

# 1 TIMOTHY

## INTRODUCTION TO THE BOOK OF 1 TIMOTHY

Timothy, to whom this epistle is written, was eminent for his early piety and acquaintance with the sacred Scriptures; his mother was a Jewess, and his father a Greek, which was the reason why he was not circumcised in his infancy. Mention is made in the second epistle to him of his mother Eunice, and grandmother Lois, as believers, and of his knowledge of the Scriptures from a child: this excellent person the apostle meeting with at Lystra, and having a good report of him from the brethren there, he chose him to be his companion in his travels, and to assist him in the spread of the Gospel; and knowing that it would be very disagreeable to the Jews to hear the word of God from the lips of an uncircumcised person, he took him and circumcised him, becoming all things to all, that he might gain some. This being done, he went along with him into several parts, and he made great use of him, in preaching the word, planting churches, and writing epistles; he sent him to various places with messages from him, to Corinth, Philippi, and Thessalonica; and now had left him at Ephesus, where he besought him to abide for a while; for that he was the bishop, pastor, or overseer of that church is not likely, since his residence here was not constant, and was afterwards called away from hence by the apostle, who desired his stay there, under whom, and by whose directions, he acted while there; and seeing that this church had elders, bishops, or overseers, whom the Holy Ghost had set over them, whom the apostle called to him at Miletus, and gave them some advice and instructions. The design of Timothy's continuance there was to check growing errors and heresies, and to take care of, and preserve the discipline of God's house; and to charge him with these things was the design of this epistle; in which he teaches him how to behave himself in the church of God, by taking heed to his doctrine and conversation; and gives rules relating to the qualifications of bishops and deacons, and to the care of widows, and with regard to church censures, and the becoming walk and conversation of all sorts of persons of every office, age, sex, rank, and order. This epistle is thought to be written about the year 55.

# CHAPTER 1

## INTRODUCTION TO 1 TIMOTHY 1

In this chapter, after the inscription and salutation, the apostle having entreated Timothy to abide at Ephesus, observes, that his end was, that he might check the false teachers there, whom he describes; and then he gives an account of his apostleship, and also of his conversion, to the encouragement of sinners, and to the glory of the grace of God; and closes with an exhortation to Timothy to constancy and perseverance in his Christian warfare. The inscription and salutation are in (<sup><5001></sup>1 Timothy 1:1,2) and much in the common form; and whereas, when he went into Macedonia, he desired Timothy to continue at Ephesus, his end was, to restrain the false teachers from preaching the doctrine they did, which was contrary to the Gospel, fabulous, useless, and unedifying, (<sup><5003></sup>1 Timothy 1:3,4) for though these men set up for teachers of the law, they went off, and strayed from its general end, which was love with faith, through their ignorance of it, (<sup><5005></sup>1 Timothy 1:5-7) not but that the law itself was good, as Gospel ministers full well knew; which is said to prevent an objection against them, as laying it aside as useless; but the abuse of it is what is complained of, it being made for some persons, and not for others who are mentioned, between which, and the sound doctrine of the Gospel, there is an agreement, (<sup><5008></sup>1 Timothy 1:8-11) which leads on the apostle to observe his call to the office of a preacher of it by Christ, his qualification for it, and investiture with it, for which he gives thanks, (<sup><5012></sup>1 Timothy 1:12) And in order to illustrate the grace of God in converting him first, and then making him a minister of the word, he takes notice of his state and condition before conversion, what a vile sinner he had been, and of the abundant grace God bestowed on him in it, (<sup><5013></sup>1 Timothy 1:13,14) And that this case of his might not seem strange and incredible, he observes, that this is the sum of the Gospel, that Christ came into the world to save the chief of sinners, such an one as he was, (<sup><5015></sup>1 Timothy 1:15). And besides, the end of the Lord in his conversion was, by the pattern of longsuffering he showed in him, that others might be encouraged to believe in Christ also, (<sup><5016></sup>1 Timothy 1:16) and then for all this grace bestowed on him, he ascribes honour and glory to God, (<sup><5017></sup>1 Timothy 1:17) and renews his charge to Timothy to fight manfully against the false teachers, to which he should be

the more induced by the consideration of the prophecies that went before of him, (<sup><5018></sup>1 Timothy 1:18) and to hold faith and good conscience, which had been dropped by some professors; of which instances are given in Hymenaeus and Philetus, (<sup><5019></sup>1 Timothy 1:19,20).

**Ver. 1.** *Paul an apostle of Jesus Christ*, etc.] His name was well known to Timothy, and very dear to him; and so was his office as an apostle, and which he mentions, not so much for Timothy's sake, but for the sake of others, that what he delivers in this epistle might come with its proper weight and authority, and be regarded: of this his office, as well as name, (see Gill on “<sup><600></sup>Romans 1:1”). How he came into this office next follows, not of himself, nor by men, but

*by the commandment of God*; the appointment and decree of God, by which he was separated to this office, even from eternity, and is the same with the counsel or will of God, (<sup><400></sup>Ephesians 1:1) or it may refer to the order given by the Holy Ghost to the church; to set apart him and Barnabas, to the work of the ministry, (<sup><412></sup>Acts 13:2) though this commandment is called the commandment of God

*our Saviour*; by whom is meant God the Father; and this character of him is mentioned, to show that the embassy the apostle was sent on as such, and in which the discharge of his office greatly lay, was the affair of salvation, to publish and declare that to the sons of men; and also to show the concern which God the Father has in that work: he resolved upon it, and appointed his people to it, and determined upon saving them by his Son, whom he pitched upon to be his salvation; he drew the scheme of it by his infinite wisdom, and sent his Son into the world to execute it; and he sends his ministers to publish the Gospel of it, and his Spirit to reveal and apply it to the hearts of his chosen ones; and keeps them by his power unto it, and will at last put them into the full possession of it; so that this character well suits with him, to whom it is also given, (<sup><500></sup>Titus 3:4) as well as with his Son Jesus Christ, to whom it is more commonly ascribed, and from whom he is here distinguished: for it follows,

*and Lord Jesus Christ, which is our hope*; who is both the author, and the ground and foundation of the grace of hope of salvation, and eternal life; not earthly enjoyments, nor any external thing whatever; not birth privileges, carnal descent, religious education, morality and civility, obedience to the law of Moses, moral or ceremonial; nor a profession of Christ, nor a bare subjection to his ordinances, but he himself: and there is

good ground to hope for pardon through his blood, which was shed for it; and for justification by his righteousness, which is freely wrought out, and freely imputed; and for salvation by him, since it is in him, and in no other, and is completely effected by him, and that for the worst of sinners, and is wholly of free grace, and which everyone that believes in him shall enjoy; and so for eternal life, which hope is conversant with; and good reason there is for it in Christ, seeing it is in him, and in his gift; what his grace gives a meetness for, and his righteousness a title to; and which he is possessed of in the name of his people, prepares for them, and will introduce them into. The Complutensian edition reads, “of the Father, and, our Saviour Jesus Christ”; and so the Ethiopic version, “of God, and our Saviour Jesus Christ”.

**Ver. 2.** *Unto Timothy my own son in the faith*, etc.] Not in the flesh, or by natural descent, but in a spiritual sense, in the faith of Christ; for Timothy was not related to the apostle according to the flesh, as some have thought, but the relation was spiritual; though the apostle was not properly his spiritual father, or the instrument of his conversion; for Timothy was a converted person, and a disciple of Christ, and well reported of by the brethren, when the apostle first met with him, (~~Acts~~ Acts 16:1,2) but he calls him his son, either because of his age, being a young man; or because of his affection for him, so the Vulgate Latin version reads, “a beloved son”; or rather, because he was instructed more largely by the apostle into the doctrine of faith; and as a son, with a father, served with him in the Gospel of Christ. It may be rendered “a true or genuine son in the faith”, in distinction from nominal Christians, formal professors and hypocrites. Timothy was a real Christian, a true believer, and an hearty and upright professor and preacher of the faith of Christ, as well as truly regenerated by the Spirit of God.

*Grace, mercy, and peace from God our Father, and Jesus Christ our Lord*; the Arabic version reads, “and Lord Jesus Christ our Lord”. The form of salutation is the same as in all the epistles of the apostle, only that “mercy” is here inserted; and when he wishes “grace” to Timothy, he may mean a fresh discovery of the love and free favour of God unto him, and an increase of grace in him, and of the gifts of the Spirit upon him; and by “mercy” he may intend a fresh application of the pardoning mercy of God, through Christ, and all assistance, and success in his work as a minister, and all succour and support under every trial and exercise, and mercy at the last day, or the mercy of our Lord Jesus Christ unto eternal life; and by

“peace” he may design peace of conscience through the blood of Christ, and all prosperity, temporal, spiritual, and eternal. And all this being wished for equally from Christ, as from God the Father, is a proof of the proper deity of our Lord.

**Ver. 3.** *As I besought thee to abide, still at Ephesus*, etc.] Where it seems he now was, being left here by the apostle, and where he was desired by him to continue:

*when I went into Macedonia*; not when he went his first journey there, for Timothy was then along with him, (<sup><441B></sup>Acts 16:3,12) and so he seems to be in his journey through it, in (<sup><441B></sup>Acts 20:3,4). It may be this may refer to a journey which Luke has given no account of:

*that thou mightest charge some, that they teach no other doctrine*; than the doctrine of Christ and his apostles; than what had been preached by the apostle at Ephesus, and the saints there had received; than what was agreeably to the Scriptures of truth, and was according to godliness; for all other doctrines must be divers and strange ones: nor would he have them teach in another way, in new words, but hold fast the form of sound words; for new words often produce new doctrines: the apostle perhaps by other doctrine chiefly respects the doctrine of justification by the works of the law. It seems as if there were some teachers in this place the apostle was suspicious of, or he had heard that they began to innovate in the doctrine of faith; wherefore he desires Timothy to continue a while, in order to be a check on these persons, and to charge them not to introduce any new doctrine; for it was only “some”, and not all that taught there, he was so to charge. Some refer this to hearers; and render, the words, “that they follow no other doctrine”; but it seems best to understand it of teachers; the Syriac and Arabic versions render the words as we do.

**Ver. 4.** *Neither give heed to fables*, etc.] Old wives' fables, (<sup><5007></sup>1 Timothy 4:7) or Jewish fables, (<sup><5014></sup>Titus 1:14) the traditions of the elders; anything that was not true; or if it was, yet idle, vain, trifling, and unprofitable:

*and endless genealogies*; not of deities, as the Theogony of the Gentiles, or the ten Sephiroth or numbers in the Cabalistic tree of the Jews, or the Aeones of the Gnostics and Valentinians, which are said to proceed from one another, as some have thought; but both the public and private genealogies of the Jews, which they kept to show of what tribe they were, or to prove themselves priests and Levites, and the like; of which there was

no end, and which often produced questions and debates. By reason of their captivities and dispersions, they were much at a loss to distinguish their tribes and families. Some care Ezra took of this matter, when the Jews returned from the Babylonish captivity. It is said <sup>f1</sup>, that **ʿysj wy hrç** [

“ten genealogies (or ten sorts of persons genealogized) came out of Babylon; priests, Levites, Israelites, profane (or unfit for the priesthood, though they sprung from priests) proselytes, freemen (servants made free), bastards, Nethinim or Gibeonites, such whose father was not known, and those that were took up in the streets.”

These Ezra brought up to Jerusalem thus distinguished, that they might be taken care of by the sanhedrim, and kept distinct; but these would often intermix and cause disputes; and sometimes these mixtures were connived at through partiality or fear <sup>f2</sup>

“Says R. Jochanan, by the temple, it is in our hands, (the gloss adds, to discover the illegitimate families of the land of Israel,) but what shall I do? for lo, the great men of this age are hid (or impure): in which he agreed with R. Isaac, who said, the family that is hid, let it be hid. Abai also saith, we have learned this by tradition, there was a family of the house of Tzeriphah, beyond Jordan, and a son of Zion, (a famous man, a man of authority,) set it at a distance, (proclaimed it illegitimate,) by his authority. And again, there was another, and he made it near (or pronounced it right) by his power. Again, there was another family, and the wise men would not discover it.”

By which we may see what management there was in these things, and what a foundation was laid for questions and debates. Of these public and private genealogies, (see Gill on <sup>“4016”</sup> Matthew 1:16”), to which may be added what R. Benjamin says <sup>f3</sup> of some Jews in his time, who were the Rechabites, and were very numerous, and had a prince over them of the house of David; and, adds he, they have a genealogical book, **twl aç twrgçmw**, “and extracts of questions”, which I should be tempted to render “clusters of questions”, which are with the head of the captivity; and this comes very near to what our apostle here says. And when it is observed, that Herod, that he might hide the meanness of his descent and birth, burnt all the genealogical writings in the public archives <sup>f4</sup>, it must be

still more difficult to fix the true account of things; and for the loss of the genealogical book, the public one, the Jews express a very great concern: for they say <sup>f5</sup>, that

“from the time the book of genealogies was hid, the strength of the wise men was weakened, and the light of their eyes grew dim. Says Mar Zutra, between Azel and Azel, (that is, between (~~1388~~ 1 Chronicles 8:38) and (~~1394~~ 1 Chronicles 9:44)) there is need of four hundred camel loads of commentaries.”

So intricate an affair, and such an endless business was this. And this affair of genealogies might be now the more the subject of inquiry among judaizing Christians, since there was, and still is, an expectation among the Jews, that in the times of the Messiah these things will be set aright. Says Maimonides <sup>f6</sup>,

“in the days of the King Messiah, when his kingdom shall be settled, and all Israel shall be gathered to him, *מלך וסגן יבנה*, “they shall all of them be genealogized”, according to his word, by the Holy Ghost, as it is said, (~~388~~ Malachi 3:3) he shall purify the sons of Levi, and say, this is a genealogized priest, and this is a genealogized Levite; and shall drive them away who are not genealogized (or related) to Israel, as it is said, (~~1503~~ Ezra 2:63). Hence you learn, that by the Holy Ghost they shall be genealogized, those that arrogate and proclaim their genealogy; and he shall not genealogize Israel but by their tribes, for he shall make known that this is of such a tribe, and this is of such a tribe; but he shall not say concerning such an one he is a bastard, and this is a servant; for so shall it be, that the family that is obscure shall be obscure.”

Or else the genealogical account of their traditions may be meant, which they trace from Moses to Joshua, from Joshua to the elders, from the elders to the prophets, from the prophets to the men of the great synagogue, and from one doctor to another <sup>f7</sup>, which to pursue is endless, tedious, and tiresome:

*which minister questions*; as the traditions of the elders, and the genealogical account of them did; the Talmud is full of the questions, debates, contentions, and decisions of the doctors about them:

*rather than godly edifying, which is in faith*; and which is the principal end of preaching, hearing, and conversation; and that may be called “godly edifying, or the edification of God”, as it may be rendered, which he is the author of, and which he approves of, and is by, and according to his word; or that in which souls are built up an habitation for God, and are built up in faith and holiness, and by an increase of every grace: and this is “in faith”, not only in the grace of faith, but by the doctrine of faith, on which the saints may build one another, and by which they are edified through the faithful ministration of it by the ministers of the word; when fabulous stories and disputes, about genealogies, are useless and unedifying: not that the apostle condemns all genealogies, such as we have in the writings of the Old Testament, and in the evangelists, nor all inquiries into them, and study of them, which, rightly to settle, is in some cases of great importance and use, but the private and unprofitable ones before mentioned. Some copies read, “the dispensation of God, which is in faith”; meaning the dispensation of the mysteries of grace, which are in the doctrine of faith, which becomes a faithful steward of them, and not fables and genealogies, which issue in questions, quarrels, and contentions.

**Ver. 5.** *Now the end of the commandment is charity*, etc.] By the “commandment” may be meant, the order given to Timothy, or the charge committed to him; (see <sup><5018></sup>1 Timothy 1:18) to forbid the teaching of another doctrine, and to avoid fables and endless genealogies; the end and design of which was to cultivate peace, to maintain and secure brotherly love, which cannot long subsist, when a different doctrine is introduced and received; and to promote godly edification, which is brought about by charity or love, for charity edifies; but is greatly hindered by speculative notions, fabulous stories, and genealogical controversies and contentions: or by it may be intended the ministration of the Gospel, called the commandment, (<sup><5044></sup>1 Timothy 6:14), because enjoined the preachers of it by Christ; the end of which is to bring persons to the obedience of faith, or to that faith which works by love, to believe in Christ, to love the Lord, his truths, ordinances, people, and ways; or rather the moral law is designed, which is often called the commandment, (<sup><5108></sup>Romans 7:8-12) since of this the apostle treats in some following verses; the end and design, sum and substance, completion and perfection of which law are love to God, and love to one another; (see <sup><4126></sup>Matthew 22:36-39 <sup><5138></sup>Romans 13:8,9 <sup><4854></sup>Galatians 5:14), which charity or love, when right,

*springs out of a pure heart*; which no man has naturally; every man's heart is naturally impure; nor can he make it pure; by the strength of nature, or by anything that he can do: there are some that are pure in their own eyes, and in the esteem of others, and yet are not cleansed from their filthiness, and are inwardly full of all manner of impurity; though there are some that have pure hearts, and they are such, who have clean hearts created in them by the Spirit of God; who are regenerated and sanctified by him; whose hearts are purified by faith; and who have their hearts sprinkled from an evil conscience by the blood of Christ; and who are not double minded, speak with a heart and a heart, but whose hearts are sincere and upright, and without hypocrisy; so that charity or love, from such a heart, is love without dissimulation, which is not in tongue and words only, but in deed and in truth; it is an unfeigned love, or loving with a pure heart fervently.

*And of a good conscience*; there is a conscience in every man, that accuses or excuses, unless it is cauterized or seared: but this conscience is naturally evil and defiled, and does not perform its office aright; either it takes no notice of, and is not concerned about sin, and has no remorse for it, or it takes notice of little things, and lets pass greater ones, or speaks peace when destruction is at hand: a good conscience is a conscience purified by the grace of God, and purged from dead works by the blood of Christ; under the influence of which a man acts uprightly in the discharge of his duty, and exercises a conscience void of offence towards God and man; and charity, proceeding from such a conscience, is of the right kind: and of faith unfeigned; with which a man really, and from the heart, believes what he professes; so did not Simon Magus, and all other temporary believers, whose faith is a feigned faith, a dead and inactive one; whereas true faith is an operative grace, it is attended with good works, and particularly it works by love: and that charity or love, which springs from faith unfeigned, is unfeigned love also, such as answers the design, and is the substance of the commandment. These words may be considered in a gradation, or as a spiritual genealogy, in opposition to the endless ones before mentioned, thus; that charity which is the end of the commandment comes out of a pure heart, out of which proceeds a good conscience, and from thence faith unfeigned. But the other way of interpreting seems best.

**Ver. 6.** *From which some having swerved*, etc.] The apostle, in this verse and the next, describes the persons he suspected of teaching other doctrines, and of introducing fables and endless genealogies; they were such who departed from the above things; they erred from the

commandment, or law, notwithstanding their great pretensions to a regard unto it; at least they missed the mark, the end and design of it; they went astray from that, and instead of promoting charity or love, created feuds, contentions, and divisions in the churches; and were far from having a pure heart, being filthy dreamers, and sensual persons, destitute of the Spirit of God, and were such who put away a good conscience, and made shipwreck of faith: such were Hymenaeus, Philetus, Alexander, and others, of whom he also says, they

*have turned aside to vain jangling*; which he elsewhere calls empty talk, and vain babblings, (<sup><small>401</small>1 Timothy 6:20 <sup><small>402</small>2 Timothy 2:16</sup>), from the solid doctrines of the Gospel, and a solid way of handling them, they turned to vain, idle, useless, and unprofitable subjects of discourse, and to treating upon subjects in a vain, jejune, and empty manner; entertaining their hearers with foolish and trifling questions and answers to them about the law, and with strifes about words, which were unserviceable and unedifying; they were unruly and vain talkers, (<sup><small>403</small>Titus 1:10</sup>).</sup>

**Ver. 7.** *Desiring to be teachers of the law*, etc.] They were very fond of being called Rabbi, Rabbi, and styled doctors of the law, and of being thought to have skill in interpreting the law, and good talents in expounding it, and preaching upon it; which was now most in vogue, and gained the greatest applause, when the preaching of the Gospel was treated with contempt, not only by the unbelieving Jews, but by judaizing Christians, and carnal professors.

*Understanding neither what they say, nor whereof they affirm*: they did not understand the law, the nature and end, the purity and spirituality, and perfection of it, which they were so fond of teaching, and went into many foolish and unlearned questions about it; (see <sup><small>404</small>2 Timothy 2:23 <sup><small>405</small>Titus 3:9</sup>), and which they as foolishly answered: these are the ignorant and unlearned men, who, notwithstanding their vain show of learning, and pretence to skill in interpreting the law, wrested the Scriptures to their own destruction, and that of others; they were ignorant of the things they talked of, and knew not by what arguments to confirm them, and yet were very bold and confident in their assertions: and generally speaking so it is, that those who can prove least assert most, and that with the greatest assurance.</sup>

**Ver. 8.** *But we know that the law is good*, etc.] The apostle says this to prevent an objection that might be made to him, that seeing he bore so hard

on such who were fond of being teachers of the law, he was himself against the law, and the preaching and proper use of it; but this he would not have concluded, for he and his fellow labourers in the ministry, and all true believers know, from the Scriptures of truth, from the agreement of the law with the Gospel, and from their own experience, that the law is good, provided it be used in a lawful way, and to lawful purposes: and this is to be understood not of the ceremonial law, which was now disannulled, because of the weakness and unprofitableness of it, so that there was no lawful use of that; but of the moral law, which must needs be good, since the author of it is God, who is only good; and nothing but good can come from him: the law, strictly moral, is a copy of his nature, transcribed out of himself, as well as with his own hands; and is a declaration of his will, and is stamped with his authority, and therefore must be good: the matter of it is good, it contains good, yea, great and excellent things; the matter of it is honestly and morally good, as to love mercy, do justice, and walk humbly with God: and it is pleasantly good to a regenerate man, who loves it, and delights in it after the inner man, and serves it with his spirit; though the carnal mind cannot be subject to it, but rejects it, and rebels against it: and it is also profitably good; for though obedience to it is not profitable to God, yet it is to men; and though eternal life is not obtained hereby, nor any reward given for keeping it, yet in keeping it there is a reward; and that peace is enjoyed, which the transgressors of it are strangers to: it is good in the uses of it, both to sinners and to saints. To sinners it is useful for the knowledge of sin, to convince of it, and bring them to a sense of it, and concern for it, which is effectually done, when the Spirit of God sets in with it, or brings this commandment home to the heart; and if it has not this use, it is sometimes a means of restraining men from sin, which is the use of civil laws among men; and if it has not this, it is of use however to accuse men rightly of sin, and to pronounce justly guilty before God for it, to curse them as they deserve it, and to sentence to condemnation and death: and to believers it is of use, though they are not under it as in the hands of Moses, and as a covenant of works, and are freed from its curse and condemnation, and under no obligation to seek for life and righteousness by it; to them it is of use, to point out to them what is the will of God, and what should be done, and not done; and it is a rule of walk and conversation to them, as in the hands of Christ; and is as a glass to them to behold their own deformity, the impurity of their nature, the plague of their own hearts, and the imperfection of their obedience; by which they see the insufficiency of their own righteousness, how far they

are from perfection, and what carnal creatures they are, when compared with this law: and as this serves to put them out of conceit with themselves, so it tends to make Christ and his righteousness more lovely and valuable in their esteem; who has wrought out a righteousness as broad and as long as the law is, and by which it is magnified and made honourable, and has delivered them from its curse and condemnation. And this law is good as it is holy, in its author, nature, and use; and as it is just, requiring just things, and doing that which is just, by acquitting those who are interested in Christ's righteousness, and in condemning those that have no righteousness; and as it is a spiritual and perfect law, which reaches the spirit and soul of man, and is concerned with inward thoughts and motions, as well as outward actions; and especially the end of it, the fulfilling end of it is good, which is Jesus Christ, who was made under it, came to fulfil it, and has answered all the demands of it: so that it must be good, and which cannot be denied,

*if a man use it lawfully*; for if it is used in order to obtain life, righteousness, and salvation by the works of it, or by obedience to it, it is used unlawfully: for the law does not give life, nor can righteousness come by it; nor are, or can men be saved by the works of it; to use the law for such purposes, is to abuse it, as the false teachers did, and make that which is good in itself, and in its proper use, to do what is evil; namely, to obscure and frustrate the grace of God, and make null and void the sufferings and death of Christ. A lawful use of the law is to obey it, as in the hands of Christ, the King of saints, and lawgiver in his church, from a principle of love to him, in the exercise of faith on him, without any mercenary selfish views, without trusting to, or depending on, what is done in obedience to it, but with a view to the glory of God, to testify our subjection to Christ, and our gratitude to him for favours received from him.

**Ver. 9.** *Knowing this, that the law is not made for a righteous man*, etc.] No man is naturally righteous since Adam, excepting the man Christ Jesus: some that are righteous in their own opinion, and in the esteem of others, are not truly and really so; none are righteous, or can be justified in the sight of God by the works of the law; those only are righteous men, who are made so through the imputation of Christ's righteousness to them: and such a righteous man is here intended, who believes in Christ with the heart unto righteousness, who lays hold on Christ's righteousness, and receives it by faith; in consequence of which he lives soberly, righteously, and godly,

though not without sin, since there is no such just man upon earth. Now for such a man the law was not made; which must be understood not of its original constitution and make, for it was certainly made for, and given to Adam, who was a righteous man, and was written upon his heart in a state of innocence; and who had a positive law made also for him, and given to him as a trial of his obedience to this: it was also delivered to the Israelites on Mount Sinai, who were, many of them, at least, righteous men; and besides all this, the law was made for Jesus Christ; he was the end, the mark, and scope at which it aimed, and for whose sake it was given to Israel, that he might be made under it, and fulfil it. Nor does this expression deny all use of the law to a righteous man, which has been pointed out on the preceding verse, but only removes an unlawful use, and a wrong end of the law: it never was made with any such view as to obtain righteousness by it; for, a righteous man, as Adam, in innocence, and all that are justified by Christ's righteousness, need it not for such a purpose, because they are already righteous; and sinners can never attain to righteousness by it, since it cannot give life unto them: it is made therefore not for the former with the view now mentioned, but for the latter, and that both for the restraining of sin, and punishing of sinners. The words **δικαιῶ νομὸς οὐ κεῖται**, may be rendered, “the law does not lie upon a righteous man”, or against him. It does not lie as a weight or burden on him; its precept does not lie on him, as a task to be performed; nor does its penalty, the curse, lie on him as a punishment to be bore by him: it does not lie upon him, nor against him, as an accusing law, its mouth is stopped by the righteousness of Christ, by which he is denominated a righteous man; nor as a terrifying law, and bringing into bondage by its threats and menaces; nor as a rigorous law, obliging to obedience in a forcible and compulsive way; seeing there is no need of it, the righteous man delights in it, and cheerfully serves it, and the love of Christ constrains him to obey it freely. And much less does it lie on him, or against him as a cursing or condemning law, since Christ has redeemed him from the curse of it.

*But for the lawless and disobedient*; by the “lawless” are meant, not the Gentiles, which were without the written law, but such who have it, and despise and reject it, and live not according to it, but transgress it: and “the disobedient” design such who are not subject to it: who are sons of Belial, children without the yoke; who cast the law of the Lord behind their backs; who are not, nor can they be subject to it, without the powerful and

efficacious grace of God. Now the law lies upon, and against such persons, as an accusing, terrifying, cursing, and condemning law.

*For the ungodly, and for sinners*; by the “ungodly” are intended, such as are without God in the world, who neither fear God, nor regard man, who neglect and despise the worship of God, and say to him, depart from us, (<sup><R214></sup>Job 21:14,15) and by “sinners” are designed notorious ones, who are exceeding great sinners, always sinning, making sin their constant business and employment; on and against these the law lies:

*for unholy and profane*: such are unholy persons, who are destitute of inward principles of truth and holiness, and who live unholy lives and conversations; and “profane” persons are those who profane the name of the Lord by cursing and swearing, and who profane his day, doctrines, and ordinances, and live dissolute and profane lives, being abandoned to all sin and wickedness; these three couples of wicked men, expressed in general terms, seem to have respect greatly to the moral part of the four precepts of the decalogue, as the following particulars do to the other six:

*for murderers of fathers, and murderers of mothers*; though there is no law that expressly mentions this, yet is beyond all doubt a breach both of the fifth and sixth commands; and if cursing parents, and disobedience to them, were punishable by the law with death, then much more the murder of them; (see <sup><R119></sup>Leviticus 20:9 <sup><R218></sup>Deuteronomy 21:18) though the words will bear to be rendered, “for strikers of fathers, and strikers of mothers”; and so the Syriac and Arabic versions render them, and against this there was an express law, (<sup><R215></sup>Exodus 21:15). According to the Pompeian law, one guilty of parricide was to be sewed up in a sack with a dog, a cock, a viper, and an ape, and cast into the sea, or into a river<sup>f8</sup>:

*for manslayers*, guilty of the murder of any man, which was always punishable with death, and was a breach of the sixth command; (see <sup><R006></sup>Genesis 9:6 <sup><R213></sup>Exodus 20:13 21:12).

**Ver. 10.** *For whoremongers*, etc.] Fornicators and adulterers, who were transgressors of the seventh command, (<sup><R214></sup>Exodus 20:14 <sup><R210></sup>Leviticus 20:10) these God will judge, and such shall have their portion in the lake that burns with fire and brimstone:

*for them that defile themselves with mankind*; who are guilty of sodomy; such, according to the law, were to die, (<sup><R822></sup>Leviticus 18:22 20:13) the wrath of God was revealed from heaven in a very visible and remarkable

manner against this abomination, by raining fire and brimstone upon Sodom and Gomorrah, and upon the cities of the plain, who defiled themselves in this way:

*for men stealers*; who decoyed servants or free men, and stole them away, and sold them for slaves; see the laws against this practice, and the punishment such were liable to, in (<sup><Q216></sup>Exodus 21:16 <sup><R247></sup>Deuteronomy 24:7). This practice was condemned by the Flavian law among the Romans<sup>f9</sup>, and was not allowed of among the Grecians<sup>f10</sup>; the death with which such were punished was strangling, according to the Jews<sup>f11</sup>:

*for liars*; who speak what is false, against their own knowledge and conscience, and with a design to deceive; who lie against their neighbours, and act falsely and deceitfully in trade and merchandise, as well as speak that which is not true; (see <sup><R162></sup>Leviticus 6:2)

*for perjured persons*; who take a false oath on any account, and bear false witness against their neighbour. Now upon, and against all, and each of these, the law lies, as an accusing, threatening, and cursing law:

*and if there be any other thing that is contrary to sound doctrine*; the law lies against it, takes notice of it, charges with it, condemns and punishes for it: by “sound doctrine” is meant the doctrine of the Gospel, which is in itself pure and incorrupt, and is the cause of soundness and health to others; it is health to the navel, and marrow to the bones; its doctrines are the wholesome words of Christ, and by them souls are nourished up unto eternal life; when the errors and heresies of men are in themselves rotten and corrupt, and also eat as do a canker. Here it may be observed, that there is an entire harmony and agreement between the Gospel and the law, rightly understood and used; what is contrary to the one, is also to the other; the Gospel no more countenances sin than the law does; and whatever is repugnant to the Gospel is liable to be punished by the law.

