

THE STUDENT OF SCRIPTURE.

Translating the Scriptures.

SOME yeas ago I was privileged to issue a small book on this solemn subject, with *Galatians* as a specimen.* Since then, GOD has graciously granted many blessings from His Word, and for these one should ever be grateful. And now, while valuing *much* the overruling of GOD in the precious "authorized Version," I would earnestly urge many of those who are really born again to seek *humbly* (and diligently) a little personal acquaintance with Hebrew and Greek,† that they may know more of their LORD. Meanwhile, amid consciousness of the limitations of *any* translator, may there not be a venturing to issue, if the LORD will, in this periodical, "provisional" renderings of portions from Holy Scripture, questions being welcomed, and correspondence, to the glory of GOD? It is a solemn thing to set forth the meaning of the words of the HOLY SPIRIT, and fellowship in prayer will be counted a real aid. But the "difficulties" do not warrant a drawing back: that which is impressed upon the heart and mind is for the benefit of other saved ones. Our first passage is an oft-overlooked epistle—

I Timothy. †

Paul, (an apostle of JESUS CHRIST, according to an appointment§ of GOD our SAVIOUR,|| and the LORD JESUS CHRIST, our HOPE), to Timothy, a true-born¶ child in *the* faith:—Grace, mercy, peace, from GOD our FATHER, and CHRIST JESUS our LORD.

According as I encouraged thee to remain on in Ephesus (when I was journeying into Macedonia), with the object that thou mightest bear a message to some not to teach otherwise, nor to have a tendency toward endless myths and genealogies, which are of such a nature that they have questionings accompanying, rather than a stewardship of GOD, which is in faith. But the end of the message is love out of a pure heart, and a good conscience, and a faith *that* is not hypocritical: out from which things some, having failed in aim, turned into vain wordiness, having a will to be teachers of law, not understanding what things they are saying, nor concerning whom they are affirming! But we know that the law is good: if any one uses it lawfully, knowing** this—that for a righteous one a law is not being laid down, but for lawless and insubordinate, for irreverent and sinful, for impious and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for

* "Scripture Translation," interleaved. † Advice, and help, gladly given.

‡ When there seems any doubt as to MS reading, as in iii. 16 and as in order of names in i. I the will of the Lord seems to retain that in sommon use, till disproved. *Italicized* words are explanatory, or idiomatic, rather than actually in the original.

§ The word "ordination" is correct, and would link with "insubordinate" in verse 9, but sinful usage has damaged its English force.

|| One feels a weakness of *any* translation—"our Saviour" and our "Hope" lose the beauty and emphasis of "the Saviour of *us*," "the Hope of *us*," but "the Saviour (Who is) ours" would involve *addition*.

¶ Genuine: there was no mere profession. ** The knowledge of spiritual sight and insight.

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liars, for perjured persons, and if there is any other thing laid down against the wholesome teaching),—according to the gospel linked with the glory of the BLESSED GOD, with which I was entrusted.* And I have gratitude to Him Who empowered me, CHRIST JESUS our LORD, because He counted me faithful, having put into ministry one being, formerly, a blasphemer and a persecutor and an insolent person, but I was granted mercy, because, not recognizing, I did it in absence, of faith.† But there over-abounded the grace of our LORD JESUS, with faith, and love, that is in CHRIST JESUS. Faithful is the word, and of all welcome worthy, that CHRIST JESUS came into the world, to save sinners, of whom a first one am I! But, because of this, I was granted mercy—with the object that in me first JESUS CHRIST might show all longsuffering, unto a type of those about to have faith on Him, into life everlasting. But to the KING of the ages, Incorruptible, Unseen, Only, Wise—be honour and glory reaching into the ages of the ages!—Amen.

This message I place beside thee, “child” Timothy, according to the prophecies leading before on to thee, with the object that thou mightest war in them the good warfare, having faith and a good conscience,—which, having thrust away, some as to the faith made shipwreck. Of whom is Hymenæus and Alexander, whom I gave aside to Satan, with the object that they might be disciplined, not to blaspheme.

