

THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE PASTORAL EPISTLES

(I & II TIMOTHY AND TITUS)

BY

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JOANNI CHRYSOSTOMO
HERMANNO VON SODEN
MARTINO DIBELIO

HARUM EPISTOLARUM INTERPRETIBUS LOCUPLETISSIMIS

HOC VOLUMEN

QUOD IIS MULTUM ACCEPTUM REFERT

GRATUS DEDICO

PREFACE.

THE preparation of this volume was promised some years ago, but has been delayed by the many and multiform duties of practical life which have come to the author. If there are still occasional marks of the want of that concentration on one task which is so necessary for a Commentary, there is this compensating advantage: coming back again and again to these Epistles my mind has seemed to feel a truer sense of the proportion of the various parts to each other: I feel more able to "make the salient points salient," to put the first things first.

The first purpose of the writer was, I am sure, ethical: he wanted to build up a high level of character in the Christian communities, such as would attract the outside world to Christ. "You have" (he says to his Churches) "to take your share in the life of the world around you and to attract it to Christ; you have to be good citizens, good neighbours; for this you must embody the natural virtues which the heathen world around you rates most highly, and must add to them the graces of faith, hope, and love: and this you can do, for you have the power of the Incarnate and Risen Christ to help you." To emphasize the true features of that character and the spiritual dynamic

which would make it possible was his first aim, and should be the first aim of his commentator.

Quite subordinate to this, though important for its efficiency, is the ecclesiastical organization. Very little is said about the duties of any grade in it; little about the method of ordination to any of them or about the relation of each grade to the rest; even the problem of the relation of the *ἐπίσκοπος* to the *πρεσβύτερος* only admits of a probable solution. Taking the references at their face value and assuming an early and Pauline date for the composition, it is practically certain that they are two different names for one and the same grade of ministry; but assuming a late date, say in the 2nd century, near the time of Ignatius, when the distinction between the two was clearly marked, no reader would then have any doubt that they represented distinct grades, any more than a modern reader would have.

Subordinate also to this is the problem of the authorship on which so much careful and meticulous scholarship has quite rightly been spent hitherto. I have tried to show (p. xxxi) how truly Pauline in spirit these letters are, whoever was the amanuensis who took them down and whoever the person who dictated them; but, apart from the special reasons which apply to these Epistles, I cannot but think that by this time in the history of Christianity the question of authorship of almost any book of the Bible has become of only secondary importance. Every century which has borne its witness to the intrinsic value of a book has so far diminished the apologetic importance of knowing its author, and a long line of witnesses, from Ignatius in his letter to Polycarp, through the many Church Orders,

through Chrysostom and Gregory, through Calvin and George Herbert, down to the latest treatises on pastoral or missionary work¹ or the last addresses to candidates for Holy Orders, bears witness that, as long as the Church endures, these Epistles will have an abiding value, and the careful study of them will repay the student with fresh insight into their meaning and fresh guidance for building up his own character, be he layman or be he an official minister of the Church.²

In conclusion, I have to express my warmest thanks to the Rev. Henry Austin Wilson, Fellow of St. Mary Magdalen College, Oxford, who corrected the proofs of the first half, and to the Rev. Edward Charles Everard Owen, formerly Fellow of New College, Oxford, who continued the work when Mr. Wilson was prevented by illness. To both I owe useful suggestions as well as most careful correction of the proofs.

Nor must I end without a special word of thanks

¹ Mr. E. F. Brown's *Commentary in the Westminster Commentaries* is a great proof of the value attached to these Epistles by missionaries working in India.

² Since the Introduction was in print a fresh test has been applied to the problem of the Pauline authorship. In the *Journal of Theological Studies* for Oct. 1923, Professor H. J. Rose has examined and classified carefully the *clausulae*, the rhythms of the endings of the sentences, in the whole Pauline Corpus, and by comparing those in these Epistles with those predominant in the admittedly genuine Epistles, comes to the conclusion that 2 Timothy is in the main genuine, that Titus is doubtful, and that 1 Timothy is definitely non-Pauline. It is striking that this method of approach should lead to a result very similar to that which had been reached by other methods, and it certainly weakens the case for 1 Timothy. But it is very doubtful whether this rhythmical test, however applicable to set speeches, can be transferred with any confidence to informal letters: Mr. Rose has to admit exceptions to its rigid application; and for it to be conclusive these Epistles should only be compared with the practical sections of the earlier Epistles; the more argumentative or more poetical and rhetorical sections ought not to be thrown into the scales.

to the patience and good nature of my publishers, and to the carefulness and suggestive thoughtfulness of their compositors.

