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COMMENTARY

COMMENTARY ON  
1 TIMOTHY

*by Adam Clarke.*

*“Follow peace with all men, and holiness, without  
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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# A COMMENTARY AND CRITICAL NOTES

ON THE

# HOLY BIBLE

## OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING  
OF THE SACRED WRITINGS

**BY ADAM CLARKE, LL.D., F.S.A., &c.**

A NEW EDITION, WITH THE  
AUTHOR'S FINAL CORRECTIONS

**For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.**

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## PREFACE TO THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

IN order to find out who this person was, it will be necessary to consult the Acts of the Apostles, where the first mention is made of him; and by collating what is there said with certain passages in the epistle, we shall find who he was, and the probable time in which the epistle was addressed to him.

Paul and Barnabas, in the course of their first apostolic journey among the Gentiles, came to *Lystra*, a city of Lycaonia, where they preached the Gospel for some time, and, though persecuted, with considerable success. See <sup><414B></sup>**Acts 14:5,6**. It is very likely that here they converted to the Christian faith a Jewess named Lois, with her daughter Eunice, who had married a Gentile, by whom she had Timothy, and whose father was probably at this time dead; the grandmother, daughter, and son living together. Compare <sup><416D></sup>**Acts 16:1-3** with <sup><501C></sup>**2 Timothy 1:5**. It is likely that Timothy was the only child; and it appears that he had been brought up in the fear of God, and carefully instructed in the Jewish religion by means of the Holy Scriptures. Compare <sup><501C></sup>**2 Timothy 1:5** with <sup><501B></sup>**2 Timothy 3:15**. It appears, also, that this young man drank into the apostle's spirit, became a thorough convert to the Christian faith, and that a very tender intimacy subsisted between St. Paul and him.

When the apostle came from Antioch, in Syria, the second time to *Lystra*, he found Timothy a member of the Church, and so highly reputed and warmly recommended by the Church in that place, that St. Paul took him to be his companion in his travels. <sup><416D></sup>**Acts 16:1-3**. From this place we learn that, although Timothy had been educated in the Jewish faith, he had not been circumcised, because his father, who was a Gentile, would not permit it. When the apostle had determined to take him with him, he found it necessary to have him circumcised, not from any supposition that circumcision was necessary to salvation, but because of the Jews, who would neither have heard him nor the apostle had not this been done: the Gospel testimony they would not have received from Timothy, because a heathen; and they would have considered the apostle in the same light, because he associated with such. See the notes on <sup><416B></sup>**Acts 16:3**.

It is pretty evident that Timothy had a special call of God to the work of an evangelist, which the elders of the Church at Lystra knowing, set him solemnly apart to the work by the imposition of hands; <sup><5014></sup>**1 Timothy 4:14**. And they were particularly led to this by several prophetic declarations relative to him, by which his Divine call was most clearly ascertained. See <sup><5018></sup>**1 Timothy 1:18**, and <sup><5014></sup>**1 Timothy 3:14**. Some think that, after this appointment by the *elders*, the apostle himself laid his hands on him, not for the purpose of his evangelical designation, but that he might receive those extraordinary gifts of the Holy Spirit so necessary in those primitive times to demonstrate the truth of the Gospel. See <sup><5016></sup>**2 Timothy 1:6,7**. Yet, it is likely that Timothy had not *two ordinations*; one by the *elders* of Lystra, and another by the apostle; as it is most probable that St. Paul acted with that **πρεσβυτεριον** or *eldership* mentioned <sup><5014></sup>**1 Timothy 4:14**, among whom, in the imposition of hands, he would undoubtedly act as chief.

Timothy, thus prepared to be the apostle's fellow labourer in the Gospel, accompanied him and Silas when they visited the Churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses, as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them; as appears from the phraseology of his history, <sup><4161></sup>**Acts 16:10,11**, &c. In Troas a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis; and from thence went to Philippi, where they converted many, and planted a Christian Church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phraseology of his history at <sup><4161></sup>**Acts 16:40**. We may therefore suppose, that at their departing they committed the converted at Philippi to Luke's care. In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Beræa, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Beræa by night to go to Athens, leaving Silas and Timothy at Beræa. At Athens, Timothy came to the apostle and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. After that Paul preached at Athens, but with so little success that he judged it proper to leave Athens and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth they accompanied

him, first to Ephesus, then to Jerusalem, and after that to Antioch, in Syria. Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey; in which, after visiting all the Churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode for a considerable time. In short, from the time Timothy first joined the apostle, as his assistant, he never left him except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority over them, that Paul inserted his name in the inscription of several of the letters which he wrote to the Churches, to show that their doctrine was one and the same. His esteem and affection for Timothy the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon which bear his name; and which have been of the greatest use to the ministers of the Gospel ever since their publication, by directing them to discharge all the duties of their function in a proper manner.

The date of this epistle has been a subject of much controversy, some assigning it to the year 56, which is the common opinion; and others to 64 or 65. A great balance of probability appears to be in favour of this later date; and it appears to me that the arguments of Drs. Macknight and Paley are decisive in favour of the later date. The former, in his preface, gives a very clear view of the question.

In the third verse of the first chapter of this epistle the apostle says: "As I entreated thee to abide in Ephesus, when going into Macedonia, so do; that thou mayest charge some not to teach differently." From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him; 2. That he had been left there by the apostle, who at parting with him entreated him to abide at Ephesus; 3. That this happened when Paul was going from Ephesus to Macedonia; and, 4. That he had entreated Timothy to abide in Ephesus, for the purpose of charging some teachers in that Church not to teach differently from the apostles. In the history of the Acts of the Apostles there is no mention of Paul's going from Ephesus to Macedonia but once; viz. after the riot of Demetrius, ~~400~~ **Acts 20:1**, for which reason Theodoret, among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Pearson, and others, have given it as their opinion, that the apostle speaks of that journey in his First Epistle to Timothy. Yet, if I

am not mistaken, the following circumstance will show their opinion to be ill founded:—

1. When the apostle went from Ephesus to Macedonia, as related <sup><401></sup>**Acts 20:1**, Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus by the apostle's direction; <sup><4192></sup>**Acts 19:22**. And in the First Epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed that he was to go from Macedonia to Corinth. <sup><4017></sup>**1 Corinthians 4:17**: "I have sent to you Timothy." <sup><4160></sup>**1 Corinthians 16:10,11**: "If Timothy be come, take care that he be among you without fear. Send him forward in peace, that he may come to me, for I expect him with the brethren." But before Timothy returned from Corinth, the apostle left Ephesus and went into Macedonia, where the brethren above mentioned met him, <sup><4012></sup>**2 Corinthians 2:12,13**, having Timothy in their company; as is plain from his joining the apostle in his Second Epistle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left the city after the riot, it could not be the occasion on which the apostle said to him: "As I entreated thee to abide in Ephesus, when going into Macedonia, so do." But the journey into Macedonia, of which he speaks, must have been some other journey not mentioned in the Acts. To remove this difficulty we are told that Timothy returned from Corinth to the apostle before his departure from Ephesus, and that he was left there after the riot; but that something happened, which occasioned him to follow the apostle into Macedonia; that there he joined him in writing his Second Epistle to the Corinthians; and, having finished his business in Macedonia, he returned to Ephesus and abode there, agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his Second Epistle to the Corinthians may still be urged as a proof that he came with the brethren directly from Corinth to Macedonia. Farther, that Timothy did not go from Macedonia to Ephesus after joining the apostle in his Second Epistle to the Corinthians, but returned with him to Corinth to receive the collections, is, I think, plain from <sup><4014></sup>**Acts 20:4**, where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem with the collections.

2. When the apostle wrote his First Epistle to Timothy, "he hoped to come to him soon," <sup><4014></sup>**1 Timothy 3:14**; but from the history of the Acts it is

certain that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say *that he hoped to come to him soon*. He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus; for at that time he was going into Macedonia and Achaia to receive the collections for the poor from the Churches in these provinces. Neither could he say so after writing his Second Epistle to the Corinthians from Macedonia; for in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem, with the collections, <sup><47004></sup>**2 Corinthians 9:4**, and that he meant to sail directly from Corinth to Judea, <sup><47016></sup>**2 Corinthians 1:16**. As little could he write to Timothy that *he hoped to come to him soon*, when he altered his resolution on the occasion of the lying in wait of the Jews, and returned into Macedonia, <sup><44013></sup>**Acts 20:3**. For he was then in such haste to be in Jerusalem on the day of pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that Church to come to him, <sup><44016></sup>**Acts 20:16,17**. When he arrived in Judea, he could not write that *he hoped to come to Ephesus soon*, for he was imprisoned a few days after he went up to Jerusalem; and having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy that *he hoped to come to him soon*. And even then he did not write his First Epistle to Timothy, for Timothy was with him at the conclusion of his confinement, <sup><45619></sup>**Philippians 2:19,23**.

3. From the first epistle we learn that the following were the errors Timothy was left in Ephesus to oppose: 1. Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to salvation. 2. Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham for their father. 3. Intricate questions and strifes about some words in the law; perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness. 4. Oppositions of knowledge, falsely so named. But these errors had not taken place in the Ephesian Church before the apostle's departure; for in his charge to the Ephesian elders at Miletus, he foretold that the false teachers were to enter in among them *after* his departing. <sup><44029></sup>**Acts 20:29,30**: "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your

own selves shall men arise, speaking perverse things to draw away disciples after them.” The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there. For in none of these letters is there any notice taken of the above mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for on supposition that they were prevalent in Ephesus when the apostle went into Macedonia after the riot. I am therefore of opinion that the first to Timothy, in which the apostle desired him to abide in Ephesus for the purpose of opposing the Judaizers and their errors, could not be written either from Troas or from Macedonia after the riot, as those who contend for the early date of the epistle suppose; but it must have been written some time after the apostle’s release from confinement in Rome, when no doubt he visited the Church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.

4. In the first Epistle to Timothy the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare <sup><5001></sup> **1 Timothy 4:1-6** with <sup><5001></sup> **2 Timothy 3:1-5**; and <sup><5061></sup> **1 Timothy 6:20** with <sup><5024></sup> **2 Timothy 2:14**; and <sup><5061></sup> **1 Timothy 6:4** with <sup><5026></sup> **2 Timothy 2:16**. The same commands, instructions, and encouragements are given to Timothy in the first epistle as in the second. Compare <sup><5063></sup> **1 Timothy 6:13,14**, with <sup><5001></sup> **2 Timothy 4:1-5**. The same remedies for the corruptions which had taken place among the Ephesians are prescribed in the first epistle as in the second. Compare <sup><5044></sup> **1 Timothy 4:14** with <sup><5006></sup> **2 Timothy 1:6,7**; and as in the second epistle, so in the first, every thing is addressed to Timothy as superintendent both of the teachers and of the laity in the Church at Ephesus; all which, I think, imply that the state of things among the Ephesians was the same when the two epistles were written; consequently that the first epistle was written only a few months before the second, and not long before the apostle’s death.

These arguments appeared so convincing to Pearson, Le Clerc, L’Enfant, Cave, Fabricius, Mill, Whitby, and others, that they were unanimously of opinion Timothy was left by the apostle in Ephesus as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement at Rome. And from that circumstance they infer that



he did not write his first epistle till some time in the end of the year 64, or in the beginning of 65. I think it was written from Nicopolis.

To the late date of this first epistle, there are three plausible objections which must not be overlooked:—

1. It is thought that, if the First Epistle to Timothy was written after the apostle's release, he could not with any propriety have said to Timothy, <sup><40H2></sup>**1 Timothy 4:12**: "Let no man despise thy youth;" but it is replied: That Servius Tullius, in classing the Roman people, as Aulus Gellius relates, *lib. x. c. 28*, divided their age into three periods: *Childhood* he limited to the age of seventeen; *youth*, from that to forty-six; and *old age*, from that to the end of life. Now, supposing Timothy to have been eighteen years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the apostle's release, when it is supposed this epistle was written. Wherefore, being then in the period of life which, by the Greeks as well as the Roman, was considered as *youth*, the apostle with propriety might say to him, *Let no man despise thy youth*.

2. When the apostle touched at Miletus, in his voyage to Jerusalem with the collections, the Church at Ephesus had a number of *elders*, that is, of *bishops* and *deacons*, who came to him at Miletus, <sup><40I7></sup>**Acts 20:17**. It is therefore asked: What occasion was there in an epistle written after the apostle's release, to give Timothy directions concerning the ordination of *bishops* and *deacons*, in a Church where there were so many elders already? The answer is: The elders who came to the apostle at Miletus in the year 58 may have been too few for the Church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58; not to mention that some of the first elders having died, others were wanted to supply their places.

3. Because the apostle wrote to Timothy that "he hoped to come to him soon," <sup><40I4></sup>**1 Timothy 3:14**, it is argued that the letter in which this is said must have been written before the apostle said to the Ephesian elders, <sup><40I5></sup>**Acts 20:25**: "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." But if, by this, the First Epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his Epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit *them*, must likewise have been written before the interview; in regard, his declaration

respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians; for they certainly were persons among whom the apostle had gone preaching the kingdom of God. Yet no commentator ever thought the epistles above mentioned were written to them before the apostle's interview with the Ephesian elders; on the contrary, it is universally acknowledged that these epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. Wherefore, when he told the Ephesian elders that they, and his other converts, among whom he had gone preaching the kingdom of God, should see his face no more, as it was no point either of faith or practice which he spake, he may well be supposed to have declared nothing but his own opinion, resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchrea to kill him, <sup><441B></sup>**Acts 20:3**. This, with their fury on former occasions, filled him with such anxiety that, in writing to the Romans from Corinth; he requested them "to strive together with him in their prayers that he might be delivered from the unbelieving in Judea;" <sup><453D></sup>**Romans 15:30,31**. Farther, that in his own speech to the Ephesian elders the apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before, <sup><447D></sup>**Acts 20:22,23**: "Behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release; his character as an inspired apostle is not hurt in the least, if, in saying *he knew they should see his face no more*, he declared, as I have said, his own persuasion only, and no dictate of the Holy Ghost.

Dr. Paley's arguments are the same in substance; but he does not mention Dr. Macknight, who wrote before him, and whose work he must have seen.

The principal difficulty in this opinion is, that it necessarily implies that St. Paul visited Ephesus after his liberation at Rome; which appears so contrary to what he said to the Ephesian Church, *that they should see his face no more*. Dr. Paley, however, finds some farther presumptive evidences that the apostle must have visited Ephesus. The Epistles to the Philippians and to Philemon were written while the apostle was a prisoner at Rome; to the former he says: "I trust in the Lord, that I also myself shall come shortly;" and to the latter, who was a Colossian, he gives this

direction: “But withal, prepare me also a lodging, for I trust that through your prayers I shall be given unto you.” An inspection of the map will show us that Colosse was a city of Asia Minor, lying eastward, and at no great distance from Ephesus; Philippi was on the other, i.e. the western, side of the Ægean Sea. Now if the apostle executed his purpose, and came to Philemon at Colosse soon after his liberation, it cannot be supposed that he would omit to visit Ephesus, which lay so near it, and where he had spent three years of his ministry. As he was also under a promise to visit the Church at Philippi *shortly*, if he passed from Colosse to Philippi he could hardly avoid taking Ephesus in his way. See Paley’s *Horæ Paulinæ*, page 293. This, taken in connection with the preceding arguments, can leave little doubt that the date of this epistle must be referred to a time subsequent to St. Paul’s liberation from Rome, and consequently to the end of the year 64, or the beginning of the year 65.

## **THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.**

### *Chronological Notes relative to this Epistle.*

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.
- Year of the Alexandrian era of the world, 5567.
- Year of the Antiochian era of the world, 5557.
- Year of the Julian period, 4775.
- Year of the world, according to Archbishop Usher, 4069.
- Year of the world, according to Eusebius, in his Chronicon, 4293.
- Year of the minor Jewish era of the world, or that in common use, 3825.
- Year of the Greater Rabbinical era of the world, 4424.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2413.
- Year of the Cali yuga, or Indian era of the Deluge, 3167.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.
- Year of the era of Nabonassar, king of Babylon, 812.
- Year of the CCXith Olympiad, 1.
- Year from the building of Rome, according to Fabius Pictor, 812.
- Year from the building of Rome, according to Frontinus, 816.
- Year from the building of Rome, according to the Fasti Capitolini, 817.
- Year from the building of Rome, according to Varro, which was that most generally used, 818.
- Year of the era of the Seleucidæ, 377.
- Year of the Cæsarean era of Antioch, 113.
- Year of the Julian era, 110.
- Year of the Spanish era, 103.
- Year from the birth of Jesus Christ according to Archbishop Usher, 69.
- Year of the vulgar era of Christ's nativity, 65.
- Year of Gessius Florus, governor of the Jews, 1.
- Year of Vologesus, king of the Parthians, 16.

- Year of L. C. Gallus, governor of Syria, 1.
- Year of Matthias, high priest of the Jews, 3.
- Year of the Dionysian period, or Easter Cycle, 66.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first year after the third embolismic.
- Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.
- Year of the Solar Cycle, 18.
- Dominical Letter, it being the first after Bissextile, or Leap Year, F.
- Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or in our common mode of reckoning, the seventh of April, which happened in this year on the day after the Jewish Sabbath.
- Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22d of Nisan or Abib; and by Europeans in general, the 14th of April.
- Epact, or the age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.
- Monthly Epacts, or the moon's age on the Calends of each month respectively, (beginning with January,) 5,7,6,7,8,9,10,11,12, 12,14,14.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.
- Year of the reign of Caius Tiberius Claudius Nero. Cæsar, the fifth Roman emperor computing from Augustus Cæsar, 12.
- Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1<sup>st</sup>.

Dr. Lardner and others suppose this epistle to have been written in A. D. 56, i.e. nine years earlier than is stated above. See the preceding preface, where this point is largely considered, and also the general observations prefixed to the Acts of the Apostles.

## CHAPTER 1.

*Paul's salutation to Timothy, 1, 2. For what purpose he had left him at Ephesus, 3. What the false apostles taught in opposition to the truth, 4-7. The true use of the law, 8-11. He thanks God for his own conversion, and describes his former state, 12-17. Exhorts Timothy to hold fast faith and a good conscience, and speaks of Hymeneus and Alexander who had made shipwreck of their faith, 18-20.*

### NOTES ON CHAP. 1.

**Verse 1. Paul an apostle-by the commandment of God]** We have already seen that the term *αποστολος*, *apostle*, literally signifies a *person sent* from one to another, without implying any particular *dignity* in the person, or *importance* in the message. But it is differently used in the New Testament, being applied to those who were *sent expressly from God Almighty*, with the message of salvation to mankind. It is, therefore, the highest character any human being can have; and the message is the most important which even God himself can send to his intelligent creatures. It was by the express command of God that St. Paul went to the Gentiles preaching the doctrine of salvation by faith in Christ Jesus.

**Jesus Christ-our hope]** Without Jesus, the world was *hopeless*; the *expectation* of being saved can only come to mankind by his Gospel. He is called our *hope*, as he is called our *life*, our *peace*, our *righteousness*, &c., because from him hope, life, peace, righteousness, and all other blessings proceed.

**Verse 2. My own son in the faith]** Brought to salvation through Christ by my ministry alone. Probably the apostle speaks here according to this Jewish maxim:—*wrybj zk rml mh l k wrl y wl ak bwtkh wyl [ hl [m hrwt* *He who teaches the law to his neighbour's son is considered by the Scripture as if he had begotten him*; Sanhedrin, fol. xix. 2. And they quote <sup><400></sup>**Numbers 3:1**, as proving it: *These are the generations of Aaron and Moses-and these are the names of the sons of Aaron.* "Aaron," say they, "*begot* them, but Moses *instructed* them; therefore they are called by his name." See *Schoettgen*.

But **γνησιῶ τέκνῳ** may mean my beloved son; for in this sense **το γνησιον** is not unfrequently used.

**In the faith]** The word **πιστις**, *faith*, is taken here for the whole of the Christian religion, *faith in Christ* being its essential characteristic.

**Grace, mercy, and peace]** GRACE, the favour and approbation of God. MERCY, springing from that grace, pardoning, purifying, and supporting. PEACE, the consequence of this manifested mercy, peace of conscience, and peace with God; producing internal happiness, quietness, and assurance.

**Verse 3. I besought thee]** The apostle had seen that a bad seed had been sown in the Church; and, as he was obliged to go then into Macedonia, he wished Timothy, on whose prudence, piety, and soundness in the faith he could depend, to stay behind and prevent the spreading of a doctrine that would have been pernicious to the people's souls. I have already supposed that this epistle was written *after* Paul had been delivered from his first imprisonment at Rome, about the end of the year 64, or the beginning of 65. See the *preface*. When, therefore, the apostle came from Rome into Asia, he no doubt visited Ephesus, where, ten years before, he had planted a Christian Church, and, as he had not time to tarry then, he left Timothy to correct abuses.

**That thou mightest charge some]** He does not name any persons; the *Judaizing teachers* are generally supposed to be those intended; and the term **τις**, *some, certain persons*, which he uses, is expressive of high disapprobation, and at the same time of delicacy: they were not *apostles*, nor *apostolic men*; but they were undoubtedly *members* of the Church at Ephesus, and might yet be reclaimed.

**Verse 4. Neither give heed to fables]** Idle fancies; things of no moment; doctrines and opinions unauthenticated; silly legends, of which no people ever possessed a greater stock than the Jews. Their *Talmud* abounds with them; and the English reader may find them in abundance in *Stehlin's Jewish Traditions*, 2 vols. 8vo.

**Endless genealogies]** I suppose the apostle to mean those genealogies which were *uncertain*-that never could be *made out*, either in the *ascending* or *descending* line; and, principally, such as referred to the great promise of the *Messiah*, and to the *priesthood*. The Jews had scrupulously

preserved their genealogical tables till the advent of Christ and the evangelists had recourse to them, and appealed to them in reference to our Lord's descent from the house of David; Matthew taking this genealogy in the *descending*, Luke in the *ascending*, line. And whatever difficulties we may now find in these genealogies, they were certainly clear to the Jews; nor did the most determined enemies of the Gospel attempt to raise one objection to it from the appeal which the evangelists had made to their own public and accredited tables. All was then *certain*; but we are told that Herod destroyed the public registers; he, being an Idumean, was jealous of the noble origin of the Jews; and, that none might be able to reproach him with his descent, he ordered the genealogical tables, which were kept among the archives in the temple, to be burnt. See *Euseb.* H. E., lib. i. cap. 8. From this time the Jews could refer to their genealogies only from *memory*, or from those imperfect tables which had been preserved in private hands; and to make out any regular *line* from these must have been *endless* and uncertain. It is probably to this that the apostle refers; I mean the endless and useless labour which the attempts to make out these genealogies must produce, the authentic tables being destroyed. This, were all other proofs wanting, would be an irresistible argument against the Jews that the Messiah is come; for their own prophets had distinctly marked out the line by which he was to come; the genealogies are now all lost; nor is there a Jew in the universe that can show from what tribe he is descended. There can, therefore, be no Messiah to come, as none could show, let him have what other pretensions he might, that he sprang from the house of David. The Jews do not, at present, pretend to have any such tables; and, far from being able to prove the Messiah from his descent, they are now obliged to say that, when, the Messiah comes, he will restore the genealogies by the Holy Spirit that shall rest upon him. "For," says *Maimonides*, "in the days of the Messiah, when his kingdom shall be established, all the Israelites shall be gathered together unto him; and all shall be classed in their genealogies by his mouth, through the Holy Spirit that shall rest upon him; as it is written, <sup><318B></sup>**Malachi 3:3**: *He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi.* First he will purify the *Levites*, and shall say: 'This man is a descendant from the *priests*; and this, of the stock of the *Levites*;' and he shall cast out those who are not of the stock of Israel; for behold it is said, <sup><458B></sup>**Ezra 2:63**: *And the Tirshatha said-they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.* Thus, by the Holy Spirit, the genealogies are to be revised." See *Schoettgen*.



