as in iii. 6, 7. There are five non-Pauline words in the two verses; they also break the connexion between vv. 2 and 5, and probably come from the final editor.

5. *be thou sober*, νῆφε; νήφω in a metaphorical sense is found in inscr. and papyri with ἀγνεύω to mark the proper state of intending worshippers (M&M); 'a mental state free from all perturbations or stupefactions . . . every faculty at full command, to look all facts and all considerations deliberately in the face' (Hort, 1 Pet., p. 65 f.): *suffer hardship*, κακοπάθησον; cf. i. 8, ii. 3: *an evangelist*; see Eph. iv. 11, Ac. xxi. 8; the work of Timothy was to preach the Gospel, he was a missionary *par excellence*: *fulfil thy ministry*; πληροφόρησον (Col. iv. 12, 17, Lk. i. 1) resumes idea of i. 6; cf. 2 Cor. i. 19; evidently Timothy was an effective preacher; 'διακονία is the exercise of definite duties in the Church; every important activity for edification was a διακονία both for Christ and the brethren. The highest of all Christian offices, the preaching of the Gospel, is a ministry of the Word (Ac. vi. 4), a ministry of reconciliation (2 Cor. v. 18 f.)' (TWNT. ii. 87 f.).

6-8. Fine contrast and appeal: if the younger evangelist fails, who will carry on the work of the dying Apostle?

6. *I am already being offered*, σπένδομαι, Phil. ii. 17; Seneca, at his death, said, 'Libemus Iovi Imperatori'; as at the end of a feast the offering was poured out to Zeus, so Paul as he faces martyrdom is about to pour out his blood as an offering to God; 'Curtius has drawn attention to the fact that this, the simplest form of old pagan worship, is the only one which Paul takes over and applies directly to himself': *my departure*, *ἀνάλυσις; cf. Phil. i. 23, Lk. xii. 36; used by Philo for the close of life, and the verb occurs in memorial inscriptions; the figure is either of a ship putting out to sea, or of a traveller striking his tent. One of the finest religious expressions of antiquity is found in Epict. Diss. i. 9, 16, ἀνθρώποι ἐκδέξασθε τὸν θεόν· ὅταν ἐκεῖνος σημήνη καὶ ἀπολύσῃ ὑμᾶς ταύτης τῆς ὑπηρεσίας, τότε ἀπελεύσεθε πρὸς αὐτόν (Bonhöffer, p. 292).

7. *fought the good fight*, 1 Cor. ix. 25, Phil. i. 30, Col. ii. 1: *finished the course*, Phil. ii. 16, iii. 11-14, Ac. xx. 24: *kept the faith*; Dibelius quotes this inscr., τοὺς τὴν πίστιν εὐσεβῶς τε καὶ δικαίως τηρήσοντας. Paul was ever on his guard lest when preaching to others he himself should be rejected (1 Cor. ix. 27); cf. i. 12.¹

8. *henceforth*, λοιπόν, 'from this time on'; now he can almost see the crown: *laid up*, ἀποκειται; 'an inscr. 1st cent. B.C. of Antiochus I, οἷς ἀποκείσεται παρὰ θεῶν καὶ ἡρώων χάρις εὐσεβείας; the word commonly means "stored", and of books "housed" in a library' (M&M): *crown*; common figure, e.g. 'nos quoque evincamus omnia, quorum praemium non corona, nec palma est' (Seneca, in Dill, op. cit., p. 321 n.); Philo, κάλλιστον ἀγῶνα τοῦτον διάθλησον καὶ σπουδάσον στεφανωθῆναι, Leg. Alleg. ii. 26 (Lock): *of righteousness*; probably the crown of perfect righteousness which is God's gift (Phil. iii. 9), rather than the crown which belongs to the righteous; it will be the completion of salvation: *the righteous judge*; see iv. 1, also Rom. ii. 6, 7: *loved his appearing*; cf. Phil. iii. 20; the perfect tense implies that they dwell in love on the hope of seeing Him; hope is almost love; one of the deepest Pauline notes. There are strong echoes in these verses of Philipians and Acts.

9-13.

The lonely
prisoner calls
Timothy.

9 Do your best to come to me soon; for Demas
10 through his love of the present world has deserted
me and has gone to Thessalonica, Crescens into
11 Gaul, Titus into Dalmatia; Luke is the only

¹ Cf. Erasmus: 'I am a veteran and have earned my discharge, and must leave the fighting to younger men.'

friend I now have with me. Call for Mark and bring him along with you, for he is just the one
 12 I need for a helper, seeing that I have sent
 13 Tychicus to Ephesus. The cloak which I left at Troas with Carpus bring when you come, also my books, especially the parchment note-books.

In these verses there breaks out again the longing of i. 4. Hitherto Paul has been seeking to arouse Timothy from his slackness in preaching the Gospel; here he goes beyond that, and calls him from his retreat to brave the perils of joining the old prisoner in Rome. Verses 9-12 follow naturally on vv. 6-8; only in personal fellowship with the Apostle will Timothy get the fresh inspiration he needs. Paul also yearns in anxiety over his son.

9. The urgency, especially in view of ver. 21, supports the view that Paul was far off in Rome, not in Ephesus.

10. *Demas*, Col. iv. 14, Phm. 24: *forsook*; perhaps when the Apostle sailed from Troas for Rome; see *Introd.* § 6: *went to Thessalonica*; doubtless his own home; nothing more is known of him; by contrast see Phil. ii. 20-2: *this present world*; *vñv* only in Pastorals; Paul uses *οὗτος* with *αἰών*, but cf. Rom. iii. 26: *Crescens*, a Latin name, may have supported *Γαλλίαν* (Σ C lat(vg^{codd}) Eus. Epiph.); but *Γαλατίαν* (A D G lat(vt.vg^{codd}) (syr) boh go aeth Iren. Th.Mops. Chrys.) is better attested; *Γαλατία* often was used for European Gaul, as is probably the case here; this probability is heightened here by the connexion with Dalmatia, as also in *Mon. Ancyr.* (Momm.), *ἐξ Ἰσπανίας καὶ Γαλατίας καὶ παρὰ Δαλματῶν* (Zahn, op. cit. i, p. 415): *Dalmatia*, South Illyricum; in Tit. iii. 12, Paul asks Titus to meet him in Nicopolis, an important city of Epirus, and from there he may have made Dalmatia his field; there is no sign of disappointment with either *Crescens* or *Titus*.

11. *only Luke*, Col. iv. 14; this may account for Lucan echoes in this epistle: *Take Mark*, Col. iv. 10; probably he was in the valley of the Lycus, and would be easily visited by Timothy on his way from his own home to Rome; Mark was to take the place of Tychicus; tradition says that he was later in Rome (1 Pet. v. 13, Papias).

12. *Tychicus*; a native of Asia (Ac. xx. 4, δ adds Ephesus); also with Paul when he wrote Colossians; he may have known the churches so well that he was the most reliable person to report on their condition; Tychicus may have gone from Crete (Tit. iii. 12); Timothy was not now in Ephesus or he would have been mentioned.

13. *The cloke*; τὸν *φαιλόνην, cf. φελόνης, φαινόλης, *paenula*; usage

in papyri indicates that a heavy travelling garment is meant; some translate 'portmanteau', a wrap for carrying books safely, and in this they have some support from old Greek lexicographers who, following the Peshito, render it *εληγτάριον μεμβράϊνον*, a parchment covering for books; Sir Frederic Kenyon in quoting Mart. xiv. 84, 'Ne toga barbatus' (frayed by rubbing against the dress) 'faciat vel paenula libros, haec abies chartis' (parchment rolls) 'tempora longa dabit,' believes that this passage merely shows that books might be carried in a cloak; the emphasis appears to be on 'the cloke', and Paul is probably thinking of his personal comfort as winter is not far off; but the books he wants also, and they may have been wrapped in the cloak: *the books*, τὰ βιβλία; the commonest word in the *Koiné* for book or book-roll, also in plural for business or legal documents, and it might mean his correspondence; Josephus calls his historical work τὰ βιβλία, and sometimes he applies it to the Torah: whatever 'the books' were, they were not so important to the Apostle as *the parchments*, τὰς *μεμβράνας; after μάλιστα D* cursu latt(vt^d vg) Ambst. add δέ, which would indicate that the parchments were different from the books, whereas the best reading, without the δέ, seems to involve that they were a special class among the books; 'parchments' might be coverings for parchment rolls, or writings on vellum (but vellum codices were rarities in the first century), or, most probably, note-books which could be carried on the person and used for casual annotation or correspondence (Kenyon); the note-books were of more importance to the Apostle in prison than the books: *at Troas with Carpus*; Carpus unknown; Timothy may have sailed from Troas for Rome, and have avoided Ephesus; probably Paul had been in Troas not very long before; see *Introd.* § 6.

14, 15.

Alexander,
the worker
in bronze.

- 14 Alexander, the worker in bronze, showed much open hostility to me. The Lord will requite him
15 for what he has done. Beware of him, for he violently opposed everything we said.

14. These verses go with the preceding; Timothy may here be warned to avoid Ephesus, where Alexander may have been a dominating leader of the Jewish opposition, with whom he was not now to come into conflict; in Ac. xix. 33, 34, Alexander, a Jew, was the leader in the attack on Paul, but no mention is made of his trade; he may have been the same person as here: *did me much evil*, ἐνεδείξατο; perhaps it implies 'set forth in public'; in papyri, ἐνδείκτης is an informer, complainant (M&M); the word might mean that Alexander was a public delator, who cleverly distorted Paul's teaching; see,

however, next verse: *the Lord will render to him*; these words seem to indicate a special judgement, perhaps because his attack was a blasphemy against the faith, as in 1 Tim. i. 20.

15. *be thou ware also* (Phil. iii. 2); it would be much more dangerous for Timothy to get into controversy with such a clever opponent than for Paul; so he was to avoid him on his way through Asia (cf. ii. 23, iii. 5): *greatly withstood our words* (Gal. ii. 11; esp. Ac. xiii. 8): *our*; of Paul and his companions; the expression implies opposition to the Gospel rather than an accusation which led to arrest.

16-18.

Paul in his
defence got
help only
from the
Lord.

16 At the first hearing of my defence, no one appeared to support me, but I was deserted by
17 everyone; may the Lord forgive them. But the Lord stood by me, and gave me strength, that by me a full proclamation of my Gospel may be made, and heard by the wide world; and I was rescued
18 from a lion's jaws. The Lord will rescue me from every attack by wicked men, and will bring me safe into His own heavenly Kingdom. To Him be the glory for ever and ever, Amen.

16. A return, after the digression of vv. 14, 15, to Paul's condition in Rome. *At my first defence*; cf. Phil. i. 7, 12-16; the Greek interpreters assume that this was that before Festus in Caesarea (Ac. xxv. 6-12), but Timothy would have heard of that long before; much more probably it was that referred to in Philippians; cf. 2 Tim. i. 16, 17: *no one took my part, but all forsook me*; this recalls Phil. ii. 20, 21, and explains why Paul writes so earnestly for Timothy to come to him; in the Roman Church there was much faction, though a majority was favourable to the Apostle (Phil. i. 14-17); the Greek commentators say, 'from cowardice, not from an evil heart, so Paul prays for their pardon, as Jesus did for His disciples' (Lk. xxii. 31-34).

17. *the Lord stood by me*; cf. Ac. ix. 15, xxiii. 11; the trial must have been another triumph for Paul, so manifest, in his weakness and loneliness, that he felt in it the presence of His Lord; see esp. 2 Cor. iv. 7-18: *that the message might be fully proclaimed, &c.*; cf. Phil. i. 12-20, Rom. xv. 19-24; the meaning may be that his trial was an opportunity for proclaiming his Gospel to the world before the imperial tribunal, but more probably that it gave him new hope of completing his evangelization of the West: *out of the mouth of the lion*; no article; a quotation from Ps. xxii. 21, so, figuratively of a very great danger; the favourable turn of the trial was an escape

from death; he was surrounded by hostility; it is improbable that Nero was meant here, as Th.Mops., Chrys., and others suppose, but on such hostility to the Christians Nero later counted when he attacked them.

18. *the Lord will deliver me from every evil work*; cf. 2 Cor. i. 10, 11; from every attack the evil One may make upon him, even if his life is to be soon sacrificed (iv. 6 ff.); cf. Phil. i. 19, 20, 28, ii. 17, 23: *save me unto his heavenly kingdom*, 2 Tim. i. 12, 1 Cor. ix. 27, 2 Cor. iv. 16-18; and esp. Ps. xxii. 15, 16, 19, 21, 22, 24, 27, 28; there are very few quotations from the Old Testament in 2 Timothy; here is proof that, like his Master, Paul pondered much on this psalm; the Lord who saved the penitent malefactor (Lk. xxiii. 42, 43) into His kingdom will also save him: *to whom be the glory*; cf. Phil. iv. 20, where, as here, the doxology comes before the final greetings. Similar fluctuations of spirit as he contemplates the issue of the trial are found in 2 Timothy and Philippians; these epistles have much in common.

19-22. Greetings. 19 Greet Prisca and Aquila and the household of
20 Onesiphorus. Erastus remained in Corinth: but
21 Trophimus I left at Miletus sick. Do your best to
come to me before winter. Eubulus greets you, and
so do Pudens, Linus, Claudia and all the brethren.
22 The Lord be with thy spirit. Grace be with you.

19. It is probable that those saluted lived in Ephesus; cf. 1 Cor. xvi. 19, Rom. xvi. 3. Erastus, the treasurer of Corinth (Rom. xvi. 23), was a friend of Timothy (Ac. xix. 22), as was also the Ephesian Trophimus (Ac. xx. 4, xxi. 29).

20. *abode*; this may mean that Erastus wished to remain at home, instead of coming with the Apostle to Rome, whereas Trophimus would have done so had he not fallen sick at Miletus. But Erastus is not blamed as was Demas. It can hardly be that these two are mentioned merely to explain why no greetings are sent from them to Timothy, for there are none from Luke.

21. *before winter*; when navigation would close for some months; Timothy thus seems to have been far away from the Apostle: *Eubulus, &c.*; leaders of the Church known to Timothy, not companions of Paul; mentioned only here; there is a similar differentiation in Phil. iv. 21, 22.

22. *Grace be with you*; not 'with us', as read by some Latin versions, Th.Mops. and Chrys.; the change may have been due to an editor to give the letter significance for the Church as a whole.

THE EPISTLE TO TITUS

i. 1-4.
Paul, an
apostle of the
eternal
Gospel,
greet's Titus,
his true son
in the faith.

- 1** *Paul, a bondservant of God, and an apostle of Jesus Christ, in the service of the faith of God's chosen people, and of the knowledge of the truth which is*
2 *manifested in piety and has hope of eternal life; this promise made by God, who is never false to His Word, before time began, has been brought to light,*
3 *at the seasons He deemed best, through His Word proclaimed to the world; and with it I was entrusted*
4 *by the command of God our Saviour;—to Titus my true son in our common faith: grace and peace be with you from God our Father and Christ Jesus our Saviour.*

For a long greeting cf. Rom. i. 1-7. Though addressed to Titus, this epistle has very little in it of a personal nature, and is a communication to the churches of Crete on aspects of Christian piety and Church life, especially in view of the presence of false teachers of Jewish origin.

1. *according to the faith of God's elect*, Rom. viii. 33, Col. iii. 12: *knowledge of the truth*; see 2 Tim. ii. 25; almost synonymous with 'faith': *according to godliness*; the faith is professed in Christian worship and leads to piety in conduct (Introd. § 7). The Church has only one faith, that of God's elect, and for it Paul's Gospel is the standard.

2. *in hope of eternal life*, ἐπ' ἐλπίδι; both based on and leading to hope, Rom. v. 2; the common faith and piety are sustained by the hope of eternal life and lead to its realization: *God, who cannot lie*; here only in NT, but in Philo; cf. 2 Cor. i. 18-20, Heb. vi. 18; God's promises have been slowly but surely coming to fulfilment: *before times eternal*; the promise was made at the very beginning of the process of creation, in which there have been 'times' in unending procession.

3. *in his own seasons*, Ac. i. 7; God's purpose for His own people (Rom. xvi. 25, 26; 2 Tim. i. 9-11) found fulfilment in due time in the prophets, the Incarnation, the Resurrection, the outpouring of the Spirit, the incoming of the Gentiles: *his word in the message*, τὸν λόγον, in loose agreement with the preceding; for the idea of partial revelations of the word of God see Heb. i. 1; His Word has been consummated

in the great proclamation with which Paul was entrusted; the Gospel has its power because it is a living word of God, Heb. iv. 12: *God our Saviour*; 'Saviour' instead of 'eternal' in the similar Rom. xvi. 26; in the next verse the attribute is applied also to Christ Jesus; cf. ii. 13; in 1 Tim. i. 1, ii. 3, iv. 10 God alone is called Saviour. As Paul applies 'Saviour' to Christ alone, and that only in Phil. iii. 20, it would appear that 2 Timothy is nearer to Pauline usage than Titus, and 1 Timothy is most remote. The term is widely used in LXX, and Philo applies it to God.

4. *Titus, my true child*; γνησίω instead of ἀγαπητῶ in 2 Tim. i. 2; a subtle and seemingly real distinction in their relationship to Paul, the former being one who has a genuine understanding of the Pauline Gospel, the latter one for whom he has a parental affection: *common faith*; Th.Mops., Thdt., Jerome say, the faith which he shares with Paul; but in view of i. 1 it is more probably the faith common to all believers: *Grace and peace*; the overwhelming weight of evidence is against the inclusion of ἔλεος, 'mercy', as in 1 Tim. i. 2.

5-9.

Titus to complete the ordering of the churches in Crete, and to appoint presbyters.

- 5 I left you behind in Crete to complete the right ordering of those things which I was unable to attend to, especially the appointment of presbyters in every city, as I directed you: men who are above reproach, faithful to one wife, whose children hold the faith and are not open to the charge of riotous conduct nor insubordinate.
- 6
- 7 FOR A BISHOP MUST BE ABOVE REPROACH, SEEING THAT HE IS A STEWARD IN GOD'S HOUSE, NEITHER DOMINEERING NOR PASSIONATE, NOT A HARD DRINKER NOR VIOLENT, NOT GIVEN TO SORDID
- 8 GREED, BUT HOSPITABLE, A LOVER OF VIRTUE, SOBERMINDED, JUST, SAINTLY, SELF-CONTROLLED;
- 9 HE MUST HOLD FAST TO THE SURE WORD OF GOD WHICH WE HAVE BEEN TAUGHT, THAT HE MAY BE COMPETENT BOTH TO GIVE ENCOURAGEMENT BY HEALTHFUL DOCTRINE AND TO REFUTE THOSE WHO OPPOSE IT.

5. *left thee in Crete*; see Introd. § 6: *set in order*, *ἐπιδιορθώσῃ; Plutarch, ἵνα ἐπανορθώσῃται τὰ ἐλλείποντα, and Philo, περὶ τῆς τῶν

λειπομένων ἐπανορθώσεως (Dibelius); for the noun see Ac. xxiv. 2; the conditions in need of regulation are mentioned in vv. 10-16, and more general advice follows in chs. ii. and iii.; Paul had used Titus for similar work in Corinth (2 Cor. vii. 6-9, 13, viii. 6): *and appoint elders in every city*, Ac. xiv. 23; this seems to be the chief factor in establishing order; here Titus is the sole authority, no mention being made of the concurrence of the churches: *elders*; see Introd. § 9: *in every city*; Crete was an island of many cities (Il. ii. 649, Κρήτη ἑκατόμπολις).

6. *blameless*; first general qualification, as in ver. 7; moral character is essential and exemplary domestic life: *the husband of one wife*; probably 'faithful to her', not 'only once married' as held in the later Church; there may be also a condemnation of divorce, as 'at that time marriages were entered into and dissolved with criminal light-heartedness' (Friedländer); Th.Mops. interprets it as 'a rejection of any who have at any time practised synchronous polygamy or concubinage, or have in any other way departed from the strictness of matrimonial fidelity'. In the *Covenanters of Damascus*, c. 170 B.C., this Jewish sect demanded monogamy and held polygamy to be adulterous, in this respect going beyond the common practice in Judaism (Meyer, ii. 49). This demand placed the Christian presbyter morally far above prevailing conditions. Nothing is said as to the possibility of the wife being a heathen, as in 1 Cor. vii. 12, unless here there is a prohibition of divorce on such a ground; the family is the smaller but deciding field on which the test for the eldership is made. Erasmus wrote of Sir Thomas More, 'He controls his family with the same easy hand: no tragedies, no quarrels. If a dispute begins it is promptly settled. His whole house breathes happiness, and no one enters it who is not the better for the visit' (Froude, *Letters of Erasmus*, p. 113).