WALTER LOCK.

CHRIST CHURCH, *January* 1924.

ABBREVIATIONS USED IN THE COMMENTARY

(CF. ALSO PP. XLI-XLIV).

A.V.	Authorized Version of the English Bible.
<i>Ægypt. K.O.</i>	See <i>Ægypt. C.O.</i>
Ambst.	Ambrosiaster.
<i>Apost. Ch. Ord.</i>	<i>Apostolical Church Order,</i>
<i>Apost. K.O.</i>	<i>Apostolische Kirchen-Ordnung,</i>
	} in <i>Texte und Untersuchungen,</i> ii. 5.
<i>B.G.U.</i>	(Berlin) <i>Griechische Urkunden</i> , 1895-
<i>Bibl. Antiq.</i> (Philo)	<i>The Biblical Antiquities</i> (of Philo), ed. M. R. James, S.P.C.K., 1917.
Blass, <i>N.T. Gr.</i>	<i>Grammar of New Testament Greek</i> , English translation, 1898.
Brightman, <i>L.E.W.</i>	<i>Liturgies Eastern and Western</i> , Oxford, 1896.
<i>Canones Apost.</i>	<i>Canones Apostolorum</i> (from the <i>Apostolical Constitutions</i> , viii. 47), ed. F. Lauchert, 1896.
<i>Canones Hipp.</i>	<i>Die Canones Hippolyti</i> , ed. Achelis, in <i>Texte und Untersuchungen</i> , vi. 4.
<i>Clarom.</i>	<i>Codex Claromontanus.</i>
<i>Clem. Hom.</i>	<i>Clementis Romani Homiliæ</i> , ed. Dressel, 1853.
<i>Const. Apost.</i>	<i>Constitutiones Apostolorum</i> , ed. P. A. de Lagarde, 1862.
Cov.	Coverdale's <i>New Testament</i> .
Deissmann, <i>B. St.</i>	<i>Biblical Studies</i> , by A. Deissmann, Eng. translation, 1901.
Deissmann, <i>L.A.E.</i>	<i>Light from the Ancient East</i> , by A. Deissmann, Eng. transl., 1910.
<i>Dict. Chr. Ant.</i>	Smith and Cheetham, <i>The Dictionary of Christian Antiquities</i> , 1875-80.

- Dittenberger, *Syll.* . . . *Sylloge Inscriptionum Græcarum*, ed. W. Dittenberger, 1888.
- Egypt. C.O.* . . . *Egyptian Church Order*, ed. Connolly, in *Texts and Studies*, viii. 4.
- Encycl. Brit.* . . . *Encyclopædia Britannica*, 1899-1903.
- Fuld. . . . *Codex Fuldensis*.
- Geneva . . . *The Geneva New Testament*, 1557.
- H.K. } . . . *Hand Commentar zum N.T.*, vol. iii.,
Hand C. } Freiburg, 1891.
- H.D.B. . . . *Dictionary of the Bible*, ed. J. Hastings, 1898-1904.
- I.C.C. . . . *International Critical Commentary*.
- I.G. . . . *Inscriptiones Græcæ*, Berlin, 1873-
- Ill. Bible Dictn. . . Murray's *Illustrated Bible Dictionary*, ed. W. C. Piercy, 1908.
- Inscr., Cagnat . . . *Inscriptiones Græcæ*, ad res Romanas pertinentes, ed. R. Cagnat, Paris, 1911-
- J. Th. St. . . . *The Journal of Theological Studies*, London, 1910-
- K.O. . . . *Kirchen-Ordnung*. See *Apostol K.O.*
- M.M. . . . *The Vocabulary of the Greek Testament*, by J. H. Moulton and G. Milligan, 1914-
- McGiffert, A.A. . . *History of Christianity in the Apostolic Age*, by A. C. McGiffert, 1897.
- Moffatt, L.N.T. . . *Introduction to the Literature of the N.T.*, by J. Moffatt, 1911.
- Moulton, Gr. N.T. . *A Grammar of N.T. Greek*, by J. H. Moulton, 1906-
- N.T. in Apost. Fathers . *The New Testament in the Apostolic Fathers*, Oxford, 1905.
- Nägeli . . . *Das Wortschatz des Apostel's Paulus*, von T. Nägeli, 1905.
- O.G.I.S. . . . *Orientis Græci Inscriptiones Selectæ*, ed. W. Dittenberger, 1903-5.
- O.L. . . . *Old Latin Version*.
- Orelli, Inscr. . . *Inscriptiones Latinæ Selectæ*, I. II., ed. J. E. Orelli, 1828.
- Orelli, Henz. . . *Inscriptiones Latinæ Selectæ*, III., ed. W. Henzen, 1856.
- P.B. . . . *Die Pastoral Briefe*.
- Pap. Eleph. . . *Elephantine Papyri*, ed. C. Rubensohn, Berlin, 1907.
- Pap. Oxyr. . . *The Oxyrhynchus Papyri*, ed. Grenfell and Hunt, vols. i.-xv., London, 1898-