**Ver. 11.** *According to the glorious Gospel of the blessed God*, etc.] For no doctrine is sound, but what is agreeable to that: this is a very great encomium of the Gospel. The doctrine preached by the apostles was not only Gospel, or good news, and glad tidings, but the Gospel of God; of which he is the author, and which relates to his glory, the glory of all his perfections; which reveals his purposes, shows his covenant, and exhibits the blessings and promises of it; and is the Gospel of the blessed God, who is blessed in himself, and is the fountain of blessedness to others; and

particularly he blesses his chosen ones with spiritual blessings, and which are set forth and declared in the Gospel; for which reason this epithet seems to be given to God here: and it is a glorious one; it discovers the glory of God, of his wisdom, grace, and love in the salvation of men; its doctrines of peace and pardon, righteousness and salvation by Jesus Christ, are glorious ones; and so are its promises, being great and precious, all yea and amen in Christ, absolute, unconditional, unchangeable, and irreversible; its ordinances also are glorious ones, being amiable and pleasant, and not grievous and burdensome to believers; and it is glorious in its effects, being the power of God unto salvation, the means of enlightening the blind, of quickening the dead, of delivering men from bondage and servitude, of turning men from sin and Satan to God, and of refreshing and comforting distressed minds, and of reviving the spirits of drooping saints, of establishing and strengthening them, and nourishing them up to eternal life. The apostle adds,

*which was committed to my trust*: to distinguish this Gospel from another, from that of the false teachers, which was an inglorious one, and he had nothing to do with; and to show the excellency and worth of it; it being valuable, was deserving of care and keeping, and was a depositum the person intrusted with was faithfully and carefully to keep and preserve.

**Ver. 12.** *And I thank Jesus Christ our Lord*, etc. | The subject matter of this thanksgiving being the apostle's call to the ministry of the word, and his furniture and fitness for it, shows, that while others were fond of being teachers, and called doctors of the law, he esteemed it an high honour and special favour bestowed upon him, that he was a preacher of the Gospel; and that all his gifts and abilities for it were not of himself, nor from men, but were owing to the free grace of God, and favour of Christ; wherefore he gloried not in them, as if he had not received them, but gives Christ the glory of them, and thanks to him for them;

*who hath enabled me*; who gave him all his abilities for the preaching of the Gospel, and all that strength to perform the various parts of labour and service he was called unto, and all that firmness, resolution, and fortitude of mind he was endued with, to bear and suffer what he did for the sake of Christ and his Gospel.

*For that he counted me faithful*; not that he was so antecedent to the grace and gifts bestowed on him by Christ, or that Christ foresaw that he would be so, and therefore chose him for his service; but he counted him faithful,

having made him so by his grace, and thus he kept him; faithfulness being a necessary requisite and qualification for a Gospel minister, he having a great trust committed to him, being made a steward of the manifold grace and mysteries of God:

*putting me into the ministry.* The ministry of the word, the work of the ministry, or preaching of the Gospel, the dispensation or administration of it to the sons of men; this he did not thrust himself into, nor take this honour to, and of himself; nor was he put into it by men, but was chosen to it of God, and called unto it by the Spirit, and was placed in it by Christ himself, who in person appeared to him, and made a minister of him; (see ~~<400>~~Romans 1:1 ~~<409>~~Acts 9:15) (~~<413>~~Acts 13:2 26:16). The Arabic and Ethiopic versions read, “his ministry”, the ministry of Christ.

**Ver. 13.** *Who was before a blasphemer,* etc.] Of the name of Christ, contrary to which he thought he ought to do many things; and he not only blasphemed that name himself, calling him an impostor and a deceiver, but he compelled others to blaspheme it also, (~~<409>~~Acts 26:9,11). This, as well as what follows, is said, to illustrate the grace of God in his conversion, and call to the ministry:

*and a persecutor:* for not content to speak evil of Christ, of his person, people, truths, and ordinances, he acted against them; not only breathed out against the disciples threatenings and slaughter, but did many evil things to them, and destroyed them which called on the name of Christ; persecuted Christ in his members, and them beyond measure, even unto death, (~~<400>~~Acts 9:1,5,13,21 22:4 ~~<4013>~~Galatians 1:13)

*And injurious;* not barely using contumelious and reproachful words of Christ, and his people, which is the sense of some versions, and seems to be included in the first character; but using force and violence, and doing injury, not only to the characters, but persons and properties of the saints, making havoc of the church, haling men and women out of their houses, and committing them to prison; and now it was that Benjamin ravined as a wolf, the apostle being of that tribe; (see ~~<408>~~Acts 8:3 ~~<0427>~~Genesis 49:27).

*But I obtained mercy:* the Vulgate Latin version reads, “the mercy of God”; God had mercy on him, unasked and unsought for, as well as unmerited; God had mercy on him when he was in the career of his sin, and stopped him; and of his abundant mercy begat him again to a lively hope of forgiveness and eternal life; and through his great love quickened him,

when dead in trespasses and sins; and according to the multitude of his tender mercies, forgave and blotted out all his iniquities; and put him openly among his children, his family and household; and to all this added the grace of apostleship: he put him into the ministry, and, of a blaspheming and injurious persecutor, made him a laborious, faithful, and useful preacher of the Gospel.

*Because I did it ignorantly in unbelief.* This is said, not as an extenuation of this sin, or as an excuse for himself; for this was not the apostle's method, since in the next verse he calls himself the chief of sinners; besides, ignorance is not an excuse but an aggravation of sin, especially when there are means of knowledge, and these are not attended to; and when persons are not open to conviction, and reject the fullest evidence, which was the case here: nor can unbelief be pleaded in such a man's favour, who heard what Stephen had to say; and though he could not resist his wisdom, received not the truth spoken by him, but consented to his death; moreover, all sins spring from ignorance, and are aggravated by unbelief: but this phrase describes the apostle's state and condition; he was a poor, blind, ignorant bigot, an unbelieving and hardened creature, and so an object of mercy, pity, and compassion; and he who has compassion on the ignorant, and them that are out of the way, had compassion on him. He indeed did not know that Jesus was the Christ, or that his followers were the true church of God; he really thought he ought to do what he did, and that, in doing it, he did God good service; he had a zeal, but not according to knowledge; and therefore did not sin wilfully and maliciously against light, and knowledge, and conscience, and so not the sin against the Holy Ghost; as some of the Pharisees did, and therefore died without mercy, and were not capable subjects of mercy, and proper objects of it; nor is it ever extended to such: but this not being the case of the apostle, mercy was of sovereign good will and pleasure vouchsafed to him; his ignorance and unbelief were not a reason or cause of his obtaining mercy, which is always shown in a sovereign way; but a reason, showing, that that was mercy that was vouchsafed to him, since he was such an ignorant and unbelieving creature. It is a good note of Beza's on the place, “en merita preparationis quae profert apostolus”; “what works, merits, previous qualifications and preparations were there in the apostle, fitting him for the grace and mercy of God”, seeing in the midst of his sins, and in the full pursuit of them, the grace of God laid hold upon him, and mercy was shown him? there is

nothing between his being a blasphemer, a persecutor, an injurious person, an ignorant unbeliever, and his obtaining mercy.

**Ver. 14.** *And the grace of our Lord was exceeding abundant*, etc.] That is, the love of Jehovah the Father; so the Ethiopic version reads, “the grace of God”; of God the Father, since he is distinguished in the text from Jesus Christ. God is abundant in grace and goodness; he is rich and plenteous in mercy; there is an overflow of love in his heart to his chosen people, and in conversion it flows out, and abounds and superabounds; (see ~~4:10~~ Romans 5:20)

*with faith and love which is in Christ Jesus*; these are the effects of the love and favour of God displayed in conversion, or which the grace of God brings along with it, and implants in the soul at that time, as it did in the apostle; for by “faith” is not meant the faithfulness of God to his Son, and to his covenant, oath, and promise, which now began visibly to be made good; nor the faith of the Gospel committed to the apostle's trust, which was an high favour; but the grace of faith, which is a pure gift of God, and a distinguishing instance of his grace; for all men have it not, only his elect; and is a most precious and excellent grace, and of great use and importance: it receives every blessing from Christ, and gives him all the glory; through it much peace, joy, and comfort are enjoyed here, and with it is connected eternal life and salvation hereafter: and by “love” also is meant, not the love with which God loves his people, for that is designed by the grace of our Lord, though there is a very great display of that in conversion, which is a time of love; but the internal grace of love, even love to God, to Christ, and to his people, which the apostle was before destitute of; but now instead of unbelief he had faith, and instead of rage and madness against Christ, and the saints, his soul was filled with love to both. The Arabic version reads, “with my faith, and my love”. The phrase, “which is in Christ Jesus”, denotes either that the spring of these graces is in Christ, and that they come from him, in whom all fulness dwells; or that he is the object of them, in which they centre, and on whom they are exercised, and particularly that love to the saints was shown for his sake.

**Ver. 15.** *This is a faithful saying, and worthy of all acceptation*, etc.] This is said, lest it should be thought strange, or scarcely credible, that so great a sinner should be saved; as well as to give a summary of the glorious Gospel the apostle was intrusted with; and in opposition to fables, endless genealogies, and vain jangling, and contentions about the law. The doctrine

of Christ's coming into the world, and of salvation by him, as it is the sum and substance of the Gospel, so it is a “faithful saying”; in which the faithfulness of God is displayed to himself, and the perfections of his nature, his holiness, justice, love, grace, and mercy; to his law, which is magnified, and made honourable; to his word of promise hereby fulfilled; and to his Son in carrying him through the work: and the faithfulness of Christ is discovered herein, both to his Father with whom, and to his friends for whom, he engaged to obtain salvation; and the faithfulness of ministers is shown in preaching it, and of other saints in professing it, and abiding by it: it is a true saying, and not to be disputed or doubted of, but to be believed most firmly; it is certain that God the Father sent his Son into the world for this purpose; and Christ himself assures us, that he came for this end; his carriage to sinners, and his actions, testified the same; his works and miracles confirm it; and the numberless instances of sinners saved by him evince the truth of it: and it is “worthy of all acceptation”; or to be received by all sorts of persons, learned, or unlearned, rich or poor, greater or lesser sinners; and to be received in all ways, and in the best manner, as the word of God, and not man; with heartiness and readiness, and with love, joy, and gladness, and with meekness, faith, and fear, and by all means; for it is entirely true, absolutely necessary, and suitable to the case of all, and is to be highly valued and esteemed by those who do approve and accept of it. It is the Christian Cabala, or the evangelical tradition, delivered by the Father to Christ, by him to his apostles, and by them to the saints, by whom it is cordially received. The apostle seems to allude to the Cabala of the Jews, their oral law, which they say<sup>f12</sup> was delivered to Moses on Mount Sinai, and by him to Joshua; and by Joshua to the elders; and by the elders to the prophets; and so from one to another to his times: but here he suggests, that if they would have a Cabala, here is one, that is firm, and true, and certain, and worthy to be received, whereas the Jewish one was precarious, yea, false and untrue. Indeed, sometimes the words of the prophets are so called by them; so that passage in (<sup>2023</sup> Joel 2:13) is called **hl bq**, “Cabala”<sup>f13</sup>, some thing delivered and received; upon which one of their commentators<sup>f14</sup> has these words,

“whatever a prophet commands the Israelites, makes known unto them, or exhorts them to, is a Cabala.”

And if a prophetic command or admonition, then surely: such an evangelical doctrine, as follows, is entitled to this character,

*that Christ Jesus came into the world to save sinners*; Christ came into the world, being sent by his Father, but not against his will, but with his free consent: he came voluntarily in the fulness of time into this sinful world, where he was ill treated; and this was not by local motion, or change of place, but by assumption of nature; and the end of it was, that he might be the Saviour of lost sinners, as all men are, both by Adam's sin, and their own transgressions; though he came not to save all, for then all would be saved, whereas they are not; and if he came to save them, he must have then so far lost his end; but he came to save sinners, of all sorts, even notorious sinners, the worst and chief of sinners: and the apostle instances in himself,

*of whom I am chief*; or "first"; not that he was the first in time; Adam was the first man that sinned, though Eve was before him in the transgression: it is a most stupid notion, that some gave into from this passage, as if the soul of Adam passed from one body to another, till it came to Paul, and therefore he calls himself the first of sinners: but his meaning is, that he was the first in quality, or the greatest and chiefest of sinners, not only of those that are saved, but of all men, Jews or Gentiles; and this he said not hyperbolically, nor out of modesty, but from a real sense or apprehension he had of himself, and his sins, which were made exceeding sinful to him; or he was the chief of sinners, and exceeded all others in his way of sinning, in blaspheming the name of Christ, and persecuting his saints, otherwise his conversation was externally moral, and in his own, and in the opinion of others, blameless: he was no fornicator, adulterer, thief, extortioner, etc. but in the above things he went beyond all others, and was a ringleader in them; and the remembrance of these sins abode with him, and kept him humble all his days; he was always ready to acknowledge them, and express his vileness and unworthiness on account of them: hence he here says, not "of whom I was", but "of whom I am chief". Now such sinners, and all sorts of sinners, Christ came to save from all their sins, original and actual; from the law, its curse and condemnation; from the bondage of Satan, the evil of the world, and wrath to come, and from every enemy; and that, by his obedience, sufferings, and death, by fulfilling the law, bearing its penalty, offering himself a sacrifice for sin, thereby finishing it, making reconciliation for it, and bringing in an everlasting righteousness: and a great Saviour he is, and an only one; a full, suitable, able, and willing Saviour; a Saviour of the soul, as well as of the body, and of both with an everlasting salvation.

**Ver. 16.** *Howbeit, for this cause I obtained mercy,* etc.] Though so great a sinner, and even the chief of sinners:

*that in me first Jesus Christ might show forth all longsuffering;* not that the apostle was the first that was converted upon Christ's coming to save sinners; for there were many converted before him, and very great sinners too, and he speaks of himself as one born out of due time; unless it can be thought that he was the first of the persecutors of the church, upon the death of Stephen, that was converted: but the word "first" is not an "adverb" of time, but a "noun" expressing the character of the apostle, as before; and the sense is, that in him, the first or chief of sinners, Jesus Christ exhibited an instance of his abundant longsuffering exercised towards his elect for their salvation; he waiting in the midst of all their sins and rebellions to be gracious to them; and of this, here was a full proof in the Apostle Paul: what longsuffering and patience were showed, while he held the clothes of them that stoned Stephen, when he made havoc and haled men and women to prison, and persecuted them to death? and this was done,

*for a pattern to them that should hereafter believe on him to life everlasting;* either to those of his fellow persecutors, or of others in that age, who should be made sensible of their sins, and by this instance and example of grace be encouraged to believe in Christ for life and salvation; or to all awakened and convinced sinners then, and in every age, who from hence may conceive hope of salvation in Christ for themselves, though ever so great sinners; since such patience and longsuffering were exercised towards, and such grace bestowed upon, one that had been a sinner of the first rank and size, yea, the chief of sinners: in him was delineated the grace of God, and in his conversion it was painted in its most lively colours; and a just representation is given of it, for the encouragement of the faith and hope of others in Christ. Christ is here represented as the object of faith; and true faith regards him, looks unto him, and deals with him for eternal life and salvation. Our countryman, Mr. Mede, thinks that the sense is, that the conversion of the Apostle Paul was a pattern of the conversion of the Jews in the latter day; and his thought seems to be a very good one: the apostle's conversion is a pledge and earnest of theirs, and showed that God had not cast away all that people; and carries in it some likeness and agreement with theirs: as his, theirs will be in the midst of all their blindness and unbelief; and when they have filled up the measure of their sins; and they will be a nation born at once, suddenly, and by the immediate power

and grace of God, without the ministry of the word, which they will not hear: thus they will be converted as he was, and become as hearty lovers and friends of the Gentile churches.

**Ver. 17.** *Now unto the King eternal*, etc.] This doxology, or ascription of glory to God, on account of the grace bestowed upon the apostle, may be considered, either as referring to all the three divine Persons, Father, Son, and Spirit, who are the one and only God; and to whom all the attributes of wisdom, power, eternity, immortality, or incorruptibleness, and invisibility, belong; and who are jointly concerned in the grace bestowed upon any of the sons of men. Or else to God the Father, in agreement with a parallel place in (<sup><4567></sup>Romans 16:27) who is the only true God, in opposition to nominal and fictitious deities, though not to the exclusion of the Son and Spirit; and to whom the several epithets here used may be unquestionably given: he has shown his wisdom in the works of creation, providence, and grace; he is the everlasting King, or the King of ages, or of worlds; he is Maker of the worlds, and the Governor of them throughout all ages and generations; he only has immortality, and is the incorruptible God, and who is invisible, whose shape has never been seen, nor his voice heard: or else this may be thought to belong to Jesus Christ, since it is to him the apostle gives thanks for putting him into the ministry; and from him he obtained mercy, and received abundant grace; and he it was who came into the world to save sinners, and who showed forth all longsuffering in him, (see <sup><4012></sup>1 Timothy 1:12-16), upon which the apostle breaks out into this attribution of glory and honour, and which agrees with (<sup><6025></sup>Jude 1:25). And everything here said is applicable to him; he is the eternal King, whose is the kingdom of nature, providence, and grace; his throne is for ever and ever, and of his kingdom and government there is no end; he is the “King of ages”, as the phrase may be rendered, and so his kingdom is called  $\mu\upsilon\mu\iota\ \omega\left[ \text{I k t w k l m} \right.$ , “the kingdom of all ages”, (<sup><4513></sup>Psalm 145:13) and which endures throughout all generations; and this distinguishes him from all other kings. Scarce any king ever reigned an age, but Christ has reigned, and will reign throughout all ages. No regard is here had, as some have thought, to the Aeones of the Gnostics and Valentinians; but rather the apostle adopts a phrase into his doxology, frequently used by the Jews in their prayers, many of which begin after this manner;

“blessed art thou, O Lord our God,  $\mu\iota\ \omega\left[ \text{h } \text{A} \text{I m} \right.$  “the king of the age, or world”, etc.”

and  $\mu\gamma\mu\lambda\ \omega[\text{h l k } \hat{\omega}\text{br}$ , “Lord of all ages, or worlds”, etc.<sup>f15</sup>. Other attributes and epithets follow, as

*immortal* or “incorruptible”. Christ is the living God, and the living Redeemer; and though he died as man, he will die no more, but ever lives to make intercession for his people, and to reign over them, and protect them: who also may be said to be “invisible”, who was so in his divine nature, till manifest in the flesh; and now in his human nature he is taken out of the sight of men, and is not to be beheld with bodily eyes by men on earth: and he is

*the only wise God*; he is “the only God”, so the Alexandrian copy, the Syriac and Vulgate Latin versions, read; not to the exclusion of the Father or Spirit, but in opposition to all false deities, or those who are not by nature God: and he is the only wise God; who is wisdom itself, and of himself; and is the fountain of wisdom, both natural and spiritual, unto others; wherefore to him be

*honour and glory for ever and ever, Amen*. Christ is crowned with honour and glory, and he is worthy of it; and it becomes all men to honour the Son, as they do the Father: he is the brightness of his glory, and equal to him; and the glory of deity, of all the divine perfections, and works, and also worship, should be given him; as well as the glory of salvation, and of all the grace the sons of men partake of; and that not only now, but to all eternity.

**Ver. 18.** *This charge I commit unto thee, son Timothy*, etc.] After a digression the apostle had made concerning himself, his conversion, and call to the ministry, he returns to his former subject, and original design, and renews the charge he gave to Timothy; and which was not only an order to charge others to teach no other doctrine than that of the Gospel; but includes the charge of preaching it himself, and intends the glorious Gospel of the blessed God committed to his trust, and the whole form of sound words he had heard of him, and which he had charged him to keep pure and incorrupt: and this was done,

*according to the prophecies which went before on thee*; by which are meant, not the prophecies of the Old Testament, though of these Timothy had a considerable share of knowledge from a child, and was hereby greatly qualified to have such a charge committed to him; but then these were not prophecies concerning him, but the Messiah, his person, office,

kingdom, and grace: nor are any particular revelations made unto the Apostle Paul concerning Timothy intended, of which there is no account; the revelations and visions he had, related not to men, and their characters, but to doctrines; rather the testimonies of the brethren at Lystra and Iconium, and the good reports they made of him to the apostle, which promised and foreboded future usefulness, are designed; though it seems best of all to understand these prophecies of such as were delivered out by the prophets in the church, for such there were in those times; who, when Timothy was a child, or a youth, foretold that he would have great gifts bestowed upon him, and would be a very useful, diligent, laborious, and successful preacher of the Gospel; and therefore the apostle mentions these to stimulate him the more to the discharge of his work, that he might answer the prophecies concerning him: for he adds,

*that thou by them mightest war a good warfare:* that is, that in consideration of the charge committed to him, and the prophecies that went before of him, might be the more industrious to fulfil his ministry, is signified by a warfare, in allusion to the service of the Levites, which is so called, (<sup><OR3></sup>Numbers 8:24) with zeal and courage, faithfulness and integrity: for not that warfare is intended, which is common to all believers; who being enlisted as volunteers under Christ, the Captain of their salvation, and having on the whole armour of God, fight against the world, the flesh, and the devil; and are more than conquerors through him that has loved them: but that warfare, which is peculiar to the ministers of the word; whose business it is more especially to fight the good fight of faith, and as good soldiers of Christ, to endure hardness for the sake of him, and his Gospel; and who, besides the other enemies, have to do with false teachers; and their warfare lies in publishing and defending the Gospel of Christ, and in contending for it, and in the weakening of Satan's kingdom, and enlarging the kingdom of Christ; and for which the weapons of their warfare are peculiarly made, and are eminently succeeded; and when they are used to such good purposes, by the ministers of the Gospel, they war a good warfare.

**Ver. 19.**  *Holding faith, and a good conscience.* etc.] By “faith” is meant, not the grace of faith, but the doctrine of faith, a sense in which it is often used in this epistle; (see <sup><SAR></sup>1 Timothy 3:9 4:1 5:8) and the “holding” of it does not intend a mere profession of it, and a retaining of that without wavering, which is to be done by all believers; but a holding it forth in the ministry of the word, in opposition to a concealing or dropping it, or any

part of it; and a holding it fast, without wavering, and in opposition to a departure from it or any cowardice about it and against all posers: to which must be added, a good conscience; the conscience is not naturally good, but is defiled by sin; and that is only good, which is sprinkled by the blood of Christ, and thereby purged from dead works; the effect of which is an holy, upright, and becoming conversation; and which seems to be chiefly intended here, and particularly the upright conduct and behaviour of the ministers of the Gospel, in the faithful discharge of their work and office: (see ~~<4012>~~2 Corinthians 1:12 ~~<58338>~~Hebrews 13:18 ~~<548D>~~1 Timothy 3:9).

*Which some having put away;* that is, a good conscience; and which does not suppose that they once had one, since that may be put away which was never had: the Jews, who blasphemed and contradicted, and never received the word of God, are said to put it from them, (~~<4436>~~Acts 13:46) where the same word is used as here; and signifies to refuse or reject anything with detestation and contempt: these men always had an abhorrence to a good conscience among men, and to a good life and conversation, the evidence of it; and at length threw off the mask, and dropped the faith they professed, as being contrary to their evil conscience: though admitting it does suppose they once had a good conscience, it must be understood not of a conscience cleansed by the blood of Christ, but of a good conscience in external show only, or in comparison of what they afterwards appeared to have: and, besides, some men, destitute of the grace of God, may have a good conscience in some sense, or with respect to some particular facts, or to their general conduct and behaviour among men, as the Apostle Paul had while unregenerate, (~~<4231>~~Acts 23:1) and which being acted against, or lost, is no instance of falling from the true grace of God, which this passage is sometimes produced in proof of:

*concerning faith have made shipwreck;* which designs not the grace, but the doctrine of faith, as before observed, which men may profess, and fall off from, and entirely drop and lose. Though supposing faith as a grace is meant, the phrase, “have made shipwreck of it”, is not strong enough to prove the total and final falling away of true believers, could such be thought to be here meant; since persons may be shipwrecked, and not lost, the Apostle Paul was thrice shipwrecked, and each time saved; besides, as there is a true and unfeigned, so there is a feigned and counterfeit faith, which may be in persons who have no true grace, and may be shipwrecked, so as to be lost.

**Ver. 20.** *Of whom is Hymenaeus and Alexander*, etc.] The former of these is mentioned in (<sup><3827></sup>2 Timothy 2:17,18) and that part of faith he made shipwreck of, or erred in, was the doctrine of the resurrection of the dead, whereby the faith of some nominal believers was overthrown; and this was attended with the putting away of a good conscience, he seemingly before had; for his profane and vain babblings increased to more ungodliness: the latter seems to be the same with Alexander the coppersmith, who did the apostle much evil, (<sup><3944></sup>2 Timothy 4:14) and it may be is the same with him who was at Ephesus when the apostle was, there, (<sup><4453></sup>Acts 19:33,34) and where he might be now with Hymenaeus, with whom he might agree in his erroneous opinions, and therefore are particularly mentioned, Ephesus being the place where Timothy now was. It seems by their names that they were both Greeks; Alexander is a known name among the Greeks, since the times of Alexander the great, and even became common among the Jews; (see Gill on "<sup><4016></sup>Acts 4:6"), and Hymenaeus was a name among the Grecians, from Hymen, the Heathen god of marriage: one of this name is mentioned among those said to be raised from the dead by Aesculapius <sup>f16</sup>; there was also a bishop of Jerusalem of this name <sup>f17</sup>.

*Whom I have delivered to Satan*; not by excommunication, which is the act of a church, and not of a single person; but by an apostolical power he had of delivering the bodies of men into the hands of Satan, by him to be tortured and afflicted, in order to bring them to a sense of their sins, and as a chastisement and correction for them, and a token of God's displeasure at them; (see Gill on "<sup><4055></sup>1 Corinthians 5:5").

*That they may learn not to blaspheme*; or "that being chastised", corrected, or disciplined, "they might not blaspheme", as they had before done; either by words, contradicting, reviling, and scoffing at the doctrine of the resurrection; or by their unbecoming lives and conversations, giving themselves great liberty in sinning, supposing there was no truth in that doctrine; whereby they not only blasphemed the Christian religion themselves, but caused it to be evil spoken of by others.

# CHAPTER 2

## INTRODUCTION TO 1 TIMOTHY 2

In this chapter the apostle exhorts to prayer for all sorts of men, gives rules and directions about the dress of women, and their subjection to their husbands; and concludes with some comfort to them. The apostle exhorts to prayer in the first place, directs to the several parts and branches of prayer, and points to the persons to be prayed for, and what should be prayed for on their account, (<sup><5411></sup>1 Timothy 2:1,2). And next follow the reasons or arguments engaging to it, which are taken from the agreeableness of it in the sight of God; from the will of God, that all men should be saved: from there being but one God of all, and one Mediator between God and men; from Christ's giving himself a ransom price for all; and from the apostle being a preacher of the Gospel to the Gentiles, as well as Jews, (<sup><5413></sup>1 Timothy 2:3-7) wherefore he concludes and determines, according to his apostolical power and authority, that prayer be made in any place, provided there were faith and purity, and wrath and doubting were laid aside, (<sup><5418></sup>1 Timothy 2:8). Also, he exhorts women to appear, especially in public service, in a modest and becoming dress, and to adorn themselves with good works, (<sup><5419></sup>1 Timothy 2:9,10), and that they should be silent learners, and not teachers, and be in subjection to their husbands, (<sup><5421></sup>1 Timothy 2:11,12). The reasons of which subjection are taken from the formation of Adam before Eve, and from Eve's being deceived, and not Adam, (<sup><5423></sup>1 Timothy 2:13,14). However, for the comfort of women, it is observed, that though in sorrow they bring forth children, yet through the birth of a Son, the promised Messiah, they shall be saved, who continue in faith, charity, and holiness, with sobriety, (<sup><5425></sup>1 Timothy 2:15).

**Ver. 1.** *I exhort therefore, that first of all,* etc.] The two principal parts of public worship, being the ministry of the word and prayer; and the apostle having insisted on the former, in the preceding chapter, in which he orders Timothy to charge some that they teach no other doctrine than that of the Gospel, gives an account of his own ministry, and call to it, and of the glorious Gospel of the blessed God, which was committed to his trust, and stirs up Timothy to the faithful and diligent discharge of his work and

office; now proceeds to the latter, to prayer, and exhorts unto it; either Timothy in particular, for so read the Syriac, Arabic, and Ethiopic versions, “I exhort thee”, or “desire thee”; or else the church in general; unless it should rather be thought to be a charge to Timothy to exhort, and so Beza's Claromontane copy reads, “exhort thou therefore”: but it is commonly considered as an exhortation of the apostle's, which he was very urgent in: it was what lay much upon his mind, and he was greatly desirous that it should be attended unto; for so the words may be read, “I exhort first of all”, or before all things; of all things he had to say, this was the chief, or it was what he would have principally and chiefly done by others: for this does not so much regard the order of time, that prayer should be made early in the morning, in the first place, before anything else is done, and particularly before preaching, which seems to have been the custom of the primitive saints, (~~4061~~ Acts 4:31) but the pre-eminence and superior excellency of it; though the words may be rendered, “I exhort, that first, the supplications of all be made”: and so may regard public prayer, the prayer of the whole church, in distinction from private prayer, or the prayer of a single person; which is expressed by different words,

*supplications, prayers, intercessions, and giving of thanks*: the first of these, “supplications”, signifies such petitions for things that are wanted by men, either by themselves or others; and that either for their bodies or souls, as food and raiment for the one, and discoveries of pardoning love, supplies of grace, spiritual peace, comfort, etc. for the other: and the second word, “prayers”, signifies good wishes and desires, directed and expressed to God for things that are in themselves to be wished for, and desired of God, either for ourselves or others: and the next word, “intercessions”, intends either complaints exhibited in prayer against others that have done injuries; or prayers put up for others, either for the averting of evil from them, or for the bestowing some good thing on them: and the last word, “thanksgivings”, with which requests should always be made known to God, designs that branch of prayer in which thanks are given to God for mercies received, whether temporal or spiritual: and these are to

*be made for all men*; not only for all the saints, for all the churches of Christ, and, ministers of the Gospel; nor only for near relations and friends, according to the flesh; but for all the inhabitants of the country and city in which men dwell, the peace and prosperity of which are to be prayed for; yea, for enemies, and such as reproach, persecute, and despitefully use the saints, even for all sorts of men, Jews and Gentiles, rich and poor, high and

low, bond and free, good men and bad men: for it cannot be understood of every individual that has been, is, or shall be in the world; millions of men are dead and gone, for whom prayer is not to be made; many in hell, to whom it would be of no service; and many in heaven, who stand in no need of it; nor is prayer to be made for such who have sinned the sin unto death, (~~1~~ 1 John 5:16) besides, giving of thanks, as well as prayers, are to be made for all men; but certainly the meaning is not, that thanks should be given for wicked men, for persecutors, and particularly for a persecuting Nero, or for heretics, and false teachers, such as Hymenaeus and Alexander, whom the apostle had delivered to Satan. But the words must be understood of men of all sorts, of every rank and quality, as the following verse shows.