7. *the bishop*, τὸν ἐπίσκοπον; following 'if any man', the article is almost certainly generic, 'a'; the context involves identity of office with the 'presbyter': *as God's steward* (1 Cor. iv. 1) over His household; the virtues—mostly negative—in God's steward follow: *self-willed*, ἀσθάδη, despotic, with an undue consideration for oneself; apparently there had been time (not necessarily in Crete alone if this is a later insertion) for the office to have attracted a domineering and selfish class of men who used it for their greed, and who practised vices which were widespread, though also very common among the Cretans (ver. 12).

8. Positive virtues: *given to hospitality*; necessary at that time; cf. iii. 13, 14: *a lover of good*, *φιλάγαθον; cf. 2 Tim. iii. 3; often in

honorific inscrr.; a 'lover of virtue' is also *σώφρων*: *soberminded*, **σώφρονα*; often united with 'temperate', **ἐγκρατής*, in Greek morals (Ac. xxiv. 25, xxvi. 25); among the Stoics *ἐγκράτεια* is a subordinate virtue to *σωφροσύνη*; 'the former denotes a mastery of one's own desires and impulses with deliberate effort; the latter a willing and free control'; 'sometimes like temperance, gentleness, mercy . . . *sophrosyne* is a tempering of dominant emotions by gentler thought' (Gilbert Murray); *ἐγκράτεια* is a Hellenistic rather than a Jewish virtue; 'it has a small place in Biblical religion because the Christian life is determined by God's command, and self-control loses its high position, asceticism being thus cut off as a method of meriting salvation' (TWNT. ii. 340); see also Burton on Gal., p. 318, Lock, (M&M): *just*; in his decisions between others, a virtue issuing from 'sobermindedness': *holy*; in his attitude towards God, the basis of true justice.

9. *holding to*, denotes his conviction and stability: *faithful word*, vv. 2, 3: *according to the teaching*; tradition, as in vv. 1, 4, Rom. vi. 17, xvi. 17. There are two functions of the bishop as teacher, (a) to encourage the faithful, by leading them into a further knowledge of the truth, (b) to refute those who resist sound doctrine; cf. 2 Tim. iv. 2; what was in Timothy a personal duty is here official in the bishop.

It seems probable that vv. 7-9 are a later insertion, from a similar source to that in 1 Tim. iii. 1-7, a floating bit of Church order; but if so, the bishop here is not yet the monarchical bishop, and, in the thought of the final editor, is still interchangeable with the presbyter in function. See Introd. § 9.

10-16.
Titus to
silence
Jewish-
Cretan
impostors.

- 10 For there are many who spurn authority, whose talk is empty words but clever imposition, the worst of whom have come over from Judaism.
- 11 The mouths of these men must be stopped, for they are turning whole families upside down with their immoral teaching, and just for their
- 12 own sordid greed. *One of themselves, a prophet of their own, has said: 'Cretans are always liars,*
- 13 *bad beasts, lazy gluttons'*. This is a true testimony. Therefore deal severely with them, that
- 14 they may keep sound in the faith, and not listen to Jewish myths and injunctions of men who are
- 15 turning their backs on the truth. 'To the pure all

things are pure', indeed, but to the polluted and disbelieving there is nothing pure, their very
 16 mind and conscience being polluted. God they profess to know, but by their deeds they disown Him; they are an abomination to Him, disobedient and proved utterly useless for any kind of good work.

This description shows how greatly a strong man like Titus was needed to 'order the things that were wanting' in Crete.

10. *many unruly men*; factions soon sprang up widely after the Gospel was preached; so in Rome, in Corinth, and apparently in all Paul's churches, chiefly led by the Jews: *vain talkers*, *ματαιολόγοι, a word of the higher *Koiné*; no substance in what they say. *deceivers*, *φρεναπάται, thorough deceivers; verb in Gal. vi. 3, more intensive than ἀπατάω: *specially they of the circumcision*; the majority of these nominal Christians, or the worst in their opposition, had been Jews; Crete had a well-to-do Jewish population; the second wife of Josephus was a Jewess of a noble Cretan family.

11. *whose mouths must be stopped*; perhaps, in view of ver. 12, 'muzzled'; cf. Mk. i. 25, Lk. iv. 35; stronger action is to be taken by Titus than by Timothy in 2 Tim. ii. 23, iii. 5: *whole houses*; the propaganda was conducted from house to house more than in public assemblies; so in 2 Tim. iii. 6, 7; the teaching was immoral, and made the money gained from it filthy; for local colouring cf. Polybius, vi. 46: καθόλου θ' ὁ περὶ τὴν αἰσχροκέρδειαν καὶ πλεονεξίαν τρόπος οὕτως ἐπιχωριάζει παρ' αὐτοῖς ὥστε παρὰ μόνοις Κρηταιεῦσι τῶν ἀπάντων ἀνθρώπων μηδὲν αἰσχρὸν νομίζεσθαι κέρδος (Dibelius).

12. *a prophet of their own*; Epimenides of Cnossos, a more or less mythical figure, whose oracles are mentioned by Aristotle, and to whom there was attributed a substantial amount of writing, not a little still extant in the first century A.D. According to Clement of Alexandria and Jerome, this verse came from Epimenides, but Chrys. and Th.Mops. attribute it to the Hymn of Callimachus, in which the claim of the Cretans that the grave of Zeus was in their island is termed a lie. Probably Callimachus borrowed from Epimenides. In the commentary of Ishodad the Syrian on Acts, A.D. 850, this verse is combined with Ac. xvii. 28, 'for in him we live and move and have our being', as being drawn from the same poem. It would thus appear that the authors of Acts and Titus used the same poem, probably quoted by Paul, traceable through Callimachus to the great Cretan figure,

Epimenides (see Lake, *Beginnings of Christianity*, v, Note xx). Th.Mops., Chrys., and Jerome are at pains to explain that Paul here is merely quoting a proverb as to the lying character of the Cretans, not, as their opponents said, supporting 'a heathen prophet's belief in the deity of Zeus'. κρητιζω meaning 'lie' occurs in Plutarch, &c. The character of the Cretans as given in these verses is that they are not merely liars, but also wicked sensualists; and with this testimony Paul agrees; their character is unchanged.

13. *For which cause, δι' ἣν αἰτίαν*, Lucan: *reprove them, ἐλεγχε*; professing believers who have not yet renounced their ingrained, inherited vices; this moral reproof is far stronger than the ἐλεγξις of the philosophers, the dialectic winning over of those in error: *sharply, ἀποτόμως*, 2 Cor. xiii. 10; there is still hope for some who are being drawn away by the immoral Jewish-Christian impostors.

14. *Jewish fables, and commandments of men*; see Introd. § 8; these people did away with the historic fact on which the Hebrew moral Law was built, the bulwark of the Jew against pagan life and manners; myth and ritual were being substituted for faith, cleanliness was being interpreted in terms of outward prescriptions rather than of the spirit; cf. Col. ii. 8, 16, 20-2; but in Titus there seems to be none of the speculative element combined with asceticism. In 1 Tim. iv. 3 both prohibition of marriage and abstinence from certain foods are enjoined by teachers led by demons; they are not unlike these impostors; in both there is a crude immorality and nothing of a speculative gnosis is apparent. Similar tendencies may be seen in Rom. xiv. and 1 Cor. vii.

15. *To the pure all things are pure*; probably a saying common among Gentile Christians when challenged by Jewish Christians or Jews with demands for ritual purity, such as was laid down in their prescriptions, if there was to be intercourse between them (Ac. xv. 28, 29); 'ritual purity depends for its value upon the moral purity of the heart.' These words, as in Rom. xiv. 20, may be based on the words of Jesus (Lk. xi. 41, Mk. vii. 18-23). In Romans, however, Paul is putting in a plea for the 'weak' ascetics. In 1 Cor. viii. 7 he speaks of some whose habit of life has been to share in idol feasts; if, believing in the reality of the idol, they continue to do so, their conscience is defiled. A clean conscience regulates eating or abstinence. The meaning here differs from that in either Romans or 1 Corinthians. These immoral teachers took up the common saying 'to the pure all things are pure', basing their defence also on Jewish myths, possibly such as the conduct of the patriarchs. Paul cuts the

ground from under their feet by replying, 'Yes, but your hearts are so defiled that no service in the name of religion will be acceptable to God.' These people enjoin abstinence, not because they think indulgence wrong—for their conscience is so corrupt that they cannot form moral judgements—but to make money out of their filthy practices, by indulgences for promiscuity; in ver. 14. *who turn away*, present tense, denotes that they are on the way to apostasy.

pure, καθαρὰ; used here of both moral and ritual purity; the idea was common in Philo, and contemporary philosophy; cf. Epict. Diss. iv. 11. 5; πρώτη οὖν καὶ ἀνωτάτω καθαρότης ἢ ἐν ψυχῇ γενομένη καὶ ὁμοίως ἀκαθαρσία (Bonhöffer, p. 329).

16. *They profess that they know God*; in mere outward ritual, but they are practical unbelievers; cf. 2 Tim. iii. 5, Ja. ii. 19: *abominable*, *βδελυκτοί, Prov. xvii. 15: *disobedient*, ἀπειθεῖς, synonymous with ἀπίστοις, ver. 15: *unto every good work reprobate*, Rom. i. 28, ii. 20; whether these leaders were Jews or Jewish Christians it is impossible to say, but they were getting a strong hold on many Cretan Christians.

In this passage there is heard the Pauline note, in its argument, its moral invective, and its personal intensity; it contains, however, fourteen non-Pauline words, of which five are found only in Titus. Probably ver. 12 was used by Paul; cf. Ac. xvii. 28.

ii. 1-10.
Christian
conduct in
the several
stations of
life.

- 1 *But as for you, give advice that accords with healthy doctrine [to all in their several stations]:*
- 2 bid the older men be temperate, deserving of respect, soberminded, live healthy Christian lives
- 3 of faith, love and patience; bid the older women likewise show their life of holy service by their demeanour, be neither slanderers nor slaves of wine; bid them instruct the young in ways of
- 4 goodness and especially imbue the young women with a sober mind; then will they love their
- 5 husbands and their children, be soberminded themselves, chaste, good housekeepers, (kind) submissive to their husbands; thus giving no
- 6 occasion for scandal to the Word of God; the younger men, likewise, exhort to be sober-
- 7 minded; in every respect make your own life a pattern of good conduct; in your teaching let

8 there be no impure motive but deserve respect,
 let your doctrine be sound and above censure, so
 that the opponent may be put to shame when he
 9 is unable to say anything to our disgrace; bid
 slaves be submissive to their masters, and be
 10 worthy of their complete approval, neither
 answer back nor pilfer, but show perfect fidelity
 and kindness, that by their every action they
 may make winsome the doctrine of God our
 Saviour.

1. In contrast to the behaviour of the vicious Cretans, sound moral conduct in all classes of the Christian communities is to be inculcated by Titus. This pattern of life would be approved by the best of the non-Christian contemporaries: *the things which befit*, ἀ πρέπει; cf. ἀ μὴ δεῖ, i. 11; Stoic in idea, but cf. Rom. i. 28, τὰ μὴ καθήκοντα.

2. *aged men, πρεσβύτας*, not the official presbyters; the classes follow a seemingly stereotyped order; women and slaves cause more concern than men, probably because the former were especially the objects of propaganda, and slaves were handicapped by the reputation of their caste: *temperate*; as this comes first, and as similar counsel is given to women in ver. 3, it is probable that drinking was a peculiarly prevalent vice among the sensual Cretans: *grave*, σεμνούς; 'gravity' is the virtue of inherent dignity of character which inspires respect, the outcome of a life of 'piety', and is at the other extreme from the insolence of the αὐθάδης (i. 7): *soberminded*, *σώφρονας; see note on i. 8. These two virtues, prominent in Hellenistic ethics, are Christianized by the addition of 'faith, love, and patience', with which the moral life becomes truly healthful (2 Tim. iii. 10). Of Sir Thomas More it was said: 'Item, a gentleman of great soberness and gravity. . . . Item, a gentleman of little refection and marvellous diet' (*Life*, R. W. Chambers, p. 109).

3. *aged women*; also non-official; cf. 1 Tim. v. 2-16: *reverent in demeanour*, ἐν *καταστήματι *ἱεροπρεπεῖς; κατάστημα, outward and inward demeanour; cf. τὸ τῆς εὐσεβείας κατάστημα, Aristeas, τοῦ διαμένειν τῷ προσήκοντι καταστήματι τὴν πόλιν, 1st cent. A.D. inscr. (M&M); ἱεροπρεπεῖς, those employed in sacred service (cf. 4 Macc. ix. 25); in INSCR., of religious functions (M&M); τῆς σεμνότητος εὐκοσμία (Thdt.), 'decoris sacri dignitatem' (Jer.); cf. 1 Pet. ii. 5: *not slanderers*, μὴ *διαβόλους (2 Tim. iii. 3), not carrying malicious

gossip: *teachers of that which is good*; the older women, like unofficial priestesses in their life of religious service, are ever to exemplify the highest virtues before the younger women.

4. *train*, *σωφρονίζωσιν; M&M quote a second cent. A.D. papy., *μαινομένους καὶ ἀπονενοημένους σωφρι[sic]νίζειν*, 'bring to their senses those that are mad or beside themselves'; it is equivalent sometimes to *νουθετώ*, 'that they may school them', impress upon them that they must be worthy wives (unmarried women, young widows, or children are not in mind as in 1 Tim. v. 2-16). The virtues of worthy wives follow.

5. *soberminded*; *σωφροσύνη* was a virtue of the ideal woman, *ἡ σόφρων* (sic) *καὶ φίλανδρος γυνή* and *ἡ φίλανδρος καὶ σώφρων ἢ φιλόσοφος ζήσασα κοσμίως* (Deissmann in M&M): *workers at home*, *οἰκουργούς (N*A C D G), 'housekeepers', better than οἰκουρούς, 'domestic'; to the latter a striking parallel occurs in Philo, *σώφρονας, οἰκουρούς κ. φίλανδρους* (Thayer, *Lex.*); probably *ἀγαθὰς* should go with οἰκουργούς, but perhaps it stands by itself and means 'kind'; Th.Mops. adds 'benignas' to 'domus suas bene regentes', and the Latin vg. has 'domus curam habentes, benignas': *the word of God be not blasphemed*, Rom. ii. 24, xiv. 16; 'that the Gospel be not falsely charged with making those who believe it evil-doers' (Th.Mops.), since this ideal for the good wife was held by the best non-Christians.

6. *younger men*; the one virtue enjoined is 'sobermindedness'. This ideal was continued for centuries: 'Self-control was another of [Leo Battista Alberti's] eminent qualities. With the natural impetuosity of a large heart, and the vivacity of a trained athlete, he yet never allowed himself to be subdued by anger or by sensual impulses, but took pains to preserve his character unstained and dignified before the eyes of men' (J. A. Symonds, *Sketches in Italy and Greece*, p. 227). This virtue is mentioned four times in this chapter, being enjoined on all classes except slaves.

7. *an ensample of good works*; a favourite expression in this epistle; it is somewhat surprising to have Titus himself introduced here, but it is probable that he is mentioned as an example for young men: *uncorruptness*, *ἀφθορίαν; no parallel for this word; *ἀφθορος*, 'chaste' in papy. and Justin (M&M); here the meaning is 'with no infecting or impure motives'; unsupported readings, *ἀφθορίαν, ἀφθαρσίαν*: *gravity*, *σεμνότητα; a Greek ideal, proper dignity.

8. *that cannot be condemned*, *ἀκατάγνωστον, 2 Macc. iv. 47, and inscr.; equivalent to *ἀμεμπτον* or *ἀνέγκλητον* (i. 6, 7); his teaching is not to be censurable: *he that is of the contrary part*; active opponents: *may be ashamed*, *ἐντραπή*, 1 Cor. iv. 14, 2 Thess. iii. 14;

ἐντρέπομαι (papy. 164-158 B.C.), 'to be ashamed', like αἰδέομαι. In Epict. τὸ ἐντρεπτικόν, a synonym for τὸ αἰδήμων, is the capacity for moral reaction, inborn moral feeling; in some sense Stoic terminology (Bonhöffer, pp. 114, 156). Is this shame to show itself in repentance, or when they have made a false charge before a tribunal?

9. *well-pleasing*, εὐαρέστους, Rom. xii. 1, 2.

10. *showing all good fidelity*; cf. Eph. vi. 7; Hort, following 17, has a marginal reading ἀγαπήν without πίστιν; in that case the meaning would be, 'their whole life was to be a display of Christian love': *adorn the doctrine*, κοσμῶσιν; τὸ λογικὸν ἔχεις ἐξάίρετον· τοῦτο κόσμει καὶ καλλώπιζε, Epict. iii. 1. 26, 'Your reasoning faculty is the distinctive one; this you must adorn and make beautiful' (M&M). If the slave is an ornament to the Christian belief he may win master and slaves to God who is the Saviour of all. If slaves, a class held in contempt as being essentially base, exhibit the virtues of submissiveness, kindness, restraint under provocation, honesty, and fidelity, they will make their masters think that there is power in the faith. Different though the presentation is in Col. iii. 22 f., Eph. vi. 5-8, 1 Pet. ii. 18-20, and even in 1 Tim. vi. 1-2, there is in all the same fundamental demand for honest service in a hard station in life, which slaves must accept as God's will for them.

In vv. 1-10 the conduct enjoined is such as will win the approval of the outside world (vv. 5, 8, 10). The virtues are Greek in spirit, whereas in 2 Tim. ii. 22-25 the servant of the Lord is to pursue a Hebrew ideal. Here the life of approved contemporary virtue is not inspired by the Holy Spirit, as in Paul, but is kept pure and healthy by the additional Christian virtues of faith, love, and patience (ver. 2), though now there follows in vv. 11-14 the powerful motive for all such conduct in the Christian salvation through redemption.

11-14.
Redeeming
grace the
motive for
good works.

11 *For the grace of God hath appeared offering salva-*
12 *tion to all men, and it is educating us to renounce*
impiety and the passions of this earthly life, and
to live in sobermindedness, integrity and piety
13 *during the present age, while we await the fulfil-*
ment of the blessed hope of the appearing in glory
14 *of our great God and Saviour Jesus Christ; for He*
gave Himself for us, to ransom us from the bondage
of all iniquity, and make us clean for Himself, as His
peculiar possession, a people zealous of good works.

- 15 *Tell them these things, encourage them and refute them with a full mandate from me; tolerate no disrespect.*

11. *the grace of God*, Rom. v. 2, 6, 8, 15, 17, 21; so thoroughly Pauline that there is no need of seeing here the idea of 'hypostatized divine power' (Dibelius); 'in the NT period *χάρις* would be felt to have a close relation with *ἔλεος*, of the mercy of God' (Dodd, *The Bible and the Greeks*, p. 61); 'Grace' was used of the 'godlike graciousness and strength of the emperors' (Nock); 'saving', **σωτήριος* (as an attribute of 'grace'), 'saviour', 'appearing', *ἐπιφάνεια*, 'the god manifest', *θεὸς ἐπιφανής*, all belonged to current Hellenistic religious terminology: *hath appeared*, *ἐπεφάνη*; of Artemis in a Magnesian inscription, 200 B.C., *ἐπιφανέντα τ. θεόν*; in later Greek to denote conspicuous intervention on the part of higher powers—the gods, even an emperor; united with *δόξα* in an inscr., *πολλὰ τῶν πρὸς ἐπιφάνειαν καὶ δόξαν ἀνηκόντων* (M&M). Language taken from the imperial worship was found in the Judaism of the Diaspora, and when adopted by the Christians carried no special significance. 'The Christian conception of redemption is rooted not in "Hellenistic" and heathen, but in the OT and Jewish ideas. . . . The terms *σωτήρ* and *σωτηρία* are not found in Matthew and Mark, but occur in Lk. ii. 11 and in Acts. Paul uses *σωτήρ* of Jesus only in Phil. iii. 20. This cannot be an accident, but shows clearly how the use of the term *σωτήρ*, "Saviour", gradually took shape through emphasis on His saving and redeeming activity. It was not borrowed from heathen religion or the emperor-cultus. . . . The word *ἐπιφάνεια*—the rescuing appearance of God—was a common idea in the heathen world, and is used by Paul in 2 Thess. ii. 8. . . . In Tit. ii. 11 ff. *μέγας θεὸς καὶ σωτήρ ἡμῶν Ἰησοῦς Χρῖστος* is the exact title that one of the numerous gods of the heathen world might get' (Ed. Meyer, op. cit. iii. 393 ff.).

The thought of these verses is Pauline but the language is such as a Greek like Titus might have used. Here, following on i. 1-4, the Christian faith is, as in Paul, no mere philosophy, but the realization in history of the momentous Divine purpose of grace, planned from all eternity, and made effective for the salvation of mankind when Jesus Christ appeared on earth.

