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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 thoasters, ‘haughty, fevil speakers, disobedient to parents, un-   
 & disobedient to parents, unthankful, thankful, unholy, \* without   
 unholy, %® without natural affec- natural affection, truce-   
 tion, ‘implacable, slanderers, \* in- breakers, false accusers,   
 continent, fierce, haters of good, continent, fierce, despisers   
 repetiin. “1! headlong, besotted with of those that are good,   
 4 traitors, heady, high-   
 minded, lovers of pleasures   
 mpni.iiie, pride, ™lovers of pleasure more than more than lovers of God;   
 2 Pet. 18, lovers of God; ® having an outward 5 having a form of godli-   
 &e. Jude 4, form of godliness, but "having de- ness, but denying the power   
 1. 8. nied the power thereof: °from these thereof: from such turn   
 8 For P of these are away. ° For of this sort ~   
 p Matt xxiii. which u creep into houses, and are they which creep into   
 ptt sri, lead turn away. silly women laden with houses, and lead captive   
 silly women laden with   
 sins, led away with divers   
 sins, led away’ with divers lusts,   
   
 ‘blasphemous,’ though the Greek word is the prefix, ‘lovers of? then follow three   
 “ blasphemoi ;” it has not the reference words betokening high-mindedness : ‘dis-   
 to things sacred unless the context neces- ’ obedient to parents’ is followed by ‘un-   
 sarily leads to that meaning just at this thankful’ this word opens a long series   
 point : the sins mentioned are more against of negative epithets, but interrupted by   
 men than against God), disobedient to ‘slanderers:’ the following seem some of   
 parents (“the character of the times is them to be connected in the original by   
 much to be gathered from the manners of likeness of sound: others by connexion of   
 youth,” says Bengel), ungrateful, unholy, meaning, as ‘headlong,’ and ‘besotted   
 without natural affection, implacable (it with pride’ But this very interpenetra-   
 does not appear that the word ever means tion serves to depict more vividly the   
 “truce-breakers,’ but rather, ‘that will whole manifoldness of the manifestation   
 make’ or ‘admit no truce :’ i.e. implaca- of evil”): from these also (as well as   
 ble), slanderers, incontinent, inhuman from those things and persons of whom he   
 (or, fierce), lovers of good (so literally), was before warned, ch. ii. 16, 21, 28)   
 traitors, headlong (cither in action, or in turn away (compare 1 Tim. vi. 20. This   
 passion [temper], which would in fact command shews that the Apostle treats the   
 amount to the ie), by pride symptoms of the last times as not future   
 (see note, Tim. iii. 6), of pleasure exclusively, but in some respects present :   
 rather than lovers of God; having a (or, see note above, ver. 1). 6.] For   
 the?) form (outward embodiment: the (reason of the foregoing command, seeing   
 same meaning as in Rom. ii. 26, here that they are already among you) among   
 confined, by the contrast following, to the the number cf these are they who   
 mere outward semblance ; whereas there, no creep (“see how he points at the shume-   
 contrast oceurring, the outward embodi- lessness of their conduct by this word,   
 ment is the real representation) of godli- — their dishononrableness, their craft,   
 ness, but having denied (not present, their trickery.” Chrysostom) into [men’s]   
 ‘denying, as A. V.,—‘renouncing,’ as houses, and take captive (as it were pri-   
 Conybeare; their condemnation is, that soners; a word admirably describing the   
 they are living in the semblance of God’s influence acquired by sneaking prose-   
 fear, but have repudiated its reality) the lytizers over those presently described :   
 power of it (its living and renewing in- attach to themselves entirely, so that they   
 fluence over the heart and life).— Compare follow them as if dragged about by them)   
 throughout this description, Rom. i. 30, silly women (in the Greek, a diminutive of   
 31. Huther remarks, “We can hardly the word signifying women, denoting con-   
 trace any formal rule of arrangement tempt) laden with sins (De Wette alone   
 through these predicates. Here and there, seems to have given the true reason of the   
 it is a few cognate ideas are grouped insertion of this particular. The stress is   
 together: the two first are connected by on laden: they are burdened, their con-