**Ver. 2.** *For kings, and for all that are in authority*, etc.] For supreme governors, as the emperor of Rome, and kings of particular nations; and for all sub-governors, or inferior magistrates, as procurators or governors of provinces, and proconsuls, and the like; all that were in high places, and acted under the authority of those that were supreme; these are particularly mentioned, the then governors, whether supreme or subordinate, who were avowed enemies, and violent persecutors of the saints; and it might be a scruple with some of them, whether they should pray for them, and therefore the apostle enjoins it; and this in opposition to the notions and practices of the Jews, who used to curse the Heathens, and pray for none but for themselves, and those of their own nation:

*that we may lead a quiet and peaceable life, in all godliness and honesty*; which does not merely design the end of civil government by kings and magistrates, which is to preserve the peace and quiet of the commonwealth; to protect the persons and properties of men, that they may possess their own undisturbed; and to secure to them their civil and religious rights and liberties, that they may have the free use and exercise of religion, signified by “all godliness”; and to encourage morality and virtue, expressed by “honesty”; and so is an argument for prayer, taken from the advantage of civil government: nor does this clause only point out the duty of saints to live peaceably under the government they are, and not disturb it; to mind only their religious exercises among themselves, and behave honestly and morally among men, as they generally speaking are, the quiet in the land; but also expresses the thing to be prayed for; and the sense is, that since the hearts of kings are in the hands of the Lord, and he can turn them as he pleases, prayer should be made to him for them, that he

would either convert them, and bring them to the knowledge of the truth, they now persecuted; or at least so dispose their hearts and minds, that they might stop the persecution, and so saints might live peaceably under them, enjoy their religious liberty, and be encouraged in their moral conversation. The Arabic version renders it, “that they may be preserved”: that is, kings, and all in authority. It is a saying of R. Hananiah, or Ananias, the sagan of the priests <sup>f18</sup>,

“pray for the peace or safety of the kingdom (one of their commentators on it adds <sup>f19</sup>, even of the nations of the world, which is remarkable, and agrees with the exhortation of the apostle); for if there was no fear of that, men would devour one another alive.”

**Ver. 3.** *For this is good and acceptable in the sight of God our Saviour.*]

Not only to live peaceably and quietly under the government men are, since that is the ordination of God, and to live soberly, righteously, and godly, which his grace teaches; but to pray for all sorts of men, and for those who are set in the highest place of government, even though enemies and persecutors: this is good in itself, and in the sight of an omniscient God, who sees not as man seeth; and it is acceptable unto him through Jesus Christ, by whom every sacrifice of prayer or praise is so; for by God our Saviour is meant God the Father, who is the Saviour of all men, in a way of providence, and the Saviour of all the elect in a way of special grace; (see Gill on “~~5111~~1 Timothy 2:1”).

**Ver. 4.** *Who will have all men to be saved,* etc.] The salvation which God wills that all men should enjoy, is not a mere possibility of salvation, or a mere putting them into a salvable state; or an offer of salvation to them; or a proposal of sufficient means of it to all in his word; but a real, certain, and actual salvation, which he has determined they shall have; and is sure from his own appointment, from the provision of Christ as a Saviour for them, from the covenant of grace, in which everything is secured necessary for it, and from the mission of Christ to effect it, and from its being effected by him: wherefore the will of God, that all men should be saved, is not a conditional will, or what depends on the will of man, or on anything to be performed by him, for then none might be saved; and if any should, it would be of him that willeth, contrary to the express words of Scripture; but it is an absolute and unconditional will respecting their salvation, and which infallibly secures it: nor is it such a will as is distinguishable into antecedent and consequent; with the former of which it is said, God wills

the salvation of all men, as they are his creatures, and the work of his hands; and with the latter he wills, or not wills it, according to their future conduct and behaviour; but the will of God concerning man's salvation is entirely one, invariable, unalterable, and unchangeable: nor is it merely his will of approbation or complacency, which expresses only what would be grateful and well pleasing, should it be, and which is not always fulfilled; but it is his ordaining, purposing, and determining will, which is never resisted, so as to be frustrated, but is always accomplished: the will of God, the sovereign and unfrustrable will of God, has the governing sway and influence in the salvation of men; it rises from it, and is according to it; and all who are saved God wills they should be saved; nor are any saved, but whom he wills they should be saved: hence by all men, whom God would have saved, cannot be meant every individual of mankind, since it is not his will that all men, in this large sense, should be saved, unless there are two contrary wills in God; for there are some who were before ordained by him unto condemnation, and are vessels of wrath fitted for destruction; and it is his will concerning some, that they should believe a lie, that they all might be damned; nor is it fact that all are saved, as they would be, if it was his will they should; for who hath resisted his will? but there is a world of ungodly men that will be condemned, and who will go into everlasting punishment: rather therefore all sorts of men, agreeably to the use of the phrase in (<sup><small>S40E</small>1 Timothy 2:1) are here intended, kings and peasants, rich and poor, bond and free, male and female, young and old, greater and lesser sinners; and therefore all are to be prayed for, even all sorts of men, because God will have all men, or all sorts of men, saved; and particularly the Gentiles may be designed, who are sometimes called the world, the whole world, and every creature; whom God would have saved, as well as the Jews, and therefore Heathens, and Heathen magistrates, were to be prayed for as well as Jewish ones. Moreover, the same persons God would have saved, he would have also</sup>

*come to the knowledge of the truth:* of Christ, who is the truth, and to faith in him, and of all the truth of the Gospel, as it is in Jesus; not merely to a notional knowledge of it, which persons may arrive unto, and not be saved, but a spiritual and experimental knowledge of it; and all that are saved are brought to such a knowledge, which is owing to the sovereign will and good pleasure of God, who hides the knowledge of Gospel truths from the wise and prudent, and reveals them to babes: whence it appears, that it is not his will with respect to every individual of mankind; that they should

thus come to the knowledge of the truth; for was it his will they should, he would, no doubt, give to every man the means of it, which he has not, nor does he; he suffered all nations to walk in their own ways, and overlooked their times of ignorance, and sent no message nor messenger to inform them of his will; he gave his word to Jacob, and his statutes unto Israel only; and the Gospel is now sent into one part of the world, and not another; and where it does come, it is hid to the most; many are given up to strong delusions to believe a lie, and few are savingly and experimentally acquainted with the truths of the Gospel; though all that are saved are brought to the knowledge of such truths as are necessary to salvation; for they are chosen to it through sanctification of the Spirit, and belief of the truth.

**Ver. 5.** *For there is one God*, etc.] This does not so much regard the unity of God, with respect to himself, or his divine essence, though that is a truth; but does not carry in it any apparent and forcible reason why all men should be prayed for, for which it is produced; but the unity of God with respect to men, as that there is but one God, who is the Creator of all men, and who, in a providential way, is the Saviour of all men; and in a way of special grace is the one God, the one covenant God of all sorts of men, of Jews and Gentiles; for he has taken of the latter into the covenant of his grace, as well as the former, and has loved them with a special and distinguishing love, has chosen them in Christ to salvation, and has sent his Son to redeem them; and of these he calls by his grace, regenerates, sanctifies, adopts, pardons, and justifies; (see ~~HEB~~ Romans 3:29,30) and therefore all sorts of men, Gentiles as well as Jews, are to be prayed for: another argument follows,

*and one Mediator between God and men*; a Mediator is of more than one, and has to do with two parties; and these at variance among themselves, between whom he stands as a middle person; his business is to bring them together, and make peace between them; and such an one is Christ: the two parties are God and his elect, who in their natural state are at a distance from God, and at enmity to him, and who have broken his law, and affronted his justice; Christ stands as a middle person, a daysman between them, and lays his hands upon them both; has to do with things pertaining to the glory of God, and makes reconciliation for the sins of the people; brings them that were afar off nigh to God, and makes peace for them by the blood of his cross, by fulfilling the law, and satisfying justice for them; in consequence of this he appears for them in the court of heaven,

intercedes and pleads for them, is their advocate, and sees that all covenant blessings, of which he is the Mediator, are applied unto them, and preserves their persons, which are committed to his care and charge, safe to everlasting happiness; and this Mediator is

*the man Christ Jesus*; not that he is a mere man, for he is truly and properly God; or that he is a Mediator only according to the human nature: it was proper indeed that he should be man, that he might have something to offer, and that he might be capable of obeying, suffering, and dying, and so of making satisfaction in the nature that had sinned; but then, had he not been God, he could not have drawn nigh to God on the behalf of men, and undertook for them, and much less have performed; nor would his blood, righteousness, and sacrifice, have been available to cleanse from sin, to procure the pardon of it, justify from it, make atonement for it, or make peace with God: the reason why he is particularly mentioned as man, is, with a view to the argument in hand, praying for all men; since he who is the Mediator between God and man, has assumed a nature which is common to them all: and this Mediator is said to be one, not so much in opposition to other mediators, angels or saints departed, though it is a truth, and stands full against them, but with respect to men; there is but one Mediator between God and all sorts of men, through whom both Jews and Gentiles have an access to God, and peace with him; and therefore prayer through this Mediator should be made for all. So the Jews say of the Messiah <sup>f20</sup>, that he is *y[ xma l a*, “a Mediator, God”, a middle person between God and men. And they call him *aty[ xmad adwm[*, “the Pillar of mediation” <sup>f21</sup> or the middle Pillar; that is, the Mediator or Reconciler. And Philo <sup>f22</sup> the Jew speaks of the word, as *μεσος*, a “middle” person, and standing in the middle between the dead and the living, and between God and men. The Ethiopic version here renders it, “there is one elect of God”; which is one of the characters of the Messiah, (<sup>23</sup>Isaiah 42:1).

**Ver. 6.** *Who gave himself a ransom for all*, etc.] What the Mediator gave as a ransom for men is “himself”, his body and his soul, which were both made an offering for sin; and his life, which is the result of union between soul and body; his whole human nature as in union with his divine person, and so might be truly said to be himself: this he gave into the hands of men, of justice and of death; and that voluntarily, which shows his great love to his people; and also as a “ransom”, or a ransom price for them, *αντιλυτρον*, in their room and stead; to ransom them from the slavery of

sin, and damnation by it, from the captivity of Satan, and the bondage of the law, and from the grave, death, hell, ruin, and destruction: and this ransom was given for “all”; not for every individual of mankind, for then all would be delivered, freed, and saved, whereas they are not; or else the ransom price is paid in vain, or God is unjust to receive a sufficient ransom price from Christ, and yet not free the captive, but punish the person for whom he has received satisfaction; neither of which can be said. But the meaning is, either that he gave himself a ransom for many, as in (~~408~~ Matthew 20:28) for the Hebrew word **ל** **ק**, to which this answers, signifies sometimes many, a multitude, and sometimes only a part of a multitude, as Kimchi observes<sup>f23</sup>: or rather it intends that Christ gave himself a ransom for all sorts of men, for men of every rank and quality, of every state and condition, of every age and sex, and for all sorts of sinners, and for some out of every kindred, tongue, people, and nation, for both Jews and Gentiles; which latter may more especially be designed by all, as they are sometimes by the world, and the whole world; and so contains another argument why all sorts of men are to be prayed for, since the same ransom price is given for them; as that for the children of Israel was the same, for the rich as for the poor. We<sup>f24</sup> read, that when the people of Israel comforted the high priest upon the death of his wife, or any relation, they used to say to him, **Ætrpk wna**, “we are thy atonement”, expiation, or ransom; that is, as the commentators<sup>f25</sup> explain it, by us thou shalt be atoned, for we will be in thy room and stead, with respect to all things that shall come upon thee; but here the High priest and Mediator is the atonement and ransom for the people:

*to be testified in due time*; or “a testimony in his own times”; that is, the sum and substance of what is before said is the Gospel, which is a testimony concerning the person, office, and grace of Christ, exhibited in the times of the Messiah, or the Gospel dispensation. Some copies read, “the mystery”, which is another word often used for the Gospel; for that that is intended, appears by what follows.

**Ver. 7.** *Whereunto I am ordained a preacher, and an apostle*, etc.] He was ordained or appointed to be a preacher of the Gospel from all eternity, and was separated or set apart unto it in time, and was put into the ministry of it by Christ himself, and was not a common or ordinary preacher of the word, but an apostle, an extraordinary officer in the Gospel church.

*I speak the truth in Christ, and lie not*; which are a sort of an oath, or an appeal to Christ the omniscient God, for the truth of what he said, concerning his ordination to the Gospel; see a like phrase in (<sup><400></sup>Romans 9:1). The phrase, “in Christ”, is left out in the Alexandrian copy, and in three of Beza’s ancient copies, and in some others, and in the Vulgate Latin, Syriac, Arabic, and Ethiopic versions;

*a teacher of the Gentiles in faith and verity*; the Gospel of the uncircumcision, or which was to be preached to the uncircumcised Gentiles, was committed to this apostle; and his work and ministry lay among them, and therefore he is called the apostle of the Gentiles: and so he was in faith and verity; which may regard the subject matter of his teachings and ministry; it was the faith and truth of the Gospel, even the whole of it, the faith which was once delivered to the saints, and the truth as it is in Jesus; or else the character of the apostle, as a teacher, that he was a true and faithful one, who with all integrity and veracity, fully and faithfully preached the Gospel; and since he was appointed a teacher of it to the Gentiles, this is another argument why they, as well as the Jews, should be prayed for.

**Ver. 8.** *I will therefore that men pray everywhere*, etc.] In this declaration of the apostle’s will concerning prayer, he only takes notice of “men”; not but that it is both the duty and privilege of women, as well as men, to pray in their houses and closets; but because he is speaking of public prayer in the church, which only belongs to men, he speaks only of them; and his will is, that prayer should be performed by them everywhere, or in any place, in any part of the world where they lived. Now was the prophecy in (<sup><301b></sup>Malachi 1:11) fulfilled, and now was the time come our Lord refers to, (<sup><402></sup>John 4:21). This seems to be said in opposition to a Jewish notion, that the temple at Jerusalem was the only place for prayer, and that prayer made elsewhere ought to be directed towards that. The Jews say <sup>f26</sup>, that

“there is no way for the prayer of the nations of the world to ascend, seeing the gates of heaven are only opened in the land of Israel. — And again, that the prayers without the land have no way to go up before the Lord, but the Israelites send them without the land opposite Jerusalem; and when they come to Jerusalem, from thence they remove and ascend above. — No prayer ascends above from that place in which it is made, till it come to the land of Israel,

and from thence to Jerusalem, and from thence to the sanctuary, and then it ascends above.”

They have also many rules concerning places of private prayer, as that care should be taken that it be not in a place where there is any filth; or any bad scent <sup>f27</sup>.

*Lifting up holy hands*; lifting up of hands was a prayer gesture among the Heathens <sup>f28</sup>, and so it was among the Jews <sup>f29</sup>. R. Simeon lift up his hands in prayer to the blessed God, and prayed his prayer. Yea, they <sup>f30</sup> say,

“it is forbidden a man to lift up his hands above, except in prayer, and in blessings to his Lord, and supplications, as it is said, (<sup>0142</sup>Genesis 14:22) which is interpreted of lifting up of hands in prayer.”

And this was an emblem of the elevation of the heart in prayer to God, without which the former would be of little avail. It is an observation of the Jews <sup>f31</sup>, we have found prayer without lifting up of hands, but we never found lifting up of hands without prayer. And these hands must be holy and pure; there must be purity of heart, and cleanness of hands, or a freedom from any governing sin, which renders prayer unacceptable unto God; (see <sup>2015</sup>Isaiah 1:15,16). The apostle alludes to a custom of the Jews, who always used to wash their hands before prayer;

“Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.” (Judith 12:7,8)

So it is said <sup>f32</sup> of the Septuagint interpreters, that after the Jewish manner they washed their hands and prayed. The account Maimonides gives <sup>f33</sup>, is this:

“cleanness of hands, how is it done? a man must wash his hands up to the elbow, and after that pray; if a man is on a journey, and the time of prayer is come, and he has no water, if there is between him and water four miles, which are eight thousand cubits, he may go to the place of water, and wash, and after that pray. If there is between him more than that, he may rub his hands, and pray. But if

the place of water is behind him, he is not obliged to go back but a mile; but if he has passed from the water more than that, he is not obliged to return, but he rubs his hands and prays; they do not make clean for prayer but the hands only, in the rest of prayers, except the morning prayer; but before the morning prayer a man washes his face, his hands and feet, and after that prays.”

But, alas! what does all this washing signify? Unless, as Philo the Jew<sup>f34</sup>, expresses it, a man lifts up pure, and, as one may say, virgin hands, to heaven, and so prays.

*Without wrath and doubting*; or reasoning, or disputation in a contentious way: the former of these, some think, has reference to “murmuring”, as the Ethiopic version renders it, impatience and complaint against God in prayer, and the other to doubt and diffidence about being heard, and having the petitions answered; for prayer ought to be with praise to God, and faith in him: or rather “wrath” may intend an angry and unforgiving temper towards men, with whom prayer is made, which is very unbecoming; (see ~~40E3~~ Matthew 5:23,24 6:10 ~~40E7~~ 1 Peter 3:7) and both that and doubting, or disputation, may have regard to those heats and contentions that were between the Jews and Gentiles, which the apostle would have laid aside, and they join together in prayer, and in other parts of public worship, in love and peace. Maimonides<sup>f35</sup> says, “men may not stand praying, either with laughter, or with levity, nor with confabulation, “nor with contention, nor with anger”, but with the words of the law.”

And it is a saving of R. Chanina,

“in a day of “wrath”, a man may not pray<sup>f36</sup>.”

**Ver. 9.** *In like manner also*, etc.] Let the women pray likewise; though they are not to lead in prayer, or be the mouth of the church, which would be indecent, yet they are to join with the church in public prayer; (see ~~40E4~~ Acts 1:14) and in like manner as the men, with purity of heart and hand, without murmuring and impatience towards God, and without wrath and anger towards others, and in faith, without doubting and distrust: and the apostle proceeds to point out what sort of dress he would have them appear in at the time of prayer, and at any part of public worship; and thus the Ethiopic version renders it, “so let the women be clothed in prayer”, namely, as follows;

*that women adorn themselves in modest apparel*: the word rendered “apparel” signifies a long robe, which reaches down to the feet; and the word translated “modest” signifies that which is clean, neat, and decent, yea, beautiful and ornamental; and the sense of the apostle is, that he would not have them to come to public worship in rags, and in dirty and filthy garments, but that their bodies should be covered with clean and decent raiment; so the Israelites washed their clothes that they might be ready to meet the Lord at Mount Sinai, (<sup><D194></sup>Exodus 19:14). The Jews always appeared in their best clothes on the sabbath day; this is one of their rules:

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“for the honour of the sabbath, every man must be clothed, **hyyqn tWSK**, “with clean or neat apparel” and clothing on the weekday must not be as clothing on the sabbath day; and if a man can make no change, he must let down his talith (or upper garment, his cloak); so that his clothing may not be as the clothing of the weekdays, when that was girt up about him.”

The apostle adds,

*with shamefacedness and sobriety*: these are the two general rules by which dress is to be regulated; it is right and proper, when it is consistent with chastity, when it is not immodest and impudent, and more like the attire of an harlot than of a woman professing godliness; and when it is moderate as well as modest, and suitable to a person's age and station, and is not beyond the circumstances of life in which they are. There is no religion or irreligion in dress, provided pride and luxury are guarded against, and modesty and moderation preserved.

*Not with broidered hair*, or plaited, as in (<sup><A0RB></sup>1 Peter 3:3), (see Gill on <sup><A0RB></sup>1 Peter 3:3”). The Jews had women on purpose for this business; Mary Magdalene is thought to have her name from hence; (see Gill on <sup><A175></sup>Matthew 27:56”). Or gold, or pearls, or costly array: not that the apostle forbids all use or wear of such things by proper persons, whose circumstances would admit of it, and upon proper occasions, and at proper times: certain it is, that earrings and bracelets of gold, and jewels set in silver and gold, and raiment, costly raiment, were sent by Abraham, and given to Rebekah, and wore by her, who was a woman professing godliness so the church in (<sup><A08D></sup>Psalm 45:9,13,14) though in figurative expressions, yet in allusion to what is literal, and honourable, and

commendable, is said to be in gold of Ophir, and her clothing to be of wrought gold, and to be brought to the king in raiment of needlework: but however justifiable such a dress may be at other seasons, the apostle judged it very improper at the time of public prayer, or at the time of public worship; seeing it might swell the heart of the wearer with pride, so as to forget herself and the business she was come about, and draw the eyes of others upon her; and so cause a general inattention. It was a complaint of Chrysostom's many hundreds of years ago, that some who came to public worship, appeared in such a dress, as if they came rather to dance than to pray; such apparel should be avoided: it is said of Pythagoras<sup>f38</sup>, that he taught the inhabitants of Crotona, the men literature, and the women chastity and modesty; and by his disputations so far prevailed upon the latter, as to lay aside their garments of gold and other ornaments of their dignity, as instruments of luxury; all which they brought into the temple of Juno, and dedicated them to that goddess; declaring, that shamefacedness or chastity, and not garments, are the true ornaments of matrons.

**Ver. 10.** *But (which becometh women professing god likeness),* etc.] By which is meant not any particular grace, was it, the fear of God might be designed, and so the Syriac version renders it; nor the whole of internal religion only; nor the form of godliness, or the whole scheme of Gospel truth, which is according to godliness; nor only outward holiness of life and conversation; but the whole of all this, all religion, internal and external, the whole of godliness, both in a doctrinal and in a practical way. All this, these women the apostle gives directions unto, had made a profession of, and had been baptized upon it, and received members of churches; and as yet held their profession: and such persons, it best became them not so much to adorn themselves with any outward adornings, as

*with good works;* such as are mentioned in (~~5:10~~ 1 Thessalonians 5:10 ~~4:1~~ 1 Peter 3:3-5) Good works are like good clothes, to which the apostle alludes; they do not make persons men and women, but they adorn them as such; so good works, they do not make men and women Christians, or believers, but they adorn them as such; they are ornaments to their persons, and to their profession, and to the Gospel they profess. (see ~~2:10~~ Titus 2:10).

**Ver. 11.** *Let the woman learn in silence,* etc.] The apostle goes on to give some other instructions to women, how they should behave themselves in public worship, in the church of God; he would have them be learners and not teachers, sit and hear, and learn more of Christ, and of the truth of the

Gospel, and to maintain good works; and he would have them learn in silence, and not offer to rise and speak, under a pretence of having a word from the Lord, or of being under an impulse of the Spirit of the Lord, as some frantic women have done; and if they should meet with anything, under the ministry of the word, they did not understand, or they had an objection to, they were not to speak in public, but ask their own husbands at home; (see <sup><414></sup>1 Corinthians 14:34,35). And thus, they were to behave

*with all subjection*; both to the ministers of the word, and to their own husbands; obeying from the heart the form of doctrine delivered to them; and submitting cheerfully to the ordinances of Christ; the whole of which is a professed subjection to the Gospel, and which becomes all professing godliness.

**Ver. 12.** *But I suffer not a woman to teach*, &c.] They may teach in private, in their own houses and families; they are to be teachers of good things, (<sup><418></sup>Titus 2:3). They are to bring up their children in the nurture and admonition of the Lord; nor is the law or doctrine of a mother to be forsaken, any more than the instruction of a father; (see <sup><408></sup>Proverbs 1:8 31:1-4). Timothy, no doubt, received much advantage, from the private teachings and instructions of his mother Eunice, and grandmother Lois; but then women are not to teach in the church; for that is an act of power and authority, and supposes the persons that teach to be of a superior degree, and in a superior office, and to have superior abilities to those who are taught by them:

*nor to usurp authority over the man*; as not in civil and political things, or in things relating to civil government; and in things domestic, or the affairs of the family; so not in things ecclesiastical, or what relate to the church and government of it; for one part of rule is to feed the church with knowledge and understanding; and for a woman to take upon her to do this, is to usurp an authority over the man: this therefore she ought not to do,

*but to be in silence*; to sit and hear quietly and silently, and learn, and not teach, as in (<sup><421></sup>1 Timothy 2:11).

**Ver. 13.** *For Adam was first formed*, etc.] Immediately by God, out of the dust of the earth; and the breath of life was breathed into him, and he became a living soul; thus wonderfully and fearfully was he made; after this he was put into the garden of Eden, to dress it, and all creatures were

brought to him, to give them names; and still an help meet or a companion was not found for him. All this while Eve was not as yet formed, but after this,

*then Eve.* She was formed out of him, was made out of one of his ribs; and was formed for him, for his use, service, help and comfort; and here lies the strength of the apostle's reason, why the woman should be in subjection to the man; not so much because he was made before her; for so were the beasts of the field before Adam; and yet this gave them no superiority to him; but because she was made out of him, and made for him, (see <sup><4118></sup>1 Corinthians 11:8,9). So that the woman's subjection to the man is according to the laws of nature and creation; and was antecedent to the fall; and would have been, if that had never been; though that brought her into a lower, and meaner, and more depressed estate; which the apostle next mentions. The words may be rendered, "the first Adam", or "Adam the first was formed, and then Eve". (see <sup><4156></sup>1 Corinthians 15:45,47).

**Ver. 14.** *And Adam was not deceived,* etc.] There is no need to say with interpreters, that he was not deceived first; and that he was not deceived immediately by the serpent, but by Eve; and that he is never said in Scripture to be deceived, as Melchizedek is never said to have a father or mother. The apostle's positive assertion is to be taken without any such limitations or qualifications; Adam never was deceived at all; neither by the serpent, with whom he never conversed; nor by his wife, he knew what he did, when he took the fruit of her, and ate; he ate it not under any deception, or vain imagination, that they should not die, but should be as gods, knowing good and evil. He took and ate out of love to his wife, from a fond affection to her, to bear her company, and that she might not die alone; he knew what he did, and he knew what would be the consequence of it, the death of them both; and inasmuch as he sinned wilfully, and against light and knowledge, without any deception, his sin was the greater: and hereby death came in, and passed on all men, who sinned in him:

*but the woman being deceived was in the transgression:* and the serpent really beguiled her; she owned it herself, (<sup><4083></sup>Genesis 3:13). And this is elsewhere said of her, (<sup><47113></sup>2 Corinthians 11:3) which never is of Adam. She really thought the serpent spoke truth, that she and her husband should not die, if they ate of the fruit; but that it was good to make them wise; and that, upon eating it, they should be as gods, knowing good and evil; and

under this deception she fell into the transgression, and was the cause and means, by her persuasions and example, of bringing her husband into the same sin; which involved him and all his posterity in ruin and destruction. And therefore she is called by the Jews <sup>f39</sup> ἡ μήτηρ τῆς ἀνομίας, “the mother of iniquity and sin”; to which they refer, (<sup><B50B></sup>Psalm 51:5). And they say, <sup>f40</sup> she was the cause of death to Adam, and to all the world: (see Gill on “<sup><B512></sup>Romans 5:12”). And they observe <sup>f41</sup> the order of the punishment of the serpent, Eve, and Adam, as of their sin; the serpent was first accursed, then Eve, and last of all Adam. They say <sup>f42</sup>

“Samael (the devil) could not subvert Adam, till the serpent came and turned the heart of Eve, and Eve turned his heart, and they both sinned; wherefore it is said, “the woman which thou gavest me”; Samael had no power to turn him, till Eve came, and she was the cause of his eating.”

Now inasmuch as the serpent did not attack Adam, he being the stronger and more knowing person, and less capable of being managed and seduced; but made his attempt on Eve, in which he succeeded; and since not Adam, but Eve, was deceived, it appears that the man is the more proper person to bear rule and authority, as in civil and domestic, so in ecclesiastic affairs; and it is right for the woman to learn, and the man to teach: and seeing that Eve was the cause of transgression to Adam, and of punishment to him and his posterity, the subjection of the woman to the man was confirmed afresh: and she was brought into a more depressed state of dependence on him, and subjection to him; (see <sup><B16></sup>Genesis 3:16). The Ethiopic version renders the text, “Adam hath not deceived, the woman hath deceived and prevaricated”.

**Ver. 15.** *Notwithstanding she shall be saved*, etc.] Not Eve, though no doubt she is saved; since she had a sense of her sin, and shame for it, a revelation of the Messiah to her, and faith in him; (see <sup><B17></sup>Genesis 3:7,8,15 4:2). But rather any woman, particularly such as profess godliness, who shall be saved

*in childbearing*; which is to be understood not of a temporal salvation, or being saved through childbearing, through the perilous time, and be delivered out of it; for though this is generally the case, yet not always, nor always the case of good women. Rachel died in childbed: the Jews say <sup>f43</sup>, for three transgressions women die in childbearing; because they do not

take care of their menstrues, and of the cake of the firstfruits, and of lighting the lamp (when the sabbath approaches). But spiritual and eternal salvation is here meant; not that bearing children is the cause, condition, or means of salvation; for as this is not God's way of salvation, so it confines the salvation of women to childbearing ones; and which must give an uneasy reflection to maidens, and women that never bore any; but rather the meaning is, that good women shall be saved, notwithstanding their bearing and bringing forth children in pain and sorrow, according to the original curse, in (<sup><ORIG></sup>Genesis 3:16). And so the words administer some comfort to women, in their present situation of subjection and sorrow; though they may be rendered impersonally thus, “notwithstanding there is salvation through the birth of a son”: and the sense is, that notwithstanding the fall of man by the means of the woman, yet there is salvation for both men and women, through the birth of Immanuel, the child born, and Son given; at whose birth, the angels sung peace on earth, good will to men; through the true Messiah, the deed of the woman, through the incarnate Saviour, who was made of a woman, there is salvation for lost sinners: he was born of a woman, and came into the world in order to obtain salvation for them; and he has effected it, and it is in him, for all such who apply to him for it; and with it all true believers, men and women, shall be saved through him,

*if they continue in faith and charity, and holiness, with sobriety.* The Vulgate Latin version reads in the singular, “if she continues”, etc. but the sense is the same; for the “she”, or woman, is to be taken in a collective sense, as it is in the context, for many women; even for such as profess faith and godliness. The Syriac and Ethiopic versions render the words, “she shall be saved by her children”, if they continue, etc. i.e. she shall be saved by bearing of children, and bringing of them up in a religious way; if they, the children, continue as they were brought up; which is a very strange rendering of the words, and is as strange an interpretation of them; and yet is what many have given into, but needs no confutation. The meaning of the words is, that there is salvation through the incarnate Messiah, for all sorts of persons; for all men and women who believe in him, with that faith which works by love, and shows itself in holiness and sobriety; provided that they continue herein. For there are some that profess these things, that have only a temporary faith, and feigned love, and not true holiness; and these fall away, and are not saved; but such who

have these graces in truth, as they do, and shall continue in them, so they shall certainly be saved.