12. *instructing us, παιδεύουσα*, as in Ac. vii. 22, xxii. 3, though there may be a shade of the idea of 'chastening' or 'disciplining' (1 Cor. xi. 32, 2 Cor. vi. 9) in the process of education; in Aristotle, *Eth.* iii. 5, *ὁ πεπαιδευμένος* is a man of good general culture with a sound, critical instinct: *denying*; possibly in baptism; instruction of catechumens in the principles of the Christian life led up to the formal

renunciation of 'ungodliness' and the 'worldly lusts' (1 Jn. ii. 16): *soberly*, &c.; three of the four cardinal Greek virtues, *ἀνδρεία* being omitted not only here but from the NT; but it occurs in 1 Clement and in Hermas; Dion Chrysostom, who was banished under Domitian, said to the men of Tarsus that the real secret of happiness, which lies in temperance, justice, and true piety, was quite hidden from their eyes (Dill, *op. cit.*, p. 370): *present* (*νῦν*) *world*; non-Pauline (but see Rom. iii. 26); cf. 2 Tim. iv. 10.

13. *looking for the blessed hope and appearing*, Rom. viii. 18-25, 1 Cor. i. 7, Phil. iii. 20; 'blessed', because they will behold the glory which is the nature and abode of their blessed God and Saviour Jesus Christ: *looking for*, *προσδεχόμενοι*, Lk. ii. 25, 38, xii. 36, Ac. xxiv. 15: *our great God and Saviour Jesus Christ*; here it may be that Christ is called both 'great God' and 'Saviour', though perhaps only 'Saviour'; but if separate, the same divine glory belongs to both; in view of the application of the title 'great God and Saviour' to deities in contemporary religion, it would not be strange to have it used here of Jesus Christ; though the title is not found in Paul, his conception of the nature of Christ would justify its use, especially by a disciple of Greek origin. Hort favours another interpretation; he takes *δόξης* in apposition to *Ἰησοῦ Χριστοῦ*, Jesus Christ being the glory of our great God and Saviour, as He is the glory of the Father (2 Cor. iv. 4, Col. i. 15, Rom. ix. 5, Phil. ii. 6, Jn. i. 14). 'Saviour' is used six times in Titus of God or Christ or both, three times in 1 Timothy of God, once in 2 Timothy of Christ.

14. *who gave himself*, Gal. i. 4: *redeem us from all iniquity*; *λυτρώσθαι*, non-Pauline, but *ἀπολύτρωσις* occurs in Rom. iii. 24, 1 Cor. i. 30, Eph. i. 14, Col. i. 14; for *λυτρόω* see Lk. xxiv. 21, and *λύτρον* Mk. x. 45; as Israel was rescued from the bondage of Egypt, so Christ has rescued a new people from the lawless state of the heathen; cf. Gal. v. 1: *purify*, *καθαρίση*, Eph. v. 26, 27, the symbolism of baptism being in mind as in Tit. iii. 5: *a people for his own possession*; **περιούσιον*, Greek fathers, *οἰκείον*, vg, *acceptabilem*; it occurs in LXX Ex. xix. 5, Deut. vii. 6, xiv. 2, xxvi. 18; 'the special portion which a conqueror took for himself before the spoil was divided, or the first-fruits which an owner takes from his threshing-floor' (Lock); 'a special, personal, private or exclusive possession' (Hort, *1 Pet.*, p. 127); *περιούσιος* sometimes means 'what goes beyond one's need', 'rich' (TWNT.); *περιουσία* in inscrr. means 'superfluity', in papy. 'abundance' (M&M); but here the word has the OT meaning, like *περιποίησις* in Mal. iii. 17, as in Eph. i. 14, 1 Pet. ii. 9, Ac. xx. 28; Ez. xxxvii. 23 also may have been in the mind of the writer; the conception was

embedded in Pharisaism, Jubilees, xix. 18: *zealous of good works*, Gal. i. 14, Eph. ii. 10; good works take the place of the Law and traditions. In this verse there are similarities with Ephesians.

15. An editorial note like ii. 1; it breaks the connexion, as the good works follow in chapter iii.

- iii. 1, 2. Call to good works.
- 1 Remind them to be submissive to rulers and those in authority, to be law-abiding, to be ready
 - 2 for any good work; to slander no one nor to be quarrelsome, to be fair and to display a peaceable spirit towards all men.

1. *Put them in mind*, 2 Tim. ii. 14: *subjection to rulers*; for ἀρχαῖς, ἔξουσίαις see Col. i. 16, Lk. xii. 11, also Rom. xiii. 1 f., 1 Pet. ii. 13; this Christian advice is given probably because of the unruly character of the Cretans; there is no sign of persecution: *to be obedient*; i.e. to what the rulers enjoin in their laws; possibly, as Lock suggests, in respect of the payment of dues and tribute: *every good work*; the context suggests, in the sight of the outside world; so the duties of a citizen.

2. *Speak evil of no man*, βλασφημεῖν; possibly a warning against disseminating unwarranted suspicions about their heathen neighbours: *not to be contentious*; not infrequently a quarrelsome spirit rather than pure religious conviction has brought unnecessary ill will upon the Church: *gentle, shewing all meekness*, ἐπιεικεῖς, πραΰτητα of Christ in 2 Cor. x. 1; Trench differentiates between the words thus: 'The one grace is more passive, the other more active, or at least the seat of the πραΰτης is in the inner spirit, while the ἐπιεικεία must needs embody itself in outward acts' (*Syn.*, p. 156); πραΰς, in Arist. *Eth.* iv. 5, naturally denotes a man of unruffled temper . . . he is loath to take vengeance and very ready to forgive; cf. also in a fragment from Menander; ὡς ἦδὲν πραΰος καὶ νεάζων τῷ τρόπῳ πατήρ, 'how delightful is a father who is mild and young in heart'; in inscr. and papy. ἐπιεικεία in sense of 'clemency' on the part of a superior to an inferior (M&M); to be gentle and desirous to do the fair thing by every one is an especial Christian virtue, supported by the example of Christ.

- 3-7. Our own salvation through God's goodness and love to men.
- 3 *For once we also lived a life of folly; we were disobedient and were lost in the mazes of error, slaves to all sorts of passions and pleasures; we spent our days in an atmosphere of malice and envy, hateful ourselves and hating one another. But when the*
 - 4

*goodness of God our Saviour and His loving-
 5 kindness to man appeared, He saved us, not for any
 righteous works which we had done, but of His
 own mercy, as in the bath of baptism He gave us
 6 regeneration and renewal by the Holy Spirit; which
 He poured out upon us richly through Jesus Christ,
 7 our Saviour, to the end that we might be declared
 righteous by His grace, and become heirs, as is our
 8a hope, of eternal life. That is a trustworthy
 saying.*

3. For similar comparisons with the pre-Christian state see 1 Cor. vi. 11, Gal. iv. 8, 9, and especially Eph. ii. 1-5. *foolish*; their vices showed a depraved mind; cf. i. 15, 16: *disobedient*, to God as He spoke in their consciences: *divers lusts and pleasures*; the non-Pauline ἡδοναῖς is added to the quite Pauline ἐπιθυμίας. The Cretan Christians will be more equitable and kind to their heathen neighbours when they recall that it was only the loving-kindness of God which saved them from the like condition; so there follows an appeal to the historic facts of their own salvation to stimulate the Cretans to good works; they must adorn this doctrine and possibly win some; all is of God's grace.

4. *the kindness of God our Saviour*; χρηστότης is applied to God by Paul in Rom. ii. 4, xi. 22, Eph. ii. 7: *his love toward man*, φιλανθρωπία, vg, *humanitas*, 'love to mankind', Ac. xxviii. 2; cf. Wisdom, Sap. Sol. i. 6, vii. 23; the two terms are often found together; 'In the honorific inscriptions and in the writings of the learned, *philanthropy* is by far the most prominent characteristic of the God upon earth' (G. Murray, p. 189 f.); of Sarapis, Aristides says, φιλανθρωπότητος γὰρ θεῶν καὶ φοβερύτατος (Dill, op. cit., p. 575 n.); this 'kindness and love' of God our Saviour is the equivalent of the 'saving grace of God', ii. 11; cf. Rom. v. 8, 15, 18, 21; the historic salvation is an act of sovereign love and goodness to mankind; that lies behind the saving mercy shown to the individual.

5. *not by works done in righteousness*, Rom. iii. 21, 27, 28, Gal. ii. 16, Eph. ii. 8, 9; the Gospel which Paul and Titus preached in Crete, as in Antioch and Galatia: *through the washing of regeneration and renewing*, or RVmg, 'and through renewing'; διὰ with gen. of attendant circumstances, as in a message, δι' ἐπιστολῆς; is 'washing', λουτροῦ, qualified by both 'regeneration' and 'renewing', which are due to the Holy Spirit? or, as in RVmg, only by the former?; in the

former case, baptism would be the human act through which the Holy Spirit works, a view supported by Rom. vi. 3, 4, 5, 8, Eph. v. 25, 26; according to the other, 'washing of regeneration', *λουτροῦ παλιγγενεσίας*, is a formula for baptism, and the process was, first, faith, then baptism bringing new birth, then the gift of the Holy Spirit which completed in the believer the Divine mystery of renewal (see Lietzmann, op. cit. i, pp. 120 f.); this view is supported by Th. Mops., 'per lavacri generationem', and by Jerome, 'regenerationem lavacri vitalis'; *παλιγγενεσία*, elsewhere in NT only in Matt. xix. 28, where it has the sense, common among Greek-speaking Jews, of the renewal to life in the resurrection after a world judgement, a meaning extended from the use of the word by the Stoics for the periodic renewal of the world; here, however, *παλιγγενεσία* is not unlike the 'new creation' of Paul, 2 Cor. v. 17, Gal. vi. 15: 'renewing', *ἀνακαινώσις*, familiar in Paul, Rom. xii. 2, 2 Cor. iv. 16, Col. iii. 10, comes through the Holy Spirit, Rom. viii. 2, 6, 9, 11, *passim*; thus rebirth and renewal through the Holy Spirit, baptism being merely the occasion, is the Pauline conception; and this is most probably the meaning here. The *παλιγγενεσία* does not come through a magical word, nor does the expression mean, primarily, the rebirth to a higher existence after death, as it commonly signifies in the mystery religions; the word includes both moral renewal in the present (Rom. xii. 2), and the future complete life after death (see TWNT.); by uniting both the writer here emphasizes permanent moral renewal through the new life of the Spirit, not a rebirth to immortality, as in the magical ecstasy of the mysteries. A similar process is outlined in 1 Cor. vi. 9-11.

6. *which he poured out upon us*, 1 Cor. xii. 12, 13, Rom. v. 5; though the Spirit is identified with the risen Christ in Rom. viii. 11, 2 Cor. iii. 17, 18, Gal. iii. 27, and elsewhere, Rom. v. 5 is sufficient to show that here the description of the action of the Spirit is not un-Pauline; it does not resemble that of Ac. xix. 2-7. Did Titus do the baptizing in Crete? Cf. 1 Cor. i. 14-16.

7. *justified*, Rom. iii. 24, 1 Cor. vi. 11: *heirs according to the hope of eternal life*, RVmg, 'heirs, according to hope, of eternal life', Rom. viii. 17-24, Eph. i. 13, 14, 18. The influence of the thought of Romans is very obvious in this passage, both in its argument and in its application to the moral life; it is almost an epitome, apart from the discussion of the place and function of the law, of Rom. iii, v, viii. The epistle to the Ephesians also offers many similarities, but not in its fundamental ideas.

8a. *Faithful is the saying*; evidently to be connected with the

preceding, as held by Th.Mops., Chrys., Jerome; it is an editorial addition (1 Tim. i. 15, iii. 1, iv. 9, 2 Tim. ii. 11).

8b-11.

Enjoin
honourable
callings;
shun con-
troversies.

- 8b And on these matters I wish you to insist, with a view to having those who have become obedient to God take heed to follow honest occupations.
- 9 *These counsels are excellent and useful for our people; but hold yourself aloof from foolish controversies, genealogies, contentions and wranglings about the Law, for they are un-*
- 10 *profitable and futile. A factious person have nothing to do with after a first, and especially*
- 11 *a second, reproof: you may be sure that such a man has gone utterly wrong, and in his sin is condemned by his own conscience.*

8b. *concerning these things*; probably ver. 8 refers to what precedes: *maintain good works*, or, as in RVmg, 'profess honest occupations'; *προϊότημι*, 1 Thess. v. 12 in sense of 'preside over', but in papy. it has also a wider meaning of 'to support', 'to attend to', 'to manage some matter of business' (M&M); but what are these 'good works'?; does the expression mean 'make it their business to do good' (Goodspeed)?; more probably it implies that there were certain trades and callings which it was not permissible for a Christian to engage in; for the general idea see Eph. iv. 25-32: *These things are good and profitable unto men*; does 'men' mean 'mankind' or 'our people'? An editorial platitude. Socrates used *ὠφέλιμος of what was morally useful; see *Introd.* § 8.

9. A contrast to the foregoing; evidently from the same hand as 2 Tim. ii. 14, 16, 23, 1 Tim. i. 4, 6, 7, iv. 7, vi. 4, 20, 21. *ἀνωφελεῖς καὶ μάταιοι*; cf. Arist. *Eth.* i, § 2, 1, *κενήν καὶ ματαίαν τὴν ὄρεξιν*, 'without content and purposeless'.

10. *A man that is heretical*, RVmg, 'factious', *αἰρετικόν, one who belongs to a heresy; in later Greek, after Plato and Aristotle, *αἵρεσις* means 'philosophic tendency', 'school', 'party'; even in Epictetus in this sense it has no bad import; in inscrr. B.C. it has the two meanings, *sententia, factio*; in papy. the general meaning of 'choice', which later developed into 'factiousness' and then 'heresy'; Jerome: *haeresis graece ab electione dicitur, quod scilicet unusquisque id sibi eligit quod ei melius videatur* (Swete, *op. cit.* ii. 255); in Ac. v. 17, xv. 5, xxiv. 5, xxvi. 5, the word occurs in the later Greek sense of 'school', 'party', though in xxiv. 14 there is a touch of reproach; in Gal. v.

20, 'heresies' are among the works of the flesh, and in 1 Cor. xi. 19 the 'heresies' are 'divisions', the outcome of *σχίσματα* in the Church, groups with some opinion of their own; cf. Rom. xvi. 17; here *αἰρετικὸς ἄνθρωπος* is a leader of such a party as might develop from divisions like those in 1 Cor. i. 10, 11, xi. 19; nowhere in the NT does *αἵρεσις* seem to have the later technical meaning of 'heresy', as opposed to the doctrine of the Church as a whole; for the practice of the Church in the second half of the first century see Matt. xviii. 15-17 (see TWNT. i. 181, 183, M&M, J. Weiss on 1 Cor., Burton on Gal.): *admonition, νουθεσίαν*, Eph. vi. 4; probably in public: *and second, καὶ δευτέραν*; omitted by some good Latin authorities, but not by vg: *παρατροῦ*, 'avoid intercourse with'; not so severe as 1 Tim. i. 20.

11. *self-condemned, *αὐτοκατάκριτος*; Dibelius quotes one instance of the word (not elsewhere) in a fragment of Philo; his sin is not due to ignorance.

In vv. 8-11 there are twelve non-Pauline words, of which eight, with the exception of three in the other Pastorals, occur only here in the NT.

- 12-15. Personal requests and farewell greetings.
- 12 As soon as I have sent Artemas or Tychicus to you, lose no time in joining me at Nicopolis; for
- 13 I have decided to winter there. Give hearty help to Zenas the lawyer and Apollos on their way
- 14 through; see that they get all they need. Our own people also must learn to follow honest occupations for the supply of their necessities;
- 15 let them not lead fruitless lives. All who are with me send you greetings. Greet those who love us in the faith. Grace be with you all.

12. *Artemas*; nothing further known of him: *Tychicus*, Eph. vi. 21, Col. iv. 7; one in whom Paul had full confidence; the one or the other was to take the place of Titus, and therefore this letter was not written to strengthen Titus in his work among the Cretans, as he was to leave as soon as possible for Nicopolis, probably the city in Epirus where shortly after this Epictetus lived; it would be a good starting-point for work in Dalmatia (2 Tim. iv. 10).

13. *Zenas*; nothing more is known of him; either learned in the Jewish Law or more probably a Roman jurist: *Apollos*, a Jew of Alexandria (Ac. xviii. 24-8) who worked both in Corinth and in Ephesus (1 Cor. i. 12, iii. 22); why is Zenas put first?; they must

be bringing this note from Paul to Titus, and so ver. 13 is addressed to him for his personal attention: *set forward . . . on their journey diligently* (they may have been on their way from Ephesus to Alexandria); Th.Mops. suggests that Titus had little means of his own, and had to get his Christian friends to help. But why did Paul urge ('diligently') Titus to aid Apollos? He was an outstanding figure, and Titus might have been expected to render any help gladly; was Titus not very well disposed to Apollos because of the Corinthian experience?

14. *let our people also learn*; those in Crete who were faithful to Paul and his Gospel; a general advice after the preceding personal one to Titus: *maintain good works for necessary uses*; this might mean hospitality such as has been just mentioned, but it does not suit well the following, *that they be not unfruitful*; so the RVmg 'profess honest occupations for necessary wants' is preferable; they must show the heathen that they are not useless members of society (2 Thess. iii. 10-12), and if they will set apart a share of their honourable earnings they will be able to meet emerging needs, such as the hospitality just mentioned; cf. Rom. xii. 13, 1 Cor. xvi. 2, Phil. iv. 16, Ac. xx. 34: *unfruitful*, 1 Cor. xiv. 14, Gal. v. 22; good works are the fruit of faith, as Paul taught. It is probable that Titus may have brought forward part of ver. 14 for ver. 8.

15. *All that are with me*; his companions, not a church: *Salute them that love us in the faith*; only those Cretans who have kept the faith (i. 1, 4) will love their fathers in Christ, Paul and Titus; the rest are to be reprov'd (i. 13).

THE FIRST EPISTLE TO TIMOTHY

i. 1, 2.
Salutation.

- 1 Paul an apostle of Christ Jesus by the mandate
of God our Saviour and of Christ Jesus our hope,
2 to Timothy my true son in the faith: grace, mercy
and peace be to you from God the Father and
Christ Jesus our Lord.

1. *God our Saviour*; 'Saviour' applied to God only in this epistle;
cf. Tit. i. 3: *Christ Jesus our hope*, Tit. i. 2, Col. i. 27.

2. *true*, *γνησίω*, Tit. i. 4; as Paul's genuine son in the faith he carries
authority from him: three words in the blessing, as in 2 Tim. i. 2,
but not elsewhere in Paul's epistles.

3-11.
Renewed
exhortation
to Timothy
to warn
teachers who
are misusing
the Law.

- 3 *I urged you previously, when I was on my way
to Macedonia, to remain on in Ephesus for the
purpose of warning certain persons to desist
from teaching doctrines alien to my Gospel,*
4 *and, specifically, to cease busying themselves
with myths and endless genealogies, which
only lead to obscure speculations, instead of
promoting the Divine purpose of salvation
based on faith; I write you this letter to repeat*
5 *that request: for the aim of our charge is love,
springing from a pure heart, a good conscience*
6 *and sincere faith. But some have missed the
way to these virtues and have got lost in empty*
7 *talk; doctors of the Law they would be, but they
have no real understanding of what they are
talking about, nor of the matters on which they*
8 *make confident assertions. I admit, of course,
that the Law is excellent in itself, if it is made*
9 *use of as it should be; but we know that it is
not meant for an upright person; its function
is to restrain the lawless and unruly, the god-*
10 *less and sinners, the irreverent and profane,
parricides and matricides, murderers, fornicators,
sodomites, kidnappers, liars, perjurers,
and any other conduct that contravenes the*

11 *healthful doctrine of the Gospel of the glory of the blessed God, with which I have been entrusted.*

3. For Timothy in Ephesus no suitable historical situation can be found in Acts or the Pauline Epistles. *As I exhorted*; to be completed by 'so again I urge you': *tarry at*; 'to stay where you are' (Moffatt) (cf. Tit. i. 5): *mightest charge*, παραγγείλης, vg, *denuntiares*, give warning with authority as from the Apostle: *certain men*; it was needless for the writer to name them, as they would be well known to his community: *teach a different doctrine*, *ἑτεροδιδασκαλεῖν, Gal. i. 6, 7; not Paul's Gospel, which supports the Law in its true purpose, but an immoral perversion of it.

