3—7. I. TIMOTHY.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 know not how to rule his a man knoweth not how to rule over   
 own house, how shall he his own house, how shall he take   
 take care of the church of: care of the church of God?) § not   
 God?) © not a novice, lest   
 Leing lifted up with pride a novice, lest being besotted with   
 he fall into the condemna- pride \*he fall into the judgment of «ts. xiv.12.   
 tion of the devil. \* More- the devil. 7 Moreover he must have   
   
   
 important one); but (contrast, as in ch. dered, with pride or self-conceit) fall into   
 12, to the suppressed but imagined opposite the judgment of the devil (these words   
 case) if any man knowethnot how to preside are ambiguous. Is of the devil [1] the   
 over his own house (shews, by his children genitive objective, ‘the into which   
 bcing insubordinate, that. he has no skill the devil fell,’—or [2] the genitive subjec-   
 in domestie government), how shall he tive, ‘the judgment which is wrought by the   
 (this future includes ‘how can he,’ but devil?’ [1] is held by Chrysostom and   
 goes beyond it—appealing, not to the man’s many others ancient and modern [“ into the   
 power, which conditions his success, to same condemnation which came on him for   
 the resulting matter cf fact, which will be his madness,” Chrysostom]. [2] is held by   
 sure to substantiate his take charge Ambrose and others. Matthies says, “Ifa   
 of the church of God (“he who knows Christian church-overseer allowed himself to   
 not how to administer small things, how be involved in a charge of pride, the adver-   
 can he be entrusted with the charge of sary (i.e., the concrete, living men, his   
 better and divine things?” Theodoret)\* instruments) might by it have reason as   
 6.] (The negative characteristics are well for the accusation of the individual as   
 resumed) Not a novice (a new convert. An for inculpation of the congregation: eom-   
 objection has been raised to this precept, pare ch. v. 14, Eph. iv. 27.” In deciding   
 that it could hardly find place in apos- between the above, one question must first   
 tolic church, where all were new converts. be answered: are we obliged to preserve   
 It has been answered, that in Crete this the same character of the genitive in   
 might be so, and therefore such a precept 6 and 7 ? because, if so, must manifestly   
 would be out of place in the epistle to take [2]: for the words there [see below}   
 Titus, but the Ephesian church had been cannot bear other meaning than ‘the   
 many years established. But it has been {reproach and] snare which the devil lays.’   
 again rejoined to this, the precepts are ‘This question be answered, not by any   
 perfectly general, not of particular mere consideration of uniformity, but by   
 tion. The real reply is to be found, partly careful enquiry into the import of the sub-   
 by narrowing the range of the meaning of stantive judgment. I conceive we cannot   
 a new convert, partly in assigning a later understand it here otherwise than as a   
 date to these Epistles than is commonly condemnatory sentence. This being so, it   
 held. The case here contemplated is that must be remembered that it is not the   
 of one very recently converted. To ordain prerogative of the devil to judge or to   
 sucha person to the ministry would, for the condemn, and that sense [2] is by this   
 reason here assigned, be most unadvisable. uegatived. From the use of the decisive   
 But we cannot imagine that such period word judgment, I infer that it cannot be   
 need be extended at the most to more than an act of the adversary which is here   
 three or four years, in cases of men of full spoken of, but an act in which “the ruler   
 age who became Christians; and surely of this world has been judged.” ‘Then as   
 such a condition might be fulfilled by any to uniformity with ver. 7, I should not be   
 of the Pauline churches, supposing this disposed to make much account of it. For   
 Epistle to bear any thing like the date one who so loved similarity of external   
 which I have assigned to it in the Introd. phrase, even where different meanings were   
 § ii.), being besotted with pride (the to be conveyed, as St. Panl, to use the   
 word used is derived from a substantive sig- genitives in “judgment of the devil,” and   
 nifying smoke or steam ; and hence meta- “snare of the devil,” in these different   
 phorically, the pother which a man’s pride meanings, is surely nothing which need   
 raises about him so that he cannot see him- cause surprise :—of the devil is common to   
 self or others as they are. Hence the verb, both: the devil’s condemnation, and the   
 which is used only in this metaphorical deyil’s snare, both alike alien from the   
 sense, means to be thus blinded, or bewil- Christian, in whom, as in his divine