- Pap. Paris* . . . *Paris Papyri*, ed. Brunet de Presle, Paris, 1865.
- Pap. Tebt.* . . . *The Tebtunis Papyri*, ed. Grenfell, Hunt, and Smyly, London, 1902-7.
- Pirke Aboth* . . . *The Sayings of the Jewish Fathers*, ed. C. Taylor, 1911.
- Pss.-Sol* . . . *The Psalms of Solomon*, ed. Ryle and James, 1891.
- R.V. . . . Revised Version of the English Bible.
- S.-H. . . . *The Epistle to the Romans*, by Sanday and Headlam, in the *I.C.C.*
- Schürer, *H.J.P.* . . . *A History of the Jewish People in the time of Jesus Christ*, Eng. tr. 1890.
- si v.l.* . . . *si vera lectio*.
- Souter . . . *Novum Testamentum Græce. Textui a Retractoribus Anglicis adhibito brevem adnotationem criticam subjecit*, A. Souter, Oxford, 1910.
- T. und U.* . . . *Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur*, von Gebhart und Harnack, Leipzig, 1882-95.
- T. und U.N.F.* . . . *Texte und Untersuchungen Neue Folge*, 1896-
- Test. Dom. Nostri* . . . *The Testament of Our Lord*, ed. Cooper and Maclean, 1902.
- Test. XII Patrum* . . . *The Testaments of the Twelve Patriarchs* (Greek Version), ed. Charles, 1908.
- Texts and Studies* . . . Ed. J. Armitage Robinson, Cambridge, 1891-
- Tischdf. . . . *Novum Testamentum Græce*, ed. C. Tischendorf and C. R. Gregory, ed. octava, 1894.
- Trench, *Syn.* . . . *Synonyms of the New Testament*, by Archbishop Trench, 8th edition, 1876.
- Tynd. . . . Tyndale's *New Testament*, 1534.
- W.-H. . . . *The New Testament in Greek, with Introduction and Appendix*, by Westcott and Hort, Cambridge, 1881.
- Zahn, *Einl.* . . . *Einleitung in das Neue Testament*, von Theodor Zahn, 1897-99.
- Zeitschr. N.T. Wissenschaft* *Zeitschrift für die neutestamentliche Wissenschaft*, Giessen, 1900-

INTRODUCTION.

NAME.—These Epistles were from the first separated from the letters to the churches as part of a group of private letters to friends, written “pro affectu et dilectione”: as such they are, in the Muratorian Canon and in all MSS., classed with Philemon. But they were soon separated from it, as having a bearing on church life (Canon Mur. “in honore tamen ecclesiæ catholicæ in ordinationem ecclesiasticæ disciplinæ sanctificatæ sunt.” Tert. *adv. Marc.* v. 21 “ad Timotheum duas et unam ad Titum de ecclesiastico statu compositas”); and Marcion, while accepting Philemon, rejected them. The earliest reference to a common name for them is found in the 17th century, “quæ *Pontificiæ* vocari solent” (Cosmas Magalianus, Lugduni, 1609); and from the 18th century the title “*Pastoral*,” suggested first by P. Anton in 1726, soon became a recognized title in Germany; cf. Michaelis, *Einleitung*, 1777, “die *so-genannten* Pastoral-briefe” (cf. Wohlenberg, p. 68; Zahn, *Einleitung*, i. 444; Harrison, pp. 13-16), and has since gained universal currency.