4. *fables and endless genealogies*, μύθοις καὶ *γενεαλογίαις *ἀπεράντοις; cf. Tit. i. 14, iii. 9, which show that the teachers were Jewish, but different from Paul's antagonists in Galatia; Th.Mops. supposed that they sought to prove to the Gentile Christians that Christ was not descended, as Paul taught, from Abraham and David, and that the authors of the gospels of Matthew and Luke had such opponents in mind (Swete, *in loc.*); Thdt., with greater probability, takes μύθοι to be the Jewish Mishnah; Chrys., doubtfully, the pedigrees of Gentile mythology; Plato and Polybius speak of persons who concern themselves with μύθοι καὶ γενεαλογίαι; Philo calls the Mosaic history of the human race until the giving of the Law τὸ γενεαλογικόν; the rabbis took a lively interest in family pedigrees and traditions, spinning them out of Scripture, as in the Book of Jubilees; the Hellenized Jews of Asia Minor, evidently meant here, stimulated by pagan mythological theories to adapt rabbinical practice to their own purposes, may have attempted to invest their own religion with heroes and angelic patrons, and they may have, thereby, supported their claims as teachers of the Law, and deduced from it fantastic doctrines, as in the Haggadoth (see TWNT. and Introd. § 8): *endless*, ἀπεράντοις; there is no end to the spinning of their idle inventions, which lead nowhere; as Th.Mops. says, 'this is the way of genealogies'; there is no reason for supposing that these were the gnostic speculations as to aeons and angels, which became familiar later; the Stoics distinguished λόγοι or συλλογισμοὶ περαντικοί (i.e. logically correct conclusions) from ἀπεράντοι (Bonhöffer, p. 256): *a dispensation of God*, RVmg 'stewardship', οἰκονομίαν supported by the great weight of authorities as against οἰκοδομήν, D* old latt syr(vg) Iren.; οἰκονομία is 'the office of a steward', but also 'the conduct of business', a 'legal transaction', or 'ordinance'; in Epict. iii. 24. 92, 'arrangement' or 'order' (M&M); in Eph. i. 10 οἰκονομία is

the mystery of Paul's Gospel, which includes Jew and Gentile; here it seems to mean, similarly, the dispensation of God for the salvation of the world, which is based on faith, and is quite different from the phantasies of those false teachers (ii. 3-6, iv. 10); a much less probable interpretation is, 'the stewardship entrusted by God', which false teaching mishandles.

5. *charge*, παραγγελίας (verb ver. 3); injunction, command, the technical word for a summons to court; but the verb is used in the sense of 'give instructions' (M&M); he must enjoin on these would-be teachers to desist from genealogies, and so stop controversies fatal to the love among Christians, which it is the purpose of the dispensation of God to promote, and which can spring only from a pure heart, a good conscience, and faith unfeigned (Rom. xiii. 8-10, Gal. v. 14); but the Greek commentators understand by παραγγελία the doctrine of the Apostles: a good conscience, συνειδήσεως ἀγαθῆς; συνειδήσις, alone, as the judge of good and bad, occurs in 1 Cor. viii. 7, 10, 12, x. 25 ff.; the opposite of a defiled conscience (1 Cor. viii. 7) would be συνειδήσις καθαρὰ or ἀγαθὴ; with such qualifying adjectives as ἀγαθὴ, ἀπρόσκοπος, καλὴ, καθαρὰ, ἀγνή it becomes fixed as a moral term in Ac. xxiii. 1, xxiv. 16, Heb. xiii. 18, 1 Pet. iii. 16, 21, and in the Pastorals; originally it meant not 'conscience', but simply 'consciousness'; it was not a technical Stoic term, but Seneca knows *mala* and *bona conscientia*; it is generally supposed that Paul took the word over from Greek philosophy, and baptized it into a newer and deeper connotation (M&M): *faith unfeigned*, and which, therefore, grasps the truth of the Divine salvation; in an atmosphere into which love is distilled from sincere faith, foolish controversies cannot live.

6. *from which things*, i.e. a pure heart, good conscience, and faith unfeigned: *having swerved*, *ἀστοχήσαντες, 'missed the mark', only in Pastorals but common in Polyb., Plutarch, inscr., and papy.; ἀστοχήσαντες τοῦ καλῶς ἔχοντος (M&M); because they did not aim at the good life they got lost in a bog of vain talking, or empty argument.

7. *teachers of the law*; probably not professional, as in Lk. v. 17, Ac. v. 34, but Jewish Christians hovering about the Church; ironical, since 'they are ignorant of the subject and of the meaning of their own words' (Th.Mops.); a much lower aim than Christian love.

8. *we know that the law is good* (Rom. vii. 12, 14, 16); 'law' is here statutory law, and specifically that of the OT; both Jesus and Paul taught that the Law was good (Matt. v. 21-48, Lk. xviii. 20 ff.): *if a man use it lawfully*, *νομίμως, according to its purpose as follows, not as the false teachers are doing; Paul found that the Law could not be fulfilled but convicted him of sin; these would-be teachers of the

Law obscured its majesty when they spun around it their myths and endless genealogies. The later Gnostics would not have said 'we know that the Law is good'. Both the Jewish religion and Hellenistic philosophy taught that there was a moral law, the former as the revealed will of God, the latter as embedded in the common conscience of mankind.

9. *the law is not made for a righteous man*; the negative side of 'if a man use it lawfully'; that the Law does not come into play against the righteous man, i.e. one who is truly righteous because of his faith, was, of course, well-known Pauline doctrine; but it was also a common Hellenistic idea that the Law was needless for the righteous man, *ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου* (Menander, *Frag.* 874); it is this Hellenistic conception which controls what follows, in which it is said that the Law serves as a curb on the wicked, the impious, and the criminal; the writer thinks, as Paul did not, of the Law as being fulfilled by a 'righteous' man. In Paul's belief all men are under the Divine wrath until by faith they get the new righteousness, because they have neither fulfilled, nor are able to fulfil, the Law; this writer contrasts the 'righteous' who is 'pious' and fulfils the whole Law with the lawless or the vicious; these false teachers were not invoking the Law on moral or ritual grounds, as Paul's earlier opponents did, but were weakening its ethical content by their myths and genealogies, and were dulling its witness against their immoral practices.

9, 10. A catalogue follows, based on the second part of the Decalogue, of persons against whom the Law may be invoked; it seems to be a stereotyped list from current Hellenistic Judaism, with its legalistic notion of sin, of breaches of morality and of religion; the first three pairs are general, the rest are specific; there are *the lawless and unruly*, *the ungodly*, the defiantly wicked (Pro. xi. 31, 1 Pet. iv. 18), *the unholy*, **ἀνοσίους*, who disregard religious duties and are also *profane*; *ἀνόσιος* does not occur in Paul; the *όσιος* loves the Law of God; in Greek morals also these vices were reprobated, impiety towards God and parents leading to doom: *and if there be any other thing contrary to sound doctrine*; a lame addition, since the foregoing were condemned by the common conscience of that world; nothing is said of the sins of the heart which the new Law forbade: *sound doctrine*; not the Law written on the heart, but the will of God revealed in Paul's Gospel as a new 'torah' to be taught to all mankind; of twenty-one instances of *διδασκαλία* in the NT fifteen are in the Pastorals; *διδασκαλία*, not *κήρυγμα*, is used to emphasize the binding character of the historic Gospel; 'here the teacher speaking with authority *ἡ* guarantees *ὑγιαίνουσα διδασκαλία* as coming

from God and leading to salvation; as the apostle guarantees the Gospel' (TWNT. ii. 164 f.). Epictetus uses *ὑγιής* of healthfulness in the spiritual realm, and his *ὑγιής διδασκαλία* or *λόγος* means 'reasonable opinion', with, of course, no idea of revealed doctrine as here. The writer divides his constituency into two classes, those within the Church who live a moral life according to the Gospel; they are the 'righteous', against whom the Law does not come into play; and the lawless, godless world outside, including apparently the apostate teachers who profess to be doctors of the Law. Against these what Law is meant to be invoked? It cannot be the Law of Moses, for most of these law-breakers would be heathen; probably it is best interpreted by Rom. i. 18-32.

11. *gospel of the glory of the blessed God*; blessedness is the sphere of the godlike and of complete felicity (Matt. v. 3 ff.); possibly the thought is as in 2 Cor. iii. 6-11; this glory of the Gospel (2 Cor. iv. 4) supersedes the Law by 'sound doctrine': *committed to my trust*; Tit. i. 3, 2 Tim. i. 11.

The section 8-11, while containing Pauline material, does not treat of the Law in the classical Pauline manner. The old controversy concerning 'works' and the ritual Law is spent, and this new attack annuls the function of the Law by giving it a fictitious but atrophying prestige, through cumbering it with myths and genealogies. It is not improbable that vv. 3-11 are an editorial insertion; they are abruptly introduced, break the connexion between vv. 2 and 12-17, and are not clear in treatment; cf. vv. 4, 5, 8, 9.

12-17.

Thanks of
the Apostle
for
abounding
grace to chief
of sinners.

12 I thank Him who strengthened (or strengtheneth) me, even Christ Jesus our Lord, because He counted me trustworthy when He appointed me to His service, though I had formerly been a blasphemer, a persecutor, and over-weening in my wrong-doing. But I was shown mercy because in my unbelief I did not realize what I
14 was doing, and the grace of our Lord abounded exceedingly beyond my unbelief, bringing the
15 faith and love which are in Christ Jesus. *Trustworthy is this word, and deserving universal acceptance, 'Christ Jesus came into the world
16 to save sinners'; of whom I am chief; but I was shown this mercy that in me, the foremost of*

sinners, Jesus Christ might prove that there are no limits to His longsuffering, making me the prototype of those who were thereafter to believe
17 on Him and get eternal life. To the King eternal, incorruptible, invisible, God alone, be honour and glory for ever and ever. Amen.

12. *χάριν ἔχω*; see 2 Tim. i. 3: *ἐνδυναμώσαντι; ἐνδυναμοῦντι*, RVmg, WHmg, following N* 33 and some others, may be due to Phil. iv. 13; cf. 2 Cor. iii. 5: *his service, εἰς διακονίαν*; see 2 Tim. iv. 5.

13. *blasphemer, βλάσφημον*; non-Pauline: *persecutor, *διώκτην*; for verb see 1 Cor. xv. 9, Ac. ix. 4, 5, xxii. 4, 7, 8, xxvi. 11, 14, 15: *injurious, ὑβριστήν*; i.e. wilfully inflicting wrong; 'The *ὑβριστής* is contumelious . . . his insolence and contempt of others break forth in acts of wantonness and outrage' (Trench, *Syn.* 104); on these verses see Gal. i. 13-16: *I obtained mercy*, 1 Cor. vii. 25, 2 Cor. iv. 1: *ignorantly in unbelief*, Lk. xxiii. 34, Phil. iii. 6.

14. *abounded exceedingly, *ὑπερπεπλέονασε* (Ps. Sol. v. 19), Rom. v. 20: *with, μετά*; unusual. These verses are true to Paul's profound sense of wonder at the undeserved gift to him of God's grace, creating in him faith in and love for Christ Jesus.

15. *Faithful is the saying*; refers to what follows: *worthy of all acceptance, πάσης *ἀποδοχῆς*; only in 1 Tim., but for the verb see Ac. ii. 41; the noun is common in Hellenistic Greek of persons and things in a good sense, indeed, the term is almost a formula, *πᾶς ὁ συνεχῆς λόγος ἀποδοχῆς τυγχάνει παρὰ τοῖς ἀκούουσιν*, Polyb. i. 5. 5; here it is probably a fixed preaching expression of Hellenistic origin; a man may stake his existence without any reasonable doubt on the trustworthiness and value of this word (TWNT. ii. 54); 'Omnis quicumque ille delectatur in hisce sermonibus, cum sit homo, et bona de hominibus audire cupiat' (Th.Mops.): *came into the world to save sinners*; not Pauline in expression, but common in Christian tradition, Mk. ii. 17, Lk. v. 32, xv. 2, xix. 10, Jn. xii. 46, 47: *I am chief, πρῶτος*; in this sense non-Pauline but common in Acts, xiii. 50, xvi. 12, xvii. 4, xxv. 2; for the idea cf. 1 Cor. xv. 8, 9, Eph. iii. 8.

16. *might Jesus Christ shew forth all his longsuffering*; in Rom. ix. 22, of God: *an ensample, *δοτύπωσιν*, 2 Tim. i. 13, 'a word of the scientific language', (Bonhöffer, p. 261); Paul is the chief historic example of the saved sinner, and will be held forth for those to whom the Gospel will be offered.

17. Doxologies in Rom. xvi. 25-27, Phil. iv. 20, and, in an outburst of thanksgiving, as here, in Gal. i. 5, Eph. iii. 20, 21: *the King eternal*,

τῶν αἰώνων, or, the King who governs the ages; 'Expressive of God's exaltation, the attribute King fell in with a marked tendency of the times; it was no novelty in Jewish writings' (G. F. Moore): *the only God*, 1 Cor. viii. 4, 5: *honour and glory*; Rev. iv. 9, v. 13, vii. 12; paid to Jesus in Heb. ii. 7, 9.

This passage was written by one who had caught the tone of Paul, though the words and the echoes of Gospel tradition and of Acts indicate that it did not come direct from him. Verses 12-17 would make a very good opening of the epistle after the salutation in 1, 2. Verses 3-11 may be an interpolation; the passage is not uniform in its use of words, nor does its application of the Law for the restraint of wicked men lead up to the great example of Paul as the chief of sinners; he acted ignorantly in unbelief (ver. 13).

18-20.
Timothy
com-
missioned.
A warning.

- 18 *This mandate I entrust to you, my son Timothy, following the Christian prophecies which led me to ordain you: I hope that, inspired by them, you will wage the honourable warfare, holding fast to your faith with a good conscience; for some, you know, have thrown it away and have made shipwreck*
19 *on the rock of our faith; among these are Hymenaeus and Alexander, whom I have handed over to Satan; so will men learn not to speak evil of my Gospel.*

18. *This charge, παραγγελίαν*; probably, as Chrys. holds, this refers to what follows, *that thou mayest war the good warfare*, Timothy being called by Divine authority to be the successor of the Apostle (2 Tim. ii. 2); but if vv. 3-11 are not a later interpolation, the charge may be that in vv. 3, 5: *went before on thee*, or RVmg, 'led the way to thee'; probably Paul was led to ordain Timothy by prophecies given by more than one prophet; cf. Ac. xiii. 1-3, xxi. 10-12: *the good warfare*, 2 Cor. x. 3, 4; *καλός* occurs sixteen times in the earlier Pauline Epistles, twenty-four times in the Pastorals; it means excellent in itself and commended by others, i.e. by the Christian community as well as in the sight of God; by this time the propagation of the faith had become a normal and honourable warfare against the world.

19. *faith and a good conscience*, i. 5: *which some*; i. 6, 2 Tim. ii. 17, 18; they were immoral as well as heretical; evidently the same error is referred to in both epistles: *made shipwreck*; drifting round the rock of faith, they have at last been shipwrecked on it; a common figure in contemporary writings.

20. *Hymenaeus and Alexander*; it is difficult to think that the Alexander of 2 Tim. iv. 14 had become a Christian, but he may be in the mind of the writer here: *whom I delivered unto Satan*; *παράδιδωμι* in papy., 'deliver up to a gaoler', also in magical execratory formulas (M&M); cf. Ac. xiii. 11. Probably the Jews took the word from the pagans, substituting Satan for the gods of the underworld. In 1 Cor. v. 3-5 judgement is given by the Church; in Ac. v. 1 ff. death followed. Excommunication from the Church meant delivery to the realm and uncontrolled power of evil spirits, and resulted even in bodily punishment. Here some sort of suffering seems to have followed, and there may be still hope of recovery if 'that they might be taught' refers to Hymenaeus and Alexander; but if, as seems probable, the meaning is that the punishment of these two is to be an example to calumniators of the faith, excommunication would result in the final loss by them of eternal life. What their blasphemy was does not appear, but, as Paul was once 'a blasphemer' (i. 13), it may have been some distortion of his Gospel, as in 2 Tim. ii. 18; cf. 2 Tim. iv. 15. It is strange that no suggestion of the false teaching of i. 4, 6, 7 is definitely made.

The situation here is later than that of 2 Timothy. Here there is a formal commitment of the commission to Timothy; there the Apostle begs him to stir up a gift which he had received at his own hands; 1 Timothy presents an official transmission of an apostolic charge, 2 Timothy a personal appeal from a father to his son in the faith. If 1 Tim. i. 3-11 is omitted there is general similarity in the order between the two epistles in the first chapters.

The charge (i. 18) which will constitute for Timothy the good warfare follows in the rest of the epistle; it is an outline of Christian piety (*εὐσέβεια*) and Church order.

ii. 1-7.
Prayers for
all to the
Saviour of
all, enjoined
by the
Apostle to
the Gentiles.

- 1 I begin, then, by exhorting you to have petitions, prayers, intercessions and thanksgivings offered
- 2 on behalf of all men; for kings and all who are in high station, to the end that we may lead a tranquil and quiet life, unhindered in any act of
- 3 reverent piety towards God and man. This is right and well-pleasing in the sight of God, our
- 4 Saviour, whose will it is that all men should be saved and come to the knowledge of the truth.
- 5 For there is but one God, one Mediator also between God and men, Himself a man, Christ

- 6 Jesus; who gave Himself as a ransom for all, the witness for which was to be borne as the Divine
7 purpose might demand: I was appointed to be its herald and apostle (I am speaking the truth, I am not lying), to teach the Gentiles in faith and truth.

In this chapter begins the ordering of the Church, its service, and its ministry, with a basic declaration of the universality of the Gospel. It is a Gospel for the world, not for any racial or mystery group.

1. *therefore, οὖν*, probably as the outcome of i. 12-18: *first of all*; prayer is the primary element in worship, here evidently public prayer: *supplications, δεήσεις*, entreaties arising out of concrete situations (Rom. x. 1): *prayers, προσευχάς*, general; the *προσευχή* (Ac. xvi. 13) was a Jewish place of prayer: *intercessions, *ἐντεύξεις*, common in papy. and inscr. of formal petitions, especially to a king (M&M): *thanksgivings, εὐχαριστίας* (1 Cor. xiv. 16).

2. *kings*; in Asia of Roman emperors: *in high place, ἐν ὑπεροχῇ ὄντων* (Rom. xiii. 1); Deissmann cites an inscr. from Pergamos in 133 B.C., *τῶν ἐν ὑπεροχῇ ὄντων*, 'persons of consequence' (M&M); these prayers will have a protective value, and may help to dispel the idea that Christians are hostile to the government because they refuse to pay religious worship to the emperor; in Acts there is a similar desire to make the Gospel known to rulers in a favourable light; see Rom. xiii. 1-7, 1 Pet. ii. 13-16: *a tranquil and quiet life*; a common contemporary ideal illustrated in papy. and inscr. (M&M): *in all godliness and gravity, ἐν πάσῃ εὐσεβείᾳ κ. σεμνότητι*; *εὐσέβεια* occurs eight times in 1 Timothy, once each in 2 Timothy and Titus; it means 'operative, cultivate piety' (M&M), a word of true Hellenistic character; see *Intro. § 7*; **σεμνότης*, a reverent life which will win for the Christian respect from his neighbours. If the Church has the favour of those in authority, Christian piety and respect for it will have free course. It was not a time of persecution.

3. *good, καλόν*; possibly some Christians saw only Anti-Christ in the rulers of Asia Minor: *acceptable, *ἀπόδεκτον*; cf. Lk. iv. 24, Ac. x. 35. The prayers have also religious significance, because God has willed the salvation of all men, and has made provision for it.

4. *saved, and come to the knowledge of the truth*; the latter clause is almost a formula for conversion (Dibelius); intuitive rather than intellectual knowledge; see note on 2 Tim. ii. 25. There is strong emphasis in this epistle on the universality of the Gospel; the prayers of the Church are effective in accomplishing this Divine will. In *Epict. iii. 24. 2* there is a similar but also very different saying,

ὁ γὰρ θεὸς πάντας ἀνθρώπους ἐπὶ τὸ εὐδαιμονεῖν, ἐπὶ τὸ εὐσταθεῖν ἐποίησεν (Bonhöffer, p. 310).

5. *one God*, Rom. iii. 30, Eph. iv. 6; there is no other God such as those claimed by the heathen as giving protection or showing favour to a nation, clan, or mystery group: *one mediator also*; no intermediate being such as an angel (cf. Col. ii. 18), the head of a mystery cult, or a gnostic aeon; the Mediator is a true man. While the use of the word is closer to Heb. viii. 6 than to Gal. iii. 19, 20, the thought is thoroughly Pauline (Rom. v. 15-19). 'In Plutarch the blank between Creator and creature is occupied partly by demons. The popular gods became identified with demons, often the mediators between the superior God and men, often also the instigators of repulsive ceremonies, and responsible for legends, ceremonies and practices inconsistent with qualities attributable to Deity' (see Oakesmith, *Religion of Plutarch*, chaps. vi-viii).