Some learned men suppose that the apostle alludes here to the *Æons*, among the *Gnostics* and *Valentinians*, or whom there were endless numbers to make up what was called their *pleroma*; or to the *sephiroth*, or splendours of the *Cabalists*. But it is certain that these heresies had not arrived to any formidable head in the apostle's time; and it has long been a doubt with me whether they even existed at that time: and I think it the most simple way, and most likely to be the intention of the apostle, to refer all to the Jewish genealogies, which he calls *Jewish fables*, <sup><50114></sup> **Titus 1:14**, to which we know they were strongly and even conscientiously attached and which, at this time, it must have been extremely difficult to make out.

Instead of **γενεαλογιαις**, *genealogies*, some learned men have conjectured that the original word was **κεσολογιαις**, *empty words, vain speeches*; but this conjecture is not supported by any MS. or *version*.

**Which minister questions]** They are the foundation of endless altercations and disputes; for, being *uncertain* and not *consecutive*, every person had a right to call them in question; as we may naturally suppose, from the state in which the genealogical tables of the Jews then were, that many *chasms* must be supplied in different *lines*, and consequently much must be done by *conjecture*.

**Rather than godly edifying]** Such discussions as these had no tendency to promote *piety*. Many, no doubt, employed much of that time in inquiring *who* were their *ancestors*, which they should have spent in obtaining that grace by which, being *born from above*, they might have become the *sons and daughters of God Almighty*.

Instead of **οικοδομιαν θεου**, *godly edifying, or the edification of God*, **οικονομιαν θεου**, the economy or dispensation of God, is the reading of almost every MS. in which this part of the epistle is extant, (for some MSS. are here mutilated,) and of almost all the *versions*, and the chief of the Greek *fathers*. Of the genuineness of this reading scarcely a doubt can be formed; and though the old reading, which is supported by the *Latin fathers* and the *Vulgate*, gives a good sense, yet the connection and spirit of the place show that the latter must be the true reading. *Griesbach* has received this reading into the text.

What had Jewish *genealogies* to do with the Gospel? Men were not to be saved by virtue of the *privileges* or *piety* of their ancestors. The Jews depended much on this. *We have Abraham to our father* imposed silence

on every check of conscience, and every godly reproof which they received for their profligacy and unbelief. In the *dispensation of God*, FAITH in Christ Jesus was the only means and way of salvation. These *endless and uncertain genealogies* produced no faith; indeed they were intended as a *substitute* for it; for those who were intent on making out their *genealogical descent* paid little attention to *faith in Christ*. They *ministered questions rather than that economy of God which is by faith*. This *dispensation*, says the apostle, *is by faith, οικονομιαν θεου την εν πιστει*. It was not by *natural descent*, nor by *works*, but by *faith* in Christ; therefore it was necessary that the people who were seeking salvation in any other way should be strictly informed that all their toil and labour would be vain.

**Verse 5. Now the end of the commandment is charity]** These genealogical questions lead to *strife* and *debate*; and the *dispensation of God* leads to *love* both to God and man, through faith in Christ. These genealogical questions leave the *heart* under the influence of all its *vile tempers* and *evil propensities*; FAITH in Jesus *purifies* the heart. No inquiry of this kind can add to any thing by which the *guilt of sin* can be taken away; but the Gospel proclaims *pardon*, through the blood of the Lamb, to every believing penitent. The *end*, aim, and design of God in giving this dispensation to the world is, that men may have an *unfeigned faith*, such as lays hold on Christ crucified, and produces a *good conscience* from a sense of the pardon received, and leads on to *purity of heart*; LOVE to God and man being the grand issue of the grace of Christ here below, and this fully preparing the soul for eternal glory. He whose soul is filled with love to God and man has a *pure heart*, a *good conscience*, and *unfeigned faith*. But these blessings no soul can ever acquire, but according to *God's dispensation of faith*.

The paraphrase and note of Dr. Macknight on this verse are very proper: “*Now the scope of the charge* to be given by thee to these teachers *is*, that, instead of inculcating fables and genealogies, they inculcate *love* to God and man, proceeding from a *pure heart*, and directed by a *good conscience*, and nourished by *unfeigned faith* in the Gospel doctrine. The word *παραγγελια* denotes a *message* or *order*, brought to one from another, and delivered by word of mouth. The *charge* here meant is that which the apostle ordered Timothy to deliver to the teachers in Ephesus; for he had said, <sup><5010B></sup>**1 Timothy 1:3**: I had besought thee *to abide still at*

*Ephesus*, **ἵνα παραγγειλνς**, *that thou mightest charge some*: here he tells him what the scope of this charge was to be.”

**Of faith unfeigned]** **πιστεως ανυποκριτου**. *A faith not hypocritical*. The apostle appears to allude to the Judaizing teachers, who *pretended faith* in the Gospel, merely that they might have the greater opportunity to bring back to the Mosaic system those who had embraced the doctrine of Christ crucified. This is evident from the following verse.

**Verse 6. From which some having swerved]** *From which some, though they have pretended to aim at the τελος, scope, or mark, have missed that mark*. This is the import of the original word **αστοχησαντες**.

**Turned aside unto vain jangling]** The original term, **ματαιολογιαν**, signifies *empty* or *vain talking*; discourses that turn to no profit; a great many words and little sense; and that sense not worth the pains of hearing. Such, indeed, is all preaching where Jesus Christ is not held forth.

**Verse 7. Teachers of the law]** To be esteemed or celebrated as *rabbins*; to be reputed cunning in solving knotty questions and enigmas, which answered no end to true religion. Of such the rabbinical teaching was full.

**Understanding neither what they say]** This is evident from almost all the Jewish comments which yet remain. Things are *asserted* which are either *false* or *dubious*; words, the import of which they did not understand, were brought to illustrate them: so that it may be said, *They understand not what they say, nor whereof they affirm*. I will give one instance from the *Jerusalem Targum*, on <sup><01015></sup>**Genesis 1:15**: *And God made two great lights, and they were equal in splendour twenty-one years, the six hundred and seventy-second part of an hour excepted: and afterwards the moon brought a false accusation against the sun, and therefore she was lessened; and God made the sun the greater light to superintend the day, &c.* I could produce a thousand of a similar complexion.

**Verse 8. But we know that the law is good]** The law as given by God, is both *good in itself* and has a good *tendency*. This is similar to what the apostle had asserted, <sup><03712></sup>**Romans 7:12-16**: *The law is holy; and the commandment is holy, just, and good*; where see the note.

**If a man use it lawfully]** That is, interpret it according to its own spirit and design, and use it for the purpose for which God has given it; for the *ceremonial law* was a schoolmaster to lead us unto Christ, and Christ is the

end of that law for justification to every one that believes. Now those who did not use the law in reference to these ends, did not use it *lawfully*-they did not construe it according to its original design and meaning.

**Verse 9. The law is not made for a righteous man]** There is a *moral law* as well as a *ceremonial law*: as the object of the *latter* is to *lead us to Christ*; the object of the *former* is to *restrain crimes*, and inflict punishment on those that commit them. It was, therefore, not made for the *righteous* as a restrainer of crimes, and an inflicter of punishments; for the righteous avoid sin, and by living to the glory of God expose not themselves to its censures. This seems to be the mind of the apostle; he does not say *that the law was not MADE for a righteous man*, but **ΟΥ ΚΕΙΤΑΙ**, *it does not LIE against a righteous man*; because *he* does not transgress it: but it *lies against the wicked*; for such as the apostle mentions have broken it, and grievously too, and are condemned by it. The word **ΚΕΙΤΑΙ**, *lies*, refers to the custom of writing laws on boards, and hanging them up in public places within reach of every man, that they might be read by all; thus all would see against whom the law *lay*.

**The lawless]** **ΑΝΟΜΟΙΣ**. Those who will not be *bound by a law*, and acknowledge none, therefore have no rule of moral conduct.

**Disobedient]** **ΑΝΥΠΟΤΑΚΤΟΙΣ**. Those who acknowledge no *authority*; from **Α**, *negative*, and **ΟΠΟΤΑΣΣΩ**, *to subject*; they neither acknowledge *law*, nor *executive authority*, and consequently endeavour to live as they list; and from such dispositions all the crimes in the following catalogue may naturally spring.

**For the ungodly]** **ΑΣΕΒΕΣΙ**. The *irreligious*-those who do *not worship God*, or have no *true worship*; from **Α**, *negative*, and **ΣΕΒΩ**, *to worship*. For *sinners*, **ΑΜΑΠΤΩΛΟΙΣ** those who *transgress the laws*; from **Α**, *negative*, and **ΜΑΡΠΤΩ**, *to hit the mark*. This has been elsewhere explained.

**For unholy]** **ΑΝΟΣΙΟΙΣ**. Persons *totally polluted*-unclean *within*, and unclean *without*; from **Α**, *negative*, and **ΟΣΙΟΣ**, *holy*.

**And profane]** **ΒΕΒΗΛΟΙΣ**. Such who are so unholy and abominable as not to be fit to attend any public worship; from **ΒΕ**, denoting *privation* or *separation*, and **ΒΗΛΟΣ**, *a threshold* or *pavement*, particularly of a temple. Our word *profane* comes from *procul a fano*, “far from the temple.” When the ancients, even heathens, were about to perform some very sacred rites,

they were accustomed to command the irreligious to keep at a distance; hence that saying in a fragment of *Orpheus*:—

Φθεγξομαι οἷς θεμις ἐστί. θύρας δ' ἐπιθεσθε βεβηλοῖσιν  
Πᾶσιν ὁμῶς.

*“I will speak to whom it is lawful; but these doors,  
O, shut against the profane.”*  
And that of Virgil, *Æn. vi. ver. 258.*

*Procul! O procul! este profani.  
Far! ye profane! get hence.*

**Murderers of fathers]** *πατραλώαις*. The murderer of a father or a mother, notwithstanding the deep fall of man, and the general profligacy of the world, has been so rare, and is a crime so totally opposite to nature, that few civilized nations have found it necessary to make laws against it. Yet, such monsters, like the most awful and infrequent *portents*, have sometimes terrified the world with their appearance. But I think the original does not necessarily imply the *murder* of a father or of a mother; *πατραλώας* comes from *πατερα*, a *father*, and *αλοιαω*, *to strike*, and may mean simply *beating* or *striking a father* or *mother*: this is horrible enough; but to murder a parent *out-herods Herod*.

**Manslayers]** *ανδροφονοις*. *Murderers* simply; all who take away the life of a human being contrary to law. For no *crime*, unless it be *murder*, should any man lose his life. If the law did not speak differently, I should not scruple to say that he whose life is taken away, except for murder, is murdered.

**Verse 10. For whoremongers]** *πορνοις*. Adulterers, fornicators, and prostitutes of all sorts.

**Them that defile themselves with mankind]** *αρσενοκοιταις*. From *αρσην*, a *male*, and *κοιτη*, a *bed*; a word too bad to be explained. A *sodomite*.

**Men-stealers]** *ανδραποδισταις*. *Slave-dealers*; whether those who *carry on the traffic in human flesh and blood*; or those who *steal* a person in order to sell him into bondage; or those who *buy* such stolen men or women, no matter of what *colour* or what *country*; or those who *sow dissensions* among barbarous tribes in order that they who are taken in war may be sold into slavery; or the *nations* who *legalize* or *connive* at such

traffic: all these are *men-stealers*, and God classes them with the most flagitious of mortals.

**For liars]** **ψευσταίς.** They who speak for *truth* what they know to be *false*; and even they who tell *the truth* in such a way as to lead others to draw a contrary meaning from it.

**For perjured persons]** **επιορκοίς.** From **επι**, *against*, and **ορκος**, *an oath*; such as *do* or leave *undone* any thing *contrary* to an oath or moral engagement, whether that engagement be made by what is called *swearing*, or by an *affirmation* or *promise* of any kind.

**And if there be any other thing]** Every species of vice and immorality, all must be necessarily included, that is contrary to *sound doctrine*-to the immutable moral law of God, as well as to the pure precepts of Christianity where that law is incorporated, explained, and rendered, if possible, more and more binding.

**Verse 11. According to the glorious Gospel]** The *sound doctrine* mentioned above, which is here called **ευαγγελιον της δοξης του μακαριου θεου**, *the Gospel of the glory of the blessed or happy God*-a dispensation which exhibits the *glory* of all his *attributes*; and, by saving man in such a way as is consistent with the *glory* of all the Divine perfections, while it brings peace and good will among men, brings *glory* to God in the highest. Sin has dishonoured God, and robbed him of his *glory*; the Gospel provides for the total destruction of sin, even in this world, and thus brings back to God his *glory*.

**Verse 12. I thank Christ]** I feel myself under infinite obligation to Christ who hath *strengthened me*, **ενδυναμωσαντι**, who hath *endued me with various miraculous gifts* of his Holy Spirit, and put me into the *ministry*, **διακονιαν**, *the deaconship, the service of mankind*, by preaching the Gospel, for that he *counted me*-he knew that I would be, *faithful* to the charge that was delivered to me.

**Verse 13. A blasphemer]** Speaking impiously and unjustly of Jesus, his doctrine, his ways, and his followers.

**And-persecutor]** Endeavouring, to the uttermost of his power, to *exterminate* all who called on the name of the Lord Jesus.

**And injurious]** και υβριστην. As full of insolence as I was of malevolence; and yet, all the while, thinking I did God service, while sacrificing men and women to my own prejudices and intolerance.

**I did it ignorantly in unbelief]** Not having *considered* the nature and evidences of Christianity, and not having *believed* that Jesus was the promised *Messiah*, I acted wholly under the prejudices that influenced my countrymen in general. God therefore showed me mercy, because I acted under this influence, not knowing better. This extension of mercy, does not, however, excuse the infuriated conduct of Saul of Tarsus, for he says himself that he was *exceedingly mad against them*. Let us beware, lest we lose the man's former crimes in his after character.

**Verse 14. The grace of our Lord was exceeding abundant]** The original is very emphatic, *that grace of our Lord*, υπερεπλεονασε, *hath superabounded*-it manifested itself in a way of *extraordinary* mercy.

**With faith and love]** Not only pardoning such offences, but leading me to the full experimental knowledge of Christianity; of that *faith* and *love* which are essential to it; and giving me authority to proclaim it to mankind.

**Verse 15. Christ Jesus came into the world to save sinners]** This is one of the most glorious truths in the book of God; the most important that ever reached the human ear, or can be entertained by the heart of man. *All men* are sinners; and as such condemned, justly condemned, to eternal death. Christ Jesus became incarnate, suffered, and died to redeem them; and, by his grace and Spirit, *saves* them from their sins. This *saying* or *doctrine* he calls, *first*, a *faithful* or *true* saying; πιστος ο λογος, it is a doctrine that may be *credited*, without the slightest doubt or hesitation; God himself has spoken it; and the death of Christ and the mission of the Holy Ghost, sealing pardon on the souls of all who believe, have confirmed and established the truth.

*Secondly*, it is *worthy of all acceptance*; as *all* need it, it is worthy of being received by *all*. It is designed for the whole human race, for all that are *sinners* is applicable to *all*, because all are *sinners*; and may be received by *all*, being put within every man's reach, and brought to every man's ear and bosom, either by the letter of the word, or, where that revelation is not yet come, by the power of the Divine Spirit, the true light from Christ that lightens every man that cometh into the world. From this also it is evident

that the death of Christ, and all its eternally saving effects, were designed for *every man*.

**Of whom I am chief]** **ὡν πρῶτος εἰμι ἐγώ.** Confounding *Paul* the apostle, in the fulness of his faith and love, with *Saul of Tarsus*, in his ignorance, unbelief, and persecuting rage, we are in the habit of saying: “This is a *hyperbolic* expression, arguing the height of the apostle’s modesty and humility and must not be taken according to the letter.” I see it not in this light; I take it not with abatement; it is strictly and literally true: take the whole of the apostle’s conduct, previously to his conversion, into consideration, and was there a greater sinner converted to God from the incarnation to his own time? Not one; he was the *chief*; and, keeping his *blasphemy*, *persecution*, and *contumely* in view, he asserts: Of all that the Lord Jesus came into the world to save, and of all that he *had saved* to that time, *I am chief*. And who, however humble now, and however flagitious before, could have contested the points with him? He *was what* he has said, and *as* he has said it. And it is very probable that the apostle refers to those in whom the grace and mercy of God were, at the *first* promulgation of the Gospel, manifested: and comparing himself with all these he could with propriety say, **ὡν πρῶτος εἰμι**, *of whom I am the first*; the *first* who, from a blasphemer, persecutor (and might we not add *murderer*? see the part he took in the martyrdom of Stephen,) became a preacher of that Gospel which I had persecuted. And hence, keeping this idea strictly in view, he immediately adds: *Howbeit, for this cause I obtained mercy; that in me* FIRST, **πρῶτω**, *Jesus Christ might show forth all longsuffering, for a pattern TO THEM which should* HEREAFTER, **τῶν μελλόντων** *believe on him to life everlasting*. And this great display of the pardoning mercy of God, granted in so singular a manner, at the very *first* promulgation of the Gospel, was most proper to be produced as a *pattern* for the encouragement of all penitent sinners to the end of time. If Jesus Christ, with whom there can be no *respect of persons*, saved Saul of Tarsus, no sinner need despair.

**Verse 17. Now unto the King eternal]** This burst of thanksgiving and gratitude to God, naturally arose from the subject then under his pen and eye. God has most wondrously manifested his mercy, in this *beginning* of the Gospel, by saving me, and making me a *pattern* to all them that shall *hereafter believe on Christ*. He is **βασιλεὺς τῶν αἰώνων**, *the king of eternities*; the eternity *a parte ante*, and the eternity *a parte post*; the eternity that *was* before *time* was, and the *eternity* that *shall* be when *time*



is *no more*. Therefore, *ever living* to justify and save sinners, to the end of the world.

**Immortal]** **αφθαρτω**. *Incorruptible*-not liable to decay or corruption; a simple uncompounded essence, incapable, therefore, of decomposition, and consequently permanent and eternal. One MS., the later *Syriac* in the margin, the *Vulgate*, one copy of the *Itala*, and some of the *Latin fathers*, read **αθανατω**, *immortal*, which our translation follows; but it is not the original reading.

**Invisible]** **αορατω**. One who fills all things, works everywhere, and yet is *invisible* to angels and men; the perfect reverse of false gods and idols, who are *confined to one spot, work nowhere*, and, being stocks and stones, *are seen* by every body.

**The only wise God]** The word **σοφω** *wise*, is omitted by AD\*FG, *Syriac*, *Erpen's Arabic*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*. Some of the Greek fathers quote it sometimes, and omit it at others; which shows that it was an unsettled reading, probably borrowed from ~~<516Z>~~ **Romans 16:27**. See the note there. *Griesbach* leaves it out of the text. Without it the reading is very strong and appropriate: *To the only God*; nothing visible or invisible being worthy of adoration but himself.

**Be honour]** All the *respect* and *reverence* that can be paid by intelligent beings, ascribing to him at the same time all the *glory*-excellences, and perfections, which can be possessed by an intelligent, unoriginated, independent, and eternal Being; and this for ever and ever-through *eternity*.

**Verse 18. This charge]** See **Clarke's note on** "~~<5010B>~~ **1 Timothy 1:5**". It was a *charge* that the Judaizing teachers should not teach differently from that doctrine which the apostle had delivered to him. See ~~<5010B>~~ **1 Timothy 1:3**.

**According to the prophecies]** This may refer to some predictions by inspired men, relative to what Timothy should be: and he wishes him to act in all things conformably to those predictions. It was predicted that he should have this high and noble calling; but his behaviour in that calling was a matter of *contingency*, as it respected the use he might make of the grace of his calling. The apostle therefore exhorts him to *war a good warfare*, &c. He was now called to that estate to which the prophecies referred; and now he is to act *worthily* or *unworthily* of that calling,

according as he *fought* or *did not fight* the good warfare, and according as he *held* or *did not hold* faith and a good conscience.

Some think that the **προαγουσας προφητειας**, *the foregoing prophecies*, refer to *revelations* which the apostle himself had received concerning Timothy; while others think that the word is to be understood of *advices*, *directions*, and *exhortations*, which the apostle had previously delivered to him; we know that **προφητευω** signifies to *speak to men to edification*, to *exhortation*, and to *comfort*. See <sup><4640></sup>**1 Corinthians 14:3**. This is a very sober and good sense of the passage.

**War a good warfare]** The trials and afflictions of the followers of God are often represented as a *warfare* or *campaign*. See <sup><3402></sup>**Isaiah 40:2**; <sup><4697></sup>**1 Corinthians 9:7**; <sup><4700></sup>**2 Corinthians 10:4**; and see the reasons of this metaphorical form of speech, in **Clarke's notes on** "<sup><4063></sup>**Ephesians 6:13**".

**Verse 19. Holding faith]** All the *truths* of the *Christian religion*, firmly believing them, and fervently proclaiming them to others.

**And a good conscience]** So holding the *truth* as to *live* according to its dictates, that a *good conscience* may be ever preserved. As the apostle had just spoken of the Christian's *warfare*, so he here refers to the Christian *armour*, especially to the *shield* and *breastplate*; the *shield of faith*, and the *breastplate of righteousness*. See **Clarke on** "<sup><4063></sup>**Ephesians 6:13**", &c., and "<sup><3088></sup>**1 Thessalonians 5:8**".

**Which some having put away]** **αποσάμενοι**. Having *thrust away*; as a fool-hardy soldier might his *shield* and his *breastplate*, or a mad sailor his pilot, helm, and compass.

**Concerning faith]** The great *truths* of the *Christian religion*.

**Have made shipwreck]** Being without *the faith*, that only infallible system of truth; and a *good conscience*, that skilful *pilot*, that steady and commanding helm, that faithful and invariable loadstone; *have been driven to and from* by every wind of doctrine, and, getting among *shoals*, *quicksands*, and *rocks*, have been shipwrecked and engulfed.

**Verse 20. Of whom is Hymeneus and Alexander]** Who *had* the *faith* but *thrust it away*; who *had* a *good conscience* through believing, but made *shipwreck* of it. Hence we find that all this was not only *possible*, but did *actually* take place, though some have endeavoured to maintain the

contrary; who, confounding eternity with a state of probation, have supposed that if a man once enter into the grace of God in this life, he must necessarily continue in it to all eternity. Thousands of texts and thousands of facts refute this doctrine.

**Delivered unto Satan]** For the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. See what is noted on ~~<41815>~~ **1 Corinthians 5:5**; what this sort of punishment was no man now living knows. There is nothing of the kind referred to in the Jewish writings. It seems to have been something done by mere apostolical authority, under the direction of the Spirit of God.

*Hymeneus*, it *appears*, denied the resurrection, see ~~<50217>~~ **2 Timothy 2:17,18**; but whether this *Alexander* be the same with *Alexander the coppersmith*, ~~<50414>~~ **2 Timothy 4:14**, or the *Alexander*, ~~<44933>~~ **Acts 19:33**, cannot be determined. Probably, he was the same with the *coppersmith*. Whether they were brought back to the acknowledgment of the truth does not appear. From what is said in the second epistle the case seems extremely doubtful. Let him who most assuredly standeth, take heed lest he fall.

He that is *self-confident* is already half fallen. He who professes to believe that God will *absolutely* keep him from falling finally, and neglects watching unto prayer, is not in a safer state. He who lives by the moment, walks in the light, and maintains his communion with God, is in no danger of apostasy.