Unity of purpose.—This title well describes them, though in rather different degrees: 1 Ti is entirely pastoral, and perhaps intended to be of universal application; Titus is mainly pastoral, but also a letter of commendation and a letter of recall; 2 Ti is mainly personal, a letter of recall, and only incidentally pastoral; yet all may be for many purposes treated as a unity. For the main purpose of them all is the same; it may be summed up in the words of I 3¹⁵, πῶς δὲ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, to build up a high standard of Christian character and intercourse in the Church as the family of God, or in those of Tit 2¹¹⁻¹³ (of the purpose of the Incarnation and Atonement), to enable men to live σωφρόνως καὶ δικαίως καὶ εὐσεβῶς: and the two instruments which are to achieve this aim are the same in all—a high standard of character and loyalty to the Apostolic teaching.

THE CHRISTIAN CHARACTER.—The secret of the character is a personal relation to Christ as one who had lived a human life, and is now a Risen and Ascended Lord (I 3¹⁶), a constant

remembrance of Him as a Risen Lord able to help (II 2⁸): a constant expectation, nay, a whole-hearted desire (*ἀγάπη*) for His Returning Presence (Tit 2¹³, II 4⁸, I 6¹⁴): for He is the mediator between man and a God of life (I 4¹⁰), a God who has made all creation good (I 4⁴), and who wishes all men to be saved (I 2⁴); who of His grace saves the worst sinners from sin (I 1¹⁵), and brings them back to share His own glory (I 1¹¹). Man's attitude towards God is expressed in the Pauline triad, faith (I 1⁴, 14 2¹⁵ 4¹², Tit 3¹⁵), love (I 1⁵, 14), and hope (I 1¹ 4¹⁰ 5⁵ 6¹⁷, II 4⁸, Tit 1² 3⁷). His ideal is to live a quiet and peaceable life in a religious and serious spirit (I 2², cf. II 2²²): his essential characteristics are sincerity, a good conscience, a pure heart; he models himself on the Divine qualities of goodness and loving-kindness (Tit 3⁴); he receives power from Christ: hence he holds himself well in hand (*ἐγκράτης*): he has his passions under control (*σώφρων*): he is content with little (I 6⁷⁻⁸): he is sober-minded (*νηφάλιος*: cf. *νήφειν*, II 4⁵; *ἀνανήφειν*, II 2²⁶): his virtues are kept healthy, free from any feverish excitement (*ὕγιαίνειν*, Tit 2²; cf. I 6⁴): he avoids profitless discussion and speculations (I 1⁴ 6⁸). Hence he is prepared for every good work, ready to be used by his Master at a moment's notice (*εὐχρηστος*): he lives a life useful to his fellow-men (*ὠφέλιμος*, I 4⁸, Tit 3⁸; cf. Tit 3¹⁴ note): he is generous, if he has wealth (I 6¹⁷⁻¹⁹): he is careful of justice to others (*δικαιοσύνη*), gentle and forbearing in the face of opposition: he is not content with merely good works, he aims at excellence (*κάλα ἔργα*: cf. special note, p. 22). Hence there is an orderly beauty about all his actions (*κόσμιος*): they adorn the teaching he has received (Tit 2¹⁰): nay, there is a religious dignity (*σεμνότης*) that marks him out: he moves through life as though it were a great religious service (cf. *ἱεροπρεπεῖς*, Tit 2³) conducted in the sight of God and of Christ (I 5²¹ 6¹³, II 2¹⁵ 4¹), with the hope that his life may attract outsiders to share the joy of the procession. This type of character is to be exhibited in family life (for the family is the type of the Church, I 3⁵ 5¹): in a high conception of marriage (I 2¹⁵ 4³ 5¹⁴), in fidelity of husband to wife and wife to husband, in the control of and provision for children by parents, and in the obedience of children to parents, in the training of the young by the old, in the care for widowed relations, in the kindness of master to slave and faithfulness of slave to master, in a more willing service to Christian masters: it is to be exhibited in civic life, for the Christian is to pray for his rulers (I 2²), to be obedient to authority (Tit 3¹), to join in any good civic work, to be occupied in any trade that is respectable, and not to incur the charge of being a useless citizen (Tit 3¹⁻⁸, 14 notes). It is to be exhibited in Church life: for the character of the ministers is to be the model for all, and their life

is to be under supervision and discipline, their work duly rewarded, their sins duly punished. The whole life is being *disciplined, educated* in righteousness, under the grace of God (παιδεύουσα, Tit 2¹²; cf. II 2²⁵ 3¹⁶).