# CHAPTER 3

## INTRODUCTION TO 1 TIMOTHY 3

In this chapter the apostle treats of the qualifications of officers of churches, bishops and deacons, and of their wives; and points at the principal reason of writing this epistle to Timothy: and first, he commends the office of a bishop, as a good and desirable one; and asserts it to be such in the strongest manner, (<sup><548E></sup>1 Timothy 3:1) and then follow the qualifications for it, some of which are of the economical or domestic kind, and regard him as an husband and parent, and the head of the family; others of a moral nature, and relate to sobriety, hospitality, temperance, patience, and liberality; and others of the ecclesiastical sort, as aptness to teach, and that he should not be a novice in religion; and in general, that he should be a man of a blameless life, and of good report in the world, (<sup><548E></sup>1 Timothy 3:2-7), next an account is given of the qualifications of deacons; some which concern their moral character; others their soundness in the faith; and others their domestic affairs, and their conduct in their families; about which they should be first examined, before they were put into their office; the characters of their wives are also given; and for their encouragement in the faithful performance of their office, it is observed, that they hereby obtain a good degree of honour and boldness in the faith of Christ, (<sup><548B></sup>1 Timothy 3:8-13). And the end of the apostle's writing this epistle, and particularly of giving Timothy this account of the qualifications of the officers of the church of God, is, that he might know whom to appoint over it, and how to conduct himself in it; which he commends from its being the house of God, the church of the living God, and the pillar and ground of truth, (<sup><548B></sup>1 Timothy 3:14,15). Of which truth he gives a summary, in several particulars of it, which open the great mystery of godliness, (<sup><548B></sup>1 Timothy 3:16).

**Ver. 1.** *This is a true saying*, etc.] Some think this clause belongs to the last verse of the preceding chapter; and then the sense is, this is a doctrine that is true, and to be believed, that there is salvation through the birth of a Son, or through the incarnate Son of God, for men and women that believe in him, and continue in the faith of him, and love to him, joined with works

of righteousness and holiness. And so the same phrase seems to belong to what goes before in (<sup><5048></sup>1 Timothy 4:8,9 <sup><5120></sup>2 Timothy 2:10,11). Though it regards what follows in (<sup><5015></sup>1 Timothy 1:15) and so it seems that it should be considered here; and is used to excite attention, and suggests that what was about to be said was of moment and importance, and what was without controversy, and unquestionably true. The apostle, having denied to women the work and office of teaching, proceeds to observe, that though this belonged to men, yet not to every man; and therefore he gives the qualifications of such; which might serve as a direction to churches, in the choice of them; as well as be a means of stirring up persons in such an office, to a proper regard to themselves and their work:

*if a man desire the office of a bishop*; which is the same with that of a pastor or elder; and so here the Syriac version renders it, “if a man desires presbytery, or eldership”; and it lies in preaching the word, administering the ordinances of the Gospel, and taking care of the discipline of the church, and in the visiting, inspection, and oversight of it; as the word **ἐπισκοπή**, “episcopacy”, here used, signifies; and this work and office may be lawfully and laudably desired, with a view to the glory of God, and the good of immortal souls. Nor should any undertake it, but such who find in themselves an hearty desire, and inclination to it, on such principles, and a real delight and pleasure in it; and such an one

*he desireth a good work*: the office of a bishop, elder, or pastor of a church, “is a work”, and a very laborious one; wherefore such are called labourers in the word and doctrine: it is not a mere title of honour, and a place of profit, but it is a business of labour and care; yet a good one, a famous and excellent one; it being an employment in things of the greatest excellency in themselves, and of the greatest usefulness for the good of men, and the honour of God; as the doctrines, ordinances, and discipline of the Gospel; and so must be excellently, honestly, pleasantly, and profitably a good work.

**Ver. 2.** *A bishop then must be blameless*, etc.] Or “an elder”, as the Syriac version renders it; not that it can be expected that such an one should be entirely free from sin, or be blameless in the sight of God; but that he should be one, who is so before men, and has not been guilty of any notorious and flagitious crime; and particularly, is not chargeable with the vices hereafter mentioned or hinted at. So the priests under the law were to

be without blemish, even in their bodies, (<sup><R217></sup>Leviticus 21:17-23) to which the apostle may here allude.

*The husband of one wife*; which is not to be understood in a mystical and allegorical sense of his being the pastor of one church, since the apostle afterwards speaks of his house and children, that are to be ruled and kept in good order by him, in distinction from the church of God; but in a literal sense of his conjugal estate; though this rule does not make it necessary that he should have a wife; or that he should not marry, or not have married a second wife, after the death of the first; only if he marries or is married, that he should have but one wife at a time; so that this rule excludes all such persons from being elders, or pastors, or overseers of churches, that were “polygamists”; who had more wives than one at a time, or had divorced their wives, and not for adultery, and had married others. Now polygamy and divorces had very much obtained among the Jews; nor could the believing Jews be easily and at once brought off of them. And though they were not lawful nor to be allowed of in any; yet they were especially unbecoming and scandalous in officers of churches. So the high priest among the Jews, even when polygamy was in use, might not marry, or have two wives, at once; if he did, he could not minister in his office until he divorced one of them <sup>f44</sup>. For it is written, (<sup><R213></sup>Leviticus 21:13), “he shall take a wife”, *μϣτϙ al w tj a*, “one, and not two”, <sup>f45</sup>. And the same that is said of the high priest, is said of all other priests; (see <sup><R42></sup>Ezekiel 44:22), likewise the Egyptian priests might not marry more wives than one, though others might have as many as they pleased <sup>f46</sup>; and so the Flamines among the Romans <sup>f47</sup>. An elder or pastor must also be one that is

*vigilant*; or wakeful and watchful, who is diligent in his business, and attends to his care and charge; is watchful over himself, his words, and actions; and watches for the souls of men, to do them all the good he can; and is sober in body, is temperate, and uses moderation in eating and drinking; and in mind, is modest, humble, and prudent; and so the Vulgate Latin Version renders the word “prudent”: and the Ethiopic version, “a wise man”, one of a sound judgment, a good understanding, and prudent conduct; is not wise above what is written, but thinks soberly of himself, as he ought. The Syriac and Arabic versions render it, “chaste”, as free from intemperance, so from uncleanness: and

*of good behaviour*: neat and decent in his apparel; modest in his whole deportment and conduct, and affable and courteous to all; beautiful in his

life and conversation, being adorned with every thing that is graceful and comely:

*given to hospitality*: to the love of strangers, and to the entertainment of them; and especially the saints and fellow ministers, who are exiled, or are travelling for the sake of spreading the Gospel, or upon some lawful and laudable account. These he is to assist by his advice and counsel, and with the necessaries of life, according to his abilities. Abraham and Lot are noted instances of this virtue.

*Apt to teach*; who has a considerable store of knowledge; is capable of interpreting the Scripture to the edification of others; is able to explain, lay open, and illustrate the truths of the Gospel, and defend them, and refute error; and who is not only able, but ready and willing, to communicate to others what he knows; and who likewise has utterance of speech, the gift of elocution and can convey his ideas of things in plain and easy language, in apt and acceptable words; for otherwise it signifies not what a man knows, unless he has a faculty of communicating it to others, to their understanding and advantage.

**Ver. 3.** *Not given to wine*, etc.] One that does not sit at it, or is continually drinking it, and is intemperate in the use of it; otherwise it is lawful for persons in such an office to drink wine, and sometimes absolutely necessary; (see <sup>5472</sup>1 Timothy 5:23) it signifies one that is not given to much wine, as in (<sup>5488</sup>1 Timothy 3:8) is not addicted to it, or a follower of it; the Syriac version renders it, “who does not transgress over wine”, or go beyond due bounds in the use of it, who is not immoderate in it; the Arabic version renders it, “not insolent through wine”, as one that is heated with it is fierce and furious, and wrangling and quarrelsome, and often very mischievous and injurious; and this sense is followed by some.

*No striker*; either with his hands, so the Syriac version, “whose hand is not swift to strike”; not one who is nimble and ready at it, who no sooner is abused or injured, but he lifts up his hands and strikes; is but a word and a blow: or with his tongue; so the Arabic version, “not wounding with his tongue”; being too sharp and severe in the admonitions and reproofs of weak brethren, or fallen believers; and especially, he ought not to use scurrilous, reproachful, and contumelious language to any; (see <sup>5488</sup>Jeremiah 18:18).

*Not greedy of filthy lucre*; not covetous of getting money, of amassing wealth and riches together; or desirous of popular applause and glory from men. This clause is not in the Alexandrian copy, nor in five of Beza's manuscripts and other copies, nor is it in the Vulgate Latin version, nor in any of the Oriental versions; it seems to be transcribed from (<sup><5007></sup>Titus 1:7). And indeed it is unnecessary here; since the same is expressed by the word "covetous", at the end of the verse, and makes that a tautology; and moreover, by leaving out this clause, the opposition appears more manifest, between "no striker" and what follows,

*but patient*; one who patiently bears all reproaches and injuries, puts up with affronts, and gives up what is his right and due, rather than contend, quarrel, and strike; who is patient towards all men, and does not bear hard on those that have offended, but is moderate and mild, and gentle in his censures, reproofs, and admonitions:

*not a brawler*; not a quarrelsome litigious person, given to fighting, either with the fist or sword, or any other weapon:

*not covetous*; or a lover of money in an immoderate way, greedy of worldly substance and riches, and insatiable in his desires after them; niggardly, sordid, and illiberal; acting a mercenary part; seeking his own things, and not the things of Christ; his gain from his quarter, and not the good of souls; and withholding from himself, from his family, and the poor, what ought to be enjoyed by them. Whereas, on the other hand, he ought to be generous and liberal, hospitable and charitable, and ready to communicate on all occasions, according to his abilities.

**Ver. 4.** *One that ruleth well his own house*, etc.] His family, wife, children, and servants; and is not to be understood of his body, and of keeping of that under, and of preserving it chaste and temperate, as appears from what follows:

*having his children in subjection with all gravity*; keeping a good decorum in his family; obliging his children to observe his orders, and especially the rules of God's word; and not as Eli, who did not use his authority, or lay his commands upon his sons, nor restrain them from evil, or severely reprove them for their sins, but neglected them, and was too mild and gentle with them; (<sup><0023></sup>1 Samuel 2:23 3:13 but like Abraham, who not only taught, but commanded his children and his household, to keep the way of the Lord; (<sup><0189></sup>Genesis 18:19) and so should those act who are in such an

office as is here treated of; and should not only rule well in their families, preside over them, go before them, and set an example to them, and keep their children in obedience and subjection; but this should be “with all gravity”: not only in the master of the family, but in the children; who as their father is, or should be, should be brought up in, and used to gravity in words and in dress; and in the whole of their deportment and conversation. This may be observed against the Papists, who forbid marriage to the ministers of the Gospel.

**Ver. 5.** *For if a man know not how to rule his own house*, etc.] Which is an affair of less importance, and more easy to be done; not requiring so much resolution, prudence, care, and thought:

*how shall he take care of the church of God?* preside over it, rule in it, provide for it, and see that everything is in its proper place, and done according to the will of God. The argument is from the lesser to the greater.

**Ver. 6.** *Not a novice*, etc.] Or one newly planted, the Arabic version adds, “in the faith”; meaning not a young man, for so was Timothy himself; but a young professor and church member; one that is lately come to the knowledge of the truth, and has just embraced and professed it, and become a member of a church, a new plant there: so the Hebrew word [J] n, “a plant”, is by the Septuagint in (<sup><384D></sup>Job 14:9) rendered by this very word. The reason why such a person should not be a bishop, elder, or pastor of a church, is,

*lest being lifted up with pride*; through the dignity of the office he is advanced to, and the high opinion of men he stands in, and the great gifts qualifying him for such a place, he is supposed to have: for pride on account of these is apt to creep in, and swell and elate the minds of young professors especially; so that there is danger

*that he fall into the condemnation of the devil*; or “of the slanderer”, as the word is rendered in (<sup><54B1></sup>1 Timothy 3:11) and the sense then is, lest he should be censured and condemned by such who are given to calumny and detraction, and are glad of any opportunity to reproach and vilify the ministers of the word: but it is better to understand it of Satan; and then the meaning is, either lest such an one fall under the censure and condemnation of the accuser of the brethren; or rather lest he fall into the same condemnation and punishment the devil is fallen into, their crimes being

alike. For it seems from hence, that pride was the first sin of the devil, and the cause of his apostasy from God; being elated with his own knowledge, strength, and dignity; and not being able to bear it, that the human nature should be advanced above that of angels.

**Ver. 7.** *Moreover, he must have a good report of them which are without,* &c.] That is, “without the church”, as the Arabic version reads; for wicked men, though they dislike the principles and profession of godly ministers, and despise their office, yet cannot but speak well of their becoming life and conversation. And this part of their character is necessary to invite persons to hear them, and to recommend their ministry to them, as well as for the reasons that follow:

*lest he fall into reproach;* into the reproach of men; not only of the world, but of professors of religion; who may be apt to upbraid him with his past sins; especially such that may fall under his censures, admonitions, and reproofs, which hereby will become in a great measure useless and ineffectual:

*and the snare of the devil;* lest Satan should take encouragement from hence to tempt him to other and greater sins; or lest finding himself slighted and despised by the people of God, because of his former sins, he should break out into anger and revenge against them; or into despondency and despair in himself; or should be negligent of his duty, and timorous of exhorting and reproving others, lest they should retort upon him, and reproach him with his former crimes. The Jews have a regard to the wisdom, prudence, gravity, and manners, of a man they appoint as a minister of a congregation. Their rule is this <sup>f48</sup>:

“they do not appoint a messenger or minister of a congregation, but he who is the greatest in the congregation for wisdom and works; and if he is an elderly man, it is the better; and they take care that the messenger or minister of the congregation be a man whose voice is pleasant, and he is used to read: but he whose beard is not full grown, though he is a very considerable man, he may not be a minister of the congregation, because of the honour of the congregation.”

**Ver. 8.** *Likewise must the deacons be grave,* etc.] The apostle proceeds to give the qualifications, and so the rules for choosing another sort of officers in the church, deacons; whose work and business is, not to preach

the Gospel, and administer ordinances; but to take care of the secular affairs of the church, and particularly to serve tables; to provide the bread and wine for the Lord's table, to attend at it, and distribute the elements from the minister to the people, to collect for it, defray the charges of it, and divide what remains among the poor; and they are to take care of the minister's table, that he is provided for in a comfortable way, and to stir up the members to their duty in this respect; and to take care of the poor's table, and distribute what the church collects for them, with simplicity and cheerfulness; and are to be helps to the pastor, in observing the walk of members, in composing differences between them, in visiting the sick and poor, and in preparing matters for church meetings. Their characters are, that they be “grave”; in their speech, gesture, and dress; honest, and of good report among men; and chaste in their words and actions; all which may be signified by the word here used; and the latter may be rather hinted at, because of Nicholas, one of the first deacons, who was charged with uncleanness:

*not doubletongued*; whose hearts and tongues do not agree together; and who, being a sort of middle persons between the pastor and the members of the church, say one thing to one, and another to the other; which to do is of bad consequence: or who speak well to the poor when they apply to them, and promise them to do them all the service they can, and when it comes to the upshot speak against them:

*not given to much wine*; which impairs the health, stupefies the mind, and so renders unfit for any such office, as well as wastes the temporal estate; and may lead them to embezzle and consume the church's stock:

*not greedy of filthy lucre*; for such would withhold from the poor that which is meet for them, and make use of money in their hands, to their own advantage.

**Ver. 9.**  *Holding the mystery of the faith*, etc.] The doctrine of the Gospel, called the “faith”, because it contains things to be believed; proposes Christ the object of faith; is the means by which faith comes, and is unprofitable without it: it is called “the mystery”, because it is of divine revelation, and could have never been discovered by human reason; and now it is revealed, the modus of many things contained in it remains a mystery; several of the doctrines of it are mysterious ones, particularly the doctrine of the Trinity; and which the ancient Jews call by this very name, <sup>f49</sup> *atwnmyhmd azr*,

“the mystery of faith”; the incarnation of the Son of God, the union of the saints to Christ, and their communion with him, and the resurrection of the dead, with others. Now this mysterious doctrine of faith is to be held by deacons; they are to profess it, and to hold fast the profession of it and that

*in a pure conscience*; with a conscience sprinkled by the blood of Christ; with a conscience void of offence both towards God and man; with a suitable life and conversation; a conversation becoming the Gospel of Christ, and by which it is adorned: and this part of their character is necessary, that such may be able to instruct and establish those who are weak in the faith, and oppose and refute the erroneous, and also recommend the Gospel by their own example; otherwise should their principles or practices be bad, their influence on others might be very pernicious and fatal.

**Ver. 10.** *And let these also first be proved*, etc.] Not that they should be tried in any part of the deacon's office, to see how capable they are of performing it; but their internal and external characters are to be looked into and examined, and if they appear, to be right, then they are to be approved of, chosen and called unto, and invested with the office:

*then let them use the office of a deacon*; let them be employed and minister in the several parts and branches of that office:

*being found blameless*; not without sin, but free from any gross and enormous one; not before God, but in the sight of men; (see Gill on “<sup>SARE</sup>1 Timothy 3:2”).

**Ver. 11.** *Even so must their wives be grave*, etc.] Some instead of “wives” read “women”, and understand them of deaconesses, such as were in the primitive churches; whose business it was to visit the poor and sick sisters of the church, and take care of things belonging to them; but it is better to interpret the words of the wives of the deacons, who must be as their husbands, “grave” in speech, gesture, and dress, of an honest report, a good behaviour, and chaste conversation; which will reflect honour and credit to their husbands:

*not slanderers*; or accusers, and so act like devils, as the word is sometimes rendered; for should they act such a part, and accuse either the poor, or any of the members of the church wrongfully, or on any trifling occasion, as persons addicted to this vice are wont to do, it would be of bad consequence: and they also should be

*sober*, temperate, not given to wine; excessive drinking is very scandalous in the female sex; and is the rather mentioned here, because women in the eastern countries were too frequently addicted to it:

*faithful in all things*; as in the marriage bed, so with whatsoever else they are intrusted with in the family, and civil concerns of their husbands; and this is the rather observed, because the wives of deacons may be sometimes intrusted with the church's stock in their husband's absence, to impart to the poor.

**Ver. 12.** *Let the deacons be the husbands of one wife*, etc.] (See Gill on “<sup>s48D</sup>1 Timothy 3:2”)

*ruling their children and their own houses well*. These qualifications are the same with those of the bishop or elder; (see Gill on “<sup>s48D</sup>1 Timothy 3:4”).

**Ver. 13.** *For they that have used the office of a deacon well*, etc.] With diligence and faithfulness, with simplicity and cheerfulness; taking good care of the minister and poor, and of the discipline of God's house:

*purchase to themselves a good degree*; not an higher office, as that of presbytery or episcopacy, which is a sense calculated to serve a hierarchy; nor a degree in glory and happiness hereafter; but rather an increase of gifts and grace; or a degree of respect and honour in the church: or the sense is, they possess and enjoy, which is the meaning of the word rendered “purchase”, a very honourable office in the church; and which is so to them, they using it well, and discharging it in an honourable manner; unless the apostle should design what the Jews called *atwnmyhmd agrd*, “a degree of faith”: <sup>f50</sup> but that is expressed in the next clause:

*and great boldness in the faith, which is in Christ Jesus*: either in the exercise of the grace of faith at the throne of grace; or in asserting the doctrine of faith before men; and in reprovng either for error or immorality: all which may be boldly done by those who use this office well.

**Ver. 14.** *These things write I unto thee*, etc.] Concerning the offices of bishops and deacons, their several qualifications, and the rules of judging of persons fit for such service:

*hoping to come unto thee shortly*; at Ephesus. He could not tell whether he could come or not, and therefore makes no promise, but hoped he should;

and since it was uncertain, he thought fit to write the above things for his instruction and use.

**Ver. 15.** *But if I tarry long*, etc.] Or should long delay coming, defer it longer than may be expected; let it be observed that these things are written,

*that thou mayest know how thou oughtest to behave thyself in the house of God*; that is, the church of God, as it is afterwards explained; called a house, in allusion either to an edifice, it being a spiritual house built of lively stories, or true believers, upon the foundation Jesus Christ, and who also is the door into it; the pillars of it are the ministers of the Gospel; and the windows are the ordinances, and which also are the entertainment in it: or else to a family, as this is sometimes called the household of God, and of faith; the family named of Christ, of which he is the master; and in which are fathers, young men and children; in which ministers are stewards; and which is regulated by good and wholesome laws: and it is called the house of God, because as an edifice, it is of his building and repairing, and in which he dwells; and as a family, is what he provides for. Now the above things were written to Timothy, that he might know bow to order and manage things in this house and family; what became him to do himself, in the character he was; and what persons to direct in the choice of to be officers in it. And of this house it is said,

*which is the church of the living God*; in opposition to, and distinction from the houses and temples of idols, which are inanimate and senseless creatures; whereas the true God is the living God, has life in himself, essentially, originally, and independently, and is the author and giver of life to others. It is added,

*the pillar and ground of the truth*; which holds forth the truth to be seen and read of all, as pillars that bear inscriptions; and which supports and maintains truth, as every true church of Christ does so long as it remains so; though truth is the pillar and ground of the church; for if once truth is gone, a church is no more so: rather therefore Timothy himself is here designed; and the sense is, that what was written to him was with this view, that he might the better know how to conduct himself in the church of God, as a pillar and ground of truth, to hold it forth and to secure it: ministers of the Gospel are called pillars, (~~ROM~~ Galatians 2:9) and that with greater propriety than the church itself, which is before called an house: though it may be best of all to understand it of Christ as incarnate, the

great mystery of godliness; who as he is the ground and foundation of the church, and all believers, so he is the foundation of all true doctrine; and particularly the doctrine of his person, as truly God and truly man, is the pillar and ground which supports all other truths, and without which they fall to the ground: and so this clause may be read in connection with the following words, thus; “the pillar and ground of the truth, and without controversy, is the great mystery of godliness, &c”. And this way of speaking is used by the Jews, both of persons and things; so Zebulun is said <sup>f51</sup> to be *hrwth dwm* [ , “the pillar of the law”; and it is said <sup>f52</sup> of

“the great sanhedrim in Jerusalem, they are the root of the oral law; and they are *harwhh ydwm* [ , “the pillars of doctrine”; and from them go forth the statutes and judgments unto Israel;”

and the same is said of things as of persons. Maimonides says <sup>f53</sup> ,

“the foundation of foundations and the pillar of wisdom, is to know that there is a first Being, that gives being to all beings;”

and R. Sangari, another of their writers, says, <sup>f54</sup>

“there are two things which are *hrwth ydwm* [ , “the pillars of the law”; the one is, that the law is from God; the other is, that it is received with a faithful (or sincere) heart, from the congregation:”

to which may be added, that it is said <sup>f55</sup> that

“the mystery of faith is “*amwyqw arq* [ , “the root and ground” of the world;”

all which may serve to illustrate this passage.

**Ver. 16.** *And without controversy great is the mystery of godliness*, etc.] What follows is so, the incarnation of Christ, his birth of a virgin, the union of the two natures, divine and human, in his person; this is a mystery, which though revealed, and so to be believed, is not to be discerned nor accounted for, nor the modus of it to be comprehended by reason: and it is a great one, next, if not equal, to the doctrine of a trinity of persons in the divine essence; and is a mystery of godliness, which tends to encourage internal and external religion, powerful and practical godliness in all the parts and branches of it; and is so beyond all dispute and doubt.

*God was manifest in the flesh*; not God essentially considered, or Deity in the abstract, but personally; and not the first nor the third Person; for of neither of them can this or the following things be said; but the second Person, the Word, or Son of God; (see <sup><GR8></sup>1 John 3:8) who existed as a divine Person, and as a distinct one from the Father and Spirit, before his incarnation; and which is a proof of his true and proper deity: the Son of God in his divine nature is equally invisible as the Father, but became manifest by the assumption of human nature in a corporeal way, so as to be seen, heard, and felt: and by “flesh” is meant, not that part of the body only, which bears that name, nor the whole body only, but the whole human nature, consisting of a true body and a reasonable soul; so called, partly to denote the frailty of it, and to show that it was not a person, but a nature, Christ assumed; and the clause is added, not so much to distinguish this manifestation of Christ from a spiritual manifestation of him to his people, as in distinction from all other manifestations of him in the Old Testament, in an human form for a time, and in the cloud, both in the tabernacle and temple. This clause is a very apt and full interpretation of the word “Moriah”, the name of the mount in which Jehovah would manifest himself, and be seen, (<sup><QZ1P></sup>Genesis 22:2,14).

*Justified in the Spirit*; either by the Spirit of God, making his human nature pure and holy, and preserving it from original sin and taint; and by descending on him at his baptism, thereby testifying that he was the Son of God; and by the miracles wrought by his power, which proved Jesus to be the Messiah against those that rejected him; and by his coming down upon the apostles at Pentecost; and who in their ministry vindicated him from all the aspersions cast upon him: or else it is to be understood of the divine nature of Christ, in distinction from his flesh or human nature; in the one he was manifest and put to death for the sins of his people, which were put upon him, and bore by him; and by the other he was quickened and declared to be the Son of God; and being raised from the dead, he was justified and acquitted from all the sins of his people, and they were justified in him; he having made full satisfaction to justice for them.

*Seen of angels*; meaning not ministers of the Gospel, and pastors of churches, who are sometimes so called; but the blessed spirits, the inhabitants of heaven: by these he was seen at his birth, who then descended and sung praise to God on that account; and in the wilderness, after he had been tempted by Satan, when they ministered unto him; and in the garden upon his agony and sweat there, when one appeared and

strengthened him; and at his resurrection from the dead, who rolled away the stone from the sepulchre, and told the women he was risen from the dead; as also at his ascension to heaven, when they attended him thither in triumph; and now in heaven, where they wait upon him, and worship him, and are ministering spirits, sent forth by him to do his pleasure; and he is seen by them the ministry of the Gospel; into the truths of which they look with pleasure, and gaze upon with unutterable delight and admiration; especially those which respect the person and offices of Christ. Some copies read, “seen of men”, but that is implied in the first clause:

*preached unto the Gentiles*; the worst of men, and that by the express orders of Christ himself; and which was foretold in the prophecies of the Old Testament, and yet was a mystery, hid from ages and generations past:

*believed on in the world*; among the Jews, and in the nations of the world, so that he was preached with success; and faith in Christ is the end of preaching; though this is not of a man's self, but is the gift of God, and the operation of his power: and it was a marvellous thing, considering the reproach and ignominy Christ lay under, through the scandal of the cross, that he should be believed on as he was. This can be ascribed to nothing else but to the power of God, which went along with the ministry of the word.

*Received up into glory*; he was raised from the dead, and had a glory put upon his risen body; he ascended in a glorious manner to heaven, in a cloud, and in chariots of angels, and was received there with a welcome by his Father; and is set down at his right hand, and crowned with glory and honour, and glorified with the glory he had with him before the world was.

# CHAPTER 4

## INTRODUCTION TO 1 TIMOTHY 4

In this chapter the apostle foretells a dreadful apostasy which should happen in the last times, the particulars of which he gives; and on occasion of one branch of it, discourses of Christian liberty in eating all sorts of food fit for use; and delivers out exhortations to Timothy to various duties relating to himself, his doctrine, and his charge. The prophecy is in (<sup><5408></sup>1 Timothy 4:1-3), the author of this prophecy is the Spirit of God; the manner in which it was delivered was very clear and express; the time when it should be fulfilled, the last days; the thing itself, a departure of some from the faith; the means whereby it would come about are, some giving heed to seducing spirits, and doctrines of devils, and the hypocrisy and hardened consciences of others, who would forbid marriage, and order an abstinence from certain meats; the evil of which last is exposed by their being the creatures of God, and by their being made for this purpose to be received with thankfulness by all believers, and who know the truth: and the reasons why they should be received and used follow; because they are all good, as they are the creatures of God; and because there is nothing to be refused, provided it be received with a thankful heart; and because every creature is sanctified by the word of God, and prayer, (<sup><5406></sup>1 Timothy 4:4,5). And then Timothy is exhorted to put the brethren in mind of those things, by which he would show himself to be a faithful minister of Christ, and well instructed in the doctrines of the Gospel, (<sup><5406></sup>1 Timothy 4:6), and to reject things profane and fabulous, but use himself to internal and powerful godliness, since outward worship signifies little, but the former has the promise of this, and the other world annexed to it; which is a true saying, and to be depended on, (<sup><5407></sup>1 Timothy 4:7-9) and which is confirmed from the practice and experience of the apostles, and therefore should be taught with authority, (<sup><5410></sup>1 Timothy 4:10,11). And then the apostle gives Timothy some advice, which being taken, would prevent his being despised, on account of his youth; as with respect to his life and conversation, so to behave as to be a pattern to others, (<sup><5412></sup>1 Timothy 4:12), and with respect to the exercise of his ministry, to make use of such means, as reading and meditation, that his profiting might be manifest to

all, (<sup>5043</sup>1 Timothy 4:13-15) and with respect to the doctrines he preached, to abide by them, whereby he would be a means of saving himself, and others, (<sup>5046</sup>1 Timothy 4:16).

**Ver. 1.** *Now the Spirit speaketh expressly*, etc.] The prophecy hereafter mentioned was not an human conjecture, but, as all true prophecy, it came from the Spirit of God, who spoke or delivered it; either in the prophets of the Old Testament, who, as they spoke of the Gospel dispensation, so of the defection that should be in it; and particularly of antichrist, and of the apostasy through him, which is what is here intended, especially in Daniel's prophecies, under the names of the little horn, and vile person, (<sup>2700</sup>Daniel 7:1-28) and (<sup>2700</sup>Daniel 11:1-45), or in the Lord Jesus Christ, who foretold that false prophets would arise and deceive many; or in some of the prophets in the Christian church, such as Agabus, and others, who might in so many words foretell this thing; or rather in the apostle himself, at this time, since this prophecy was delivered not in dark sayings, in an enigmatical way, in an obscure manner, as prophecies generally were, but in plain language, and easy to be understood, and wanted no interpreter to unriddle it; and seeing that it is nowhere to be found in so many express words elsewhere: and moreover, the apostle does not say the Spirit "hath spoken", but the Spirit "speaketh"; then, at the time of the writing of these words, in and by him. The prediction follows,

*that in the latter times some should depart from the faith*; that is, from the doctrine of faith, notwithstanding it is indisputably the great mystery of godliness, as it is called in the latter part of the preceding chapter; for from the true grace of faith there can be no final and total apostasy, such as is here designed; for that can never be lost. It is of an incorruptible nature, and therefore more precious than gold that perishes; Christ is the author and finisher of it; his prevalent mediation is concerned for it; it is a gift of special grace, and is without repentance; it springs from electing grace, and is secured by it; and between that and salvation there is an inseparable connection; it may indeed decline, be very low, and lie dormant, as to its acts and exercise, but not be lost: there is a temporary faith, and a persuasion of truth, or a mere assent to it, which may be departed from, but not that faith which works by love: here it intends a profession of faith, which being made, should be dropped by some; or rather the doctrine of faith, which some would embrace, and then err concerning, or entirely quit, and wholly apostatize from. And they are said to be some, and these many, as they are elsewhere represented, though not all; for the elect cannot be

finally and totally deceived; the foundation of election stands sure amidst the greatest apostasy; and there are always a few names that are not defiled with corrupt principles and practices; Christ always had some witnesses for the truth in the darkest times: and now this defection was to be “in the latter times”; either of the apostolic age, which John, the last of the apostles, lived to see; and therefore he calls it the last time, or hour, in which were many antichrists, (~~GAL~~1 John 2:18). And indeed in the Apostle Paul's time the mystery of iniquity began to work, which brought on this general defection; though here it has regard to some later times under the Gospel dispensation; to the time when the man of sin, and the son of perdition, was revealed, and when all the world wondered after the beast: and indeed, such will be the degeneracy in the last days of all, that when the son of man comes, as the grace, so the doctrine of faith will be scarcely to be found in the world: the means by which this apostasy will obtain and prevail will be through men's

*giving heed to seducing spirits*; either to doctrines which are of a deceiving nature; or to men who profess to have the Spirit of God, and have not, but are evil men and seducers, deceiving, and being deceived; that lie in wait to deceive, and handle the word of God deceitfully; and by attending on the ministry of such persons, through hearing them, and conversing with them, the defection was to begin and spread; and therefore such should be carefully avoided, and their ministry shunned; nor should they be received, nor bid God speed.

