

THE PULPIT COMMENTARY

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I. TIMOTHY

Exposition and Homiletics
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Homilies by Various Authors
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THE PASTORAL EPISTLES.

INTRODUCTION.

THREE main inquiries present themselves to the student of the pastoral Epistles: (1) their authenticity; (2) their chronology; (3) their contents, including the matters treated of in them, and the style in which they are written. These three inquiries necessarily touch one another, and run into one another, at many points. Still, they may well be separately treated of.

§ 1. THE AUTHENTICITY OF THE PASTORAL EPISTLES.

The authenticity of these Epistles, as the genuine works of the Apostle Paul, whose name is prefixed to all three, rests upon the twofold authority of external witnesses and internal evidence.

1. The external witness is as follows. Eusebius reckons them ("the fourteen Epistles of Paul") among the universally acknowledged books of Holy Scripture, and speaks of them as manifest and certain ('Eccl. Hist.,' III. iii. and xxv.), with some reservation as to the Epistle to the Hebrews. The Muratorian Canon (about A.D. 170) includes thirteen Epistles of St. Paul, excluding the Epistle to the Hebrews; the Peschito Canon (of about the same date) reckons fourteen Epistles of St. Paul, including the Epistle to the Hebrews ("Canon," in 'Dictionary of Bible'); and they have never been doubted by any Church writers, but have held their place in all the canons of East and West. Phrases identical with those in these Epistles, and presumably quoted from them, occur in almost contemporary writers. Clemens Romanus ('1 Cor.,' ii.) has ἑτοιμοὶ εἰς πᾶν ἔργον ἀγαθόν (comp. Titus iii. 1). In c. xxix. he says, Προσέλθωμεν αὐτῷ ἐν ὁσιότητι ψυχῆς, ἄγνας καὶ ἀμάντους χεῖρας αἱροῦντες πρὸς αὐτόν (comp. 1 Tim. ii. 8). Polycarp (c. iv.) uses St. Paul's very words, Ἀρχὴ πάντων χαλεπῶν φιλαργυρία (comp. 1 Tim. vi. 10); Οὐδὲν εἰσηγάκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν (comp. 1 Tim. vi. 7). Theophilus of Antioch (A.D. 181) quotes 1 Tim. ii. 1, 2 verbatim as being the utterance of Θεῖος Λόγος, "the Word of God" ('Ad Autol.,' iii. 14). The same writer, in a passage in general harmony

with Titus iii. 3—7, uses the very words of Titus iii. 5, *Διὰ λουτροῦ παλιγγενεσίας* ('Ad Autol.,' i. 2). The different liturgies, as quoted in the notes on 1 Tim. ii. 1, are manifestly founded on that passage. Irenæus (A.D. 178), in his book 'Against Heresies,' repeatedly quotes by name all three Epistles (1 Tim. i. 4; 2 Tim. iv. 21; Titus iii. 10, etc.). Tertullian (A.D. 200), in 'De Præscript.,' cap. xxv., quotes again and again by name St. Paul's First and Second Epistles to Timothy. Clement of Alexandria (A.D. 194) again and again quotes both Epistles to Timothy, and says that the heretics reject them because their errors are refuted by them ('Strom.,' ii., iii., and i.). He quotes also the Epistle to Titus. Many other references and quotations may be found in Lardner (vol. i.), as well as in various 'Introductions,' as Huther, Olshausen, Alford (where they are very clearly arranged); 'Speaker's Commentary,' 'New Testament Commentary,' edited by the Bishop of Gloucester and Bristol; 'Dictionary of Bible,' art. "Timothy," etc. But the above establish conclusively the acceptance of these Epistles as authentic by the unanimous consent of Church writers of the three first centuries of the Christian era—a unanimity which continued down to the present century.

2. The internal evidence is no less strong. We must remember that, if these Epistles are not St. Paul's, they are artful forgeries, written for the express purpose of deceiving. Is it possible to suppose that writings so grave, so sober, so simple and yet so powerful; breathing such a noble spirit of love and goodness, of high courage and holy resolves; replete with such great wisdom and such exalted piety; having no apparent object but the well-being of the Christian societies to which they refer; and so well calculated to promote that well-being; were written with a pen steeped in lies and falsehood? It is impossible to suppose it. The transparent truth of these Epistles is their own credential that they are the work of him whose name they bear.

But all the details of the Epistles point to the same conclusion. While there is a marked and striking difference in the vocabulary of these Epistles, which a forger would have avoided (to which we shall revert by-and-by), there is an identity of tone and sentiment, and also of words and phrases, which bespeaks them to be the birth of the same brain as the other universally acknowledged Epistles of St. Paul. Compare, for instance, the opening and the closing salutations of the three Epistles with those of St. Paul's other Epistles: they are the same. Compare the sentiment in 1 Tim. i. 5 with Rom. xiii. 10; Gal. v. 6, and the general attitude of the writer's mind towards the Jewish opponents and the Law of Moses, as seen in 1 Tim. i. 4—11; Titus i. 10—16; 2 Tim. iii. 5—8, with St. Paul's language and conduct towards the unbelievers and Judaizers among the Jews, as seen generally in the Acts of the Apostles, and in such passages in the Epistles as Rom. ii. 17—29; vii. 12; Gal. i., ii., iii., iv., v., vi.; Phil. iii.; Col. ii. 16—23; 1 Thess. ii. 14—16; and you see the very same mind. Notice, again, how the writer of the pastoral Epistles, in such passages as 1 Tim. i. 11—16; ii. 5—7; vi. 13—16; 2 Tim. i.

8—11; iv. 7, 8; Titus ii. 11—13; iii. 4—7, breaks out into rapturous exhibitions of the grace of the gospel, and refers to his own office as a preacher of it; and the similar sentiments in such passages as Rom. i. 5, 14—17; xv. 15, 16; 1 Cor. i. 17; xv. 1—11; 2 Cor. iv. 4—7; Gal. i. 1—5 (and throughout the Epistle); Eph. iii. 7—12; Col. i. 23, and in many others. Compare, again, the allusions to his own conversion, in 1 Cor. xv. 9 and Eph. iii. 8, with that in 1 Tim. i. 12, 13; the allusion to his special office as the apostle of the Gentiles, in Rom. xi. 13, with that in 1 Tim. ii. 7; and the references to his own sufferings for the gospel, *e.g.* in 2 Cor. i. 4—10; iv. 7—12; vi. 4—10; xi. 23—28; 1 Thess. ii. 2, with those in 2 Tim. i. 8, 12; ii. 9, 10; iii. 10, 11. Comp. 1 Cor. xiv. 34, 35 with 1 Tim. ii. 11, 12. Then the doctrinal teaching is exactly the same; precepts of holy living, in all its details of character, temper, and conduct, flow from dogmatic statements just as they do in the other Epistles (see 1 Tim. iii. 15, 16; vi. 12—16; 2 Tim. i. 8—12; ii. 19; Titus ii. 11—14; iii. 4—8; and Eph. iv. 20—32; v. 1—4; Col. iii. 1—5, 8—17, etc.). The interposition of the doxology in 1 Tim. i. 17 is exactly in the manner of Rom. i. 25; ix. 5; xi. 36; xvi. 27; Eph. iii. 20, 21, etc. Compare, again, the two sentences of excommunication—the one mentioned in 1 Cor. v. 3—5, the other in 1 Tim. i. 20. Compare the two notices of the temptation of Eve by the serpent, in 2 Cor. xi. 3 and 1 Tim. ii. 13, 14; and the reference to Deut. xxv. 4 in 1 Cor. ix. 9 and 1 Tim. v. 18. Compare the directions to Christian slaves, in 1 Tim. vi. 1, 2, with those in Eph. vi. 5—8 and Col. iii. 22—25; the metaphor from the games, in 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8, with that in 1 Cor. ix. 24—27; that of the different vessels of gold, silver, and wood and earth, in 2 Tim. ii. 20, with that of the gold, silver, precious stones, wood, hay, stubble, of 1 Cor. iii. 12; and compare also Rom. ix. 22, 23 and 2 Cor. iv. 7. Compare the prophetic announcement of the *apostasy*, in 2 Thess. ii. 3, with that in 1 Tim. iv. 1. We see exactly the same tone of thought in Acts xxiii. 1 as in 2 Tim. i. 3; in Rom. xiv. 14, 20, and 1 Cor. xii., and Col. ii. 16—23, as in 1 Tim. iv. 3—5 and Titus i. 14, 15; in Phil. iv. 11 as in 1 Tim. vi. 8; and in Rom. xiv. 6 as in 1 Tim. iv. 3. Many precepts are common to the pastoral and the other Epistles, as *e.g.* 1 Tim. iii. 2; Titus i. 8, and Rom. xii. 13; 1 Tim. v. 10 and Rom. xii. 13; 1 Tim. vi. 5 (A.V.) and 2 Thess. iii. 14; 2 Tim. ii. 24, 25, and 2 Cor. ii. 6, 7, and 2 Thess. iii. 15; to which it would be easy to add more examples. The directions for public worship in 1 Cor. xiv. 34 and 1 Tim. ii. 8—13 are also very similar. The repeated reference to the second coming of our Lord is another feature common to the pastoral and the other Epistles of St. Paul (see 1 Tim. vi. 14; 2 Tim. iv. 1, 8; Titus ii. 13, compared with 1 Cor. i. 7; xv. 23; 1 Thess. ii. 19; iii. 13; v. 23; 2 Thess. ii. 1, 8; Phil. iii. 20, etc.). There is a marked resemblance in thought between Titus iii. 3—7 and Eph. ii. 2—8; between Titus iii. 5 and Eph. v. 26. Note, again, St. Paul's manner of communicating information, to those to whom he wrote, concerning his affairs and surroundings, as seen in 1 Cor. xvi. 5—8, in Col. iv. 7—13, and in 2 Tim. iv. 9—17;

and the affectionate remembrance of past days, shown alike in 1 Thess. i. 2—8 and 2 Tim. i. 3—5, 16—18. Then there is the same estimate of individuals shown in the pastoral Epistles as is seen in the other Epistles. Compare the mention of Timothy, in 1 Cor. xvi. 10 and Phil. ii. 19, 20 with those in 1 Tim. i. 2; 2 Tim. i. 2—5; iv. 9, 21; that of Luke, in Col. iv. 14, with that in 2 Tim. iv. 11; that of Mark, in Col. iv. 10, with that in 2 Tim. iv. 11; and observe also the coincidence of the statements which represent Mark, in Col. iv. 10, as going to Colossæ, and in 2 Tim. iv. 11 as being in the neighbourhood of Ephesus, where Timothy might pick him up and bring him to Rome with him. It may be added, generally, that we have a certain number of the same workers associated with St. Paul in both sets of Epistles, as Timothy, Titus, Luke, Apollos, Tychicus, Trophimus (Acts xx. 4; xxi. 29), Demas, Mark, Priscilla and Aquila; and at the same time, as was to be expected after an interval of several years, the disappearance of some old names, as Sopater, Aristarchus, Gaius, Secundus, Tertius, Quartus, Onesimus, Justus, Epaphras, Epaphroditus, Sosthenes, Lucius, Jesus called Justus, etc.; and the introduction of some new ones, as Phygellus and Hermogenes, Onesiphorus, Crescens, Carpus, Eubulus, Linus, Pudens, Claudia, Artemas, Zenas, and others. The same thing may be said of places. While we have the old familiar scenes of St. Paul's apostolic labours—Miletus, Ephesus, Troas, Macedonia, Corinth—still before us, some new ones are introduced, as Crete, Nicopolis, and Dalmatia.

The other quite different class of resemblances is that of words and phrases, and literary style. St. Paul had a way of stringing together a number of words, substantives or adjectives, or short sentences. Examples of this may be seen in Rom. i. 29—31; viii. 35, 39; xvi. 14; 1 Cor. iii. 12, v. 11; vi. 9, 10; xii. 8—10, 28; 2 Cor. vi. 4—10; xi. 23—27; Gal. v. 19—23; Eph. iv. 31; Col. iii. 5, 8, 12, and elsewhere. An exactly similar mode is seen in 1 Tim. i. 9, 10; vi. 4, 5; 2 Tim. iii. 2—4, 10, 11; Titus i. 7, 8; ii. 3—8; iii. 3. St. Paul's ardent and impulsive mind led to frequent digressions and long parentheses in his writing, and occasional grammatical anomalies. Take the familiar examples of Rom. ii. 13—15; v. 13—17; Gal. ii. 6—9; Eph. iii. 2—21, etc. With these compare the long parenthesis in 1 Tim. i. 5—17; that in 1 Tim. iii. 5 and in 2 Tim. i. 3; and the grammatical difficulties of such passages as 1 Tim. iii. 16 (R.T.); iv. 16. Again, St. Paul was fond of the preposition *ὑπέρ*, of which examples are given in the note to 1 Tim. i. 14; and the *ἅπαξ λεγόμενον* in that passage, *ὑπερεπλόνασε*, is in marked agreement with this use. The verb *φανερῶ*, in 1 Tim. iii. 16; 2 Tim. i. 10; Titus i. 3, is of very frequent use by St. Paul in Romans, 1 and 2 Corinthians, Ephesians, and Colossians. The use of *νόμος* in 1 Tim. i. 9 is the same as that in Rom. ii. 12—14; of *ἐνδυναμῶ* in 1 Tim. i. 12; 2 Tim. ii. 1; iv. 17 as that in Rom. iv. 20; Eph. vi. 10; Phil. iv. 13; Heb. xi. 34; and of *καλέω* in 1 Tim. vi. 12 and 2 Tim. i. 9 as that in Rom. viii. 30; ix. 24; 1 Cor. i. 9; vii. 15, etc.; Gal. i. 6, etc.; Eph. iv. 1; Col. iii. 15; 1 Thess. ii. 12; 2 Thess. ii. 14, etc. We find *ἀφθαρτος* in Romans, Corinthians, and 1 Tim.

i. 17 (elsewhere only in 1 Peter); ἀπόθουαι in Rom. xi. 1, 2 and in 1 Tim. i. 19 (elsewhere only in the Acts); ἀνόητος in Rom. i. 14 and Gal. iii. 1, 3, and in 1 Tim. vi. 9 and Titus iii. 3 (elsewhere only in Luke xxiv. 25); ἀνυπόκριτος in Romans, Corinthians, and in 1 Tim. i. 5 and 2 Tim. i. 5 (elsewhere only in 1 Pet. i. 22 and Jas. iii. 17). Compare πνεῦμα δελίας in 2 Tim. i. 7 with πνεῦμα δουλείας εἰς φόβον in Rom. viii. 15; χρόνων αἰωνίων in 2 Tim. i. 9 and Titus i. 2 with Rom. xvi. 25 and 1 Cor. ii. 7. St. Paul applies the noun πλάσμα to the man, and the verb πλάσσω to God his Maker, in Rom. ix. 20; and the writer of 1 Tim. ii. 13 also uses πλάσσομαι of the formation of man by God. The term ἁγιασμός, which is used by St. Paul seven or eight times (and only once by St. Peter besides), is also found in 1 Tim. ii. 15. St. Paul speaks of the gospel as the "mystery of Christ," "the hidden mystery," etc., in Rom. xvi. 25; Eph. iii. 3, 4; Col. i. 26, and frequently elsewhere; and so we have the phrases, "the mystery of the faith," "the mystery of godliness," in 1 Tim. iii. 9, 16. The following thirty words are also peculiar to St. Paul and to the pastoral Epistles: ἀνέγκλητος, αὐταρκεία, ἀράτος, ὑπεροχή, σεμνός, μεσίτης, ὑποταγή, ὕβριστής, προίστημι, ἐνδείκνυμι, πράτης, χρηστότης, ἀνακαίνωσις, προκόπτειν (except Luke ii. 52), προκοπή, ὀλεθρος, καταργέω (except Luke xiii. 7), ὀστράκινος, ἐκκαθαίρω, ἥπιος, ἀλαζών, ἄστοργος, ἄσπονδος (T.R.), μόρφωσις, αἰχμαλωτεύω, σωρεύω, ἀδόκιμος, μακροθυμία (except James and 1 and 2 Peter), πάθημα (except 1 Peter), πλάσσω.

But when we pass from these resemblances in mere diction to consider the intellectual power, the *verve*, and Divine glow of the pastoral Epistles, the evidence is overwhelming. Place by their side the epistle of Clement of Rome to the Corinthians, or the epistles of Ignatius and Polycarp, or the (so-called) 'Epistle of Barnabas,' and you feel the immeasurable difference between them. The combination of mental vigour and sober, practical good sense, and sagacious intuition with regard to men and things, and extensive knowledge, with fervent zeal, and enthusiasm of temperament, and ardent piety, and entire self-sacrifice, and heavenly mindedness, and the upward, onward movement of the whole inner man under the guidance of God's Holy Spirit, producing an inartistic eloquence of immense force and persuasiveness, is found in these pastoral Epistles, as in all the other Epistles of this great apostle; but it is found nowhere else. St. Paul, we know, could have written them; we know of no one else who could. To attribute them to some unknown fraudulent impostor instead of to him, the stamp of whose personality they bear in every line as distinctly as they bear his name in their superscriptions, is a caricature of criticism, and a burlesque of unbelief.

Applying, further, the usual tests of authenticity, we may observe that all the historical and chronological marks which we can discover in these Epistles agree with the theory of their being written in the reign of the Emperor Nero. The earnestness with which the apostle directs prayers for rulers to be used in all churches—"that we may lead a quiet life" (1 Tim. ii. 1, 2; Titus iii. 1)—tallies well with the idea that the attitude of Nero

towards the Christians was beginning to excite considerable anxiety. Such thoughts as those in 1 Tim. i. 1 and vi. 15 derive fresh significance from such an idea; while the later utterance of 2 Tim. iv. 16—18 shows that what was only feared before had become a fact, and that the writer of 2 Timothy was in the midst of the Neronian persecution.