Two things may be noted about this type of character: (a) it denotes a second stage in the Christian life; that life has passed through the excitement of conversion; there is none of the restlessness which St. Paul had to rebuke in the Corinthian Church; none of the upsettal of ordinary duties and family life which resulted from the expectation of a speedy coming of the Returning Lord; there are only slight hints of the controversy between law and grace (I 1⁸, Tit 3⁵): the true purpose of law is seen in due proportion, and the "sound teaching" of the Christian Church is felt to incorporate, while it transcends, the commands of the decalogue (I 1⁸⁻¹¹ notes). Another cause operated to effect the same result. The sense of the speedy Parousia of the Lord had passed away: we have no longer a "crisis-ethic"; the more abiding relation of the Church to this world is being defined. In a sense Christian Teachers are necessarily falling back on the Rabbinic effort to regulate exactly the duties of daily life, but the teaching is quite free from meticulous scrupulousness; the central religious motives are kept central. The ideal is the same as that described in Clement of Rome (c. 1) and Justin, as that which Tertullian pointed to as realized in his time as marked by "gravitas honesta," and Eusebius as τὸ σεμνὸν καὶ εὐλαβὲς καὶ εὐσεβεῖον τὸ τε σώφρον καὶ καθαρὸν τῆς ἐνθέου πολιτείας.¹ Hence missionaries have turned to these Epistles for guidance in dealing with a second generation of converted heathen.² (b) While it stands in striking contrast to the past heathen life of the converts and to the general standard around them (Tit 3¹⁻⁵), yet it shows how close the Christian character comes to the best ideal found in Greek and especially in Stoic Ethics. St. Paul had bidden the Philippians note well, wherever they might be found, all things ἀληθῆ, σεμνά, δίκαια, ἀγά (Phil 4⁸), and all these words are embodied in these Epistles: the writer gives a warning against falling short of a heathen standard (I 5⁸): σωφροσύνη and ἐγκρατεία are as central in Plato and Epictetus as here: εὐσεбеῖα (I 2³ note) and θεοσεбеῖα (I 2¹⁰) are common terms in Greek religion: ἀνταρκεία is a special note of Stoicism: many of the qualities required for Christian men and women are found already on Pagan Inscriptions; the illustrations quoted in the

¹ Clem. Rom. i. 1; Justin, *Apol.* i. 10; Tert. *de Præscr. Hæc.* c. 43. Eusebius, *H.E.* iv. 7, quoted by Bright, *Some Aspects of Primitive Church Life*, pp. 140-52, an excellent account of the early Christian ideal.

² Cf. Brown, *The Pastoral Epistles*, *passim*.

notes of Wetstein and Dibelius are illuminating in this respect; the qualities required for a ruler in the Church have many points of contact with those of the Stoic wise man or those of a Greek general (I 3² note); the ideal of Marcus Aurelius is very similar: for him man acts as priest and servant of the gods (iii. 4), his conduct is serious and dignified (σεμνός, i. 9, ii. 5): with him goodness is beautiful (ii. 1): man—even an emperor—should be αὐταρκής and need little for happiness (i. 16, ii. 5, iii. 4, vi. 30, ὀλίγοις ἀρκούμενος, οἷον οἰκῆσει, στρωμνῇ, ἐσθῆτι, τροφῇ, ὑπηρεσίᾳ): hence he is ἐγκράτης (i. 15), sober-minded (νήφον ἐν πᾶσι, i. 16, iv. 26, vi. 31); sound in judgment (ὀγίης, iv. 51, x. 35), of ordered beauty (κόσμος, iii. 7); he is an athlete in the noblest contest (iii. 4); he has the same dislike for profitless speculations (i. 7). The lists of moral virtues found in him correspond very much with those of these Epistles (iii. 6, δικαιοσύνη, ἀληθεία, σωφροσύνη, ἀνδρεία: v. 5, τὸ σεμνόν . . . τὸ ἀφιλήδονον . . . τὸ ὀλιγοδέες, τὸ εὐμενές, τὸ ἀφλόγαρον: cf. v. 12, vii. 68).

