IntRopucTION.] ON THE PASTORAL EPISTLES. [cH. x.   
   
   
 (healthy), and to be sound, of right doctrine, 1 Tim. i. 10; vi. 3, 4:   
 2 Tim. i. 18; iv. 3: Tit. i. 9, 18; ii. 1 f., 8,—one of the most curious   
 peculiarities of our Epistles, and only to be ascribed to the prevalence of   
 the image in the writer’s mind at the time, arising probably from the   
 now apparent tendency of the growing heresies to corrupt the springs of   
 moral action :—fables, 1 Tim. i. 4; iv. 7: 2 Tim. ii. 4: Tit. i, 14,—to   
 be accounted for by the fact of the heretical legends having now assumed   
 such definite shape as to deserve this name, compare also 2 Pet. i. 16:   
 —questionings, 1 Tim.i.4; vi. 4: 2 Tim. ii. 23: Tit. iii. 9—which   
 expression, if not exactly applied to erroneous speculations, is yet used   
 elsewhere of disputes about theological questions: compare Acts xv. 2;   
 xxv. 20 (John iii. 25); the ditference of usage is easily accounted for   
 by the circumstances :—appearance (epiphany), instead of “ coming,”   
 1 Tim. vi. 14: 2 Tim. iv. 1, 8: Tit. ii, 18,—which has a link uniting it   
 to 2 Thess. ii. 8, and may have been, as indeed many others in this list, a   
 word in familiar use among the Apostle and his companions, and so uscd   
 in writing to them:—despotes, for “Jord,” in the secular sense of master,   
 1 Tim. vi. 1, 2: 2 Tim. ii. 21: Tit. ii. 9,—which is certainly remarkable,   
 St. Paul’s word being “lord” (kyrios), Eph. vi. 5, 9: Col. iii. 22; iv. 1,   
 —and of which I know no explanation but this possible one, that the   
 Eph. and Col. being written simultaneously, and these three also near   
 together, there would be no reason why he might not use one expression   
 at one time and the other at another, seeing that the idea never occurs   
 again in his writings:—to deny, 1 Tim. v. 8: 2 Tim. ii. 12 f.; iii. 5:   
 Tit. i, 16; ii. 12,—common to our Epistles with 2 Pet. 1 John, and   
 Jude, but never found in the other Pauline writings ; and of which the   
 only account that can be given is, that it must have been a word which   
 came into use late as expressing apostasy, when the fact itself became   
 usual, being taken from our Lord’s own declarations, Matt. x. 33, &e.:—   
 to decline, avoid, 1 Tim. iv. 7; v. 11: 2 Tim. ii. 23: Tit. iii, 10,—a   
 word the links of whose usage are curious. It is confined to St. Luke   
 and St. Paul and the Epistle to the Hebrews. We have it thrice in the   
 parable of the great supper, Luke xiv. 18, 19: then in the answer of   
 Paul to Festus, in all probability made by himself in Greck, Acts xxv.   
 11: and Heb. xii. 19, 25 twice. We may well say of it, that the thing   
 introduced the word: had the Apostle had occasion for it in other   
 Epistles, he would have used it: but he has not (the same may be said   
 of genealogies, 1 Tim. i. 4: Tit. iii. 9; foolish speaking, 1 Tim. i. 6:   
 Tit. i. 10; empty utterances, 1 Tim. vi. 20: 2 Tim. ii. 16; word-   
 strivings, 1 Tim. vi. 4: 2 Tim. ii. 14; deposit in trust, 1 ‘Tim. vi. 20:   
 2 Tim. i, 12, 14) :—Saviour, spoken of God,—1 Tim. i. 1; ii. 3; iv. 10:   
 Tit. i. 3; ii, 10,—common also to Luke (i. 47) and Jude (25): the   
 aceount of which seems to be, that it was a purely Jewish devotional   
 expression, as we have it in the Magnificat,—and not thus absolutely used   
 104