Again, the restless state of the Jewish mind, and the unhealthy crop of heresies, containing the germ of later Gnosticism, springing up amongst the semi-Christian Jews, which is reflected in the pastoral Epistles, is in accordance with all that we know of Jewish sectarianism at this time, as depicted by Philo, Josephus, and other later writers quoted by Bishop Lightfoot ('Introduction to Colossians,' p. 83, note). *Gnosticism*, as it appears in the Epistle to the Colossians and as it was taught by Cerinthus—Gnosticism, evidenced by a few Gnostic allusions, as ἀντιθέσεις τῆς ψευδανύμου γνώσεως (1 Tim. vi. 20); by a mystical instead of the real resurrection (2 Tim. ii. 18); by abstinence from meats and from marriage; by old wives' fables and ascetic practices (1 Tim. i. 8, 9);—does indeed appear in the pastoral Epistles, as was inevitable, considering their scope; but it is a Gnosticism distinctly of Jewish origin (Titus i. 10, 14), and as different from the later Gnosticism of Marcion and Valentinian and Tatian as the acorn is from the oak tree, or the infant from the grown-up man. These passages, which the great ingenuity and learning of Baur have laboured to wrest into evidences against the authenticity of these Epistles, are really very weighty evidences in their favour.

So, too, are all the marks of the then ecclesiastical polity which stand out in these Epistles. The case may be thus stated. Towards the end of the second century, when it is argued by Baur and his followers that these Epistles were forged, diocesan episcopacy was universal in the whole Church, and the word ἐπίσκοπος meant exclusively what we now mean by a *bishop* as distinguished from presbyters. And not only so, but it was the universal belief that such episcopacy had existed in regular succession from the apostles themselves, and lists of bishops were preserved in several Churches, of whom the first was said to have been appointed by an apostle. Under these circumstances, it seems to be absolutely impossible that a forger, writing in the latter part of the second century, and personating St. Paul, should represent the clergy in Crete and at Ephesus under the name of ἐπίσκοποι (1 Tim. iii.; Titus i. 7), and should not make mention of any bishop presiding over those Churches. So, again, the use of the word "presbyter" in these Epistles distinctly shows the term not yet hardened down into an exclusively technical term. The same thing is also true of the words διάκονος, διακονία, and διακονεῖν (see 1 Tim. v. 1; iv. 6; i. 12; 2 Tim. iv. 5, 11; i. 18), so that the use of these ecclesiastical terms in the pastoral Epistles is, when properly weighed, an evidence of very great weight in favour of their belonging to the first, not the second, century.

In like manner, the missionary and movable episcopates of Timothy and

Titus, and, apparently, of Tychicus and Artemas likewise, is strongly indicative of the third quarter of the first century, and was not at all likely to occur to a writer of the latter part of the second century. As far as appears from the pastoral Epistles, bishops with settled dioceses did not exist at the time when they were written. The apostles exercised full episcopal powers themselves; and appear to have had in their train a certain number of *missionary* bishops, whom they sent for a time to take the oversight of particular Churches, as they were needed, and then passed on to superintend other Churches. Bishops with a *fixed diocese* arose from these, but did not become the rule till the apostles who appointed them had passed away.

A further indication of the time when these Epistles were written may also be found in their style, which does belong to the latter part of the first century, and does not belong to the latter part of the second. Frequent resemblances in style and matter to the Epistle to the Hebrews, to the First Epistle of Peter, to the Epistle of James, as well as to the diction of Philo, Josephus, the later Books of the Maccabees, Plutarch, and to the sentiments of Seneca, indicate a writer of the Neronian age, and not one at the time of the Antonines.

But, as hinted above, there are features in the literary style of the pastoral Epistles which are very peculiar, and which, if taken alone, would be suggestive of a different authorship from that of St. Paul's other Epistles. In the Appendix to this Introduction will be found a list of a hundred and eighty-seven words, of which one hundred and sixty-five are found *only* in the pastoral Epistles,¹ eleven *only* in the pastoral Epistles and the Epistle to the Hebrews, and eleven *only* in the pastoral Epistles, Hebrews, St. James, St. Peter, St. Luke, and the Acts of the Apostles. Of these, about forty-four are found in the LXX., but in some instances very rarely, so that the LXX. cannot be the quarry from which St. Paul dug these new additions to his vocabulary. But they are almost all good classical words; and it is further remarkable, with regard to other words which are found in other parts of Holy Scripture, that in the pastoral Epistles they follow the classical rather than the Hellenistic usage.

The natural inferences from the above facts are (1) that these pastoral Epistles were written later than the other Epistles; (2) that in the interval the writer had enlarged his acquaintance with Greek classics; (3) that, as his two correspondents were Greeks, he wrote to them in the purest Greek he could command.

It is remarkable that the theory which assigns the pastoral Epistles to the time after St. Paul's return from Spain fully agrees with the first two of the above inferences. It places an interval of two or three years between the latest of St. Paul's other Epistles and these Epistles to Timothy and Titus, and it also indicates a space of two years (Acts xxviii. 31), during which he may well have had leisure to increase largely his acquaintance

¹ One of these (ἐξχηρσες) is found also once in the Epistle to Philemon.

with Greek classical literature. If among those that "came in unto him" at his own hired house (Acts xxviii. 30) were any men like Seneca, or the elder Pliny, or Sergius Paulus, St. Paul may well have thought it useful to read Greek classical writers—Aristotle, Polybius, Plutarch, Demosthenes, and others—with the view of increasing his influence with men of culture and learning in the great capital of the world. And the fruit of such studies would be seen in the enlarged vocabulary of the pastoral Epistles. It is curious that this conjecture is somewhat strengthened by the circumstance that St. Paul appears to have made his residence in Crete the occasion of reading the poems of the great Cretan prophet and poet Epimenides (Titus i. 12). It may also be added that the effect of fresh reading upon a person's style would be much greater in the case of an *acquired* language, as Greek probably was to St. Paul, than in the case of a person's mother-tongue. The variation in the vocabulary of the pastoral Epistles may, of course, also partly be accounted for by the difference in the matters treated of in them; and by the books of the heretics, which St. Paul may have read with a view to refuting them. Such phrases as the ἀντιθέσται τῆς ψευδωνύμου γνώσεως (1 Tim. vi. 20), and the allusion to the βεβήλοι κενοφωνίαί of the heretics, indicate some acquaintance with their writings.

The conclusion, then, with regard to the internal marks of style, diction, sentiment, doctrine, incidental allusions to men, and things, and places, and institutions, is that they are in full accordance with the external testimony which assigns these Epistles undoubtingly to the apostle whose name they bear; and that the pastoral Epistles are the authentic works of St. Paul.

§ 2. THE CHRONOLOGY OF THE PASTORAL EPISTLES.

Our next task is to ascertain the chronology of these Epistles; their chronology (1) relatively to each other; (2) to the incidents in St. Paul's life; (3) the absolute time of their composition.

1. To begin with their chronology relatively to each other. Drawing our conclusions solely from the Epistles themselves, the order which naturally presents itself is the following: (1) the Epistle to Titus; (2) the First Epistle to Timothy; (3) the Second Epistle to Timothy. And this order is founded upon the following reasons. All the internal marks of the Epistles indicate, according to the almost unanimous opinion of commentators, that they were written at no long interval from one another. This is indicated, as regards Titus and 1 Timothy, by the close resemblance of matter and words, analogous to the resemblances of the Epistles to the Ephesians and Colossians; and, as regards 2 Timothy and the two other Epistles, partly by the same kind of resemblances (though less frequent), by the evidences of the same enemies and the same difficulties having to be encountered by Timothy at the time of the writing of the Second Epistle that existed at the time of writing the first; and further, by the route indicated in 2 Timothy as taken by St. Paul shortly before that Epistle was written, agreeing exactly with that which may be inferred from the Epistle to Titus

and the First Epistle to Timothy. Assuming that the three Epistles were written in the same year, and that "the winter" spoken of in Titus iii. 12 and 2 Tim. iv. 20 is the same winter, we get the following itinerary for St. Paul: Crete (Titus i. 3), Miletus (2 Tim. iii. 20), possibly Ephesus (1 Tim. i. 3), Troas (2 Tim. iii. 13), Macedonia (1 Tim. i. 3), Corinth (2 Tim. iii. 20), Nicopolis (Titus iii. 12), Rome (2 Tim. i. 17; iv. 15—17). As, then, it is clear that when St. Paul left Crete he intended to go to Nicopolis, and as the places above enumerated lie exactly on the route which he probably would have taken, we conclude that the journey which we thus gather from 1 and 2 Timothy is that of which Titus furnishes us with the *terminus a quo* and the *terminus ad quem*. Again, as the leaving Titus in Crete is the first incident disclosed in this journey from south to north, it is natural to suppose that this Epistle was written first, probably immediately after St. Paul left Crete, as the instructions in it would be needed immediately. Timothy would not be sent to Ephesus till a little later, probably from Miletus, and 1 Timothy would not be written till after he had been a short time there (1 Tim. i. 3)—written, perhaps, from Troas, with the intention of soon joining Timothy at Ephesus (1 Tim. iii. 14; iv. 13). St. Paul's intention probably was to go no further than Macedonia in the first instance (1 Tim. i. 3), and return from thence to Ephesus before going on to Nicopolis. But circumstances of which we know nothing led him on to Corinth, and he abandoned his intention of returning to Ephesus. Did he send for Timothy to Macedonia when he found he could not go to Ephesus, and there part from him with many tears (2 Tim. i. 4)? This would well agree with the mention of the subsequent events relating to Demas, Crescens, Titus, Tychicus, and Erastus. But then there is the clause (2 Tim. iv. 20), "But Trophimus I left at Miletus sick." But that may have been added, as it were, out of its proper place, to account for the absence of the only other member of the missionary band not yet noticed. Demas, Crescens, Titus, Luke, Mark, Tychicus, Erastus, were all accounted for, and so he adds, "Trophimus can't be with me, because I left him at Miletus sick, when I was on my way to Macedonia."

The above theory also will explain the clause in 2 Tim. iv. 12 which has a good deal puzzled commentators. St. Paul, of course, would not bring Timothy away from Ephesus for any length of time without sending some one to take his place. We learn from Titus iii. 12 that Tychicus was one of those whom St. Paul contemplated sending to Crete to take Titus's place when he came to Nicopolis. He probably did send Artemas. Tychicus was therefore free; and so St. Paul, having summoned Timothy to Rome, tells him that Tychicus will take his place at Ephesus during his absence.

But to follow St. Paul. From Corinth he appears to have gone to Nicopolis, because the mention of Titus as gone to Dalmatia seems to imply that he had met St. Paul at Nicopolis according to appointment, and from thence had been sent by him to the neighbouring province of Dalmatia

when Crescens also went to Galatia. At Nicopolis, apparently, the first signs of danger began to show themselves; and Demas made some excuse for going to his native city of Thessalonica, leaving St. Paul to confront the danger without his aid. Whether he was arrested while at Nicopolis, which was in the province of Achaia, and taken to Rome as a prisoner, which seems most probable, or whether he voluntarily, for reasons we know not of, sailed from Apollonia to Brundisium, and thence proceeded to Rome, and was seized and imprisoned there, we have no certain means of deciding. All that the existing documents enable us to conclude with anything like certainty is that he did go on to Rome, and was a prisoner there when he wrote the Second Epistle to Timothy.

The reasons for concluding that 2 Timothy was written from Rome are (1) the tradition that it was at Rome that he was tried and condemned to death and suffered martyrdom. This tradition, though surprisingly vague, is constant and unanimous. The earliest witness, that of Clement of Rome, who could have told us all about it, is most provokingly indefinite. He tells us that Paul, after many sufferings, "having come to the boundary of the West, and having testified (*μαρτυρήσας*) before the rulers (*τῶν ἡγουμένων*), so departed from this world" ('1 Epist. to the Corinth.,' c. 5). Dionysius, Bishop of Corinth (about A.D. 170), says that Peter and Paul both taught in Italy, and suffered martyrdom there at the same time ('Ap. Euseb.,' ii. 25). Caius the presbyter says that the "trophies of those who founded the Church of Rome (i.e. Peter and Paul) may be seen both at the Vatican and on the Via Ostia"—meaning the churches or monuments dedicated to them (*ibid.*). Eusebius also quotes Tertullian as saying expressly that Nero was the first emperor who persecuted the Christians: that he was led on to the slaughter of the apostles, and that Paul's head was cut off at Rome itself, and Peter in like manner was crucified, in Nero's reign. Eusebius adds that this narrative is confirmed by the inscription (*πρόσθησις*) still extant on their respective tombs at Rome. Eusebius also states in the following book (iii. 1, 2) that St. Paul, having preached the Gospel from Jerusalem to Illyricum, at last suffered martyrdom at Rome under Nero, and quotes Origen as his authority. He adds that St. Paul wrote the Epistle to Timothy, in which he mentions Linus, from Rome.

(2) The internal evidence of that Epistle also points to Rome as the place where it was written. If ch. i. 17 relates to a recent visit of Onesiphorus, that would, of course, be in itself decisive evidence. But, omitting that as doubtful, we may take ch. iv. 17 as at least probably indicating Rome as the place where he was at the time. The seat of judgment, the presence of the emperor, the concourse of the Gentiles, the names of the persons sending salutations, including Linus, the first Bishop of Rome, and the expressions of the near approach of his death in ch. iv. 7, 8, leave little doubt that he was now at Rome; and, if so, 2 Timothy must have been the last of the three pastoral Epistles.

2. But at what period of St. Paul's life were these Epistles written? The

question has already been partially answered in the preceding section, but it is important enough to demand a separate consideration.

Hug, in his 'Introduction to the Writings of the New Testament' (vol. ii. sects. xc., ciii., cxii., cxiii.), assigns the Epistle to Titus to St. Paul's second missionary journey. He supposes that, when he left Corinth (Acts xviii. 18) to go to Ephesus, he, either voluntarily or by stress of weather, went round by Crete, and that he left Titus there; that he then pursued his journey to Ephesus, wrote the Epistle to Titus, recommended Apollos to him, who he knew was going on from Corinth (Acts xxiii. 27); then proceeded to Cæsarea, Jerusalem, and Antioch; and from thence, passing through Galatia and Phrygia, so returned to Ephesus (Acts xviii. 22, 23; xix. 1), having wintered by the way at Nicopolis in Cilicia, a city lying between Antioch and Tarsus, near to Issus. But the objections to this scheme are insuperable. The narrative of his passage from Cenchrea to Ephesus with Aquila and Priscilla is quite incompatible with a sojourn at Crete by the way. So important an incident could not have been omitted. There is every appearance, moreover, of haste in the apostle's movements from Corinth, in order to enable him to reach Jerusalem by the feast (probably of Pentecost) in connection with the fulfilment of his vow (Acts xviii. 18, 21), which makes the notion of a sojourn in Crete as unseasonable as possible. Then Nicopolis in Cilicia is the most unlikely place imaginable for him to winter in. It was an obscure city, not connected with any missionary work of St. Paul's that we know of, and it is obvious to suppose that he would rather have wintered at Antioch, or, if so near his own home, at Tarsus. Nor is it possible to account for the omission of the mention of Nicopolis in the account given by St. Luke, in Acts xviii. 22, 23, of how Paul spent his time, if he passed some three months of the winter there. By Hug's own admission there is no other time in the compass of St. Luke's narrative when St. Paul could possibly have gone to Crete.

He assigns 1 Timothy to St. Paul's third missionary journey—to the time, viz., when St. Paul left Ephesus, after the tumult, to go to Macedonia (Acts xx. 1). But it is surely absolutely fatal to this theory that we read, in Acts xix. 22, just before the tumult, that he "sent into Macedonia two of them that ministered unto him, Timotheus and Erastus (to precede him); but he himself stayed in Asia for a season." Nor is it less in flat contradiction to St. Paul's declared purpose (Acts xix. 21; xx. 3) of going from Macedonia and Achaia to Jerusalem, that he tells Timothy, in 1 Tim. iii. 14, 15, that it is his intention to return very shortly to Ephesus. We know, in fact, that, though he was obliged by the violence of the Jews (Acts xx. 3) to return by way of Macedonia, yet he would not even so much as go to Ephesus for a day, but sent for the elders to meet him at Miletus (Acts xx. 16, 17). We know also that Timothy, whom he had sent before him to Macedonia, returned with him from Macedonia into Asia (Acts xx. 4), and was with him when he wrote 2 Cor. i. 1. So that

every detail is directly opposed to the idea that the journey into Macedonia of 1 Tim. i. 3 is the same as the journey of Acts xix. 21 and xx. 1, and, consequently, that 1 Timothy was written at this time.

