§1.] - THEIR AUTHORSHIP. {ayrRopuction.   
   
 to find the first traces becoming perceptible of the heresy respecting the   
 resurrection in 2 Tim. ii. 18, just as the preliminary symptoms of   
 unsoundness on this vital point were evident in 1 Cor. xv.   
 17. If now we pass on to our Epistles, we shall find the same pro-   
 gress from legality to superstition, from superstition to godlessness, in   
 a further and riper stage. Here we have more decided prominence   
 given to the abandonment of the foundations of life and manners dis-   
 played by these false teachers. They had lost all true understanding of   
 the law itself (1 Tim. i. T): had repudiated a good conscience (ib. 19):   
 are hypocrites and liars (ib. iv. 2), branded with the foul marks of   
 moral crime (ib.): are of corrupt minds, using religion as a means of   
 bettering themselves in this world (ib. vi. 5. Tit. i. 11): insidious and   
 deadly in their advances, and overturning the faith (2 Tim. ii. 17):   
 proselytizing and victimizing foolish persons to their rnin (ib. iii, 6 ff.):   
 polluted and unbelieving, with their very mind and conscience defiled   
 (Tit. i. 15): confessing God with their mouths, but denying Him in   
 their works; abominable and disobedient, and for every good work   
 worthless (ib. i. 16).   
 18. I may point out to the reader, how well such advanced description   
 of these persons suits the character which we find drawn of those who   
 are so held up to abhorrence in the later of the Catholic Epistles, and   
 in the Epistle to the Hebrews: how we become convinced, as we pass   
 down the apostolic age, that all its heresies and false teachings must   
 be thought of as gradually converging to one point,—and that point,   
 godlessness of life and morals. Into this, Judaism, once so rigid,   
 legality, once so apparently conscientious, broke and crumbled down. I   
 may state my own conviction, from this phenomenon in our Pastoral   
 Epistles, corroborated indeed by all their other phenomena, that we   
 are, in reading them, necessarily placed at a point of later and further   
 development than in reading any other of the works of St. Paul.   
 19. The second important point as regards these heretics is this: as   
 they are not the Judaizers of former days, so neither are they the   
 Gnostics of later days. Many minor points of difference might be   
 insisted on, which will be easily traced out by any student of church   
 history: I will only lay stress on one, which is in my mind fundamental   
 and decisive.   
 20. The Gnosticism of later days was eminently anti-judaistic. The   
 Jewish Creator, the Jewish law and system, were studiously held in con-   
 tempt and abhorrence. ‘The whole system had migrated, so to speak,   
 from its Jewish standing-point, and stood now entirely over against it.   
 And there can be little doubt, whatever other causes may have co-   
 operated to bring about this change, that the great cause of it was the   
 break-up of the Jewish hierarehy and national system with the destrue-   
 tion of Jerusalem and the temple. The heretical speculations had, so to   
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