Il. 1,2. I. TIMOTHY. 517   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 shipwreck : 2° of whom is cerning the faith: 20 among whom   
 Hymeneus and Alexan- is \*Hymeneus   
 der; whom I have deli- whom I \* delivered and 4 unto Satan, ; x1corv.5.   
 vered unto Satan, that they that they may be taught by chastise-   
 may learn not to blas- ment not to ¥ blaspheme.   
 pheme. Il. 1 I exhort then first of all,   
 IL, ' Texhort therefore, that supplications, prayers, inter- y Acts xiii.   
 that, first of all, suppli- cessions, giving of thanks, be made   
 cations, prayers, interces- for all men; 2\*for kings, and Pall ‘ieee:   
 sions, and giving of thanks,   
 be made for all men; 2 for   
 kings, and for alt that are   
 Rom. iii   
   
 wreck beyond the word itself, to find in loose by one having power over him, to   
 thethrusting from themallusionstoarudder, execute punishment with all his malignity.   
 anchor, &e.) concerning the faith (objec- —Observe that the verb is not perfect,   
 tive: the things believed): among whom is “T have delivered,” as A. V. wrongly, but   
 Hymenzus (thereisa Hymenzusmentioned past [I delivered]. He did this when he   
 2 Tim. ii. 17, conjunction with Philetus, was last at Ephesus), that they may be   
 as an heretical There is no reason disciplined (taught by chastisement : “may   
 to distinguish him from this one: nor any be,” because the effect what was done still   
 difficulty occasioned by the fact of his abides; the sentence was not yet taken   
 being here delivered over to Satan, and off, nor the chastisement at an end) not to   
 there mentioned as overthrowing the faith blaspheme (God, or Christ, whose holy name   
 of many. He would probably go on with was brought to shame by these men associat-   
 his evil teaching in spite of the Apostle’s ing it with unholy and unclean doctrines).   
 sentence, which could carry weight with Cu, I. 1—15.] General regulations   
 those only who were sound in the faith) respecting public intercessory prayers for   
 and Alexander (in all probability iden- all men (1—4); from which he digresses   
 tical with “ Alewander the coppersmith,” into a proof of the universality of the   
 2 Tim. iv. 14. There is nothing against it gospel (4—7)—then returns to the part   
 in what is there said of him. He appears to be taken by the male sex in public   
 there to have been an adversary of the prayer (8): which leads him to treat of   
 Apostle, who had withstood and injured the proper place and subjection of women   
 him at his late visit Ephesus: but there 15) exhort then (then takes up   
 is no reason why he should not have been the general subject of the Epistle: ‘what   
 still under this sentence at that time); I have then to say to thee by way of   
 whom I delivered over to Satan (there command and regulation, is this:’ see   
 does not seem to be, as almost always 2 Tim, ii. 1) first of all (is to be joined   
 taken for granted, any necessary asser- with I exhort, not, as in A. V., with “be   
 tion of excommunication, properly so called. made” below. This is, in order and im-   
 ‘The delivering to Satan, as in 1 Cor. v. 5, portance, his first exhortation), that sup-   
 seems to have been an apostolic act, for plications, prayers, intercessions (the two   
 the purpose of active punishment, in order former words are perhaps best distin-   
 to correction, It might or might not be guished as in Eph. vi. 18, by taking the   
 accompanied by extrusion from the church: Jirst for prayer in general, the second for   
 it appears to have been thus accompanied supplication or petition, the special con-   
 in 1 Cor. v.5 :—but the two must not be tent of any particular prayer. The third   
 supposed identical. The upholders of such word should be marked with a reference   
 identity allege the fact of Satan’s empire to ‘request concerning others,’ i.e.   
 being conceived as including all outside the cessory prayer), thanksgivings, be made   
 church [Acts xxvi. 18 al.]: but such ex- (literally, in the Greek, ‘I exhort ... to   
 pressions are too vague to be adduced as make prayers, &c. ;’ our idiom requires   
 applying to a direct assertion like this. the passive construction, as in the text)   
 Satan, the adversary, is evidently regarded for all men (this gives the intercessory   
 as the buffeter and tormentor, comparo character to all that have preceded. On   
 2 Cor. xii. 7—ever ready, unless his hand the wideness of Christian benevolence   
 were held, to distress and afflict God’s here inculcated, see the argument below,   
 people,—and ready therefore, wheu thus let and Tit. iii, for (i.e. ‘ for”