Hug assigns 2 Timothy to the time of St. Paul's first imprisonment at Rome, and places it after the Epistle to the Ephesians and before those to the Colossians and Philemon. There are, no doubt, some coincidences which, taken alone, encourage such a conclusion. For example, Timothy was not with St. Paul when he wrote to the Ephesians (i. 1), but in that same Epistle (vi. 21) he tells the Ephesians that he has sent Tychicus to them, and we find that Timothy was with St. Paul when he wrote Col. i. 1. But in 2 Timothy we find St. Paul writing to Timothy and bidding him come to him quickly, and telling him that he had sent Tychicus to Ephesus. Again, in Col. iv. 10—14 we find the following persons with St. Paul: Mark, Luke, Demas, besides Timothy (i. 2), and Tychicus, who had just left him. But in 2 Tim. iv. we find Luke with him, Demas had just forsaken him, Tychicus had just been sent away by him, and Timothy and Mark were immediately expected. But the force of these coincidences is very much weakened by the following considerations. St. Paul's staff of missionary companions and associates consisted of about twenty-two persons, of whom mention is made either during his imprisonment at Rome or shortly before. They are the following: *Apollos*, *Aquila*, *Aristarchus*, *Demas*, *Epaphras* or *Epaphroditus*, *Erastus*, *Gaius*, *Justus*, *Lucius*, *Luke*, *Mark*, *Onesimus*, *Priscilla*, *Secundus*, *Silas*, *Sopater*, *Sosthenes*, *Sylvanus*, *Timothy*, *Titus*, *Trophimus*, *Tychicus*. Of these, eleven (those in italics) appear in the pastoral Epistles as still at work with St. Paul. The other eleven are not mentioned in the pastoral Epistles. But nine new names appear: *Artemas*, *Carpus*, *Claudia*, *Crescens*, *Eubulus*, *Linus*, *Onesiphorus*, *Pudens*, and *Zenas*. This is very much the proportion of change in the *personnel* which three or four years might be expected to produce.

Again, if we look closely into the supposed coincidences in the situation exposed by Col. iv. and 2 Tim. iv., some of them are transformed into contradictions. Thus 2 Tim. iv. 10, 11 represents Demas as having forsaken St. Paul and gone to Thessalonica, whereas Col. iv. 14 (written, according to Hug, after 2 Timothy) represents him as still with St. Paul. Again, 2 Tim. iv. 11 represents Mark as probably coming from the neighbourhood of Ephesus to St. Paul at Rome to minister to him; but Col. iv. 10 represents him as likely soon to go from Rome to Colossæ, and apparently as a stranger. Once more, the notice of Erastus and of Trophimus, in 2 Tim. iv. 20, naturally implies that Erastus had been in Corinth with Paul, but remained there when Paul came away, and, in like manner, that he and Trophimus had both been at Miletus together, which, of course, is fatal to Hug's theory. His expedient of translating ἀπέλειπον, "they left," is very unnatural and forced, and his rendering of ἐμείνεν does not suit the aorist, which rather gives the sense "When I came away, he stopped at Corinth."

Other circumstances militate strongly against the composition of 2 Timothy at the time of St. Paul's first imprisonment. St. Luke's account of that imprisonment by no means prepares the reader for a tragic termination of it (Acts xxviii. 30, 31). Nor does St. Paul's own language, in the Epistles to the Ephesians, Philippians, Colossians, and Philemon, indicate any expectation on his part that he would be condemned to death; rather, on the contrary, he expresses the hope of a speedy deliverance (Eph. vi. 21, 22; Phil. ii. 24; Col. iv. 8; Philem. 22). But in 2 Timothy his strain is wholly different. He writes with the feeling that his work is done, and his departure is near at hand (2 Tim. iv. 6—8, 18); not a word of being delivered in answer to their prayers, nor of expectation of being set free. The difference is marked, and surely most significant.

The necessary conclusion is that Hug's scheme is quite impracticable. Various other hypotheses, assigning the date of the pastoral Epistles to some part of St. Paul's life unwritten by St. Luke in the Acts, of which the principal are enumerated and explained by Huther in his 'Introduction,' are equally incompatible with one or more plain statements in the Acts of the Apostles or in the Epistles themselves, and must therefore alike be abandoned.

Moreover, they all fail to account for those peculiarities in the diction of the pastoral Epistles which are pointed out in the first part of this Introduction. If the difficulties in finding any place in the narrative of the Acts of the Apostles in which to fit in the pastoral Epistles with their allusions could be got over (which they cannot), we should be landed in the no less formidable difficulty of having to account for great changes of language as compared with St. Paul's other Epistles, and a difference in the aspect of the institutions of the Church and of the rising heresies, as reflected in these Epistles, from what we see either in the Acts or in St. Paul's other Epistles.

We are driven, therefore, to accept the hypothesis which assigns these Epistles to a time posterior to that embraced in the narrative of St. Luke. And we will now state the case for this hypothesis from its positive side.

The Acts of the Apostles close with the statement that St. Paul "abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching all things concerning the Lord Jesus Christ, with all boldness, none forbidding him." It is quite as natural a sequel to this statement that, at the end of the two years, the apostle resumed his active career as "the Apostle of the Gentiles," as that he was led out to execution as a criminal: most people will think it is a more natural one. However, in the absence of any further information from Holy Scripture, we must have recourse to such other sources of information as are open to us. Eusebius, who was the great collector of history from works now lost, and of traditions current in the Church, after citing the closing words of the Acts of the Apostles, tells us ('Ecol. Hist.,' ii. xxii.) that the current account was that the apostle, having then made his defence,

afterwards started again on his work of preaching; but that, having come to Rome a second time, he was made perfect by martyrdom. At which time, being in prison, he wrote the Second Epistle to Timothy. Eusebius adds, after commenting somewhat confusedly upon the last chapter of 2 Timothy, that he wrote thus much to show that St. Paul did not accomplish his martyrdom during that sojourn at Rome which is narrated by St. Luke. He adds that Nero was comparatively mild and element at the time of Paul's first visit, and so received his defence favourably; but that later, having fallen into monstrous crimes, he attacked the apostles along with others. From this it is evident that Eusebius, with such means of information as he could command, believed the account which was current in his time to be true.

Clement of Rome, again, in his 'Epistle to the Corinthians,' in the passage quoted above (p. x.), uses language which, in the light of the above traditions, certainly points strongly to the visit to Spain: τὸ τέρμα τῆς δύσεως, "the utmost bound of the West," could not mean "Italy" in the mouth of a person living at Rome, but is a natural description of Spain. Following the order used by Clement, this visit to Spain immediately preceded his testimony before the rulers of the world, and his departure from this life: Ἐπὶ τὸ τέρμα τῆς δύσεως ἔλθων, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου.

The Muratorian Fragment on the Canon adds another early testimony to the belief of the Church that St. Paul went to Spain after his captivity in Rome. For, though the passage is so corrupt and mutilated as to defy translation, yet the words, "profectionem Pauli ab urbe ad Spaniam proficiscentis," tell us certainly, as Routh observes ('Reliq. Sac.' vol. iv. p. 20), that St. Paul, on leaving Rome, went to Spain. If to these early testimonies we add the later one of Venantius Fortunatus, in the sixth century, who expressly asserts that St. Paul went to Cadiz (which is described by the line, "Transit et oceanum, vel quâ facit insula portum"), etc.; of Theodoret ('Ps. xvi.'), who says of St. Paul that "he came to Spain;" of St. Jerome, who, following Eusebius' 'Chronicon' (A. 2083), places Paul's martyrdom in the fourteenth year of Nero (A.D. 67 or 68), three or four years after his liberation from his first confinement ('Catal. Script. Ecclesiast.'):—we have sufficient external testimony on which to rest an attempt to assign a later date to the pastoral Epistles than that which is bounded by the close of St. Luke's narrative. Assuming, then, that Paul's first confinement at Rome terminated in the spring of A.D. 63, and that he immediately, according to his original intention (Rom. xv. 24), went to Spain, we may assign two years to his visit to Spain, and possibly to Britain, and place his return to Cadiz in the early spring of A.D. 65. Proceeding thence toward the former scene of his labours, he would go to Crete, and perhaps stay one month there (Titus i. 3). Leaving Titus there, he sailed to Miletus, say on the 1st of April (2 Tim. iv. 20), and wrote from thence the Epistle to Titus. He may have gone to Ephesus from Miletus, but more

probably (Acts xx. 25) sent Timothy there, perhaps intending to follow him; but, from circumstances with which we are unacquainted, he thought it better to go straight to Macedonia (1 Tim. i. 3), and wrote 1 Timothy from Troas, where he had his writing apparatus (2 Tim. iv. 13). He had intended to go back from Macedonia to Ephesus (1 Tim. iii. 14; iv. 13), but again his intentions were frustrated, and *possibly* he sent for Timothy to Macedonia (2 Tim. i. 4) before he proceeded to Corinth. Be this as it may, he certainly went to Corinth (2 Tim. iv. 20), and thence to Nicopolis, situated in Epirus, but in the province of Achaia. There Titus joined him, say in the month of July, having been relieved by Artemas (Titus iii. 12), Nicopolis being the general rendezvous, and was sent by him into Dalmatia. At the same time, Crescens went to Galatia. Demas, who had also come there among others, or who may have been Paul's travelling companion, on the appearance of danger, returned precipitately to his native place of Thessalonica, and St. Paul proceeded with Luke to Rome, where he may have arrived in August. As his settled plan had been to winter in Nicopolis (Titus iii. 12), it seems most probable that his journey to Rome was not a voluntary one. There is not the slightest hint in Scripture, or in any history, as to the place or the circumstances of his arrest. But knowing that he went to Nicopolis in Epirus, intending to pass the winter there, and that very shortly after he was a prisoner at Rome, the natural inference is that he was arrested by the authorities of the province of Achaia, and by them sent to Rome for trial. His route would be from Aulon, the seaport of Illyria, to Brundisium, and thence by the Via Appia to Rome.

The cause of the arrest of St. Paul is not far to seek. The great fire of Rome, supposed to have been the work of Nero himself, took place "on the night of July 19, A.D. 64" (Lewin, vol. ii. p. 359). Nero, according to the well-known narrative of Tacitus ('Annals,' xv. 44), to divert suspicion from himself, laid the blame of the fire upon the Christians, and inflicted the most atrocious punishments upon them. The persecution, which at first affected only the Christians at Rome, was afterwards extended to Christians in the provinces, and it was made criminal to profess the Christian faith (see the passages quoted by Lewin from Tacitus, Sulpitius Severus, and Orosius). The frequent allusions to persecution and suffering in the First Epistle of St. Peter (1 Pet. ii. 12; iii. 16; iv. 1, 12—16; v. 8, 9) seem to point distinctly to this general persecution. It only required the active malice of any one or more persons to bring any Christian before the Roman governors on a charge of impiety. It is very likely that the bitter enmity of the Jews of Corinth, who plotted against his life a few years before (Acts xx. 3), took advantage of these persecuting edicts to accuse him before the Proconsul of Achaia.

Be this, however, as it may, what is certain is that St. Paul was once more a prisoner at Rome, and may have arrived there in August, as above suggested. It would appear, from 2 Tim. iv. 16, 17, that his case had come before Nero soon after his arrival—say in the end of August or September—

and that he did not expect it to come on again before the winter vacation (2 Tim. iv. 21). He accordingly wrote the Second Epistle to Timothy, in which the uppermost thought was to encourage Timothy, and exhort him not to be cast down by the calamitous state of the Church, and the apostle's imprisonment, of which the news had doubtless spread rapidly from Corinth to Ephesus, but to be ready to endure hardness as a good soldier of Jesus Christ. St. Paul expresses in touching language his own unmoved faith and constancy and trust; complains gently of the defection of false friends; makes loving mention of old kindnesses received from faithful followers now departed; gives earnest counsel to Timothy; foretells coming dangers; presses home faithful warnings and loving exhortations to fearlessness in the duties of his great office; and then ends with a brief statement of the chief events of interest which had occurred since they parted, including his own defence before Nero, together with an earnest request, twice repeated, to Timothy to come to him before the winter. He also mentions that he had sent Tychicus—he does not say when, or from whence—to Ephesus, doubtless for the purpose of taking Timothy's place when he came to Rome.

Here, however, it may be well to emphasize one or two points. One, that the news of St. Paul's being a prisoner must have been communicated to Timothy by some previous message, either from St. Paul himself or, with his privity, possibly by Tychicus, or in some other way, as this Epistle clearly supposes Timothy to be already acquainted with the circumstance. The other, that St. Paul did not expect to be called for his final trial for the next three months at least, since it would take so long for his letter to reach Timothy and for Timothy to travel to Rome. A third point is important to note, viz. that the details given in the last chapter are a distinct proof that the journey to which those details refer—embracing Miletus, Troas, Macedonia, Corinth, and Rome—was a very recent one, and that as the last stage in that journey was Rome, it is demonstrated that this was not the same visit to Rome as that related by St. Luke, which was by way of Malta, Syracuse, Rhegium, and Puteoli.

Still treading upon uncertain ground, we go on to observe that, taking the Epistle to the Hebrews as written at this time, it would appear that Timothy, on receipt of St. Paul's Second Epistle, immediately started to come to Rome, but was arrested on the way, the persecution of Christians being now active in the provinces. The place of his arrest is not indicated, but it may probably have been Achaia, through which he would be passing on his way from Ephesus to Rome. The welcome intelligence, however, had now reached the writer of the Hebrews that Timothy was set at liberty, and was on his way (apparently) to Rome. If St. Paul was the writer of the Epistle, it would appear, further, that at this time—some three or four months later than 2 Timothy—he had hopes of his own speedy liberation. Upon what these hopes were built we have no means of deciding. But several months had elapsed since his "first defence;" Timothy was released; perhaps there was some slackening in the persecution, and some

reason to hope that it had served its turn in diverting suspicion from Nero, and was near its close. Anyhow, he hoped to be "restored unto them soon," and to come to them with Timothy (Heb. xiii. 19, 23).¹

But this expectation was not destined to be fulfilled. Nor do we know whether Timothy arrived in time to see him alive. Perhaps he did, if the traditional date of St. Paul's martyrdom, June 29, is true (Lewin, vol. ii. p. 400), as that would allow plenty of time for Timothy to reach Rome. It would also be intensely interesting to know whether St. Peter and Paul met before or at the time of their respective martyrdoms. Had the writing of the Epistle to the Hebrews (supposing it to be St. Paul's) by the apostle of the Gentiles anything to do with a desire on the part of the apostle of the circumcision to show the perfect unity that existed between himself and St. Paul? Were they the same body of Hebrews in whole or in part as those to whom St. Peter wrote his First Epistle? It is certainly remarkable that both Epistles imply that those to whom they were addressed had lately been under grievous persecution, and both have a strong light thrown upon them by the circumstances of the Neronian persecution (Heb. x. 32—34; xi. 32—40; xii. 1—13; xiii. 3; 1 Pet. ii. 12; iii. 14—18; iv. 12—19; v. 8—10). Moreover, the passage 2 Pet. iii. 15 distinctly asserts that St. Paul had written them an Epistle. And if 2 Peter was written to the same body of Christians as 1 Peter was (2 Pet. iii. 1), then we are told, in so many words, that the Epistle of St. Paul to which allusion is made was addressed to the Hebrews "of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." Could this Epistle be the Epistle to the Hebrews? There is certainly a very strong resemblance in the allegorical teaching of the Epistle to the Hebrews to that in the Epistle to the Galatians. Compare the passage about Hagar (Gal. iv. 22—31) with that about Melchisedec (Heb. v., vii.; Gal. iii. 11 with Heb. x. 38; Gal. iii. 20 with Heb. xii. 24, etc.; and, as regards the particular reference in 2 Pet. iii. 15, it seems to be justified by Heb. ix. 28 and x. 35—39, better than by any other passage in St. Paul's Epistles. But if it is St. Paul's, why does it not bear his name, as all his other Epistles do? It is impossible to give a decided answer to this question. But a concurrence of several slight indications suggests a possible explanation. The mention of St. Paul by St. Peter in 2 Pet. ii. 15; the fact that St. Paul did write a letter to those Hebrew Christians who were under St. Peter's special charge (2 Pet. iii. 15); the coming of Mark to St. Paul at Rome (2 Tim. iv. 11) from St. Peter at Babylon (1 Pet. v. 13); the mission of Crescens to Galatia (2 Tim. iv. 10); and the presence of St. Peter and St. Paul together at Rome at the time of their martyrdoms, as related by Clemens Romanus, Eusebius, and others;—all point to some intercourse between the two apostles about this time. It occurs to one, therefore, that St. Peter might, in order to emphasize the union between himself and St. Paul, and between the Jewish and Gentile Churches, have

¹ If the reading of the T.R. of Heb. x. 34, *θερμοῖς μου*, is true, it supplies a direct testimony to the imprisonment of the writer. But without it Heb. xiii. 18 is sufficient.

requested St. Paul (through Mark or otherwise) to write to the Jews of the Dispersion, and that St. Paul, in complying with the request, with his usual delicacy of feeling, may have withheld his apostolic style, and given his Epistle more the form of a treatise than of a letter (see, too, Heb. xiii. 22).

Not, however, to dwell upon uncertain speculations, the practical matter is that, if the Epistle to the Hebrews was written at this time, we may register the further fact of Timothy's imprisonment and release, and, if written by St. Paul, that of his own expectation of being released, and must also modify the statement in the note to 2 Tim. iv. 22, that we have there the last utterance of the great apostle.

Upon the whole, we conclude, with confidence, that the pastoral Epistles were written subsequently to St. Paul's imprisonment at Rome related in Acts xxviii., and shortly before his martyrdom in the imperial city as related in ecclesiastical history.

3. As regards the absolute date of the pastoral Epistles, they may, with most probability, be assigned to the year A.D. 65, A.D. 66, or A.D. 67, according as St. Paul's martyrdom is assigned to A.D. 66, A.D. 67, or A.D. 68. Eusebius ('*Chronic.*' A., 2083) says, under the thirteenth year of Nero, that Peter and Paul suffered martyrdom; while Jerome places it in the fourteenth year. It is impossible to arrive at certainty in the matter. Some considerations point strongly to A.D. 65 for the Epistles, and A.D. 66 for the martyrdom.

§ 3. THE CONTENTS AND STYLE OF THE PASTORAL EPISTLES.

