I. TIMOTHY. Hil.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 2, 4 good report also from !them which | over te must have a good   
 ave without; lest he fall into [the] report of them he which into   
 reproach ™and the snare of the|reproach and the snare of   
 8" Deacons in like manner| the devil. % Likewise must   
 \* devil.   
 must be grave, not doubletongue al the deacons be grave, not   
 °not given to much wine, ? | nat given to   
 9 P holding not | much wine, not greedy of   
 mystery of the faith in a pure con- | filthy luere ; 9 the   
 mystery of the faith in a   
   
   
 8—13.] Precepts regarding deacons and   
 the adversary should find nothing, with deaconesses (see below on ver. 11).   
 whom he should have nothing in common. 8.] In like manner (this expression seems   
 The “judgment of the devil” is in but introduced by the similarity of character,   
 the consummation of that state into which —not merely to mark an additional par-   
 the “snare of the devil” is introduction. ticular) the deacons (mentioned as a class,   
 I therefore unhesitatingly adopt (1)—the besides here, only Phil. i. where as here,   
 condemnation intowhich Satan fell through they follow the “bishops.” Phoebe, Rom.   
 the same blinding effect pride). 7] xvi. 1, a “ econ eral ” of the church at   
 Moreover (bringing in the contrast of ad- Cenchree. The term or its cognates occur   
 dition ; ‘more than this,’ .... ) he must in a vaguer sense, but still indicating a   
 have a good testimony also (also, the special office, Rom. xii. 7; 1 Pet. iv.   
 addition itself of a new particular) from ‘The connexion of the ecclesiastical   
 those without (the world, outside the with the seven appointed in Acts vi.is   
 church) ; lest fall into (a question arises doubtful: see Chrysostom’s and (cume-   
 which must he answered before we can nius’s testimony distinguishing them, in   
 render the following words. Does re- note there. But that the ecclesiastical   
 proach (1) stand alone, ‘into reproach, order sprung out of similar necessities,   
 and the snare of the devil,’ is it (2) to had for its field of work similar objects,   
 be joined with and the snare, as belonging can hardly be doubted) (must be) grave,   
 to ‘unto the reproach and the snare of not of double speech (this mean, either,   
 the devil?’ JT have discussed these views, saying one thing and thinking another, or,   
 which depend mainly on grounds unappre- which is more probable, as carrying out   
 ciable by the English reader, in my Greek better the idea of speech, saying one   
 Test., and have come to the conclusion thing to one man and another thing to   
 that (2) should be adopted, but without another, the two sayings being inconsistent.   
 strong disapproval of the other) the re- with singleness of conviction and purpose),   
 proach and the snare of the devil (this not addicted (applying themselves) to much   
 latter is usually taken as meaning, the wine (see Tit. ii. not greedy of gain   
 danger of relapse: so Calvin: “lest being (hardly, as A. V., be doubly rendered,—   
 exposed to infamy, he begin to be hardened ‘greedy of filthy lucre.’ also Theodoret,   
 against shame, and with the greater licence “endeavouring to amass gain out of dis-   
 prostitutes himself to all which graceful and preposterous things.” It   
 is to entangle himself in the nets of the would appear from Tit. i. that all gain   
 devil. For what hope remains, when shame is disgraceful which is set before man as   
 in sinners is gone?” ~ Grotius gives it a a by-end in his work for God: so likewise   
 different turn: “lest, being branded by in 1 Pet. v. 2, ... ‘nor with a view to   
 contumelies, he seek to avenge himself.” gain,’ such gain being necessarily base   
 These, and many other references, may well when thus sought. This particular of the   
 be contained in the expression, and we need deacons’ character assumes special impor-   
 not, I think, be at the pains precisely to tance, if we connect it with the collecting   
 specify any one direction which the evil and distributing alms); holding the mys-   
 would take. Such an one’s steps would be tery of the (or their) faith (that great   
 shackled—his freedom hampered—his tem- objective truth which man of himself knows   
 per irritated—his character lost—and the not, but which the Spirit of God reveals to   
 natural result would be a fall from his the faithful: compare Rom. xvi. 25 fi:   
 place, to the detriment not of himself only, 1 Cor. ii. and even Him who in fact   
 but of the church of Christ).