6. *gave himself a ransom for all*, Gal. i. 4; *ἀντίλυτρον is stronger than λύτρον (Mk. x. 45; cf. Lk. xxiv. 21, 1 Pet. i. 18, also 1 Cor. vi. 20); Pauline in idea though not in the use of ἀντίλυτρον; but cf. ἀντιλύτρωσις (Rom. iii. 24): *the testimony to be borne*; in apposition to the preceding; 1 Cor. i. 6, of Christ, 1 Cor. ii. 1, in an equally well-attested reading, of God; cf. Rom. iii. 24-26; the ransom by Christ was a testimony to God's purpose of salvation for the world and was proclaimed in the Gospel; Chrys., ἦλθεν μαρτυρήσων τῇ ἀληθείᾳ τοῦ πατρὸς κ. ἐσφάγη; though here there is no reference in the word to the later meaning of martyrdom: *in its own times*; cf. 1 Tim. vi. 15, Tit. i. 3; i.e. when the purpose of the witness was best fulfilled, first by the apostles, afterwards by Paul. It may be that in vv. 5, 6 there is a credal hymn which was used in worship (see A. B. Macdonald, *Christian Worship in the Primitive Church*).

7. *a preacher*, κῆρυξ; non-Pauline, though the verb is common in his epistles; often in inscr. and papy. of subordinate officials at public and other gatherings, and in connexion with mystery cult associations; a 'strange dignity and world-wide importance' was given by the Gospel to the old title and office (Hicks, in M&M): *I lie not*, Rom. ix. 1, 2 Cor. xi. 31, Gal. i. 20; an echo of the old challenge to Paul's authority: *a teacher of the Gentiles*; cf. Rom. i. 5, xi. 13, Gal. i. 16, ii. 2, in which, however, Paul claims to be an apostle of the Gentiles or a preacher of the Gospel; the 'teacher' comes after the apostles and prophets in 1 Cor. xii. 28 f., after these and evangelists in Eph. iv. 11, being united with 'pastors'; 'herald' and 'apostle' fill the independent prophetic function, while the teacher instructs the Church in the way of faith and truth. Paul, though a teacher, is

unlike either a Jewish rabbi or a philosopher; he is the herald and apostle of the revealed Gospel. In the other epistles the teacher is under less inspiration, and edifies the individual church as to the import of what the apostle or prophet has declared. Here Paul is the teacher of the whole Gentile world. Possibly there is in the use of the word a suggestion of such a teacher as the philosopher, in Epictetus a most important personality, who laid down rules for his followers (TWNT. ii. 153, 161). As compared with 2 Tim. i. 11, there seems to be a heightening of the claim to authority in the added words, 'I speak the truth, I lie not', and 'of the Gentiles in faith and truth'.

8-15.

Men and women in public worship. Eve's transgression and its remedy for women.

8 Now I desire that prayers in any public place should be made by men, and that in raising their hands in this holy act they be free from anger and contentiousness; also that women in public worship should be dressed in comely garb and be adorned with self-respect and sobriety; that their adornment should not be plaited hair, or gold, or silver, or expensive clothes, but good works, as is becoming in women who make a profession of piety. A woman must listen in public worship quietly and in perfect submissiveness. I do not allow a woman to teach, nor to dictate to men; she must keep silence. For Adam was fashioned first, then Eve; and Adam was not beguiled; it was the woman who was completely beguiled and committed the trespass. However, Christian women shall be saved from the curse through their childbearing, provided they live a chaste life in faith, love and holiness. *This saying may be relied on.*

Continued instruction as to the 'Word-of-God' service, based on that of the Jewish synagogue.

8. *men, ἄνδρας*, as opposed to women: *in every place*, of public assembly, Matt. vi. 5: *lifting up holy hands*; of the religious man fulfilling his duty to God, the attitude in prayer of Jew and pagan; cf. Seneca, 'purus manus ad caelum tollere': *without wrath and disputing*; with a forgiving heart and undivided thought; cf. Matt. vi. 14, 15; *χωρὶς . . . διαλογισμοῦ*, RVmg, 'without doubting', i.e. believing that

they will get what they ask; so the Greek commentators; WH read *διαλογισμῶν* as a preferable alternative (Phil. ii. 14); if the meaning be 'disputing', sing. or plural, it is implied that prayer is not to be an argument against opponents.

9. *In like manner*, i.e. when they appear in public worship; rather than *βούλομαι προσεύχεσθαι* supplied: *modest apparel*; **καταστολῆ*, only here in NT, probably 'clothing', but papy. give support to 'demeanour', 'deportment' (M&M); cf. Epict. ii. 10. 15, *αἰδῶ καὶ καταστολήν καὶ ἡμερότητα*; **κόσμιος* is an epithet of honour in inscr.: *with shamefastness and sobriety*, **αἰδώς*; in Aristotle *αἰδώς* is that feeling which restrains from wrongdoing, a sense of reverence that keeps a man within appointed limits (*Eth.* x, § 9); in Hellenistic Greek it is almost synonymous with *σωφροσύνη*, as the conduct of the self-respecting, honourable person; in Epict. *αἰδώς* plays an important part in man's attitude towards God, differing from the Christian 'fear' of God; the adjective *αἰδήμων* conveys one of his most important ideas in practical ethics, 'capability of feeling shame', 'moral reaction', and in the realm of religion 'reverence before God'; Epict. *Encheir.* 40, *προσέχειν οὖν ἄξιον ἵνα αἰσθωνται (αἱ γυναῖκες) διότι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ φαίνεσθαι καὶ αἰδήμονες*, the husband must educate his wife into a consciousness of her true worth, and guard her from ethical waywardness (Bonhöffer, p. 333): *σωφροσύνη*, the self-restraint that will not allow one to act in an unseemly manner; the most fundamental concept in Greek ethics is '*Sophrosyne*, however we try to translate it, temperance, gentleness, the spirit that in any trouble thinks and is patient, that saves and not destroys' (Gilbert Murray, *Five Stages*, p. 236); 'The reason why *σωφροσύνη* and *αἰδώς* played no part in early Christian thought was because the Christian was not regarded in relation to his own *ἐξίς* or *ἀρετή*, but in relation to God and his neighbour. Instead of these words we find *πιστεύειν* and *ἀγαπᾶν*' (Bultmann, TWNT. s.v. *αἰδώς*); the Latin translator of Th.Mops. and Jerome translate *σωφροσύνη* by *prudicitia* or *castitas*: *adorn themselves*; these words probably go with what precedes, i.e. that women when they also appear in a place of public prayer should be adorned in modest apparel, &c.; Dibelius prefers to take *ἐν καταστολῇ* and *μετὰ αἰδοῦς* with a presupposed *προσεύχεσθαι βούλομαι*, in which case *κοσμεῖν ἑαυτὰς* will go with what follows; cf. similarity with 1 Pet. iii. 3. Many complaints were made against the costume of women in the Roman Empire. Pliny says that the imitation of jewels was one of the most profitable and fraudulent industries; they were often made for sale among the poorer classes (Friedländer).

10. *professing godliness*, ἐπαγγελλομέναις *θεοσέβειαν; cf. Philo, τῶν ἐπαγγελλομένων εὐσεβειαν. Ramsay notes the application of the word ἐπαγγέλλομαι to candidates for municipal favours in Greek cities, who publicly announced what they would do for the general benefit if they gained popular support (M&M). Appearance at public worship was a profession of piety. Women were peculiarly affected by the religious movements of the first century (Friedländer), but Christian women were to implement their profession by 'good works', infected by no vanity; character was the Christian adornment.

11. *learn in quietness with all subjection*; as opposed to one who parades her finery.

12. *I permit not a woman to teach*, οὐκ ἐπιτρέπω, 1 Cor. xiv. 34; in public; but children in the family might be taught; in the work of the church Priscilla was associated with her husband, Rom. xvi. 3, 4, 1 Cor. xvi. 19; women also prayed and prophesied, 1 Cor. xi. 5; but here the charismatic period has passed; possibly one reason why women were forbidden to teach was because they fell more easily under the influence of impostors, 2 Tim. iii. 6, 7: *nor to have dominion over a man*, οὐδὲ *ἀθηντεῖν ἀνδρός; ἀθηντέω, from ἀθηντής, a master, an autocrat (M&M), 'dictate to', the opposite of 'learn in quietness'; it may mean to come forward and challenge what a man is saying in the public worship. Dibelius quotes from an inscr. 27-26 B.C. κάμου ἀθηντηκότος πρὸς αὐτόν, 'vom festen Auftreten'. With these verses cf. 1 Cor. xi. 3-16, xiv. 34, 35, the latter of which is held by some to be an interpolation formed on 1 Tim. ii. 11, 12; but needlessly, for there is no real contradiction between the two passages in 1 Corinthians; in 1 Cor. xi. the woman speaks from an uncontrollable inspiration, in 1 Cor. xiv. Paul is laying down the regular practice based on Jewish social custom. Under the Empire the ambition of women to take part in public affairs was common. Christian practice was to conform to what was generally approved in Jewish and pagan life.

13, 14. Gen. iii. 12-16, 2 Cor. xi. 3: *the woman*, Eve, 'the mother of all living': *hath fallen into*, passed into and has remained in (Lock), her descendants through her.

15. *she*; womankind, the daughters of Eve: *shall be saved*, i.e. from the consequences of Eve's transgression: *through the child-bearing*, RVmg 'her childbearing'; Gen. iii. 16 suggests that here the meaning is that by motherhood, through the suffering of child-bearing, women will themselves find salvation; but they must also live a life of chastity in faith, love, and sanctification (1 Thess. iv. 3-7); it is in this way and not by teaching in public that woman is to

do her part in the Christian order: *if they continue*; the plural subject involved in 'she shall be saved'. The Jewish mother was held in high respect, and this view of marriage may be emphasized here ('faithful is the saying') in view of the false teaching referred to in 1 Tim. iv. 3. The other interpretation is that by 'the childbearing' is meant the great childbearing of the Man, Christ Jesus; Mary redressed the balance of Eve (Matt. i. 20, 21, Lk. i. 35, 42). The Greek fathers in general gave no place to this interpretation, but in the Latins this mystical sense was general (Swete).

iii. 1a. *Faithful is the saying*; probably, 'she shall be saved through the childbearing', to which the last clause of ii. 15 may be a Christian addition. Chrys. refers the saying to what precedes, Th.Mops. to what follows. The 'noteworthy rejected reading', *ἀνθρώπινος*, *humanus*, D old latt, known to Jerome and Aug., 'it is a popular saying', seems to have arisen from the unsuitability of the saying if attached to iii. 1.

iii. 1b-7.
Qualifica-
tions for a
bishop.

1b WHOEVER ASPIRES TO THE OFFICE OF A BISHOP
2 WISHES AN HONOURABLE OCCUPATION. THE BISHOP,
THEN, MUST BE A MAN ABOVE REPROACH, A HUSBAND
FAITHFUL TO ONE WIFE, TEMPERATE, SOBER-
MINDED, COURTEOUS, HOSPITABLE, WITH A GIFT FOR
3 TEACHING; NOT A HARD DRINKER, NOR A VIOLENT
MAN, BUT REASONABLE, NEITHER FOND OF CON-
4 TROVERSY NOR GREEDY FOR MONEY; HE SHOULD BE
ABLE TO MANAGE HIS OWN HOUSEHOLD WELL, AND
KEEP HIS CHILDREN IN RESTRAINT BY THE WEIGHT
5 OF HIS CONSISTENT CHARACTER; (FOR HOW CAN A
MAN WHO IS UNABLE TO MANAGE HIS OWN HOUSE-
6 HOLD TAKE CARE OF A CHURCH OF GOD?); HE MUST
NOT BE A RECENT CONVERT, LEST HE MAY GET
CONCEITED AND FALL UNDER SOME CONDEMNATION
7 BROUGHT AGAINST HIM BY THE DEVIL. ALSO HE
MUST HAVE A GOOD REPUTATION AMONG NON-
CHRISTIANS, LEST BY SOME SCANDAL HE BE EN-
8 TRAPPED BY THE DEVIL. DEACONS, LIKE BISHOPS,
MUST BE MEN WHO ARE HELD IN RESPECT; THEY
MUST NOT BE DOUBLE-TONGUED, NOR ADDICTED TO
WINE, NOR GREEDY AND BASE IN MONEY MATTERS;

8-13.
For deacons
and
deaconesses.

9 THEY MUST HOLD WITH A PURE CONSCIENCE THE
10 MYSTERY OF OUR FAITH. CANDIDATES FOR THIS
OFFICE MUST FIRST BE PUT ON PROBATION; THEN,
IF THEY ARE ABOVE REPROACH, THEY MAY SERVE
11 AS DEACONS. DEACONESSES, LIKEWISE, MUST HAVE
EARNED RESPECT, BEING NO SLANDERERS, BUT TEM-
PERATE AND TRUSTWORTHY IN WHATEVER THEY DO.
12 DEACONS MUST BE FAITHFUL HUSBANDS TO ONE
WIFE, THEY MUST MANAGE WELL THEIR CHILDREN
13 AND THEIR HOUSEHOLDS. FOR THOSE WHO DIS-
CHARGE WELL THE OFFICE OF A DEACON GAIN FOR
THEMSELVES AN HONOURABLE STANDING IN THE
CHURCH, AND GREAT CONFIDENCE IN THE FAITH
WHICH IS IN CHRIST JESUS.

1. *seeketh, ὀρέγεται*, not from mere ambition, but as 'a good work', an honourable occupation; 'non dignitatem, sed opus', Th.Mops., Chrys.: *the office of a bishop, ἐπισκοπῆς*. Evidently the office was well established; a recent convert is not fitted for it. Instead of 'desiring earnestly the greater gifts' (1 Cor. xii. 31), those who have the character and the endowment may seek the office of a bishop, a permanent function. In LXX, Num. iv. 16, *ἐπισκοπή* is an office, and in Ac. i. 20, 25 it is applied to the apostleship, but here it is evidently a new formation derived from the title *ἐπίσκοπος*, which had been incorporated in primitive Christianity (TWNT. ii. 604). The emphasis on the dignity of the office may be due to a depreciation of it by conservatives who saw with regret the disappearance of the charismatic ministry. Also, the office may have been coming into disrepute because it was being sought by men of poor character, who were possibly in league with false teachers. The writer, therefore, proceeds to describe the type of men who may worthily seek it.

2. *The bishop*; the article probably means 'a bishop'; no indication of mon-episcopacy; see Introd. § 9: *without reproach*; the primary general qualification; on these verses, see Tit. i. 6-9: *husband of one wife*; probably not that the bishop *must* be a married man, in view of 1 Cor. vii. 7, 8, Matt. xix. 12, but that he would in all likelihood be the head of a household, and in it his qualities for rule would have been tested; marriage is held in honour (iv. 3, v. 14); in the Augustan age *virginus* was used of one who had been married only once, and some see here a demand for higher sanctity in the clergy,

bishops and deacons; but much more probably it means that these are to be men who have been faithful to their wives; all candidates are to be rejected who have at any time practised synchronous polygamy or concubinage, or have in any other way departed from the strictness of matrimonial fidelity (Swete, ii. 99); of the bishop it is demanded that he be 'temperate, soberminded', the latter word being used often of chastity; the highest connubial fidelity was exemplified by Musonius, Seneca, and Plutarch; and Christian leaders could not fall behind the best contemporary practice: *temperate*; in ver. 3 'not quarrelsome over wine' is added to emphasize the avoidance of a common vice: *soberminded, orderly, σωφρονα, κόσμιον*; these often go together; a restrained and courteous temper in dealing with members of the church: *apt to teach*; not a primary qualification, as for the leader in the teaching office, but the bishop must be able to say what sound teaching is (v. 17, Tit. i. 9); he was neither a prophet nor an evangelist.

3. The bishop must not let his passions loose in drunken bouts and violence, but must rule in equity, be conciliatory, and not use for his own gain the money of which as bishop he will have control: *gentle, ἐπιεικῆ*; cf. for noun 2 Cor. x. 1 (Phil. iv. 5), Ac. xxiv. 4, 'a saving mildness'; Christians are 'gentle' towards all men because of their heavenly calling; so the bishop here does not follow the strict law, and is not unlike the high priest, who 'can bear gently with the ignorant and the erring' (Heb. v. 2).

4. The family, as in Judaism, was a supreme institution in early Christianity; the church was a family with God as father (Eph. ii. 19, iii. 14, 15): *ruleth well, προϊστάμενον* (1 Thess. v. 12); power of control rests in dignity of character.

5. *shall he take care of, ἐπιμελήσεται*; cf. Chrys., *τοῦτο καὶ οἱ ἕξωθέν φασιν, ὅτι ὁ οἰκονομικὸς καὶ πολιτικὸς ἀν γένοιτο ταχέως*; in Epictetus, *ἐπιμέλεια* in the use of the outward goods of life involves conscientious care to maintain inner freedom: *the church of God*; rather, a church.

6. *not a novice, νεόφωτον*; not elsewhere in NT, nor in LXX in technical sense, but used in the mysteries; here the word implies a Christianity of long standing: *being puffed up, τυφωθείς*; the noun *τύφος* is common in sense of 'conceit'; Th.Mops., 'Quasi magister discere ab aliquo interdum non patietur, eo quod doctor sit ipse constitutus'; also Lock quotes aptly Tacitus, *Ann.* iv. 17, 'Ne quis mobiles adolescentium animos praematuris honoribus ad superbiam extolleret'; 'He to whom so responsible a charge as that of the *ἐπισκοπή* is committed, must be no untried, perhaps susceptible

youth, without family ties and domestic duties, but a grave, elderly Christian, with a reputation and permanent residence in the community, a sober, married man' (*Edin. Rev.* 1903, p. 63; quoted by Moffatt, *Introd.* p. 411): *the condemnation of the devil*; some think, the judgement under which the devil fell when he assumed a divine name and honours which did not belong to him (Th.Mops.); others interpret it as the condemnation which the great Accuser will bring against them; ver. 7 supports the second.

7. *them that are without*, τῶν ἕξωθεν; as in Josephus, *Ant.* xv. 9. 2, but οἱ ἕξω in 1 Cor. v. 12, Col. iv. 5, 1 Thess. iv. 12, Mk. iv. 11: *snare of the devil*; conduct that would cause scandal in the sight of unbelievers; 'Men must not be made bishops whose former lives, either because of their callings, or their vices, were notorious in the eyes of the world. To be baptized is one thing; to be made a bishop another. By the devil's snare he might again fall into the old faults, and as a bishop he would be under no one's correction' (Th.Mops.). In 2 Tim. ii. 26, 'the snare of the devil' seems to be false doctrine, rather than a scandal in conduct, as here; also this outline of the bishop's qualifications is more stereotyped and official than the exhortation given to the servant of the Lord in 2 Tim. ii. 21-26.

In the virtues required in the bishop there is nothing specifically Christian; they are significant as showing that there must have been often a poor type of leader in the Church. It was necessary, if the Church was to escape scandal from without, that her officials should fulfil the ideals of contemporary morals. The tone differs from that in Heb. xiii. 7, 17, 1 Pet. v. 1-4; here the note is very realistic. Striking similarities with the virtues of a bishop have been found in those of the wise man, and especially of the general, as in the *De imperatoris officio* of Onosander, φημι τοίνυν αἰρεῖσθαι τὸν στρατηγὸν . . . σώφρονα, ἐγκρατῆ, νήπτην, λιτόν, διάπονον, νοερόν, ἀφιλάργυρον, μήτε νέον μήτε πρεσβύτερον, ἂν τύχη καὶ πατέρα παιδῶν, ἱκανὸν λέγειν, ἔνδοξον (Dibelius, Beilage. 3).

8. *Deacons*; not in Titus: *not doubletongued*, μὴ *διλόγους; cf. δίγλωσσος (Prov. xi. 13, Sir. v. 9); a vice, along with drinking, dangerous in house visitation: *greedy of filthy lucre*, *αἰσχροκερδεῖς; a typical vice; the αἰσχροκερδής was one of the characters in Theophrastus.

9. *mystery of the faith*; cf. iii. 16; the Gospel which is a divine mystery, Rom. xvi. 25, Eph. iii. 3, Col. i. 26, 27; 'In the NT the mystery is not to be kept secret, but is a secret which God wills to make known, and has charged His apostles to declare to those who have ears to hear it' (J. A. Robinson): *in a pure conscience*; their

religion must be not merely an outward profession, but must be rooted in a moral mind; no 'lie in the soul'.

10. *first be proved*, δοκιμαζέσθωσαν; a technical term for official testing, possibly by the bishops; it will include both religious approvedness in respect of the mystery of the faith, and the qualifications just outlined. In Paul's epistles Christians are challenged, in the light of the Judgement, to a double testing, (a) as to what God's will is, Rom. xii. 2, Eph. v. 10, Phil. i. 10, 1 Thess. v. 21, (b) as to their own worthiness, 1 Cor. xi. 28, 2 Cor. xiii. 5 (TWNT. ii. 259, 263).