The contents and style of these Epistles need detain us but a short time, having been already partially discussed in the preceding pages. In regard to style, the three Epistles go together, and show plain indications of having been written nearly at the same time. But in regard to their contents, the Epistle to Titus and the First Epistle to Timothy go together, and the Second Epistle to Timothy stands alone. The object and motive of the two first were precisely similar. Paul, having left Titus in the temporary oversight of the Churches of Crete, and Timothy in that of the Church of Ephesus, writes plain practical instructions to both of them how to order and rule the Churches committed to them. The conduct of the public prayers, the qualifications of the clergy, the discipline of the Church societies, the example to be set to the Christian communities by the chief pastor, together with earnest warnings in regard to growing heresies, make up the bulk of both Epistles, supplemented by a few directions peculiar to each case. Nothing can be more obvious, more artless, and less open to suspicion of any concealed motive, than the treatment of the subjects in hand. The Second Epistle to Timothy is of a different character, as it was caused by wholly different circumstances. Its main purpose was to encourage Timothy, under the new danger which had come upon the Church through the Neronian persecutions, and the apostle's imprisonment under a capital charge. By his own noble example of faith and constancy, by

cogent reasonings and exhortations, and by the strongest Christian motives, St. Paul strives to comfort and sustain Timothy under the trying and perilous circumstances in which he was placed, and adds some prophetic warnings concerning coming heresies, and directions as to how Timothy is to meet them. A brief statement of the present condition of his affairs at Rome, with a pressing entreaty to Timothy, twice repeated, to hasten to him, and the usual salutations, complete the Epistle.

Some remarkable features of the style of the pastoral Epistles have been pointed out in the preceding sections. They cannot be too carefully weighed by those who would form a sound judgment on the difficult questions connected with them. The fact of there being a hundred and sixty-five words, nearly all good classical Greek, which occur in the pastoral Epistles, but nowhere else in the New Testament, and few of them in the LXX. (see Appendix); about thirty common to the pastoral Epistles and the Epistles of St. Paul, not found elsewhere in the New Testament (with only three or four exceptions); and twenty-two found elsewhere in the New Testament only in the Epistle to the Hebrews, the Epistles of St. Peter and St. James, in St. Luke and the Acts of the Apostles (p. 9),—are significant facts, which, if rightly used, must throw light upon the situation. The natural inferences from them, and from the heretical opinions referred to, and the exact phase of Church government and Church institutions disclosed, undoubtedly is that these Epistles belong to a somewhat later period than the other Epistles of St. Paul; that in the interval St. Paul had read a good deal of classical Greek; that the Epistle to the Hebrews was either St. Paul's composition, or, at least, that he had a good deal to do with it; that St. Peter had seen St. Paul's Epistles, or some of them; and that both writers were acquainted with the Acts of the Apostles.

With regard to the general scheme of St. Paul's last journey to Rome, proposed in the preceding pages, it may be well to call attention to the fact that it springs directly from the pastoral Epistles themselves. Assuming, as a starting-point, the expedition to Spain, indicated by Clement of Rome as having immediately preceded Paul's martyrdom, we come in regular order to Crete, Miletus, possibly Ephesus, Troas, Macedonia, Corinth, Nicopolis, Rome. There are no imaginary journeys, or trials at Ephesus, or vacant years to be filled up with supposed events, as in other schemes. But we have one consistent journey, every stage of which is indicated in the Epistles themselves, and the period of one year from spring to winter also indicated, within which the events naturally fall. And it is further satisfactory to find that these indications, together with others above referred to, fall in with the best authenticated ecclesiastical traditions, which bring St. Peter and St. Paul together to Rome in the time of the Neronian persecution, to seal with their blood their united testimony to the truth of the gospel of our Lord Jesus Christ.

APPENDIX: LIST OF WORDS PECULIAR TO THE PASTORAL EPISTLES.

ἐπεροδιδασκαλεῖν: 1 Tim. i. 3; vi. 3.	O. ¹	ὀρέγεται: 1 Tim. iii. 1; vi. 10; Heb. xi. 16.	O., X.
ἐπερώτος: 1 Tim. i. 4.	O., LXX.	ἀνεπίλητον: 1 Tim. iii. 2; v. 7; vi. 14.	O.
ἐκλήτης: 1 Tim. i. 4.		νηφάλιον: 1 Tim. iii. 2, 11; Titus ii. 2.	O.
μῦθος: 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4;		σάφρονος: 1 Tim. iii. 2; Titus i. 8; ii. 2, 5.	O.
Titus i. 14; 2 Pet. i. 16.	O., LXX., X.	φιλόξενον: 1 Tim. iii. 2; Titus i. 8; 1 Pet. iv. 9.	O., X.
ἀσποχρήστες: 1 Tim. i. 6.	O., LXX.	διδασκικόν: 1 Tim. iii. 2; 2 Tim. ii. 24.	
ἐξεράτησαν: 1 Tim. i. 6; Heb. xii. 13.	O., LXX., X.	παρόνος: 1 Tim. iii. 3; Titus i. 7.	O.
ματαιολογία: 1 Tim. i. 6.	O.	πλήτην: 1 Tim. iii. 3; Titus i. 7.	O. (but rarely).
διαβεβαιούνται: 1 Tim. i. 7; Titus iii. 8.	O., X.	αἰσχροκερδῆ: 1 Tim. iii. 3 (T.B.), 8; Titus i. 7.	O. (rare).
νομίμους: 1 Tim. i. 8; 2 Tim. ii. 5.	C., LXX. (once).	ἔμαχον: 1 Tim. iii. 3; Titus iii. 2.	LXX., O.
ἀνυποτάκτοι: 1 Tim. i. 9; Titus i. 6;		ἀφιλόργυρον: 1 Tim. iii. 3; Heb. xiii. 5.	X.
Heb. ii. 8.	O., LXX. (?)	νεόφωτον: 1 Tim. iii. 6.	LXX.
ἀνελπίς: 1 Tim. i. 9; 2 Tim. iii. 2.	LXX.	τυφωθεῖς: 1 Tim. iii. 6; vi. 4; 2 Tim. iii. 4.	O.
βεβήλοις: 1 Tim. i. 9; iv. 7; vi. 20;		διλόγους: 1 Tim. iii. 8.	
2 Tim. ii. 16; Heb. xiii. 16.	O., LXX., X.	διαβόλους (in the sense of "slanderers"):	
πατραλαίαι: 1 Tim. i. 9.	C.	1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3.	O.
μητραλαίαι: 1 Tim. i. 9.	C.	διακονήσαντες (in the sense of "serving as deacons"):	
ἀνδροφάνους: 1 Tim. i. 9.	O., LXX.	as deacons"): 1 Tim. iii. 10, 13.	
ἀνδρνοδωταῖς: 1 Tim. i. 10.	O.	ἐδραῖωμα: 1 Tim. iii. 15.	
ἐπιόροις: 1 Tim. i. 10.	C.	ὀμολογουμένως: 1 Tim. iii. 16.	O., LXX.
ὕμναιον (in the sense of "sound," etc.):		ῥητῶς: 1 Tim. iv. 1. C. (rare; ῥητός common).	
1 Tim. i. 10; 2 Tim. iv. 3; Titus ii. 1.	O.	ὕστερος: 1 Tim. iv. 1.	O., LXX.
βλάσφημος (applied to a person): 1 Tim. i. 13; 2 Tim. iii. 2.		πλάνος (as an adj.): 1 Tim. iv. 1.	C.
διώκτης: 1 Tim. i. 13.		ψευδοδιδάσκων: 1 Tim. iv. 2.	O.
ὕπερπελόντας: 1 Tim. i. 14.		κεκαυτηριασμένων: 1 Tim. iv. 2.	O.
πρωτὸς ὁ λόγος: 1 Tim. i. 15; iii. 1;		μετάληψιν: 1 Tim. iv. 3.	O.
iv. 9; 2 Tim. ii. 11; Titus iii. 8.		ἀπόβλητον: 1 Tim. iv. 4.	O., LXX.
ἀποδοχῆς: 1 Tim. i. 15; iv. 9.		ὑποτιθέμενος: 1 Tim. iv. 6 (in the sense of "putting in mind").	C., LXX.
ὑποτίκωσαν: 1 Tim. i. 16; 2 Tim. i. 12.	O.	μαρτυρουμένη (in the sense of "well spoken of"):	
ἐνταύθις: 1 Tim. ii. 1; iv. 5.	C., LXX.	1 Tim. v. 10, frequent in the Epistle to Hebrews, and Acts.	X.
ὑπεροχῇ (in the sense of "authority"):		ἐντρεφόμενος: 1 Tim. iv. 6.	O.
1 Tim. ii. 2.	O.	γνώσεις: 1 Tim. iv. 7.	O.
ἡρεμος: 1 Tim. ii. 2.	O. (late).	γύμναζε: 1 Tim. iv. 7; Heb. v. 14; xii. 11; 2 Pet. ii. 14.	O., X.
διάγειν: 1 Tim. ii. 2; Titus iii. 3.	O.	γυμνασία: 1 Tim. iv. 8.	C., LXX. (once).
εὐσεβεία: 1 Tim. ii. 2; iii. 16; iv. 7, 8;		ἀγγελία: 1 Tim. iv. 12; v. 2.	O.
vi. 3, 5, 6, 11; 2 Tim. iii. 5; Titus i. 1.		ἐπισλήτης: 1 Tim. v. 1.	O.
Elsewhere only in Acts iii. 12;		ἐκγονα: 1 Tim. v. 4.	O., LXX.
2 Pet. i. 3, 6, 11; iii. 7.	X.	ἀμοιβὰς: 1 Tim. v. 4.	O., LXX.
σεμνοτής: 1 Tim. ii. 2; iii. 4 (T.B.); Titus ii. 7.	O.	ἀπόδεκτος: 1 Tim. v. 4.	O. (rare).
ἀπόδεκτον: 1 Tim. ii. 3; v. 4.	O.	μεμονωμένη: 1 Tim. v. 5.	O.
μωστής (as applied to Jesus Christ):		σπαλατώσα: 1 Tim. v. 6 (and Jas. v. 5).	O., LXX.
1 Tim. ii. 5; Heb. viii. 6; ix. 15; xii. 24.	X.	καταλεγίσθω: 1 Tim. v. 9.	O.
ἀντίλητον: 1 Tim. ii. 6.		ἐκεκροτρήσεν: 1 Tim. v. 10.	O.
καταστολή: 1 Tim. ii. 9.	O.	ἐξενδοχῆσεν: 1 Tim. v. 10.	O.
κόσμος: 1 Tim. ii. 9; iii. 2.	O.		
πλήγμαι: 1 Tim. ii. 9.	O.		
ἐπαγγέλλεσθαι (in the sense of "to profess"):			
1 Tim. ii. 10; vi. 21.	O.		
θεοσεβεία: 1 Tim. ii. 10.	O., LXX.		
τεκνογονία: 1 Tim. ii. 15.			

"O" denotes that the words to which it is affixed are found in good classical Greek; "LXX." that the words so marked are found in the Septuagint; "X," that they are found in the Epistle to the Hebrews also, or in the Acts, or 1 or 2 Peter.

- ἀπὸ κρεσσέν: 1 Tim. v. 10, 16. O.
 καταστρηνίδωσι: 1 Tim. v. 11. O.
 φλόαροι: 1 Tim. v. 13; 4 Macc. O.
 περίεργοι: 1 Tim. v. 13 (and Acts xix. 19). O., X.
 τεκνογονεῖν: 1 Tim. v. 14. O. (rarely).
 οἰκοδεσποτεῖν: 1 Tim. v. 14. O.
 προκρίματος: 1 Tim. v. 21. O.
 πρόσκλησιν: 1 Tim. v. 21. O.
 ὑδροπότοι: 1 Tim. v. 23. O.
 πρόδηλοι: 1 Tim. v. 24, 25; Heb. vii. 14. O., LXX., X.
 νουσών: 1 Tim. vi. 4. O., LXX.
 λογομαχίας: 1 Tim. vi. 4. O.
 βιόνοισι: 1 Tim. vi. 4. O.
 διαπαραιριβαί: 1 Tim. vi. 5. O.
 περισμός: 1 Tim. vi. 5. O., LXX.
 σκεπδόματα: 1 Tim. vi. 8. O. (rare).
 φιλαργυρία: 1 Tim. vi. 10. O., LXX.
 περιέπειραν: 1 Tim. vi. 10. C. (rare).
 πᾶν καθεῖλαν (B.T.): 1 Tim. vi. 11. Philo. C.
 ἀπρόσιτον: 1 Tim. vi. 16. C. (late).
 μακάριος (applied to God): 1 Tim. i. 11; vi. 15. O.
 ἀδελότητι: 1 Tim. vi. 17. C.
 ἀγαθοεργεῖν: 1 Tim. vi. 18 (ἀγαθοεργός, ἀγαθοεργία). C.
 εὐμεταδότους: 1 Tim. vi. 18. O. (rare).
 κοινωνικούς: 1 Tim. vi. 18. C.
 ἀποθησαυρίζοντες: 1 Tim. vi. 18. C. (rare), LXX. (rare).
 παραθήκην (or παρακαταθήκην): 1 Tim. vi. 20; 2 Tim. i. 12, 14. O.
 κενυφωσία: 1 Tim. vi. 20; 2 Tim. ii. 16. O.
 ἀντιθέσεις: 1 Tim. vi. 20. C.
 μάμμη: 2 Tim. i. 5. O.
 δι' ἣν αἵταν: 2 Tim. i. 6, 12; Titus i. 13; Heb. ii. 11. X.
 ἀναχωρεῖν: 2 Tim. i. 6. O., LXX.
 δειλίας: 2 Tim. i. 7. C.
 σωφρονισμού: 2 Tim. i. 7. O. (rare).
 συγκακοπάθησον: 2 Tim. i. 8. O.
 ἔχε: 2 Tim. i. 13; 1 Tim. i. 19; iii. 9 (in a peculiar use).
 ἀπεστράφησαν (with an accus.): 2 Tim. i. 15; Titus i. 14; Heb. xii. 25. O., X.
 ἀνέψυξεν: 2 Tim. i. 16. C.
 πραγματείας: 2 Tim. ii. 4. O., LXX.
 στρατολογήσαντι: 2 Tim. ii. 4. C.
 ἀλλῇ: 2 Tim. ii. 5. C.
 λογομαχεῖν: 2 Tim. ii. 14 (ἀπαξ λεγόμενον). O., LXX.
 χρήσιμον: 2 Tim. ii. 14. O., LXX.
 καταστροφῇ: 2 Tim. ii. 14 (in a moral sense ἀπαξ λεγόμενον); 2 Pet. ii. 6. LXX., X.
 ἀνεπαίσχυτον: 2 Tim. ii. 15 (ἀπαξ λεγόμενον). O., LXX.
 ὁρθοτομοῦντα: 2 Tim. ii. 15. O., LXX.
 περίστασις (in the sense of "avoid"): 2 Tim. ii. 16; Titus iii. 9. Josephus, Lucian. O.
 ἀνατρέπουσι: 2 Tim. ii. 18; Titus i. 11. O.
 ἐχρηστος: 2 Tim. ii. 21; iv. 11 (Philem. 11). C., LXX. (once).
 νεωτερικός: 2 Tim. ii. 22. Josephus. C.
 ἀπαιδεύτους: 2 Tim. ii. 23. C., LXX.
 γεννώσι (in a figurative sense): 2 Tim. ii. 23. C.
 ἀνεξίκακον: 2 Tim. ii. 24. C. (late).
 ἀντιδιατιθεμένους: 2 Tim. ii. 25 (ἀπαξ λεγόμενον).
 ἀναψύχουσιν: 2 Tim. ii. 26. C. (somewhat rare).
 ἐζωγήμενοι: 2 Tim. ii. 26, Luke v. 10. C., LXX.
 φιλαντοι: 2 Tim. iii. 2. C. (Aristotle).
 φιλάργυροι: 2 Tim. iii. 2; Luke xvi. 14. C., X.
 ἀχάριστοι: 2 Tim. iii. 2; Luke vi. 35. C., LXX., X.
 ἄσπονδοι: 2 Tim. iii. 3 (omitted in B.T. Rom. i. 31). C.
 ἀκρατεῖς: 2 Tim. iii. 3. C.
 ἀνήμεροι: 2 Tim. iii. 3. C.
 ἐφιλάγαθοι: 2 Tim. iii. 3. C. (φιλάγαθος, Aristotle).
 φιλήδονοι: 2 Tim. iii. 4. C.
 φιλόδοξοι: 2 Tim. iii. 4. C. (Aristotle).
 ἀποτρέπου: 2 Tim. iii. 5. C.
 ἐνδύοντες: 2 Tim. iii. 6. C.
 γυναικάρια: 2 Tim. iii. 6. C. (late).
 κατεφθάρμενα: 2 Tim. iii. 8; 2 Pet. ii. 12. C., X.
 ἀγωγῇ: 2 Tim. iii. 10. C. (Aristotle), LXX.
 γόητης: 2 Tim. iii. 13. C.
 ἐπιστάθης: 2 Tim. iii. 14. O., LXX.
 θεόπνευστος: 2 Tim. iii. 16. C.
 ἐπαυρόθωσιν: 2 Tim. iii. 16. C. (Aristotle, etc.), LXX.
 ἔρτιος: 2 Tim. iii. 16. O.
 κνηθόμενοι: 2 Tim. iv. 3. O.
 ἐπισωρεύουσιν: 2 Tim. iv. 3. C. (late and rare).
 ἀναλύσεως: 2 Tim. iv. 6. O.
 φερόντη: 2 Tim. iv. 13. O.
 μεμβράνας: 2 Tim. iv. 13. O.
 χαλκούς: 2 Tim. iv. 14. O.
 παρεγένετο (in a technical sense): 2 Tim. iv. 16 (R.T.). O.
 ἀψευδής: Titus i. 2. O., LXX. (once; Symmachus once).
 ἐπιδιδράσκειν: Titus i. 5. C. (late and rare).
 ὀργίλος: Titus i. 7. O., LXX.
 φιλάγαθος: Titus i. 8. C. (rare), LXX. (once, Wisd. vii. 22).
 ἐγκρατεῖς: Titus i. 8. O.
 ματαιολόγος: Titus i. 10. O.
 ἐπιστομίζω: Titus i. 11. O.
 βδελυκτός: Titus i. 16. LXX.
 ἱεροπρεπής: Titus ii. 3; 4 Macc. (twice). C.
 κατόστημα: Titus ii. 3; 3 Macc. (once). O.
 καλοδιδάσκαλος: Titus ii. 3 (ἀπαξ λεγόμενον).
 σωφρονίζουσι: Titus ii. 4. O.
 φιλάδρους: Titus ii. 4. O.

