520 I. TIMOTHY. II.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 opom x1. the truth in Christ, I lie not;) °a and lie not ;) a teacher of   
 teacher of the Gentiles in faith and the Gentiles in faith and   
 Gal. i.16, 8] will then that the men verity. ® I will therefore   
 pPaexraie.2. verity. in every Place, Plifting up that men pray every where,   
 holy hands, without wrath and lifting up holy hands, with-   
 ®In like manner also, out wrath and doubting.   
 ° In like manner also, that   
 doubting. women adorn themselves   
 aipetits. that ¢women adorn themselves in|   
   
 here a characteristic increase of the fre- their learning was to be employed—the   
 quency of these personal on the truth of the Gospel. Then, if so, it is   
 part of the Apostle, as we so often have oc- surely harsh to make faith subjective,   
 casion to remark during these Epistles :— especially as the “in” is not repeated   
 the disposition of one who had been long before “truth.” It too will most properly   
 opposed and worried by adversaries to recur be objective,—and likewise regard that in   
 continually to his own claims, the assertion which as an element or sphere, he was to   
 of which had now become with him almost, teach and they to learn: the faith).   
 so to speak, a matter of stock-phrascs. 8.] See summary at beginning of chapter.   
 Still, the propriety of the assertion here I will then that the men (the A. V.,   
 is evident: it is only in the manner of it by omitting the article, has entirely ob-   
 that the above habit is discernible. See scured this passage for its English readers,   
 more on this in the Introduction. The not one ina Hie of whom ever dream   
 same phrase occurs verbatim in 2‘Tim.i.11), of a distinction of the sexes being here in-   
 —I speak the truth in Christ, I lie not— tended) pray in every place (these words   
 (in spite of all that some Commentators regard the general duty of praying. It is   
 say of the evident appropriateness of this a local command respecting prayer, an-   
 -solemn asseveration here, I own I am un- swering to the temporal command, “pray   
 able to regard it any more than a strong unceasingly,” 1 Thess. v. 17. It is far-   
 aud interesting proof of the growth of a fetched and irrelevant to the context to   
 habit in the Apostle’s mind, which we find in the words, .as Chrysostom and   
 already trace in 2 Cor. xi. 31, Rom. ix. 1, others, the Christian’s freedom from pre-   
 till he came to use the phrase with less scription of place for prayer), lifting up   
 force and relevance than he had once done. holy hands (see Ps. Ixiii. 4; x: |. 23   
 Nothing can be more natural than that Clement of Rome, in his first.   
 one whose life was spent in strong conflict Epistle to the Corinthians, says, “Let us   
 and assertion of his Apostleship, should approach unto Him in holiness of soul,   
 repeat the fervour of his usual assevera- lifting up unto Him chaste and undefiled   
 tion, even when the occasion of that fer- hands.” These two passages testify to the   
 vour had passed away)—a teacher of the practice in the Christian church. Those   
 Gentiles (it was especially in this latter hands are holy, which have not surrendered   
 fact that the assertion of the universality themselves as instruments of evil desire:   
 of the Gospel found its justification, The the contrary are polluted hands, 2 Mace. v.   
 historical proof of his constitution as a 16: compare, for the expression, Job xvii.   
 teacher of the Gentiles is to be found in 9, Ps. xxiv. 4, and in the New Test,   
 Acts ix. 15, xxii. 21, xxvi. 17; but espe- especially James iv. 8), without (sepa-   
 cially in Gal. ii. in (the) faith and (the) rate from, “putting away”) wrath and   
 truth (do these words refer subjectively to disputation (i.e. in tranquillity mu-   
 his own conduct in teaching the Gentiles, tual peace, or, doubting, which is a kind   
 or objectively to that in which he was to of disputation within one’s self).   
 instruct them? The former view is taken 9.] In like manner also (this, by the   
 hy Theodoret and most Commentators : parallel passage, Tit. ii. 8, seems to be   
 the latter by some moderns. In judging little more than a copula, not necessarily   
 between these, we must take into account torefer to the matter which has been last   
 the usage of “truth” above, ver. 4, ina under treatment), I will that women (with-   
 very similar reference, when it was to be out the article, reference to “ the men”   
 matter of teaching to all men. There it above is not so pointed: i.e. we need not   
 undoubtedly is the truth of God. I would imagine that the reference is necessarily   
 therefore take it similarly here, — the the same matter of detail, but may regard   
 sphere in which both his tcaching and the verse [sce below] as being to the gene-