Therefore I encourage (first of all) that there be made supplications—prayers, petitions, givings of gratitude—on behalf of all men, on behalf of kings, and all who are in office over others, with the object that we may go through a quiet and silent life‡, in all reverence and solemnity: for this is good and welcome, in sight of our SAVIOUR GOD, Who wills all *classes of men* to be saved, and into fixed knowledge of truth to come.§ For GOD is ONE, ONE also is Mediator of GOD and men, a MAN, CHRIST JESUS, Who gave Himself, a Ransom instead of and on behalf of all,—the witness in its own appointed times. Into which *witness* I was put, I a herald and an apostle (I say truth in CHRIST, I lie not), a teacher of *Gentiles*, in faith and love. Therefore I wish the males to pray in every place, lifting up pious hands, without wrath and reasoning:—likewise also the women to adorn themselves in modestly-adorning apparel, with shamefacedness and a sound mind, not in plaitings

* Lit: I was faithed,” but this is not English: yet how beautiful is the Divine thought in the use of the term “faith”: the Lord has given His people faith, and now has faith in their steadfastness: faithful indeed should saved ones be.

† “Unfaith” is not existent, through “unfaithfulness” is common. “Unbelief” suitably renders ἀπειθεια. We cannot always take words from only one English root for those from one Greek root: but two English roots can often be kept for one. This hint needs emphasis if this is done and an index given, the comparison of Scripture with Scripture is simplified. But when three or four English words translate three or four Greek words *indiscriminately*, there is usually carelessness with confusion.

‡ I.e. unofficial, outside politics.

§ “Classes of” hardly needs italics: the thought is of salvation *beyond* Israel: hence the “A Man, Christ Jesus,” ἦρ is not called a Jew. His Deity, and His Death being for His elect, are in no way contradicted.

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I Timothy iii.—v.

FAITHFUL is the Word :—if any one yearns for oversight, upon a good work be sets his desire.* Therefore, it is necessary for the overseer† to be one who cannot be reprehended, a husband of one wife, sober, of sound mind, modest, with friendly love to strangers, apt to teach, not tarrying beside wine, not a quarrelsome person, but yielding, not fighting, without love of money, before his own house standing well, having children in subordination, with all solemnity. But if any one does not know *how* to have stood before his own house, how will he take care over a church of GOD? Not one newly planted, lest, having been puffed up, into the devil's judgment he shall have fallen. But it is necessary for him to have a good witness also from those without, lest into reproach he shall have fallen, and a snare of the devil. *It is necessary for ministers to be likewise solemn, not double tongued, not having a tendency to much wine, ‡ not base-gainers, having the mystery of the faith in a pure conscience. But let these also be tested first, afterwards let them minister, being uncharged. §*

*It is necessary for women ¶ to be likewise solemn, not slanderers, ¶ sober, faithful in all. Let ministers be husbands of one wife, standing well before children, and their own houses. For those who have ministered well, make, over and above, for themselves a good advance, and much boldness in faith, which is in CHRIST JESUS. These things I am writing to thee, hoping to have come to thee with quickness. But if I am slow, in order that thou mayest know how it is necessary in a house of GOD to behave, which is of such a nature that it is a church of GOD Who liveth, a pillar and ground of the truth. And confessedly great is the mystery linked with reverence—GOD was caused to shine forth in flesh, was declared righteous** in Spirit, was seen by angels, was heralded among nations, became the.*

* A quotation, it would seem, from common *conversation* among believers: hence introduction.

† "Inspectorship" and "inspector" might be satisfactory renderings to some. Every word, "bishop" and "overseer" included, has been affected by *special* usage. How often truth has been *assumed*, in unscriptural associations, thereby.

‡ This does not imply use of intoxicants: "wine" is a generic word. All *indulgence* is forbidden. See v. 23. Moreover, if ferment be suggested, the "much" deepens the warning rather than advises partaking.

§ A legal word: "not called in question." ¶ *Their wives, and deaconesses, as Phebe, alike*

¶ More literally "devilish." How awful is Satan's work.