## I TIMOTHY

## CHAPTER 2.

*Prayer, supplication, and thanksgiving, must be made for all men; because God wills that all should be saved, 1-4. There is but one God and one Mediator, 5-7. How men should pray, 8. How women should adorn themselves, 9, 10. They are not suffered to teach, nor to nor to usurp authority over men, 11-14. How they may expect to be saved in child-bearing, 15.*

## NOTES ON CHAP. 2.

**Verse 1. I exhort-that, first of all]** *Prayer* for the pardon of sin, and for obtaining necessary supplies of grace, and continual protection from God, with gratitude and thanksgiving for mercies already received, are duties which our sinful and dependent state renders absolutely necessary; and which should be chief in our view, and *first of all* performed. It is difficult to know the precise difference between the four words used here by the apostle. They are sometimes distinguished thus:-

**Supplications]** **δεησεις.** Prayers for *averting evils* of every kind.

**Prayers]** **προσευχας.** Prayers *for obtaining the good things*, spiritual and temporal, which ourselves need.

**Intercessions]** **εντευξεις.** Prayers in *behalf of others*.

**Giving of thanks]** **ευχαριστιας.** Praises to God, as the parent of all good, for all the blessings which we and others have received. It is probable that the apostle gives directions here for public worship; and that the words may be thus paraphrased: “*Now, I exhort first of all that, in the public assemblies, deprecations of evils, and supplications for such good things as are necessary, and intercessions for their conversion, and thanksgiving for mercies, be offered in behalf of all men—for heathens as well as for Christians, and for enemies as well as for friends.*” See *Macknight*.

**Verse 2. For kings]** As it is a positive maxim of Christianity to pray for all secular governors, so it has ever been the practice of Christians. When *St.*

Cyprian defended himself before the Roman proconsul, he said: *Hunc (Deum) deprecamur-pRomans nobis et pRomans omnibus hominibus; et pRomans incolumitate ipsorum Imperatorum.* “We pray to God, not only for ourselves, but for all mankind, and particularly for the emperors.”

*Tertullian*, in his Apology, is more particular: *Oramus pRomans omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quaecunque hominis et Cæsaris vota sunt.* Apol., cap. 30. “We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant, both to Cæsar and to every man, the accomplishment of their just desires.”

So Origen: *ευχομεθα τους βασιλεις και απχοντας μετα της βασιλικης δυναμεως και σωφρονα τον λογισμον εχοντας ευρεθηναι.* Cont. Cels., lib. viii. “We pray for kings and rulers, that with their royal authority they may be found possessing a wise and prudent mind.” Indeed they prayed even for those by whom they were persecuted. If the state be not in safety, the individual cannot be secure; self-preservation, therefore, should lead men to pray for the government under which they live. Rebellions and insurrections seldom terminate even in political good; and even where the government is radically bad, *revolutions* themselves are most precarious and hazardous. They who wish such commotions would not be quiet under the most mild and benevolent government.

**That we may lead a quiet and peaceable life]** We thus pray for the government that the public peace may be preserved. *Good rulers* have power to do much good; we pray that their authority may be ever preserved and well directed. *Bad rulers* have power to do much evil; we pray that they may be prevented from thus using their power. So that, whether the rulers be *good* or *bad*, prayer for them is the positive duty of all Christians; and the answer to their prayers, in either ease, will be the means of their being enabled to *lead a quiet and peaceable life in all godliness and honesty.*

**Verse 3. This is good and acceptable]** Prayer for all legally constituted authorities is *good* in itself, because useful to ourselves and to the public at large, and it is *acceptable in the sight of God our Saviour*; and this is its

highest sanction and its highest character: it is *good*; it is *well pleasing to God*.

**Verse 4. Who will have all men to be saved]** Because he wills the salvation of all men; therefore, he wills that all men should be prayed for. In the face of such a declaration, how can any Christian soul suppose that God ever unconditionally and eternally reprobated any man? Those who can believe so, one would suppose, can have little acquaintance either with the *nature* of GOD, or the *bowels* of *Christ*.

**And to come unto the knowledge of the truth]** The *truth*-the Gospel of Christ, should be *proclaimed* to them; and it is the duty of all who know it, to diffuse it far and wide, and when it is made known, then it is the duty of those who hear it to acknowledge and receive it. This is the proper import of the original word, that they may come, *εις επιγνωσιν αληθειας*, *to the acknowledgment of the truth*-that they may receive it as the truth, and make it the rule of their faith, the model and director of their life and actions.

**Verse 5. There is one God]** Who is the maker, governor, and preserver of all men, of every condition, and of every nation, and equally wills the salvation of all.

**And one mediator]** The word *μεσιτης*, *mediator*, signifies, literally, a *middle person*, one whose office it is to reconcile two parties at enmity; and hence *Suidas* explains it by *ειρηνοποιος*, a *peace-maker*. God was offended with the crimes of men; to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and men met in and were reconciled by him. But this reconciliation required a *sacrifice* on the part of the peace-maker or mediator; hence what follows.

**Verse 6. Who gave himself a ransom]** The word *λυτρον* signifies a ransom paid for the *redemption of a captive*; and *αντιλυτρον*, the word used here, and applied to the death of Christ, signifies that ransom which consists in the *exchange of one person for another*, or the *redemption of life by life*; or, as *Schleusner* has expressed it in his translation of these words, *Qui morte sua omnes liberavit a vitiositatis vi et pænis, a servitute quassi et miseria peccatorum*. “He who by his death has redeemed all from the power and punishment of vice, from the slavery and misery of sinners.” As God is the God and father of all, (for there is but *one* God, <sup>4ms-1</sup>**Timothy 2:5**;) and Jesus Christ the mediator of all, so he gave himself a

ransom for all; i.e., for all that God made, consequently for every human soul; unless we could suppose that there are human souls of which God is not the Creator; for the argument of the apostle is plainly this: 1. There is one God; 2. This God is the Creator of all; 3. He has made a revelation of his kindness to all; 4. He will have all men to be saved, and come unto the knowledge of the truth; and 5. He has provided a mediator for all, who has given himself a ransom for all. As surely as God has created all men, so surely has Jesus Christ died for all men. This is a truth which the nature and revelation of God unequivocally proclaim.

**To be testified in due time.]** The original words, **το μαρτυριον καιροις ιδιοις**, are not very clear, and have been understood variously. The most authentic copies of the *printed Vulgate* have simply, *Testimonium temporibus suis*; which CALMET translates: *Rendant ainsi temoignage au tems marqué*; “Thus rendering testimony at the appointed time.” Dr. MACKNIGHT thus: *Of which the testimony is in its proper season*. WAKEFIELD thus: “That testimony reserved to its proper time” ROSENMULLER: *Hæc est doctrina, temporibus suis reservata*. “This is the doctrine which is reserved for its own times;” that is, adds he, *quæ suo tempore in omni terrarum orbe tradetur*, “the doctrine which in its own time shall be delivered to all the inhabitants of the earth.” Here he translates **μαρτυριον**, *doctrine*; and contends that this, not *testimony*, is its meaning, not only in this passage, but in <sup>ACTOIS</sup> **1 Corinthians 1:6; 2:1**, &c. Instead of **μαρτυριον**, *testimony*, one MS., Cod. Kk., vi. 4, in the public library, Cambridge, has, **μυστηριον**, *mystery*; but this is not acknowledged by any other MS., nor by any *version*. In D\*FG the whole clause is read thus: **ου το μαρτυριον καιροις ιδιοις εδοθη**. *The testimony of which was given in its own times*. This is nearly the reading which was adopted in the *first printed copies* of the *Vulgate*. One of them now before me reads the passage thus: *Cujus testimonium temporibus suis confirmatum est*. “The testimony of which is confirmed in its own times.” This reading was adopted by Pope *Sixtus V.*, in the *famous* edition published by him; but was corrected to the reading above, by *Pope Clement VIII*. And this was rendered literally by our *first* translator: *Whos witnessinge is confermyd in his timis*. This appears to be the apostle’s meaning: Christ gave himself a ransom for all. This, in the times which seemed best to the Divine wisdom, was to be testified to every nation, and people, and tongue. The apostles had begun this testimony; and, in the

course of the Divine economy, it has ever since been gradually promulgated; and at present runs with a more rapid course than ever.

**Verse 7. I am ordained a preacher]** *I am set apart, ετεθην, appointed.* The word does not imply any *imposition of hands* by either *bishop* or *presbytery*, as is vulgarly supposed.

**I speak the truth in Christ]** As I have received my commission from him, so I testify his truth. I did not run before I was sent; and I speak nothing but what I have received.

**A teacher of the Gentiles]** Being *specially* commissioned to preach the Gospel, not to the *Jews*, but to the *nations* of the world.

**In faith and verity.]** *Faithfully and truly*; preaching the TRUTH, the *whole* TRUTH, and *nothing but* the TRUTH; and this *fervently, affectionately, and perseveringly*.

Instead of *εν πιστει*, *in faith*, the Cod. Alexand. has *εν πνευματι*, *in spirit*. “A teacher of the Gentiles in spirit and truth.”

**Verse 8. I will therefore]** Seeing the apostle had his authority from Christ, and spoke nothing but what he received from him, his *βουλομαι*, *I will*, is equal to *I command*.

**That men pray]** That is, for the blessings promised in this testimony of God. For, although God has provided them, yet he will not give them to such as will not pray. See Clarke’s note on “<sup><small>4001</sup>1 Timothy 2:1”, the subject of which is here resumed.

**Everywhere]** *εσ παντι τοπω*. *In every place*. That they should always have a praying heart, and this will ever find a praying place. This may refer to a Jewish superstition. They thought, at first, that no prayer could be acceptable that was not offered at the temple at Jerusalem; afterward this was extended to the Holy Land; but, when they became dispersed among the nations, they built oratories or places of prayer, principally by *rivers* and by the *seaside*; and *in these* they were obliged to allow that public prayer might be legally offered, but nowhere else. In opposition to this, the apostle, by the authority of Christ, commands men to pray *everywhere*; that *all places* belong to God’s dominions; and, as he fills every place, in every place he may be worshipped and glorified. As to *ejaculatory* prayer, they allowed that this might be performed *standing, sitting, leaning, lying*,



walking by the way, and during their labour. *Beracoth*, fol. xi. 1. And yet in some other places they teach differently. See *Schoettgen*.

**Lifting up holy hands]** It was a common custom, not only among the *Jews*, but also among the *heathens*, to *lift up* or *spread out* their arms and hands in prayer. It is properly the action of *entreaty* and *request*; and seems to be an effort to embrace the assistance requested. But the apostle probably alludes to the Jewish custom of *laying their hands on the head of the animal which they brought for a sin-offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed*. And this very notion is conveyed in the original term **επαίροντας**, from **αίρω** to lift up, and **επι**, upon or over. This shows us how *Christians* should pray. They should come to the altar; set God before their eyes; humble themselves for their *sins*; bring as a sacrifice *the Lamb of God*; lay their hands on this sacrifice; and by faith offer it to God in their souls' behalf, expecting salvation through his meritorious death alone.

**Without wrath]** Having no vindictive feeling against any person; harbouring no unforgiving spirit, while they are imploring pardon for their own offences.

The *holy hands* refer to the Jewish custom of *washing* their hands before prayer; this was done to signify that they had *put away* all sin, and purposed to *live a holy life*.

**And doubting.]** **διαλογισμου** or **διαλογισμων**, as in many MSS., *reasonings, dialogues*. Such as are often felt by distressed penitents and timid believers; faith, hope, and unbelief appearing to hold a disputation and controversy in their own bosoms, in the issue of which *unbelief* ordinarily triumphs. The apostle therefore *wills* them to *come*, implicitly relying on the promises of God, and the sacrifice and mediation of Jesus Christ.

**Verse 9. In like manner also]** That is, he *wills* or *commands* what follows, as he had commanded what went before.

**That women adorn themselves]** **και τας γυναικας ες καταστολη κοαμιω**. The apostle seems to refer here to different parts of the Grecian and Roman dress. The **στολη**, *stola*, seems to have been originally very simple. It was a long piece of cloth, doubled in the middle, and sewed up on both sides, leaving room only for the arms; at the top, a piece was cut

out, or a slit made, through which the head passed. It hung down to the feet, both before and behind, and was girded with the *zona* round the body, just under the breasts. It was sometimes made with, sometimes without, sleeves; and, that it might sit the better, it was gathered on each shoulder with a *band* or *buckle*. Some of the Greek women wore them *open* on each side, from the bottom up above the knee, so as to discover a part of the *thigh*. These were termed **φαινομηριδες**, *showers (discoverers) of the thigh*; but it was, in general, only *young girls* or *immodest women* who wore them thus.

The **καταστολη** seems to have been the same as the *pallium* or *mantle*, which, being made nearly in the form of the *stola*, hung down to the *waist*, both in back and front, was gathered on the shoulder with a band or buckle, had a hole or slit at top for the head to pass through, and hung loosely over the *stola*, without being confined by the *zona* or *girdle*. Representations of these dresses may be seen in LENS' *Costume des Peuples de l'Antiquité*, fig. 11, 12, 13, and 16. A more modest and becoming dress than the Grecian was never invented; it was, in a great measure, revived in England about the year 1805, and in it, simplicity, decency, and elegance were united; but it soon gave place to another mode, in which frippery and nonsense once more prevailed. It was too rational to last long; and too much like religious simplicity to be suffered in a land of shadows, and a world of painted outsides.

**With shamefacedness and sobriety]** The *stola*, *catastola*, *girdle*, &c., though simple in themselves, were often highly ornamented both with *gold* and *precious stones*; and, both among the Grecian and Roman women, the *hair* was often *crisped* and *curled* in the most variegated and complex manner. To this the apostle alludes when he says: **μη εν πλεγμασιν, η χρυσω, η μαργαριταις, η ματισμω πολυτελει**. *Not with plaited hair, or gold, or pearls, or costly raiment*. The *costly raiment* might refer to the *materials* out of which the raiment was made, and to the *workmanship*; the *gold* and *pearls*, to the *ornaments* on the raiment.

*With shame-facedness* or *modesty*, **μετα αιδους**. This would lead them to avoid every thing *unbecoming* or *meretricious* in the mode or *fashion* of their dress.

*With sobriety*, **μετα σωφροσυνης**. Moderation would lead them to avoid all unnecessary expense. They might follow the *custom* or *costume of the country* as to the dress itself, for nothing was ever more becoming than the

Grecian *stola*, *catastola*, and *zona*; but they must not imitate the extravagance of those who, through *impurity* or *littleness of mind*, decked themselves merely to attract the eye of admiration, or set in lying action the tongue of flattery. Woman has been invidiously defined: *An animal fond of dress*. How long will they permit themselves to be thus degraded?

Those beautiful lines of *Homer*, in which he speaks of the death of Euphorbus, who was slain by Menelaus, show how anciently the Grecians plaited and adorned their hair:—

Αντικρυ δ απαλοιο δι αυχενος ηλυθ ακωκη.  
 Δουπησεν δε πεσων, αραβησε δε τευχέ επ αυτω.  
 Αιματι οι δευοντο κομαι, χαριτεσσιν ομοιαι,  
 Πλοχομοι θ οι χρυσω τε και αργωρω εσφηκωντο.

II. xvii., ver. 49.

*Wide through the neck appears the ghastly wound;  
 Prone sinks the warrior, and his arms rebound.  
 The shining circlets of his golden hair,  
 Which e'en the Graces might be proud to wear,  
 Instarr'd with gems and gold bestrew the shore,  
 With dust dishonour'd, and deform'd with gore.*  
 POPE.

Or thus, more literally:—

*Sounding he fell; loud rang his batter'd arms.  
 His locks, which e'en the Graces might have own'd,  
 Blood sullied, and his ringlets wound about  
 With twine of gold and silver, swept the dust.*  
 COWPER.

The extravagance to which the Grecian and Asiatic women went in their ornaments might well be a reason for the apostle's command.

*Kypke*, however, denies that any particular article of dress is intended here, and says that **καταστολη** is to be understood as coming from **καταστελλω**, to *restrain*, *repress*; and he refers it to that *government* of the mind, or *moderation* which women should exercise over their dress and demeanour in general, and every thing that may fall under the observation of the senses. All this, undoubtedly, the apostle had in view.

When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that *within* there is little

excellence, and that they are endeavoring to supply the want of *mind* and *moral good* by the feeble and silly aids of dress and ornament. Were *religion* out of the question, *common sense* would say in all these things: Be decent; but be moderate and modest.

**Verse 10. But (which becometh, &c.)** That is: *Good works* are the only *ornaments* with which women professing *Christianity* should seek to be adorned. The Jewish matrons were accustomed to cry to the *bride*: “There is no need of paint, no need of antimony, no need of braided hair; she herself is most beautiful.” The eastern women use a preparation of antimony, which they apply both to the eyes and eyelids, and by which the eye itself acquires a wonderful lustre.

**Verse 11. Let the woman learn in silence]** This is generally supposed to be a prohibition of women’s preaching. I have already said what I judge necessary on this subject in the notes on “~~<46106>~~ **1 Corinthians 11:5**”, &c., and ~~<46143>~~ **1 Corinthians 14:34, 35**; to which places I beg leave to refer the reader.

**Verse 12. Nor to usurp authority]** A woman should attempt nothing, either in public or private, that belongs to man as his peculiar function. This was prohibited by the Roman laws: *In multis juris nostri articulis deterior est conditio fœminarum quam masculorum.*; l. 9, PAP. LIB. 31, QUÆST. *Fœminæ ab omnibus officiis civilibus vel publicis remotæ sunt; et ideo nec judicis esse possunt, nec magistratum gerere, nec postulare, nec pRomans alio invenire, nec procuratores existere*; l. 2, de Reg. Juris. ULP. LIB. i. AD SAB.-Vid. POTH. *Pand. Justin.*, vol. i. p. 13.

“In our laws the condition of *women* is, in many respects, worse than that of *men*. Women are precluded from all public offices; therefore they cannot be judges, nor execute the function of magistrates; they cannot *sue*, *plead*, nor act in any case, as *proxies*. They were under many other disabilities, which may be seen in different places of the *Pandects*.

**But to be in silence.]** It was lawful for *men* in public assemblies to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand; but this liberty was not granted to *women*. See the note on ~~<46143>~~ **1 Corinthians 14:34, 35**.

**Verse 13. For Adam was first formed, then Eve.]** And by this very act God designed that he should have the *pre-eminence*. God fitted man, by

the robust construction of his body, to live a *public life*, to contend with difficulties, and to be capable of great exertions. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this the chief part of the *natural inferiority* of woman is to be sought.

**Verse 14. Adam was not deceived]** It does not appear that Satan attempted the man; the woman said: *The serpent beguiled me, and I did eat*. Adam received the fruit from the hand of his wife; *he* knew he was transgressing, he was not *deceived*; however, *she* led the way, and in consequence of this she was subjected to the domination of her husband: *Thy desire shall be to thy husband, and he shall rule over thee*;

<ORIG> **Genesis 3:16.** There is a Greek verse, but it is not English law, that speaks a language nearly similar to that above:—

Γυναικι δ αρχειν ου διδωσιν η φυσις.

*For nature suffers not a woman's rule.*

God has not only rendered her unfit for it, but he has subjected her, expressly, to the government of the man.

**Verse 15. She shalt be saved in child-bearing]** σωθησεται δε δια της τεκνογονιας. She shall be saved through child-bearing—she shall be saved by means, or through the instrumentality, of child-bearing or of bringing forth a child. Amidst the different opinions given of the meaning of this very singular text, that of Dr. Macknight appears to me the most probable, which I shall give in his *paraphrase* and *note*.

“However, though Eve was first in the transgression, and brought death on herself, her husband, and all her posterity, the *female sex shall be saved* (equally with the male) *through child-bearing*—through bringing forth the Saviour, *if they live in faith, and love, and chastity, with that sobriety* which I have been recommending.

“The word σωθησεται, *saved*, in this verse refers to η γυνη, *the woman*, in the foregoing verse, which is certainly EVE. But the apostle did not mean to say that *she* alone was to be saved through child-bearing, but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as is evident from his adding, *If they live in faith and love and holiness, with sobriety*. For safety in child-bearing does not depend on that condition at all; since many *pious* women die in

child-bearing, while others of a *contrary character* are preserved. The salvation of the human race, through child-bearing, was intimated in the sentence passed on the serpent, <sup><01015></sup>**Genesis 3:15**: *I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head.* Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghost, he is truly the *seed of the woman* who was to bruise the head of the serpent; and a woman, by bringing *him* forth, has been the occasion of our salvation.” This is the most consistent sense, for in the way in which it is commonly understood it does not apply. There are innumerable instances of women dying in child-bed who have lived in faith and charity and holiness, with sobriety; and equally numerous instances of worthless women, slaves to different kinds of vices, who have not only been saved in child-bearing, but have passed through their travail with comparatively little pain; hence that is not the sense in which we should understand the apostle. Yet it must be a matter of great consolation and support, to all pious women labouring of child, to consider that, by the holy virgin’s child-bearing, salvation is provided for them and the whole human race; and that, whether they die or live, though their own child-bearing can contribute nothing to their salvation, yet *he* who was born of a woman has purchased *them* and the whole human race by his blood.

**If they continue]** **εἰν μείνωσιν** is rightly translated, *if they live*; for so it signifies in other passages, particularly <sup><30125></sup>**Philippians 1:25**. The change in the *number* of the verb from the *singular* to the *plural*, which is introduced here, was *designed* by the apostle to show that he does not speak of *Eve*; nor of any *particular woman*, but of the whole sex. See *Macknight*.

Without *faith* it is impossible to please God, or to be saved; and without *love* it will be impossible to *obey*. FAITH and LOVE are essentially necessary to *holiness* and *sobriety*; and unless both men and women *live in these*, they cannot, scripturally, expect to dwell with God for ever. Some foolish women have supposed, from this verse, that the very act of bringing forth children shall entitle them to salvation; and that all who die in childbed infallibly go to glory! Nothing can be more unfounded than this; faith, love, holiness, and sobriety, are as absolutely requisite for the salvation of every *daughter of Eve*, as they are for the salvation of every *son of Adam*. *Pain* and *suffering* neither purify nor make atonement. On the mercy of God, in Christ, dispensing remission of sins and holiness, both men and women

may confidently rely for salvation; but on nothing else. Let *her* that readeth understand.

On the subject of *dress* I will conclude in the words of a late writer: “What *harm* does it do to adorn ourselves with gold, or pearls, or costly array, suppose we can afford it? The first harm it does is, it engenders *pride*; and, where it is already, increases it. Nothing is more natural than to think ourselves better because we are dressed in better clothes. One of the old heathens was so well apprised of this, that when he had a spite to a poor man, and had a mind to turn his head; he made him a present of a suit of fine clothes.

***Eutrapelus cuicumque nocere volebat,  
Vestimenta dabat pretiosa.***

He could not then but imagine himself to be as much better, as he was finer, than his neighbour; inferring the superior value of his person from the value of his clothes.”-Rev. *J. Wesley's* Sermons.

## I TIMOTHY

## CHAPTER 3.

*Concerning bishops, their qualifications and work, 1-7. Of deacons, and how they should be proved, 8-10. Of their wives and children, and how they should be governed, 11-13. How Timothy should behave himself in the Church, 14, 15. The great mystery of godliness, 16.*

## NOTES ON CHAP. 3.

**Verse 1. This is a true saying]** πιστος ο λογος. *This is a true doctrine.* These words are joined to the last verse of the preceding chapter by several of the Greek fathers, and by them referred to the doctrine there stated.

**The office of a bishop]** επισκοπος. *The episcopacy, overseership or superintendency.* The word ορεγεται, which we translate *desire*, signifies *earnest, eager, passionate desire*; and επιθυμει, which we translate *desire*, also signifies *earnestly to desire or covet*. It is strange that the episcopacy, in those times, should have been an object of *intense desire* to any man; when it was a place of danger, and exposure to severe labour, want, persecution, and death, without any secular emolument whatsoever. On this ground I am led to think that the Spirit of God designed these words more for the ages that were to come, than for those which were then; and in reference to after ages the whole of what follows is chiefly to be understood.

