4—T, I. TIMOTHY. 511   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 the commandment is cha- commandment is love ™out of a m2timito,   
 rity out of a pure heart, pure heart and a good conscience   
 and of a good conscience, and faith unfeigned: 6 from which   
 Sfrom which some having) things some having swerved have   
 swerved have turned aside   
 unto vain jangling ; 7 de- been turned aside unto "vain bab- nen.vi.s20.   
 siring to be teachers of the bling ; 7 desiring to be teachers of   
   
   
   
 (consists) iz (the) in which case the good conscience (is this good conscience,   
 verb “minister”? must bear something of 1) a conscience good by being freed from   
 a transferred meaning, as applied to “ dis- guilt by the application of Christ’s blood,   
 pensation,” implying, “rather than they —or is it 2) a conscience pure in motive   
 set forth,” &e, And to this there can be antecedent to the act of love? This must   
 no objection. This meaning also suits be decided by the usage of this and similar   
 of dispensation, even in Eph. i. 16, and expressions in these Epistles, where they   
 1 Cor. ix. 17, where the dispensation is the occur several times [1 Tim, iii. 2 Tim. i.   
 objective matter wherewith the Apostle 3; 1 Tim. iy. 2; Tit.i.15]. From those   
 was entrusted, not his own subjective ful- examples it would appear that in the lan-   
 filment of it. 2) subjectively :—‘ the erer- guage of the pastoral Epistles @ good con-   
 cising of the stewardship of God in faith? science is jomed with soundness in the   
 But to this there is the serious objection, Saith, a bad conscience with unsoundness.   
 that the word wconomy, or dispensation, So that we can hardly help introducing the   
 in this subjective sense, ‘the fulfilment of element of freedom from guilt by the effect   
 the duty of a steward,’ wants example: of that faith on the conscience. And the   
 and even could this be substantiated, ¢o earlicr usage of St. Paul in Acts xxiii.   
 qminister a dispensation, in the sense re- compared with the very similar one in   
 quired, would seem again questionable. I 2 Tim. i. 3, to substantiate this) and   
 would therefore rest in the objective sense faith unfeigned (this connects with “which   
 —the dispensation of God. Then which is in faith,” above: it is not the pre-   
 is in faith has also been variously taken. tence of faith, the mere apparent faith of   
 But the only legitimate meaning seems the hypocrite, which, as in Acts xv. 9,   
 to be—which is in faith, i.e. tinds its “purifieth the hearts,” and as in Gal. v. 6,   
 sphere, and element, and development “worketh by love.’ Wiesinger well re-   
 among men, in faith. Thus in faith stands marks that we see from this, that the gene-   
 in contrast to questions, in which the dis- ral character of these false teachers, as of   
 pensation of God does not consist: and the those against whom Titus is warned, was   
 way for the next sentence is which not so much error in doctrine, as leading   
 speaks of faith unfeigned as one of the men away from the earnestness of loving   
 means to the great end of the gospel. Christian life, to and vain question-   
 5.] But (contrast to the practice of these ings, ministering only strife): 5   
 pretended teachers of the law) the end (the connexion is—it was by declining from   
 (purpose, aim) of the commandment (viz. these qualities that these men entered on   
 of the law of God in [ver. 11] the gospel : their paths of error) from which things   
 not, although in the word there may be a (the pure heart, good conscience, and faith   
 slight allusion to it,—of that which Ti- unfeigned—the sources of love, which last   
 mothy was to command, ver. 3. This they have therefore missed by losing them)   
 commandment is understood from the some having swerved (‘missed their mark:’ |   
 dispensation just mentioned, of which it but this seems hardly precise enough: it is   
 forms a part) is Love (as Rom. xiii. 10. not so much to miss a thing at which a man   
 We recognize, in the re-stating of for- isaiming,as to leaveunregardedone at which   
 mer axiomatic positions, without imme- he ought to be aiming) have been turned   
 diate reference to the subject in hand, aside unto (away from the path leading to   
 the characteristic of a later style of the the end, ver. 5, in which they should have   
 Apostle) out of (arising, springing from, been walking) vain babbling (of what   
 as its place of birth—the heart being kind, is explained ver. 7, and Tit. iii. 9,   
 the central point of life see especially ref. which place connects this expression with   
 1 Pet.) a pure heart (pure from all selfish our ver. 4. It is the vain questions   
 views and leanings: see Acts xv. 9) and out of the law, which he thus characterizes)