11. *Women in like manner*; probably there is a displacement of this verse dealing with deaconesses. It is taken in this sense by nearly all the Eastern commentators; by others, much less convincingly, of the wives of deacons. The duties of the deaconesses would concern women, e.g. care for the sick and poor (cf. v. 10), preparation for baptism. Here the virtues are like those required in the deacon.

12. Qualifications like a bishop's.

13. *a good standing*, *βαθμὸν καλόν; in view of ver. 12, some think that βαθμός means a step to the higher office of the bishop; which might be supported by the use of the word for promotion in the army; in inscr. and in mystery religions βαθμός denotes an office of honour; in philosophy it is probably a *term. tech.* for a step towards a goal (M&M); but it also may mean 'a vantage ground', a standing above the common level (Hort); this latter seems to be the import here, as it leads to 'great boldness in the faith'; having gained a good standing in the respect of their fellow-Christians, they would get leadership among them in all matters of the faith; Th.Mops. and Thdt. interpret the word of an honourable grade in the life to come: *boldness in the faith*; παρησίαν, a Pauline word, 2 Cor. iii. 12, Eph. iii. 12, but also characteristic of NT, as in Acts, Hebrews, John; their faithful service would develop 'the mystery of the faith in a pure conscience' (ver. 9) into assured confidence in setting it forth.

Verses 8-13 seem to have suffered by displacement; the original order may have been: 8, 9, 12, 10, 13, 11.

14-16.

Purpose of the letter; a church to uphold the mystery of the faith.

- 14 Though I hope to come to you soon, I am writing
 15 this letter to you, in order that, if I am delayed,
 you may know how men should behave in a
 household of God; for such is a church of the
 living God, a pillar and bulwark of the truth.
 16 And it is universally acknowledged that great is
 the mystery of our religion: it is Jesus Christ

Himself, who was manifested in the flesh, vindicated in His spirit, appeared to angels; was preached among the nations, believed on in the world, received up in glory.

14. *These things*; apparently the whole epistle, not merely an exhortation against 'different teaching' (i. 3 ff.), nor do the words seem to refer to i. 18: *shortly*, ἐν τάχει, 'quickly'; τάχιον is less well attested. Is this a literary fiction based on such verses as 1 Cor. iv. 19, Phil. ii. 24?

15. *how men ought to behave themselves*, preferable to 'how thou oughtest to behave thyself' (RVmg), ἀναστρέφεισθαι; papy. and contemporary usage support 'behave' (M&M); ἀναστροφή, 'all conduct and demeanour in converse with others' (Hort). If the main theme of the epistle is the ordering of Church life, as here, the term 'pastoral' is an appropriate description for it: *the house of God* (Heb. iii. 5, 6, 1 Pet. ii. 5): *which is the church of the living God*, 2 Cor. vi. 16; or 'a church', i.e. each local household of God is an *ecclesia*, a part of the larger *ecclesia*; in either translation the sense is the same—by the life of Christians in each house of God, visible witness is borne in each locality to the faith of the Church throughout the world; cf. 1 Cor. xv. 9, Eph. iv. 4-16: *the pillar and ground of the truth*; *ἑδραίωμα only here; 'There is no clear evidence that the rare word ἑδραίωμα ever means "ground" = "foundation". It is rather . . . a "stay" or "bulwark"' (Hort, op. cit., p. 174). The Church as a whole sustains and is the bulwark of the truth, one and the same in all the households of God; on the life of each cell depends the life of the body; cf. 1 Cor. iii. 16, Phil. ii. 15, 16.

16. *without controversy*, *ὁμολογουμένως; D* syr (pal.), ὁμολογοῦμεν ὧς; this rare word occurs in 4 Macc. vi. 31, xvi. 1, ὁμολογουμένως ἀποκράτωρ (δεσπότης) ἐστὶν τῶν παθῶν ὁ εὐσεβῆς λογισμός; 'a fact which cannot be doubted' (Th. Mops., Chrys.); it may mean that the Christians by common confession throughout the world testify to the marvel of the mystery of their faith; it might also mean that the rapidly growing Church excites wonder at the power of its mystery; the former is the preferable view; cf. Ac. xix. 34, 35: *mystery of godliness*, Col. i. 23-7; 'The Christian faith concealed in itself the secrets of the Christian life, which Christian preaching felt itself unable to express completely . . . the doctrine of Christ and of salvation is a *mysterion*, a secret' (Wendland, op. cit., p. 223); 'Most Hellenistic religions had their mystery . . . the mystery implies redemption and immortality. . . . The mystic was not initiated into the mystery until he had first

seen the goddess in a dream' (Kittel, *op. cit.*, pp. 40, 113); here there may be the claim that beyond all mystery religions, Christian 'godliness' is based on a mystery of universal appeal and imperishable hope (cf. iv. 10): *godliness*; Introd. § 7; cf. iii. 9, similar but not equivalent; Christian piety expressing itself outwardly in conduct and worship, as well as inwardly in faith; the Christian mystery follows in this creedal hymn; the Lord of the mystery is the incarnate and exalted Christ, who came into the world to save sinners (i. 15); 'The hymn told the world at large of the greatness of a god . . . Rhetoricians wrote hymns to give prestige to cults' (Nock); cf. Eph. v. 14: *He who, ὁς*; on the readings see Introd. § 11: the hymn is in apposition to 'the mystery', and it was natural to change ὁς into ὁ: *manifested in the flesh*, Jn. i. 14; the thought is very similar to that of Phil. ii. 6-9, itself also perhaps a hymn, and to Lk. i. 30-33, 35: *justified in the spirit*, Lk. iii. 22, ix. 35, x. 21-4, Jn. xvi. 14; Jesus was vindicated by God as His Son; for this use of δικαιῶ as 'vindicate', see Dodd, *The Bible and the Greeks*, pp. 53-58; Chrys. interprets, His battle with the devil, His ejection of demons and the indwelling of the Holy Spirit in His followers: *seen of angels*; ὡφθῆ is a technical term in LXX for the manifestation of God; cf. Mk. i. 13, Lk. xxii. 43, xxiv. 23, Jn. i. 51, Heb. i. 6, 1 Pet. i. 12: these three clauses deal with the incarnate Christ: *preached among the nations*, Lk. ii. 31, 32, x. 1 ff., 17, 21-24, xxiv. 47-49, also the book of Acts: *believed on in the world*; Acts contains the story of the progress of the faith in ever-widening circles until it reached Rome: *received up in glory*, Ac. i. 9-11; cf. Phil. ii. 9.

The hymn has two strophes, the first clause of the first strophe corresponding with the first of the second, Christ manifested and proclaimed; the second clause with the second, His Sonship justified and acknowledged; the third clause with the third, homage to Him from and in the heavenly world. The substance of this creedal hymn is the historic Gospel preached by missionaries, as we have it especially in Luke and Acts. Neither the Cross nor the Resurrection is mentioned in it, though there are echoes of Pauline thought, as in Col. i. 23-27, Phil. ii. 6-11. This 'mystery' differs from the mystery of God preached by Paul, for whom it was the crucified, risen and living Christ, containing in Himself all the treasures of wisdom (Col. ii. 2, 3), in whom he lived. In this hymn of the Christian Church the heart of the believer was raised to the once incarnate, now exalted and triumphant Christ; in adoring contemplation of Him in its worship, the family of God found the life that now is as well as that which is to come (iv. 8).

Unlike Clement of Rome, this writer sets forth no fulfilment of prophecy in the facts of the Gospel history.

iv. 1-5.
Prophecy of
demonic,
ascetic
doctrines.

- 1 But the Spirit expressly declares that in later times there will be an apostasy from the faith, consisting of persons who will give heed to seducing spirits and doctrines inspired by demons, 2 liars wearing the mask of piety, but branded, as with a hot iron, in their own consciences, slaves 3 of Satan. They forbid marriage, and enjoin abstinence from some foods; yet these foods God created, and they may be partaken of, when He has been thanked for them, by believers who have 4 a clear knowledge of the truth. For everything that God created is good, and nothing is to be rejected as unclean, provided thanks have first 5 been given for it; for it is consecrated by the word of God in the prayer asking for His blessing.

The Christian conduct and the mystery just outlined (ii. 1-iii. 16) will be challenged, but that should cause no surprise, for it has been expressly foretold by the Spirit.

1. *the Spirit saith expressly*, *ῥητῶς, 'in set terms' (papy.); cf. Mk. xiii. 5, 6, 22, 23, Ac. xx. 29, 30, 1 Jn. ii. 18 ff., Ju. 17, 18; here some apocalypse or letter may be referred to, but it was an accepted belief, as is seen in 2 Thess. ii. 2 ff.: *in later times some shall fall away*; the present is the time foretold; 2 Tim. iii. 1-5 may be another floating prophecy of a similar phenomenon: *seducing spirits*, πνεύμασιν πλάνοις, 2 Cor. xi. 13, 14, Eph. iv. 14, 1 Jn. iv. 6, 2 Jn. 7; by contrast Paul is the teacher of truth, 2 Cor. vi. 8; 'All over the Christian world at this time the gift of prophecy was a cause of acute difficulty' (Streeter, *The Primitive Church*, p. 147): *doctrines of devils*, 1 Cor. x. 20, 21, Rev. xvi. 14; *daimones* were usually, but not always, evil supernatural beings; for Jewish belief see *Jubilees*, x; Plutarch accounts for the immorality of myth by the activity of demons; 'These sinister spirits assert their vast power and display their malevolence in the moral perversion and deception of the human race' (Dill, op. cit., p. 432).

2. *through the hypocrisy of men that speak lies*; the demonic influence uses men who, while calling themselves Christians, teach doctrines which they know to be opposed to the truth: *branded in*

their own conscience; *καυτηριάζω found in Strabo (64 B.C.—A.D. 21) and 2nd-cent. A.D. papy.; branded in their conscience, instead of on their forehead, as slaves of Satan and agents of his demonic spirits; it might mean, as in RVmg, 'seared' in their conscience and unable to feel its admonitions (cf. Heb. vi. 4-6); so they are agents of the demons because of their own seared conscience.

3. *forbidding to marry*; in contrast with 1 Tim. ii. 15; Paul answered objectors to marriage, of a different sort, in 1 Cor. vii; these were probably immoral ascetics: *and commanding to abstain from meats*; the RV supplies *κελευόντων*, but Hort thinks that some primitive error has occurred, and that the original was perhaps *γαμεῖν καὶ γεύεσθαι*, or *γαμεῖν ἢ ἀπτεσθαι*; the abstinence (was enjoined) from certain foods as being unclean; cf. Rom. xiv. 17, 1 Cor. x. 20 ff., Col. ii. 20-3, Heb. xiii. 9; fasting was common in the heathen world; Nock quotes an injunction to a candidate before initiation, 'Abstain from impure and evil food in order that you may the more rightly go to the hidden mysteries of the most holy worship' (*Conversion*, p. 144); Th.Mops. sees a close connexion between the denial of the Incarnation and this false asceticism, and, followed by Chrys., finds here a prophecy of the Manichean, Encratite, Marcionite, and Valentinian heresies, which denied that Christ was born, prohibited marriage, and enjoined abstinence from foods (Swete); but the phenomenon may easily be accounted for in the first century: *which God created*; the Christian reply is based on the fact that what God created is good (Gen. i. 31, cf. 1 Tim. vi. 17); this is a fundamental reason against asceticism; foods are to be differentiated on healthful, not ritual grounds: *to be received with thanksgiving*, Rom. xiv. 6; nothing is said of marriage, though it might be brought under this general head: *by them that believe and know the truth*; different terms for the same idea (2 Tim. ii. 25); Christians know well what they are doing, and, having a knowledge of God's truth, their consciences are not defiled.

4. *nothing is to be rejected*, οὐδὲν *ἀπόβλητον; almost a proverb, οὐ τοὶ ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, II. iii. 65 (Field, as in Lock): *received with thanksgiving*, μετὰ εὐχαριστίας; the grace before meat, evidently in the family, though possibly the Agape (Ju. 12, 18, 19) may also be in the mind of the writer. It is remarkable that in the treatment of Church order in the Pastoral Epistles, no mention is made of the Eucharist.

5. *it is sanctified*, ἀγιαζεται, 1 Cor. vii. 14, also 1 Cor. x. 14-22, 30 (see Lietzmann, *in loc.*); perhaps the meaning is that the demonic power is neutralized by prayer; cf. Chrys., εἰ καὶ γένοιτο κοινόν, ἀλλ'

ἔχεις τὸ φάρμακον· σφράγισον, εὐχαρίστησον, δόξασον τὸν θεόν, καὶ πᾶσα ἀκαθαρσία ἀπέπτη: *through the word of God and prayer*; *ἔντευξις is a formal petition, a request for a blessing, in which probably some word of God, taken from the Scriptures, was embedded. A less probable interpretation is that the good word of God spoken at Creation rests upon the food, and is made effective when the believer prays for a blessing.

This section deals with an express prophetic utterance in regard to an immoral, ascetic apostasy. It has some likeness to the Colossian heresy, though the latter may not have been immoral. There are affinities too with the outbreak in Crete (Tit. i. 13-16), but there is nothing to connect it with that of 1 Tim. i. 4-7. Asceticism is contrasted with Christian discipline, in what follows.

6-16.

Timothy
to be an
example of
piety.

- 6 *If you lay these matters before the brotherhood, you will be a good minister of Christ Jesus, nourishing your own life on the words of our faith and of the good doctrine to which you*
- 7 *have been devoted; but shun myths, profane as they are and merely old wives' tales. Keep*
- 8 *yourself in training for piety; for athletic training has but passing value; whereas piety has abiding worth, holding the promise of true life, both here*
- 9 *and hereafter. Trustworthy is the word, and*
- 10 *deserving universal acceptance.* For to attain piety we labour and strive, because we have set our hope on the living God, who is a Saviour for all men, but proved to be such by believers.
- 11 *Transmit these injunctions and teach them.*
- 12 Let no one slight you on account of your youth, but become an example for believers in respect
- 13 of speech, conduct, love, faith and chastity. Until I come, give attention to the public reading of the Scriptures, to preaching and to teaching.
- 14 Do not neglect to use the spiritual gift which was bestowed upon you, when by the guidance of prophecy you were ordained under the hands
- 15 of the presbytery. Practise these duties, be absorbed in them; thus will your progress be

16 universally acknowledged. Take heed to yourself and to what you teach; hold fast to this advice; for if you do, you will secure your own salvation and that of those who listen to you.

6, 7a. These verses interrupt the connexion between the warning against asceticism (vv. 1-5) and the advice as to true Christian discipline (vv. 7b ff.); they are probably an editorial insertion.

6. *the brethren*, for the more usual 'believers' in this letter: *these things*; cf. iii. 14, iv. 11, v. 7, vi. 3, 2 Tim. ii. 14, Tit. ii. 15, all vague references: *nourished*, *ἐντρεφόμενος; cf. Epict. iv. 4. 48, τούτοις τοῖς διαλογισμοῖς ἐντρεφόμενος (Dibelius): *the words of the faith*; such as in 1 Tim. i. 15, ii. 5, 6, iii. 16, vi. 14-16, based on the words of Jesus Christ (vi. 3); on these 'the good doctrine' was founded: *which thou hast followed*, παρηκολούθηκας; see on 2 Tim. iii. 10, and the whole passage from 10-17; cf. also 2 Tim. ii. 15.

7. *profane and old wives' fables*; *γραῶδεις, a word not uncommon in philosophical polemic; Strabo, i. 3, τὴν ποιητικὴν γραῶδην μυθολογίαν; Lucian Philopseudes, 9, γραῶν μῦθοι (Dibelius): *refuse*, παραιτοῦ; in direct contrast with ἀποδέχεσθαι (M&M); these myths seem to be different from the 'doctrines of demons' (iv. 1); evidently an addition by the same hand as in 1 Tim. i. 4, vi. 3-5, 20, 21, 2 Tim. ii. 16, 23, iv. 4, Tit. iii. 9; Th.Mops. thinks the meaning is that the myths contained impurities which human ears should not listen to, as in the apocryphal gospels and epistles; but Chrys. refers to Jewish speculations: *exercise thyself unto godliness*; the aim of the Christian minister must be piety and the comprehension of the great mystery (iii. 15, 16), which demands training of the spirit instead of ascetic practices of the flesh; γυμνάζω is equivalent to ἀσκῶ (Ac. xxiv. 16), and σωματικὴ *γυμνασία to ἀσκήσις; cf. 1 Cor. ix. 25-7, Phil. iii. 12, Heb. vi. 11, 12; the figure was common in Hellenistic writings; cf. Epict. i. 26. 3, πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάξουσιν ἡμᾶς οἱ φιλόσοφοι (M&M); in Epict. ἀσκήσις is the unremitting endeavour of the individual soul for its own moral perfection; virtue can be acquired only by practice (Hastings, *D.B.* ii. 84); Th.Mops. comments, 'Sound teaching implies much preparatory labour and so is styled a γυμνασία' (Swete); but vv. 12-16 imply a wider interpretation. Here, there is greater emphasis on discipline for the minister of Christ Jesus than in the advice given to the servant of the Lord in 2 Tim. ii. 21-4.

8. *bodily exercise*; σωματικὴ γυμνασία is the normal word for exercise in the games (M&M); the bodily exercise which the Greek

athletes practise is only relatively good, aiming at an earthly crown, but Christian discipline has as its promise life in its fullness, here (life's blessings should not be rejected under the influence of a false asceticism, v. 23, vi. 17) and hereafter, Rom. vi. 4, Phil. ii. 16, Ac. v. 20, xi. 18, Jn. *passim*: *profitable for a little*, RVmg, 'for little', πρὸς ὀλίγον *ὠφέλιμος; this good is shortlived or is intrinsically of small value; 'The Cynic-Stoics were opposed to the bodily training of the athletes. Though gymnastic, as distinct from professional athleticism, was favoured among the Greeks, it fell into disrepute in the imperial age as a factor in Roman education, as the crudity of athletic contests shocked the finer instincts of the more cultured' (Wendland, op. cit., p. 74 f.): *godliness is profitable*; as shown in what follows; cf. ὁ καρπὸς οὐκ ἀπόλλυται ὁ τῆς εὐσεβείας (Josephus, *Ant.* xx. 2, 5).

9. *Faithful is the saying*; refers to the foregoing; probably current in the Church.

10. *For to this end we labour and strive*; ἀγωνιζόμεθα is in all probability the correct reading instead of ὀνειδιζόμεθα; see Introd. § 11; the apostolic calling is a labour and struggle to make Christian piety a reality both in the life of the individual and in the world at large: *because we have our hope set*, ἠλπίζομεν; the perfect means that the hope will endure; God has the power, as He also has the desire, to make that hope real, for He is the living God, 1 Tim. iii. 15, vi. 13; hope is a note of this epistle, i. 1, v. 5, vi. 17; cf. Rom. xv. 13, 2 Cor. i. 10: *Saviour of all men*, ii. 3, 4: *specially of them that believe*; not Pauline in expression; the meaning is that, while the Gospel is freely offered to all and is getting widespread acceptance (iii. 16), it is in the family of believers that the proof of God's desire to save is found.

11. *These things command and teach*; cf. v. 7, vi. 2, also i. 18, iii. 14, iv. 6, 2 Tim. ii. 14, Tit. ii. 15, all of which are editorial connecting clauses; here, as in v. 7, vi. 2, perfunctory.

12. *thy youth*, τῆς νεότητος; sometimes applied to the full-grown man of military age up to forty; probably here an echo of 1 Cor. xvi. 10, 11; cf. Tit. ii. 15; 'let not thy youth disparage thy teaching' (Th.Mops.): *be thou an ensample*, τύπος, 1 Cor. x. 6; see on i. 16; M&M quote an inscr., τύπον δὲ εὐσεβείας παισὶν ἐγγόνοις τε ἐμοῖς ἐκτέθεικα; Timothy is to be an example to the Church both in Christian virtue and in the performance of the duties of his office. In contemporary writings stress was laid on the example of the philosopher. For a much richer content of a Christian ministry see 2 Cor. vi. 3-10; but this epistle is deeply Christian in its emphasis on the

inwardness and motives of the life of the believer (i. 5, ii. 15, iii. 9, vi. 11, 12).

13. *Till I come*; an interim charge, as in iii. 14, 15, with instructions as to the ministry in respect of *reading*, rather 'the reading', i.e. in public worship (2 Cor. iii. 14, Ac. xiii. 15, 2 Tim. iii. 16, 17); of *exhortation*, τῆ παρακλήσει, preaching, a message of comfort (1 Cor. xiv. 3, 2 Cor. i. 5, 1 Thess. ii. 3, Ac. xiii. 15); and of *teaching*, exposition of the Scripture and the Gospel. These three elements, along with the prayers (ii. 1 ff.), constitute the Word-of-God service, the worship of 'piety', according to this epistle. Why was Timothy to give attention to these things 'till I come'? Probably to emphasize that his authority was derived from Paul; Timothy is the type of the Christian minister.