**A good work.]** A *work* it then was; heavy, incessant, and painful. There were no unpreaching prelates in those days, and should be none now. *Episcopacy* in the *Church* of God is of Divine appointment, and should be maintained and respected. Under God, there should be supreme governors in the *Church* as well as in the *state*. The *state* has its *monarch*, the *Church* has its *bishop*; one should govern according to the *laws of the land*, the other according to the *word of God*.

What a *constitutional king* should be, the principles of the *constitution* declare; what a *bishop* should be, the following verses particularly show.



**Verse 2. A bishop then must be blameless]** Our term *bishop* comes from the Anglo-Saxon [A.S.], which is a mere corruption of the Greek **ἐπισκοπος**, and the Latin *episcopus*; the former being compounded of **ἐπι**, *over*, and **σκεπτομαι**, to *look* or *inspect*, signifies one who has the *inspection* or *oversight* of a place, persons, or business; what we commonly term a *superintendent*. The New Testament writers have borrowed the term from the *Septuagint*, it being the word by which they translate the **dyqp** *pakid* of the Hebrew text, which signifies a *visiter*, one that *personally inspects* the people or business over which he presides. It is given by St. Paul to the elders at Ephesus, who had the *oversight* of Christ's flock, ~~<400B>~~ **Acts 20:28**; and to such like persons in other places, ~~<5010>~~ **Philippians 1:1**; ~~<540B>~~ **1 Timothy 3:2**, the place in question; and ~~<5010>~~ **Titus 1:7**.

Let us consider the *qualifications* of a Christian bishop, and then we shall soon discover *who* is fit for the office.

*First.*-This Christian bishop must be *blameless*; **ἀνεπιληπτον**, a person *against whom no evil can be proved*; one who is everywhere *invulnerable*; for the word is a metaphor, taken from the case of an expert and skilful pugilist, who *so defends every part of his body* that it is impossible for his antagonist to give one hit. So this Christian bishop is one that has so conducted himself, as to put it out of the reach of any person to prove that he is either unsound in a single article of the Christian *faith*, or *deficient* in the *fulfilment* of any *duty* incumbent on a Christian. He *must* be irreprehensible; for how can he reprove that in others which they can reprove in him?

*Second.*-He must be *the husband of one wife*. He should be a *married* man, but he should be no *polygamist*; and have only *one wife*, i.e. *one at a time*. It does *not mean* that, if he has been married, and his wife die, he should never marry another. Some have most foolishly spiritualized this, and say, that by *one wife* the *Church* is intended! This silly quibbling needs no refutation. The apostle's meaning appears to be this: that he should not be a man who has *divorced* his wife and married another; nor one that has *two wives* at a time. It does not appear to have been any part of the apostle's design to prohibit *second* marriages, of which some have made such a serious business. But it is natural for some men to tithe mint and cummin in religion, while they neglect the weightier matters of the law.

*Third.*-He must be *vigilant*; **νηφαλεον**, from **νη**, *not* and **πιω**, to *drink*. *Watchful*; for as one who drinks is apt to *sleep*, so he who abstains from it is more likely to keep *awake*, and attend to his *work* and *charge*. A bishop has to watch *over* the Church, and watch *for* it; and this will require all his care and circumspection. Instead of **νηφαλεον**, many MSS. read **νηφαλιον**. this may be the better *orthography*, but makes no alteration in the sense.

*Fourth.*-He must be *sober*; **σωφρονα**, *prudent* or, according to the etymology of the word, from **σως**, *sound*, and **φρην**, *mind*, *a man of a sound mind*; having a good understanding, and the complete government of all his passions.

A bishop should be a man of *learning*, of an extensive and well cultivated mind, dispassionate, prudent, and sedate.

*Fifth.*-He must be *of good behaviour*; **κοσμιον**, *orderly*, *decent*, *grave*, and *correct* in the whole of his *appearance*, *carriage*, and *conduct*. The preceding term, **σωφρονα**, refers to the *mind*; this latter, **κοσμιον**, to the *external manners*. A clownish, rude, or boorish man should never have the rule of the Church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would most infallibly disgrace.

*Sixth.*-He must be *given to hospitality*; **φιλοξενον**, literally, *a lover of strangers*; one who is ready to receive into his house and relieve every necessitous stranger. *Hospitality*, in those primitive times, was a great and necessary virtue; then there were few *inns*, or places of *public entertainment*; to those who were noted for benevolence the necessitous stranger had recourse. A Christian bishop, professing love to God and all mankind, preaching a religion, one half of the morality of which was included in, *Thou shalt love thy neighbour as thyself*, would naturally be sought to by those who were in distress and destitute of friends. To enable them to entertain such, the Church over which they presided must have furnished them with the *means*. Such a bishop as St. Paul, who was often obliged to labour with his hands for his own support, could have little to give away. But there is a considerable difference between an apostolical bishop and an ecclesiastical bishop: the one was generally itinerant, the other comparatively local; the former had neither house nor home, the latter had both; the apostolical bishop had charge of the Church of Christ universally, the ecclesiastical bishop of the Churches in a particular district. Such should be addicted to hospitality, or works of charity; especially in

these modern times, in which, besides the *spiritualities*, they possess the *temporalities*, of the Church.

*Seventh.*-He should be *apt to teach*; *διδασκτικον*, one *capable of teaching*; not only *wise* himself, but *ready* to communicate his wisdom to others. One whose delight is, to instruct the ignorant and those who are out of the way. He must be a *preacher*; an able, zealous, fervent, and assiduous preacher.

He is no bishop who has health and strength, and yet seldom or never preaches; i.e. if he *can* preach-if he have the necessary gifts for the office.

In former times bishops wrote much and preached much; and their labours were greatly owned of God. No Church since the apostle's days has been more honoured in this way than the British Church. And although bishops are *here*, as elsewhere, appointed by the *state*, yet we cannot help adoring the good providence of God, that, taken as a body, they have been an honour to their function; and that, since the reformation of religion in these lands, the bishops have in general been men of great learning and probity, and the ablest advocates of the Christian system, both as to its *authenticity*, and the *purity* and *excellence* of its *doctrines* and *morality*.

CHAUCER'S character of the *Clerke of Oxenford* is a good paraphrase on St. Paul's character of a primitive bishop:—

Of studie tookin he moste cure and hede,  
 Nought oo word spak he more than there was nede,  
 And that was selde in forme and and reverence,  
 And short, and quick, and full of high sentence;  
 Solowing in moral vertue was speche,  
 And gladly wolde he lerne, and gladly teache.

**Verse 3.** An *eighth* article in his character is, he must not be *given to wine*; *μη παροινον*. This word not only signifies one who is *inordinately attached to wine*, a *winebibber* or *tippler*, but also one who is *imperious, abusive, insolent*, whether through wine or otherwise. *Kypke* contends for this latter acceptation here. See his *proofs* and *examples*.

*Ninth.*-He must be *no striker*; *μη πληκτην*, not *quarrelsome*; not ready to *strike a person* who may displease him; no *persecutor* of those who may differ from him; not prone, as one wittily said,

*“To prove his doctrine orthodox  
By apostolic blows and knocks.”*

It is said of Bishop *Bonner*, of infamous memory, that, when examining the poor *Protestants* whom he termed *heretics*, when worsted by them in argument he was used to *smite them with his fists*, and sometimes *scourge* and *whip* them. But though he was a most ignorant and consummate savage, yet from such a scripture as this he might have seen the necessity of surrendering his mitre.

*Tenth.*-He must not be *greedy of filthy lucre*; μη αισχροκερδη, *not desirous of base gain*; not using *base* and *unjustifiable* methods to raise and increase his revenues; not trading or trafficking; for what would be honourable in a *secular* character, would be base and dishonourable in a bishop. Though such a trait should never appear in the character of a Christian prelate, yet there is much reason to suspect that the words above are not authentic; they are omitted by ADFG, many others, the *Syriac*, all the *Arabic*, *Coptic*, (and *Sahidic*.) *Æthiopic*, *Armenian*, later *Syriac*, (but it appears in the margin,) the *Vulgate* and *Itala*, and by most of the *Greek fathers*. *Griesbach* has left it out of the text, in which it does not appear that it ever had a legitimate place. The word *covetous*, which we have below, expresses all the meaning of this; and it is not likely that the apostle would insert in the same sentence two words of the same *meaning*, because they were different in *sound*. It appears to have been borrowed from <sup><408></sup>**1 Timothy 3:8**.

*Eleventh.*-He must be *patient*; επιεικη, *meek, gentle*; the opposite to πληκτην, a quarrelsome person, which it immediately follows when the spurious word αισχροκερδη is removed. Where *meekness* and *patience* do not reign, *gravity* cannot exist, and the *love of God* cannot dwell.

*Twelfth.*-He must not be a *brawler*; αμαχον, *not contentious or litigious*, but *quiet* and *peaceable*.

*Thirteenth.*-He must not be *covetous*; αφιλαργυρον, *not a lover of money*; not desiring the *office* for the sake of its *emoluments*. He who loves money will stick at nothing in order to get it. Fair and foul methods are to him alike, provided they may be equally productive. For the sake of reputation he may wish to get all honourably; but if that cannot be, he will not scruple to adopt other methods. A brother heathen gives him this

counsel: "Get money if thou canst by fair means; if not, get it by hook and by crook."

**Verse 4.** The *fourteenth* qualification of a Christian bishop is, that he *ruleth well his own house*; του ιδιου οικου καλες προϊσταμενον, one who *properly presides over and governs his own family*. One who has the *command*, of his *own house*, not by sternness, severity, and tyranny, but with all *gravity*; governing his household by *rule*, every one knowing his own *place*, and each doing his own *work*, and each work having the proper *time* assigned for its beginning and end. This is a maxim of common sense; no family can be prosperous that is not under subjection, and no person can govern a family but the *head* of it, the husband, who is, both by nature and the appointment of God, the *head* or *governor* of his own house. See Clarke's note on "~~402~~ Ephesians 5:22".

**Verse 5.** For if a man know not] *Method* is a matter of great importance in all the affairs of life. It is a true saying, *He that does little with his head must do much with his hands*; and even *then* the business is not half done for want of *method*. Now, he who has a proper method of doing business will show it in *every affair* of life, even the *least*. He who has a *disorderly* family has no *government* of that family; he probably has none because he has no *method*, no *plan*, of presiding. It was natural for the apostle to say, *If a man know not how to rule his own house, how shall he take care of the Church of God?* Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.

**Verse 6.** *Fifteenth.*-It is required that he be **not a novice**] νεοφυτον. Not a *young plant*, not *recently ingrafted*, that is, one *not newly converted to the faith*; (old MS. Bible;) one who has been of considerable standing in the Christian Church, if he have the preceding qualifications, may be safely trusted with the government of that Church. It is impossible that one who is not long and deeply experienced in the ways of God can guide others in the way of life. Hence *presbyters* or *elders* were generally appointed to have the oversight of the rest, and hence *presbyter* and *bishop* seem to have been *two names* for the *same office*; yet all *presbyters* or *elders* certainly were not *bishops*, because all *presbyters* had not the qualifications marked above. But the apostle gives another reason: *Lest being lifted up with pride he fall into the condemnation of the devil*. It is natural for man to think himself of more importance than his fellows when they are

intrusted to his government. The apostle's term *τυφωθεις*, *puffed up, inflated*, is a metaphor taken from a *bladder* when *filled with air or wind*. It is a *substance*, has a certain *size*, is *light*, can be the sport of the *wind*, but has nothing in it but *air*. Such is the classical coxcomb; a mere *puffball*, a disgrace to his function, and despised by every intelligent man. Should we not say to those whom it may concern,

*“From such apostles, O ye mitred heads,  
Preserve the Church; and lay not careless hands  
On skulls that cannot teach, and will not learn.”*

From these words of the apostle we are led to infer that *pride* or *self-conceit* was the cause of the devil's downfall. In Ecclus. x. there are some excellent sayings concerning *pride*: “Pride is hurtful before God and man.” “Why is earth and ashes proud?” “The beginning of pride is when one departeth from God.” “For pride is the beginning of sin; and he that hath it shall pour out abomination.” “PRIDE *was not made for MEN*.” See verses 7, 9, 12, 13, and 18, of the above chapter.

**Verse 7.** The **sixteenth** requisite is, that he **should have a good report of them which are without**] That he should be one who had not been previously a profligate, or scandalous in his life. Such a person, when converted, may be a worthy private member of religious society; but I believe God *rarely* calls such to the work of the *ministry*, and *never to the episcopate*. *Them* that are *without* are the Jews, Gentiles, and the *unconverted* of all kinds. For the meaning of this term see **Clarke's note on “<sup><S104B></sup>Colossians 4:5”**.

**Lest he fall into reproach**] For his former scandalous life.

**And the snare of the devil.**] Snares and temptations, such as he fell in and fell by before. This is called the *snare of the devil*; for, as he well knows the constitution of such persons, and what is most likely to prevail, he infers that what was effectual *before* to their transgressing may be so still; therefore on all suitable occasions he tempts them to their old sins. Backsliders in general fall by those sins to which they were addicted previously to their conversion. Former inveterate habits will revive in him who does not continue to deny himself, and watch unto prayer.

*The snare of the devil.*-Some would translate *παριδα του διαβολου*, *the snare of the accuser*; and they give the same meaning to the word in <sup><S10B></sup>**1 Timothy 3:6**, because it is evident that *διαβολους* has that meaning, <sup><S11B></sup>**1**

**Timothy 3:11**, and our translators render it *slanderers*. Now, though **διδυβολος** signifies an *accuser*, yet I do not see that it can, with any propriety, be restrained to this meaning in the texts in question, and especially as the word is emphatically applied to Satan himself; for he who, in ~~61210~~ **Revelation 12:10**, is *called the accuser of the brethren*, is, in ~~61219~~ **Revelation 12:9**, *called the great dragon, the old serpent, the DEVIL, διδυβολος, and Satan*.

**Verse 8. Likewise must the deacons]** The term *deacon*, **διδυκονος**, simply signifies a *regular or stated servant*: from **διδυα**, *through or emphatic*, and **κονεω**, *to minister or serve*. See it explained in **Clarke's note on** "~~4116~~ **Matthew 20:26**". As nearly the same qualifications were required in the *deacons* as in the *bishops*, the reader may consult what is said on the preceding verses.

**Grave]** Of a sedate and dignified carriage and conduct.

**Not double-tongued]** Speaking one thing to one person, and another thing to another, on the *same subject*. This is hypocrisy and deceit. This word might also be translated *liars*.

**Not given to much wine]** Neither a drunkard, tippler, nor what is called a *joyful companion*. All this would be inconsistent with *gravity*.

**Not greedy of filthy lucre]** See **Clarke on** "~~5416~~ **1 Timothy 3:3**".

**Verse 9. Holding the mystery of the faith]** Instead of **της πιστεως**, *the faith*, one MS. (the readings of which are found in the margin of a copy of Mill's Greek text in the Bodleian library, and which is marked 61 in *Griesbach*) reads **αναστασεως**, *of the resurrection*. This reading, like many others in this MS., is found nowhere else; and is worthy of little regard, but as expressing what appeared to the writer to be the apostle's *meaning*. One of the greatest mysteries of the faith was undoubtedly the *resurrection of the dead*; and this was held in a *pure conscience* when the person *so exercised himself as to have a conscience void of offence towards God and towards men*. See ~~42416~~ **Acts 24:16**. What has been since called *Antinomianism*, that is, making void the *moral law*, by a pretended *faith* in the righteousness of Christ, is that which the apostle has here particularly in view.

**Verse 10. Let these-be proved]** Let them not be *young converts*, or persons lately brought to the knowledge of the truth. This is the same in spirit with what is required of the bishops, <sup><S4R6></sup>**1 Timothy 3:6**.

Let no man be put into an office in the Church till he has given full proof of his sincerity and steadiness, by having been for a considerable time a consistent private member of the Church.

**Being found blameless.]** *ανεγκλητοι οντες*. Being irreproachable; persons against whom no evil can be proved. The same as in <sup><S4R2></sup>**1 Timothy 3:2**, though a different word is used. See the note there.

**Verse 11. Even so must their wives be grave]** I believe the apostle does not mean here the *wives* either of the *bishops* or *deacons* in particular, but the Christian *women* in general. The original is simply: *γυναικας ωσαυτως σεμνας*. *Let the women likewise be grave*. Whatever is spoken here becomes women in general; but if the apostle had those termed *deaconesses* in his eye, which is quite possible, the words are peculiarly suitable to *them*. That there was such an *order* in the apostolic and primitive Church, and that they were appointed to their office by the *imposition* of hands, has already been noticed on <sup><S1401></sup>**Romans 16:1**. Possibly, therefore, the apostle may have had this *order of deaconesses* in view, to whom it was as necessary to give counsels and cautions as to the *deacons* themselves; and to prescribe their qualifications, lest improper persons should insinuate themselves into that office.

**Not slanderers]** *μη διαβολους*. Literally, *not devils*. See Clarke on <sup><S4R7></sup>**1 Timothy 3:7**". This may be properly enough translated *slanderers*, *backbiters*, *tale-bearers*, &c., for all these are of their father, the devil, and his lusts they will do. Let all such, with the vast tribe of *calumniators* and *dealers in scandal*, remember that the apostle ranks them all with *malicious, fallen spirits*; a consideration which one would suppose might be sufficient to deter them from their injurious and abominable conduct.

**Sober]** See Clarke on <sup><S4R2></sup>**1 Timothy 3:2**".

**Faithful in all things.]** The deaconesses had much to do among the poor, and especially among poor women, in dispensing the bounty of the Church. They were not only *faithfully* to *expend all* they had got, and *for* the *purpose* for which they got it; but they must do this with *impartiality*,



showing no *respect of persons*, the degree of *distress* being the only rule by which the distribution was to be regulated.

**Verse 12. Let the deacons be the husbands of one wife]** This is the same that is required of the *bishops*. See Clarke on “<sup>548B</sup>1 Timothy 3:2”;  
“<sup>548A</sup>1 Timothy 3:4”; and “<sup>548E</sup>1 Timothy 3:5”.

**Verse 13. That have used the office of a deacon well]** They who, having been *tried* or *proved*, <sup>548B</sup>1 Timothy 3:10, have shown by their steadiness, activity, and zeal, that they might be raised to a higher office, are here said to have *purchased to themselves a good degree*, *βαθμον καλον*. for, instead of having to administer to the *bodies* and *bodily wants* of the poor, the faithful deacons were raised to minister in holy things; and, instead of ministering the *bread that perisheth*, they were raised to the *presbyterate* or *episcopate*, to minister the *bread of life* to immortal souls. And hence the apostle adds; *And great boldness in the faith*; *πολλην παρρησιαν*, *great liberty of speech*; i.e. in teaching the *doctrines* of Christianity, and in expounding the Scriptures, and preaching. It seems to have been a practice dictated by common sense, that the most grave and steady of the *believers* should be employed as *deacons*; the most experienced and zealous of the *deacons* should be raised to the rank of *elders*; and the most able and pious of the *elders* be consecrated *bishops*. As to a *bishop of bishops*, that age did not know such. The *pope of Rome* was the first who took this title. The *same office*, but not with the same powers nor abuse, is found in the *patriarch* of the *Greek Church*, and the *archbishop* of the *Protestant Church*. As the *deacon* had many *private members* under his care, so the *presbyter* or *elder* had several *deacons* under his care; the *bishop*, several *presbyters*; and the *archbishop*, several *bishops*. But I speak now more of the *modern* than of the *ancient Church*. The *distinction* in some of these *offices* is not so apparent in ancient times; and some of the offices themselves are *modern*, or comparatively so. But *deacon*, *presbyter*, and *bishop*, existed in the *apostolic Church*, and may therefore be considered of *Divine origin*.

**Verse 14. These things write I]** That is: I write *only* these things; because *I hope to come unto thee shortly*.

**Verse 15. But if I tarry long]** That is: Not withstanding I hope to come to thee shortly, and therefore do not feel the necessity of writing at large; yet, lest I should be delayed, I write what I judge necessary to direct thy conduct in the Church of God.

**The house of God]** This is spoken in allusion to the ancient tabernacle; which was God's house, and in which the symbol of the Divine Majesty dwelt. So the Christian Church is God's house, and every believer is a habitation of God through the Spirit.

**The Church of the living God]** The assembly in which God lives and works; each member of which is a living stone, all of whom, properly united among themselves, grow up unto a holy temple in the Lord.

**The pillar and ground of the truth.]** Never was there a greater variety of opinions on any portion of the sacred Scripture than has been on this and the following verse. Commentators and critics have given senses and meanings till there is no meaning to be seen. It would be almost impossible, after reading all that has been said on this passage, for any man to make up his own mind. To what, or to whom, does *the pillar and ground of the truth refer?*

1. Some say to *Timothy*, who is called the *pillar*, &c., because left there to *support* and *defend* the truth of God against false doctrines and false teachers; and is so called for the same reason that Peter, James, and John, are said to be *pillars*, i.e. supporters of the truth of God. ~~⋈~~ **Galatians 2:9.**

2. Others suppose that *the pillar and ground of the truth* is spoken of GOD; and that **ος εστι**, *who is*, should be supplied as referring immediately to **θεος**, *God*, just before. By this mode of interpretation the passage will read thus: *That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, WHO IS (ος εστι) the pillar and ground of the truth.* How God may be fitly termed the pillar and ground of truth, requires no explanation.

3. Others think that the words should be understood of the CHURCH of the *living God*; and in this case the feminine relative **ητις εστι**, *which is*, must be repeated immediately after **εκκλησια**, *the Church*. *The house of God is the Church of the living God; WHICH (Church) IS the pillar and ground of the truth.* That is: The full revelation of God's truth is in the *Christian Church*. The great doctrines of that Church are *the truth* without error, metaphor, or figure. Formerly the *truth* was but *partially* revealed, much of it being shadowed with types, ceremonies, and comparatively dark prophecies; but *now* all is plain, and the full revelation given; and the foundation on which this truth rests are the grand *facts* detailed in the

Gospel, especially those which concern the *incarnation, miracles, passion, death, and resurrection* of Christ, and the *mission* of the *Holy Spirit*.

4. *Lastly*, others refer the whole to **το της ευσεβειας μυστηριον**, *the mystery of godliness*; and translate the clause thus: *The mystery of godliness is the pillar and ground of the truth; and, without controversy, a great thing*. This gives a very good sense, but it is not much favoured by the arrangement of the words in the original.

**Verse 16. And, without controversy]** **και ομολογουμενες**. *And confessedly, by general consent*, it is a thing which no man *can* or *ought* to *dispute*; any phrase of this kind expresses the meaning of the original.

**God was manifest in the flesh]** If we take in the whole of the 14th, 15th, and 16th verses, {<sup><40B14></sup>**1 Timothy 3:14-16**} we may make a consistent translation in the following manner, and the whole paragraph will stand thus: *Hoping to see thee shortly; but should I tarry long, these things I now write unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God. The mystery of godliness, which is the pillar and ground of the truth, is, without controversy, a great thing*. And then he proceeds to show what this mystery of godliness is, which he sums up in the *six* following particulars: 1. *God was manifest in the flesh*; 2. *Justified in the Spirit*; 3. *Seen of angels*; 4. *Preached unto the Gentiles*; 5. *Believed on in the world*; 6. *Received up into glory*.

Though all this makes a very plain and consistent sense, yet we are perplexed by *various readings* on the first clause, **qeoj εφανερωθη εν σαρκι**, *God was manifest in the flesh*; for instead of **θεος**, *God*, several MSS., versions, and fathers, have **ος** or **ο**, *who* or *which*. And this is generally referred to the word *mystery*; *Great is the mystery of godliness, WHICH was manifest in the flesh*.