*And doctrines of devils*; such as are devised by devils, as all damnable doctrines be; and all lying ones, for the devil is the father of them; and as are all the false doctrines introduced by antichrist, for his coming was after the working of Satan; and particularly those doctrines of his concerning worshipping of angels, and saints departed, may be called the doctrines of devils, or of “demons”; being much the same with the demon worship among the Heathens, of which the devil was the inventor: unless by doctrines of devils should be meant the doctrines of men, who for their cunning and sophistry, for their lies and hypocrisy, for their malice, and murdering of the souls of men, are comparable to devils.

**Ver. 2.** *Speaking lies in hypocrisy*, etc.] Or “through the hypocrisy of those that speak lies”; for the apostle is still speaking of the means by which the apostasy should rise, and get ground; and it should be by the means of persons that should deliver lying or false doctrine under the

colour of truth, and make great pretensions to religion and holiness, which would greatly take with men, and captivate and lead them aside: and this plainly points at the abettors of antichrist, the Romish priests, who deliver out the lying doctrines of merit, purgatory, invocation of saints, fastings, pilgrimages, etc. and the fabulous legends of saints, and the lying wonders and miracles done by them, and all under a show of godliness, and the promoting of religion and holiness:

*having their conscience seared with a hot iron*; which exactly describes the above mentioned persons, whose consciences are cauterized and hardened, and past feeling; and have no regard to what they say or do, make no conscience of anything, but under a cloak of sanctity commit the most shocking impieties; and are men of the most infamous characters, and of the most enormous and scandalous lives and conversations; so that the metaphor may be taken either from the searing of flesh with an iron, or cauterizing it, whereby it grows callous and hard; or from the stigmas or marks which used to be put on malefactors, or such who have been guilty of notorious crimes.

**Ver. 3.** *Forbidding to marry*, etc.] Which points out not the Encratites, Montanists, and Manichees, who spoke against marriage; but the Papists, who forbid it to their priests under a pretence of purity and holiness, and at the same time allow them to live in all manner of debauchery and uncleanness; for these are the persons that forbid marriage in an authoritative way, and in hypocrisy: for that phrase is to be joined to all the sentences that follow it; as through the hypocrisy of those whose consciences are seared; and through the hypocrisy of those that forbid marriage to their priests, this being, by the common people, taken as an instance of great purity and holiness, and hereby they are drawn into the deception; as well as also through the hypocrisy of those that command

*to abstain from meats*: not from some certain meats forbidden by the law of Moses, as did some judaizing Christians; but from all meats at some certain season of the year, as at what they call the Quadragesima or Lent, and at some days in the week, as Wednesdays and Fridays; and this all under an hypocritical pretence of holiness, and temperance, and keeping under the body, and of mortification; when they are the greatest pamperers of their bodies, and indulge themselves in all manner of sensuality: the evil of this is exposed by the apostle, as follows,

*which God hath created*; and therefore must be good, and ought not to be abstained from: and besides, the end of his creation of them is,

*to be received*: to be taken, and used, and eaten; and therefore it is wicked to command men to abstain from them, and evil in those that do it: and the manner in which they should be received is

*with thanksgiving*; since they are the creatures of God, and useful to men, and men are unworthy of them, having forfeited them by sin; and since they are the bounties of Providence, and a free use of them is allowed; so far then should men be from abstaining from them, that they ought to take them, and use them with all thankfulness: and especially this should be done

*of them which believe and know the truth*: that is, who believe in Christ, and know the truth of the Gospel, which frees from every yoke of bondage, and from the burdensome rites, ceremonies, and inventions of men; for these have the good creatures as the fruits of divine love, through Christ the Mediator, and as blessings indeed; and who have the best right, claim, and title to them through Christ, being in him heirs of the world, and for whose sake all things are; and therefore these, as they know how to use them, and not abuse them, are to receive them at the hands of God, with thanksgiving, and not put them away, or abstain from them under a pretence of religion and holiness.

**Ver. 4.** *For every creature of God is good*, etc.] For food; and should be taken and used for that purpose, at all times, without distinction; even every creature which is made for food, and which is easy to be discerned by men:

*and nothing to be refused*; or rejected as common and unclean, or to be abstained from at certain times:

*if it be received with thanksgiving*: if not, persons are very ungrateful, and very unworthy of such favours; and it would be just in God to withhold them from them; and this they may expect at his hands, who reject them with contempt, or receive them with unthankfulness, or abstain from them in a religious way he never enjoined.

**Ver. 5.** *For it is sanctified*, etc.] Or set apart for use, and may be lawfully used at all times:

*by the word of God*; which declares that there is nothing in itself common, or unclean, or unfit for use, and that nothing that goes into a man defiles him; so that by virtue of this word of God, every creature may be made use of, that is fit for food: or else this designs the word of God, which gives a blessing to what is eaten; for it is not by bread or meat only, but through the word of God commanding a blessing on what is eaten, that man lives, (<sup><404></sup>Matthew 4:4) and therefore this blessing upon our food should be asked for: wherefore it follows,

*and prayer*; this being used before eating for a blessing on the food, and after it, in a way of thanksgiving for it, sanctifies every creature of God, or gives men a free use of any, or all of them. So the Israelites, when they had eaten, and were full, were to bless the Lord, (<sup><480></sup>Deuteronomy 8:10). And thus our Lord Jesus Christ, at meals, used to take the food, and bless it or ask a blessing on it, (<sup><449></sup>Matthew 14:19). And so did the Essenes among the Jews <sup>f56</sup>, and the Christians in Tertullian's <sup>f57</sup> time; and the practice is highly necessary and commendable, nor ought it to be disused.

**Ver. 6.** *If thou put the brethren in remembrance of these things*, etc.]

Either of all the main and principal things already mentioned in the preceding chapters; as that the end of the commandment is love; that Christ's coming into the world to save the chief of sinners is a faithful saying, and worthy of acceptance; that prayers should be made for all sorts of men, for the reasons given; and that there is salvation for men and women through the incarnate Son of God; that such and such are the qualifications of elders and deacons; and that the incarnation of Christ is, without controversy, the great mystery of godliness: or of the things which are particularly hinted at in the prophecy delivered in the beginning of this chapter; as that there should be a falling off from the doctrine of faith in the latter days; that this should come to pass through attending to erroneous spirits, and doctrines of "demons", and through the lies of hypocritical, hardened, and infamous men; whose particular dogmas, by which they might be known, would be, to forbid marriage to certain persons, which is of divine institution and honourable, and to order an abstinence from meats at certain times, contrary to the will and providence of God. These the apostle would have Timothy propose, and subject to consideration, and from time to time refresh the memories of the saints with, who are apt, through negligence and inattention, and the weakness of the natural faculty, to be forgetful hearers of the word; that whenever such persons should arise, they might be on their guard against them. It is one part of the

business of Gospel ministers to put the churches in mind of what they have received and known, and are established in. By “the brethren” are meant the members of the church at Ephesus; whom the apostle accounted as brethren, being of the same family and household, and would have Timothy reckon and use as such, and not as subjects and servants, to be lorded over.

*Thou shalt be a good minister of Jesus Christ;* a minister of Jesus Christ is one of his making, qualifying, calling, and sending; and who makes Christ, the doctrines respecting his person and offices, his grace, righteousness, and salvation, the subject of his ministry; and he is a good one, who, besides having a good work of grace wrought in him, has good gifts and abilities from Christ, and who makes a good use of them, and freely and fully imparts them for the good of others; and being employed in a good work, he abides in it, and nothing can deter or remove him from it; and such an one was Timothy, and so would it be manifest by doing what the apostle hints unto him; as well as he would appear to be

*nourished up in the words of faith, and of good doctrine:* by which are meant the truths of the Gospel, called the words of faith, because they are things to be believed, hold forth the object of faith, Christ, and are the means by which faith comes, and is increased: and good doctrine, being the doctrine of the Scriptures, and of Christ, and of his apostles, and according to godliness; and contain good things, which make for the glory of the grace of God, and the comfort and welfare of immortal souls. These are of a nourishing nature; they are the wholesome and salutary words of Christ; they have in them milk for babes, and meat for strong men; by which both grow and thrive, when error eats as does a canker. So Philo the Jew<sup>f58</sup> speaks of the soul, being “nourished with sciences”, and not with food and drink, which the body needs; and a little after he says, you see the food of the soul what it is, it is the continual word of God. Now Timothy, by discharging his work aright, would show to the brethren, that as he had been nourished and trained up, first under his religious parents, and then under the Apostle Paul; so he still continued in the same truths, and to live and feed upon them, and to be nourished by them: or the words may be rendered actively,

*nourishing;* that is, either himself, as the Syriac version renders it, or others; for though all nourishment comes from Christ the head, yet it is ministered by joints and bands to the members; it is conveyed by the means of the word and ordinances, ministered by the preachers of the Gospel,

who feed the church with knowledge, and with understanding; and none but those who are nourished themselves are fit to be the nourishers of others; and such an one was this evangelist: for it follows,

*whereunto thou hast attained*; he had arrived to a considerable degree of knowledge of Gospel truths, and was still pursuing and following on to know more of them, and was exhorted to continue in them, knowing of whom he had learned them. All this is said by way of encouragement to him to do as the apostle directs.

**Ver. 7.** *But refuse profane and old wives' fables*, etc.] Either Jewish ones, the traditions of the elders; or those of the Gnostics, concerning God, angels, and the creation of the world; or those doctrines of demons, and which forbad marriage, and commanded abstinence from meats before mentioned; which are called profane, because impious and ungodly, and old wives' fables, because foolish and impertinent; and which were to be rejected with abhorrence and contempt, in comparison of the words of faith and good doctrine.

*And exercise thyself rather unto godliness*; either to the doctrines which are according to godliness, and tend to godly edification, which the above fables did not, study these, meditate on them, digest them, and deliver them to others; or to a godly life and conversation, exercise thyself, to have a conscience void of offence to God and men; or to internal religion, inward godliness, the exercise of the graces of faith, hope, love, fear, reverence, humility, etc. or rather to the spiritual worship of God, according to his will, not in a formal, cold, and customary way, but with the heart, in truth and sincerity, in faith, and with fervency and purity.

**Ver. 8.** *For bodily exercise profiteth little*, etc.] Meaning not the exercise of the body in the Olympic games, as by running, wrestling, etc. which profited but little, for the obtaining of a corruptible crown at most; though since a word is used here, and in the preceding verse, borrowed from thence, there may be an allusion to it: much less exercise of the body for health or recreation, as riding, walking, playing at any innocent diversion; which profits but for a little time, as the Syriac and Arabic versions read; and the latter renders the phrase "bodily recreation": nor is the exercise of the body in the proper employment of trade and business, to which a man is called, and which profits for the support of life for a little while, intended; nor any methods made use of for the mortification of the body, and the keeping of it under, as watchings, fastings, lying on the ground,

scourging, etc. but rather mere formal external worship, as opposed to godliness, or spiritual worship. There ought to be an exercise of the body, or a presenting of that in religious worship before God; there should be an outward attendance on the word and ordinances; but then, without internal godliness, this will be of little advantage: it is indeed showing an outward regard to public worship, and may be a means of keeping persons out of bad company, and from doing evil things; but if this is trusted to, and depended on, it will be of no avail to everlasting life; (see <sup><103></sup>Luke 13:26,27)

*but godliness is profitable unto all things*; to the health of the body, and the welfare of the soul; to the things of this life, and of that which is to come; to themselves and others, though not to God, or in a way of merit:

*having promise of the life that now is*; of the continuance of it, of length of days, of living long in the earth, and of enjoying all necessary temporal good things, the mercies of life; for God has promised to his spiritual worshippers, to them that fear him, and walk uprightly, that their days shall be prolonged, that they shall want no good thing, nor will he withhold any from them that is for their good, that is proper and convenient for them:

*and of that which is to come*; even of eternal life; not that eternal life is received or procured hereby; for it is the free gift of God, and is not by any works of men, for otherwise it would not be by promise; for its being by promise shows it to be of grace: there is nothing more or less in it than this, that God promises glory to his own grace; for internal godliness, which animates and maintains spiritual worship, is of God, is of his own grace, and every part of it is a free gift of his, as faith, hope, love, fear, etc.

**Ver. 9.** *This is a faithful saying*, etc.] A true one, and to be believed, that godliness has such promises annexed to it; (see <sup><103></sup>1 Peter 3:10,11 <sup><103></sup>Matthew 6:33 <sup><103></sup>Psalm 84:11,12).

*and worthy of all acceptance*; by all godly persons, to encourage them to the exercise of godliness.

**Ver. 10.** *For therefore we both labour*, etc.] Not in the word and doctrine, though they did; nor in the exercise of internal godliness, though there is a work in faith, and a labour in love; nor with their own hands, at their trades and business, to support themselves, and others; but by enduring hardships and afflictions, as stripes, imprisonment, weariness, pain, watchings,

fastings, hunger, thirst, cold, and nakedness; (see <sup><47123></sup>2 Corinthians 11:23-27).

*And suffer reproach*; with patience and cheerfulness. The Alexandrian copy, and another manuscript, read, “we strive”; or contend even to an agony, combating with sin, Satan, and the world, with profane men, and with false teachers; and to all this they were animated by the promises made to godliness; and therefore they showed it by their practices, or rather by their sufferings, that they believed it to be a true and faithful saying; and which is further conferred by what follows:

*because we trust in the living God*; for the accomplishment of the said promises, who has power, and therefore can, and is faithful, and therefore will, make good what he has promised; and since it is life he has promised, faith is the more encouraged to trust in him, since he is the living God, in opposition to, and distinction from, lifeless idols; he has life in himself, essentially, originally, and independently, and is the author and giver of life, natural, spiritual, and eternal, unto others. Wherefore there is good reason to trust in him for the fulfilling of the promises of the present and future life, made unto godliness.

*Who is the Saviour of all men*; in a providential way, giving them being and breath, upholding them in their beings, preserving their lives, and indulging them with the blessings and mercies of life; for that he is the Saviour of all men, with a spiritual and everlasting salvation, is not true in fact.

*Specially of those that believe*; whom though he saves with an eternal salvation; yet not of this, but of a temporal salvation, are the words to be understood: or as there is a general providence, which attends all mankind, there is a special one which relates to the elect of God; these are regarded in Providence, and are particularly saved and preserved before conversion, in order to be called; and after conversion, after they are brought to believe in Christ, they are preserved from many enemies, and are delivered out of many afflictions and temptations; and are the peculiar care and darlings of providence, being to God as the apple of his eye: and there is a great deal of reason to believe this, for if he is the Saviour of all men, then much more of them who are of more worth, value, and esteem with him, than all the world beside; and if they are saved by him with the greater salvation, then much more with the less; and if he the common Saviour of all men, and especially of saints, whom he saves both ways, then there is great reason to trust in him for the fulfilment of the promises of life, temporal and eternal,

made to godliness, and godly persons. This epithet of God seems to be taken out of (<sup><4970></sup>Psalm 17:7) where he is called  $\mu\upsilon\sigma\omega\iota\upsilon$  [ΥϞΩΜ], “the Saviour of them that trust”, or believe.

**Ver. 11.** *These things command and teach.*] What are to be commanded, command, and what are to be taught, teach; command to refuse and reject all profane and fabulous doctrines, and exhort to the exercise of true godliness, and teach the profitableness of that, and declare the promises made unto it, and assert the truth and acceptableness of them; command, order, and encourage believers to labour and suffer reproach for the sake of Christ, and his Gospel, in hope of enjoying the said promises, and teach them to trust in the God of their lives, and the Saviour of all men; and whereas to this authoritative way of teaching, Timothy's youth might be objected by himself, and others; it follows,

**Ver. 12.** *Let no man despise thy youth,* etc.] Timothy was now a young man; some think he was about three and twenty years of age; but he might be older, and yet be so called. Saul is said to be a young man, when he held the clothes of them that stoned Stephen, when he must be at least thirty years of age, some say thirty five; since thirty years after that he styles himself Paul the aged, when he must be sixty years of age and upwards, (<sup><4478></sup>Acts 7:58 <sup><5009></sup>Philemon 1:9). Young men are sometimes honoured by God with great gifts, for usefulness both in church and state, as Samuel, David, Solomon, Daniel, and his companions: nor should they be despised on account of their age, when they have gifts suitable to their office, and behave well in it, but, on the contrary, ought to be esteemed for their works' sake; and such should take care that no man has an opportunity or reason to treat them with contempt on that account: the apostle's sense is, either that Timothy, being in office, should not suffer any man to use him contemptuously; but exert his power and authority, and magnify his office, and not allow men to trample upon him, or use him ill, though he was a young man; which sense suits with the preceding words: or rather his meaning is, that he would have him so conduct and behave himself, as he had taught him to behave, in the house and church of God, and so fill up his place and office, and live such an exemplary life and conversation, that there might be no occasion for any to despise his age, or him, on the account of it: and this agrees with what follows,

*but be thou an example of the believers;* the members of the church, before called brethren, from their relation to one another, and here believers, from

their concern with Christ, the object of their faith; a more honourable character cannot be given of men, though treated with great contempt in this age of infidelity. The Mahometans would engross this character to themselves, calling themselves the believers, and reckoning all others infidels; but to them only it belongs, who believe in Christ unto righteousness and life everlasting. Now sometimes young men may be examples to older ones; and all that are in office in the church, especially in the ministry, whether old or young, should be ensamples to the flock, and that in the following things: “in word”; meaning either the word of truth, the doctrine of the Gospel; by delivering that which is according to the rule of God’s word, showing in it uncorruptness, gravity, and sincerity, and by holding it fast; all which may for the imitation of others, to receive the pure doctrine and retain it: or rather this may respect common discourse; which should not be corrupt, filthy, nor foolish; but should be always with grace, Seasoned with salt, or should be grave and serious, wise and prudent, pleasant, profitable, and edifying.

*In conversation*; in the family, church, and world; which should be as becomes the Gospel of Christ, in all godliness and honesty, with simplicity and godly sincerity; so as to adorn the doctrine of God our Saviour, recommend it to others, stop the mouths of gainsayers, and obtain a good report of them that are without.

*In charity*; in love to God, to Christ, and one another; without which, if a man has the tongue of men and angels, or ever such great and excellent gifts, he is nothing.

*In spirit*; in the exercise of spiritual gifts; in spiritual talk and conversation; and in fervency of spirit, or true zeal for the honour of God, the glory of the Redeemer, the spread of his Gospel, truths, and ordinances, and the support of the same. This clause is wanting in the Alexandrian and Claromontane copies, and in the Vulgate Latin, Syriac, and Ethiopic versions.

*In faith*; in the exercise of the grace of faith; in holding fast the profession of faith; and in retaining the doctrine of faith, with all integrity, faithfulness, and constancy, standing fast in it, striving and contending for it.

*In purity*; or chastity of body, in opposition to all impurity of the flesh, by fornication, adultery, and the like; which was very proper to be suggested

to a young man: though this may also have respect to all that is before said, as to purity of language, conversation, love, zeal, and faith.

**Ver. 13.** *Till I come*, etc.] To Ephesus; where the apostle hoped to be shortly, but was prevented; he afterwards came to Miletus, and sent for the elders of Ephesus thither, when he took his final leave of them. He mentions this circumstance, not as if Timothy was to attend to the following things no longer, but to quicken him to an attendance to them from the consideration of his being shortly with him.

*Give attendance to reading*; that is, of the Scriptures, which the Jews call *arqm*, “reading”. <sup>f59</sup>

“Says R. Tanchum Bar Chanilai, for ever let a man divide his years or life into three parts; one third (let him spend) in the Mikra, (the Scriptures, and the reading of them,) another third in the Misna, and the other third in the Talmud.”

And this is to be understood, not of the reading of the Scriptures in public, for the advantage of others, a custom which obtained in the Jewish synagogues; (see <sup><H35></sup>Acts 13:15 15:21) but in private, for his own use and service, that he might be more perfect, and more thoroughly furnished to the work and office to which he was called; for the Scriptures are the fund of spiritual knowledge, as well as the test and standard of doctrine, out of which all must be fetched, and by which it must be tried; and if Timothy, who had known the Scriptures from a child, had been trained up in them, and was always conversant with them, had need to give diligent attention to the reading of them, then much more others: as also

*to exhortation, to doctrine*; as he was privately to read the Scriptures, for his own benefit, he was publicly to expound them, or preach from them, to the advantage of others; for these two, exhortation and doctrine, are branches of the ministerial work, which reading furnishes and qualifies for. “Exhortation” intends the stirring up of believers to the exercise of grace, and the discharge of duty; and is a considerable part of the work of the ministry, and on which a minister of Christ should much insist; and it becomes the saints to suffer every word of exhortation from them, and receive it kindly, <sup><54P></sup>2 Timothy 4:2 <sup><51B></sup>Romans 12:8. <sup><512></sup>Hebrews 13:22. The word signifies also “consolation”, and which is another branch of the ministry. Believers are oftentimes disconsolate through the prevalence of corruptions, the power of Satan's temptations, and the hidings of God's

face, and need comfort; when the ministers of the Gospel should be Barnabases, sons of consolation, and should speak comfortably to them; for which they are qualified by the God of all comfort, who comforts them in all their tribulations, that they might be capable of speaking good and comfortable words to others. “Doctrine” designs the teaching and instructing of the church in the mysteries of the Gospel; opening and explaining the truths of it; defending them against all opposers, and refuting errors and heresies contrary to them. This is the evangelic Talmud; and these three, “reading”, “exhortation”, and “doctrine”, may answer to the above three things the Jew advises men to divide their time among, the Mikra, Misna, and Talmud: reading answers to the Mikra, and indeed is no other; and exhortation to the Misna, or oral law; and doctrine to the Talmud, and which also that word signifies: but the apostle would have Timothy spend his time in, and give his attention to that which might be truly beneficial to himself, and profitable unto others.

**Ver. 14.** *Neglect not the gift that is in thee*, etc.] What qualifies men for the work of the ministry is a gift from God: it is not of nature, nor is it mere natural abilities and capacity; nor is it any thing acquired, it is not human learning, or the knowledge of languages, arts, and sciences; nor is it special saving grace; for a man may have all these, and yet not be apt to teach, or fit for the ministry; but it is a peculiar and distinct gift, it is a gift of interpreting the Scriptures, and of dispensing the mysteries of grace to the edification of others; which, when it meets in a man with all the rest before mentioned, makes him very considerable: and this gift is in a man; it is a treasure put into earthen vessels, a good treasure in the heart, out of which a good minister of Christ brings forth many good things, things new and old, both for the delight and profit of men: and this gift is by no means to be neglected; this talent should not be hid in the earth, or wrapped up in a napkin; it should not lie dormant and useless, but should be stirred up, cultivated, and improved, as it may by reading, meditation, and prayer. And in order to enforce this exhortation on Timothy, the apostle adds,

*which was given thee by prophecy*; that is, it was prophesied of before hand, by some of the prophets in the church, that a very extraordinary gift should be bestowed upon this young man, which would make him a very useful person in the church of God; (see <sup><5018></sup>1 Timothy 1:18) and since it was now given, he ought not therefore to neglect it: or it was given him, as some read it, with prophecy, that he should use it, and it should be of great advantage to many souls; or, together with this gift of preaching, he had

also a gift of foretelling things to come; or it may be, the words may be better rendered, “for prophecy”: that is, for preaching, for prophesying is frequently used for preaching; (see <sup><413D></sup>1 Corinthians 13:2 14:1,3,31) and then the sense is, that this gift was given him to qualify him for the interpreting of the Scriptures, the explaining of the prophecies of the Old Testament, and for the preaching of the Gospel; and therefore he should not neglect it, but use it for this purpose: and he adds, that it was given him

*with the laying on of the hands of the presbytery*; or “of the eldership”, or elders. So *γερονσια*, “eldership”, is used by the Septuagint on (<sup><413E></sup>Exodus 3:16,18) for the elders of Israel. Now of these elders Paul was one, (<sup><5006></sup>2 Timothy 1:6) nor is it unusual to call the apostles elders; (see <sup><413E></sup>1 Peter 5:1 <sup><6001></sup>2 John 1:1 <sup><6001></sup>3 John 1:1). Who joined with the apostle, in the imposition of hands on Timothy, is not certain; I should think only apostles, since here was a gift of the Holy Ghost came along with it; and it was only through the laying on of the hands of the apostles that the Holy Ghost was given. Philip, an evangelist, laid not hands on the believing Samaritans; but Peter and John, apostles, were sent down from Jerusalem to Samaria to do it, whereby many received the gifts of the Holy Ghost, fitting them to take the care of those new converts, and to spread the Gospel further in those parts, (<sup><413E></sup>Acts 8:5,12,14,17,18). And since gifts have ceased being conveyed this way, the rite of laying on of hands in ordinations seems useless, and of no avail. The apostle in calling those that joined with him, in putting hands on Timothy, the “presbytery or eldership”, may have some reference to *hd[ h ynqz*, “the elders of the congregation”, which laid hands on the bullock for a sin offering, (<sup><413E></sup>Leviticus 4:15) by whom some understand the great sanhedrim <sup>f60</sup>; others <sup>f61</sup>, not all the elders, but some particular persons, in number three; and so the ordination of a Rabbi was by three <sup>f62</sup>; hence we read of *μυνyqzb hkym*s, “imposition of hands by the elders” <sup>f63</sup>.

**Ver. 15.** *Meditate on these things*, etc.] Not only on those instructions, advices, and exhortations, which the apostle had given him, throughout this chapter, which might be very useful to him, often to think of, and revolve in his mind, and seriously consider and reflect upon; but upon the Scriptures, the reading of which he had recommended to him, and the doctrines contained therein; it becomes every man not only to read, but meditate on the word of God, and much more ministers of the Gospel. The Scriptures should be read with care, and be industriously and laboriously

searched into, as men dig in mines for silver or golden ore; and passages in it should be carefully compared together, the more obscure with those that are more plain and easy; and the whole is to be studied with great attention and application:

*give thyself wholly to them:* to the reading of the Scriptures, meditation upon them, and preaching the doctrines contained in them, clear of all secular affairs, or worldly business and employment. The apostles threw off the branch of deaconship, or ministering to the poor, that they might give themselves up wholly to the ministry of the word, and prayer; and much more should worldly business be cast off, where the circumstances of ministers and churches will admit of it; a Christian soldier, or minister of the Gospel, ought not, if possible, to be entangled with the affairs of this life; he finds enough to do without, in the discharge of his ministerial function; and though the apostles sometimes wrought with their own hands, yet it was not because they had so much leisure from the ministry, or time on their hands, or because they had not a power of forbearing working, but out of necessity, (see ~~406~~ Acts 20:34 ~~406~~ 1 Corinthians 9:6,7 ~~304~~ 2 Timothy 2:4), or these words may be rendered,

*be thou in these things;* let thine heart be in them; for if a minister's heart is not in his work, if he does not take delight in it, it will be a slavery and drudgery to him; spend all the time and strength in them, give thyself continually to them, and be always diligent and laborious in them:

*that thy profiting may appear to all;* that it may be manifest to all that attend the ministry of the word that there is an increase in gifts, a growing in spiritual knowledge, an improvement of the talents bestowed: or that this profiting or increase might appear in all things; in every branch of the ministry, both in exhortation or consolation, and in doctrine; or that it might be manifest among all; that is, all that hear might receive some profit, might learn, and be comforted and edified; faith might be increased, and the joy of it be furthered; and all under the ministry visibly thrive and flourish.

**Ver. 16.** *Take heed unto thyself,* etc.] Not as a man, or a Christian only, but as a minister; and as every minister should take heed to his life and conversation, that it be exemplary, as in ~~304~~ 1 Timothy 4:12 to his gifts, that they be not lost, or neglected, but used and improved; to the errors and heresies abroad, that he be not infected with them; and to his flock, which is the other part of himself, that he feed it with knowledge and understanding: and to thy doctrine: preached by him, that it be according to

the Scriptures, be the doctrine of Christ, and his apostles, and according to godliness; that it tend to edification, and is pure, incorrupt, and all of a piece; and that it be expressed in the best manner, with all boldness and plainness; and that he defend it against all opposition:

*continue in them*; or “with them”; the members of the church at Ephesus; or rather in the doctrines of the Gospel; which should be done, though a majority is against them; though rejected by the wise, learned, and rich; though not to be comprehended by carnal reason; and though loaded with reproach and scandal; and though persecuted, yea even unto death for them:

*for in doing this, thou shalt both save thyself*; a minister by taking heed to himself, and doctrine, saves himself from the pollutions of the world, from the errors and heresies of false teachers, from the blood of all men, and from all just blame in his ministry.

