546 I. TIMOTHY. V. 25.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 to judgment; and some again they | going before to judgment ;   
 and some men they follow   
 follow after. \*5 In like manner the} 1 ofter. > Likewise also the   
 good works also of some are openly good works of some are   
 manifest; and those [works] that| manifest beforehand ; and   
 they that are otherwise   
 are otherwise cannot be hid. cannot be hid.   
 VI. 14 Let as many as are bond- VI. } Let as many ser-   
 men under the yoke count their own |\*as as are under the   
 masters worthy of all honour, » that ‘yoke count their own mas-   
 ters worthy of all honour,   
 the name of God and his doctrine that the name of God and   
 be not blasphemed. 2Those again |his doctrine Be not Blas-   
 \Phemed. \* And they that   
   
 couneets with “the sins of others,” 22) connexion is very plain. I have endea-   
 are evident (openly manifest,—notorions youred to indicate it as we pass on.   
 by eommon report), going before them 1.] Let as many as are bondmen under   
 (so that the man’s bad report comes to the the yoke (I have adopted the rendering of   
 person appointed to judge, before the man De Wette and Huther, attaching “bond-   
 himself) to judgment (i.e. so that when men” to the predicate, as simpler con-   
 they come before thee to be judged of as struction. The other arrangement, which   
 eandidates, their sins have arrived before is that of A. V., ‘as many bondmen as are   
 them): but some men again they (their under the yoke, making under the yoke   
 sins) follow (i.e. after-proof brings out emphatic as distinguishing either 1) those   
 the correctness or otherwise of the judg- treated hardly, or 2) those who were under   
 ment. Their characters come before unbelieving masters, has undoubtedly some-   
 thee unanticipated by adverse rumour: thing to be said for it, does not scem   
 but thou mayest by examination discover to me so likely, from the arrangement of   
 those flaws in their conduct which had the words. I take then ‘bondmen under   
 been skilfully econcealed—the sins whieh, the yoke” as the predicate) hold their own   
 so to speak, follow at their heels. There- (“their own,” as in Eph. vy. 22, many   
 fore be watehful, and do not let the mere other places, to bring out and emphasize   
 non-existence of previous adverse rumour the relation; sce note there) masters   
 lead thee always to presume fitness for the worthy of all (fitting) honour, that the   
 sacred office). 25.) So also (in like name of God and his doctrine (compare   
 ner on the other side men’s conduct) the Tit. ii. 10, where, writing on the same   
 good works (of some) are openly manifest; subject, he admonishes slaves, “that they   
 and those [works] which are otherwise adorn the doctrine of our Saviour, even   
 situated (which are not openly manifest) God, in all things”) be not spoken evil of   
 cannot be hidden (will come out, just as (Chrysostom gives the sense well: “The   
 the sins in ver. 24, on examination. The unbeliever, if he see his slaves   
 tendeney of this verse is to warn him themselves insolently because they are   
 against hasty condemnation, as the former Christians, will generally revile the doc-   
 had done against hasty approval. Some- trine of Christ as causing insubordination   
 times thou wilt find a man’s good cha- but when he sees them subordinate, he will   
 racter go before him, and at once approve be more likely to be persuaded, and will   
 him to thee: but where this not so, do not give more attention to what is said” [by   
 therefore be to condemn—thon mayest those who preach Christ]. This verse ob-   
 on examination soon discover, if really viously applies only to those slaves who   
 be any good deeds accompanying him: for had unbelieving masters. This is brought   
 they are things whieh cannot be hidden — out by the reason given, and by the con-   
 the good tree, like bad, will be known trast im the next verse, not by any formal   
 by his fruits, that speedily, enquiry). opposition in terms. The aecount to be   
 Cu. VI.) The Apostle’s exhortations given of the absence of such opposition is,   
 are continued, and pass from ecclesias- that this verse contains the general ex-   
 tical to civil relations: and first to the hortation, the ease of Christian slaves   
 duties of Christian slaves. This chapter under unbelieving masters being by far the   
 has been eharged with want of coherence. more common. The exception is treated   
 But to a careful observer the thread of in the next verse). 2.) But (seo