the adversary should find nothing, and with  
whom he should have nothing in common.  
The “**judgment** of the devil” is in fact but  
the consummation of that state into which  
the “**snare** of the devil” is the introduction.  
I therefore unhesitatingly adopt (1) —*the  
condemnation into which Satan fell through  
the same blinding effect of pride).*

**7.**] **Moreover** (bringing in the contrast of ad-  
dition ; ‘*more than this*,’ .... ) **he must  
have a good testimony also (also,** the  
addition itself of a new particular) **from  
those without** (the world, outside the  
church) ; **lest he fall into** (a question arises  
which must he answered before we can  
render the following words. Does *reproach* (1) stand alone, *‘into reproach,  
and the snare of the devil,’* or is it (2) to  
be joined with *and the snare, as belonging  
to ‘unto the reproach and the snare of  
the devil?’* I have discussed these views,  
which depend mainly on grounds unappreciable by the English reader, in my Greek Test., and have come to the conclusion  
that (2) should be adopted, but without  
strong disapproval of the other) **the re-  
proach and the snare of the devil** (this  
latter is usually taken as meaning, the  
danger of relapse: so Calvin: “lest being  
exposed to infamy, he begin to be hardened  
against shame, and with the greater licence  
prostitutes himself to all wickedness, which  
is to entangle himself in the nets of the  
devil. For what hope remains, when shame  
in sinners is gone?” Grotius gives it a  
different turn: “lest, being branded by  
contumelies, he seek to avenge himself.”  
These, and many other references, may well  
be contained in the expression, and we need  
not, I think, be at the pains precisely to  
specify any one direction which the evil  
would take. Such an one’s steps would be  
shackled—his freedom hampered—his tem-  
per irritated—his character lost—and the  
natural result would be a fall from his  
place, to the detriment not of himself only,  
but of the church of Christ).

**8—13.**]*Precepts regarding deacons and  
deaconesses* (see below on ver. 11).

**8.**] **In like manner** (this expression seems  
introduced by the similarity of character,  
—not merely to mark an additional particular) **the deacons** (mentioned as a class, besides here, only **Phil. i. 1,** where as here,  
they follow the “*bishops*.” Phoebe, Rom.  
xvi. 1, is a “ *deacon*[*ess*] ” of the church at  
Cenchreæ. The term or its cognates occur  
in a vaguer sense, but still indicating a  
special office, in Rom. xii. 7; 1 Pet. iv. 11.  
The connexion of the ecclesiastical deacons  
with the seven appointed in Acts vi.is very  
doubtful: see Chrysostom’s and (Ecumenius’s testimony distinguishing them, in  
note there. But that the ecclesiastical  
order sprung out of similar necessities, and  
had for its field of work similar objects,  
can hardly be doubted) **(must be) grave,  
not of double speech** (this may mean, either,  
saying one thing and thinking another, or,  
which is more probable, as carrying out  
better the idea of *double speech*, saying one  
thing to one man and another thing to  
another, the two sayings being inconsistent.  
with singleness of conviction and purpose),  
**not addicted** (applying themselves) **to much  
wine** (see Tit. ii. 3), **not greedy of gain**  
(hardly, as A. V., to be *doubly rendered,—  
‘greedy of filthy lucre.*’ As also Theodoret,  
“endeavouring to amass gain out of dis-  
graceful and preposterous things.” It  
would appear from Tit. i. 11, that all gain  
is *disgraceful* which is set before a man as  
a by-end in his work for God: so likewise  
in 1 Pet. v. 2, ... ‘nor with a view to  
gain,’ such gain being necessarily base  
when thus sought. This particular of the  
deacons’ character assumes special importance, if we connect it with the collecting and distributing alms); **holding the mystery of the** (or **their**) **faith** (that great objective truth which man of himself knows  
not, but which the Spirit of God reveals to  
the faithful: compare Rom. xvi. 25 f.:  
1 Cor. ii. 7—10: and even Him who in fact