The writer wishes to say to his churches: You are settling down to join in the life of the Empire, to hold your own with your Pagan neighbours; therefore you must not fall short of your moral standard: your life must incorporate the highest virtues on which their teachers lay stress; nay more, it must aim at a standard of excellence which shall *adorn* the doctrine of your Saviour, because the Christian life is one of the chief means which will attract Pagans to Christ (I 6¹, Tit 2^{5, 8, 10}, and cf. 1 P 2¹² 3^{1, 2}).

“The true ecclesiastical life and the true Christian life and the true human life are all one and the same;”¹ but there lies behind the two former a motive in the relation to a personal Saviour from sin, which enabled Christianity to win its way to all classes of men to a degree which Stoic Ethics never touched.²

THE APOSTOLIC TEACHING.—One means for securing this high level of character is loyalty to the Apostolic teaching. This is based upon “the words of the Lord Jesus Christ” (I 6³, cf. 5¹⁸), on the Gospel of St. Paul (I 2⁷, II 1¹³ 2⁸ 3¹⁰), on the inspired Scriptures of the O.T. (I 5¹⁸, II 3¹⁶). It is expressed in stereotyped phrases: it is ἡ διδασκαλία (I 6¹): ἡ καλὴ διδ. (I 4⁶): ἡ ὑγιαίνουσα (I 1¹⁰, II 4³, Tit 1⁹ 2¹): ἡ κατ’ εὐσεβείαν (I 6³, Tit 1¹): ἡ τοῦ σωτῆρος (Tit 2¹⁰): ὁ λόγος τοῦ θεοῦ (II 2⁹, Tit 2⁵): τῆς ἀληθείας (II 2¹⁵): ἡ ἀλήθεια (I 3¹⁵ 4³, II 2¹⁸ 3⁸ 4⁴ Tit 1¹⁴): cf. ἐπίγνωσις ἀληθείας (I 2⁴, II 2²⁵ 3⁷): ἡ πίστις (I 1¹⁹ (?) 3⁹ (?) 4^{1, 6} 6^{10, 21}, II 3⁸,

¹ Hort, *The Christian Ecclesia*, p. 200.

² For a full account of the treatment of the Greek cardinal virtues by Philo and by the earliest Christian teachers, cf. Strong, *Christian Ethics*, Note on Lectures III. and IV.

Tit 1¹⁸ 2² (?) : τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ (I 1¹¹) : ἡ παραγγελία (I 1⁵). It is already embodied in hymns (I 3¹⁶), in faithful sayings (I 1¹⁵ 3¹ 4⁹, II 2¹¹, Tit 3⁸), and the germs of a creed seem to be implied in I 6¹³, II 4¹.

In contrast to this there are false teachers and false teaching, but the allusions to their exact doctrines are not clear. They are teachers within the Church (cf. Acts 20³⁰, Rev 2², which both show the existence of false teachers at Ephesus), some of whom have already been handed over to Satan (I 1¹⁹. 20, II 2¹⁷, cf. Tit 3¹⁰) ; they lay great stress on the importance of their teaching (I 1⁷, διαβεβαιούνται), and make great efforts to attract followers (II 3⁶, Tit 1¹¹). Some of them are Jews, others are not (Tit 1¹⁰) : there is no reason for supposing all the allusions to be to one set ; there were many varieties of false teaching in Ephesus (Acts 19¹⁴. 9. 13 and 20²⁹. 30), and there seem two distinct tendencies.

(i) *Jewish*.—This is clearly marked in Titus (I 1¹⁰ οἱ ἐκ τῆς περιτομῆς, I 1⁴ Ἰουδαϊκοῖς μύθοις, 3⁹ μάχας νομικάς) : the references to “myths and genealogies” in I 1⁴⁻⁷ (where the teachers claim to be νομοδιδάσκαλοι) 4⁷, II 4⁴ would most naturally be explained by the passages in Titus and probably do refer to Jewish Haggada, though they certainly are capable of adaptation to the Gnostic æons and genealogies and the Gnostic stress on knowledge as the method of salvation (*vid. notes ad loc.*). The falsely-called knowledge (I 6²⁰) will in this case refer to Rabbinical pride in knowledge of the law.