** I.e. legally: One Who was God must be always *essentially* righteous.

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object of faith in the world, was received up in glory. But the SPIRIT expressly saith that in latter times some will stand away from the faith, having a tendency* to deceiving spirits and teachings of demons, in an hypocrisy of those saying lies, who have been seared, as to their own conscience, with a red hot iron; forbidding to marry, teaching to hold oneself off from foods—things which GOD created unto receiving, with gratitude for grace, by those who are faithful, and who have recognized the truth. Because everything created by GOD is good, and nothing is to be cast away—(being received with gratitude for grace)—for it is being made holy through a word of GOD,—and a petition. Having put these things as a foundation for the brethren, thou shalt be a good minister of CHRIST JESUS, being nourished up in the word of the faith, and of the good teaching which thou hast followed. But the profane† old-wives' fables refuse, but exercise thyself to reverence. For bodily exercise toward a small thing is profitable, but reverence—toward all things is profitable; having a promise of life—that which is now, and that which is about to come! Faithful is the word, and of all welcome worthy!—For with a view to this we are labouring and are being reproached, because we have hoped upon a GOD Who liveth, Who is Preserver‡ of all men, especially of faithful ones. Bear the message of, and teach these things. Let no one despise thy "youth,"§ but become a type of the faithful in word, in behaviour, in love, in faith, in purity. Until I come, have *your mind* toward the reading,|| the encouraging, the teaching. Do not be unmindful of the grace-gift in thee (which was given to thee, through prophecy, with a laying on of the hands of the elderhood). As to these things be mindful, in these things be, in order that thy progress may be shining forth to all. Have a hold upon thyself and the teaching: continue upon them: for this doing, both thyself thou shalt save, and those who are hearing thee.

Upon an elder do not bear heavily,¶ but encourage as a father, younger men as brethren, elder women as mothers, younger women as sisters—in all purity. Honour widows—those really widowed. But if any widow has children or offspring, let them learn first to be reverent** as to their own house, and to give back a return to those from whom they sprung: for this is welcome in the sight of GOD. But she that is really widowed, and one that hath been left alone, has hoped on GOD, and continueth at the supplications

* And paying attention to.

† βεβηλος is "profane" contrasted with "holy," and thus "common"; it is also "easily accessible," and not belonging to the secret of the Lord in the sanctuary. Every word of Scripture is a deep mine.

‡ Preserver, Saviour. But English does not use the latter word in a physical sense.

§ "Thy newness to the special, responsible work" may be a further thought. Youth is contrasted with elderhood, it does *not* mean Timothy was in his teens.

|| Attend to the reading, i.e. in the assembly as well as in private devotion, no light responsibility.

¶ "Do not strike upon" see iii. 3, where a striker means a quarrelsome, contentious person: one who smites with the tongue, even though his hand is still, Jer. xviii. 18.

** I.e. Recognizing God's instruction in this, and with respectful godliness toward the aged. Scripture abhors socialism.

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and the prayers, by night and by day. But she who runs riot, while living, has died. And bear a message as to these things, that they may be irreprehensible. But if any one for his own, and especially those of his house, does not have forethought, the faith he has denied, and he is worse than one without faith. Let a widow be enrolled, when she shall become not less than sixty years old, a wife of one husband, in good works being witnessed—if she reared children, if she welcomed strangers, if she washed saints' feet, if she was a sufficiency for those being in tribulation, if on every good work she followed. But younger widows refuse,* for whenever they have waxed wanton against CHRIST, their will is to marry, having judgment, because their first faith they put aside. But at the same time they learn to be without work also, going around the houses:—but not only without work, but also gossipers, and busy bodies working around,† saying things that are not necessary. Therefore I wish younger widows to marry, to bear children, to rule houses, to give no ground of attack to the one who is lying in wait against,—for the sake of reproach. (For already some have been turned out after Satan). If any man or woman having faith has widows, let him be a in sufficiency for them, and let not the called-out church be burdened, order that there may be sufficiency for those who are really widowed.

The elders who have stood well in front—of twofold honour let them have been esteemed worthy,‡ especially those labouring in word and teaching. For the Scripture saith, 'An ox that treadeth corn thou shalt not muzzle,' and 'worthy is the workman of his reward.' Against an elder do not welcome an accusation,—except and unless depending on two or three witnesses. Those that sin in sight of all reprove, in order that the rest also may have fear. I call for witness, in sight of GOD and of JESUS CHRIST, and the elect angels, in order that thou mayest guard these things, without judging beforehand, doing nothing according to an inclination. Place hands quickly on no one, nor be in fellowship with others' sins,—keep thyself pure. No longer be *simply* a drinker of water, but use a little wine—because of thy stomach, and thy frequent strengthlessnesses.§ Of certain men the sins are manifest before, leading before into judgment, but some they even follow after. Likewise also the works which are good are manifest before, and those which have something otherwise have not power to remain hidden.||

† Lit: ask aside.