οἰκουρὸς, or		διδάσκοντες (τὸν βλὸν): Titus iii. 3; 1 Tim.	
οἰκουρῶς: Titus ii. 5.	O.	ii. 2.	C., LXX.
ἀδιαφθορία: Titus ii. 7.	C. (ἀδιαφθορός).	στυγητός: Titus iii. 3.	O.
ἀκατάγνωστος: Titus ii. 8; 2 Macc. iv. 7.		φροντίζωσι: Titus iii. 8.	O., LXX.
σωτήριος (adj.): Titus ii. 11; Wisd.		ἀνοφελὲς: Titus iii. 9; Heb. vii. 18.	C., X., LXX.
i. 14; 3 Macc. vii. 18.	C.		O.
περιούσιον: Titus ii. 14.	LXX.	αἰρετικόν: Titus iii. 10.	O.
περιφρονέτω: Titus ii. 15; 4 Macc. vi. 9.		ἐξέστραπται: Titus iii. 11.	O., LXX.

The result of the above enumeration is that there are—

165 words found only in the pastoral Epistles.

11 only in the pastoral Epistles and Hebrews.

11 only in the pastoral Epistles, Peter, James, Luke, and the Acts.

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§ 5. LITERATURE ON THE PASTORAL EPISTLES.

A considerable range of literature, both English and German, has gathered round the question of the authorship of the pastoral Epistles. The following are some of the chief works bearing on it.

English: Dean Alford's 'Prolegomena to the Pastoral Epistles,' a very able and conclusive statement; "Introduction to the Pastoral Epistles," in the 'Speaker's Commentary,' by Professor Wace; article by Dr. Salmon, in the *Christian Observer*, 1877, p. 801; "Introduction to the Epistles to Timothy," in Dr. Schaaf's 'Popular Commentary on the New Testament,' by Dean Plumptre; article on "Timothy Epistles," in 'Dictionary of the Bible,' by Dean Plumptre; "Introduction to the Pastoral Epistles of St. Paul," in 'New Testament Commentary for English Readers,' edited by Bishop Ellicott, by Canon Spence; "Excursus on the Genuineness of the Pastoral Epistles," in the Appendix to vol. ii. of Farrar's 'Life and Work of St. Paul'; "Appendix on the Date of the Pastoral Epistles," in Conybeare and Howson's 'Life and Epistles of St. Paul'; see also Paley's 'Horæ Paulinæ,' ch. xi.—xiii.

Translated from the German: "Introduction to Pastoral Epistles," in Meyer's 'Commentary,' by Huther; "General Introduction to Pastoral Epistles," by Wiesinger, in Olshausen's 'Biblical Commentary.'

The above all support the authenticity of the pastoral Epistles, and some of them with great ability and learning. Alford adds the following list: Hug, Bertholdt, Fielmoser, Guericke, Böhl, Curtius, Klug, Heydenreich, Mack, Planck, Wegscheider, Beckhaus. Some German critics, as Schleiermacher, J. E. C. Schmidt, Ustin, Lücke, Neander, and Bleek, only reject 1 Timothy, but accept Titus and 2 Timothy as genuine (Davidson, vol. ii. p. 73).

Of those which impugn the authenticity of the pastoral Epistles in whole, the following are the most important.

Of *English* writers: Dr. Davidson, 'Introduction to the Study of the New Testament' (2nd edit., vol. ii. pp. 21—93). But Dr. Davidson states the case so unfairly as to make his argument valueless. The statement (p. 26), most weighty if true, that the theory of "Paul's release and second imprisonment arose from exegetical difficulties inherent in the Epistles themselves," and that "the entire hypothesis is a fiction intended to prop up the authenticity of the writings," is absolutely unfounded in truth. The testimonies of Clement, the Muratorian Fragment, Eusebius, Jerome, Chrysostom, Venantius Fortunatus, and others, to a journey to Spain and a second imprisonment, have nothing whatever to do with "exegetical difficulties." They may be vague and unsatisfactory, but they are an entirely independent evidence of a belief prevalent in the early Church, that St. Paul did go to Spain, and did undergo a second imprisonment at Rome. The pastoral Epistles confirm this belief. Again, such criticisms as that Clement would not have said ἐλθὼν of St. Paul "going" to Spain (p. 22), and that τὸ πῆμα τῆς δύσεως means "the western part of the empire generally," are surely unworthy of a scholar. There is also a strange incongruity in borrowing Baur's plausible assertion that the phrase, ἀντιθέσεις τῆς ψευδωνύμου γνώσεως (p. 65), is due to

Marcion, and yet placing the writing of the pastoral Epistles between A.D. 115 and 125 (p. 69), when Marcion was a youth, and had written nothing. The objections, too, to the style and matter of the pastoral Epistles are most captious, and for the most part irrelevant. Tate's 'Continuous History of St. Paul' is quoted by Dr. Davidson.

Of German writers the first was Eichhorn, 'Introduction to the New Testament'; then came Baur's elaborate works, 'Die Pastoral-briefe des Apostel Paulus,' and 'Der Apostel Paulus'; De Wette followed him, more or less, in his 'Kurz-gelassenen Handbuch,' placing the Epistles, however, before the middle of the second century; then Schott, Schrader ('Der Apostel Paulus'), Credner ('Einleitung'); and, quoted by Dr. Farrar ('St. Paul,' ii. 514), Zeller, Hilgenfeld, Schenkel, Ewald, Hausrath, Renan, Pfleiderer ('Paulinism'), Krenkel, Reuss ('Les Epîtres'), etc.

The question of authenticity really turns upon whether or no there are any distinct indications in the pastoral Epistles of the Gnostic heresy having then assumed the proportions that it attained under Marcion in the middle of the second century. The one suspicious phrase is the ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, because ἀντιθέσεις was the name of one of Marcion's works, and γνώσις is the proper designation of the doctrine of the Gnostics. But there is not the slightest improbability in the peculiar style of teaching meant by ἀντιθέσεις having begun in the time of St. Paul, or in the conceited claim to exclusive γνώσις having been already made by the precursor of Marcion and his brother heretics.

*Excursus on the Testimony of Hegesippus as preserved by Eusebius,
'Eccl. Hist.,' iii. xxvii.*

Eusebius quotes Hegesippus as saying that, till the death of the apostles, the Church had been as a pure virgin; but that when the apostles were all dead, τῆς ἀθέου πλάνης τὴν ἀρχὴν ἐλάβανεν ἡ σύστασις, impious error was first formed into a compact system, through the deceit of the false teachers (τῶν ἑτεροδιδασκάλων); who, now having no apostle to oppose them, dared to oppose the preaching of the truth by the preaching of science falsely so called (τὴν ψευδώνυμον γνώσιν). The natural and obvious inference from this passage is that Hegesippus was acquainted with St. Paul's First Epistle to Timothy, and quoted its *ipsissima verba* to show what had taken place in spite of his apostolic warning, though in accordance with his apostolic prediction (1 Tim. iv.). The ἑτεροδιδάσκαλοι who lurked in secret in the apostle's time, and carried on their enterprise "against the sound canon of saving doctrine" in darkness, had now emerged into the light, and formed schismatical and heretical communities. The passage is a strong testimony to the authenticity of 1 Timothy. The suggestion that Hegesippus was an Ebionite is absolutely baseless. All we know of him stamps him as a Catholic Christian (see art. "Hegesippus," in the 'Dictionary of Christian Biography'). The contradiction between Hegesippus's statement, and the representation of an incipient heresy existing in St. Paul's time, as gathered from 1 Timothy, exists only in Dr. Baur's imagination.

*Excursus on the Passage in Clement's 'Epistle to the Corinthians' bearing upon
St. Paul's Visit to Spain.*

The passage, as found in Hefele's edition of the 'Apostolic Fathers,' is as follows: 'Ὁ Πέτρος διὰ (τῶν) ἀδικον οὐχ' ἓνα οὐδὲ δύο, ἀλλὰ πλείονας ὑπένεγκεν πόνους, καὶ οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. Διὰ (τῶν) καὶ ὁ Παῦλος ὑπομονῆς βραβεῖον ὑπέσχετο, ἐπὶ τῇ δεσμῇ φορέσας, φυγαδευθεὶς, λιθασθεὶς. Κήρυξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρας τῆς δύσεως ἐλθὼν, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῖς κόσμῳ, καὶ εἰς τὸν ἄγιον τόπον ἐπορεύθη, κ.τ.λ.

The exact English of the above is as follows: "Peter, on account of unjust envy,¹ underwent not one or two, but many labours, and so, having borne witness [suffered martyrdom], he went to the place of glory which was his due. On account of envy,

¹ Ζῆλον, difficult to translate exactly. It means envy, jealousy, anger, or any strong passion.

Paul too received the prize of endurance, having been in chains seven times, expelled, stoned. Having preached [the gospel] both in the East and in the West, he obtained the noble reputation due to his faith. Having taught righteousness to the whole world, and having come as far as the utmost bounds of the West, and having borne witness [suffered martyrdom] before the rulers, he so passed out of the world, and came to the holy place," etc.

It is to be observed on the above passage: (1) That the coupling together of Peter and Paul as martyrs is decidedly in favour of St. Paul's second imprisonment at Rome, and the ecclesiastical tradition which makes him and Peter suffer martyrdom at the same time. (2) That the phrase *μάρτυρας*, being used of both, is a proof that *martyrdom*, and not mere *confession*, is meant in St. Paul's case. (3) That his having come to "the bounds of the West" must mean something precise and definite, different from the general statement that he preached the gospel in the West. (4) That Clement, writing from Rome, would never have called Rome "the bound of the West," but that by Roman writers Spain, and especially Gades, or Cadiz, was habitually described as the extreme western point. "Omnibus in terris quæ sunt a Gadibus usque Auroram et Gangem" (Juvenal, 'Sat.' x.). Statius calls Gades "cubilia solis;" Horace, "remotis Gadibus;" Silius Italicus, "hominum finem Gades." Geryon, King of Hesperia (the West), fed his oxen in the island of Erythria (the isla de Leon, i.e. Gades), which was also the name of one of the Hesperides, whose abode was fixed by the earliest traditions on Oceanus, in the extreme West. Strabo calls Gadeira *ἐσχάτη ἰδρυμένη τῆς γῆς* (iii. i. 8), "situated at the extreme end of the earth." He calls the promontory Hieron (near Gades) "the most western point [or, 'boundary-mark,' *σημείον*], not only of Europe, but of the whole world" (iii. i. 4). Pindar, too, speaks of Gades as the point beyond which no mortal could advance ('Dictionary of Greek and Roman Geography,' art. "Herculis Columnæ"). So that to a Roman, *πέρας τῆς δύσεως* would be the natural description of Gades. And it is to Gades that Venantius Fortunatus sends St. Paul. "Transit et oceanum, vel quâ facit insula portum," etc., which, of course, means Gades. (5) The visit to the extreme bounds of the West immediately precedes his martyrdom at Rome, in Clement's enumeration of St. Paul's doings. (6) The use of *οὕτως*, in the passage about St. Peter which precedes, teaches us not to put a full stop after *ἡγουμένων*, and begin a new sentence with *οὕτως*, as in the Latin version in Hefele, and Dr. Farrar's quotation; but to construe it, as is much more natural and more in accordance with Greek idiom, with *ἐπὶ ἀλλότῃ* (as the previous *οὕτω* is with *ἐπορεύθη*), as referring to the circumstances under which he passed away and went to a better place. (7) The manuscript text of Clement is very imperfect. The difficulty of breaking up the passage into its component parts, due apparently to the absence of proper copulative particles, may probably be assigned to this cause. But there is no ground whatever for saying, with Dr. Farrar (p. 606), that, "if Spain is intended, and if *μάρτυρας* means 'martyrdom,' then the author, taken literally, would imply that St. Paul perished in Spain." What the writer says is that, having successively taught righteousness to the whole world, reached the utmost bounds of the West, and suffered martyrdom before the rulers, he at last passed out of this world and received his reward in the kingdom of heaven. (See translation of the 'Epistle of Clement' in Bishop Lightfoot's 'Appendix to St. Clement of Rome,' which agrees substantially with that given above.)

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

EXPOSITION.

CHAPTER I.

Ver. 1.—*Christ Jesus for Jesus Christ*, A.V. and T.R.; *according to for by*, A.V.; *Christ Jesus our hope for Lord Jesus Christ, which is our hope*, A.V. and T.R. For the inscription, comp. Rom. i. 1, 5; 1 Cor. i. 1; 2 Cor. i. 1; Gal. i. 1; Eph. i. 1; Col. i. 1; 2 Tim. i. 1; Titus i. 1; in all which St. Paul asserts his apostleship, and ascribes it directly to "the will of God" (comp. Gal. i. 11, 12, etc.). According to the commandment (as Titus i. 3) expresses the same truth, but possibly with a more direct reference to the command, "Separate me Paul and Barnabas," recorded in Acts xiii. 2. This assertion of his apostolic authority indicates that this is not a private letter to Timothy, but a public Church document for all time. Our hope (comp. Col. i. 27; Acts xxviii. 20).

Ver. 2.—*My true child in faith for my own son in the faith*, A.V.; *peace for and peace*, A.V.; *the Father for our Father*, A.V. and T.R.; *Christ Jesus for Jesus Christ*, A.V. and T.R. *My true child in faith*. A most awkward phrase, which can only mean that Timothy was St. Paul's true child because his faith was equal to St. Paul's, which is not St. Paul's meaning. Timothy was St. Paul's own son, because he had begotten him in the gospel (1 Cor. iv. 14—16; Philcm. 10)—his spiritual son. This is best expressed as in the A.V. by "in the faith" (comp. Titus i. 4, where the same idea is expressed by *κατὰ νοὴν πίστιν*). *Grace, mercy, and peace*. This varies from the blessing at the beginning of the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians, by the addition of the word "mercy," as in 2 Tim. i. 2 and Titus i. 4 in the T.R., and also in 2 John 3 and Jude 2. It seems in St. Paul to connect itself with that deeper sense of the need and of the enjoyment of mercy which went

with his deepening sense of sin as he drew towards his end, and harmonizes beautifully with what he says in vers. 12—16. The analogy of the other forms of blessing quoted above strongly favours the sense *our Father* rather than *the Father*. Whether we read *ἡμῶν* with the T.R. or omit it with the R.T., the idea of *Father* is contrasted, not with that of *Son*, but with that of *Lord*; the two words express the relation of the Persons of the Godhead, not to each other, but to the Church.

Ver. 3.—*Exhorted for besought*, A.V.; *tarry for abide still*, A.V.; *was going for went*, A.V.; *certain men for mine*, A.V.; *not to teach a different for that they teach no other*, A.V. *Exhorted* (*παρεκάλεσα*). In about sixty places this word has the sense of "beseech," "entreat," "desire," "pray," which is more suitable to this passage than the R.V. *exhort*. It is a strong expression, and seems to imply that Timothy had been anxious to go with St. Paul to Macedonia, to share his labours and wait upon him; but that St. Paul, with that noble disinterestedness which characterized his whole life, had, not without difficulty, persuaded him to abide at Ephesus. *Tarry*. Here again the R.V. is unfortunate. The exact sense of *προσμεῖναι* is "to stay on," or, as in the A.V., "to abide still." The word tells us that Timothy was already at Ephesus when he received the request from St. Paul to stay on there instead of going to Macedonia. There is nothing in the phrase that implies that St. Paul was at Ephesus himself when he made the request to Timothy. It may have been made by message or by letter. When I was going. Some commentators have endeavoured to explain *πορευόμενος* as applying to Timothy, or as if the order were *ἵνα πορευόμενος παραγγέλῃς*; but the Greek will not admit of it. *Charge* (*παραγγέλῃς*); a word implying authority, almost invariably rendered

"command" or "charge." It is taken up in ver. 18 (ταύτην τὴν παραγγελίαν), "This charge," etc. Teach a different doctrine (ἐτεροδιδασκαλεῖν). This is one of the many words peculiar to the pastoral Epistles. It only occurs here and ch. vi. 3. It is formed from ἐτεροδιδάσκαλος, a teacher of other than right doctrine, and means "to play the part of a teacher of other than right doctrine," just as in ecclesiastical language ἐτεροδόξος means "one who holds opinions contrary to that which is orthodox," and such as do so are said ἐτεροδοξεῖν. The classical sense is a little different, "one who holds a different opinion"—"to be of a different opinion." The introduction of the word into the vocabulary of Scripture is a sign of the somewhat later age to which this Epistle belongs, when heresies were growing and multiplying. Other similar compounds are ἐτερόγλωσσος (1 Cor. xiv. 21) and ἐτεροζυγεῖν (2 Cor. vi. 14).

