intropuction.] ON THE PASTORAL EPISTLES. fenax   
   
 men to attend to Jewish fables (ib. 14): brought in strifes about the law   
 (ib. iii. 9).   
 14. At the same time, the traces of incipient Gnosticism are equally   
 apparent. It has been thought best, in the notes on 1 Tim. i. 4, to   
 take that acceptation of the word genealogies, which makes it point to   
 those lists of Gnostic emanations, so familiar to us in their riper forms   
 in after history: in ch. iv. 3 ff., we find the seeds of Gnostic dualism ;   
 and though that passage is prophetic, we may fairly conecive that it   
 points to the future development of symptoms already present. In   
 ib. vi. 20, we read of knowledge (Gnosis) falsely so called, an expression   
 which has furnished Baur with one of his strongest objections, as betray-   
 ing a post-apostolic origin®. But, granted the reference to gnosis,   
 Gnuostically so called, neither Baur nor any one else has presumed to   
 say, when the term began to be so used. For our present purpose, the   
 reference is clear. Again in 2 Tim. ii. 17, 18, we read of some of them   
 explaining away the resurrection of the body, saying that it has passed   
 already,—a well-known error of the Gnosties (see note in loe.).   
 15. It remains that we should shew two important facts, which may   
 influence the reader’s mind concerning both the nature of these hereties,   
 and date of our Epistles. First, they are uot the Judaizers of the   
 Apostle’s earlier Epistles. These his former opponents were strong   
 upholders of the law and its requirements: identify themselves plainly   
 with the ‘certain men from Judea’ of Acts xv. 1, in spirit and tenets:   
 uphold cireumeision, and would join it with the faith in Christ. Then   
 as we proceed, we find them retaining indeed some of their former   
 features, but having passed into a new phase, in the Epistle to the   
 Colossians. ‘There, they have added to their Judaizing tenets, various   
 exerescences of will-worship and superstition: are described no longer   
 as persons who would be under the law and Christ together, but as vain,   
 puffed up in their carnal mind, not holding the Head (see Introd. to   
 Col., § ii. 10 ff.).   
 16. The same character, or even a further step in their course, seems   
 pointed out in the Epistle to the Philippians. There, they are not only   
 Judaizers, not only that which we have already seen them, but dogs, evil   
 workers, the concision; and those who serve God in the power of   
 His Spirit are contrasted with them. And here (Phil. iii. 13), we seem   
   
   
   
   
   
   
   
   
   
   
   
 3 Baur makes much of the passage of Hegesippus quoted above, par. 2, %, in which   
 he says that this “knowledge falsely so called” first became prevalent after the Apos-   
 tles were removed from the Church. On this he founds an argument that our Epistle   
 could not have appeared till time. But the passage as compared with the Epistle   
 proves the very reverse. The “knowledge falsely so called” was secretly working in   
 the Apostles’ time, and for that reason this caution was given: but after their time   
 4 pocee to be openly professed, and came forth, as Hegesippus says, with uncovered   
 ead,   
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