The insertion of **θεος** for **ος**, or **ος** for **θεος**, may be easily accounted for. In ancient times the Greek was all written in *capitals*, for the common Greek character is comparatively of modern date. In these early times words of frequent recurrence were written *contractedly*, thus: for **πατηρ**, -**πρ**- **θεος**, -**θς**- **κυριος**, -**κς**- **ιησους**, -**ιης**-, &c. This is very frequent in the oldest MSS., and is continually recurring in the *Codex Bexæ*, and *Codex Alexandrinus*. If, therefore, the *middle stroke* of the **θ**, in -**θς**-, happened to be *faint*, or obliterated, and the *dash* above not very apparent,

both of which I have observed in ancient MSS., then **-θς-**, the contraction for **θεος**, God, might be mistaken for **ος**, *which* or *who*; and *vice versa*. This appears to have been the case in the *Codex Alexandrinus*, in this passage. To me there is ample reason to believe that the *Codex Alexandrinus* originally read **-θς-**, God, in this place; but the stroke becoming *faint* by length of time and injudicious handling, of which the MS. in this place has had a large proportion, some person has supplied the place, most reprehensibly, with a *thick black line*. This has destroyed the evidence of this MS., as now it can neither be quoted *pRomans* or *con*, though it is very likely that the person who supplied the ink line, did it from a conscientious conviction that **-θς-** was the original reading of this MS. I examined this MS. about thirty years ago, and this was the conviction that rested then on my mind. I have seen the MS. several times since, and have not changed my opinion. The enemies of the Deity of Christ have been at as much pains to destroy the evidence afforded by the common reading in support of this doctrine as if this text were the *only one* by which it can be supported; they must be aware that **<3010>John 1:1**, and **<3014>John 1:14**, proclaim the same truth; and that in those verses there is no authority to doubt the genuineness of the reading. We read, therefore, *God was manifested in the flesh*, and I cannot see what good sense can be taken out of, the GOSPEL *was manifested in the flesh*; or, the *mystery of godliness was manifested in the flesh*. After seriously considering this subject in every point of light, I hold with the reading in the commonly received text.

**Justified in the Spirit]** By the miracles which were wrought by the apostle in and through the name of Jesus; as well as by his resurrection from the dead, through the energy of the Holy Ghost, by which he was proved to be the Son of God with power. Christ was, justified from all the calumnies of the Jews, who crucified him as an impostor. All these miracles, being wrought by the power of God, were a full proof of his innocence; for, had he not been what he professed to be, God would not have borne such a decisive testimony to his Messiahship.

**Seen of angels]** By **αγγελου** here, some understand not those celestial or infernal beings commonly called *angels*, but *apostles* and other persons who became *messengers*, to carry far and wide and attest the truth of his resurrection from the dead. If, however, we take the word *seen*, in its Jewish acceptance, for *made known*, we may here retain the term *angels* in its common acceptance; for it is certain that previously to our Lord's ascension to heaven, these holy beings could have little knowledge of the

necessity, reasons, and economy of human salvation; nor of the nature of Christ as God and man. St. Peter informs us that the *angels desire to look into these things*, <sup><4012></sup>**1 Peter 1:12**. And St. Paul says the same thing, <sup><4010></sup>**Ephesians 3:9,10**, when speaking of the revelation of the Gospel plan of salvation, which he calls *the mystery, which FROM the BEGINNING OF THE WORLD had been HID in God*; and which was now published, that *unto the PRINCIPALITIES and POWERS in heavenly places might be MADE KNOWN, by the Church, the manifold wisdom of God*. Even those angelic beings have got an accession to their blessedness, by an increase of knowledge in the things which concern Jesus Christ, and the whole scheme of human salvation, through his incarnation, passion, death, resurrection, ascension, and glorification.

**Preached unto the Gentiles]** This was one grand part of the *mystery* which had been *hidden in God*, that the Gentiles should be made fellow heirs with the Jews, and be admitted into the kingdom of God. To the Gentiles, therefore, he was proclaimed as having *pulled down the middle wall of partition between them and the Jews*; that, through him, God had granted unto them *repentance unto life*; and that they also might have *redemption in his blood, the forgiveness of sins*.

**Believed on in the world]** Was received by *mankind* as the *promised Messiah*, the Anointed of God, and the only Saviour of fallen man. This is a most striking part of the *mystery of godliness*, that one who was crucified as a *malefactor*, and whose kingdom is not of this world, and whose doctrines are opposed to all the sinful propensities of the human heart, should, wherever his Gospel is preached, be acknowledged as the *only Saviour of sinners*, and the *Judge of quick and dead*! But some would restrict the meaning to the *Jews*, whose economy is often denominated **hzh ןל װ** [*olam hazzeh*, this world, and which words both our Lord and the apostles often use in the same sense. Notwithstanding their prejudices, many even of the *Jews* believed on him; and a *great company of the priests* themselves, who were his crucifiers, *became obedient to the faith*. <sup><4007></sup>**Acts 6:7**. This was an additional proof of Christ's innocence.

**Received up into glory.]** Even that *human nature* which he took of the Virgin Mary was raised, not only from the grave, but taken up into glory, and this in the most *visible* and *palpable* manner. This is a part of the mystery of godliness which, while we have every reasonable evidence to believe, we have not powers to comprehend. His *reception into glory* is of

the utmost consequence to the Christian faith; as, in consequence, Jesus Christ in his human nature ever appears before the throne as our *sacrifice* and as our *Mediator*.

1. THE directions given in this chapter concerning *bishops* and *deacons* should be carefully weighed by every branch of the Christian Church. Not only the offices which are of Divine appointment, such as *bishop*, *presbyter*, and *deacon*, should be most religiously preserved in the Church; but, that they may have their full effect, the persons exercising them should be such as the apostle prescribes. Religion will surely suffer, when religious *order* is either contemned or neglected; and even the words of God will be treated with contempt, if ministered by unholy persons. Let *order*, therefore, be duly observed; and let those who fill these orders be not only wholly irreprehensible in their conduct, but also able ministers of the new covenant. A *wicked man* can neither have, nor communicate, *authority* to dispense heavenly mysteries; and a *fool*, or a *blockhead*, can never teach others the way of salvation. The highest abilities are not too great for a preacher of the Gospel; nor is it possible that he can have too much human learning. But all is nothing unless he can bring the grace and Spirit of God into all his ministrations; and these will never accompany him unless he live in the spirit of prayer and humility, fearing and loving God, and hating covetousness.

2. It is well known that almost every Church supposes itself to be THE *true Church*; and some consider themselves the *only Church*, and deny salvation to all who are not of their communion. To such a Church the two last verses in this chapter have been confidently self-applied, as being *the pillar and ground of the truth*-the possessor and dispenser of all the mysteries of God. But, supposing that the words in verse <sup><54815></sup> **1 Timothy 3:15** are spoken of the *Church*, it is the *Christian Church*, as defined under article the third above, that must be meant; and we may see from this the vanity of applying the words to any *particular Church*, as if it had all the truth without error, and none else could pretend either to *truth* or *ecclesiastical authority*. The *Christian Church* is a widely different thing; it is the whole system of Christianity as laid down in the New Testament; it is built on the great foundation of prophets and apostles, Jesus Christ himself being the chief corner stone. It is composed of all who hold the doctrines of Christianity; who acknowledge Jesus as their Teacher, Redeemer, and only Advocate; of all who love God with all their heart, soul, mind, and strength, and their neighbour as themselves; or who are labouring after this

conformity to the mind and command of their Creator. It is not known by any particular *name*; it is not distinguished by any particular *form* in its *mode* of worship; it is not exclusively *here* or *there*. It is the *house of God*-it is where God's Spirit dwells, where his precepts are obeyed, and where pure, unadulterated love to God and man prevails. It is not in the *creed* or religious *confessions* of any denomination of Christians; for, as all who hold the truth and live a holy life, acknowledging Jesus alone as the *head of the Church* and *Saviour of the world*, are members of his mystical body; (and such may be found in all sects and parties;) so the Church of Christ may be said to be everywhere, and to be confined nowhere; i.e. in whatever place Christianity is *credited* and *acknowledged*. The *wicked* of all sorts, no matter what their profession may be, and all *persecutors of religious people*, who differ from them, are *without* the pale of this Church. *Essentially* must their *spirit* and *conduct* be changed, before the living Head of this spiritual building can acknowledge them as members of the heavenly family.

This text, therefore, will never apply to the Romish Church, till that Church be, both in doctrine and discipline, what the Christian Church should be. When it is the established religion of any country it gives no toleration to those who differ from it; and in Protestant countries its cry *for* toleration and secular authority is loud and long. I wish its partisans the full and free exercise of their religion, even to its superstitions and nonsense; but how can they expect toleration who give none? The Protestant Church tolerates it fully; it persecutes the Protestants to bonds and death when it has power; which then is the true Church of Christ?

## I TIMOTHY

## CHAPTER 4.

*Apostasy from the true faith predicted, and in what that apostasy should consist, 1-5. Exhortations to Timothy to teach the truth, 6. To avoid old wives' fables; to exercise himself to godliness, 7, 8. To labour, command, and teach, 9, 10, 11. To act so that none might despise his youth, 12. To give attendance to reading and preaching, 13, 14. To give up himself wholly to the Divine work, 15. And so doing he should both save himself and them that heard him, 16.*

## NOTES ON CHAP. 4.

**Verse 1. Now the Spirit speaketh expressly]** *ρητως. Manifestly, openly.* It is very likely that the apostle refers here to a prophecy *then* furnished by the Holy Ghost, and probably immediately after he had written the words in the preceding verses; and as this prophecy contains things nowhere else spoken of in the sacred writings, and of the utmost moment to the Christian Church, we cannot hear or read them with too much reverence or respect.

**In the latter times]** This does not necessarily imply the last ages of the world, but any times consequent to those in which the Church then lived.

**Depart from the faith]** *αποστησονται-της πιστεως.* *They will apostatize from the faith, i.e. from Christianity; renouncing the whole system in effect, by bringing in doctrines which render its essential truths null and void, or denying and renouncing such doctrines as are essential to Christianity as a system of salvation. A man may hold all the truths of Christianity, and yet render them of none effect by holding other doctrines which counteract their influence; or he may apostatize by denying some essential doctrine, though he bring in nothing heterodox.*

**Giving heed to seducing spirits]** *πνευμασι πλανις.* Many MSS. and the chief of the fathers have *πνευμασι πλανης.* *spirits of deceit;* which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs to darken the hearts and



destroy the souls of men. Pretenders to *inspiration*, and false teachers of every kind, belong to this class.

**And doctrines of devils]** *δαίμωνιον*. *Demons*; either meaning *fallen spirits*, or *dead men, spectres, &c.*, or doctrines inspired by Satan relative to these, by which he secures his own interest, and provides for his own worship.

**Verse 2. Speaking lies in hypocrisy]** Persons pretending, not only to Divine inspiration, but also to extraordinary degrees of holiness, self-denial, mortification, &c., in order to accredit the *lies* and false doctrines which they taught. Multitudes of lies were framed concerning miracles wrought by the *relics* of departed *saints*, as they were termed. For, even in this country, Thomas a Becket was, deemed a saint, his relics wrought numerous miracles; and his tomb was frequented by multitudes of pilgrims! However, as he works none now, we may rest assured that he never did work any. In 1305, King Edward I. was prevailed on by his clergy to write to Pope Clement V. to *canonize* Thomas de Cantelupo, bishop of Hereford, because a multitude of miracles had been wrought by his influence; *In tantum*, says the king, *quod ipsius meritis et intercessionibus gloriosis, lumen cæcis, surdis auditus, verbum mutis, et gressus claudis, et alia pleraque beneficia ipsius patrocinium implorantibus, cælesti dextra conferuntur*. “Insomuch that, by his glorious merits and intercessions, the blind receive their sight, the deaf hear, the dumb speak, and the lame walk; and many other benefits are conferred by the right hand of the Divine Being on those who implore his patronage.” And therefore he prays that this dead bishop may be added to the calendar, “that he and his kingdom may enjoy his suffrages and merit his patronage in heaven, who had the benefit of his conversation on earth.” *Nos attendentes, per Dei gratiam, fideles in Christo, nosque præcipue, et populum regni nostri, ejus posse suffragiis adjuvari, ut, quem familiarem habuimus in terris, mereamur habere patronum in cælis*. *Fœdera*, vol. i., p. 976. Edit. 1816.

**Having their conscience seared with a hot iron]** They bear the marks of their hypocrisy as evidently and as indelibly in their conscience in the sight of God, as those who have been *cauterized* for their crimes do in their bodies in the sight of men. It was customary in ancient times to mark those with a *hot iron* who had been guilty of great crimes, such as sacrilege, &c. And the heathens supposed that even in the other world they bear such marks; and by these the infernal judges knew the quantum of their vices,

and appointed the degrees of their punishment. There is a saying much like that of the apostle in the invective of *Claudian* against *Rufinus*, whom he supposes to be thus addressed by Rhadamanthus, one of the infernal judges:—

*Quid demens manifesta negas? En pectus INUSTÆ  
Deformant MACULÆ! vitiisque inolevit imago,  
Nec sese commissa tegunt.*

“Thou fool, why dost thou deny what is so manifest? Behold the *deep-burnt marks* deform thy conscience; the appearance of them has grown up with thy vices; neither can the crimes which thou hast committed hide themselves.”

**Verse 3. Forbidding to marry]** These hypocritical priests pretending that a single life was much more favourable to devotion, and to the perfection of the Christian life. This sentiment was held by the *Essenes*, a religious sect among the Jews; and we know that it is a favourite opinion among the Romanists, who oblige all their clergy to live a single life by a *vow of continency*.

**To abstain from meats]** Both among the heathens, Jews, and Romanists, certain *meats* were prohibited; Some *always*, others at *particular times*. This the apostle informs us was directly contrary to the original design of God; and says that those *who know the truth*, know this.

**Verse 4. For every creature of God is good]** That is: Every creature which God has made for man’s nourishment is good for that purpose, and to be thankfully received whenever necessary for the support of human life; and *nothing* of that sort is at any time to be refused, *ουδεν αποβλητον*, *rejected* or *despised*. We find a saying very similar to this in *Lucian’s Timon*: *ουτοι αποβλητα εισι δωρα τα παρα διος*. *The gifts which are from Jove ought not to be DESPISED*. This appears to have been a proverbial saying among the heathens.

**Verse 5. For it is sanctified by the word of God]** *δια λογου θεου*. *By the command of God*; probably referring to <sup><010129></sup>**Genesis 1:29**: *And God said, I have given you every herb-and every tree-to you it shall be for meat*; and <sup><010903></sup>**Genesis 9:3**: *Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things*; i.e. I have given you every animal that is proper for food, as I have given you every herb and fruit proper for nourishment. Therefore, all this was *sanctified*,

*set apart*, and appropriated to this use by this command. And when man is about to use it, he is to *sanctify* or *set it apart* to that use by *prayer to God*, 1. That it may “answer the end to us for which it was designed; 2. That we may use it with gratitude and moderation; 3. That all the strength derived from it may be devoted to God, in filling up the duties of those situations in which his providence has placed us. Those who thank not God for their food, and pray not for his blessing in the use of it, are unworthy even of a morsel of bread, and of the breath they breathe. Bishop Newton’s opinion of this prophecy I have reserved to the end of this chapter.

**Verse 6. If thou put the brethren in remembrance of these things]**

Show the Church that, even now, there is danger of this apostasy; put them on their guard against it; for the forewarned are half armed. Schoettgen supposes from this verse that what is spoken above refers to the *Jews* alone; and that there is no reference here to a Church which in after ages might apostatize from, or corrupt, the true doctrine of our Lord and Saviour. Bishop Newton and others are of a different opinion. See at the end of this chapter.

**Nourished up in the words of faith]** By acting as I command thee, thou wilt show that thou art a good minister of Jesus Christ, and that thou hast been nourished from thy youth upon the doctrines of faith. The apostle seems to allude here to Timothy’s Christian education. See the preface to this epistle.

**Whereunto thou hast attained.]** ἡ παρηκολουθηκᾶς Which thou hast *thoroughly understood*. For the meaning of this word, see **Clarke’s note on “~~DOUBT~~ Luke 1:3”**.

**Verse 7. But refuse profane and old wives’ fables]** This seems to refer particularly to the *Jews*, whose Talmudical writings are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. It may with equal propriety be applied to the *legends* of the Romish Church. Let any man read the *Aurea Legenda*, and he will find of profane and old wives’ fables what may stand, with considerable propriety, column for column with the Talmud. See *Joseline’s* Life of St. Patrick for miracles, without rhyme or reason, abundantly more numerous and more stupendous than all the *necessary* ones wrought by Jesus Christ and his apostles. This is enough to persuade a man that the Spirit of God had these very corruptions and this corrupt Church particularly in view.

**Exercise thyself rather unto godliness.]** To understand this expression it is necessary to know that the apostle alludes here to the *gymnastic* exercises among the Greeks, which were intended as a *preparation* for, their contests at the public *games*. They did this in order to obtain a *corruptible* or *fading crown*, i. e., a chaplet of leaves, which was the reward of those who conquered in those games; Timothy was to exercise himself unto godliness, that he might be prepared for the kingdom of heaven, and there receive a crown that *fadeth not away*. **See Clarke's notes on “<sup><402></sup>1 Corinthians 9:24”**, &c.

**Verse 8. For bodily exercise profiteth little]** *προς ολιγον εστιν ωφελιμος*. Those gymnastic exercises, so highly esteemed among the Greeks, are but *little worth*; they are but of *short duration*; they refer only to *this life*, and to the applause of men: but godliness has the promise of this life, and the life to come; it is profitable for all things; and for both time and eternity.

**But godliness is profitable unto all things]** By *godliness* we are to understand every thing that the Christian religion either *promises* or *prescribes*: the *life of God in the soul of man*; and the *glory of God* as the *object* and *end* of that *life*. To receive the first, a man must renounce his sins, deny himself, take up his cross, and follow his Lord through evil and through good report. To obtain the latter, a man must *labour* to enter into that rest which remains for the people of God.

**Having promise, of the life that now is]** The man that fears, loves, and serves God, has God's blessing all through life. His religion saves him from all those *excesses*, both in *action* and *passion*, which sap the foundations of life, and render existence itself often a burden. The peace and love of God in the heart produces a *serenity* and *calm* which cause the lamp of life to burn clear, strong, and permanent. Evil and disorderly passions obscure and stifle the vital spark. Every truly religious man extracts the uttermost good out of life itself, and through the Divine blessing gets the uttermost good that is in life; and, what is better than all, acquires a full preparation here below for an eternal life of glory above. Thus godliness has the promise of, and secures the blessings of, both worlds.

**Verse 9. This is a faithful saying]** The truth of this doctrine none need doubt; and every man has it in his power to put this to the proof. **See Clarke on “<sup><4015></sup>1 Timothy 1:15”**.

**Verse 10. For therefore we both labour]** This verse was necessary to explain what he had before said; and here he shows that his meaning was not that the followers of God should enjoy *worldly prosperity* and *exemption from natural evils*; for, said he, it is because we exercise ourselves to godliness that we have both labour and reproach, and we have these because we trust In the living God: but still we have mental happiness, and all that is necessary for our passage through life; for in the midst of persecutions and afflictions we have the peace of God that passeth knowledge, and have all our crosses and sufferings so sanctified to us that we consider them in the number of our blessings.

**Who is the Saviour of all men]** Who has provided salvation for the whole human race, and has freely offered it to them in his word and by his Spirit.

**Specially of those that believe.]** What God intends for ALL, he actually gives to *them* that believe in Christ, who died for the sins of the world, and tasted death for every man. As *all* have been purchased by his blood so all may believe; and consequently all may be saved. Those that perish, perish through their own fault.

**Verse 11. These things command and teach.]** Let it be the sum and substance of thy preaching, that true *religion* is profitable for both worlds; that *vice* destroys both body and soul; that Christ tasted death for every man; and that he saves to the uttermost all them that believe in his name.

**Verse 12. Let no man despise thy youth]** Act with all the *gravity* and decorum which become thy situation in the Church. As thou art in the place of an *elder*, act as an *elder*. Boyish playfulness ill becomes a minister of the Gospel, whatever his age may be. Concerning Timothy's age see the conclusion of the preface to this epistle.

**Be thou an example of the believers]** It is natural for the flock to follow the shepherd; if *he* go wrong, they will go wrong also.

*“Himself a wanderer from the narrow way,  
His silly sheep, no wonder if they stray.”*

Though, according to the just judgement of God, they who die in their sins have their blood on their own head; yet, if they have either gone into sin or *continued* in it through the watchman's fault, their blood will God require at *his* hand. How many have endeavoured to excuse their transgressions by alleging, in vindication of their conduct, “Our minister does so, and he is

more wise and learned than we.” What an awful account must such have to give to the Head of the Church when he appears!

**In word]** *εν λογω*. *In doctrine*; teach nothing but the truth of God, because nothing but that will save souls.

**In conversation]** *εν αναστροφη*. In the whole of *thy conduct* in every department which thou fillest in all thy domestic as well as public relations, *behave* thyself well.

**In charity]** *εν αγαπη*. In love to God and man; show that this is the *principle* and *motive* of all thy conduct.

**In spirit]** *εν πνευματι*. In the *manner* and *disposition* in which thou dost all things. How often is a *holy* or *charitable* work done in an *unholy*, *uncharitable*, and peevish spirit! To the doer, such work is unfruitful.

These words are wanting in ACDFG, and several others; both the *Syriac*, Erpen’s *Arabic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*, and many of the *fathers*. Griesbach leaves them out of the text. They have in all probability been added by a later hand.

**In faith]** *εν πιστει*. This word *πιστις* is probably taken here for *fidelity*, a sense which it often bears in the New Testament. It cannot mean *doctrine*, for that has been referred to before. Be *faithful* to thy *trust*, to thy *flock*, to thy *domestics*, to the *public*, to thy GOD. *Fidelity* consists in honestly keeping, preserving, and delivering up when required, whatever is intrusted to our care; as also in *improving* whatever is delivered in trust for that purpose. Lose nothing that God gives, and improve every gift that he bestows.

**In purity.]** *εν αγνεια*. *Chastity* of body and mind; a direction peculiarly necessary for a young minister, who has more temptations to break its rules than perhaps any other person. “*Converse sparingly with women, and especially with young women,*” was the advice of a very holy and experienced minister of Christ.

**Verse 13. Give attendance to reading]** Timothy could easily comprehend the apostle’s meaning; but at present this is not so easy. What *books* does the apostle mean? The books of the Old Testament were probably what he intended; these testified of Jesus, and by these he could either *convince* or *confound* the Jews. But, whether was the reading of these to be *public* or

*private*? Probably both. It was customary to read the law and the prophets in the synagogue, and doubtless in the assemblies of the Christians; after which there was generally an exhortation founded upon the subject of the prophecy. Hence the apostle says: *Give attendance to reading, to EXHORTATION, to DOCTRINE.* Timothy was therefore to be diligent in reading the sacred writings at *home*, that he might be the better qualified to read and expound them in the public assemblies to the Christians, and to others who came to these public meetings.

As to *other books*, there were not many at that time that could be of much use to a Christian minister. In those days the great business of the preacher was to bring forward the *grand facts* of Christianity, to prove these, and to show that all had happened according to the prediction of the prophets; and from these to show the work of God in the *heart*, and the evidence of that work in a *holy life*.

At present the truth of God is not only to be *proclaimed*, but defended; and many *customs* or *manners*, and *forms of speech*, which are to us obsolete, must be explained from the writings of the ancients, and particularly from the works of those who lived about the same times, or nearest to them, and in the same or contiguous *countries*. This will require the knowledge of those languages in which those works have been composed, the chief of which are *Hebrew* and *Greek*, the languages in which the Holy Scriptures of the Old and New Testaments have been originally written.

*Latin* is certainly of the next consequence; a language in which some of the most *early comments* have been written; and it is worth the trouble of being learned, were it only for the sake of the works of *St. Jerome*, who translated and wrote a commentary on the whole of the Scriptures; though in many respects it is both erroneous and superficial.

*Arabic* and *Syriac* may be added with great advantage: the *latter* being in effect the language in which *Christ* and his apostles spoke and preached in Judea; and the *former* being radically the same with the Hebrew, and preserving many of the *roots* of that language, the *derivatives* of which often occur in the Hebrew Bible, but the *roots* never.