*And them that hear thee*; by being an example to them in doctrine and conversation, a minister is the means of saving and preserving those that attend on him, from erroneous principles, and immoral practices; and by faithfully preaching the Gospel to his hearers, he is instrumental in their eternal salvation; for though Jesus Christ is the only Saviour, the only efficient and procuring cause of salvation, yet the ministers of the Gospel are instruments by which souls believe in him, and so are saved; the word preached by them, being attended with the Spirit of God, becomes the ingrafted word, which is able to save, and is the power of God unto salvation; and nothing can more animate and engage the ministers of the word to take heed to themselves and doctrine, and abide therein, than this, of being the happy instruments of converting sinners, and saving them from death; (see <sup><911></sup>James 5:20)

# CHAPTER 5

## INTRODUCTION TO 1 TIMOTHY 5

In this chapter the apostle lays down rules about the manner of rebuking persons, suitable to their several ages; gives directions concerning widows, both old and young; and instructs Timothy how to behave towards elders in office on different accounts. The rules for giving reproof to old men, as fathers; to young men, as brethren; to elder women, as mothers; and to the younger, as sisters, are in (~~<S4R0>~~1 Timothy 5:1,2). Next follow the directions about taking care of widows, who are to be honoured and maintained by the church, that are widows indeed, (~~<S4R0>~~1 Timothy 5:3) not such who have relations that are capable of taking care of them, who ought to do it, and not burden the church; since so to do is an act of piety, a requiting parents for their former care and kindness, and is good and acceptable in the sight of God, (~~<S4R0>~~1 Timothy 5:4) but such who are desolate and alone, and have no husbands nor children, nor any to support their wants, but wholly depend on the providence of God, and are constant at the throne of grace crying for help and relief, which shows they are living Christians; whereas such who spend their time in sinful lusts and pleasures, are dead while they live; wherefore if members of churches, with respect to this business, would be blameless, they ought to take care of the former, and reprove the latter, (~~<S4R0>~~1 Timothy 5:5-7). And as for those persons who cast their poor widows upon the church, and will not provide for them, when they are able, they are to be looked upon as deniers of the faith, and to be worse than the Heathens themselves, (~~<S4R0>~~1 Timothy 5:8). The qualifications of widows to be taken care of by the church, besides those before mentioned, are, that they be sixty years of age, having been the wife of one man, and well known for their good works, some of which are particularly mentioned, (~~<S4R0>~~1 Timothy 5:9,10) but those who are under the age fixed, and especially are fit for marriage, and the procreation of children, should be rejected, because of their lasciviousness, idleness, tattling, and busying themselves about other people's matters; these, on the contrary, should be directed to marry, bear children, take care of household affairs, and give no occasion to the enemy to reproach and blaspheme; and the rather such advice should be taken, since there had been some sad instances of

apostasy in such persons, (<sup><5451></sup>1 Timothy 5:11-15). And then the apostle repeats his order to believers, to take care of their poor widows, who were able to do it themselves, that so the church might not be burdened, and might be able to relieve such as were real and proper objects, (<sup><5456></sup>1 Timothy 5:16). And then follow rules with respect to elders in office, as that those that rule well, and labour in the ministry of the word, should be honourably maintained; which is confirmed by a passage of Scripture in the Old Testament, and by a saying of Christ's in the New, (<sup><5457></sup>1 Timothy 5:17,18), that an accusation should not be received against one of such a character, but by two or three witnesses, (<sup><5459></sup>1 Timothy 5:19) and that such of them that fell into any notorious sin should be publicly rebuked, in order to make others afraid to sin, (<sup><5460></sup>1 Timothy 5:20). And these things the apostle, in the most solemn manner, charges Timothy, in the sight of God, Christ, and the angels, to observe, without partiality, (<sup><5462></sup>1 Timothy 5:21). To which he adds, that he would not have him be hastily concerned in the ordination of anyone as an elder, lest he should involve himself in his sin, whereas by acting otherwise he would be free, (<sup><5462></sup>1 Timothy 5:22) and then inserts some advice to himself, to take care of his health, (<sup><5463></sup>1 Timothy 5:23) and concludes the chapter with observing, on occasion of what he had said, (<sup><5462></sup>1 Timothy 5:22) that some men's sins were open, and their characters were easily discerned, and others were private, and such were also the good works of others; which made the case either more easy or more difficult to determine what was to be done; and therefore nothing should be done suddenly and rashly, (<sup><5463></sup>1 Timothy 5:24,25).

**Ver. 1.** *Rebuke not an elder*, etc.] By whom is meant, not an elder in office, but in age; for elders by office are afterwards spoken of, and particular rules concerning them are given, (<sup><5467></sup>1 Timothy 5:17,19). Besides, an elder is here opposed, not to a private member of a church, but to young men in age; and the apostle is here giving rules to be observed in rebuking members of churches, according to their different age and sex, and not according to their office and station; and this sense is confirmed by a parallel text in (<sup><5469></sup>Titus 2:2-6). Now an ancient man, a member of a church, is not to be rebuked in a sharp and severe way; the word here used signifies to smite or strike; and so the Arabic version renders it, “do not strike an elder”; meaning not with the hand, but with the tongue, giving hard words, which are as heavy blows; reproof is a smiting, and there is a gentle and a sharp one, (<sup><5404></sup>Psalms 141:4 <sup><5413></sup>Titus 1:13). It is with the former, and not the latter, that man in years is to be reprov'd, when he is in

a fault, whether with respect to doctrine or practice, as such persons may be as well as younger ones; and when they are observed to err, they should not be roughly and sharply dealt with:

*but entreat him as a father*; as a child should entreat a father, when he is going out of the way; give him honour and respect, fear and reverence, and persuade him to desist; entreat and beseech him to return to the right path of truth and holiness; use him as a father in Christ, that has known him that is from the beginning, and as of long standing in the church: this must be understood of lesser crimes, and not of atrocious and flagitious ones, obstinately continued in, to the great scandal of religion, and dishonour of the Gospel; for then severer methods must be used; (see <sup><236D></sup>Isaiah 45:20). But though this is the sense of the passage, yet the argument from hence is strong, that if an elder in years, a private member, who is ancient, and in a fault, is not to be roughly used, but gently entreated, then much more an elder in office.

*And the younger men as brethren*; the Syriac, Arabic, and Ethiopic versions read, “as thy brethren”. Timothy was a young man himself; and as he was to consider an elderly man as his father, and use him accordingly; so he was to consider young men as equal with him, at least in age, and take the more freedom with them, in reprovng them for their faults, and use somewhat more authority with them; and yet consider them as brethren in Christ, and reprove them in a brotherly way, and with brotherly love.

**Ver. 2.** *The elder women as mothers*, etc.] When they offend in any point, they are to be reasoned, and argued, and pleaded with, as children should with their mothers; (see <sup><38E></sup>Hosea 2:2) and are to be considered as mothers in Israel, and to be treated with great tenderness and respect.

*The younger as sisters*; using the freedom as a brother may with a sister; and considering them as sisters in Christ, and in a way becoming the relation, tell them their faults freely and privately, but

*with all purity*: in such manner as to preserve chastity in looks, in words, and actions.

**Ver. 3.** *Honour widows that are widows indeed*.] Who those are, see in (<sup><50E></sup>1 Timothy 1:5,9,10). The honour to be given them is not a putting of them into the office of a deaconess, in the church; which office, some think, is referred to in (<sup><40E></sup>Acts 6:1 <sup><50E></sup>1 Timothy 3:11 5:9), and did obtain in some of the primitive churches; and it might be that some of these

widows, the apostle here and hereafter speaks of, might be preferred to the rest, and be set over them, and have the care of such, who were more infirm; but then this could only be the case of some, whereas the honour here spoken of is what is to be given to all that are really widows; and therefore rather regards some external honour and respect to be shown them, by words and actions; and especially it designs an honourable provision for them, and maintenance of them; in which sense the word is used in (<sup><5657></sup>1 Timothy 5:17 <sup><40504></sup>Matthew 15:4-6). So, with the Jews, giving gifts to persons, and making presents to them, is called honour. When Manoah asked the angel's name, that he might do him honour, when his saying came to pass, (<sup><47317></sup>Judges 13:17) the sense, according to them, is <sup>f64</sup>,

“that I may inquire in what place I may find thee, when thy prophecy is fulfilled, and give thee <sup>^wrd</sup>wd, “a gift”; for there is no honour but what signifies a gift, as it is said, (<sup><42217></sup>Numbers 22:17), “honouring I will honour thee”.”

So giving gifts to the poor, or providing for their maintenance, is doing them honour; and that this is the sense here, appears by what follows in the context.

**Ver. 4.** *But if any widow have children or nephews*, etc.] Such are not widows indeed; they are not desolate, or alone, or without persons to take care of them; their children or nephews should, and not suffer the church to be burdened with them. Wherefore it follows,

*let them learn first to show piety at home*; which some understand of the widows, who, instead of casting themselves upon the church for a maintenance, or taking upon them the office of a deaconess, to take care of others, should continue in their own families, and bring up their children and nephews in like manner as they have been brought up by their parents, which will be more pleasing and acceptable unto God; but it is better to interpret it of their children; and so the Ethiopic version expresses it, “let the children first learn to do well to their own house”, or family. It is the duty of children to take care of their parents in old age, and provide for them, when they cannot for themselves: this is a lesson they ought to learn in the first place, and a duty which they ought principally to observe; they should not suffer them to come to a church for relief, but first take care of them themselves, as long as they are in any capacity to do it; and these should be their first care before any others; so to do is an act of piety, a

religious action, a pious one; it is doing according to the will and law of God, and is well pleasing to him:

*and to requite their parents*; for all the sorrow, pain, trouble, care, and expenses they have been at in bearing and bringing them forth into the world, in taking care of them in their infancy, in bringing them up, giving them an education, providing food and raiment for them, and settling them in the world; wherefore to neglect them in old age, when incapable of providing for themselves, would be base ingratitude; whereas to take care of them is but a requital of them, or a repaying them for former benefits had of them:

*for that is good and acceptable before God*; it is good in itself, and grateful, and well pleasing in his sight; it is part of the good, and perfect, and acceptable will of God; and which, as other actions done in faith, is acceptable to God through Jesus Christ.

**Ver. 5.** *Now she that is a widow indeed*, etc.] A real widow, whom the Jews <sup>f65</sup> call *hrwmg*, “a perfect one”, in opposition to one that is divorced, or a brother's widow, that has had the shoe plucked off for her: and such an one as the apostle means, is one that is

*desolate*, or “alone”: who has neither husband to take care of her, nor children or nephews to show kindness to her, nor any worldly substance to subsist upon:

*but trusteth in God*: not in man, nor in an arm of flesh, but in the living God, the giver of all good things, the Judge of widows; who vindicates their cause, avenges the injuries done them, protects and defends them, and relieves their wants, and gives all encouragement to them, to trust in him; (see <sup><4911></sup>Jeremiah 49:11).

*and continueth in supplications and prayers night and day*; as the widow Anna did, (<sup><4926></sup>Luke 2:36,37). A Widow indeed is one that has no outward dependence, betakes herself to the Lord, puts her confidence in him, and cries to him continually for a daily supply; and such an one, amidst all her poverty and meanness, is a living believer, one that lives by faith on the Lord; and is profitable, and useful to the church by her prayers and supplications made for them, as well as for herself; whereas she that is in the next verse described is just the reverse.

**Ver. 6.** *But she that liveth in pleasure*, etc.] Voluptuously, and deliciously; lives a wanton, loose, and licentious life, serving divers lusts and pleasures;

*is dead while she liveth*; is dead in trespasses and sins, while she lives in them; is dead morally or spiritually, while she lives a natural or corporeal life. There is a likeness between a moral and a corporeal death. In a corporeal death, the soul is separated from the body; and in a moral death, souls are separated from God, and are alienated from the life of God; and are without Christ, who is the author and giver of spiritual life; and have not the Spirit, which is the Spirit of life: death defaces and deforms the man, and a moral death lies in the defacing of the image of God, first stamped on man, and in a loss of original righteousness; for as death strips a man naked of all, as he was when he came into the world, so sin, which brings on this moral death, has stripped man of his moral righteousness, whereby he is become dead in law, as well as in sin: and as in death there is a privation of all sense, so such who are dead, morally or spiritually, have no true sense of sin, and of their state and condition; are not concerned about sin, nor troubled for it, but rejoice in it, boast of it, plead for it, and declare it: between such persons and dead men there is a great similitude; as dead men are helpless to themselves, so are they; they can do nothing of, nor for themselves, in matters of a spiritual nature; and as dead men are unprofitable unto others, so are they to God, and man; and as dead men are hurtful and infectious to others, so they by their evil communications corrupt good manners; and as dead bodies are nauseous and disagreeable, so are such persons, especially to a pure and holy Being; and as dead men are deprived of their senses, so are these: they are blind, and cannot see and discern the things of the Spirit of God; they have not ears to hear the joyful sound of the Gospel, so as to understand it, approve of it, and delight in it; they have no feeling, nor are they burdened with the weight of sin; nor have they any taste and savour of the things of God, but only of the things of men; so that in a spiritual sense they are dead, while they are alive. It is a common, saying to be met with in Jewish writers, **μῦτμ ἄγῳρωϑ ἠῃϣῃ β μῡ[ϙϣ**, “the wicked while alive are said to be dead”<sup>f66</sup>. And they say<sup>f67</sup> also, that men are called **μῦτμ**, “dead”, from the time they sin; and that he that sins is accounted **τμκ**, “as a dead man”<sup>f68</sup>.

**Ver. 7.** *And these things give in charge*, etc.] Concerning rebuking persons of a different age and sex, and concerning the maintenance of widows; and

particularly that children provide for their parents when helpless; and that widows trust in God, and give themselves to prayer and supplication, and not live in sin:

*that they may be blameless*; before men, and in the view of the world, and not be chargeable with any notorious crime; though none are without blame in themselves, and before God, but as considered in Christ Jesus.

**Ver. 8.** *But if any provide not for his own*, etc.] Not only for his wife and children, but for his parents, when grown old, and cannot help themselves:

*and specially for those of his own house*; that is, who are of the same household of faith with him; (see <sup>4860</sup>Galatians 6:10), and so the Syriac version renders it, “and especially those who are the children of the house of faith”; for though the tie of nature obliges him to take care of them, yet that of grace makes the obligation still more strong and binding; and he must act both the inhuman and the unchristian part, that does not take care of his pious parents: wherefore it follows,

*he hath denied the faith*; the doctrine of faith, though not in words, yet in works; and is to be considered in the same light, and to be dealt with as an apostate from the Christian religion.

*And is worse than an infidel*; for the very Heathens are taught and directed by the light of nature to take care of their poor and aged parents. The daughter of Cimon gave her ancient father the breast, and suckled him when in prison. Aeneas snatched his aged father out of the burning of Troy, and brought him out of the destruction of that city on his back; yea, these are worse than the brute creatures, and may be truly said to be without natural affections; such should go to the storks and learn of them, of whom it is reported, that the younger ones will feed the old ones, when they cannot feed themselves; and when weary, and not able to fly, will carry them on their backs. The Jews <sup>f69</sup> have a rule or canon, which obliged men to take care of their families, which runs thus:

“as a man is bound to provide for his wife, so he is bound to provide for his sons and daughters, the little ones, until they are six years old; and from thenceforward he gives them food till they are grown up, according to the order of the wise men; if he will not, they reprove him, and make him ashamed, and oblige him; yea, if he will not, they publish him in the congregation, and say such an one

is cruel, and will not provide for his children; and lo, he is worse than an unclean fowl, which feeds her young.”

**Ver. 9.** *Let not a widow be taken into the number*, etc.] That is, of widows, to be maintained by the church; though some choose to understand these words of the number of such who were made deaconesses, and had the care of the poor widows of the church committed to them; and so the Arabic version renders it, “if a widow be chosen a deaconess”; but the former sense is best, for it appears from (<sup>548E</sup>1 Timothy 5:1,6) that the apostle is still speaking of widows to be relieved: now such were not to be taken under the church's care for relief, under threescore years old: for under this age it might be supposed they would marry, and so not be desolate, but would have husbands to provide for them; or they might be capable of labour, and so of taking care of themselves. The age of sixty years was by the Jews <sup>f70</sup> reckoned **hnqz**, “old age”, but not under.

*Having been the wife of one man*; that is, at one time; for second marriages are not hereby condemned, for this would be to condemn what the apostle elsewhere allows, (<sup>400E</sup>Romans 7:2,3). Nor is the sense only, that she should be one who never had more husbands than one at once; for this was not usual for women to have more husbands than one, even where polygamy obtained, or where men had more wives than one: this rather therefore is to be understood of one who had never put away her husband, and married another, which was sometimes done among the Jews; (see <sup>410E</sup>Mark 10:12), and this being a scandalous practice, the apostle was willing to put a mark of infamy upon it, and exclude such persons who had been guilty of it from the number of widows relieved by the church.

**Ver. 10.** *Well reported of for good works*, etc.] Both by the members of the church, and by them that were without:

*particularly if she have brought up children*; that is, “well”, as the Arabic version adds; in the nurture and admonition of the Lord; commanding them, as Abraham did, to keep the way of the Lord, and to do justice and judgment; training them up in the paths of religion and virtue, from which they will not so easily depart when grown up.

*If she have lodged strangers*; as Abraham and Lot did, who entertained angels unawares: this may be understood of strangers in common, but especially of the brethren, ministers, and others, who came from distant parts, and travelled about to spread the Gospel of Christ. The <sup>f71</sup> Jews say

many things *aynska dwbkb*, “in honour of hospitality” or entertaining of strangers, especially of receiving into their houses the disciples of the wise men, and giving them food and drink, and the use of their goods; this was what gave persons a very great character with them, and highly recommended them.

*If she have washed the saints' feet*; which was usual in those hot countries, where they wore sandals only, partly for refreshment, and partly for the removal of dust and filth, contracted in walking; instances of this we have in several places of Scripture, (<sup>01806</sup>Genesis 18:4 19:2). It was such a common piece of civility, that our Lord complains of the neglect of it towards him, (<sup>01744</sup>Luke 7:44). It was what he did to his own disciples, and in so doing set them an example of what they should do to one another, (<sup>01314</sup>John 13:14) and being a mean and low office, and which very likely was done by the servants of the house; the sense may be, if she has condescended to do the meanest office for the saints.

*If she have relieved the afflicted*; either in body, with her purse; or in mind, by visiting them, and speaking comfortably to them: in general,

*if she have diligently followed every good work*; not only have done good works at certain times, but has followed that which is good; has closely pursued it, and that with great eagerness and diligence; has been constant and indefatigable in the performance of it.

**Ver. 11.** *But the younger widows refuse*, etc.] To admit them into the number of widows relieved by the church; partly because they are fit for labour, and so can take care of themselves; and partly because they may marry, as the apostle afterwards advises they should, and so would have husbands to take care of them:

*for when they have begun to wax wanton against Christ*; that is, being at ease, and without labour, live a wanton, loose, and licentious life, and in carnal lusts and pleasures, contrary to the commands of Christ, and to the reproach and dishonour of his name:

*they will marry*; not that it would be criminal for them to marry, or that second marriages are unlawful; for the apostle afterwards signifies that it was right, fit, and proper that such should marry; but his sense is, that marriage being the effect of wantonness, would not be so honourable in them, and especially after they had made application to the church for

relief, and had declared themselves widows indeed, and desolate, and such as trusted in God, and gave themselves up to supplication and prayer; wherefore it would be much better for them, and more to the credit of religion, to marry first, than afterwards and it would be best not to apply at all to the church; and if they should, it would be most advisable to reject them for the said reasons.

**Ver. 12.** *Having damnation, etc.*] Not for their second marriage, but for their wantonness against Christ, or their sinful and luxurious way of living, contrary to the Gospel of Christ: and this is to be understood not of eternal damnation, which cannot, with propriety, be said to be had now; but either of the reproach and scandal cast upon them, and religion, for their wantonness; or the judgment and censure of the church for the same; or having sin, and the guilt of sin upon them, in which sense the word is used, (~~אין~~ Romans 5:16).

*Because they have cast off their first faith;* or that faith which they first professed, even the doctrine of faith; which they may be said to cast off, because they walked not according to it, their conversation was not becoming their profession of it; and though they continued to profess the same faith they did in words, yet in works they denied it, or cast it off; for which reason they fell under the notice, judgment, and condemnation of the church, as well as exposed themselves to the reproach of men.

**Ver. 13.** *And withal they learn to be idle,* etc.] Being at ease, and without labour, living at the expense of the church: “wandering about from house to house”; having nothing else to do: such an one is what the Jews <sup>f72</sup> call *tybbwç hnml a*, “the gadding widow”; who, as the gloss says,

“goes about and visits her neighbours continually; and these are they that corrupt the world.”

Of this sort of women must the Jews be understood, when they say <sup>f73</sup>, it is one of the properties of them to be *twynaxwy* “going out”, or gadding abroad, as Dinah did; and that it is another to be *twyrbd*, “talkative”, which agrees with what follows:

*and not only idle, but tattlers also;* full of talk, who have always some news to tell, or report to make of the affairs of this, or the other person, or family:

*and busy bodies*; in the matters of other persons, which do not concern them:

*speaking things which they ought not*; which either are not true, and, if they are, are not to be spoken of, and carried from place to place: this is a very great inconvenience, the apostle observes, arising from the admission of such young widows to be relieved and maintained at the church's charge.

**Ver. 14.** *I will therefore that the younger women marry*, etc.] Or “the younger” widows rather; and so some copies read; for this is not the apostle's advice to young women in general, though it will suit with them, but with younger widows in particular, of whom he is speaking:

*bear children*; and bring them forth, and feed, and nourish them, and bring them up in a religious way:

*guide the house*; manage domestic affairs, direct, order, or do what is proper to be done for the good of the family; which is much more commendable than to throw themselves upon the church, and live an idle and wanton life, and after that marry: and so

*give none occasion to the adversary to speak reproachfully*; that is, either that Satan, the grand adversary of the saints, might have no opportunity to reproach them, and cast in their teeth their unbecoming walk, or accuse them before the throne; or that any enemy of the Christian religion might have no room nor reason to speak evilly of Christ, his Gospel, truths, and ordinances, on account of the disorderly conversation of any that profess his name; or that the **ο αντικειμενος**, the great opposer of Christ, the man of sin, and son of perdition, even antichrist, (<sup>5014</sup>2 Thessalonians 2:4), might have no handle from hence to speak reproachfully of marriage, and forbid it, under a pretence of sanctity, as (<sup>5015</sup>1 Timothy 4:3).

**Ver. 15.** *For some are already turned aside after Satan.*] Meaning some of those younger widows, whom the apostle knew, and had observed to have departed from the faith they first professed, and turned their backs on Christ, and gave themselves up to carnal lusts and pleasures, and an idle and impure life and conversation, walked according to the course of this world, and the prince of it, by whom they were led captive at his will; for so everyone that apostatizes from a profession of Christ, and follows either false teachers, and their doctrines, as the Gnostics, that condemned marriage, or any sinful and impure way of life, may be said to turn aside

after Satan; and as that apostle knew this to be fact, from his own observation, he therefore gives the above advice.

**Ver. 16.** *If any man or woman that believeth have widows*, etc.] That is, if any member of a church, whether a brother or a sister, have mothers or grandmothers, or any near relations widows, in mean circumstances, and incapable of taking care of themselves:

*let them relieve them*; out of their own substance; which is what the apostle before calls showing piety at home, and requiting their own parents:

*and let not the church be charged*; or burdened with the maintenance of them:

*that it may relieve them that are widows indeed*; that the church may be in a better capacity, its stock not being expended on others, to supply the wants of those who are really widows; who have neither husbands, nor children, nor any relations, to provide for them; nor anything in the world to support themselves with.

**Ver. 17.** *Let the elders that rule well*, etc.] By whom are meant not elders in age; though such ought to be honoured and respected, and to have a proper maintenance either from their children or the church, when reduced, and incapable of helping themselves; but then this is what should be done to all such persons, whereas the elders here are particularly described as good rulers and labourers in the word and doctrine; besides, elders in age are taken notice of before; nor are civil magistrates intended, such as were called the elders of Israel; for though such as discharge their office well are worthy of honour, yet it does not belong to any of them to labour in preaching the doctrine of the Gospel: nor are deacons designed, for they are never called elders in Scripture; nor is their work ruling, but serving of tables; nor does the ministry of the word belong to them as such; nor is any maintenance allowed them from the church on account of their office: nor are lay elders meant, who rule, but teach not; since there are no such officers appointed in the churches of Christ; whose only officers are bishops or elders and deacons: wherefore the qualifications such are only given in a preceding chapter. There are no other that rule in churches, but such who also speak to them the word of God; wherefore by him that rules, and the labourer in word and doctrine, are not meant two distinct orders, but different persons of the same order; some of these ruling well, but do not take so much pains in the ministry of the word; while others of

them both rule well and labour in the word, and who are to be reckoned deserving of the honour hereafter mentioned. These are called “elders”, because they are commonly chosen out of the senior members of the churches, though not always, Timothy is an exception to this; and because of their senile gravity and prudence, which were necessary in them: and they may be said to “rule”, because they are set in the highest place in the church, and over others in the Lord, who are to submit themselves to them, and obey them. Christ's church is a kingdom, he is King of it, and his ministering servants are rulers under him; and who rule “well” when they rule not with force and cruelty, or lord it over God's heritage; but when they govern according to the laws which Christ the King and lawgiver has prescribed; when they explain and enforce those laws, and show them to the people, and see that they are put in execution and when they discharge this part of their work with diligence and prudence. Now let such be

*counted worthy of double honour*; which some understand of honour in this world, and in the world to come, and which they have; they are honoured now by Christ, though reproached by the world, by being called unto, qualified for, and succeeded in the work of the ministry; and when they have faithfully discharged it, they will be honoured by him hereafter, and be introduced into his joy with commendation, and shine as the stars for ever and ever. But rather this is to be understood both of that outward respect that is to be shown them by words and actions; and of a sufficient maintenance that is to be provided for them; in which sense the word “honour” is used in this chapter before; (see Gill on “<sup>5418B</sup>1 Timothy 5:3”), and some think that the comparison is between the widows before mentioned, and these elders; that if poor widows in the church are to be honoured and maintained, then much more the officers of it; these are worthy of more honour, even of double honour, or, a larger and a more honourable main tenant: and indeed this seems to be the meaning of the word “double” when used both in an ill and in a good sense; (see <sup>6816</sup>Revelation 18:6 <sup>1219B</sup>2 Kings 2:9) and is an allusion to the firstborn among the Jews, who was to have a double portion of his father's goods, (<sup>4217</sup>Deuteronomy 21:17) and so may here signify, that the ministers of the Gospel ought not to have a short and scanty, but a large and honourable maintenance.

*Especially they who labour in the word and doctrine*; which lies in a constant reading of the Scriptures, the word of God, and diligently searching into them, and comparing them together, in order to find out the

mind and will of God in them; in a daily meditation upon them, and study of them; and in frequent and fervent wrestling with God, or prayer to him, to give an understanding of them; and in endeavouring to find out the sense of difficult passages, which are hard to be understood; and in providing for the different cases and circumstances of hearers, that everyone may have a portion; and in the choice of apt and proper words to express truth in, to the capacities of all: this is labouring in the word in private; besides which there is labouring in doctrine, in public; in preaching the Gospel constantly, boldly, and faithfully; in holding it fast against all opposition, and in defending it by argument, both by word and writing. The phrase seems to be Jewish, a like one is often to be met with in Jewish writings: Rabbenu was sitting **atywab y[l** ,

““and labouring in the law” before the congregation of the Babylonians at Tzipore<sup>f74</sup>,”

and again<sup>f75</sup> ,

“R. Jonah gave tithes to R. Acha bar Alia, not because he was a priest, but because he **atywab y[l** , “laboured in the law”,”

and they say<sup>f76</sup> ,

“there is no greater reward for a man in the world, as for him **atywab y[l d** , “who labours in the law”,”

hence we read<sup>f77</sup> of **hrwt l m[** , “the labour of the law”, which they say the mouth is made for, and of labourers in the law<sup>f78</sup> ; and such persons they judged worthy of the greatest respect, and to be preferred to others. For, they say<sup>f79</sup> ,

“if a congregation is obliged to give a salary to a doctor (or ruler of the synagogue), and to a minister of the congregation, and it is not in their power to give to both; if the ruler is a famous man, and great in the law, and expert in doctrine, he is to be preferred, but if not the minister of the congregation is to be preferred.”

**Ver. 18.** *For the Scripture saith*, etc.] In (<sup><f254></sup>Deuteronomy 25:4)

*thou shalt not muzzle the ox that treadeth out the corn*; (See Gill on “<f10>1 Corinthians 9:9”). (See Gill on “<f10>1 Corinthians 9:10”). The ox, for its strength and labour, is a fit emblem of a Gospel minister; and its treading

the corn out of the husk and ear aptly represents the beating out, as it were, of Gospel truths, by the ministers of it, their making the doctrines of the Gospel clear, plain, and evident to the understandings of men; wherefore, as the ox was not muzzled when it trod out the corn, but might freely and largely feed upon it, so such who labour in the preaching of the Gospel ought to have a sufficient and competent maintenance: for which purpose this citation is made, as also the following:

*and the labourer is worthy of his reward*; which seems to be taken from (<sup>(4207)</sup>Luke 10:7) which Gospel was now written, and in the hands of the apostle; who here, by two testimonies, the one from Moses, and the other from Christ, supports the right of the honourable maintenance of the ministers of the Gospel.

**Ver. 19.** *Against an elder receive not an accusation*, etc.] A charge of any crime:

*but before two or three witnesses*; good sufficient ones, who are capable of well attesting the fact: a charge against a pastor of a church is not to be easily received; it should not be listened to privately, unless it clearly appears by such a number of witnesses; nor should it be brought publicly before the church, until it is privately and previously proved, by a sufficient number of credible witnesses, that it is really fact. The sense is, not that judgment shall not pass against him but by such a number of witnesses, or that the evidence upon his trial shall consist of such a number; for this is no other than what ought to be in the case of a private member, and of every man, according to (<sup>(4205)</sup>Deuteronomy 19:15). But the sense is, that the affair of an elder shall not be put upon a trial, much less sentence pass, until it has been privately proved against him, by proper testimonies, beyond all exception; only in such a case, should a church admit a charge against its elder. The reason of this rule is, because of his high office and the honour of the church, which is concerned in his, as well as of religion; for it carries in it some degree of scandal for such a person to be charged, even though he may be cleared; as also because of his many enemies, who through envy, malice, and the instigation of Satan, would be continually pestering the church with charges, could they be easily admitted.

**Ver. 20.** *Them that sin rebuke before all*, etc.] This the apostle adds to the above rule, to show that he was far from screening wicked ministers, or elders, guilty of flagitious crimes, and gross enormities: for these words, though they may be applied unto, and may hold good of all offenders, that

are members of churches; yet they seem chiefly to regard elders, even such who sin, who continue to sin, who live in sin, in some notorious sin or another; which is evident and known, to the great scandal of religion, and dishonour of the Gospel: and so some read the words, “them that sin before all, rebuke”; not only admonish once and again, but degrade them from their office, and withdraw from them, as from other disorderly persons, and cut them off, and cast them out of the church, and that in a public manner; and so the Arabic version renders it, “before the congregation”: which was done only in case of notorious offences: and which rule is observed by the Jews, and runs thus <sup>f80</sup>;

“a wise man, an elder in wisdom, and so a prince, or the father of the sanhedrim, that sins, they do not excommunicate him (with Niddui) always **ayshrp**, “publicly”, unless he does as Jeroboam the son of Nebat and his companions; but when he sins other sins, they chastise him privately.”

The end is,

*that others also may fear*; that other elders, or other members of the church, or both, may fear to do the same evil things, lest they incur the same censure and punishment: the Syriac version reads, “other men”; and the Arabic version, “the rest of the people”. The phrase seems to be taken out of (<sup>f531</sup>Deuteronomy 13:11 17:13).

