510 I. TIMOTHY. I.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 thee to abide still at Ephesus, | Fesought thee to abide still   
 tsxx.1,3, ace- at Ephesus, when I went   
 Aete xx. 3 donia, that was on mightest to Mace | into Macedonia, some thow   
   
 some ® not to be teachers of strange] ‘ey teach no other doc.   
 things, “inor yet give heed to trine, ‘neither give heed   
 4, fables and endless genealogies, \* the) to fables and endless ge-   
 ii, 16, which minister questions, rather) questions, ratherthan godly   
 Titus. 1.8 than God’s } dispensation which is   
 + So same 5 But 1the end of the | edifying which is in faith:   
 our oldcat : : ;so do. 5 Now the end of   
 agedise in faith,   
 differing which makes probable it was alteration the sense. 1 Rom. xiii.   
   
   
 exhortations to Timothy (18—20).—On propounded without inferring that the   
 these repeated digressions, and the in- full-blown gnosticism of the second century   
 ferences from them, see Introd. ch. vii. i. must be meant, andthus calling in   
 36 f. 38.] The sentence begins As I the genuineness of the Epistle. the whole   
 exhorted thee, &c., but in his negligence subject, see to ch. vii. i. ff.   
 of writing, the Apostle does not finish the endless genealogies] De Wette, in his   
 construction: neither verse 5, nor 12, nor on Tit i. 14, marks out well the references   
 18, will form the conclusion to it without which have been assigned to this expression:   
 unnatural forcing. besought thee] “genealogies cannot mean 1) properly   
 Chrysostom lays stress the word, as im- genealogical registers,—cither for a pure   
 plying great mildness—“ Listen to his genealogico-historical end, or for a dog-   
 kind cousideration, how he does not make matico-historical one, to the religious   
 use of the force of a master, but rather of national pride of Jews against Gentiles,   
 a servant: he says not ‘I enjoined, nor ‘T see Phil. iii. f., or to ascertain the de-   
 commanded,’ nor ‘I recommended,’ but ‘1 scent of the Messiah, least all genealogies   
 besought thee.’” See the whole subject of Timothy himself,—for all this does not   
 discussed in the Introd. ch. vii. ii. touch, or toolittle religiousinterests:   
 some] so constantly in these Epistles, nor are they 2) theogonies ; nor again   
 wv. 6,19; ch. iv. 1; v. 15; vi. 10, 21; 3) cabalistic pedigrees, which will hardly   
 2 Tim. ii. 18: sometimes the gainsayers, suit the word genealogies: nor 4) Esse-   
 Tit. i. 9, many, ib. 10. Huther infers nean genealogies of angels, of the existence   
 from this word that the number at this of which we have no proof: nor 5) allego-   
 time was not considerable: but this is rizing genealogies, applications of psycho-   
 hardly safe, ‘The indefinite pronoun is logical and historical considerations the   
 more probably slightly contemptuous: see genealogies contained in the books of   
 Jude 4, and Gal. ii, 12.” Ellicott. Moses: as in Philo,—a practice too peculiar   
 4. fables] We can only from the other to Philo and his view: but most probably   
 passages in these Epistles where the word 6) lists of gnostic emanations.”—But   
 occurs, what kind of fables are alluded to. again, inasmuch genealogies are conpled   
 In Tit. i. 14 we have “ Jewish fables.” in Tit. iii. with “strifes about the law,”   
 In our ch. iv. 7, they are designated as it seems as if we must hardly understand   
 “ profane and auile.” In 2 Tim, iv. 4, the ripened fruits of but rather   
 they are spoken of absolutely, as here. If the first of these genealogies in   
 we are justified iu identifying the ‘fables’ the abuse of Judaism. endless may   
 in Titus with these, they had a Jewish be used merely in popular hyperbole to   
 origin: but merely to take them, as Theo- signify the tedions length of such genealo-   
 doret, for the Jewish traditional comments gies. the which] i.e. of the kind   
 on the law, does not seem to satisfy the which. minister] ‘afford,’ ‘give   
 epithets quoted above. And consequently rise to,’ ‘furnish? rather than] isa   
 others have interpreted them of the gnostic mild way of saying “and not: see John   
 mythology. It does not seem easy to de- fii. 19; Acts xxvii. 11; 2 Tim. iii,   
 fine them any further, but it is plain that God’s dispensation. . .] This has been   
 any transitional state from Judaism to taken two ways: 1) objectively: the dis-   
 gnosticism will satisfy the conditions here pensation of God (towards man) which is