The works of various scholars prove of how much consequence even the writings of heathen authors, chiefly those of *Greece* and *Italy*, are to the illustration of the sacred writings. And he who is best acquainted with the sacred records will avail himself of such helps, with gratitude both to God

and man. Though so many languages and so much reading are not absolutely necessary to form a minister of the Gospel, (for there are many eminent ministers who have not such advantages,) yet they are *helps* of the first magnitude to those who have them and know how to use them.

**Verse 14. Neglect not the gift that is in thee]** The word *χαρισμα* here must refer to the *gifts* and *graces* of the *Divine Spirit*, which Timothy received when set apart to the work of an evangelist by the imposition of *St. Paul's hands*, <sup><50106></sup>**2 Timothy 1:6**, and by that of the *presbytery* or *eldership*; for it most evidently appears, from this verse and that above quoted, that he received this double *imposition*, not probably at *different* times, but on one and the same occasion. These very gifts and graces might be *improved*; and we have reason to believe, if not improved, would be withdrawn by the great Head of the Church.

**Given thee by prophecy]** It has already been conjectured (see the *preface*, and see the note on Clarke <sup><50118></sup>**1 Timothy 1:18**) that there had been some remarkable *prediction* relative to the future destiny and usefulness of Timothy. And probably it was in consequence of this that he was set apart to the office of evangelist and bishop in the Church at Ephesus. When apostles laid their hands on men, they ordinarily received the Holy Spirit with this imposition. This may be what the apostle calls to the remembrance of Timothy, and tells him not to neglect what he had received, nor the purpose for which he had received it.

**Verse 15. Meditate upon these things]** *ταυτα μελετα*. Revolve them frequently in thy mind; consider deeply their nature and importance; get them deeply fastened in thy heart, and let all thy conduct flow from this inward feeling and conviction. Let the nature, reasons, and motives of thy ministry, be ever in the view of thy heart and conscience.

**Give thyself wholly to them]** *εν τουτοις ισθι*. *Be thou in these things*. Horace has a similar expression: *Omnis in hoc sum*. "I am absorbed in this." Occupy thyself wholly with them; make them not only thy *chief* but thy *sole* concern. Thou art called to save thy own soul, and the souls of them that hear thee; and God has given thee the *Divine gifts* for this and *no other purpose*. To this let all thy reading and study be directed; this is thy great business, and thou must perform it as the servant and steward of the Lord. *Bengel* has a good saying on this verse, which I will quote: In his *qui est, minus erit in sodalitatibus mundanis, in studiis alienis, in colligendis libris, conchis, nummis, quibus multi pastores notabilem ætatis partem*



*insistentes conterunt*; “He who is wholly in these things will be little in worldly company, in foreign studies, in collecting books, shells, and coins, in which many ministers consume a principal part of their life.” Such persons are worthy of the deepest reprehension, unless all these studies, collections, &c., be formed with the *express view*, of illustrating the sacred records; and to such awful drudgery few Christian ministers are called. Many, when they have made such collections, seem to know nothing of their use; they only *see* them and *show* them, but can never bring them to their assistance in the work of the ministry. *These should be prayed for and pitied.*

**That thy profiting may appear to all.]** By being made a universal blessing; convincing and converting sinners; and building up the Church of God on its most holy faith.

**Verse 16. Take heed unto thyself]** See that the life of God remains and the work of God prospers in thine own soul. *Take heed to thy doctrine*, that the matter be pure and orthodox; that thou teach nothing for truth but what God has revealed.

**Continue in them]** i.e., In *taking heed to thyself and to thy doctrine*; for this must be thy continual study. Without this, the Divine influence shall recede from thy heart, and the Divine gift from thy intellect; and, like Samson shorn of his strength, thou wilt soon become as another man, as any *common man*; thy *power* will depart from thee, and thou shalt be no longer able to *persuade*; the UNCTION shall depart from thee, and, destitute of spiritual *feeling* thyself, thou shalt not be able to cause others to *feel*. Take the apostle’s advice, and thou shalt save thy own soul, and the souls of them that hear thee.

In the course of the preceding notes I have referred to Bishop Newton’s opinion and application of the prophecy contained in the first five verses. Not being fully persuaded in my own mind to what Church this, and the prophecy in the Epistle to the Thessalonians, should be applied, I produce an accredited author, who, for his Dissertations on the Prophecies, has a high and, honoured name in the Church.

“I. The first thing to be considered is, the apostasy here predicted. ‘Some shall depart, or rather *apostatize*, from the faith.’ An *apostasy from the faith* may be either total or partial; either when we renounce the whole, or when we deny some principal and

essential article of it. It is not every error, or every heresy, that is apostasy from the faith. It is a revolt in a principal and essential article, when we worship God by any image or representation, or when we worship other beings besides God, and pray unto other mediators besides *the one Mediator between God and man, the man Christ Jesus*. This is the very essence of Christian worship, to worship the one true God, through the one true Christ; and to worship any other god, or any other mediator, is apostasy and rebellion against God and against Christ. Such is the nature of *apostasy from the faith*; and it is implied that this apostasy shall be general, and affect great numbers. For, though it be said only *some shall apostatize*, yet by *some*, here, *many* are understood. The original word frequently signifies a *multitude* and there are abundant instances in Scripture where it is used in that sense, as the reader may perceive from <sup><3066></sup>**John 6:64-66**; <sup><5117></sup>**Romans 11:17**; <sup><6105></sup>**1 Corinthians 10:5,6**. This apostasy may be general and extensive, and include *many* but not *all*.

“II. It is more particularly shown wherein the apostasy should consist, in the following words: Giving heed to seducing spirits and doctrines of devils; or rather: `Giving heed to *erroneous* spirits and doctrines concerning *demons*.’ *Spirits* seem to be much the same in sense as *doctrines*, the latter word may be considered as explanatory of the former; and error sometimes signifying *idolatry*, *erroneous doctrines* may comprehend *idolatrous* as well as *false doctrines*. But it is still farther added, for explanation, that these doctrines should be *doctrines of devils* or *of demons*, where the genitive case is not to be taken actively, as if demons were the authors of these doctrines, but passively, as if demons were the subject of these doctrines. In <sup><2408></sup>**Jeremiah 10:8**; <sup><41312></sup>**Acts 13:12**; <sup><3012></sup>**Hebrews 6:2**, the genitive case is used in this manner; and, by the same construction, *doctrines of demons* are doctrines *about* or *concerning demons*. This is, therefore, a prophecy that the idolatrous theology of demons, professed by the Gentiles, should be revived among Christians. Demons, according to the theology of the Gentiles, were middle powers between the gods and mortal men; and were regarded as mediators and agents between the gods and men. Of these demons there were accounted two kinds: one kind were the souls of men deified or canonized after death; the

other kind were such as had never been the souls of men, nor ever dwelt in mortal bodies. These latter demons may be paralleled with angels, as the former may with canonized saints; and as we Christians believe there are good and evil angels, so did the Gentiles that there were good and evil demons. It appears then as if the doctrine of demons, which prevailed so long in the heathen world, was to be revived and established in the Christian Church. And is not the worship of saints and angels now, in all respects, the same that the worship of demons was in former times? The name only is different, the thing is essentially the same. The heathens looked upon their demons as mediators and intercessors between God and men; and are not the saints and angels regarded in the same light by many professed Christians? The promoters of this worship were sensible that it was the same, and that the one succeeded the other; and as the worship is the same, so likewise it is performed with the same ceremonies. Nay, the very same temples, the very same images, the very same altars, which once were consecrated to Jupiter and the other demons, are now reconsecrated to the Virgin Mary and other saints. The very same titles and inscriptions are ascribed to both; the very same prodigies and miracles are related of these as of those. In short, the whole almost of paganism is converted and applied to popery, the one is manifestly formed upon the same plan and principles as the other.

“III. Such an *apostasy* as this-of reviving the *doctrines of demons*, and worshipping the dead-was not likely to take place immediately, it should prevail and prosper *in the latter days*. The phrase of the *latter times* or *days*, or the *last times* or *days*, signifies any time yet to come; but denotes more particularly the times of Christianity. The times of Christianity may properly be called the *latter times* or *days*, or the *last times* or *days*, because it is the last of all God’s revelations to mankind. ~~SOLO~~ **Hebrews 1:1,2;** ~~TOLO~~ **1 Peter 1:20.**

“IV. Another remarkable peculiarity of this prophecy is, the solemn and emphatic manner in which it is delivered: *The Spirit speaketh expressly*. By the *Spirit* is meant the Holy Spirit of God, which inspired the prophets and apostles. The *Spirit speaking expressly*, may signify his speaking precisely and certainly, not obscurely and involvedly, as he is wont to speak in the prophets; or it may be said, *The Spirit speaketh expressly*, when he speaks in express words in

some place or other of Divine writ; and the Spirit hath spoken the same thing in express words before in the prophecy of Daniel. Daniel has foretold, in express words, the worship of new demons or demi-gods; <sup><271138></sup>**Daniel 11:38**. The *mauzzim* of Daniel are the same as the *demons* of St. Paul; gods protectors, or saints protectors, defenders and guardians of mankind. This, therefore, is a prophecy, not merely dictated by private suggestion and inspiration, but taken out of the written word. It is a prophecy not only of St. Paul's, but of Daniel's too; or rather of Daniel, confirmed and approved by St. Paul.

“V. The apostle proceeds, <sup><5002></sup>**1 Timothy 4:2**, to describe by what means and by what persons this apostasy should be propagated and established in the world. *Speaking lies in hypocrisy, &c.*; or rather, *through the hypocrisy of liars*, having their conscience, &c.; for the preposition rendered *in*, frequently signifies *through* or *by*. *Liars* too, or *speaking lies*, cannot, possibly be joined with the original word rendered *some*, and that rendered *giving heed*, because they are in the nominative case, and this is in the genitive. Neither can it well be joined in the construction with the word rendered *devils*, or *demons*; for how can *demons*, or *devils*, be said *to speak lies in hypocrisy*, and *to have their conscience seared*, &c.? It is plain, then, that the great apostasy of the latter times was to prevail, *through the hypocrisy of liars, &c.* And has not the great idolatry of Christians, and the worship of the dead particularly, been diffused and advanced in the world by such instruments and agents? by fabulous books, forged under the names of the apostles and saints; by fabulous legends of their lives; by fabulous miracles, ascribed to their relics; by fabulous dreams and revelations; and even by fabulous saints, who never existed but in imagination.

“VI. Verse 3. **Forbidding to marry, &c.**] This is a farther character of the promoters of this apostasy. The same hypocritical liars who should promote the worship of demons should also prohibit lawful marriage. The monks were the first who brought a *single life* into repute; they were the first also who revived and promoted the worship of demons. One of the primary and most essential laws and constitutions of all monks was the profession of a single life, and it is equally clear that the monks had the principal share in promoting the worship of the dead. The monks then were

the principal promoters of the worship of the dead in former times. And who are the great patrons and advocates of the same worship now? Are not their legitimate successors and descendants, the monks and priests and bishops of the Church of Rome? And do not they also profess and recommend a single life, as well as the worship of saints and angels? Thus have the worship of demons, and the prohibition of marriage, constantly gone hand in hand together; and as they who maintain one maintain the other, so it is no less remarkable that they who disclaim the one, disclaim the other.

“VII. The last mark and character of these men is: *Commanding to abstain from meats, &c.* The same lying hypocrites who should promote the worship of demons, should not only prohibit lawful marriage, but likewise impose unnecessary abstinence from meats; and these too, as indeed it is fit they should, usually go together as constituent parts of the same hypocrisy. It is as much the law of monks to abstain from meats, as from marriage. Some never eat any flesh; others only certain kinds, on certain days. Frequent fasts are the rule and boast of their orders. So lived the monks of the ancient Church; so live, with less strictness perhaps, but with greater ostentation, the monks and friars of the Church of Rome; and these have been the principal propagators and defenders of the worship of the dead, both in former and in latter times. The worship of the dead is indeed so monstrously absurd as well as impious, that there was hardly any probability of its ever prevailing in the world but by hypocrisy and lies. But that these particular sorts of hypocrisy-celibacy, under pretence of chastity; and abstinence, under pretence of devotion-should be employed for this purpose, the Spirit of God alone could foresee and foretell. There is no necessary connection between the worship of the dead, *and forbidding to marry, and commanding to abstain from meats*; and yet it is certain that the great advocates for this worship have, by their pretended purity and mortification, procured the greater reverence to their persons, and the readier reception to their doctrines. But this idle, popish, monkish abstinence is as unworthy of a *Christian* as it is unnatural to a *man*; it is preventing the purpose of nature, and *commanding to abstain from meats, which God hath created to be received with thanksgiving by believers,*

*and them who know the truth.*” See Bishop *Newton’s Dissertations on the Prophecies*; and Dr. Dodd’s notes.

Which mode of interpretation is best, I shall not attempt to say: to *determine* the *meaning* of prophecies is a difficult task; and, in a case of this kind, I rather choose to trust to the judgment of others than to my own. It is to be deplored that all the preceding particulars apply but too well to the corruptions in the Romish Church, therefore to it they appear peculiarly applicable. But whether God had this Church alone in view, I dare not affirm.

## I TIMOTHY

## CHAPTER 5.

*Rules to be observed in giving reproofs to the old and to the young, 1, 2. Directions concerning widows, 3-16. Of elders that rule well, 17, 18. How to proceed against elders when accused, and against notorious offenders, 10-21. Directions concerning imposition of hands, 22. Concerning Timothy's health, 23. Reasons why no person should be hastily appointed to sacred offices, 24, 25.*

## NOTES ON CHAP. 5

**Verse 1. Rebuke not an elder]** That is, an elderly person; for the word *πρεσβυτερος* is here taken in its natural sense, and signifies one advanced in years. At <sup><54517></sup>**1 Timothy 5:17**, it is taken in what may be termed its ecclesiastical meaning, and signifies, an *officer* in the Church, what we commonly call a *presbyter* or *bishop*; for sometimes these terms were confounded. There are but few cases in which it at all becomes a young man to reprove an old man, and especially one who is a father in the Church. If such a one does wrong, or gets out of the way, he should be *entreated* as a father, with great caution and respect. To this at least his age entitles him. The word *επιπληξης* signifies, do not *smite*; i.e. do not treat them *harshly*, nor with *magisterial austerity*.

**The younger men as brethren]** Showing humility, and arrogating nothing to thyself on account of thy office. Feel for them as thou oughtest to feel for thy own brethren.

**Verse 2. The elder women as mothers]** Treating them with the respect due to their age.

**The younger as sisters]** Feel for every member of the Church, old and young, male and female; consider them as fathers, mothers, brothers, and sisters; treat them all with gentleness; and labour to keep them in, not to expel them from, the Church.

**With all purity.] εν παση αγνεια.** With all chastity. See Clarke's note on "<sup><54412></sup>**1 Timothy 4:12**".

There are some who seem to take a barbarous pleasure in expelling members from, the Church. They should be continued in as long as possible; while they are *in the Church*-under its ordinances and discipline, there is some hope that their errors may be corrected; but when once driven out again into the world, that hope must necessarily become extinct. As *judgment* is God's strange work, so *excommunication* should be the strange, the last, and the most reluctantly performed work of every Christian minister.

**Verse 3. Honour widows that are widows indeed.]** One meaning of the word **τιμαω**, to *honour*, is to *support, sustain, &c.*, <sup><4054></sup>**Matthew 15:4,5;** and here it is most obviously to be taken in this sense. Provide for those widows especially which are *widows indeed*-persons *truly destitute*, being aged and helpless, and having neither *children* nor *friends* to take care of them, and who behave as becometh their destitute state. But see **Clarke's note on** "<sup><5450></sup>**1 Timothy 5:10**".

**Verse 4. But if any widow have children or nephews]** This shows that *widows indeed* are those that have *neither* children nor nephews, i.e. no relatives that either will or can help them, or no near relatives alive.

**Let them learn first to show piety at home]** Let these children and nephews provide for their aged or helpless parents or relatives, and not burden the Church with them while they are able to support them.

**And to requite their parents]** **και αμοιβας αποδιδοναι τοις πραγονις.** Let them learn to *give benefit for benefit*. Your parents supported and nourished you when you were young and helpless; *you* ought therefore to support *them* when they are old and destitute. This is called *showing piety*; and there is doubtless an allusion to the fifth commandment: *Honour thy father and thy mother*-provide for them in their old age and afflictions; God commands this.

**Verse 5. And desolate]** **και μεμονωμενη.** *Left entirely alone*-having neither children nor relatives to take care of her.

**Trusteth in God]** Finding she has no other helper, she *continues in prayer and supplication*, that she may derive that from God which, in the course of his providence, he has deprived her of among men.

**Verse 6. But she that liveth in pleasure]** **η δε σπαταλωσα.** *She that liveth delicately-voluptuously* indulging herself with dainties; it does not



indicate *grossly criminal pleasures*; but simply means one who indulges herself in *good eating and drinking*, pampering her body at the expense of her mind. The word is used in reference to what we term *petted and spoiled* children; and a remarkable passage, is produced by Kypke, from an epistle of *Theanus to Eubulus*, found in *Opusc. Myth. Galæi*, page 741, where he says: “What can be done with that boy, who, if he have not food when and as he pleases, bursts out into weeping; and, if he eats, must have dainties and sweetmeats? If the weather be hot he complains of fatigue; if it be cold, he trembles; if he be reprovèd, he scolds; if every thing be not provided for him according to his wish, he is enraged. If he eats not, he breaks out into fits of anger. He basely indulges himself in pleasure; and in every respect acts voluptuously and effeminately. Knowing then, O friend, **οτι τα σπαταλωντα των παιδιων, οταν ακμαση προς ανδρας, ανδραποδα γινεται, τας τοιαυτας ηδονας αφαιρει.** that boys living thus *voluptuously*, when they grow up are wont to become *slaves*; take away, therefore, such pleasures from them.” I have introduced this long quotation, the better to fix the meaning of the apostle, and to show that the *life of pleasure* mentioned here does not mean *prostitution* or *uncleanness* of any kind, though such a life may naturally lead to dissolute manners.

**Is dead while she liveth.]** No purpose of life is answered by the existence of such a person. *Seneca*, in *Epist.* 60, says of pleasure-takers, and those who live a voluptuous life: *Hos itaque animalium loco numeremus, non hominum: quosdam veRomans ne animalium quidem, sed mortuorum-mortem antecesserunt.* “We rank such persons with brutes, not with men; and some of them not even with brutes, but with dead carcasses. They anticipate their own death.” Such persons are, as the apostle says elsewhere, *dead in trespasses, and dead in sins.*

**Verse 7. That they may be blameless.]** Charge the whole *Church* to attend to these things, that *they* may be blameless. The words are not spoken of the widows only, but of the *Church* or its officers; it cannot be restricted to the *widows*, for the adjective **ανεπιληπτοι** is both of the *masculine* and *feminine* gender.

**Verse 8. But if any provide not for his own]** His own *people* or *relatives*.

**Those of his own house]** That is, his own family, or a poor widow or relative that lives under his roof.

**Hath denied the faith]** The Christian religion, which strongly inculcates love and benevolence to all mankind.

**Is worse than an infidel.]** For what are called the *dictates of nature* lead men to feel for and provide for their own families. Heathen writers are full of maxims of this kind; TACITUS says: *Liberos cuique ac propinquos NATURA carissimos esse voluit*. “Nature dictates that to every one his own children and relatives should be most dear.” And Cicero, in Epist. ad Cæciliam: *Suos quisque debet tueri*. “Every man should take care of his own family.”

**Verse 9. Taken into the number]** Let her not be taken into the list of those for which the Church must provide. But some think that the apostle means the list of those who were *deaconesses* in the Church; and that no widow was to be admitted into that rank who did not answer to the following character. See Clarke on “~~5:10~~ 1 Timothy 5:10”.

**Under threescore years]** As it might be supposed that, previously to this age, they might be able to do something towards their own support. See Clarke on “~~5:10~~ 1 Timothy 5:10”.

**Having been the wife of one man]** Having lived in conjugal fidelity with her husband; or having had but one husband at a time; or, according to others, having never been but once married. But the former is the opinion of some of the most eminent of the Greek fathers, and appears to be that most consistent with the scope of the place, and with truth.

**Verse 10. Well reported of for good works]** Numbers being able to *bear testimony*, as the word implies, that she has not only avoided all sin, but that she has walked according to the testimony of God.

**Brought up children]** It was customary among the Gentiles to expose their children, when so poor that they were not able to provide for them. Pious and humane people took these up; and fed, clothed, and educated them. The words *brought up* may refer to the children of *others*, who were educated in the Christian faith by pious Christian women.

**Lodged strangers]** If she have been given to hospitality, freely contributing to the necessitous, when she had it in her power.

**Washed the saints' feet]** This was an office of humanity shown to all strangers and travellers in the eastern countries, who, either walking

*barefoot*, or having only a sort of *sole* to defend the foot, needed washing when they came to their journey's end. Pious women generally did this act of kindness.

**Relieved the afflicted]** Visited and ministered to the sick.

**Diligently followed every good work]** In a word, if she have been *altogether a Christian*, living according to the precepts of the Gospel, and doing the Lord's work with all her heart, soul, and strength.

From the character given here of the *widow indeed*, it may be doubted whether *χήρα*, *widow*, was not in some cases the name of an *office*, which name it might have from being ordinarily filled by *widows*. It can hardly be supposed that any widow, unless she had considerable property, could have done the things enumerated in this verse, some of which would occasion no small expense. The *widow indeed* may mean a person who was to be employed in some office in the Church; and Timothy is enjoined not to take any into that office unless she had been before remarkable for piety and humanity. Some think that the widows of whom the apostle speaks had been *deaconesses*, and wished now to be taken on what might be termed the *superannuated list*; and the apostle lays down *rules* for the admission of such, the sum of which is: Let none come on this superannuated list unless she be at least sixty years of age, and can bring proof of her having conscientiously discharged the office and duty of a *deaconess*.

**Verse 11. But the younger widows refuse]** Do not admit those into this office who are under sixty years of age. Probably those who were received into such a list *promised to abide* in their *widowhood*. But as young or comparatively young women might have both occasion and temptations to remarry, and so break their engagement to Christ, they should not be admitted. Not that the apostle condemns their remarrying as a crime in itself, but because it was contrary to their engagement. **See Clarke on “<sup><-54514></sup>1 Timothy 5:14”**.

**Wax wanton]** *καταστηνιασσοσι*. From *κατα*, intensive, and *στηνιαω*, to act in a luxurious or wanton manner. The word is supposed to be derived from *στερειν*, *to remove*, and *ηνια*, *the rein*; and is a metaphor taken from a pampered horse, from whose mouth the rein has been removed, so that there is nothing to check or confine him. The metaphor is plain enough, and the application easy.

**Verse 12. Having damnation]** In the sense in which we use this word I am satisfied the apostle never intended it. It is likely that he refers here to some promise or engagement which they made when taken on the list already mentioned, and now they have the *guilt* of having violated that promise; this is the **κρῖμα**, or condemnation, of which the apostle speaks.

**They have cast off their first faith.]** By pledging their *fidelity* to a husband they have cast off their *fidelity* to Christ, as a married life and their previous engagement are incompatible. Dr. *Macknight* translates these two verses thus: But the younger widows *reject*, for when they *cannot endure Christ's rein*, they will marry; *incurring condemnation*, because they have *put away* their first *fidelity*.

**Verse 13. And withal they learn to be idle]** They do not love work, and they will not work.

**Wandering about from house to house]** Gadding, gossiping; never contented with home; always visiting.

**And not only idle]** If it went no farther, this would be intolerable; but they are *tattlers*-tale-bearers; whisperers; light, trifling persons; all noise and no work.

**Busybodies]** Persons who meddle with the concerns of others; who mind every one's business but their own.

**Speaking things which they ought not.]** Lies, slanders, calumnies; backbiting their neighbours, and everywhere sowing the seed of dissension.