‡ The contrast, and yet parallel, of ἀργος and πειπεργος seems beyond translation: "without business," "busybodies."

§ The tense implies prompt action.

|| "Prostrations." Timothy apparently drank no liquid but water, but he was under no Nazarite's vow, only abstemious for the truth's sake. Hence a little variety was appointed for use, not misuse:—*a little wine*, and no man can rightly say it was fermented.

|| The tense suggests this.

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1 Timothy 6.

AS many as are under a yoke—bondservants,—their own masters worthy of all honour let them have reckoned, in order that the name of GOD, and the teaching, may not be blasphemed. But those having faithful ones—let them not in mind despise masters, because they are brethren, but rather let them be bondservants, because they are faithful and beloved—those who are receiving a share of THE benefit.*

As to these things teach and encourage. If any one is teaching contrarily, and is not coming to healthy words—those of our LORD JESUS CHRIST, and the teaching in accord with reverence, he has been stupefied, being acquainted with nothing, but being diseased about questionings and wordy fightings, out of which there becometh

* This word is from the root of ἐργον "work": a striking thought for *servants*. Note also the Scriptural stress on good works, *from*, not *for*, Salvation.

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envy, strife, blasphemies, evil suspicions, wastings of time—of men who have been thoroughly corrupted in mind, and have been bereft of the truth, making it a law that reverence is a means of gain! Stand away from such. But there is a great means of gain—reverence with a realization of sufficiency: for nothing did we bring into the world; it is clear that neither to have brought anything out have we power, but having things that thoroughly nourish, and that shelter,—with these we will be sufficed. But those wishing to be rich fall into a temptation, and a snare, and many desires, against the mind, and hurtful, which are of such a nature that they sink men into a destructive ruin, and a destruction away. For the love of money is a root of all the evils:—some yearning for which were deceived away from the faith, and themselves they pierced through with many pains. But thou, O man of GOD, flee these things, but pursue righteousness, reverence, faith, love, patient abiding under, suffering meekly. Contest the good contest of the faith, take hold on the everlasting life, into which thou wast called, and didst confess the good confession in the sight of many witnesses. I bear a message to thee, in sight of GOD, (Who begetteth to life all things), and CHRIST JESUS (Who witnessed before Pontius Pilate the good confession)—for thee to keep the commandment unspotted, not reprehensible until the shining forth of our LORD JESUS CHRIST which, in His own appointed times, the BLESSED and ONLY POTENTATE will show, the KING of those who have kingdom, and LORD of those who have lordship, the ONLY ONE having deathlessness, Whose house is light unapproachable, Whom not one of men saw, nor hath power to have seen, to Whom honour and might everlasting. Amen.

To the rich ones in the age that is now, bear a message,—not to be high-minded, nor to have fixed hope on an uncertainty of riches, but on GOD Who liveth, Who holds beside us all things richly with a view to enjoyment,*—to work that which is good, to be rich in good works, † to be those who give well, having fellowship, treasuring away for themselves a good foundation with a view to what is about to come, in order that they may have laid hold on the real life. O Timothy, that which is placed beside thee guard, being turned out from the profane empty voices, and oppositions of the lyingly named "Knowledge" §—which some promising, as to the *Faith* ¶ failed in aim. ¶ Grace be with you. Amen.

* Spiritual enjoyment, even as the appointed *exercise*, the good *contest*, the great *gain* of this epistle. The root may be the same as of "laying hold."

† It is difficult to differentiate *ἀγαθος* and *καλος* in English: the former emphasizes *inner* character, the latter suggests right *manifestation*.

§ "Antitheses" of the "Gnosis": doubtless a technical term.

¶ Contrast "The Faith" with the so-called "Knowledge."

¶ The English idiom might be rather "For some, promising this, failed &c."