Ver. 4.—*To give for give, A.V.; the which for which, A.V.; questionings for questionings, A.V.; a dispensation of God for godly edifying, A.V. and T.R. (οἰκονομίαν Θεοῦ for οἰκοδομίαν Θεοῦ); so do I now for so do, A.V. Fables (see ch. iv. 7). If the spirit which gave birth to the fables of the Talmud was already at work among the Jews, we have a ready explanation of the phrase. And that they were Jewish fables (not later Gnostic delusions) is proved by the parallel passage in Titus i. 14, "Not giving heed to Jewish fables." The prevalence of sorcery among the Jews at this time is a further instance of their inclination to fable (see Acts viii. 9; xiii. 6; xix. 13). Endless genealogies. What was the particular abuse of genealogies which St. Paul here condemns we have not sufficient historical knowledge to enable us to decide. But that they were Jewish forms of "vain talking," and not Gnostic, and related to human pedigrees, not to "emanations of sons," may be concluded from the connection in which they are mentioned in Titus iii. 9, and from the invariable meaning of the word γενεαλογία itself. It is true that Irenæus ('Contr. Hæc.,' lib. i.) applies this passage to the Valentinians and their succession of sons (Bythus, Nous, Logos, Anthropos, etc.—in all thirty, male and female); and so does Tertullian, who speaks of the seeds of the Gnostic heresies as already budding in St. Paul's days ('Advers. Valentin.,' cap. iii. and elsewhere), and Grotius supports this explanation ('Comment.,' 1 Tim. i. 4). But it was very natural that Irenæus and Tertullian, living when the heresies of Valentinus, Marcion, and others were at their height, should so accommodate St. Paul's words—which is all that Irenæus does. On the other hand, neither Irenæus nor Tertullian shows that γενεαλογία was a*

word applied to the emanations of the sons in the Gnostic vocabulary. The genealogies, then, were Jewish pedigrees, either used literally to exalt individuals as being of priestly or Davidic origin (as the pedigrees of the Desposyui, or later of the princes of the Captivity), or used cabalistically, so as to draw fanciful 'ctines from the names composing a genealogy, or in some other way which we do not know of (see the writers 'Genealogies of Christ,' ch. iii. § ii. 1; and note O at the end of the volume). Endless (ἀπέραντος); found only here in the New Testament and so one of the words peculiar to the pastoral Epistles, but used in the LXX. for "infinite," "immeasurable." It means either "endless," "interminable," or, "having no useful end or purpose;" οὐδὲν χρήσιμον (Chrysostom). But the former ("interminable") is the better rendering, and in accordance with its classical use. Questionings (ζητήσεις or ἐκζητήσεις, R.T.). (For ζητήσεις, see John iii. 25; Acts xxv. 20; and below, ch. vi. 4; 2 Tim. ii. 23; Titus iii. 9; and for the kindred ζήτημα, Acts xv. 2; xviii. 15; xiii. 23; xxv. 19; xxvi. 3.) The reading ἐκζητήσεις is only found here. A dispensation of God. This version arises from the Greek οἰκονομίαν, which is the reading of the R.T. and almost all manuscripts. The T.R. οἰκοδομίαν is thought to be a conjecture of Erasmus, which, from its much easier sense, was taken into the T.R. Taking the reading οἰκονομίαν, the phrase, "a dispensation of God which is in faith," must mean the gospel as delivered by revelation and received by faith. These fables and genealogies address themselves, the apostle says, to the disputations, itching curiosity of men's minds, not to their faith. The substance of them is matter of doubtful disputation, not revealed truth. "The dispensation" is better English than "a dispensation." So do I now; or, as the A.V., so do, is the conjectural filling up of the unfinished sentence which began "as I exhorted thee." But it is much more natural and simple to take ver. 18 as the apodosis, and the intermediate verses as a digression caused by St. Paul's desire to show how exactly the charge was in agreement with the true spirit of the Law of God.

Ver. 5.—*But for now, A.V.; charge for commandment, A.V.; love for charity, A.V.; a good for of a good, and faith for of faith, A.V. But the end of the charge. Before proceeding with his sentence, in which he was about solemnly to commit the trust of the episcopate of the Church of Ephesus to Timothy, he breaks off abruptly to show the beneficent character of the charge, viz. the furtherance of that brotherly love and purity of heart and life which are the true fruit of the gospel dispensation, but which some, by*

their false doctrine, were so ruthlessly impeding. Each of these phrases, "a pure heart" and "a good conscience" and "faith unfeigned," seems to rebuke by contrast the merely ceremonial cleanness and the defiled conscience and the merely nominal Christianity of these heretical Judaizers (comp. Titus i. 10—16).

Ver. 6.—Which things for which, A.V.; talking for jangling, A.V. Having swerved (ἀστοχῆσαντες); literally, having missed the mark, as in the margin. It is found in the New Testament only here and ch. vi. 21; 2 Tim. ii. 18. In Eccles. vii. 19 (21, A.V.) and viii. 9 (11, A.V.) it is used in a slightly different sense, "forego" and "miss." In Polybius and Plutarch repeatedly, "to miss the mark," "to fail," with the kindred ἁστοχος, ἀστοχία, ἀστόχημα. These men missed the true end of the gospel—purity of heart and conscience and life—and only reached vain and boastful talking. Have turned aside (ἐξερπάτησαν); ch. v. 15; vi. 20; 2 Tim. iv. 4; Heb. xiii. 13; but not elsewhere in the New Testament. It is found in the active voice in the LXX., and is common in all voices in classical Greek. Vain talking (ματαιολογία); here only in the New Testament, and not found in the LXX., but used by Strabo, Plutarch, and Porphyry. The adjective ματαιολόγος is used in Titus i. 10, and applied especially to those "of the circumcision." The Latin equivalents are *vaniloquus* and *vaniloquium*. Livy's description of a *vaniloquus* is "Maria terrasque inani sonitu verborum complevit" (lib. xxxv. 48; comp. Jude 16).

Ver. 7.—Though they understand for understanding, A.V.; confidently affirm for affirm, A.V. Teachers of the Law (νομοδιδάσκαλοι, as Luke v. 17; Acts v. 34). This, again, distinctly marks the Jewish origin of these heretics. Though they understand, etc. So our Lord rebuked the scribes and teachers of the Law in his day: "Ye do err, not knowing the Scriptures nor the power of God;" "Ye do greatly err" (Matt. xxii. 29; Mark xii. 27; Matt. xii. 7, etc.; compare, too, Rom. ii. 17—24). They confidently affirm (διαβεβαιοῦνται). Elsewhere in the New Testament only in Titus iii. 8, "I will that thou affirm confidently." So in classical Greek, "to maintain strongly," "to be positive." This was right in the minister of Christ declaring Divine truth, but very wrong in these vain janglers. The nature of their confident assertions is apparent from what follows—they spoke of the Law, but not lawfully.

Ver. 8.—The Law is good (see the similar statement in Rom. vii. 12). The Jews thought that St. Paul spoke against the Law (comp. Acts vi. 13, 14), because he vindicated its true use (Rom. x. 4; Gal.

iii. 24; iv. 4, 5, etc.). But he everywhere speaks of the Law as good and holy. If a man—i.e. a teacher of the Law—use it lawfully; knowing its proper use, as it follows in the next verse.

Ver. 9.—As knowing for knowing, A.V.; Law for the Law, A.V.; unruly for disobedient, A.V.; and sinners for and for sinners, A.V.; the unholy for unholy, A.V. Law is not made for a righteous man. It is much better to render νόμος, with the A.V., "the Law," as e.g. Rom. ii. 12—14. The whole proposition relates to the Law of Moses, which these teachers perverted and tried to force upon Christians, being ignorant that the Law was made, not for the righteous, but for sinners. For is now made, we might render *does not apply to or is not in force against*. *Keirai* with the dative following (as 2 Macc. iv. 11) suggests some such meaning, somewhat different from the simple νόμος κεῖται. This freedom of the righteous from the Law is what St. Paul everywhere asserts (Rom. vi. 14; viii. 2; Gal. ii. 19; iii. 25; v. 18, etc.), the Law being viewed, not as a holy rule of life, but as a system of penalties—"a Law of sin and death." That νόμος here means the Law of Moses is further evident from this, that in the following list the apostle clearly follows the general order of the Decalogue, taking first the offences against the first table, and then sins against the fifth, sixth, seventh, and ninth commandments (compare, too, ver. 11 with Rom. ii. 16). Lawless (ἀνόμοις); with no special reference to its etymology, but meaning simply "transgressors," "wicked," as Luke xxii. 37; Acts ii. 23; 2 Thess. ii. 8 (A.V.), and very frequently in the LXX. Unruly (ἀνυπακούτοις); insubordinate, resisting lawful authority. In the LXX. for the Hebrew עֲרֵלִים (1 Sam. ii. 12, Symmachus), and perhaps Prov. xvi. 27. In the New Testament it is peculiar in this sense to the pastoral Epistles, being only found here and in Titus i. 6, 10. In Heb. ii. 10 it has the classical sense of "unsubdued." The express application of the word in Titus i. 10, to the "unruly talkers of the circumcision," shows that St. Paul has them in view here also. Ungodly and sinners, for the unholy and profane. All terms implying offences against the first table. Ἀσεβεία (with the kindred ἀσεβεία and ἀσεβέω) is always rendered "ungodly," "ungodliness," "to act ungodly;" ἀμαρτωλοῖς, sinners, viz against God; ἀνόμοις, unholy (found only here and at 2 Tim. iii. 2 in the New Testament, but frequent in the LXX.) is the contrary to δόσιος, holy, saintly; βεβήλοις (whence βεβηλώω, to profane, Matt. xii. 5; Acts xxiv. 6), profane, of persons and things not consecrated to God—peculiar in the New Testament to the pastoral Epistles

(oh. iv. 7; vi. 20; 2 Tim. ii. 16;) and Heb. xii. 16, but found commonly in the LXX. and in classical Greek. Πατραφάις and μητραφάις, not murderers, but, as in the margin, "smitters, ill-users of father and mother." Both words are only found here in the New Testament, but found in Demosthenes, Aristophanes, etc. The allusion here is to Exod. xxi. 15, where the Hebrew word for "smiteth" is נָסַח, which does not necessarily mean "to smite to death" any more than αλώω does. Ἀνδροφόνους, man-slayers; found only here in the New Testament, but used in 2 Macc. ix. 28 and in classical writers. The reference is to Exod. xxi. 12.

Ver. 10.—*Fornicators for whore-mongers, A.V.; abusers of themselves with men for them that defile themselves with mankind, A.V.; false swearers for perjured persons, A.V.; contrary for that is contrary, A.V.; the sound for sound, A.V.* πόρνοις, ἁσένοχοῖς ταις. The latter word is only found in the New Testament here and 1 Cor. vi. 9. and nowhere else; but the reference is to Lev. xviii. 22, where the two words ἄρσεως and κατὰ occur, though not in actual composition. Ἀνδραποδισταῖς, men-stealers; only here in the New Testament, but very common, with its many kindred forms, ἀνδραποδίζω, ἀνδραποδισμός, ἀνδραποδιστής, etc., in classical Greek. The last word is found once in the LXX., viz. in 3 Macc. vii. 5. The crime of man-stealing is denounced Exod. xxi. 16; Deut. xxiv. 7. Ψεῦστας, ἐπίδοκός, liars, false swearers. The latter word only occurs here in the New Testament—the verb ἐπιδοκῶ in Matt. v. 33—and twice in the LXX., where ἐπιδοκία is also found (Wisd. xiv. 25); all are common in classical Greek. The reference is to Lev. xix. 11, 12. The order of the offences, as above noted, is that of the Decalogue. The sound doctrine. The article is better omitted, as in the A.V. This is one of the many phrases peculiar to the pastoral Epistles. Though the verb ὑγιαίνειν occurs three times in St. Luke's Gospel and once in 3 John 2 in its literal sense of bodily health, it is only in the pastoral Epistles that it is applied to doctrine (see ch. vi. 3; 2 Tim. i. 13; iv. 3; Titus i. 9, 13; ii. 1, 2; and note on 2 Tim. iv. 3).

Ver. 11.—*The gospel of the glory for the glorious gospel, A.V.* The gospel of the glory of the blessed God. The phrase, τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, cannot mean, as in the A.V., "the glorious gospel of the blessed God," except by a very forced construction. It might mean three things: (1) τῆς δόξης τοῦ Θεοῦ might be a periphrasis for "God," as Rom. vi. 4, or Exod. xxiv. 16, 17; αὐτοῦ 18; Lev. ix. 6, 23; Ps. civ. 31; 2 Cor. iv. 6; or as "the Name of the Lord" (Prov. xviii. 10; Isa. xxx. 27, etc.); and as

we say "the queen's majesty," the "king's grace." Or (2) "the glory of God" might mean Jesus Christ, who is the Brightness of God's glory, the Image of the invisible God, in whose face the glory of God shines (2 Cor. iv. 4, 6). Or (3) it might mean the gospel which tells of the glory of God, which reveals and proclaims his glory, the glory of his grace (Eph. i. 6, 12), or perhaps here rather the glory of his holiness, which St. Paul's "sound doctrine" pressed for imitation upon all Christians (see ch. vi. 3); comp. 2 Cor. iv. 4, "The gospel of the glory of Christ." Either the first or last is doubtless the true meaning. The blessed God. This and ch. vi. 15 are the only passages in the New Testament where μακάριος, blessed, is an epithet of God. Elsewhere "blessed" is εὐλογητός; as e.g. Mark xiv. 61; 2 Cor. xi. 31. In classical Greek μάκαρ is the proper epithet of the gods; μάκαρες Θεοὶ μακάριος is usually spoken of men or qualities, and especially of the happy dead. It does not appear how or why the apostle here applies μακάριος to God. Committed to my trust; literally, *with which I was entrusted*. A thoroughly Pauline statement (comp. Rom. i. 1, 5; ii. 16; Gal. i. 11, 12; Eph. iii. 1—8, etc.).

Ver. 12.—*I thank for and I thank, A.V. and T.R.; him that enabled me, even Christ Jesus our Lord for Christ Jesus our Lord, who hath enabled me, A.V.; appointing me to his service for putting me into the ministry, A.V.* I thank, etc. This outburst of praise for the mercy of the Lord Jesus Christ, who had called him to the ministry of the Word, is caused by the thought, which immediately precedes, of his being entrusted with the gospel. He thus disclaims any notion of merit on his part. That enabled me (ἐνδυναμώσαντι). This verb occurs once in the Acts (ix. 22); three times in St. Paul's other Epistles (Rom. iv. 20; Eph. vi. 10; Phil. iv. 13); three times in the pastoral Epistles (here; 2 Tim. ii. 1 and iv. 17); and Heb. xi. 34. It denotes the giving that peculiar power which was the gift of the Holy Ghost, and which was necessary for the work of an apostle to enable him to bear witness to Christ in the face of an adverse world. This power (δύναμις) Christ promised to his apostles before his ascension (Acts i. 8). St. Paul received it after his conversion (Acts ix. 22). He continued to hold it throughout his apostleship (Phil. iv. 13); he enjoyed it especially at the approach of his martyrdom (2 Tim. iv. 17). It comprised strength of faith, strength to testify and to preach, strength to endure and suffer. St. Paul's whole course is the best illustration of the nature of the δύναμις which Christ gave him (see Eph. iii. 6 the χάρις, the διακονία, αὐτοῦ τοῦ Θεοῦ δύναμις all brought

together as here). Appointing me to his service. The A.V., *putting me into the ministry*, is a better rendering, because "the ministry" exactly expresses the particular kind of service to which the Lord appointed him (see the exactly parallel passage, Eph. iii. 7). The absence of the article is unimportant (Rom. xii. 7; 1 Cor. xvi. 15; 2 Tim. iv. 11). (For the general phrase, comp. Acts xx. 28; 1 Cor. xii. 28; or, still more exactly as regards the grammar, 1 Thess. v. 9.)

Ver. 13.—*Though I was for who was*, A.V. and T.R.; *howbeit for but*, A.V. A blasphemer (βλάσφημον); applied, as here, to persons, only in 2 Tim. iii. 2; applied to words, Acts vi. 11, 13 (T.R.). The verb βλάσφημεῖν, and the substantive βλασφημία, are very common, both in the sense of "blaspheming" and of "railing" or "reviling." St. Paul was a blasphemer because he spoke against the Name of Jesus, which he had since discovered was a Name above all names. A persecutor (διώκτης); only here; but the verb διωκεῖν is applied to St. Paul repeatedly (Acts ix. 4, 5; xxii. 4; xxvi. 11, etc.), and the διώκτης here refers possibly to that very narrative. Injurious (ὀβριστής); only here and Rom. i. 30, where it is rendered "insolent." R.V. The verb ὀβριζέω, both in the New Testament and in classical Greek, means to "treat or use others despitefully," "to outrage and insult" them, not without personal violence (Matt. xxii. 6; Luke xviii. 32; Acts xiv. 5; 1 Thess. ii. 2). The ὀβριστής is one who so treats others. St. Paul was thinking of his own conduct toward the Christians, whom he not only reviled, but handled roughly and cast into prison (Acts viii. 3; ix. 1; xxii. 19). There is no English word which exactly renders ὀβριστής.

Ver. 14.—*Abounded exceedingly for was exceeding abundant*, A.V. Abounded exceedingly (ὑπερεπλήυνσε); only here in the New Testament or elsewhere except "in Psalterio Salomonis Ps. v. 19, et in fragmento Hermæ ap. Fabricium Bibl. Græc., lib. v. cap. 1" (Schleusner). But the word is thoroughly Pauline (comp. ὑπεραίρομαι, ὑπεραυξάνω, ὑπεβάλλω, ὑπερεκτείνω, ὑπερπερισσεύω, ὑπερψύω, and other compounds with ὑπέρ). It is further remarkable, as regards ὑπέρ itself, that of the hundred and fifty-eight times (or thereabouts) that it occurs in the New Testament, one hundred and six are in St. Paul's Epistles, and twelve in the Epistle to the Hebrews, and only forty in all the other books. With faith and love, etc. The grace bestowed upon St. Paul at and after his conversion showed itself in the wonderful faith and love toward Jesus Christ, whom he had previously disbelieved in and reviled, which accompanied that grace (μετὰ

and was the fruit of it, and characterized his whole after-life.