**Verse 14. I will therefore that the younger women marry]** As the preceding discourse has been about the younger widows, and this is an inference from it; it is most evident that by the *younger women* the apostle means the young *widows*. These he considers unfit for the office of the female *diaconate*, and therefore wills them to marry, educate children, and give themselves wholly up to *domestic affairs*. Here the apostle, so far from forbidding *second* marriages, positively enjoins or at least recommends them. And what man of sense could have done otherwise in the cases he mentions? It is no sin in any case to marry, bear children, and take care of a family; but it is a sin in every case to be idle persons, gadders about, tattlers, busybodies, sifting out and detailing family secrets, &c., &c. The good sentiment, put by an able poet and pious divine into the mouths

of *little children*, cannot be ill applied to multitudes of women, mothers, and grandmothers:—

*“See how the little busy bee  
 Improves each shining hour,  
 And gathers honey all the day  
 From every opening flower!  
 In works of labour or of skill,  
 We should be busy too;  
 For Satan finds some mischief, still,  
 For idle hands to do.”*  
 DR. WATTS.

**The adversary]** Any person, whether Jew or Gentile, who might be watching for an occasion to reproach, through the misconduct of its professors, the cause of Christianity.

**Verse 15. For some are already turned aside]** Some of these young widows, for he appears to be still treating of them, are turned aside to *idolatry*, to follow Satan instead of Christ. Slight deviations, in the first instance, from a right line, may lead at last to an infinite distance from Christ.

**Verse 16. If any man or woman that believeth]** If any *Christian man* or *woman* have poor *widows*, which are their relatives, *let them relieve them*—provide them with the necessaries of life, and not *burden the Church* with their maintenance, that the funds may be spared for the support of those *widows* who were employed in its service, teaching children, visiting the sick, &c., &c. For the performing of such offices it is very likely that none but *widows* were employed; and these were chosen, other things being equal, out of the most indigent of the widows, and therefore called by the apostle, here and in <sup><547B></sup> **1 Timothy 5:3**, *αις οντως χηραι*, **widows indeed**—widows desolate, without support, and without relatives. See Clarke’s note on <sup><545D></sup> **1 Timothy 5:10**”.

**Verse 17. Let the elders that rule well]** Elder is probably here the name of an ecclesiastical officer, similar to what we now term *presbyter*. See Clarke on <sup><547D></sup> **1 Timothy 5:1**”. Dr. Macknight has remarked that, “in the first age, the name *πρεσβυτερος*, *elder*, was given to all who exercised any sacred office in the Church, as is plain from <sup><447B></sup> **Acts 20:28**, where the persons are called *επισκοποι*, *bishops*, who, <sup><440I></sup> **Acts 20:17**, were called *πρεσβυτεροι*, *elders*. The same thing appears from <sup><501C></sup> **Titus 1:5**, where

those are called *elders* who, ~~50107~~ **Titus 1:7**, are named *bishops*; and from ~~50114~~ **1 Timothy 4:14**, where, collectively, all who held sacred offices in Lystra are called **πρεσβυτεριον**, the *presbytery* or *eldership*, and are said to have concurred with St. Paul in setting Timothy apart to the ministry.”

**Double honour]** **διπλης τιμης**. Almost every critic of note allows that **τιμη** here signifies *reward, stipend, wages*. Let him have a double or a larger salary who rules well; and why? Because in the discharge of his office he must be at expense, in proportion to his diligence, in visiting and relieving the sick, in lodging and providing for strangers; in a word, in his being given to *hospitality*, which was required of every bishop or presbyter.

**Especially they who labour in the word and doctrine.]** Those who not only preach publicly, but instruct privately, catechize, &c. Some think this refers to distinct ecclesiastical *orders*; but these technical distinctions were, in my opinion, a work of later times.

**Verse 18. The Scripture saith, Thou shalt not muzzle the ox]** This is a manifest proof that by **τιμη**, *honour*, in the preceding verse, the apostle means *salary* or *wages*: “Let the elders that rule well be accounted worthy of double honour,” a *larger salary* than any of the *official widows* mentioned before, for “the labourer is worthy of his hire.” The maintenance of every man in the Church should be in proportion to his own labour, and the necessities of his family. He that does *no work* should have *no wages*. In the Church of Christ there never can be a *sinecure*. *They who minister at the altar should live by the altar; the ox that treadeth out the corn should not be muzzled; the labourer is worthy of his hire*: but the altar should not support him who *does not minister* at it; if the ox *won't tread out the corn*, let him go to the *common* or be *muzzled*; if the *man will not labour*, let him have *no hire*.

**Verse 19. Against an elder]** Be very cautious of receiving evil reports against those whose business it is to preach to others, and correct their vices. Do not consider an elder as guilty of any alleged crime, unless it be *proved* by *two* or *three* witnesses. This the law of Moses required in respect to all. Among the Romans, a *plebeian* might be condemned on the deposition of *one* credible witness; but it required *two* to convict a *senator*. The reason of this difference is evident: those whose business it is to correct others will usually have many enemies; great caution, therefore, should be used in admitting accusations against such persons.

**Verse 20. Them that sin rebuke before all]** That is, before the members of the Church; which was the custom of the Jews in their synagogues. But, if the words refer to the elders alone, then the transgressing elder is to be reproved before his fellows, and be tried by them.

**That others also may fear.]** This is the grand object of Church censures, to reclaim the transgressors, and to give warning to others.

**Verse 21. I charge thee before God]** The apostle would have Timothy to consider that all he did should be done as in the sight of God, the Father of the spirits of all flesh; in the sight of Christ, the Saviour of sinners, who purchased the Church with his own blood; and in the sight of the most holy, approved, and eminent angels, whose office it was to minister to the heirs of salvation. The word **εκλεκτοι**, *elect*, applied to the angels here, is supposed to distinguish those who *stood*, when others fell from their first estate. The former were *elect*, or *approved*; the latter *reprobate*, or *disapproved*. This is not an unfrequent sense of the word **εκλεκτος**, *elect*. Perhaps there is nothing else meant than the angels that are chosen out from among others, by the Lord himself, to be ministering servants to the Church.

**Without preferring one before another]** **χωρις προκριματος**. *Without prejudice*. Promote no man's cause; make not up thy mind on any case, till thou hast weighed both sides, and heard both parties, with their respective witnesses; and then act *impartially*, as the matter may appear to be *proved*. Do not treat any man, in religious matters, according to the rank he holds in life, or according to any personal attachment thou mayest have for him. Every man should be dealt with in the Church as he will be dealt with at the judgment-seat of Christ. A minister of the Gospel, who, in the exercise of discipline in the Church, is swayed and warped by *secular* considerations, will be a curse rather than a blessing to the people of God. Accepting the persons of the rich, in ecclesiastical matters, has been a source of corruption in Christianity. With some ministers the *show* of piety in a *rich* man goes farther than the *soundest Christian experience* in the *poor*. What account can such persons give of their stewardship?

**Verse 22. Lay hands suddenly on no man]** Do not hastily appoint any person to the sacred ministry: let the person be well proved before he receives the *imposition of hands*. Some understand this of laying hands on the sick.

**Neither be partaker of other men's sins]** It is a sin for any improper person to *thrust himself* into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it. O, what an account will rash, undiscerning, and prejudiced bishops, presbyters, and others, have to render to God for their *ordinations*! Their laying rash or careless hands “on skulls that cannot teach, and will not learn;” while probably they refuse inducting others well qualified for the Christian ministry.

**Keep thyself pure.]** From this and every other evil.

**Verse 23. Drink no longer water, but use a little wine]** The whole of this verse seems, to several learned critics and divines, strangely inserted in this place; it might have been, according to them, a note which the apostle inserted in the margin of his letter, on recollecting the precarious state of Timothy's health, and his great abstemiousness and self-denial. I believe the verse to be in its proper place; and, for reasons which I shall adduce, not less necessary than the directions which precede and follow it. But it may be necessary to inquire a little into the reasons of the advice itself. The priests under the *Mosaic law*, while performing sacred rites, were forbidden to drink wine: *Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever through your generations;* <sup><BIBO></sup> **Leviticus 10:9;** <sup><BIBO></sup> **Ezekiel 44:21.** It was the same with the Egyptian priests. It was forbidden also among the Romans, and particularly to *women* and *young persons*. PLATO, *Deuteronomy Legibus*, lib. ii., edit. Bip., vol. viii., page 86, speaks thus: ἀρ' ου νομοθετησομεν, πρωτον μεν, τους παιδας μεχρις ετων οκτωκαιδεκα τοπαραπαν οινου μη γευεσται -μετα δε τουτο, οινου μεν δη γευεσθαι του μετριου, μεχρι τριακοντα ετων. -τετταρακοντα δε επιβαινοντα ετων, εν τοις ξυσσιτιοις ευωχηθεντα, κ. τ. λ. “Shall we not ordain by law, in the first place, that boys shall not, on any account, taste *wine* till they are *eighteen* years old? In the next place, we should inform them that *wine* is to be used moderately till they are *thirty years* old. But when they have attained the *fortieth year*, then they may attend feasts; for Bacchus has bestowed wine upon men as a remedy against the austerity of old age, της του γηρωσ αυστηροτητος εδωρησατο τον οινον φαρμακον, ωστ' ανηβαν ημας, και δυσθυμιας ληθην γιγνεσθαι, μαλακωτερον εκ σκληροτερου το της ψυχης ηθος, καθαπερ εις πυρ σιδηρον εντεθεντα, γιγνομενον. that through this we might acquire a second youth, forget sorrow, and the



manners of the mind be rendered softer, as iron is softened by the action of the fire.” But *wine*, according to the assertions of some, was given to men as a *punishment*, that they might be rendered insane: ὁ δε νυν λεγομενος υῦ ημων, φαρμακον επι τουναντιον φησιν αιδους μεν ψυχης κτησεως ενεκα δεδοσθαι, σωματος δε υγειας τε και ισχυος. page 100. “But we have now said that it is, on the contrary, *medicine*; and was given that the soul might acquire modesty, and the body health and vigour.”

From Athenæus we learn that the *Greeks* often mingled their *wine* with *water*; sometimes one part of wine to two of water; three parts of water to one of wine; and at other times three parts of water to two of wine. See his *Deipnosophistæ*, lib. ix. “Among the Locrians, if any one was found to have drunk *unmixed wine*, unless prescribed by a physician, he was punished with death; the laws of Zaleucus so requiring. And among the Romans, no servant, nor free woman, ουτε των ελευθερων οι εφηβοι μεχρι τριακοντα ετων, nor youths of quality, drank any wine till they were thirty years of age.” *Deipnosoph.*, lib. x. c. 7, p. 429. And it was a maxim among all, that continued *water-drinking* injured the stomach. Thus *Libanius*, Epist. 1578. πεπτωκε και ημιν ο στομαχος ταις συνεχεσιν υδροποσιαις. “*Our stomach is weakened by continual water-drinking.*”

From <sup><50412></sup>**1 Timothy 4:12**, we learn that Timothy was a *young man*; but as among the *Greeks* and Roman the state of *youth* or adolescence was extended to thirty years, and no respectable *young men* were permitted to drink wine before that time; allowing that Timothy was about twenty when Paul had him circumcised, which was, according to Calmet, in the year of our Lord 51, and that this epistle was written about A. D. 64 or 65, then Timothy must have been about thirty-five when he received this epistle; and as that was on the borders of *adolescence*, and as the Scripture generally calls that *youth* that is not *old age*, Timothy might be treated as a *young man* by St. Paul, as in the above text, and might still feel himself under the custom of his country relative to drinking wine, (for his father was a *Greek*, <sup><4410></sup>**Acts 16:1**.) and, through the influence of his Christian profession, still continue to abstain from wine, drinking *water only*; which must have been very prejudicial to him, his weak state of health considered, the delicacy of his stomach, and the excess of his ecclesiastical labours.

As Timothy’s life was of great consequence to the Church of God at Ephesus, it was not unworthy of the Spirit of God to give the direction in

the text, and to mingle it immediately with what some have called more solemn and important advice. 1. It was necessary that the *work* should be done in the Church at Ephesus which the apostle appointed to Timothy. 2. There was no person at Ephesus fit to do this work but Timothy. 3. Timothy could not continue to do it if he followed his present mode of abstemiousness. 4. It was necessary, therefore, that he should receive direction from *Divine authority* relative to the preservation of his life, and consequently the continuation of his usefulness, as it is not likely that a minor authority would have weighed with him.

**Verse 24. Some men's sins are open beforehand]** In appointing men to sacred offices in the Church, among the candidates Timothy would find, 1. Some of whom he knew nothing, but only that they professed Christianity; let such be tried before they are appointed. 2. Some of whose faith and piety he had the fullest knowledge, and whose usefulness in the Church was well known. 3. Some whose lives were not at all or but partially reformed, who were still unchanged in their hearts, and unholy in their lives. The sins of these latter were known to all; *they go before to judgment*; with them he could have no difficulty. With the first class he must have more difficulty; there might have been hypocrites among them, whose sins could not be known till *after* they were brought into the sacred office. The characters of all should be fully investigated. The sins of some, before this investigation, might be so manifest as to lead at once **εἰς κρισιν** to condemnation. The sins of others might be found out *after*, or in consequence of, this investigation; and those that were otherwise could not be long hid from his knowledge, or the knowledge of the Church. On all these accounts the exhortation is necessary: *Lay hands suddenly on no man.*

**Verse 25. Likewise also the good works** of some] Though those who are very holy and very useful in the Church cannot be unknown, yet there are others not less holy who need to be brought forward; who do much good in private; and their character and good works are not fully known till after diligent inquiry. These are they who do not let their left hand know what their right doeth.

1. AFTER so long and minute an examination of the subjects in this chapter, little remains to be said in the way of farther and more satisfactory explanation. The whole account concerning the *widows*, *who* they were, and *what* their *provision*, and what their *occupation*, and *how supported*,

are to me questions of considerable difficulty. In the notes I have given the best account of the different subjects in my power. If the reader be satisfied and edified, I have gained my end.

2. On the subject of the *imposition of hands*, or what is vulgarly but improperly called *ordination*, I have not said much here, having given my views of the subject elsewhere in these notes. See Clarke on “~~Saint~~ **1 Timothy 3:1**”, &c. I must again state my conviction that what is said on this subject in this chapter, and indeed in the epistle, is rather to be understood *prophetically*; and to have been intended for a much lower age of the Christian Church. That any person should, from *impure* or *secular motives*, desire to be appointed to the ministerial office at such a time, when poverty and persecution were the least they would reasonably expect, to me seems altogether inexplicable. But that many, after the Church got *accredited* and *established*, and an ample *revenue* appointed for its ministers by emperors and kings, should wish to get into the priesthood for its emoluments, is a melancholy truth, which every year’s experience testifies. To those who have the authority from the state to appoint ministers for the Church, this chapter reads a solemn and awful lesson. And not to them only, but to all who have the appointment of ministers or preachers in every sect and party. How few are there who would kindle a fire on God’s altar were there not *secular emoluments* attending it! I am afraid the Scottish poet spoke the truth who said:—

*“Tis gow’d maks sogers feicht the fiercer,  
Without it, preaching wad be scarcer.”*

*Gold or money* is the *primum mobile* through every department of life.  
*Proh dolor!*

## I TIMOTHY

## CHAPTER 6.

*Of the duty of servants, 1, 2. Of false teachers, who suppose gain to be godliness, 3-5. Of true godliness, and contentment, 6-8. Of those, and their dangerous state, who determine to be rich; and of the love of money, 9,10. Timothy is exhorted to fight the good fight of faith, and to keep the charge delivered to him, 11-14. A sublime description of the majesty of God, 15, 16. How the rich should behave themselves; and the use they should make of their property, 17-19. Timothy is once more exhorted to keep what was committed to his trust; and to avoid profane babblings, through which some have erred from the faith, 20, 21.*

## NOTES ON CHAP. 6.

**Verse 1. Let as many servants as are under the yoke]** The word **δουλοι** here means slaves converted to the Christian faith; and the **ζυγον**, or yoke, is the *state of slavery*; and by **δεσποται**, *masters, despots*, we are to understand the heathen masters of those Christianized slaves. Even these, in such circumstances, and under such domination, are commanded to treat their masters with all honour and respect, that the name of God, by which they were called, and the doctrine of God, Christianity, which they had professed, might not be blasphemed—might not be evilly spoken of in consequence of their improper conduct. Civil rights are never abolished by any communications from God’s Spirit. The civil state in which a man was before his conversion is not altered by that conversion; nor does the grace of God absolve him from any claims, which either the state or his neighbour may have on him. All these outward things continue unaltered. See Clarke’s notes on “**Ephesians 6:5**”, &c.; and “**1 Corinthians 7:21**”, &c., and especially the observations at the end of that chapter.

**Verse 2. And they that have believing masters]** Who have been lately converted as well as themselves.

**Let them not despise them]** Supposing themselves to be their equals, because they are their brethren in Christ; and grounding their opinion on this, that in *him there is neither male nor female, bond nor free*; for,

although all are equal as to their *spiritual privileges* and state, yet there still continues in the order of God's providence a great disparity of their *station*: the *master* must ever be in this sense *superior* to the *servant*.

**But rather do them service]** Obey them the more cheerfully, because they are *faithful* and *beloved*; *faithful* to God's grace, *beloved* by him and his true followers.

**Partakers of the benefit.]** της ευεπγεςιας αντιλαμβανομενοι. *Joint partakers of the benefit.* This is generally understood as referring to the *master's* participation in the services of his slaves. *Because those who are partakers of the benefit of your services are faithful and beloved*; or it may apply to the servants who are partakers of many benefits from their *Christian masters*. Others think that *benefit* here refers to the *grace* of the *Gospel*, the *common salvation* of believing masters and slaves; but Dr. *Macknight* well observes that ευεργεσια is nowhere used to denote the *Gospel*. One of *Uffenbach's* MSS. has εργασιας, *of the service*; this reading is plainly a gloss; it is not acknowledged by any other MS., nor by any version. FG, and the *Codex Augustanus* 6, have ευσεβειας, *of godliness*; a term by which the whole *Gospel doctrine* is expressed, <sup><5407></sup>1 Timothy 4:7, 8, as also in the 6th verse of this chapter. <sup><5408></sup>1 Timothy 6:6

**Verse 3. If any man teach otherwise]** It appears that there were teachers of a different kind in the Church, a sort of *religious levellers*, who preached that the converted servant had as much right to the master's service as the master had to his. Teachers of this kind have been in vogue long since the days of Paul and Timothy.

**And consent not to wholesome words]** υγιαινουσι λογοις *Healing doctrines*-doctrines which give *nourishment* and *health* to the soul, which is the true character of all the doctrines taught by our Lord Jesus Christ; doctrines which are *according to godliness*-securing as amply the honour and glory of God, as they do the peace, happiness, and final salvation of man.

All this may refer to the general tenor of the Gospel; and not to any thing said, or *supposed to have been said*, by our Lord, relative to the condition of *slaves*. With political questions, or questions relative to private *rights*, our Lord scarcely ever meddled; he taught all men to *love one another*; to respect each other's rights; to submit to each other; to show all fidelity; to

be obedient, humble, and meek; and to know that his kingdom was not of this world.

**Verse 4. He is proud]** τετυφωται. He is *blown up*, or *inflated* with a vain opinion of his own knowledge; whereas his knowledge is foolishness, for he knows nothing.

**Doting about questions]** He is *sick, distempered*, about these questions relative to the Mosaic law and the traditions of the elders; for it is most evident that the apostle has the *Judaizing teachers* in view, who were ever, in questions of theology, straining out a gnat, and swallowing a camel.

**Strifes of words]** λογομαχιας. *Logomachies*; verbal contentions; splitting hairs; producing *Hillel* against *Shammai*, and *Shammai* against *Hillel*, relative to the particular mode in which the punctilios of some rites should be performed. In this sort of sublime nonsense the works of the Jewish rabbins abound.

**Whereof cometh envy, strife, &c.]** How little good have religious disputes ever done to mankind, or to the cause of truth! Most controversialists have succeeded in getting their own tempers *soured*, and in *irritating* their opponents. Indeed, truth seems rarely to be the object of their pursuit; they labour to accredit their own party by abusing and defaming others; from *generals* they often descend to *particulars*; and then *personal* abuse is the order of the day. Is it not strange that Christians either cannot or will not see this? Cannot any man support his own opinions, and give his own views of the religion of Christ, without abusing and calumniating his neighbour? I know not whether such controversialists should not be deemed *disturbers of the public peace*, and come under the notice of the civil magistrate. Should not all Christians know that the *wrath of man worketh not the righteousness of the Lord*?

**Verse 5. Perverse disputings of men of corrupt minds]** Disputations that cannot be settled, because their partisans will not listen to the truth; and they will not listen to the truth because their *minds* are *corrupt*. Both under the *law* and under the *Gospel* the true religion was: *Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbour as thyself*. Where, therefore, the love of God and man does not prevail, *there* there is no religion. Such corrupt disputers are as *destitute of the truth* as they are of love to God and man.

**Supposing that gain is godliness]** Professing religion only for the sake of secular profit; defending their own cause for the emoluments it produced; and having no respect to another world.

**From such withdraw thyself]** Have no religious fellowship with such people. But this clause is wanting in AD\*FG, some others, the *Coptic*, *Sahidic*, *Æthiopic*, *Vulgate*, and *Itala*, one copy excepted. It is probably spurious.

**Verse 6. But godliness with contentment is great gain.]** The word *godliness*, ευσεβεια, here, and in several other places of this epistle, signifies the *true* religion, *Christianity*; and the word *contentment*, αυταρκεια, signifies a *competency*, a *sufficiency*; that measure or portion of secular things which is necessary for the support of life, while the great work of regeneration is carrying on in the soul. Not what this or the other person may deem a *competency*, but what is necessary for the mere purposes of life in reference to another world; *food*, *raiment*, and *lodging*. See <sup><5407></sup>1 Timothy 6:7. So, if a man have the life of God in his soul, and just a sufficiency of food and raiment to preserve and not burden life, he has what God calls *great gain*, an abundant portion.

It requires but little of this world's goods to satisfy a man who feels himself to be a citizen of another country, and knows that this is not his *rest*.

**Verse 7. We brought nothing into this world]** There are some sayings in *Seneca* which are almost verbatim with this of St. Paul: *Nemo nascitur dives; quisquis exit in lucem jussus est lacte et panno esse contentus*; Epist. xx, "No man is born rich; every one that comes into the world is commanded to be content with food and raiment." *Excudit natura redeuntem, sicut intrantem; non licet plus auferre, quam intuleris*; Epist., cap. ii. "Nature, in returning, shakes off all incumbrances as in entering; thou canst not carry back more than thou broughtest in." *Seneca* and St. Paul were contemporary; but all the Greek and Latin poets, and especially the *stoic philosophers*, are full of such sentiments. It is a self-evident truth; relative to it there can be no controversy.

**Verse 8. Having food and raiment, let us be therewith content.]** αρκεσθησομεθα. Let us consider this a *competency*. And it is evident that the apostle considers this a competency, and by these words explains what he said <sup><5406></sup>1 Timothy 6:6.

The word **ακεπασματα**, which we translate *raiment*, signifies *covering* in general; and here means *house* or *lodging*, as well as *clothing*.

**Verse 9. But they that will be rich]** **οι δε βουλομενοι πλουτειν**. The words are *emphatic*, and refer to persons who are *determined* to get riches; who make this their *object* and *aim* in life; who live to get money; who get all they can, save all they can, and keep all they get; and yet are apprehensive of no danger, because they seek to be rich by *honest means*; for it is likely that the apostle does not refer to those who wish to get riches by *robbery, plunder, extortion, &c.*

By the term *rich* it is very likely that the apostle refers to what he had said above: *Having food and raiment, let us be therewith content*. He that has more than these is *rich* in the sense in which the apostle uses the term.

