532 I. TIMOTHY. Iv.   
 AUTHORIZED VERSION REVISED.   
 sinker, in the world, \*received up in   
 1 Pet. 92, glory. AUTHORIZED VERSION.   
 azonavi, TV, 1 Howbeit the Spirit 4 saith on in the world, received   
 aim it'® expressly, that in after times some up into glory.   
 as ‘jute’ shall depart from the faith, giving IV. Now the Spirit   
 bivei.t:20 heed to ‘seducing spirits, and \*doc- speaketh expressly, that in   
 2 Pet. the latter times some shall   
 depart from the faith,   
 giving heed to seducing   
 spirits, and doctrines of   
 Rev. xvi. Dan, x1. 87, 88, ix.   
   
 cerning the mystery of piety as upheld in Spirit (viz. the Holy Spirit of prophecy,   
 the Church, cited as belonging to the un- speaking in the Apostle himself, or in   
 folding of that mystery in Christ), was others,—or, which is most probable, in   
 preached among the nations (that preach- both—in the general prophetic testimony   
 ing commencing with the sending out of which He bore throughout the church:   
 the Apostles, and thongh not then, in the compare “this know,” spoken from the   
 strict technical sense, on among the same point of prophetic foresight, 2 Tim.   
 nations, yet being the beginning of that jij. 1. Some have supposed the Apostle to   
 which waxed onward till it embraced all refer to some prophetic passage of the Old   
 nations. See and Compare Rom. xvi. 26 Test., or to the general testimony of the   
 (Eph. iii. So that we are still Old Test. prophecies [Dan. vii. 25; viii.   
 ing with our Lord’s ministry, taking the 23; xi. 30], or those of our Lord [Matt.   
 nations in that wider sense in which the xxiv. 4ff., 11], of the Apostles [2 Thess.   
 Jews themselves are numbered among ii. 3 ff. 1 John ii. 2 Pet. iii. Inde   
 them, and the fact itself the great com- 18], or all these combined. But in the   
 mencement of the proclamation of Christ two former cases, we should hardly have   
 to men), was believed on in the world had the Spirit’ saith, but the Scripture,   
 {including all that winning of faith first, or the Lord, or the like; the words imply   
 from His disciples [John ii. then from rather the present agency of the Spirit:   
 the Jews [ib. 28, viii. and Samaritans and the latter is only a less clear way of   
 [iv. 41, 42]: see also x.42. Our clause putting the explanation given above: for   
 bears with it a reminiscence of His own why should writings be referred to, when   
 great saying, John iii. ff.), received the living men were yet testifying in the   
 up in glory (at His Ascension. in power of the Spirit them? Besides,   
 glory: i.e. was taken up into, and reigns see the way in which such written pro-   
 in, glory.—It is this distinct reference phecies are referred to, in Jude 17) ex-   
 the fact of our Lord’s personal Ascension, pressly (‘plainly,’ ‘in so many words’)   
 which in my mind rules the whole sentence, saith, that in after times (not as A. ‘in   
 and makes it, whatever further reference the latter times,’ which though not quite   
 each clause may have, a chain of links of so strong as ‘in the last times,’ yet gives   
 the divine manifestation of the Person of the idea of close connexion with them:   
 Christ, following in chronological order whereas here the Apostle speaks only of   
 from His incarnation to His assumption times subsequent to those in which he was   
 into glory. The order and connexion of writing: see the difference in Tim. iii.   
 the clauses has been very variously under- and compare Acts xx, 29) some (not the   
 stood, as may be seen in Wolf, and in De false teachers: rather, those who will be   
 Wette. The triple antithesis, charac- the result of their false teaching) shall   
 teristic of St. Paul, can hardly escape any depart (or decline: by formal apostasy,   
 reader: “in the flesh, in the spirit,— or the danger would not be that which it   
 angels, the nations,—in the world, in is here represented: but subjectively,   
 glory :” but further it is hardly worth clining in their own minds and lives from   
 while to reproduce the distinctions which holding Christ in simplicity) from the   
 some have drawn, or motives for arrange- faith (objective—the doctrine which faith   
 ment which they have supposed). embraces, as so often), giving heed to   
 Cu. IV. 1—16.] Of future false teachers (the participle contains the reason and   
 (1—6); directions to Timothy in refer- process of their declension: because they   
 ence to them (7—11); general exhorta- give heed to) seducing spirits (spirits is   
 tions to him (12—16). 1.) Howbeit in contrast with the spirit, ver. 1;—it is   
 (contrast to the glorious of god- to be understood as in 1 John iv. 1 and 6,   
 liness which has been dwelt on) the in which last verse we have the cognate