14. *Neglect not the gift that is in thee*; in 2 Tim. iv. 5, that of an evangelist; it came at his ordination by the laying on of the hands of the presbytery, in response to some prophetic indication of his fitness for the office (Ac. vi. 6, xiii. 1-3, 1 Cor. xii. 28, Eph. iv. 11); in 2 Tim. i. 6, Paul alone is said to have ordained; here the procedure is more like that in Acts; this admonition may indicate that the charismatic ministry had not yet disappeared (Rom. xii. 6-8, 1 Cor. xii. 4-10, 28-31), but was under control of the presbytery, in view of the danger of individualistic prophecy: *the presbytery* is the body of presbyters, v. 17.

15. *Be diligent in, μελέτα*; the meaning 'meditate', 'ponder on', is supported by papy. (M&M); cf. Epict., ταῦτα ἔδει μελετᾶν τοὺς φιλοσοφούντας: *give thyself wholly to them, ἐν τούτοις ἴσθι*; cf. Lk. ii. 49: *these things*, the virtues and duties of vv. 12, 13, 14: *progress, προκοπή*, Phil. i. 12, 25, Sir. li. 17, 2 Macc. viii. 8; 'προκοπή' may be regarded as a Stoic creation, at least in the special sense of an advance in ethical culture. The προκόπτων in the Stoa has gradually taken the place of the σοφός. In Philippians the word is used in a good sense with the gen. obj. (τ. εὐαγγελίου, τῆς πίστεως), but 1 Tim. iv. 15 is nearer the Stoic usage—a demand on the whole personality, not on one side of it' (Bonhöffer, op. cit., p. 128): *may be manifested unto all, φανερά*, common in honorific inscriptions; thus will Timothy defend himself against contempt (ver. 12).

16. *Take heed to thyself*, Ac. iii. 5, xx. 28; personally (12) and ministerially (13, 14): *save both thyself*; cf. Phil. ii. 12: *and them that hear*; cf. Rom. xi. 14. The saving power of the Gospel depends not on magical or official performances, but on the living Word speaking in the lives, preaching and teaching of its 'good ministers' (ver. 6).

In this section the work of the Christian minister, both as an

example in his character and as a leader in public worship, is set forth more formally than in 2 Tim. ii. 21-26 and at greater length than in Tit. ii. 7, 8.

v. 1, 2.
How to treat
men and
women;
3-16.
widows.

1 Never reprimand an elderly man harshly, but
entreat him as a father, and younger men as your
2 brothers; elderly women also as mothers, younger
3 women as sisters with perfect chastity. Widows
who are destitute of support must be honourably
4 maintained. But if a widow has children or
grandchildren, these must take their first lesson
in piety by showing it to their own family, and
make a grateful return to their parents; for this
5 is well pleasing in God's sight. But the real
widow, one who is left entirely alone in the world,
has only God on whom to set her hope, and is
unceasing in her supplications and prayers night
6 and day. But a widow of dissolute habits is dead in
7 her lifetime. *These injunctions, then, lay down*
8 *that they may be without reproach.* Whoever
does not provide for those dependent upon him,
and especially for the members of his own family,
has thereby disowned the faith, and is worse than
9 an unbeliever. A widow may be put on the roll of
the church if she is not under sixty years of age,
10 has been loyal to one husband, is held in repute
for her good works, has brought up children, has
shown hospitality to strangers, has washed the
feet of saints, has given relief to those in distress;
in a word has devoted herself to good works of
11 every kind. But younger widows you must refuse
to enroll, for when their sensual desires drive
12 them away from Christ, they wish to marry, and
are thus guilty of having broken their first troth
13 to Him. And in this frame they learn idle habits,
as they gad about from house to house; and not
only idle habits, but they become gossips and

14 busybodies, retailing improper stories. I would, therefore, have younger widows marry, bear children, manage their family and give no occasion
 15 to our adversaries to revile us; for as it is, some
 16 widows have wandered off after Satan. Any Christian woman who has widows dependent upon her must supply their wants, and relieve the church, which has to support the destitute widows, of this burden.

In what follows instructions are given the minister, Timothy, as to his pastoral duties, resuming especially those of ii. 8-12. There is not much in common with Tit. ii.

1. *Rebuke not*, μή *ἐπιπλήξῃς; the bishop is to be 'no striker', μή πλήκτην (iii. 3); in papy. the word means 'punish': *an elder*; not the official, but an elderly man. Timothy is to act like a member of a family.

2. *in all purity*; essential in the intimacies of house-to-house visitation, a virtue insisted on in these epistles.

3. *Honour*; pay them the honour of supporting them as their work deserves: *widows indeed*; explained in what follows.

4. *grandchildren*, *ἐκγονα; in inscrr. for 'grandchildren', in papy. for 'descendants' (M&M): *to shew piety towards their own family*, τὸν ἴδιον οἶκον εὐσεβεῖν; like the Latin *pietas*, εὐσέβεια contains the idea of loyalty to earthly relations as well as to the Heavenly Father (see Introd. § 7); cf. Epict. i. 27. 14: ἐὰν μὴ ἐν τῷ αὐτῷ ἢ τὸ εὐσεβὲς καὶ συμφέρον, οὐ δύναται σωθῆναι τὸ εὐσεβὲς ἐν τινι (Bonhöffer, op. cit., p. 297): *their parents*, τοῖς *προγόνοις; in 2 Tim. i. 3, of ancestors: *acceptable in the sight of God*; an element in Christian 'piety', as it was in the religion of Israel; parents were to be practically honoured with support.

5. *and desolate*, *μεμονωμένη; a definition of 'a widow indeed'; God is her only hope; on Him she depends in her supplications at home by night, and in the public prayers of the church by day; the constant prayers of such a one will be answered.

6. *she that giveth herself to pleasure*, ἡ σπαταλώσα, Ja. v. 5; σπαταλώ is often combined in LXX with τρυφῶ, though perhaps it has worse associations (M&M); 'solis epulis ac deliciis vacare properans' (Th.Mops.): *dead while she liveth*; cf. Rev. iii. 1; in contrast with the 'widow indeed', she is no longer on the roll of the 'living' in the church.

7. This verse seems to be an editorial addition, like iv. 11, vi. 2 b, to emphasize the need of care in supervision of widows. Only the blameless are to be honoured by the church.

8. *his own*; those dependent on him, even those beyond 'his own household': *denied the faith*; cf. Mk. vii. 9-13: *worse than an unbeliever*; the heathen practised family virtues; ingratitude to one's relatives would bring reproach from the world. This verse would follow naturally on ver. 4.

9. *enrolled*, *καταλεγέσθω, a technical term; i.e. in an official order distinct from the deaconesses (iii. 11): *under threescore years old*; sixty was regarded by Orientals as an age for retiring from the world for quiet contemplation (Ramsay): *the wife of one man*; cf. notes on iii. 2, Tit. i. 6; she has lived a chaste married life, neither divorced nor separated from her husband, whether she had only one or more; so Th.Mops., but most Latins, except Tertullian, regard the words as prohibiting any one who has been married a second time from holding office.

10. *well reported of for good works*; which are outlined in the verse ending with similar words: *brought up children*, *ἐτεκνοτρόφησεν; her own must be dead if she is a widow indeed, but orphans may be included; in *Hermas* church widows have charge of orphans: *used hospitality to strangers . . . washed the saints' feet*; these would be travelling Christians, especially missionaries; cf. Lk. vii. 44, Jn. xiii. 14: *relieved*, *ἐπήρκεσεν; in Polybius ἐπαρκῶ is equivalent to ἐπιβοηθῶ: *diligently followed*, ἐπηκολούθησεν, non-Pauline, but in LXX, Plato, Polybius, Josephus in the sense of 'devote oneself to'. 'The widow is to be enrolled on the strength of a character acquired by her while yet a wife' (Th.Mops.). This verse resumes the theme of ver. 5. The enrolled widow seems to have had duties, the performance of which entitled her to honourable support (ver. 3).

11. *younger widows refuse*; to enrol them; this section on the younger widows (11-15) may resume ver. 6: *waxed wanton against*, *καταστηρνιάσωσιν, 'feel strong and hearty'; in New Comedy στηρνιάω is equivalent to τρυφάω, 'live dissolutely'; the gen. obj. after κατα- may mean 'away from', 'exercise youthful vigour against' (Souter).

12. *rejected their first troth*; cf. Heb. iii. 12-14; they abandoned their first loyalty towards Christ, when they sought another partner in a lustful spirit. Some may have been converted after they had become widows.

13. *And withal*; in this frame of mind, when supported by the church, they will learn (λανθάνουσι is not a plausible conjecture) to be idle: *going about*, περιερχόμεναι, Ac. xix. 13: *tattlers*, *φλύαροι,

3 Jn. 10: *busybodies*, *περίεργοι* (Menander and Theophrastus, M&M); in Ac. xix. 19, of 'curious' or magical arts.

14. Cf. Tit. ii. 4, 5. Marriage here is a protection against greater evils; cf. 1 Cor. vii. 1 f., 29 ff., and for a higher view of marriage, Eph. v. 22-33; here, however, we have advice for the regulation of a continuing community, not, as in 1 Corinthians, with the view that the time is short; nor is there any suggestion that the widow of sixty years of age is in a more blessed state than the younger widow who will marry again. The whole passage is a piece of practical realism. Probably such of these younger widows as married again and fulfilled the duties outlined in ver. 14, if after sixty they became 'widows indeed, and desolate', would be put on the church's roll.

15. The reason for the preceding advice. Evidently widows, old and young, were numerous enough to cause difficulties to the churches, both as regards conduct and support. This accounts for the length of the advice.

16. *any woman that believeth*; *πιστή*, \aleph A C G 33 some old latt boh; *πιστὸς ἢ πιστή*, D some latt syr(vg.hl.) Chr.; the former is the better. It is the duty of a Christian woman to support the widows who are related to her, otherwise they would be thrown upon the church, which evidently cared for all the 'widows indeed' whether enrolled or not. As has been observed, this might be a large order for the Christian woman, for in an Eastern household it might include mothers, mothers-in-law, daughters, daughters-in-law, in varying degrees to more than one generation (Bennett, *D.B.* iv, p. 917).

In vv. 3-16 there are three themes: the treatment of (a) 'widows indeed', 3, 5, 9, 10; (b) 'younger widows', 11-15, perhaps also 6; (c) the duty of relatives to support their widows, 4, 8, 16. The confusion in the order may have arisen from the process of additions to what was a church manual.

17-25.

Honour
presbyters;
deal im-
partially with
sinners.

- 17 Presbyters who make good leaders are to be deemed worthy of double the support due to their honourable office, especially those who have the toil of preaching and teaching. For Scripture says: Thou shalt not muzzle an ox when he is treading out the grain; and: A workman deserves his wages. Against a presbyter do not entertain an accusation, unless it is attested by two or three witnesses.
- 20 Those who persist in sin reprove in the presence

21 of the church, to put fear into the rest. I charge you in the presence of God, of Christ Jesus and the elect angels, to observe these instructions of mine without prejudice against any one, and with
22 strict impartiality. Do not be hasty in laying hands on any one, lest thereby you become a sharer in the sins of another; keep yourself
23 chaste. [Cease being a water-drinker, and use a little wine for the sake of your digestion and
24 your frequent ailments.] Some people's sins are notorious, and herald them to judgment; other
25 people's dog their steps. Good deeds likewise are usually evident, and if they are not, time will reveal them.

This section offers difficulties: ver. 23 is an interpolation; possibly, as in 3-16, there may be some disarrangement due to a similar cause; but the more probable view is that 17-19 deals with presbyters, and 20-25 with the restoration to fellowship of those who have been censured for sin.

17. *elders that rule well*; *προεστῶτες*, the Pauline word (Rom. xii. 8, 1 Thess. v. 12) is non-official and means 'leaders' rather than 'rulers'; here the function is that of a presiding officer, and seems to carry with it both honour and support (*τιμῆ*). The presbyters by whom this is well performed, one special element in their efficiency being proved ability to preach and teach, are to be recognized by greater honour, which will include larger material support (ver. 18). As the charismatic gifts passed away the importance of such edification to the Church was much increased. Some distinguish here between 'presbyters' and 'presiding presbyters' (Dibelius); Lock suggests that the differentiation is between those who show excellence in their duties, and those who do not. Neither of these interpretations is probable. Presbyters as such seem to have presided over and administered the affairs of the church, a position demanding labour and therefore some material support; those with special gifts for administration, and who had the additional labour of preaching and teaching, were to be given 'double honour', or support. See *Intro.* § 9.

18. *Thou shalt not muzzle*; taken, as in 1 Cor. ix. 9, from Deut. xxv. 4 (LXX); cf. *Did.* xiii. 1, 2, xv. 2; this shows that 'double honour' includes, at least, material support: *And, The labourer; καὶ*

might seem to give this saying also the force of Scripture; but these are the words of Jesus, as in Lk. x. 7, and perhaps they were known to Paul (1 Cor. ix. 9, 14). The words of Deut. xxiv. 15 may underlie those of Jesus, but it is not likely, as Jülicher conjectures, that by a slip of memory the writer thought that they came from Deuteronomy. These words, current either in our Gospel of Luke or a source, have an equal authority with Scripture, but they do not prove that Luke's Gospel was then regarded as Scripture.

It is noteworthy that here there is no mention of the bishop, who also held an honourable office (iii. 1). The functions of both bishop and elder are alike, to preside, *προϊστάναι* (iii. 5, v. 17) and to teach. The explanation may be that iii. 1-13 was a later insertion.

19. *receive not, παραδέχου*; the word often means 'welcome': *two or three witnesses*; cf. Matt. xviii. 15, 16, 2 Cor. xiii. 1. Jewish practice (Deut. xix. 15) underlies the administration and worship of this epistle. The honourable office of the elder must be protected from gratuitous or prejudiced attack; 'due to retaliation by some who had been rebuked by them for sin' (Th.Mops.).

20. *Them that sin*; the present tense denotes practice, not one lapse: *the rest*; usually interpreted of presbyters, but it is improbable that many presbyters would be habitual sinners; therefore it seems that the reprimand is meant for guilty members of the church, and might result in some cases in exclusion from the fellowship.

21. *I charge thee*; 2 Tim. iv. 1: *elect angels*; cf. Lk. ix. 26: *without prejudice*, **προκρίματος*, a judgement formed without all the facts being known: *partiality*, **πρόσκλιων*, favourable or unfavourable inclination; both words are found here only in NT; 2 Tim. iv. 1 seems to be in the mind of the writer. The adjuration suggests that the official dealing with those who had fallen into sin was often either harsh or affected by favouritism. This may have brought the eldership into disrepute.

22. *Lay hands hastily on no man*; *χειρας ἐπιτιθέναι* means in NT usually 'to ordain', and at first sight here the words would seem to refer to the ordination of elders. If this is the meaning, there are two apposite quotations made by Lock: Isocrates, *Ad Demon*. § 38, as in Wetstein, *εἰς ἀρχὴν κατασταθεὶς μηδενὶ χρωῖ πονηρῷ πρὸς τὰς διοικήσεις· ὧν γὰρ ἂν ἐκεῖνος ἀμάρτοι σοι τὰς αἰτίας ἀναθήσουσι*; and Horace, *Epp.* i. 18, 76 f., 'Qualem commendes etiam atque etiam adspice ne mox incutiant aliena tibi peccata pudorem.' This solemn charge would be in place if there were unworthy aspirants to the office, the maladministration of which had already brought disgrace upon the Church. But there is more to be said for interpreting 'lay hands hastily on', of the

restoration of penitents to the Christian fellowship. Verse 20 is then more suitable, Timothy is not made, like Paul in 2 Tim. i. 6, the one who ordains, instead of the presbytery (iv. 14), and the injunction 'keep thyself pure' has more point. Backsliders are referred to in i. 19, iv. 1, v. 6, 11, 12, vi. 5. On this see Hort, *The Christian Ecclesia*, pp. 214 f., Dibelius, *in loc.* A partial judgement, especially if it was due to some compromising association with the guilty, would have to endure the scrutiny of the Divine Tribunal; thus Timothy must keep himself pure (cf. i. 18, 19, iii. 9, iv. 12).

23. *a drinker of water*; abstinence from wine was often practised by the ascetics among pious Jews or Greeks. This verse is out of place here, and if it belongs to this epistle it would fit in better after iv. 5; but it is probably a later interpolation.

24. *Some men's sins are evident*; 'perfectly clear', they herald them as the sinners appear before Timothy for judgement: *follow after*; they dog them, and will become manifest in time; 'Interim patienter expectandum dum res se aperiat' (Bengel); cf. 2 Tim. iii. 9; therefore Timothy is not hastily to restore such men.

25. *In like manner also*; the impartial judge must remember that some men are better than at first sight they appear: *such as are otherwise*, i.e. such 'good works' as are not evident, will become manifest in time among men, and before the judgement seat of Christ (2 Cor. v. 10).

vi. 1, 2a.
Advice to
slaves.

- 1 Let all who are under the yoke of slavery, hold their own masters as entitled to the utmost respect, that the name of God and our Christian
- 2 teaching be not reviled. As for those who have Christian masters, let them not take liberties with them because they are brethren; nay let them render more faithful service, because those who profit by their well-doing (*or*, who undertake to show kindness) are believers and brethren beloved.

1. *servants under the yoke*; not merely slaves to Christ, but to earthly masters: *the name of God and the doctrine be not blasphemed*; slaves had a bad name, and if Christian slaves were no better than the ordinary run, the enemies of the faith would find ammunition for their attacks. Similar complaints are made in modern mission fields.

2. *they that partake of the benefit*, οἱ τῆς ἐνέργειας ἀντιλαμβανόμενοι; in Lk. i. 54, Ac. xx. 35, the verb means 'help' persons; RVmg has

'lay hold of', i.e. 'partake of' a thing; the verb is common in inscr. and papy. in sense of 'lay hold of', 'undertake', e.g. an office (M&M); *εὐεργεσία*, Ac. iv. 9, kindness, conferring of benefits; perhaps on the part of the slave in giving faithful service which is inspired by Christian faith and love (Tit. ii. 9, 10); perhaps, with equal probability, on the part of the masters, who, having experienced Divine love, have performed kindly offices for their slaves (Th.Mops., Chrys.); WHmg with comma after *ἀγαπητοί* supports the latter interpretation.

On the duties of slaves see Eph. vi. 5-8, Col. iii. 22-5, 1 Pet. ii. 18, 19. Here nothing is said as to the duties of masters.

This ends advice to Timothy in respect of the regulation of piety within the Church. The disordered arrangements of some parts may be due to accretions to a manual which was circulating among the churches of Asia.

2b-5.
Unhealthy
teaching.

- 2b *These things teach and preach. One who*
3 *teaches different doctrine from mine, and does*
not conform to those health-giving words
which were spoken by our Lord Jesus Christ,
and the doctrine which goes hand in hand with
4 *piety, is a conceited, ignorant fellow, displaying*
merely a diseased fancy in his enquiries and
wordy controversies; from such persons spring
envy, contention, calumnies, wicked suspi-
5 *cions, incessant wranglings among themselves,*
men as they are of corrupted mind and bereft
of the truth, who regard their profession of
piety as a means of making money.

2b. *These things teach and exhort*; cf. iv. 11, an editorial note referring to what follows, which is probably an insertion like i. 3 ff.

3. *If any man*; perhaps wandering prophets who made claims for money and opposed the permanent presbyters (cf. Did. xi. 2, 8, 10, 1 Tim. v. 17): *teacheth a different doctrine*, i. 3; perhaps they taught a Jewish casuistry claiming higher authority than the elders; they were full of conceit: *consenteth not*, *προσέρχεται*, not *προσέχεται*, read by \aleph^* latt vers Th.Mops. Cypr.; cf. also i. 4; but *προσέρχεται*, as well attested and a rarer word, is probably correct, meaning 'constant approach and application to' (Lock); it is used in LXX of the approach of the worshipper to God, and by Epictetus of devotion to philosophy: *sound words*; see on i. 10: *words of our Lord Jesus Christ*; cf.

1 Cor. vii. 10, 25, 1 Thess. iv. 15, Ac. xx. 35; probably a collection of the sayings of Jesus; as in Matthew, these would be the new Law taking the place of the old, on which the false teachers were descanting while they were in fact undermining it (i. 7-11); the words of Jesus are the basis of the doctrine taught in the Christian religion (*κατ' εὐσέβειαν*).