Ver. 15.—*Faithful is the saying for this is a faithful saying*, A.V. Faithful is the saying (πιστὸς ὁ λόγος). This formula is peculiar to the pastoral Epistles (ch. iii. 1; iv. 9; 2 Tim. ii. 11; Titus iii. 8), and seems to indicate that there were a number of pithy sayings, maxims, portions of hymns or of catechetical teaching, current in the Church, and possibly originating in the inspired sayings of the Church prophets, to which the apostle appeals, and to which he gives his sanction. The one appealed to here would be simply, "Jesus Christ came into the world to save sinners." This, St. Paul adds, is worthy of all acceptance—by all, and without any reserve. Acceptation (ἀποδοχῆς); only here and ch. iv. 9, in connection with the same formula. The verb ἀποδέχομαι occurs in Luke viii. 40; Acts ii. 41; xv. 4; xviii. 29; xxiv. 3; xxviii. 30. It contains the idea of a glad, willing acceptance (see note on Acts ii. 41). So doubtless ἀποδοχή also means "hearty reception." I am chief; in respect of his having been "a blasphemer, a persecutor, and injurious." That great sin was indeed freely forgiven by God's grace, but it could never be forgotten by him who had been guilty of it. "Manet altā mente repositum" (comp. Eph. iii. 8).

Ver. 16.—*As chief for first*, A.V.; *might Jesus Christ for Jesus Christ might*, A.V.; *his long-suffering for long-suffering*, A.V.; *an ensample of for a pattern to*, A.V.; *unto eternal life for to life everlasting*, A.V. That in me as chief; rather, as A.V., *first*; i.e. both in order of time, and in respect also of the greatness of the sin forgiven. Show forth (ἐνδείκνυται; see 2 Tim. iv. 14, note). All his long-suffering; more properly, as Alford, *the whole long-suffering*; i.e. the entirety of long-suffering—all that was possible, every kind and degree of long-suffering. Ὁ πᾶς with the substantive denotes the whole of a thing: τὸν πάντα χρόνον, "the whole time" (Acts xx. 18); ὁ πᾶς νόμος, "the whole Law" (Gal. v. 14). So in the two examples from Polybius, τῆς πάσης ἀλογιστίας and τῆς πάσης ἀτομίας, "the utmost unreasonableness," and "the utmost strangeness," the construction is exactly the same. Long-suffering (μακροθυμία); more literally, *longanimity*; very frequent both in the New Testament and in the LXX. The adjective μακρόθυμος (LXX.) is a translation of the Hebrew אָרָא, "long," or "slow to anger," to which the opposite is אָרָא רַע, ὀξύθυμος (LXX.), "short to anger," i.e. hasty, passionate. The verb μακροθυμέω also occurs frequently, both in the New Testament and in the LXX.: Ἡ ἀγάπη μακροθυμεῖ, "Charity suffereth long" (1 Cor. xiii. 4). For an en-

sample (πρὸς ὑποτύπωσιν). The word only occurs in the New Testament here and 2 Tim. i. 12; but both it and the verb ὑποτύπω are good classical words. The meaning of ὑποτύπωσις is "a sketch" or "outline," and hence "a pattern." This pattern is spoken of as being the property of, being for the use of, them which should hereafter believe. Just as the workman looks at his plan, or outline, by which he is to work, so those future believers would see in Christ's dealings with St. Paul the exact pattern of the long-suffering which they might expect for themselves. Others take ὑποτύπωσις in the sense of "instruction," but this sense cannot be made good. Believe on him unto eternal life. These words hang together. The particular force of πιστεύειν ἐν αὐτῷ, "found in the New Testament only here and Rom. ix. 33; x. 11; and 1 Pet. ii. 6" (Huther)—as distinguished from the other constructions of πιστεύειν¹—is to "rest," "lean on" (Ellicott). St. Paul thus incidentally affirms that his own faith rested upon Jesus Christ in the full assurance of attaining to eternal life (see ch. vi. 12; 2 Tim. i. 1, 2).

Ver. 17.—*Incarnate for immortal, A.V.; only God for only wise God, A.V. and T.B. The King eternal.* The Greek has the unusual phrase, τῷ βασιλεῖ τῶν αἰώνων, "the king of the worlds or ages," which is not found elsewhere in the New Testament, but is found twice in the LXX.—Tobit xiii. 6 and 10—and in the Liturgy of St. James, in the εὐχή τῆς ἐνάρξεως and elsewhere. The similar phrase, ὁ Θεὸς τῶν αἰώνων, is also found in Eccles. xxxvi. 17. In all these passages it is quite clear that the phrase is equivalent to αἰώνιος, Eternal, as a title of the Lord, as in Rom. xvi. 26. The genitive τῶν αἰώνων is qualitative. In Tobit xiii. 6 he is "the Lord of righteousness," i.e. the righteous Lord; and "the King of the ages," i.e. of eternity, i.e. "the eternal King," the King through all the ages. And in ver. 10 it is said, "Bless the eternal King," who, it follows, will, as King, "love the miserable eis πάσας τὰς γενεὰς τοῦ αἰῶνος;" and then it follows, in ver. 12, "They that love thee shall be blessed eis τὸν αἰῶνα;" and again in ver. 18, "Bless the Lord, who hath exalted Jerusalem eis πάντας τοὺς αἰῶνας;" and the same conception is in the phrase, σὺ εἶ ὁ Θεὸς τῶν αἰώνων. Satan, on the other hand, is ὁ θεὸς τοῦ αἰῶνος τούτου, "the god of this world" (compare such passages as Ps. cii. 24; civ. 31; cv. 8; cxxxv. 13; cxlv. 13; and the doxology in the Lord's Prayer, "Thine is the kingdom, and the power, and the glory, eis τοὺς αἰῶνας"). It seems to be, therefore, quite

certain that St. Paul is here using a familiar Jewish phrase for "eternal" which has nothing whatever to do with Gnostic æons. Perhaps in the use of the phrase, βασιλεὺς τῶν αἰώνων, we may trace a contrast passing through the writer's mind between the short-lived power of that hateful βασιλεὺς, Nero, by whom his life would soon be taken away, and the kingdom of the eternal King (comp. ch. vi. 15, 16). Incorruptible (ἀφθάρτη); applied to God also in Rom. i. 23, where, as here, it means "immortal" (ὁ μόνος ἔχων ἀθανάσιαν, ch. vi. 16), not subject to the corruption of death, just as ἀφθαρσία is coupled with "life" (2 Tim. i. 10) and opposed to "death." So on the other hand, φθαρὰ means "death." φθαρτός, "perishable." Elsewhere it is applied to a crown, to the raised dead, to the inheritance of the saints, to the seed of the new birth, to the apparel of a holy creature, which no rust or moth corrupts (1 Cor. ix. 25; xv. 52; 1 Pet. i. 4, 23; iii. 4). Invisible (ἀόρατος); as Col. i. 15; Heb. xi. 27. (See also Rom. i. 20; and comp. ch. vi. 16, for the sense.) The word is used by Philo of God, and of the Word. Here it is especially predicated of God the Father, according to what our Lord says (John i. 18; vi. 46; xiv. 9); though some of the Fathers, Nicene and post-Nicene, predicate it also of the Word or Second Person (Hilary, Chrysostom, etc.). But in Scripture the Son is spoken of as the Manifestation, the Image (εἰκὼν and χαρακτὴρ) of the Father, through whom the Father is seen and known; ἀόρατος, therefore, applies to the Father (see Bishop Lightfoot's note on Col. i. 15). The only God. The best manuscripts omit σοφῶς, which seems to have crept in here from Rom. xvi. 26. The exact construction is, "To the eternal King, the Immortal, the Invisible, the only God [or, 'who alone is God'], be honour," etc. Be honour and glory. A little varied from St. Paul's usual doxologies (see Rom. xi. 36; xvi. 27; Gal. i. 5; Eph. iii. 21; and ch. vi. 16, where δόξα stands alone, and has the article—Ellicott on Gal. i. 5). In Rom. ii. 10 δόξα and τιμὴ are coupled together, but applied to man. This interposition of a doxology is quite in St. Paul's manner.

Ver. 18.—*My child for son, A.V.; by them thou mayest for thou by them mightest, A.V.; the good for a good, A.V. This charge.* The apostle now picks up the thread which he had dropped at ver. 4, and solemnly commits to Timothy the episcopal care of the Ephesian Church, for which he had bid him stop at Ephesus. Omitting the long digression in vers. 5—17, the sense runs clearly thus: "As I besought thee to tarry at Ephesus in order that thou mightest charge some not to teach a different doctrine, so now do I place this charge in thy hands, according to the prophecies which pointed to thee,

¹ Πιστεύειν αὐτῷ, ἐν αὐτῷ, εἰς αὐτόν, and ἐκ' αὐτοῦ.

that thou mayest war the good warfare according to the tenor of them." He thus adds that he entrusted this charge to Timothy, not *mero molu*, but according to direct indications of the Holy Ghost, through the prophets of the Church, which pointed out Timothy as the person who was to war that good warfare. The words, *ὡς στρατεῖν ἐν αὐταῖς τὴν καλὴν στρατείαν*, might possibly depend upon *τὰς προαγοῦσας ἐπὶ σε*, meaning that those prophecies had this end in pointing to Timothy, viz. that he might war the good warfare, that he might be placed in the difficult post of *στρατηγός*, and the *ἐν αὐταῖς* follows rather more naturally in this case. But it is, perhaps, better to take them as dependent upon *παρὰ θεοῦ*. By them (*ἐν αὐταῖς*). Here *ἐν* may be either *the causa efficiens*, indicating that by the influence of these prophecies Timothy would war the good warfare, or be equivalent to *κατὰ*, "according to" (see Schleusner's 'Lexicon').

Ver. 19.—*Thrust from them for put away, A.V.; made shipwreck concerning the faith for concerning faith have made shipwreck, A.V.* Thrust from them. The addition "from them" is meant to give the force of the middle voice as in Acts vii. 39, A.V. The verb *ἀπώθεμαι* occurs Acts vii. 27, 39; Rom. xi. 1, 2. It is a strong expression, implying here the wilful resistance to the voice of conscience. The form *ἀπώθεω, -έομαι* is found, Acts xiii. 46, and frequently in the LXX. Which (*ἥν*) applies to the good conscience only. Hence the important lesson that deviations from the true faith are preceded by violations of the conscience. The surest way to maintain a pure faith is to maintain a good and tender conscience (comp. ch. ii. 9; John vii. 17). The faith. It is by no means certain that *ἡ πίστις* here means "the faith" rather than "faith" (subjec-

tive). Both the grammar and the sense equally admit the rendering "faith," referring to the preceding *πίστις*. (For the phrase, *περὶ τὴν πίστιν*, "with respect to," comp. ch. vi. 4; 2 Tim. ii. 18; Titus ii. 7.)

Ver. 20.—*Delivered for have delivered, A.V.; might be taught for may learn, A.V.* Hymenæus; probably the same as is mentioned 2 Tim. ii. 17, 18, as holding heretical doctrine concerning the resurrection, and overthrowing the faith of some. It is an uncommon name, though borne by a Bishop of Alexandria in the second century, and by a Bishop of Jerusalem in the third. Alexander; doubtless the same as "Alexander the copper-smith" of 2 Tim. iv. 14. I delivered unto Satan. The passages in Scripture which throw light on this difficult phrase are, chiefly, the following: the almost identical passage, 1 Cor. v. 5; Job i. 12; ii. 6, 7; Luke xiii. 16; Acts v. 5, 10; x. 38; xiii. 11; 1 Cor. xi. 30; 2 Cor. xii. 7; and Heb. ii. 14. Putting these together, it appears that sickness and bodily infirmity and death are, within certain limits, in the power of Satan to inflict. And that the apostles were able, on fitting occasions, to hand over peccant members of the Church to this power of Satan, that by such discipline "the spirit might be saved." In the case of Hymenæus and Alexander (as in that of the incestuous person at Corinth), the punishment incident on this delivery to Satan would appear to have been short of death, but in the case of the two first not to have had the effect of bringing them to a true repentance. Might be taught (*παίδευθῶσι*); viz. by correction and punishment, as children are taught (Heb. xii. 6—8). The metaphor in the word *κολαφίσεν* (2 Cor. xii. 7) is similar.

HOMILETICS.

Vers. 1, 2, 19, 20.—*Church government.* St. Paul was about to commit extensive powers in the Church to Timothy. It was therefore necessary that he should define clearly the source of his own authority. This he does very distinctly. He was an apostle according to the commandment of God and of the Lord Jesus Christ. Hence his power to delegate authority to his son Timothy, and hence the duty of the Church to submit to Timothy's ruling. Among the powers committed to Timothy was that of ordaining bishops and deacons by the laying on of hands (ch. iii. and v. 22, compared with 2 Tim. ii. 2), which seems to give us very clearly the doctrine of apostolical succession. For it should be observed that this succession is alone consistent with what St. Paul here writes. If the power to appoint and ordain their ministers had been vested by Christ's ordinance in the congregation, St. Paul would have been violating the rights and liberties of the Church by sending Timothy to do that which really belonged to the Ephesian congregation to do. But the theory that the government of the Church is in the hands of those who have received their commission by succession from the apostles is in exact accord with what St. Paul here writes to Timothy.

Vers. 3—11, 19, 20.—The heretic. We have in these verses some of the characteristics of heresy very graphically portrayed. First, there is the teaching of other or different doctrine from that which they had received. The Fathers always lay stress upon novelty as characteristic of heresy, while it was characteristic of the Church to teach the old truths which had been handed down to them by those who went before them. And they are right. "I delivered unto you that which I also received," is the spirit of sound teaching. To invent new doctrines, and to preach things of one's own choosing, is the spirit of heresy. Then, again, it is characteristic of heresy to start curious questions, not with a view to real edification in the faith of Jesus Christ, but for the sake of displaying subtlety in disputing, and keeping up controversy and a war of words, and factious partisanship. The unity of the Church, and loving agreement amongst the brethren, is the last thing that heretics think of. Puffed up with self-importance, desirous of being leaders, despising others, treating with contempt all who will not follow them, they turn the Church into a bear-garden, and substitute vain jangling for the words of truth and soberness. Especially is arrogance combined with ignorance a leading feature in the heretic; and in his method of handling Divine truth he makes a display of both. Another feature may be noted, as set forth in ver. 19, viz. the divorce between conscience and faith. The heretic handles the things of God as matter for mere intellectual contests, apart from reverence and godly fear. He disputes about God and about Christ, and thinks it unimportant whether his own heart is pure or impure. He walks in open disobedience to God's commandments, and yet thinks himself competent to judge of God's nature and attributes. He darkens his own soul by sin, and yet dares to approach the mystery of godliness. Lastly, it is characteristic of the heretic that he rarely, if ever, repents, and returns to the faith which he denied. Hymenæus and Alexander, in spite of the godly discipline ministered to them for their correction, are still found subverting the faith of many, and withstanding the apostle of Jesus Christ, in the latest mention of them. They were in this respect like their brethren in heresy, Simon Magus, Cerinthus, Marcion, Valentinus, Montanus, Manes, Arius, Socinus, and many more. The shipwreck of faith is, for the most part, total and irremediable.

Vers. 12—18.—The apostle. The character of the apostle and true minister of the gospel stands out here in striking and glorious contrast with that of the heretic. Called by the grace of God to the ministry of the Word, not self-appointed; enabled by the grace of God, not trusting in his own cleverness; seeking the glory of God and the salvation of souls, not aiming at his own self-exaltation;—the apostle and minister of Christ move, altogether in a different plane from the heretical leader. A humble sense of his own unworthiness, instead of arrogant self-conceit; a lively apprehension of the mercy and love of God to his own soul, instead of a self-sufficient reliance upon his own intellect; a faithful delivery of the truth committed to him, instead of a presumptuous fabrication of new doctrines; and a glowing faith and love, with a growing apprehension of the glory of the central truths of the gospel, instead of a vain reaching after new things, and an itching for exciting fables,—mark off the true servant of Christ from the pretentious heretic by unmistakable distinctions. Well were it for the Church if these characteristics of the true bishop of souls were more distinctly visible in all her ministers. Questions, and strifes of words, and fables, and speculations, which tend to division more than to unity, may be found in the teaching and writing of professing Churchmen, as well as in those of avowed heretics. Let "the faithful saying" hold its supreme place in the heart and in the teaching of the Church's ministers, and the unity as well as the holiness of the Church will be proportionately increased. Its strength to resist heresy will be increased in the same degree.

HOMILIES BY VARIOUS AUTHORS.

Vers. 1, 2.—Apostolic address and greeting. As this Epistle was designed to bear an official character, it was necessary that its address should set forth the authority under which the apostle gave his instructions concerning Church order and Christian work.

I. THE APOSTLE'S AUTHORITY. "Paul, an apostle of Jesus Christ according to the commandment of God our Saviour, and Christ Jesus, who is our Hope." The apostle-ship was his, not merely because he was called to it (Rom. i. 1), or destined to it by the will of God (1 Cor. i. 1), but according to express Divine commandment. 1. *It was the commandment of God our Saviour*, evidently in allusion to the command of the Spirit at Antioch, "Separate me Barnabas and Saul for the work whereunto I have appointed them" (Acts xiii. 2), but more distinctly to his earlier call (Acts xvi. 16), as "a vessel of election" (Acts ix. 15), to preach the Gospel to Jews and Gentiles. As the things of the Father are the Son's, so the things of the Son are the Spirit's. Thus God—Father, Son, and Holy Ghost—gave him his original appointment. Thus the salvation would be seen to be of God's purpose and agency; for he is "God our Saviour." 2. *It was also the commandment of Christ Jesus, our Hope.* Therefore his ordinary title is "an apostle of Jesus Christ." The aged apostle, in the near prospect of death, dwells on the thought of Christ as his one blessed hope. He is our Hope (1) as its Author; (2) as its Object; (3) as its Revealer; (4) as its Procurer; (5) but, above all, as its Substance and Foundation. He is our very "Hope of glory" (Col. i. 27).