**Ver. 21.** *I charge thee before God*, etc.] Who sees and knows all things, and is a righteous and most impartial Judge; with whom there is no respect of persons, and in whose place and stead, the judges of the earth, both civil and ecclesiastical, stand; and to whom they are accountable for the judgment they pass on men and things; and in whose house or church Timothy was, whose business he was doing, and which ought to be done, with a view to his glory; wherefore the apostle gives him this solemn charge as in his sight:

*and the Lord Jesus Christ*: who also is God omniscient; and is Jesus Christ the righteous, the Head of the church, and the Judge of quick and dead; before whose judgment seat all must appear; where there will be no respect of persons, nor any partiality used.

*And the elect angels*; by whom are meant not some of the angels, the more choice, excellent, and principal among them; as the seven angels in the

Apocryha: ``I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.” (Tobit 12:15)

among whom Raphael is said to be one. But this is a spurious account, and not to be credited; nor was it an ancient tradition of the Jews, that there were seven principal angels; (see Gill on “~~Revelation~~ Revelation 1:4”). The Chaldee paraphrase on (~~Genesis~~ Genesis 11:7) is mistaken by Mr. Mede, where not “seven”, but “seventy” angels are spoken of: but here all the good angels are designed, called sometimes the holy angels, and sometimes the angels in heaven; and here, by the Syriac version, “his angels”; either the angels of God, as they are sometimes styled; or the angels of Jesus Christ, being made by him, and being ministers to him, and for him; and also “elect”, because chosen to stand in that integrity and holiness, in which they were created; and to enjoy everlasting glory and happiness, while others of the same species were passed by and left to fall from their first estate, and appointed to everlasting wrath and damnation: so that it may be observed that God’s election takes place in angels as well as in men; and which flows from the sovereign will and pleasure of God; and was made in Christ, who is their head, and by whom they are confirmed in their happy state; and in which they must be considered in the pure mass, since they never fell; and which may serve to illustrate and confirm the doctrine of election with respect to men. Now before these the apostle charges Timothy; since they are near to the saints, encamp about them, minister unto them, and are concerned for their good; are spectators of their actions, and witnesses of what is done in churches, since they frequently attend the assemblies of the saints, and will descend with Christ, when he comes to judge the world in righteousness: the mention of them in this, charge gives no countenance to the worshipping of angels, since they are not set upon a level with God and Christ; nor is the charge delivered before them as judges, but as witnesses; nor are the words in the form of an oath, but of a charge; the angels are not sworn by, or appealed unto; only in their presence is this solemn charge given; and it may be observed, that even inanimate creatures, the heavens and the earth, are sometimes called upon as witnesses; and besides, it was usual with the Jews to make such kind of obtestations, So Agrippa<sup>f81</sup>, in his speech to the Jews, exhorting them to fidelity to the Romans, beseeches them by their holy things, **και τους ιερους αγγελους του θεου**, “and the holy angels of God”, and their

common country, that is, the good of it, that they would remain steadfast. What is the amount of this charge follows,

*that thou observe these things*; either all that are contained in the epistle, or more particularly the rules prescribed in this chapter; concerning rebuking members of a different age and sex, providing for poor widows, and taking care of the ministers of the Gospel, and chiefly what regards the discipline of the church with respect to the elders of it; as not to admit an accusation against them, unless it is sufficiently evident, and yet not connive at notorious sinners, but rebuke them publicly; and this charge belongs not only to Timothy, but to the whole church, and to all succeeding ministers and churches in all ages. The manner in which these things are to be observed is,

*without preferring one before another*; or, as the words may be rendered, “without prejudgment”; that is, without prejudging a case, or determining, before hearing, how it shall be; or as the Syriac version renders it, “in nothing let thy mind be prepossessed”; the sense is, that he should attend to any case that should come before him in the church, without prejudice or prepossession, and hearken to what is said on both sides; and judge impartially, and not in haste, but weigh well and consider the evidence that is given, and then determine as the case appears; so the Arabic version renders it, “without haste”, or precipitancy; to which agrees the advice of the men of the great congregation, or Ezra's congregation, who were in his time, and succeeded him; *˘ydb ȳynwtm wwh*, “be slow in judgment”<sup>f82</sup>, or long at it; that so by strict and close examination, things not known at first may be discovered: and when judgment is passed, it should not be through affection to one party, and disrespect to another; which is called in Scripture a respect of persons, and here a preferring one to another; and which is further explained by adding,

*doing nothing by partiality*; or by inclining to one side more than to another. A judge should not preponderate to either side, but should hold the balance of justice even, and do nothing to turn the scale one way or another, but as the weight and truth of the evidence direct; and such a rule should be observed in all church affairs.

**Ver. 22.** *Lay hands suddenly on no man*, etc.] Which is not to be understood of removing censures from off offenders, upon their repentance, which should not be suddenly and hastily done; and which it

seems in later times has been done by imposition of hands; but since no such custom obtained in the apostle's time, and a taking off of censures is never in Scripture signified by this phrase, it cannot be intended here; but rather the admission of persons into the work of the ministry, and the installing of them into the office of an or pastor; upon whom, in these early times, hands were laid by the apostles, whereby gifts were conveyed, as on Timothy; (see Gill on "~~1~~ Timothy 4:14").

And from this rite this act was so called, as it might be when it was laid aside; just as, with the Jews, an ordination of one of their doctors is called **nkym**s, "imposition of hands", though they performed it by words, and not by laying on of hands; which now by them is not judged necessary<sup>f83</sup>: and then the sense is, do not hastily and at once admit any person into the sacred work of the ministry, or constitute him an elder, or pastor, over a church of Christ; but let him be first proved, and let it plainly appear, that he has the grace of God in him, and has gifts for public service bestowed on him; that he is sound in faith, and of a good life and conversation; and a man of uprightness and fidelity;

*neither be partaker of other men's sins*; of any of the members of the church; by doing the same, joining with them therein, or by consenting to them and taking pleasure in them, as done by others; by conniving at them, and not restraining them, nor reproofing for them: or rather this refers to rash and hasty ordinations of ministers; and either regards the sins of those who lay hands suddenly on men, and with whom the apostle would not have Timothy join, that he might not be a partner in their sins; or else the sins of those that are ordained, and these, whether before or after their ordination; which such involve themselves in, who either rashly and ignorantly ordain such persons; and much more if they do it, knowing them to be such: and these sins may include both immorality and error; (see 2 John 10,11). Keep thyself pure; not from his own sins, the sin of nature, indwelling sin, and actual transgressions; no man is, or can be pure, from either of these; nor can any man keep himself; Christ only is able to keep them from falling. But the apostle's meaning is, that he should keep himself pure from the sins of others, by not rashly and suddenly admitting any into the ministry; just as the apostle was pure from the blood of all men, by faithfully preaching the Gospel; so he suggests that Timothy would be pure from partaking of other men's sins, by observing a strict discipline in the house of God. Some refer this to chastity of body, in opposition to the sin of uncleanness, which his youthful age and the temptations about him

might expose him to the danger of; and which is scandalous and infamous in a minister of the word. Which sense serves to show the connection of the following words, which otherwise seem to stand unconnected.

**Ver. 23.** *Drink no longer water*, etc.] Though it was commendable in him to keep under his body, as the apostle did, by abstemious living, and not pamper the flesh and encourage the lusts of it, and so preserve purity and chastity; yet it was proper that he should take care of his health, that it was not impaired by too much severity, and so he be incapable of doing the work of the Lord. And it seems by this, that his long and only use of water for his drink had been prejudicial to his health: wherefore the following advice was judged proper:

*but use a little wine*; some, by “a little wine”, understand not the quantity, but the quality of the wine; a thin, small, weak wine, or wine mixed with water; and so the Ethiopic version renders the words, “drink no more simple water”, (or water only,) “but mix a little wine”; though rather the quantity is intended, and which is mentioned. Not as though there was any danger of Timothy's running into an excess of drinking; but for the sake of others, lest they should abuse such a direction, to indulge themselves in an excessive way; and chiefly to prevent the scoffs of profane persons; who otherwise would have insinuated that the apostle indulged intemperance and excess: whereas this advice to the use of wine, was not for pleasure, and for the satisfying of the flesh, but for health,

*for thy stomach's sake*; to help digestion, and to remove the disorders which might attend it: the Ethiopic version renders it, “for the pain of the liver”, and “for thy perpetual disease”; which last might be a pain in his head, arising from the disorder of his stomach: the last clause we render,

*and thine often infirmities*; or weaknesses of body, occasioned by hard studies, frequent ministrations, and indefatigable pains and labours he endured in spreading the Gospel of Christ.

**Ver. 24.** *Some men's sins are open before hand*, etc.] Some men are such open and notorious sinners, that there is no need of any inquiry about them, or any examination of them; or any witnesses to be called to their character, in order to pass judgment concerning them; they even prevent and supersede any formal process about them. With such persons, the apostle intimates, Timothy could have no difficulty upon him, what to do with them; should they be proposed for the ministry, he would know at

once what to do with them; namely, reject them. There would be no danger of his laying hands suddenly on such; for the following phrase,

*going before to judgment*, is not to be understood of God's judgment, or of the last and future judgment of the great day, but of human judgment: it is true indeed that some men's sins are manifest and barefaced, before that day comes; while others are so private, that they will not be known till that day declares them, and brings to light the hidden things of darkness: and much such a way of speaking is used by the Jews; who say<sup>f84</sup>,

“whoever committeth one transgression, (a notorious one,) in this world, it joins to him, “and goes before him” *ˆydh μwyl* “to the day of judgment”.”

But this sense agrees not with the context; and with what propriety soever it may be said, of some men's sins going before to judgment, it cannot be said with any, that others follow after judgment; since at the general judgment, every work, both good and bad, with every secret thing, will be brought into it; and nothing will follow after that: wherefore the next clause,

*and some [men] they follow after*; that is, some men's sins follow after, is to be understood of their following after human judgment; or of their appearing in the light after judgment has been passed upon them, which before were hid: and the sense of the whole is this, that the characters of some men are so well known, and it is so plain a case, that they are destitute of the grace of God; have not ministerial gifts; or are unsound in the faith; or are men of immoral lives and conversations; so that there can be no dispute about them, whether they are to be admitted into the ministry of the word or rejected. But there are other persons who may be proposed, whose sins or errors are so private, that they may not be known; and yet may appear afterwards; wherefore it is proper to take time, and not be too hasty, or lay hands suddenly on men.

**Ver. 25.** *Likewise also the good works [of some] are manifest before hand*, etc.] The characters of some men, on the other hand, are so fair and bright; and it is so clear a point, that they have received the grace of God in truth; and have a rich furniture for the ministry; and are sound in the doctrine of faith; and are men of such godly lives and conversations, that they prevent any formal inquiry, examination, and judgment; and there can be no difficulty in admitting them at once: and therefore the above rule is

not designed for such persons, but to guard against those with whom things do not appear so very clear and manifest:

*and they that are otherwise cannot be hid*; if they are men of bad principles or practices, they will be discovered in time; for there is nothing hid that shall not be revealed; time will make all things manifest; their errors and sins will break out, and be exposed: and therefore it is right to wait a while, and not to be quick in the reception of them into the Gospel ministry; for otherwise, much mischief may be done to the souls of men, and much dishonour brought on the ways and doctrines of Christ.

# CHAPTER 6

## INTRODUCTION TO 1 TIMOTHY 6

In this chapter the apostle gives some instructions to servants; lays down some rules, by which to judge of false teachers; advises to contentment; exposes the sin of covetousness; exhorts Timothy to avoid sin, and follow after things that are good, to be constant in his warfare, the issue of which would be eternal life; gives him a charge with respect to himself, and orders him what he should enjoin others, particularly the rich, and what he should do himself; and wishes grace unto him, to enable him to discharge his duty. The instructions to servants are of two sorts; first, to such who had unbelieving masters, whom they ought to honour and obey; that the name and doctrine of Christ be not evil spoken of: and then to such as had believing masters, that they despise them not being brethren, but should the more cheerfully serve them; because believers in Christ, beloved of God, and partakers of his grace; which duties are worthy to be insisted upon in the Gospel ministry, (<sup><540B></sup>1 Timothy 6:1,2), and such who teach not these things are to be accounted false teachers, whose characters are given in several particulars; as men unsound, proud, ignorant, quarrelsome, and covetous, and to be withdrawn from, (<sup><540B></sup>1 Timothy 6:3-5). And from hence the apostle exhorts to contentment; and argues for it, partly from the gain of it along with godliness; and partly from the consideration of what men are, when they come into the world, and what they will be, when they go out of it; and also from having food and raiment, which include all the necessaries of life, (<sup><540B></sup>1 Timothy 6:6-8). And then he exposes the folly and danger of covetousness, being the root of all evil; an enemy to true religion and godliness; and the cause of ruin and destruction, (<sup><540B></sup>1 Timothy 6:9,10). Wherefore he addresses himself to Timothy, in particular, to avoid everything of this kind; and to follow the reverse of those things that were in the false teachers; to fight the good fight of faith, and then lay hold on eternal life; to which he encourages him, from his calling, and the profession he had made, in a very public manner, (<sup><540B></sup>1 Timothy 6:11,12). And then follows a solemn charge unto him, given him before God and Christ; that he would observe what had been commanded him in the most perfect manner, until the appearance of Christ; which is certain, and may be

concluded will be, from the various epithets of God; who will make him manifest in his own time, (<sup><5163></sup>1 Timothy 6:13-16). To which is added an injunction on Timothy to charge rich men not to be elated with their riches, nor trust in them, since they are uncertain things; but in God, from whom they have received such a plentiful measure of them; that they be beneficent to others, which will turn to their own advantage in the issue, (<sup><5167></sup>1 Timothy 6:17-19). And to close all, he is very urgent upon Timothy, to keep the Gospel pure and uncorrupt, he was intrusted with; and avoid everything that was opposite to it, as profane and mere babbling, and having only a show of knowledge, but not that itself; and the rather, since some profane teachers and professors of the Gospel had erred from it: and concludes with wishing him grace, to enable him to attend to the several instructions which had been given him, (<sup><5168></sup>1 Timothy 6:20,21).

**Ver. 1.** *Let as many servants as are under the yoke*, etc.] Not under the yoke of the law of God, or under the yoke of Christ; though the servants here spoken of were under both; but “under the yoke of government”, as the Arabic version renders it; that is, under the yoke of men, in a state of servitude, under the government of masters, and in their service; being either apprentices to them, or bought with their money, or hired by them:

*count their own masters worthy of all honour*; and give it to them; which includes subjection to them; obedience to all their lawful commands, which are consistent with religion and reason, with the laws of God, and with the light of nature; and all reverence of them, and respect unto them, expressed by words and gestures: and all this is to be given to their own masters to whom they belong; who have a property in them; whose money or goods they are; and that be they what they will, as to their religion and temper; whether they be believers or unbelievers; or whether they be good and gentle, kind and humane; or whether they be froward, peevish, and ill natured:

*that the name of God and [his] doctrine be not blasphemed*; by unbelieving masters, who, should their believing servants be refractory, disobedient, rebellious, or disrespectful, would be apt to say, what a God do these men serve? is this their religion? is this the Gospel they talk of? does their doctrine teach them such things, to be disobedient to their masters, and carry it disrespectfully to them? does it disengage them from the laws of nature, and dissolve the bonds of civil society, and destroy the relation that subsists between man and man? If this be the case, away with

their God and their doctrine too. Wherefore the apostle exhorts, that if believing servants have any regard to that name they are called by, and call upon, and to the doctrine of the Gospel they have embraced and professed; that they would be obedient and respectful to their masters; that they may have no occasion to speak reproachfully of God, and of the Gospel.

**Ver. 2.** *And they that have believing masters,* etc.] That believe in one God, in opposition to the Gentiles, that held many gods, and in Jesus Christ, in distinction from the Jews; who believed in him with the heart, and professed him with their mouths, and held the mystery of faith in a pure conscience. What is said before, is said to servants that had unbelieving masters; who would be ready to blaspheme, should they act amiss. Servants were under a snare both ways, through the insinuations of false teachers; who suggested, that their servitude was not consistent with their Christian liberty; that they ought not to serve wicked men, because being called of God, they were advanced above them; nor good men, because they were upon a level with them. But the apostle teaches another doctrine;

*let them not despise [them], because they are brethren;* of the same family named of Christ, and of the same household of God, and of faith, and have the same father; for though with regard to spiritual blessings, privileges, and ordinances, they were equal; yet not with regard to temporal and civil affairs; and therefore should not treat them with less respect, or be more backward to obey their lawful commands, on that account:

*but rather do [them] service;* more heartily, and with a greater good will, as to the Lord; these masters belonging to him, and being engaged in his cause; which they, their servants, by yielding a cheerful obedience to them, are assisting in: and the rather,

*because they are faithful;* in lesser things, in giving to them, their servants, what is just and equal, proper food and suitable raiment, and their just wages; and in using their wealth and riches in a good way, for the interest of Christ, the assistance of the poor saints, and the spreading of the Gospel; and so in greater things, by holding fast the profession of their faith, adhering to Christ, his truths and ordinances: or “because they are believing, or believers”; it is the same word as before used; and therefore they should be precious to them, and high in their esteem; for faith is a precious grace, and such as have it are chosen of God, and precious:

*and beloved*; of God, who had chosen them to salvation; and of Christ, who had redeemed them by his blood; and of the saints, who are taught of God to love one another; and this is another reason why they should be served, and not despised; and a third follows:

*partakers of the benefit*; of the free grace of God; of redemption and salvation by Jesus Christ, and of all spiritual blessings in him; and therefore should serve them the more cheerfully. The Syriac version renders it, “such as enjoy rest in”, or “are refreshed by their service”; or “by their service to them”, as the Arabic version: the sense is, that when believing servants serve their believing masters readily and faithfully, their masters are well pleased with them, delight in their service, and consider it as a benefit to them, and a kindness done them; and which therefore should animate and encourage them to serve them. Some understand these characters of

*faithful and beloved*, of the servants' themselves; that because they are such; therefore they should serve, and not despise their believing masters; and particularly the last clause, which may be rendered, “who in return receive a benefit from them”, as food, raiment, and wages; and besides, they are used with humanity and kindness, and in a manner becoming Christians; to which agrees the Ethiopic version, which renders it, “who will receive and help you”; will take care of you, and assist you, and supply you with what is proper and necessary:

*these things teach and exhort*; the Syriac and Arabic versions add them; the servants. The apostle was not above instructing and exhorting persons of such a capacity, and in so low a state of life; and it became Timothy to do so likewise; and every minister of the word.

**Ver. 3.** *If any man teach otherwise*, etc.] Or another doctrine, as the Syriac version renders it; a doctrine different from what the apostle had now taught, concerning the duty of servants to their masters; as did the false teachers, who despised dominion or government; not only civil government, and so spoke evil of rulers and magistrates; and church government, and therefore reviled the apostles, elders, and pastors of churches; but family government, and encouraged disobedience to parents and masters; (see ~~GODS~~ 2 Peter 2:10 ~~GODS~~-Jude 1:8)

*or teach another doctrine*, from that of the Bible, of Christ and his apostles:

*and consent not to wholesome words:* such as the doctrines of the Gospel; they are food to the saints, milk for babes, and meat for strong men; they are sweet and savoury food to a spiritual taste; they are nourishing, and the means of a spiritual growth; they are salutary and healthful; they have no corruption, taint, or poison in them:

*[even] the words of our Lord Jesus Christ;* the doctrines which he preached when on earth, who was anointed with the Spirit of God without measure, to preach the Gospel, and by whom all the doctrines of grace and truth came; or the doctrines relating to Christ, to his person, offices, grace, righteousness, sacrifice and satisfaction; to what he is, has done, does, and will do.

*And to the doctrine which is according to godliness.* The whole Gospel is the mystery of godliness; it is the truth that is after it, and it has a tendency to promote true godliness in heart and life: even such is the nature of the more distinguishing doctrines of it, which are charged with licentiousness; as the doctrine of eternal and personal election; for though it is not of works, but of grace, yet holiness is a means fixed in election, and an end secured by it; it is the source and spring of all real holiness; holiness of heart is an evidence of it to believers themselves; and holiness of life is an evidence of it to the world; nor can anything more powerfully engage men to it than the consideration that they are chosen of God to grace and glory. The covenant of grace, which is absolute and unconditional, provides for both internal and external holiness; and the promises of it, under the influence of grace, powerfully operate in the minds of believers, to the cleansing of them from all impurity of flesh and spirit, and to the perfecting of holiness in the fear of the Lord: and so the doctrines of free justification, by the righteousness of Christ, which does not make void the law, nor discourage good works; and of Christ's bearing the sins of his people, and making satisfaction for them, that they being dead to sin might live unto righteousness; and of redemption of them by the blood of Christ from sin, Satan, and the law, which is done that they might be a peculiar people, zealous of good works; and of the effectual calling of them, which is with an holy calling; and of their final perseverance in grace and holiness, are all of them doctrines according to godliness, and greatly encourage and promote it: now, whoever does not accede to these truths, and acquiesce in them, but differs from them, and teaches the reverse of them, he is a false teacher, and is all that the apostle says in the next words.

**Ver. 4.** *He is proud*, etc.] Or swelled and puffed up with a vain conceit of himself and his own notions, and treats with an haughty air the faithful ministers of the word. The doctrines of grace are of an humbling nature, especially when they are spiritually and experimentally understood and received; but notional knowledge, knowledge of natural things, and the doctrines of men, such as are of their own invention, fill the mind with pride and vanity:

*knowing nothing*; as he ought to know; not anything that is solid and substantial; nothing of the Gospel of Jesus Christ: he may have knowledge of natural and civil things, but not of spiritual ones; he may have collected a medley of knowledge together, but what will be of no real use either to himself or others:

*but doting about questions and strifes of words*: or he is “sick or diseased”; his mind is distempered; he is like one in a fever, that is delirious; his head is light and wild; his fancy is roving, and he talks of things he knows not what; his head runs upon “questions”; foolish and unlearned ones, about the law and works, and the necessity of them to justification and salvation; concerning genealogies, and other fruitless and unprofitable subjects:

*and strifes of words*; mere logomachies; contending and quarrelling more about words than things, which tend to no profit, but to the subverting and confounding of hearers. The ill effects of which are as follow:

*whereof cometh envy*: at the superior gifts and talents of others; at their success, and any little degree of honour and respect they have from others; which shows that such men, in whom this vice is a governing one, are carnal men, for this is a work of the flesh; and that they are destitute of charity, or the grace of love, which envieth not: also from hence comes

*strife*; contention, quarrelling; the peace and comfort of particular persons, and even of whole communities, are broken and destroyed hereby; for foolish and unlearned questions gender strifes, (~~2~~<sup>2</sup> Timothy 2:24,25) which are very unbecoming the servants of the Lord, and very uncomfortable to the churches of Christ: yea, these also produce

*railings*; at one another, and especially at the faithful ministers of the Gospel; for when the false teachers cannot overcome them by Scripture and argument, they fall to railing and reviling of them: or entertain

*evil surmises*; groundless suspicions: or from hence follow, as the words may be rendered, “wicked opinions”: concerning the being, perfections, purposes, and providence of God; concerning the person and offices of Christ; concerning the law and Gospel, grace and good works; and so the Syriac version renders it, “an evil opinion of the mind”.

**Ver. 5.** *Perverse disputings of men of corrupt minds*, etc.] Who being corrupt in their principles, and corrupters of the word of God, dispute in a very froward and perverse way, rubbing and galling one another, and so provoke, to wrath and anger, and, every evil work:

*and destitute of the truth* of Christ, who is the truth, knowing nothing of him spiritually and savingly; and of the Gospel, the word of truth; and also of the truth of grace, being carnal, sensual, and having not the Spirit of God.

*Supposing that gain is godliness*; such were Simon Magus and his followers, and other false teachers, who made merchandise of men, looked everyone for his gain from his quarter, and acted as if there was nothing in religion but worldly profit and gain; these served themselves, their own bellies, and selfish interests, and not the Lord Jesus Christ. Wherefore the apostle gives the following advice to Timothy, and through him to all ministers and churches,

*from such withdraw thyself*: do not come near them; have nothing to do with them; do not lay hands on them, or admit them into the ministry; do not suffer them to preach, or encourage them by hearing them: if in the church, cast them out; have communion with them, neither in a civil nor in a religious way; avoid all conversation with them. The Vulgate Latin and Ethiopic versions omit this clause; it is wanting in the Alexandrian copy, and in Beza's Claromontane Exemplar, but is in other copies.

**Ver. 6.** *But godliness with contentment is great gain*.] By “godliness” is not meant any particular grace, but all the graces of the Spirit of God; as faith, hope, love, fear, etc. the whole of internal religion, as it shows itself in outward worship, and in all acts of holiness of life and conversation; and which the doctrine that is according to godliness teaches and engages to; and this is gain, very great gain indeed. A man possessed of true godliness is a gaining, thriving, man: such as are godly, or truly gracious, they are come into good and happy circumstances, and are possessor of the true, solid, satisfying, durable, and unsearchable riches of grace; all their debts

are paid, they are richly clothed, and deliciously fed, and are in a good family, even the household of God, who before were in debt, arrayed in rags, were in a starving condition, and strangers and foreigners; yea, they are heirs of God, joint heirs with Christ, and have both a right and a meetness for the heavenly inheritance; they are now made kings and priests to God, and, in the present state of things, have God to be their portion, and exceeding great reward; they have an interest in Christ, and in all spiritual blessings in him, and have the Spirit as the earnest of their future inheritance; they are rich in faith, and in good works; their souls, which were lost, are gained, and shall be saved with an everlasting salvation; and ere long they will be possessed of all the riches of glory, signified by a house not made with hands, a city which has foundations, whose builder and maker is God, an incorruptible inheritance, and a kingdom and glory: how great is the gain of godliness! And what adds to this gain, and now goes along with it, is “contentment”; for this is not to be considered as the condition of godliness being great gain, as if it was not so without it; but as the effect of godliness, what that produces, and as a part of its gain. The word here used signifies “sufficiency”; and so it is rendered in the Vulgate Latin version: it designs a competency of the good things of this life; and what that is, is expressed in <sup>SANS</sup>*1 Timothy 6:8* and such God gives to them that fear him, his godly ones, who shall lack no good thing convenient for them; for godliness has the promise of this life, as well as of that which is to come; and God does give to such all things pertaining to life and godliness, even all things richly to enjoy. The word indeed properly signifies “self-sufficiency”, which in its strict sense, only belongs to God, who is “El-Shaddai”, God all-sufficient and self-sufficient; but here it intends such a sufficiency as a man himself judges to be so; for this phrase does not so much design the thing itself, which is a sufficiency, as the opinion, the sense which the godly man has of it, who himself judges it, as Jacob did, to be enough; and such a man is content with what he has, and thankful for it, submits quietly to the will of God, and patiently bears every adverse providence: and this is now the fruit and effect of godliness, or true grace, and is a considerable part of that gain which godliness brings with it; and such a man is a happy man indeed, let his circumstances be what they will. The Jews have a saying<sup>f85</sup>, that

“he is a rich man whose spirit rests in, or is contented with his riches;”

that is, as the gloss explains it.

“who rejoices in his portion, be it little or much: thus, though godliness is not gain, nor gain godliness, in the sense of the false teachers, yet is it true gain in a spiritual sense.”

**Ver. 7.** *For we brought nothing into this world*, etc.] Which is a reason both clearly showing that godliness is great gain, since those who have it brought nothing into the world with them but sin, and yet are now in such happy circumstances as before described; and that godly persons should be content with what they have, even of worldly things, seeing they are so much more than they had when they came into the world, into which they came naked; and which should be a quieting consideration under the most stripping providences; (see <sup><K12></sup>Job 1:21)

*and it is certain we can carry nothing out*: as men come into the world, so will they go out of it; nor will they need their worldly substance after death, any more than they did before they were born; and what they now have, and use not, will then be lost to them, whatever gain it may be to others: wherefore it becomes them cheerfully to use what they have, and be content therewith; (see <sup><K15></sup>Ecclesiastes 5:15,16). The Jews have a saying like this <sup>f86</sup>, that

“as a man comes (into the world), <sup>~yj yl j b</sup>, “simply” or “nakedly”, so he goes out in like manner.”

**Ver. 8.** *And having food and raiment*, etc.] “Food” includes all things necessary to be ate and drank, of which there is a great variety, and is here expressed in the plural number; and “raiment” every necessary covering, as the word used signifies, and includes an habitation, which is a cover and shelter from the inclementencies of the weather. And now having all these comforts and necessaries of life, food to eat, and drink to extinguish thirst and refresh, raiment to put on, and a house to dwell in,

*let us be therewith content*: there is very good reason why the saints should be content; since more than these things cannot be enjoyed; and these they have with a blessing, and as a fruit and token of the love of God to them; these were all that Jacob desired, Agur petitioned for, and Christ directs his disciples daily to pray for; and which to have, is to have enough, a proper sufficiency and competency: the words may be rendered, “we shall be content with them”; which the apostle could say for himself, Timothy, and others, who had been content, even when they wanted these things. The Vulgate Latin and Ethiopic versions read, “we are content”; and the Syriac

version, “food and raiment are sufficient for us”; and so the apostle sets himself, and others, as examples of contentment to be imitated and followed.

**Ver. 9.** *But they that will be rich*, etc.] Not they that are rich; for some rich men are good men; and do much good with their riches; and are as free from temptations and snares, and foolish and hurtful lusts, as other persons, as Abraham, Joseph of Arimathea, Gaius, and others were; but such that would be rich, who labour after, make haste for it, and are resolved upon it, at any rate, right or wrong, as there be thousands, who never attain to it; so that the apostle does not point at rich men particularly, but at such who are determined to be rich, whether they ever are so or not: these

*fall into temptation*; not in such sense in which the phrase is used in (<sup><500B></sup>James 1:2) but in such sense as Christ uses it, (<sup><40B3></sup>Matthew 6:13) namely, a falling into temptation to sin, so as to be drawn away by it, and overcome with it:

*and a snare*; the Vulgate Latin version reads, “the snare of the devil”, and so Beza's Claromontane copy; which perhaps is taken from (<sup><540D></sup>1 Timothy 3:7), and though this seems not to be the genuine reading, yet it may give the true sense: Satan may be compared to a fowler; his temptations to sin are his nets and snares; and they that will be rich, are the birds that are caught and entangled therein, out of which sometimes it is impracticable to extricate themselves:

*and into many foolish and hurtful lusts*; carnal and worldly lusts, the lusts of the flesh, the lust of the eye, and the pride of life, which are the things that are in the world and draw the affections to them; yea, what sin is there but such persons may, and do fall into; as defrauding of the neighbour, oppressing the poor, lying, perjury, theft, murder, rapine, violence, and injustice of every kind? so that they may be said to be “many”, and some of them are “foolish”. All sin is folly, and every wicked man is a foolish one, and acts a part quite contrary to reason; but some evil ways are notoriously silly, weak and foolish, and which they that will be rich make use of to get money; though others of them are sly and artful enough, and all of them are “hurtful” to their credit and reputation, or to the health of their bodies, and especially to the welfare of their immortal souls. So the phrase *açpj* *whyxy*, “their foolish lust”, is used by the Targumist in (<sup><30D5></sup>Ezekiel

20:25) and the corruption of nature in general is by the Jews called the old and foolish king, in (<sup>2043</sup>Ecclesiastes 4:13). They ask <sup>f87</sup>,

“why is he called a king? because all obey him; why is he called old? because he is joined to him (a man) from his birth to his old age; and why is he called **lysk**, “foolish?” because he teaches him an evil way, which he knows not how to warn him of again.”