4. *puffed up, knowing nothing*, **τετύφωται μηδὲν ἐπιστάμενος*; a combination found in Menander: *doting, νοσῶν*; their ignorant vanity is the mark of a diseased mind which shows itself in logomachies: cf. i. 4, 6, 7, 2 Tim. ii. 14, 23, iii. 4, iv. 3, 4, Tit. i. 14, iii. 9; instead of being the healthy fellowship of love which is the fruit of the Spirit, their intercourse is mere wranglings: *railings, βλασφημῖαι*; by rival teachers (Lock): *surmisings, ὑπόνοιαι*, innuendoes.

5. *wranglings*, **διαπαρατριβαί*; a word otherwise unknown; it is probably a heightening of *παρατριβή*, 'strife', in a bad sense, 'persistent collisions' (Lock); Chrys. suggests the unlikely figure of 'the rubbing of diseased sheep against healthy ones'; some minuscules read *παραδιατριβαί*; cf. *διατριβή*, 'a study' (Cynics), later the Christian sermon, *δμιλία*: *corrupted in mind*; cf. 2 Tim. iii. 8, Tit. i. 15; they are apostates living immoral lives, from whom the spirit of truth has departed: *supposing that godliness is a way of gain*; **πορισμόν*, 'a means of gain'; a vice in the false teacher who makes boastful claims to knowledge in order to get followers upon whom he may prey; for this common complaint against philosophers see Seneca, *Ep.* 108, 'Qui philosophiam velut aliquod artificium venale didicerunt'; cf. also Did. xi. 6. 12.

The construction of these verses is faulty. It might have been expected that the conclusion to 'if any man teacheth', &c. (ver. 3) would be, not 'he is puffed up' (ver. 4), but 'he is corrupted in mind and bereft of the truth, supposing &c.'

6-10.
Piety the
true riches.

6 Now piety with a sufficiency is indeed a great
7 source of gain; for we brought nothing into the
8 world, nor can we carry anything out; if we have
9 food and covering these should satisfy us. But
people who set their heart on becoming rich fall
into temptation and get ensnared; also into many
senseless and pernicious lusts, which drown them
10 in utter perdition. For love of money is a root of
all kinds of evils. By the pursuit of money some
Christians have been led astray from the faith, and
have had their heart pierced by many a sorrow.

6. *godliness . . . is great gain*; cf. iv. 8, vi. 17; this does not seem to be an extension of the foregoing, as the specific false teachers disappear, but it is a general Christian treatment of true wealth; though it outlines the attitude of the 'pious' Christian, it is similar to what is found in contemporary morals: *with contentment*, μετὰ ἀνταρκείας, rather 'with a sufficiency'; in Stoic philosophy ἀντάρκεια was opposed to φιλαργυρία and τρυφή, but in daily speech, as in papy., Josephus &c., it was often weakened to mean 'a sufficiency', and it became almost a banal virtue (ἀρκεῖσθαι τοῖς παροῦσι); connected here with 'piety', it is given a religious motive, which is even more emphasized in Phil. iv. 11, 12, 18, 19; the meaning is that a life of piety lived by one who has enough is wealth indeed (see TWNT. i. 466 f.);¹ 'having a competency sufficient to supply our wants, and set us free for works of piety' (Th.Mops.); 'quod sufficit quaerite, plus nolite' (Aug. as in Swete). In classic Stoicism ἀντάρκεια meant 'self-sufficiency', independence of the caprices of fortune; 'You score off Fortune by taking everything that she offers, and never letting your heart get entangled' (cf. Bevan, *Hellenistic Age*, pp. 82 f.). Bonhöffer says that 'the demand for contentedness is emphasized in the Stoa, as in the NT, and with essentially the same motive, namely reference to the spiritual good which far excels all external values, and which is sure for all who wish it' (op. cit., p. 332). Here the view approaches the Stoic position more closely than Paul does in Philippians.

7. The variety of readings in this verse is evidence of some primitive corruption: *ὅτι*, \aleph^* A G 33 two old latt verss sah; *δῆλον ὅτι* D^{bc} other MSS. syr(vg) Bas; *ἀληθές ὅτι*, D* two old latt verss goth Th.Mops.; 'haut dubium quia' (Lat vg); Hort makes the plausible suggestion that *ὅτι* was interpolated by the accidental repetition of *ον* after *κόσμον* which was unintelligible. 'It is idle to bestow labour on earthly riches, seeing that (1) they are not our own by natural right, (2) when acquired by us they cannot be retained' (Th.Mops.); Job i. 21 may have been in the mind of the writer; cf. Philo, after Job, *τὸν μηδὲν εἰς τὸν κόσμον ἀλλὰ μηδὲ σεαυτὸν εἰσηρηγοχότα· γυμνὸς μὲν γὰρ κ.τ.λ.* (Dibelius); also Seneca, *Ep.* cii. 24 f., 'Excudit redeuntem natura sicut intrantem, non licet plus efferre quam intuleris'; the saying may have been a proverb; neither in it nor in what follows is there anything specifically Christian; cf. Hermas, *Sim.* i. 6.

8. *having food and covering*, *διατροφὰς καὶ *σκεπάσματα; *διατροφή*, 'one's keep' (papy. M&M); *σκεπάσμα* may include shelter as well as

¹ 'Erasmus' notions of a competency were always as of something more than he had' (Froude, *Letters*, p. 34).

clothing; cf. Philo, *De vita cont.* 477, 16; σκέπης διπτὸν εἶδος τὸ μὲν ἐσθῆς τὸ δὲ οἰκία (Wetstein in Lock); Musonius, ἐπεὶ δὲ σκέπης ἔνεκα καὶ τὰς οἰκίας ποιούμεθα, φημι καὶ ταύτας δεῖν ποιεῖσθαι πρὸς τὸ τῆς χρείας ἀναγκαῖον (Dibelius); Epict. *Encheir.* 33. 7, τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε, οἷον τροφᾶς, πόμα, ἀμπεχόνην. In this verse there is a definition, in terms of contemporary ethics, of what constitutes 'a sufficiency'.

9. *fall into a temptation and a snare*; cf. Lk. viii. 13, 14, Matt. xiii. 22: *foolish and hurtful lusts*, ἀνοήτους κ. *βλαβεράς; a few minus. lat vg Cyr. Ambst. have ἀνοήτους, *inutilia*; these passions are not controlled by reason; the irrational in them is not directed by σωφροσύνη: *drown men*, βυθίζουσι; in fig. sense common; cf. Alciphron, i. 16. 1, τὸ νῆφον ἐν ἐμοὶ συνεχῶς ὑπὸ τοῦ πάθους βυθίζεται (Dib. in loc.): *destruction and perdition*, ὄλεθρον καὶ ἀπώλειαν; 'loss for time and eternity' (Lock).

10. *a root*, RV, others 'the root' (Field): *love of money*, *φιλαργυρία; a common idea in both heathen and Jewish moralists; cf. Diog. Laert. vi. 50, τὴν φιλαργυρίαν μητρόπολιν πάντων τ. κακῶν; and Apollodorus, Δημόκριτος τὴν φιλαργυρίαν ἔλεγε μητρόπολιν πάσης κακίας; see further in Dibelius, and in Wendland, op. cit., p. 365 n.; Th.Mops. comments, as a modern might, 'Nihil indecens quod non per concupiscentiam admittatur pecuniarum': *which*, i.e. 'love of money'; an unsuitable object for 'reaching after', ὀρεγόμενοι; it is the money, not 'the love of money', which they desire: *led astray from the faith*; cf. Mk. xiii. 22: *pierced through*, *περιέπειραν; cf. Philo, *Flacc.* 1, ἀνηκέστοις περιέπειρε κακοῖς (M&M); for similar figure see Lk. viii. 14.

11-16.
Solemn
appeal to
Timothy.

- 11 But you, O man of God, must shun all this; you must pursue integrity, piety, fidelity, love, constancy, gentleness. Fight the good fight of the faith, lay hold on eternal life, to which you were called and made response by your noble confession in the presence of many witnesses.
- 12 In the presence of God, the Creator of all life, and of Christ Jesus, who bore witness at the bar
- 13 of Pilate with a noble confession, I charge you to keep without spot and without reproach the command laid upon you, until the Appearing of
- 14 our Lord Jesus Christ; which will, at the appointed time, be disclosed by Him who is the

blessed and only Sovereign, the King of kings
 16 and Lord of lords, who alone hath immortality,
 who dwelleth in light that none can approach,
 whom no man hath seen or can see: To Him be
 honour and power eternal. Amen.

In this concluding section, Timothy is reminded of the promise of faithful service, the reward of true piety (iv. 8). At the Appearing of his Master, he will receive immortal life from God the Creator of all life, who alone can dispense it (cf. 2 Tim. iv. 8).

11. *man of God*, 2 Tim. iii. 17, cf. also ii. 24: *flee these things*; general, like iv. 6, 11, vi. 2b, and probably an editorial addition: *righteousness*, *δικαιοσύνην*, Ac. x. 35, xiii. 10, xxiv. 25; it stands first among the virtues as in Jewish thought; 'In all parts of the Bible justice in the broad sense is the fundamental virtue on which human society is based' (G. F. Moore, op. cit. ii, p. 180); 'Justice means the conduct which puts or keeps a man right with his fellows, or with God, discharging every obligation recognized by his society' (W. F. Lofthouse, *Modern Churchman*, xxiv. 266): *godliness*, an addition to the same virtues as are required of the servant of the Lord in 2 Tim. ii. 22; *δσιος* and *δίκαιος* often go together (Lk. i. 75, Eph. iv. 24, 1 Thess. ii. 10, Wisd. ix. 3), so also do *εὐσέβεια* and *δικαιοσύνη* in Diod. (Trench. *Syn.* 328 f., Thayer): *faith*, or 'fidelity' (Gal. v. 22), in what is due to God and man: *patience*, *ὑπομονήν*, Tit. ii. 2; cf. Lk. viii. 15, xxi. 19, Ja. i. 3, 4; 'Unswerving constancy to faith and piety in spite of adversity and suffering' (Ropes, on Ja. i. 3); a virtue highly prized by the Jews (4 Macc., *passim*): *meeekness*, **πραῦπάθειαν* equivalent to *πραῦτης* (Gal. v. 22); in LXX, of one who is submissive under the Divine will, but also considerate towards men; the man of God must be free from any insolence (*ὑβρις*). It is noteworthy that in this verse *εὐσέβεια* is added to the similar virtues of 2 Tim. ii. 22 and Tit. ii. 2; here *ὑπομονή* and **πραῦπάθεια* take the place of *εἰρήνη* which occurs in 2 Timothy; *εἰρήνη* is more Pauline and more suitable to its context.

12. *Fight the good fight*; cf. 2 Tim. ii. 3, 5, iv. 7; the Christian life is a keen struggle with a great reward (iv. 8-10); cf. Epict. Diss. ii. 18. 28, *μέγας ὁ ἀγὼν ἐστὶ, θεῖον τὸ ἔργον . . . τοῦ θεοῦ μέμνησο, ἐκέεινον ἐπικαλοῦ βοηθὸν κ. παραστάτην: whereunto thou wast called*; cf. 2 Tim. i. 9, Eph. iv. 1, 1 Thess. ii. 12, Heb. iii. 1: *didst confess the good confession*; probably at his baptism, and perhaps surrounded by many who, at personal peril, had borne witness to the faith; Th. Mops. sees here a reference to the well-known sufferings for his faith

(Heb. xiii. 23); for witnesses, *μαρτύρων*, cf. Ac. x. 41, xxii. 15, xxvi. 16, Heb. xii. 1; and on the danger often attending the confession of Christianity see Wendland, *op. cit.*, p. 253. But here *μάρτυς* may not imply the later meaning of witnessing even to martyrdom, as 'in Epictetus and Porphyry the word *μάρτυς* is used of the constant witnessing to one's tenets by one's actions' (Nock).

13. *God, who quickeneth all things*, RVmg 'preserveth all things alive', *ζωογονοῦντος*; the verb in LXX means 'to give life', or 'to save alive', and is used by medical writers for 'endue with life' (M&M); while it might mean here 'preserve alive' through all the dangers arising from confession, the context favours 'endow with life eternal', since God alone hath immortality (ver. 16): *Christ Jesus . . . witnessed the good confession*; Matt. xxvii. 11, Jn. xviii. 33-37; Timothy and his Lord both witness the good confession, i.e. probably, that Jesus Christ is the King of the eternal Kingdom of truth. Some see in vv. 13-16 traces of an early baptismal creed: I believe in God the Almighty, Creator of heaven and earth, and in Christ Jesus who suffered under Pontius Pilate, who will return to judge; I believe in the Resurrection from the dead and in the life immortal (see Zahn, *Apost. Symbol*, pp. 41 ff., Loofs, *Symbolik*, p. 28).

14. *keep the commandment*, *τὴν ἐντολήν*; probably the new Law (Ja. i. 25, and for *ἐντολή*, Rom. vii. *passim*); this is 'the words of our Lord Jesus Christ, and the doctrine which is according to godliness' (vi. 3), the command which he promised in baptism to obey; this suits the LXX use of *ἐντολή*, *mitzvah*, a decree issued by a king; some, with less likelihood, interpret it as his commission to office, i. 18 (see TWNT. s.v.): *without spot, without reproach*, 2 Tim. iv. 7, 1 Tim. iii. 2, Tit. ii. 10-13: *the appearing*, *τῆς ἐπιφανείας*, 2 Tim. iv. 1; an article of the faith not found in iii. 16; it seems to be assumed that Timothy will live until Christ returns, though some see his martyrdom in vi. 12.

15. *in its own times*, better RVmg 'his', *καιροῖς ἰδίους*; cf. Ac. i. 7; perhaps complaint was heard because of delay in Christ's return (2 Pet. iii. 4); the plural may mean that the final revelation will come in a series of crises: *blessed and only Potentate*; 'blessedness' was an attribute of the gods, but God alone has the right to be called 'blessed'; *δυσάστης* as applied to God (Sir. xlvi. 5, 2 Macc. xv. 3), the only Sovereign whose the title truly is; in Ephesus Artemis was worshipped as supreme in divine power and place, the goddess of generation, fostering the life of the wilds and the fields (Farnell, *Cults of Greek States*, ii, pp. 480 f.): *King of kings and Lord*

of lords; cf. Rev. xvii. 14, xix. 16; therefore He alone, not deified kings or emperors, is to be worshipped.

16. *who only hath immortality*; He alone, as no 'mystery' god can, is able to bestow eternal life (cf. 2 Tim. i. 10): *dwelling in light unapproachable*; cf. Ps. civ. 2, Job xxxvii. 23; the Jew believed that no man could look on the glory of God and live; light was the only material figure by which the Divine glory could be expressed, 2 Cor. iv. 6, 1 Jn. i. 5, 7, Rom. i. 23, Ac. vii. 2: *whom no man hath seen, nor can see*, Jn. i. 18, vi. 46. If this magnificent confession was current in the churches of Asia in the last quarter of the first century, the Johannine echoes, both in it and in iii. 16 may be accounted for, the latter being similarly a credal hymn.

Verses 11-14 seem to be based on, and to be a good deal later than, 2 Timothy. The faith has become 'the good confession' founded on the words of Jesus, 'the law' to be kept pure, the 'good fight' which Paul fought (2 Tim. iv. 7); Timothy is now to fight for the faith which Paul had kept.

17-19.
The right
use of
riches.

- 17 Charge the rich—rich only in the present world
—not to be haughty, nor to have their hope set on
riches which vanish so soon, but upon God who
richly provides an abundance for us to enjoy;
18 charge them to be beneficent, to find their wealth
in doing good, to be open-handed, to share with
19 others, laying up for themselves real 'capital'
against the future, that they may secure the life
which is life indeed.

These verses seem to be an addition from a different source from that in vi. 6-10.

17. *this present world*, τῷ νῦν αἰῶνι, only in Pastorals, 2 Tim. iv. 10, Tit. ii. 12; cf. Rom. xii. 2, 1 Cor. ii. 6, 2 Cor. iv. 4: *be not high-minded*, μὴ ὑψηλοφρονεῖν, as in Rom. xi. 20, RV; but in two words in WHmg as in Rom. xii. 16; for the idea cf. Ja. i. 9-11; in the NT high-mindedness is warned against, but it is praised by the Greeks: *the uncertainty of riches*, *ἀδηλόγητι, Matt. vi. 19-20, and esp. Lk. xii. 16-21; cf. also 1 Jn. ii. 17: *who giveth us richly all things to enjoy*; as opposed to the ascetic view; cf. iv. 3-5, Ac. xiv. 17.

18. *rich in good works*; a common idea in the Pastorals, 1 Tim. ii. 10, v. 10, 25, 2 Tim. ii. 21, iii. 17, Tit. i. 16, ii. 7, 14, iii. 1, 8, 14: *ready to distribute*, *εὐμεταδότους, 'ready to impart', 2nd cent. A.D. (M&M); *willing to communicate*, *κοινωνικούς, rather than 'ready to

sympathize', RVmg (M&M); both words mean ready to share what they have with others; note the repetition: *πλούσιος, πλούτος, πλουσίως, πλουτείν*.

19. *laying up in store*, *ἀποθησαυρίζοντας, a late Greek word; cf. Matt. vi. 19, 20: *foundation*, θεμέλιον; a reading θέμα λίαν has been conjectured, but unnecessarily, on the basis of Tobit, iv. 9, μὴ φοβοῦ ποιεῖν ἐλεημοσύνην· θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης; Dibelius quotes from Philo, *De sacr. Ab. et Caimi*, 81, θεμέλιος γὰρ τῷ φαύλῳ κακία καὶ πάθος, and interprets the word as meaning 'capital' or 'stock'; but Th.Mops. 'a foundation that can never be moved'. There are very close parallels in Lk. xii. 21, and, with the whole passage, in Lk. xvi. 1-12 (see Creed, *in loc.*): *life indeed*, ὄντως not αἰωνίου as in inferior MSS. Chrys. Th.Mops.

Nothing is said here of the love of money (vi. 9, 10), nor are the rich denounced as in Ja. v. 1-6. The thought is based on the Gospels, especially Luke, and its source may be in the circle Luke-Acts. It is more Christian than that of vi. 6-10.

20, 21. Final warning against false 'knowledge'. 20 *Timothy, guard that which has been entrusted to you. Shun profane and empty talk, and disputations concerning what is falsely called* 21 *'knowledge'; for certain persons who have made profession of this have missed the mark of the true faith. Grace be with you.*

20. *that which is committed unto thee*, τὴν *παρὰθήκη, 2 Tim. i. 14; this resumes 1 Tim. i. 18-20; cf. Did. iv. 13, φυλάξεις δὲ ἃ παρέλαβες, and Rev. iii. 11: *turning away from*, ἐκτρεπόμενος, 1 Tim. i. 6, v. 15, 2 Tim. iv. 4; the word occurs in Epictetus in both senses, 'to avoid a person', and 'to stray somewhither' (Bonhöffer, *op. cit.*, p. 241): *the profane babblings*, τὰς βεβήλους *κενοφωνίας, 2 Tim. ii. 16, cf. 1 Tim. iv. 7; the article probably denotes that they are well known: *oppositions*, *ἀντιθέσεις, used technically of the 'rival theses' of philosophers and rhetorical disputants; Hort sees in the 'antitheses', 'the endless contrasts of decisions founded on subtle distinctions which played so large a part in the casuistry of the scribes'; less probably, Holtzmann and v. Soden interpret it as 'controversies', i.e. 'avoid those who set themselves against you' (2 Tim. ii. 25, Tit. i. 9); it is quite unlikely that these are the 'antitheses' of the later Gnostics, the contrasts between the God of the OT and NT, as in Marcion (cf. Zahn, *Kanon*, i. 2, 598 f.): *knowledge which is falsely*

so called; which they claimed to be superior to that of the Gospel (1 Cor. viii. 1, 2, Col. ii. 2-4).

21. *professing*, ἐπαγγελλόμενοι, 1 Tim. ii. 10, cf. 1 Tim. i. 7; they claim to be the people 'who know', but they really do not know (cf. 1 Tim. vi. 3, 4, 2 Tim. iv. 3), but *have erred concerning the faith*, 1 Tim. i. 6, 19, 2 Tim. ii. 18. 'Curiosity was widespread, an eagerness to penetrate the mysteries of the universe. The aim of this curiosity, whether pagan or Christian, is *gnosis*, special knowledge of the nature of things, giving a man special privileges here and hereafter. Piety will give you this knowledge. Paul changed the idea of *gnosis*. God's knowledge of us, not our knowledge of God, transforms our lives' (Nock, op. cit., p. 119). These verses are evidently a later editorial addition. They do not at all gather up and emphasize the purpose of the epistle.

Grace be with you, ὑμῶν, not σοῦ as in D vg syr, which is evidently a change to make the epistle a personal one to Timothy, instead of to the Church, as is implied in the correct reading.

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