**CHAP. I. 1—4.**] ADDRESS AND GREET-  
ING.

**1**.] The occurrence of *the servant of God*, not elsewhere found in the  
superscriptions of St. Paul’s Epistles, is a  
mark of genuineness: a forger would have  
been sure to suit every expression of this  
kind to the well-known habits of the  
Apostle. **and** (literally, but): it further defines—a servant of God,—this is  
general :—*but* a more particular designation  
also belongs to the present matter. **for  
the faith**] This has been variously rendered :  
(1) ‘*according to the faith*, &e., 30 A. V.:  
(2) similarly Calvin, Beza, Aret., ‘*to  
suit* the faith, God’s appointment of me  
and God’s prescription of the faith agreeing” (3) ‘*so as to bring about faith in,*’  
&c. We may at once say that (1) and (2)  
are inadmissible, as setting up a standard  
which the Apostle would not have acknowledged for his Apostleship, and as not sniting  
the mention of the **knowledge** below, which  
also belongs to the preposition. Nor does (3)  
seem quite to be justified by usage. The  
best sense seems to be that which Huther  
gives,—that of *reference*, ‘*with regard to*,’  
i.e. to bring about, cherish, and perfect. I  
would render then *‘for*.’ **Paul, a servant  
of God, but [and] an Apostle of Christ  
Jesus, for the faith of the elect of God**(those whom God has chosen of the world: and *their* faith is the only true faith—the  
only faith which the apostolic office would  
subserve), **and the thorough knowledge**(to promote the knowledge) **of the truth  
which is according to** (belongs to,—is  
conversant in and coincident with: for,  
as Chrysostom says, “there is a truth of  
things which is not *according to godliness*,  
e.g. the knowledge of husbandry, or of  
arts, is a knowledge of truth: but this is  
truth according to godliness”) **godliness**;

**2**.] **in** (on condition of, in a state  
of) **hope of life eternal** (to what are these  
words to be referred? Not back to the  
word “*apostle*,” regarding them as a coordinate clause with “*for the faith*,” &e.:  
—not to the latter part of ver. 1, as subordinate to it—nor to the word “*godliness*,” nor to any one *portion* of the preceding sentence: for by such reference we  
develope an inferior member of the former  
sentence into what evidently is an expansion of the main current of thought, and  
thus give rise to a disproportion :—but to  
the whole, from “f*or the faith*” down to  
“*godliness*,” as subordinate to that whole,  
and further conditioning or defining it: as  
if it were, that the elect of God may believe  
and thoroughly know the truth which -is  
according to piety, in hope of eternal life),  
**which** (eternal life: not the *truth*, nor the