**Fall into temptation and a snare]** **του διαβολου**, *Of the devil*, is added by D\*FG, *Vulgate, Itala*, and many of the *fathers*. It is in consequence of the *temptation of the devil* that they have determined to be rich; this temptation once received, others quickly succeed: and when they have swallowed down the temptation to the *thing*, then they drink in a thousand temptations to the *means*; and all these lead them **εις παγιδα**, into an unforeseen and concealed trap. **παγιδ** signifies a net, trap, gin, snare, springe, or pit dug in the ground filled with sharp stakes, and slightly covered over; so that when a man, or any animal, steps upon it, he tumbles in, and is taken or destroyed. Such a snare is that into which those *who will be rich* must necessarily fall. But who will believe this? **See Clarke on “<sup>54610</sup>1 Timothy 6:10”**.

**And into many foolish and hurtful lusts]** The whole conduct of such a person is a tissue of *folly*; scraping, gathering, and heaping up riches, and scarcely affording to take the necessaries of life out of them for himself. These lusts or desires are not only *foolish*, but they are *hurtful*; the mind is debased and narrowed by them; benevolent and generous feelings become extinct; charity perishes; and *selfishness*, the last and lowest principle in mental degradation, absorbs the soul; for these *foolish and hurtful lusts drown men in destruction and perdition*-the soul is *destroyed* by them here, and brought through them into a state of *perdition* hereafter. The apostle considers these persons like mariners in a storm; by the concurrence of winds, waves, and tide, they are violently driven among the rocks, the vessel is dashed to pieces, and in a moment they are all engulfed in the great deep! Such is the lot and unavoidable catastrophe of them *that*



*will be rich*, even though they should strive to accomplish their desires by means the most rigidly honest.

In this place I beg leave to refer the reader to a *sermon* on this text by the late Rev. JOHN WESLEY, in which the whole of this subject is treated by the hand of a master; and, for usefulness, the sermon is superior to every thing of the kind ever published. It is entitled, *The Danger of Riches*; and is found in his WORKS, Vol. 2, page 248, American edit.

**Verse 10. The love of money is the root of all evil]** Perhaps it would be better to translate παντων των κακων, *of all these evils*; i.e. the evils enumerated above; for it cannot be true that the love of money is the root of *all evil*, it certainly was not the root whence the transgression of Adam sprang, but it is the root whence all the evils mentioned in the preceding verse spring. This text has been often very incautiously quoted; for how often do we hear, "The Scripture says, *Money is the root of all evil!*" No, the Scripture says no such thing. *Money* is the root of *no* evil, nor is it an evil of any kind; but the *love* of it is the root of all the evils mentioned here.

**While some coveted after]** ορεγομενοι. Insatiably desiring.

**Have erred from the faith]** απεπλανηθησαν. Have *totally erred*-have made a most fatal and ruinous departure from the religion of Christ.

**And pierced themselves through with many sorrows.]** The word περιπειραν signifies to be *transfixed in every part*; and is an allusion to one of those snares, παγιδα, mentioned <sup><508></sup>1 Timothy 6:9, where a hole is dug in the earth, and filled full of sharp stakes, and, being slightly covered over with turf, is not perceived; and whatever steps on it falls in, and is *pierced through and through with these sharp stakes*, the οδυνας πολλαις, the *many torments*, mentioned by the apostle. See Clarke on <sup><508></sup>1 Timothy 6:9".

**Verse 11. But thou, O man of God]** Thou, who hast taken God for thy portion, and art seeking a city that hath foundations, whose builder is the living God, *flee these things*. Escape for thy life. Even *thou* art not out of the reach of the *love of money*. How many of the ministers of religion have been ruined by this! And how much has religion itself suffered by *their* love of money!

**Follow after righteousness]** Justice and uprightness in all thy dealings with men. *Godliness*-a thorough conformity to the image of God and mind

of Christ. *Faith* in Jesus, and in all that he has spoken; and *fidelity* to the talents thou hast received, and the office with which thou art intrusted.

**Love]** To God and all mankind. *Patience* in all trials and afflictions.

**Meekness.]** Bearing up with an *even mind* under all adversities and contradictions.

**Verse 12. Fight the good fight of faith]** “Agonize the good agony.” Thou hast a *contest* to sustain in which thy honour, thy life, thy soul, are at stake. Live the Gospel, and defend the cause of God. Unmask hypocrites, expel the profligate, purge and build up the Church, live in the spirit of thy religion, and give thyself wholly to this work.

**Lay hold on eternal life]** All this is in allusion to the exercises in the public Grecian games: Fight, conquer, and seize upon the prize; carry off the crown of eternal life!

**Whereunto thou art also called]** The allusion to the public games is still carried on: Thou hast been *called* into this palæstra; thou hast been *accepted* as one proper to enter the lists with any antagonists that may offer; in the *presence of many witnesses* thou hast taken the necessary *engagements* upon thee, and submitted to be governed by the laws of the *stadium*; many eyes are upon thee, to see whether thou wilt fight manfully, and be faithful. Timothy’s faith was undoubtedly tried by severe persecution. In <sup><58123></sup>**Hebrews 13:23**, it is said: *Know ye that our brother Timothy is set at liberty*. Hence it appears that he was *imprisoned* for the testimony of Christ, and perhaps it was *then*, more than at his *ordination*, that he made the *good confession* here mentioned. He risked his life and conquered. If not a *martyr*, he was a *confessor*.

**Verse 13. I give thee charge]** This is similar to that in <sup><54121></sup>**1 Timothy 5:21** of the preceding chapter, where see the note.

**Who quickeneth all things]** God, who is the fountain of life, and who is the resurrection; and who will raise thee up at the last day to a life of ineffable glory, if thou be faithful unto death. And should thy life fall a sacrifice to the performance of thy duty, all will be safe; for thy life is hid with Christ in God, and when he who is thy life shall appear, then shalt thou also appear with him in glory! Thy kingdom is not of this world; remember that this good confession was made by thy Master before Pilate.

Keep disentangled from all earthly things, live to and for God, and all will be well.

**A good confession]** The confession made by Christ before Pontius Pilate is, that *he was Messiah the King*; but that *his kingdom was not of this world*; and that *hereafter he should be seen coming in the clouds of heaven to judge the quick and dead*. See ~~<41836>~~ **John 18:36, 37**; and ~~<41461>~~ **Mark 14:61, 62**.

**Verse 14. That thou keep this commandment without spot]** *Two things are mentioned here: 1. That the commandment itself-the whole doctrine of Christ, should be kept entire. 2. That his life should be agreeable to that doctrine. Keep it without spot-let there be no blot on the sacred book; add nothing to it; take nothing from it; change nothing in it. Deliver down to thy successors the truth as thou hast had it from God himself.*

**Unrebutable]** Let there be nothing in thy *conduct* or *spirit* contrary to this truth. Keep the truth, and the truth will keep thee.

**Until the appearing of our Lord]** Hand it down pure, and let thy conduct be a comment on it, that it may continue in the world and in the Church till the coming of Christ.

**Verse 15. Which in his times he shall show]** Jesus will appear in the *most proper time*; the time which the infinite God in his wisdom has appointed for the second coming of his Son.

**The blessed and only Potentate]** Δυναστης, *Potentate*, is applied to *secular governors*; but none of these can be styled ο μακαριος και μονος, the *happy and only One*; ο βασιλευς των βασιλευοντων, the *King of kings*, or the *King over all kings*; and κυριος των κυριευοντων, the *Lord over all lords* or *rulers*. These are titles which could not be given to any mortals. This is made more specific by the verse following.

**Verse 16. Who only hath immortality]** All beings that are not *eternal* must be *mutable*; but there can be only *one eternal Being*, that is God; and he only can have *immortality*.

**Dwelling in the light which no man can approach unto]** All this is said by the apostle in three words φως οικων απροσιτον, *inhabiting unapproachable light*. Such is the excessive glory of God, that neither

angel nor man can approach it. It is indeed equally unapproachable to all created beings.

**Whom no man hath seen, nor can see]** Moses himself could only see the symbol of the Divine presence; but the *face of God* no man could ever see. Because he is infinite and eternal, therefore he is *incomprehensible*; and if incomprehensible to the *mind*, consequently invisible to the eye.

**To whom]** As the author of being, and the dispenser of all good, be ascribed *honour and power*-the sole authority of all-pervading, all-superintending, all-preserving, and everlasting might.

The words of St. Paul are inimitably sublime. It is a doubt whether human language can be carried much higher, even under the influence of inspiration, in a description of the supreme Being. It is well known that St. Paul had read the Greek poets. He quotes *Aratus*, *Epimenides*, and *Menander*; this is allowed on all hands. But does he not quote, or refer to, *Æschylus* and *Sophocles* too? Scarcely any person suspects this; and yet there is such a complete similarity between the following quotations from the above poets and the apostle's words, that we are almost persuaded he had them in his eye. But if so, he extends the thought infinitely higher, by language incomparably more exalted. I shall introduce and compare with the text the passages I refer to.

**Ver. 15.** Ο μακαριος και μονος Δυναστης, ο Βασιλευς των βασιλευοντων, και Κυριος των κυριευοντων.

The supreme Being is also styled the King of kings, and the Blessed, by ÆSCHYLUS in his tragedy of the *Supplicants*:—

Αναξ ανακτων, μακαρων  
Μακαρτατε, και τελεων  
Τελειοτατον κρατος.

Ver 520. Ed. Porson.

“O King of kings! most Blessed of the blessed! most Perfect of the perfect!”

**Ver. 16.** Ο μονος εχων αθανασιαν, φως οικων απροσιτον.

In the *Antigone* of SOPHOCLES there is a sublime address to Jove, of which the following is an extract:—

Αγῆρωσ χρονω δυναστας,  
 Κατεχεισ ολυμπου  
 Μαρμαροεσσαν αιγλαν.  
 Ver. 608. Edit. Brunk.

*“But thou, an ever-during Potentate,  
 dost inhabit the refulgent splendour of Olympus!”*

This passage is grand and noble; but how insignificant does it appear when contrasted with the superior sublimity of the inspired writer! The deity of Sophocles dwells in the dazzling splendour of heaven; but the God of Paul inhabits light so dazzling and so resplendent that it is perfectly unapproachable!

Synesius, in his third hymn, has a fine idea on the mode of God’s existence, which very probably he borrowed from St. Paul:—

Κεκαλυμμενε νου  
 Ιδιαισ αυγαισ.

*“O intellectual Being! veiled in thine own effulgence!”*

And a few lines after, he says,—

Συ το κρυπτομενον  
 Ιδιαισ αυγαισ.

*“Thou art He who art concealed by thy splendours.”*

All these are excellent, but they are *stars* of the twelfth magnitude before the apostolic SUN.

See a quotation from Euripides, ~~5048~~ **2 Timothy 4:8**.

**Verse 17. Charge them that are rich]** He had before, in ~~5049~~ **1 Timothy 6:9, 10**, given them a very awful lesson concerning their *obtaining riches*; and now he gives them one equally so concerning their *use* of them.

**That they be not high-minded]** That they do not value themselves on account of their wealth, for this adds nothing to mind or moral worth.

**Nor trust in uncertain riches]** πλουτου αδηλοτητι. The uncertainty of riches; things which are never at a *stay*, are ever changing, and seldom continue long with one proprietor; therefore, as well as on many other accounts, they are not to be trusted in: they cannot give happiness, because

they are not *fixed* and *permanent*; neither can they meet the wishes of an immortal spirit; *but in the living God*, who is the unchangeable fountain of perfection.

**Who giveth us richly all things to enjoy]** Who not only has all good, but dispenses it liberally for the supply of the wants of all his creatures; and he does not give merely what is *necessary*, but he gives what tends to render life *comfortable*. The *comforts* of life come from God, as well as the *necessaries*. He not only gives us a bare *subsistence*, but he gives us *enjoyments*. Were it not for the oppression and rapine of wicked men, every situation and state in life would be comparatively comfortable. God gives liberally; man divides it badly.

**Verse 18. That they do good]** That they relieve the wants of their fellow creatures, according to the abundance which God has given them. The highest luxury a human being can enjoy on this side of the grave.

**Rich in good works]** That their good works may be as abundant as their riches.

**Ready to distribute]** *ευμεταδοτους ειναι*. That they give nothing through partiality or favour, but be guided in their distribution by the necessities of the objects presented to them; and that they confine not their charity at home, but scatter it abroad.

**Willing to communicate]** *κοινωνικους*. Bringing every poor person into a state of *fellowship* with themselves.

**Verse 19. Laying up in store for themselves a good foundation]** St. Paul seems to have borrowed this form of speech from Tobit. See chap. iv. 8, 9: *If thou hast abundance, give alms accordingly: if thou hast but a little, be not afraid to give according to that little: for thou treasurest up a good reward for thyself against the day of necessity.* *θεμα ραρ αγαθον θησαυριζεις σεαυτω εις ημεραν αναγκης.* The apostle says: *αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον, ινα επιλαβωνται της αιωνιου ζωης* “Treasuring up a good foundation to them for the future, that they may lay hold on eternal life.” The sentiment is the same in both writers; the words nearly so; and the meaning is simply this, as it is judiciously paraphrased by Mr. J. Wesley in his note on this passage: “*Treasuring up for themselves a good foundation, of an abundant reward by the free mercy of God, that they may lay hold on eternal life.*”

This cannot be done by almsdeeds; yet, they *come up for a memorial before God*; ~~<4100>~~ **Acts 10:4**. And the lack even of *this* may be the cause why God will withhold grace and salvation from us.” Christ has said: *Blessed are the merciful for they shall obtain mercy*. They who have not been merciful according to their power, shall not obtain mercy; they that have, shall obtain mercy: and yet the eternal life which they obtain they look for from the mercy of God through Jesus Christ.

**Verse 20. O Timothy, keep that which is committed to thy trust]** This is another repetition of the apostolic charge. (See ~~<5400>~~ **1 Timothy 1:5, 18, 19; 4:6, 7, 14-16; 5:21; 6:13**.) Carefully preserve that doctrine which I have delivered to thee. Nothing can be more solemn and affectionate than this charge.

**Avoiding profane and vain babblings]** See Clarke on “~~<5400>~~ **1 Timothy 1:4**”, and “~~<5407>~~ **1 Timothy 4:7**”.

**And oppositions of science falsely so called]** και αντιθεσεις της ψευδωνυμου γνωσεως. *And oppositions of knowledge falsely so named.* Dr. Macknight’s note here is worthy of much attention: “In the enumeration of the different kinds of inspiration bestowed on the first preachers of the Gospel, ~~<6128>~~ **1 Corinthians 12:8**, we find the *word of knowledge* mentioned; by which is meant that kind of inspiration which gave to the apostles and superior Christian prophets the *knowledge of the true meaning of the Jewish Scriptures*. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient Scriptures with the name of *knowledge*, that is, *inspired knowledge*; for so the word signifies, ~~<6146>~~ **1 Corinthians 14:6**. And as by these interpretations they endeavoured to establish the efficacy of the Levitical atonements, the apostle very properly termed these interpretations *oppositions of knowledge*, because they were framed to establish doctrines opposite to, and subversive of, the Gospel. To destroy the credit of these teachers, he affirmed that the *knowledge* from which they proceeded was *falsely called inspired knowledge*; for they were not inspired with the knowledge of the meaning of the Scriptures, but only pretended to it.” Others think that the apostle has the *Gnostics* in view. But it is not clear that these heretics, or whatever they were, had any proper existence at this time. On the whole, Dr. Macknight’s interpretation seems to be the best.

**Verse 21. Which some professing]** Which *inspired knowledge* some pretending to, have set up *Levitical rites* in opposition to the great *Christian sacrifice*, and consequently *have erred concerning the faith*-have completely mistaken the whole design of the Gospel. See <sup><54106></sup>**1 Timothy 1:6,7.**

**Grace be with thee.]** May the favour and influence of God be with thee, and preserve thee from these and all other errors!

**Amen.]** This word, as in former cases, is wanting in the most ancient MSS. In a majority of cases it appears to have been added by different transcribers nearly in the same way in which we add the word FINIS, simply to indicate the *end* of the work.

The *subscriptions* as usual are various. The following are the most remarkable afforded by the MSS.:—

The first to Timothy is completed; the second to Timothy begins.-DE. The First Epistle to Timothy is completed; the second to him begins.-G. The first to Timothy, written from Laodicea.-A. The first to Timothy, written from Ladikia.-CLAROMONT. Written from Laodicea, which is the metropolis of Phrygia.-The first to Timothy, written from Laodicea, which is the metropolis of Phrygia of Pacatiana.-*Common GREEK TEXT*, and several MSS. Instead of *Pacatiana*, some have *Pancatiana*, *Capatiana*, and *Paracatiana*.

The VERSIONS are not less discordant:—

The First Epistle to Timothy, which, was written from Laodicea.-SYR.

The VULGATE has no subscription.

The end of the epistle. It was written from Laodicea, which is the metropolis of the cities of Phrygia.-ARAB.

To the man Timothy.-ÆTHIOPIC.

The First Epistle to Timothy, written from Athens.-ARABIC of *Erpenius*.

Written from Athens, and sent by Titus, his disciple.-COPTIC.

Written from Macedonia.-AUCTOR SYNOPS.

The First Epistle to Timothy is ended. It was written from Laodicea, the metropolis of Phrygia of Pacatiana.-PHILOXENIAN SYRIAC.



There is *one* authority in Griesbach, Mt. c., for its being written from NICOPOLIS. This is the opinion also of Dr. Macknight.

That the epistle was not written from *Laodicea* nor *Athens*, but from Macedonia, has been rendered probable by the arguments produced in the preface, to which the reader is referred for this and the date of the epistle itself.

IN reviewing the whole of this epistle, I cannot help considering it of the first consequence to the Church of God. In it we see more clearly than elsewhere what the *ministers* of the Gospel should be, and what is the character of the *true Church*. *Bishops*, *presbyters*, and *deacons* are particularly described; and their qualifications so circumstantially detailed, that it is impossible to be ignorant on this head. What the *Church* should be is also particularly stated; it is the house of the living God; the place where he lives, works, and manifests himself. The *doctrines* and *discipline* of the Church are not less specifically noted. All these subjects are considered at large in the notes, and here nothing need be added.

Should it be said, the apostle, in giving the qualifications of a bishop, “nowhere insists on *human learning*,” it may be answered in general, that no *ignorant person* in those times could have possibly got admittance into the Church as a teacher of Christianity. Every person, acknowledged as a teacher, was himself well taught in the word of God, and well taught by the Spirit of God; and much teaching of the Divine Spirit was then necessary, as the New Testament Scriptures were not then completed; and, if we were to allow the *earlier* date of this epistle, scarcely any part of the New Testament had then been written. The *gospels* had not come as yet into general circulation; and only a few of St. Paul’s epistles, viz. those to the Thessalonians, and that to the Galatians, and the first to the Corinthians, had been written before the year 56. At such times much must have been done by immediate revelations, and a frequent communication of miraculous powers.

It is natural for men to run into extremes; and there is no subject on which they have run into wider extremes than that of the necessity of human learning; for in order to a proper understanding of the sacred Scriptures, on one hand, all *learning* has been cried down, and the necessity of the inspiration of the Holy Spirit, as the sole interpreter, strongly and vehemently argued. On the other, all *inspiration* has been set aside, the *possibility* of it questioned, and all pretensions to it ridiculed in a way

savouring little of Christian charity or reverence for God. That there is a middle way from which these extremes are equally distant, every candid man who believes the Bible must allow. That there is an inspiration of the Spirit which every conscientious Christian may claim, and without which no man can be a Christian, is sufficiently established by innumerable scriptures, and by the uninterrupted and universal testimony of the Church of God; this has been frequently proved in the preceding notes. If any one, professing to be a preacher of the Gospel of Jesus, denies, speaks, or writes against this, he only gives awful proof to the Christian Church how utterly unqualified he is for his sacred function. *He* is not sent by God, and therefore he shall not profit the people at all. With such, human learning is all in all; it is to be a substitute for the unction of Christ, and the grace and influences of the Holy Spirit.

But while we flee from such sentiments, as from the influence of a pestilential vapour, shall we join with those who decry learning and science, absolutely denying them to be of any service in the work of the ministry, and often going so far as to assert that they are dangerous and subversive of the truly Christian temper and spirit, engendering little besides pride, self-sufficiency, and intolerance?

That there have been *pretenders to learning*, proud and intolerant, we have too many proofs of the fact to doubt it; and that there have been *pretenders to Divine inspiration*, not less so, we have also many facts to prove. But such are only *pretenders*; for a truly learned man is ever humble and complacent, and one who is under the influence of the Divine Spirit is ever meek, gentle, and easy to be entreated. The proud and the insolent are neither Christians nor scholars. Both religion and learning disclaim them, as being a disgrace to both.

But what is that learning which may be a useful handmaid to religion in the ministry of the Gospel? Perhaps we may find an answer to this important question in one of the qualifications which the apostle requires in a Christian minister, ~~SARD~~ **1 Timothy 3:2**: He should be *apt to teach*-capable of teaching others. See the note. Now, if he be capable of teaching others, he must be well instructed himself; and in order to this he will need all the learning that, in the course of the Divine providence, he is able to acquire. But it is not the ability merely to interpret a few *Greek* and *Latin* authors that can constitute a man a *scholar*, or qualify him to teach the Gospel. Thousands have this knowledge who are neither wise unto salvation

themselves, nor capable of leading those who are astray into the path of life. *Learning* is a word of extensive import; it signifies *knowledge* and *experience*; the knowledge of God and of nature in general, and of man in particular; of man in all his relations and connections; his history in all the *periods* of his being, and in all the *places* of his existence; the means used by Divine providence for his support; the manner in which he has been led to employ the powers and faculties assigned to him by his Maker; and the various dispensations of grace and mercy by which he has been favoured. To acquire this *knowledge*, an acquaintance with some languages, which have long ceased to be vernacular, is often not only highly expedient, but in some cases indispensably necessary. But how few of those who pretend most to learning, and who have spent both much time and much money in seats of literature in order to obtain it, have got *this* knowledge! All that many of them have gained is merely the *means* of acquiring it; with this they become satisfied, and most ignorantly call it *learning*. These resemble persons who carry large unlighted tapers in their hand, and boast how well qualified they are to give light to them who sit in darkness, while they neither emit light nor heat, and are incapable of kindling the taper they hold. Learning, in one proper sense of the word, is the means of acquiring knowledge; but multitudes who have the *means* seem utterly unacquainted with their *use*, and live and die in a *learned ignorance*. Human learning, properly applied and sanctified by the Divine Spirit, is of inconceivable benefit to a Christian minister in teaching and defending the truth of God. No man possessed more of it in his day than St. Paul, and no man better knew its use. In this, as well as in many other excellences, he is a most worthy pattern to all the preachers of the Gospel. By learning a man may acquire knowledge; by knowledge reduced to practice, experience; and from knowledge and experience *wisdom* is derived. The learning that is got from books or the study of languages is of little use to any man, and is of no estimation, unless practically applied to the purposes of life. He whose learning and knowledge have enabled him to do good among men, and who lives to promote the glory of God and the welfare of his fellow creatures, can alone, of all the literati, expect to hear in the great day: Well done, good and faithful servant! Enter thou into the joy of thy Lord.

How necessary learning is at present to interpret the sacred writings, any man may see who reads with attention; but none can be so fully convinced of this as he who undertakes to write a comment on the Bible. Those who despise helps of this kind are to be pitied. Without them they may, it is

true, understand enough for the mere salvation of their souls; and yet even much of this they owe, under God, to the teaching of experienced men. After all, it is not a knowledge of *Latin* and *Greek* merely that can enable any man to understand the Scriptures, or interpret them to others; if the Spirit of God take not away the veil of ignorance from the heart, and enlighten and quicken the soul with his all-pervading energy, all the learning under heaven will not make a man wise unto salvation.

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