*Which drown men in destruction and perdition*; that is, in utter ruin, in the ruin both of soul and body; and which is irrecoverable, like that of the drowning of a man in the sea, with a millstone about his neck; such folly and danger do those expose themselves to, who will be rich at any rate.

**Ver. 10.** *For the love of money is the root of all evil*, etc.] Of all the evils before mentioned, and of others; not money itself, as silver and gold, which are God's creatures, and his gifts, and may be used to, and answer many good purposes; but the love of it, and not any love of it; for there may be a lawful love of it, and desire after it, so far as it is requisite to the necessaries of life, to answer the calls of Providence, the duties we owe to God and men, to serve the interest of Christ, and do good to fellow creatures and fellow Christians: but it is an immoderate insatiable desire after it, and an inordinate love of it, which is here meant, such as is properly idolatry: as when a man loves it, not only besides, but above God; serves it as if it was God, and places his trust and confidence in it, independent of God, and his providence; such love of it is the source and spring of all iniquity, as above; it was the sin of Judas, and the root of all his iniquity. The phrase is Jewish. So idolatry is said to be **trnw [ lk rgy]**, “the root of all iniquities” <sup>f88</sup>; (see <sup>3215</sup>Hebrews 12:15)

*which while some coveted after*; in a greedy and insatiable way:

*they have erred from the faith*; the doctrine of faith. Observing that the professors of it are generally poor, they have declined that path, and have not so much as heard the word; and if they have heard and embraced it, yet when persecution arises because of it, they drop their profession of it; or else their minds are so filled with worldly cares, and deceitful riches, that the word is choked, and becomes unprofitable, and by and by, Demas like, they forsake it, having loved this present world.

*And pierced themselves through with many sorrows*; riches are therefore fitly compared to thorns, which give great trouble and uneasiness, both in

getting and keeping them; and oftentimes the reflection upon the unlawful ways and means made use of to obtain them, gives very pungent pain and distress; (see <sup><1805></sup>Job 20:15-29). The apostle seem to allude to the Hebrew word [xb, used for a covetous man, which signifies one that pierces, cuts, and wounds, as such an one does both himself and others.

**Ver. 11.** *But thou, O man of God,* etc.] Not only by creation, as every man is; nor merely by special grace, as everyone is, that is chosen of God, redeemed by Christ, and regenerated and sanctified by the Spirit; but by his peculiar office, as an evangelist and minister of the word, being qualified for, and devoted to, and employed in the service of God. The phrase is taken out of the Old Testament, where the prophets, Elijah and Elisha, are so called, (<sup><1100></sup>2 Kings 1:9 4:7,9),

*flee these things*; the Arabic version reads “these abominations”; namely, all questions and strifes of words, from whence so many evils follow, (<sup><500></sup>1 Timothy 6:4,5) and all worldly gain, selfish interest, and mercenary views in religion; a wicked resolution to be rich, at any rate, and an immoderate love of the things of the world, and an eager pursuit after them, which expose to great danger, and even utter ruin; things very unbecoming any professor of religion, but much more a minister of the Gospel.

*And follow after righteousness*; not for justification before God, that he had followed after, and attained unto, which is the righteousness of Christ, and not of the law; but for the honour of religion before men; and intends the doing of justice between man and man, giving everyone their own, which in undue affection for the world sometimes leads men from:

*godliness*; spiritual religion, holiness of heart, and conversation, which has the promise of this life, as well as of the other, and with contentment is great gain; wherefore to pursue this is much better than greedily to run after the riches of this world, or with the false teachers to suppose that godliness lies in worldly gain, or in securing to a man his worldly interest:

*faith*; the grace of faith, which looks not to things seen, which are temporal, but to things not seen, which are eternal; and leads off the mind from sublunary enjoyments to God, and Christ, and the glories of another world; and is the leading grace to all others, and the foundation of good works, without which there is no pleasing in acts of moral righteousness, or in any acts of religious worship, which may be called godliness:

*love*; to God, which is inconsistent with serving mammon, or with an immoderate love of money; and to Christ, which will put a man on seeking, not his own things, but the things of Christ; and to the saints, which will direct him to serve them by acts of beneficence and liberality:

*patience*; in bearing reproaches and indignities; in suffering injuries, loss of goods, imprisonment, and every sort of persecution, for the sake of the Gospel; which a covetous disposition will not admit of: last of all,

*meekness*; or humility, not seeking great things, but being content with a lower station of life; for generally it is pride that puts men upon a determination to be rich at any rate: it may also design meekness in instructing the ignorant, in refuting error, and in reproofing offenders.

**Ver. 12.** *Fight the good fight of faith*, etc.] The apostle suggests to Timothy, that he had other business to do than to mind the things of this world; his life was a state of warfare; he was a soldier, and was not to entangle himself with the things of this life; he had many enemies to engage with, as Satan, and his principalities and powers; sin, and the lusts of the flesh; the world, and the men of it, and a great fight of afflictions to endure with them; as also false teachers, with, whom particularly he was to fight the good fight of faith, that so the truth of the Gospel, which they resisted, might continue with the saints. This fight is called “the fight of faith”; partly in opposition to the law, and to *hrwt l ç htmj l m*, “the fight”, or “war of the law” the Jews<sup>†89</sup> so much talk of; and in which the false teachers, in the apostle's time, were so much engaged, and against whom the apostles set themselves; and partly because the doctrine of faith, the faith of the Gospel, the faith once delivered to the saints, is what they earnestly contended, strove, and fought for; and because the grace of faith, as conversant with the Scriptures of truth, was the weapon they fought with: and this may be called a “good fight”, because it is in a good cause, the cause of God and truth; and under a good Captain, Jesus Christ the Captain of our salvation; for which good weapons are provided, even the whole armour of God, and which are not carnal, but spiritual and mighty; to which may be added, that those who are engaged in this fight may be sure of victory, and the crown of glory, life, and righteousness: so that when they have done fighting they have nothing else to do but to

*lay hold on eternal life*; as Timothy for his encouragement is here bid to do. Eternal life is the prize of the high calling of God, which is held up, and

held forth to those who are fighting the Lord's battles; and this they should look unto as the recompense of reward; and this they may lay hold upon, even now by faith, believing their interest in it, their right unto it, and that they shall enjoy it; of which they may be the more assured, because of their effectual calling:

*whereunto thou art also called*; not barely by the external ministration of the Gospel, in which sense many are called, but few chosen and saved; but internally, by the special grace and power of the Spirit of God; and such who are so called, are not only called to grace, but to eternal glory; and the God of all grace, who has called unto it, of his sovereign good will and pleasure, is faithful, and will bestow it. The word “also” is left out in the Alexandrian copy, and in the Vulgate Latin, and in all the Oriental versions; but it seems to be emphatic, and is used to strengthen Timothy's faith, as to the enjoyment of eternal life; since it was not only the reward of grace, following upon the good fight of faith, but was that also to which he was called by the grace of God:

*and hast professed a good profession before many witnesses*; both before the brethren at Lystra, at his baptism and admission into the church, before whom he gave an account of his faith, and made a profession of it; and who, upon this, and his agreeable life and conversation, gave a good report of him to the Apostle Paul, (~~446~~ Acts 16:1,2) and before the apostle, and the rest of the elders, when they laid their hands on him, whereby an extraordinary gift was conveyed unto him, (~~544~~ 1 Timothy 4:14 ~~506~~ 2 Timothy 1:6) or it may be before the men of the world, some violent persecutors, before whom he bravely, and with great intrepidity, professed his faith in Christ Jesus; and which he continued constantly to do, in every place wherever he came; and which being done so often, and so publicly, is a reason why he should keep on till the battle was over.

**Ver. 13.** *I give thee charge in the sight of God*, etc.] Who is omniscient and omnipotent:

*who quickeneth all things*; all creatures, for all animate creatures have their life, motion, and bring in him; and who quickeneth all his people, at first conversion, when dead in sin, and afterwards when dull and lifeless; and who will quicken the dead at the last day. This seems to be mentioned to strengthen Timothy against the fears of death, that should he die in fighting the Lord's battles, he was able to raise him from the dead, and would do it.

*And [before] Christ Jesus, who before Pontius Pilate witnessed a good confession;* or rather “under Pontius Pilate”; or, as the Arabic and Ethiopic versions render it, “in the time of Pontius Pilate”; for this may refer not only to the confession Christ made in his presence, at his examination by him, when he owned himself to be a King, declared the nature of his kingdom, and signified that the end of his incarnation was to bear a testimony to the truth; but it may also refer to the faithful, plain, and open witness Christ bore to truth throughout the whole of his ministry, under Pontius Pilate, by his doctrine and miracles, and at last by his sufferings and death, which he endured under him; and this is mentioned for Timothy's imitation, and to encourage him, and all other saints, to hold fast the profession of their faith to the end.

**Ver. 14.** *That thou keep this commandment,* etc.] Meaning either what he had now last of all enjoined him, to fight the good fight of faith; or the whole of the orders he had given him throughout the epistle, relating both to the doctrine and discipline of the house of God; or rather the work and office of preaching the Gospel, which was committed to him by the Holy Ghost, and enjoined him by the commandment of the everlasting God: and this the apostle, before God and Christ, charges him to observe and keep, in the following manner,

*without spot, and unrebukeable;* the sense is, that he would discharge his ministerial function with all faithfulness and purity; that he would sincerely, and without any adulteration, preach the pure Gospel of Christ; and that he would so behave in his life and conversation, that his ministry might not be justly blamed by men, or he be rebuked by the church here, or by Christ hereafter: and this he would have him do,

*until the appearing of our Lord Jesus Christ;* to judge the quick and dead at the last day, and which will be very illustrious and glorious. Now Christ is hid from the eyes of men, but to them that look for him he will appear a second time in great glory; in the glory of his Father, and of his own, and of the holy angels; and when his saints will appear with him in glory: and this the apostle the rather mentions, since every man's work and ministry will then be made manifest; this bright day of Christ's appearing will declare it, and everyone must give an account of himself, and his talents, unto him: and this shows that the apostle did not design this charge, and these instructions, for Timothy only, but for all other ministers of the Gospel, till the second coming of Christ; though this was then, as now, so much

unknown, when it would be, that it could not be said but Timothy might live unto it.

**Ver. 15.** *Which in his times he shall show*, etc.] For though the time of Christ's appearing is unknown, yet the thing itself is certain; God will bring it about, and make it manifest in his own time, in the time that is fixed and appointed by him; and which is only known unto him, and which he keeps in his own power, and has reserved in his own breast:

*who is the blessed*; the Syriac version reads, “the blessed God”; who is blessed in himself, in his Son and Spirit, in the perfections of his nature; who is God all-sufficient, has enough in himself for himself, and for all his creatures; who is the fountain and the author of all blessedness, temporal, spiritual, and eternal, which any of them are, or shall be possessed of:

*and only Potentate*; or Governor of the whole world, which can be said of none but himself: he is the Governor among the nations, and over all the nations of the earth; his kingdom rules over all other kingdoms; and he has his power and government from himself, whereas all other potentates have their power from him, as follows:

*the King of kings, and Lord of lords*; from whom they receive their sceptres, crowns, and kingdoms; by whom they reign, and are continued in their power; for he sets up kings, and removes kings at his pleasure, and to him they must be accountable for all their administrations another day; and at present they are under his influence, and at his control; he has their hearts, and their counsels, as well as kingdoms, in his hands, and under his overruling providence; and causes all to answer his wise and eternal purposes. These titles are used by the Jews, who style him,  $\mu\text{ykl mh l k l}$  [  $\text{Æl m pynwdah l k} \hat{\text{w}}\text{da}$ , “Lord of all lords, King over all kings”<sup>190</sup>]. The same name is given to Christ, (<sup>63916</sup> Revelation 19:16) which shows him to be equal with the Father.

**Ver. 16.** *Who only hath immortality*, etc.] Angels are immortal, and so are the souls of men, and so will be the bodies of men after the resurrection; but then neither of these have immortality of themselves, they have it from God; who only has it, of himself, originally, essentially, and inderivatively.

*Dwelling in that light which no man can approach unto*; in this present, frail, and mortal state; yea, angels themselves cannot bear the lustre of it, but cover their faces with their wings; for God is light itself, as well as

clothes himself with light, as with a garment; and is the Father and fountain of lights to all his creatures.

*Whom no man hath seen, nor can see:* nowhere but in Christ, at least spiritually and savingly; and that but very imperfectly in the present state: the sin, frailty, and mortality of human nature must be taken away, in order to inherit the kingdom of God, and enjoy the beatific vision of him; which saints in heaven have, who see him as he is, and in such sort as no man now does, or can see him:

*to whom [be] honour and power everlasting, Amen.* Which may be considered either as a wish, that such honour, power, and glory might be ascribed unto him, as we supply it; or as an assertion that it is given to him, as it is by the angels, and by the saints in heaven and in earth.

**Ver. 17.** *Charge them that are rich in this world,* etc.] Or in the things of this world. The Arabic version reads, “in this present world”: in distinction from the world to come: some are poor in this world, and rich in another; others are rich in this world, and poor, and wretched, and miserable in the world to come: some are rich in both worlds, and such were at least some of those the apostle here refers to, who were members of the church at Ephesus, which was a rich city, and some rich men in it were called by the grace of God; and to distinguish these from others, who, though poor in this world, were rich in grace and in spiritual gifts, he so calls them; as well as to observe that their riches were like the world they were in, deceitful, empty, unsatisfying, and perishing: these the apostle would have not only spoke to, instructed, exhorted, and entreated, but strictly charged and commanded, without paying any regard to their worldly grandeur and riches,

*that they be not high minded;* the Ethiopic version reads, “that they be not lifted up in this world”; with their wealth and worldly substance, and look down from the height of their honour and riches with contempt upon the poor, entertaining high thoughts of themselves, as if their bodies were of another matter and make, when they have all one Maker, are of one blood, and of the earth, earthly, and must return to it; or as if their souls were more large and capacious, and they were wiser and more knowing, whereas riches are not always to men of understanding, a fool may be rich, and a wise man poor; or as if they were the peculiar favourites of heaven, when, for the most part, God chooses and calls the poor of this world; or as if others were unworthy of their looks, company, and conversation.

Riches produce pride; rich men are apt to be proud of themselves, and despise others; and therefore this evil is taken notice of, as what they are to be cautioned against, and charged to the contrary:

*nor trust in uncertain riches*; or “in the uncertainty of riches”; they are here today, and gone tomorrow; no man that is possessed of them can be sure of them a moment; they make themselves wings and flee away; he that gives them, can take them away at pleasure: and there are various ways by which they are suddenly, and at once taken from the owners of them; as by loss in trade, by shipwreck, by inundations, by fire, by thieves, &c, and yet men are apt to promise themselves a continuance of them, and to have their dependence upon them, and place their trust and confidence in them, yea, even good men; and that very much to the neglect of, and disregard to the providence of God, which is always best and safest in every circumstance and station of life to depend upon, as follows:

*but in the living God, who giveth us richly all things to enjoy*; almost every word carries in it an argument or reason why he should be trusted, because he is God, and not a creature; the “living” God, who has life in himself, essentially and originally; is the author, giver, and maintainer of life in others; and who always is, ever continues unchangeably the same: and “giveth all things”; every good gift comes from him; all the gifts of nature, and bounties of Providence; and as he gives, he can take away, and therefore should be only regarded; and he gives all things “richly”, largely, and plenteously; what is necessary and convenient, and abundantly more than men deserve: and that “to enjoy”; not to lay up, but to use for support, refreshment, and pleasure, though not to abuse.

**Ver. 18.** *That they do good*, etc.] Rich men sometimes do much ill to themselves, to the hurt of their bodies, by luxury, intemperance, and debauchery, and to their souls, to the ruin of them; and to others by fraud, oppression, and violence; for it is in the power of their hands to do much evil, and also to do much good, as they should; and much is required of them, since much is given them to do good with, and for which they are accountable: it becomes them, and especially such as believe in Christ, to do every good work in general, and to do acts of beneficence in particular, both to all men, and to the household of faith.

*That they be rich in good works*; or abound in the performance of them, as Dorcas is said to be full of good works and alms deeds; and to reckon that their true riches lie more in the exercise of grace, and in the fruits of it,

doing good works, than in their worldly enjoyments. The phrase seems to be Rabbinical. Frequent mention is made of **hrwtb ryç** [ , “rich in the law”, and **twxmb ryç** [ , “rich in the commandments”<sup>f91</sup>; and it is said<sup>f92</sup>, no man is poor but he that is without the law, and good works, for the riches of a man are the law, and good works.

*Ready to distribute*; unasked; and when they are asked, do not turn away, and put off, but give at once, and without grief, and with cheerfulness; want no arguments to press them to it, nor use any against it.

*Willing to communicate*; of their good things to the necessities of the poor, making them common to them, and them partakers of them. Some render the word “sociable”, in opposition to that moroseness, stillness, and those haughty and forbidding airs, with which rich men are apt to treat the poor, when they should be affable and courteous to them, and admit them to a free conversation with them.

**Ver. 19.** *Laying up in store for themselves.* etc.] Laying up a treasure in heaven, which will be for themselves to enjoy to all eternity; whereas what they lay up here is for others, for their children or friends, and sometimes for strangers, and they know not who, whether for a wise man or a fool, yea, even for enemies: so it is said of King Munbaz, when he dispersed his father's treasures to the poor, his brethren and friends came about him, complaining of it; to whom he said<sup>f93</sup>

“my fathers treasured up below, I treasure up above. My fathers treasured “up for others”, I treasure up **ymx** [ I , “for myself”; my fathers treasured up for this world, I treasure up for the world to come.”

So it follows here,

*a good foundation against the time to come*; by which is meant, not a foundation of happiness, for that is laid already, and by God himself; and much less by doing acts of beneficence is that foundation laid; for there is no other foundation of happiness, life, and salvation, that can be laid, besides what is laid, which is Jesus Christ: nor is the apostle speaking of laying a foundation here, to build upon, but of laying up a foundation in heaven, by which he intends happiness itself; and which he calls a “foundation”, because it is solid and substantial, permanent and durable, in

opposition to the uncertain, precarious, transitory, and perishing enjoyments and treasures of this life; and

*good*, because profitable, when the laying up of worldly riches is often to the hurt of its owners, and will be useful, when they will not profit; and besides, will always continue, and be a foundation that will always support them, and never give way: now to lay up this is no other than to seek those things which are above, to show a concern for them, and to set the affections on them, and live in the comfortable hope and expectation of enjoying them. The phrase is the same with that in (<sup>4069</sup>Matthew 6:19,20) and takes in a regard to spiritual riches, the riches of grace flow, such as sanctifying, justifying, and pardoning grace through Christ; which will be a good foundation

*against the time to come*; and will give both a right and meetness for the enjoyment of the heavenly treasures, which will be for futurity, even to all eternity.

*That they may lay hold on eternal life*; not by way of merit, but as the free gift of God, which the riches of grace give a title to, and a fitness for; and which shall be laid hold upon, and enjoyed by all that seek the true riches. The Alexandrian copy, the Vulgate Latin, Syriac, and Ethiopic versions, read, “true life”; for the present life is rather a show, an appearance of life, than life itself.

**Ver. 20.** *Keep that which is committed to thy trust*, etc.] That is, the Gospel, (see <sup>5011</sup>1 Timothy 1:11) which is a rich treasure put into earthen vessels, and ought to be kept pure and uncorrupt, and faithfully dispensed, and diligently preserved, that so it may be continued genuine and sincere, and not be either adulterated and depraved, or be taken away by false teachers. And it may also include his gifts for the ministration of it, which were to be kept in use, and stirred up, and not neglected, but cultivated and improved to the advantage of the church, and of the interest of Christ:

*avoiding profane and vain babblings*; about the law, and circumcision, and other things, which the false teachers insisted much on, and amused their hearers with; and which were vain, empty, useless, and unprofitable talk. Some copies, and so the Vulgate Latin version, read, “profane newnesses of words”; or new words, which ought not to be introduced, for they often bring in new doctrines: the form of sound words, the wholesome words, the words of our Lord Jesus Christ, the words which the Holy Ghost

teacheth, should be held fast; and especially all new words should be avoided, which are contrary to them, or in the least weaken them, or detract from them.

*And oppositions of science falsely so called*; the false teachers boasted of their science and knowledge, but it was not true, solid, spiritual, and saving; it was not an experimental knowledge of the Gospel; it was not the excellent knowledge of Christ, which has eternal life connected with it; it was merely notional and speculative; it was idle, empty, and useless, mere Pagan philosophy, and vain deceit, upon which they formed antitheses, or oppositions and objections to the truths of the Gospel; and even opposed themselves, and the word of God, as well as the faithful ministers of it.

**Ver. 21.** *Which some professing*, etc.] Pretending to be masters of the above science, boasting and making great show of it, and valuing themselves upon it:

*have erred concerning the faith*: have wandered from the way of truth, and gone into the path of error; have fallen from the doctrine of faith, and made shipwreck of it, and become entire apostates: from the danger attending vain jangling, the use of new words, the profession of a false science, and making objections from it against the truth, does the apostle dissuade Timothy from them, since they generally issue in apostasy.

*Grace be with thee. Amen.* This the apostle wishes to him, that he might be enabled to discharge every branch of his duty he had pointed to him in this epistle, and to keep him from all evil, and every false way, and preserve him safe to the kingdom and glory of God. And which he doubted not but would be his case, and therefore puts his “Amen” to it. The Alexandrian copy and Arabic version read, “grace be with you. Amen”.

*The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.* This last clause is left out in the Alexandrian copy and Syriac version; and indeed, in the apostle's time, Phrygia was not known by such an appellation as “Pacatiana”, which was given it some years after by the Romans; and which shows, that the subscriptions to the epistles are not only of human authority, but of later date, at least some of them. The Arabic version calls it the metropolis of Phrygia, and leaves out “Pacatiana”; and one of Beza's manuscripts, instead of “Laodicea”, reads “Macedonia”, from whence, as from Philippi, or some other city there, he

thinks it was written; and several learned men have been of opinion that it was written from Philippi.

# FOOTNOTES

- Ft1** -- Misn. Kiddnshin, c. 4. sect. 1.
- Ft2** -- T. Bab. Kiddushin, fol. 71. 1. & Hieros. Kiddushin, fol. 65. 3.
- Ft3** -- Massaot, p. 83.
- Ft4** -- Euseb. Eccl. Hist. 50:1. c. 7.
- Ft5** -- T. Bab. Pesachim, fol. 62. 2.
- Ft6** -- Hilchot Melacim, c. 12. sect. 3.
- Ft7** -- Pirke Abot, c. 1. sect. 1, etc.
- Ft8** -- Pompon. Laetus de Leg. Romans p. 156.
- Ft9** -- Pompon. Laetus de Leg. Romans p. 154.
- Ft10** -- Philostrat. Vit. Apollon. 50:8. c. 3.
- Ft11** -- Misna Sanhedria, c. 10. sect. 1. & Maimon. Hilch. Geniba, c. 9. sect. 1.
- Ft12** -- Pirke Abot, c. 1. sect. 1.
- Ft13** -- Misn. Taanith, c. 2. sect. 1.
- Ft14** -- Jarchi Misn. Taanith, c. 2. sect. 1.
- Ft15** -- Seder Tephillot, fol. 2. 2. & 3. 2. & 37. 1, 2. Ed. Basil. fol. 2. 1, 2. & 3. 1. & 4. 1. & 5. 2. & passim, Ed. Amsterdam.
- Ft16** -- Apollodorus de Orig. Deor. 50:3. p. 172.
- Ft17** -- Euseb. Eccl. Hist. 50:7. c. 14. 30.
- Ft18** -- Pirke Abot, c. 3. sect. 2.
- Ft19** -- Bartenora in Pirke Abot, c. 3. sect. 2.
- Ft20** -- R. Albo, Sepher Ikkarim, orat 2. c. 28.
- Ft21** -- Sepher Jetzira, p. 126.

- Ft22** -- Quis rerum divin. Hares, p. 508, 509, 510.
- Ft23** -- Sepher Shorash. rad. **l l k**
- Ft24** -- Misna Sanhedrin, c. 2. sect. 1.
- Ft25** -- Jarchi & Bartenona in ib.
- Ft26** -- Shaare Ors, fol. 24. 2, 3.
- Ft27** -- Maimon. Hilchot Tephilla, c. 4. sect. 8, 9.
- Ft28** -- Apuleius de Mundo, p. 276.
- Ft29** -- Zohar in Exodus fol 4. 2.
- Ft30** -- lb. in Numbers fol. 79. 1.
- Ft31** -- T. Hieros. Taanot, fol. 67. 2.
- Ft32** -- Arist. Hist. 70. p. 98.
- Ft33** -- Hilch. Tephilla, c. 4. sect. 2, 3.
- Ft34** -- De Charitate, p. 698. Vid. ib. de Victim. Offerent. p. 848.
- Ft35** -- Hilch. Tephilla, c. 4. sect. 18.
- Ft36** -- T. Bab. Erubin, fol. 65. 1.
- Ft37** -- Maimon. Hilch. Subbat. c. 30. sect. 3.
- Ft38** -- Justin. ex Trogo. 50:20. c. 4.
- Ft39** -- Tzeror Hammor, fol. 141. 3.
- Ft40** -- T. Hieros. Sabbat, fol. 5. 2. Zohar in Gcn. fol. 27. 3. Caphtor, fol. 37. 2.
- Ft41** -- T. Bab. Erubin, fol. 18. 1. & Taanith, fol. 15. 2. Bereshit Rabba, sect. 20. fol. 17. 1.
- Ft42** -- Midrash Ruth in Zohar in Genesis fol. 27. 3.
- Ft43** -- Misn. Sabbat, c. 2. sect. 6.
- Ft44** -- Maimon. Issurc Bia, c. 7. sect. 13. & Cele Hamikdash. c. 5. sect. 10.

- Ft45** -- T. Bab. Yebamot, fol. 59. 1.
- Ft46** -- Diodor. Sicul. 50:1. p. 51. vide Tertull. de monogamia, c. 17. & Exhort. castitat. c. 13.
- Ft47** -- Alex. ab. Alex. Genial Dier. 50:6. c. 12.
- Ft48** -- Maimon. Hilchot Tephilla, c. 8. sect. 11.
- Ft49** -- Zohar in Genesis fol. 12. 4. & 13. 1, 2. & in Exodus fol. 66. 3.
- Ft50** -- Zohar in Exodus fol. 36. 3.
- Ft51** -- Tzeror Hammor, fol. 152. 1.
- Ft52** -- Maimon. Hilchot Memarim, c. 1. sect. 1.
- Ft53** -- Hilchot Yesode Hattora, c. 1. sect. 1.
- Ft54** -- Cosri, par. 3. sect. 23. fol. 159. 2.
- Ft55** -- Zohar in Genesis fol. 124. 1.
- Ft56** -- Porphy. de Abstinencia, 50:4. sect. 12.
- Ft57** -- Apolog. c. 39.
- Ft58** -- Allegor. 50:2. p. 90, 92.
- Ft59** -- T. Bab. Avoda Zara, fol. 19. 2.
- Ft60** -- Bartenora in Misn. Menachot, c. 9. sect. 3.
- Ft61** -- Siphri in Maimon. in Misn. ib. c. 9. sect. 7.
- Ft62** -- Misn. Sanhedrin, c. 1. sect. 3. & Maimon. & Bartenora in ib.
- Ft63** -- T. Hieros. Horayot, fol. 46. 2.
- Ft64** -- Bemidbar Rabba, sect. 10. fol. 199. 4.
- Ft65** -- Jarchi in Exek. 44:22.
- Ft66** -- T. Bab. Beracot, fol. 18. 2. & Hieros. Beracot, fol. 4. 4. Midrash Kohelet, fol. 78. 2. Tzeror Hammor, fol. 58. 3. Caphtor, fol. 79. 1, 2. & 84. 1. Jarchi in <sup><0113></sup>Genesis 11:32. & Baal Hatturim in <sup><0576></sup>Deuteronomy 17:6.
- Ft67** -- Tzeror Hammer, fol. 5. 9.

- Ft68** -- lb. fol. 6. 2. & 127. 2.
- Ft69** -- Maimon. Hilchot Ishot, c. 12. sect. 14.
- Ft70** -- Pirke Abot, c. 5. sect. 21.
- Ft71** -- T. Bab. Beracot, fol. 63. 2.
- Ft72** -- T. Bab. Sota, fol. 22. 1.
- Ft73** -- Bereshit Rabba, sect. 45. fol. 40. 3.
- Ft74** -- Bereshit Rabba, sect. 33. fol. 28. 3.
- Ft75** -- T. Hieros. Masser, Sheni, fol. 56. 2.
- Ft76** -- Zohar in Genesis fol. 60. 4. & pasira.
- Ft77** -- T. Bab. Sanhedrin, fol. 99. 2.
- Ft78** -- Derech Eretz, fol. 17. 4.
- Ft79** -- Jore Des, Tit. 251. sect. 13.
- Ft80** -- Maimon. Talmud Tora, c. 7. sect. 1.
- Ft81** -- Joseph. de Bello Jud. 50:2. c. 16. sect. 4.
- Ft82** -- Pirke Abot, c. 1. sect. 1. Vid. Maimon in ib.
- Ft83** -- Misn. Sanhedrin, c. 1. sect. 3. & Maimon. & Bartenora in ib.  
Juthasin, fol. 60. 1. & Maimon. Hilchot Sanhedrin, c. 4. sect. 1, 2.
- Ft84** -- T. Bab. Sota, fol. 3. 2. Vid. Avoda Zara, fol. 5. 1.
- Ft85** -- T. Bab. Sabbat, fol. 25. 2.
- Ft86** -- Bereshit Rabba, sect. 42. fol. 36. 3.
- Ft87** -- Midrash Kohelet, fol. 70. 2.
- Ft88** -- R. David Kimchi in <sup>2270</sup>Isaiah 27:9.
- Ft89** -- Zohar in Numbers fol. 99. 4. T. Hieros. Taanith, fol. 69. 2. & Bab. Chagiga, fol. 14. 1. Megilia, fol. 15. 2. & Sanhedrin, fol. 93. 2. & 111. 2. Midrash Ruth, fol. 31. 4. Echa Rabbati, fol. 53. 2. Caphtor, fol. 93. 2. & Seder Olam Rabba, c. 25. & Jarchi in Cant. 3:8.
- Ft90** -- Zohar in Numbers fol. 100. 2.

- Ft91** -- Zohar in Numbers fol. 91. 3. Vajikra Rabba, sect. 34. fol. 173. 4. & Tzeror Hammaor, fol. 15. 2.
- Ft92** -- Raya Mehimna in Exodus fol 48. 3. Vid. T. Bab. Megilia, fol. 11. 1.
- Ft93** -- T. Bab. Bava Bathra, fol. 11. 1.