(ii) *Gnostic*.—Springing out of a belief in the evil of matter : this is the probable reference of I 4¹⁻⁵, where the reference to the prohibition of marriage and ascription of the source of the teaching to “devils” make it almost impossible to trace that source to Judaism. With this may be classed the denial of the literal Resurrection (II 2¹⁷) and the possible allusion to magic (II 3⁸. 13). These are forms which 2nd century Gnosticism took (*vid. notes ad loc.*) ; but similar tendencies were in existence in the 1st century (cf. 1 Co 15¹², Col 2⁸, Ro 14, Heb 13⁴).

Of our Epistles, 2 Ti is the least determinate and gives little guidance as to the nature of the teaching : Titus is markedly anti-Jewish ; 1 Ti. has the most definite statements, yet they are ambiguous and are capable of reference either to Jewish or Gnostic teaching ; if it was written after Titus and was intended as a general direction to all the Pauline churches, it may have intentionally widened the allusions in Titus, so as to make the warning applicable in different directions. But the main reason of this ambiguity is that the writer is not so much concerned with the doctrines as with the moral tendency of the rival teachings. On the one hand, the Apostolic teaching tends to produce excellence of character (καλή) : it is sound and healthy

(*ὑγιαίνουσα*), it is adapted to a religious standard (*κατ' εὐσεβείαν*), its one aim is "love out of a pure heart" (I 1⁵), the Lord has placed His own stamp upon it (II 2¹⁹). To remain loyal to it appeals to the deep instinct which regards the care of a deposit as a solemn trust (cf. note on *παραθήκη*, II 1¹²). On the other hand, the false teaching is aimless (I 1⁶), empty of real substance (I 6²⁰), useless (Tit 3⁹), ruinous to character (II 2¹⁴); it springs out of failure to keep a good conscience (I 1¹⁹), and leads to quibbling argumentation, to discord and ill-will (I 1⁴ 6⁴). The writer's feeling is closely akin to that of Socrates towards the Sophists, of St. Paul towards the Corinthians who placed knowledge before love (1 Co 8, Col 2), of Marcus Aurelius, who was grateful to Rusticus that he had first learnt from him the need of moral correction and amendment, and renounced sophistic ambitions (i. 7).

CHURCH ORGANIZATION AND MINISTRY.—The Church addressed is one organized community, an ecclesia of a God of life, God's family (I 3^{5, 15}); its members are οἱ ἀδελφοί (4⁶), οἱ πιστοί (4¹², cf. 5¹⁶ 6²), ἄγιοι (5¹⁰), οἱ ἡμέτεροι (Tit 3¹⁴).

There are meetings for worship both evening and morning (I 5⁵ *ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας*); at them prayers and thanksgiving are combined (I 2¹); there is reading of Scripture, exhortation, teaching (I 4¹³); men and women worship together and the desire of women to teach is checked by the writer: it is not clear whether any man present might lead the prayers, or whether this was confined to a minister (I 2⁸ note).

Baptism is the method of salvation and new birth (Tit 3⁵), and an allusion to a baptismal profession of faith in God and in Christ Jesus is probable in I 6¹².

There are also meetings for discipline (*ἐνώπιον πάντων*, I 5²⁰), though it is not clear whether these would be meetings of the whole Church or only of the presbyters.

Ministry.—(a) *The Apostle.*—The Apostle, as receiving his commission from Jesus Christ, and as in the service of God (Tit 1¹, I 1¹, II 1¹), has the supreme authority. He lays stress on his own Gospel (I 1¹¹ 2⁷, II 1¹⁰⁻¹³ 3¹⁴, Tit 1³), solemnly entrusts it to his delegates (I 1¹⁸), hands over false teachers to Satan (I 1²⁰), and, though contemplating a speedy return, sends to his delegate exact instructions and wishes about his teaching, the details of common worship, the choice of and discipline over the ministers.

(b) *The Prophets* are referred to as having in the past pointed out Timothy to St. Paul for his work I 1¹⁸ 4¹⁴, but there is no reference to any present action by them.