1—4, I. TIMOTHY. 533   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 devils; ? speaking lies in trines of devils; ® in the \* hypocrisy o Matt. v.15,   
 hypocrisy ; having their of speakers of lies; of men Shaving , 2h i   
 conscience seared with a their own conscience seared with a   
 hot iron; forbidding to .3 iddi i   
 marry, aud commanding brand ; 8 forbidding to marry, [and &1,Cor. 28,   
 to abstain from meats, commanding] to "abstain from meats, Web'sii.s.   
 which God hath created . » + h Rom,   
 to be received with thanks- which God created ‘unto partici-"17."i oor.”   
 giving of them which be- pation \* with thanksgiving for them '{2";'\*°\*   
 lieve and know the truth. that believe and have full know- \*reors%0   
 ‘ For every creature of God ledge of the truth. \* Because ‘every \fom.   
 is good, and nothing to be xiv.   
 or.   
 95. Tit.   
   
 expression, “the spirit of error.’ The that they were Jews [see below]: besides   
 spirits are none other than the spirits that the Epistle does not describe them as   
 evil, tempting, energizing in, seducing, present—but as to come in after times),   
 those who are described, just as the Spirit (commanding) (not expressed in the ori-   
 directs and dwells in those who abide in ginal. See a like ellipsis, which a second   
 the faith), teachings of demons (doc- but logically necessary verb is omitted,   
 trines taught by, suggested by, evil : must be supplied from the context,—in ch.   
 compare James iii. Two wrong inter- ii. 12; 1 Cor. 34) to abstain from meats   
 pretations have been given: (1) under- (compare Col. ii. 16. It does not appear   
 standing the genitive as objective, ‘ here from what sort of food this abstinence   
 tings concerning demons ;’ so Mede and would be enjoined: but probably the eat-   
 Heydenreich, which latter calls the term ing of flesh is to. Eusebius quotes   
 ‘a characteristic designation the Essene- from Irenzus [i. 28] a description of men   
 Gnostic false teachers, who had so much to who called themselves Abstainers, or Tem-   
 say of the higher spirit-world, the eons, perance men, who preached celibacy and   
 &e.:’—but against the context, in which abstinence from eating flesh, These seem   
 there is no vestige of allusion to idolatry to be the persons here pointed at: and   
 {notwithstanding all that is alleged by though the announcement of their success   
 Mede], but only to a false hypocritical in after time is prophetic, we may fairly   
 asceticism: (2) applying the agency to the suppose that the seeds of their teaching   
 false teachers, who would seduce the per- were being sown as the Apostle wrote. The   
 sons under description ; but this is existence of gnosticism in its earlier   
 example harsh and improbable) ; in the is certainly implied in ch. 20: and in 2   
 lowing in the ...., in giving the element, Tim. ii. 17, we find that denial of the   
 in which: see below) hypocrisy of those resurrection which characterized all the   
 who speak lies; of men branded (with the varieties of subsequent gnosticism. See   
 foul marks of moral crime: a form of ex- the whole subject discussed in the Introd.   
 pression often found in secular writers. ch. vi. § i. ff.), God created unto   
 ‘The verb used in the Greek is properly to participation with thankagiving for those   
 burn in a mark with a\_branding-instru- who believe and have [received the]   
 ment of hot iron. The idea seems to be, (full) knowledge of the truth. This last   
 as Ellicott explains it, ‘ they knew the description of the worthy partakers of   
 brand they bore, and yet, with a show of God’s bounties eel eeraines by Calvin,   
 outward sanctity, they strove to beguile saying that though pours forth His   
 and seduce others, and make them as bad bounties on the just and unjust, it is   
 as themselves’) on their own conscience the faithful who are truly restored to that   
 (these false teachers are not only the or- inheritance of the world which Adam had,   
 gans of foul spirits, but are themselves but lost. On the words, with thanks-   
 hypocritical liars, with their own con- giving, see 1 Cor. x. 30: and below on   
 sciences seared by crime); forbidding to ver. 4. 4,5.] Reason for the above   
 marry (this description has been thought assertion. Because (because is more the   
 by some to fit the Jewish sects of Essenes objective,—for, which follows, the subjec-   
 and Therapeute, who abstained from mar- tive causal particle: because introduces   
 riage. But the abstinence by and by men- that which rests on a patent fact, as here   
 tioned seems too general to suit the idea on a Scripture quotation, —for, that which