II. THE APOSTLE'S GREETING. "To Timothy, my true child in the faith." 1. *His early life.* Timothy was a native of Lycaonia in Asia Minor, probably of Lystra, one of its towns. His father was a pagan, his mother a pious Jewess, named Eunice, who trained him early in the principles of true religion. It is an interesting fact that the apostle's more intimate companions were Gentiles, or with Gentile blood in their veins—Timothy, Titus, Luke, and even Demas. 2. *His relationship to the Apostle Paul.* (1) He was converted by the apostle. (2) He was associated with the apostle during a longer range of time than any other disciple. (3) He was an interesting disciple of the Lord. (a) There was great personal affection between Timothy and Paul. (b) There was "no one like minded" with Timothy who could be brought to take care of individual Churches. (c) Timothy was a constant organ of personal communication between the apostle and individual Churches. (d) He seems to have been of a soft and, perhaps, timid temperament. (e) He was very abstemious in his habits (ch. v. 23). 3. *The salutation.* "Grace, mercy, and peace, from God the Father and Christ Jesus our Lord." (1) The blessings invoked upon Timothy. (a) Grace—a fresh discovery of Divine favour, an increase of grace, a fuller enjoyment of the gifts of the Spirit. (b) Mercy—a fresh application of the pardoning mercy of God in Christ. It occurs only here and in the Second Epistle to Timothy—suggested, perhaps, by the nearness of his own death, and the increasing difficulties of his last days; for he hopes that Timothy may share in the mercy he has sought for himself. (c) Peace—peace of conscience through the blood of Christ, so necessary "to keep heart and mind" in the midst of the perturbations and distractions of his service at Ephesus. (2) The Source of these blessings. They spring alike from the Father and the Son—a proof of the coequal Godhead of the Son; for they are strictly Divine gifts.—T. C.

Vers. 3, 4.—*The object of Timothy's continued sojourn at Ephesus.* **I. CONSIDER THE TENDER CARE WHICH THE APOSTLE TAKES OF THE EPHESIAN CHURCH.** "As I besought thee to abide still at Ephesus, when I was going into Macedonia, so do I beseech thee now that thou charge some that they teach no other doctrine." As Timothy was with the apostle in his first journey through Macedonia (Acts xvi. 3, 12; xx. 3, 4), this must refer to a later journey, occurring after the first imprisonment at Rome. 1. *Mark the affectionate style of his address*—"I besought thee;" whereas to Titus he said, "I gave thee command" (Titus i. 5). Timothy received no authoritative injunction, but merely a tender request that he would prolong his stay so as to check the waywardness of false teachers who had risen to mar the simplicity of the gospel. 2. *Mark the tendency of the purest Churches to be spoiled by false doctrine.* The apostle had foretold the rise of a separatist party when he was addressing the elders of Ephesus at Miletus (Acts xx. 29, 30). They may have been few—"some;" but if they were like "the grievous wolves" of the prediction, they might succeed in "drawing away disciples after them, speaking perverse things."

II. THE CHARGE WHICH THE APOSTLE GIVES TO BE ADDRESSED TO THE FALSE TEACHERS. 1. *It was a charge that they should teach no doctrine different from the gospel.* "That they teach no other doctrine." (1) This implied that the apostle's doctrine was the true

standard of teaching by which all other teaching was to be judged. (2) There may have been no doctrinal heresy at Ephesus; but the teaching, being of a morbid, unedifying, speculative character, would tend to reduce the warmth of "the first love" of Ephesian saints, if not to lead to serious departures from the faith. (3) Ministers must take special care that no false doctrines be broached in the Church of God. 2. *It was a charge that the errorists should give no heed to fables and genealogies.* (1) Fables. Evidently rabbinical fables and fabrications in the regions of history and doctrine. The Talmud is full of them. (2) Endless genealogies. The genealogies of the Pentateuch were actually made the foundation of allegorical interpretations by Jews like Philo, who largely influenced their countrymen. There may have been a disposition likewise, on the part of Jews, to establish their genealogical connection with Abraham, as if the bond of a physical relationship could add strength to that firmer bond which allies all to Abraham, whether they are Jews or Gentiles, who believe in Christ (Gal. iii. 29). 3. *Consider the ground upon which the apostle condemns this injurious teaching.* "Inasmuch as they minister questions, rather than the dispensation of God which is in faith." (1) The teaching was unprofitably disputatious. It ministered questions not easily answered, and which, if answered, had no practical bearing upon Christian life. (2) It did not tend to promote the scheme of salvation as set forth by the apostles—"the dispensation of God which is in faith." (a) God's dispensation is simply his method of salvation, as unfolded in the gospel (Eph. i. 10), with which the Apostle Paul was specially entrusted (1 Cor. iv. 1). (b) This dispensation has its principle in faith; unlike the fables and genealogies, which might exercise the mind or the imagination, but not the heart. Faith is the sphere of action upon which the dispensation turns. (3) The apostle's anxiety to check this false teaching at Ephesus had evidently two grounds. (a) This rabbinical teaching, if allowed to enter into the training of Gentile congregations, would cause Christianity to shrink into the narrow limits of a mere Jewish sect. Judaism might thus become the grave of Christianity. (b) It would despiritualize the Christian Church, and rob it of its "first love," and prepare the way to bitter apostasy.—T. C.

Vers. 5—7.—Nature of the charge connected with the fulfilment of God's dispensation. In resisting these false teachers, Timothy must remember the true scope and design of the practical teaching which sets forth the scheme of Divine salvation for man.

I. THE END OF THIS TEACHING IS LOVE. 1. *The teaching, as opposed to "fables and genealogies," is of the nature of a solemn charge or practical exhortation.* It is not (1) the Mosaic Law, nor (2) the evangelical law, but (3) sound doctrine in its preceptive, and therefore practical form. 2. *The end or aim of it is love.* "The end of the charge is love." It is love to men, not to God; for the charge stands in contrast with "the questionings which minister strifes" (2 Tim. ii. 23). Practical religious teaching has a tendency to unite men in love. (1) It is hard to maintain brotherly love in presence of active differences of doctrine. (2) It is impossible to edify without love; for "love edifieth" (1 Cor. viii. 1), as speculations and contentions cannot.

II. THE NATURE OF THE LOVE WHICH IS RELATED TO THIS GOSPEL CHARGE. It is "love out of a pure heart, and of a good conscience, and of faith unfeigned." This is the threefold foundation on which it rests. 1. *It springs out of a pure heart as its inward seat.* (1) Such a heart is purified by faith (Acts xv. 9). (2) Sprinkled from an evil conscience by the blood of Christ. (3) Directed into the love of God (2 Thess. iii. 5). (4) Inclined to God's testimonies (Ps. cxix. 36). (5) Therefore it is a heart pure from selfish desires, ignoble aims, and sinister policy. The love springing from such a heart must be "without dissimulation;" for it is loving with a pure heart fervently. 2. *It springs from a good conscience.* (1) Such a conscience is made good by the sprinkling of the blood of Christ, which reconciles us to God. Thus we have the answer of a good conscience before God. (2) It is purged from dead works to serve the living God. (3) Therefore a man is enabled to keep a conscience void of offence toward God and man; to be true to his convictions of truth and duty, and to respond faithfully to every moral obligation. Love springing from such a source will have its actings wisely determined. 3. *It springs from faith unfeigned.* (1) This is its true origin; for "faith worketh by love," and must therefore be in existence before love. (2) It gives reality

and power to love, because it is itself not the pretence of faith, but faith in real existence and power. There was thus a marked contrast with the life of the false teachers—corrupted in mind (ch. vi. 5), seared in conscience (ch. iv. 2), and “reprobate concerning the faith” (2 Tim. iii. 8). 4. *Mark the order of grace here followed.* In the order of nature, faith must be placed first. The apostle follows the order of practical working. Furthest down in man’s inner nature is the deep well of a purified heart; then the love, as it comes forth into exercise, must be arrested on its way by a good conscience, to receive restraint and regulation; then, to sustain the vigour of love in its continuous exercise, there must be faith unfeigned, grasping the promises of God, and in intimate relation to things not seen.

III. THE EVIL EFFECTS OF SWERVING FROM THIS THREEFOLD FOUNDATION OF LOVE. “From which things some having swerved have turned aside to vain talking.” 1. *The persons referred to had evidently belonged, if they did not still belong to, the Church at Ephesus.* Timothy could not otherwise have exercised authority over them. 2. *The swerve was moral in its nature,* but it would have intellectual effects of an injurious character. How often does the heart determine the bias of the mind! 3. *Its actual result was a persistent habit of vain talking.* It was empty babbling, without sense or profit—about mere trifles, to the neglect of weightier matters of doctrine.

IV. THE PRESUMPTUOUS IGNORANCE OF THIS PARTY. “Desiring to be teachers of the Law, not understanding either what they say, or concerning what things they confidently affirm.” 1. *It is no new fact in life to find the least qualified the most ready to undertake the task of instruction.* They were ignorant and unlearned men, who were only able to wrest the Scriptures to their own destruction. 2. *Their ignorance was of the most unquestionable character;* for they neither understood their own averments or arguments, as to their nature and drift, nor did they comprehend the things concerning which they were so ready to give their foolish but deliberate judgment. (1) It is evident they did not reject and disparage the Mosaic Law, but rather exalted it by their interpretations. (2) They were not mere Judaists such as the apostle contended with in Galatia and elsewhere; for they are not charged with any attempt, either to maintain the ancient customs or to bring in legal observances out of their proper place. (3) They rather, as misunderstanding the true nature and design of the Law, tried to work up a compost of Judaic and Gnostic elements, which explained the Law according to the philosophic views of the East. Therefore their theology was marred by fanciful allegorizings of the Law, which eliminated its moral element, and thus robbed it of all power to touch the heart or conscience of men. (4) The case in hand illustrates the progress of error in the Church. The incipient Gnosticism of Ephesus gradually developed into the more pronounced Gnosticism so pointedly condemned by the Apostle John in his First Epistle.—T. C.

Vers. 8, 9.—*The nature and design of the Law.* “We know that the Law is good, if a man use it lawfully.” This passage contains the last recorded utterance of the apostle concerning the Law, and of which he speaks with all the conscious authority of an apostle. He asserts the goodness of the Law—the moral Law, not the ceremonial, which was now disannulled, for the context refers expressly to the precepts of the Decalogue—and this goodness is manifest if you keep in view the moral end for which it was given. Perhaps the apostle may have had in view the lax moral practice of the errorists at Ephesus.

I. THE LAWFUL USE OF THE LAW. Scripture sets forth its design in plain language. 1. *It was a schoolmaster to bring us to Christ.* (Gal. iii. 24.) Thus “Christ is the end of the Law for righteousness” (Rom. x. 4). 2. *But it only brings us to Christ as it reveals to us our imperfections and our sins.* “For by the Law is the knowledge of sin” (Rom. iii. 20). It was, indeed, “added because of transgressions” (Gal. iii. 19). The Law shows us our sinfulness, and drives us to the Saviour. It thus “shuts us up to faith” (Gal. iii. 23).

II. THE UNLAWFUL USE OF THE LAW. 1. *To make it the occasion of endless logomachies—of vain talking, of “strivings about the Law.”* 2. *To seek justification by obedience to its precepts.* 3. *To strive for the attainment of holiness by a use of the Law, interpreted, not in its plain sense, but with meanings imposed upon it by mystical allegorizings and theosophic culture.* The errorists at Ephesus were no

Pharisaic legalists or mere Judaists, but persons ignorant of the true nature and design of the Law; who abstained from things lawful and good, and were yet morally corrupt (Titus i. 10; Rev. ii. 9, 14, 20, 24).

III. GROUND OF THE DISTINCTION BETWEEN ITS LAWFUL AND UNLAWFUL USE. "Knowing this, that the Law is not made for a righteous man, but for the lawless." 1. *The Law is not made for a righteous man.* (1) This does not mean that a righteous man—that is, a man right with God, whose experience has made the principles of righteousness habitual with him—has no relation whatever to the Law. (a) Because the Law had relation to (α) Adam in innocence, who had the Law written in his heart; (β) to Abraham, who was a righteous man; (γ) to David, who was a righteous man; (δ) and to all the Old Testament saints; (ε) it had even relation to Jesus Christ himself, who was "made under the Law"—the very "Law that was in his heart" (Ps. xl. 8), of which he was "the end for righteousness" (Rom. x. 4), because he came to fulfil it (Matt. v. 16). (b) Because the Law has relation to believers under the Christian dispensation; for this very apostle enforces the obligation to obey it, specifying six of its enactments (Rom. xiii. 8, 9; Eph. vi. 1). James says that believers who show respect of persons become "transgressors of the Law." Therefore, when the apostle says "the Law is not made for a righteous man," he does not mean that the righteous man is no longer bound to obey it. He delights in it; he actually serves it (Rom. vii. 25). If any should say that the apostle means that the righteous do not need the Law to direct them, we answer that they might as well say they do not need the Scripture to direct them, as the Law is already in their hearts. How is a righteous man to know sin but by the Law? "For by the Law is the knowledge of sin." (2) His statement has an abstract cast, like our Lord's saying, "I am not come to call the righteous, but sinners to repentance." (a) The Law was not made because of righteous, but because of wicked, men. "It was added because of transgressions." It is similar to the statement of the apostle concerning the nine graces of the Spirit—"against such there is no Law" (Gal. v. 23). The Law does not, cannot condemn, any one of these graces. (b) The Law was never made for the righteous man in the sense in which it was made for the unrighteous man, to condemn him; for the righteous man is redeemed from the curse of the Law (Gal. iii. 13). Its penalty cannot affect him; its burden does not weigh him down; its terrors do not bring him into bondage. On the contrary, he delights in it as he serves it. Thus, while in one sense the righteous man delights in it and serves it, he is in another sense "not under the Law, but under grace" (Rom. vi. 14). It may be further observed that if Adam had continued in his original righteousness, the Law of Sinai would never have been given to man. "It was added because of transgressions." 2. *The Law is made for the wicked.* They are described according to the two tables of the Decalogue. Those in the first table go in pairs. (1) The lawless and unruly. These terms describe opposition to the Law—the one in its more subjective, the other in its more objective side; the one representing, perhaps, a more passive, the other a more active hostility to Law. (2) The ungodly and sinful. These terms describe the opposition to God—the one without reverence for him, the other living in defiance of him. (3) The unholy and profane. These terms describe the manifestation of the wicked and godless spirit toward the Name or ordinances of God. They touch upon the violation of the first four commandments. (4) Those in the second table begin with (a) sins against the fifth commandment: "smiters of fathers and smiters of mothers;" (b) sins against the sixth: "man-slayers;" (c) sins against the seventh: "fornicators, sodomites;" (d) sins against the eighth: "men-stealers"—this special form of transgression being selected because the theft of a man himself is a far more serious offence than the theft of his goods; (e) sins against the ninth: "for liars, for perjurers"—the one being a great advance in enormity upon the other. (f) Strange that the apostle does not enumerate the tenth, which operated upon himself so powerfully (Rom. vii. 7). Perhaps it was designed by the inclusive reference no longer to the committers of sin, but to the sins themselves: "And if there be any other thing that is contrary to the sound instruction, according to the gospel of the glory of God which was committed to my trust." This language implies (1) that the list is not designed to be exhaustive of the various forms of evil in the world; (2) that the Law and the gospel are in perfect harmony respecting what is sin; (3) that the design of the gospel is to set forth the glory of God's mercy, goodness and love; (4) that the gospel is a precious deposit committed to human hands,

to be dispensed for the benefit of the race of man. The apostle did not shrink from such a solemn trust, but rather rejoiced in it.—T. C.

Vers. 12, 13.—*Ejaculation of thankfulness for this high trust.* Though he appears to turn aside for a moment from the false teachers, he is still carrying out his design to inspire Timothy with a proper view of the true nature and importance of the gospel.

I. THE SUBJECT-MATTER OF HIS THANKSGIVING. "I thank Christ Jesus our Lord, that enabled me, for that he counted me faithful, appointing me to the ministry." 1. *The Lord gave him strength for his work.* "He enabled me." He gave him all his intellectual abilities, all his capacity for winning men to the truth, all his firmness, endurance, and patience in preaching the gospel. 2. *The Lord gave him his appointment to the ministry.* (1) The apostle did not thrust himself into it, nor take this honour to himself, neither was he called unto it by men. (2) It was the Lord himself who made a minister of him; for the apostle speaks of "the ministry which I received of the Lord Jesus to testify the gospel of the grace of God" (Acts xx. 24). The ministry here signifies the more humble service, rather than the apostleship; for he refers rather to the work to be done than to the prerogatives of his office. (3) The Lord counted him faithful for the work; not that the faithfulness was a foreseen quality which became the ground of his call to office, but that he counted him faithful because he made him so, for he speaks of himself as "one who hath obtained mercy of the Lord to be faithful" (1 Cor. vii. 25). Faithfulness must be the pre-eminent quality of the steward of God (1 Cor. iv. 2).

II. HIS THANKSGIVING IS GREATLY ENHANCED BY THE THOUGHT OF HIS DEEP UNWORTHINESS. "Who was before a blasphemer, and a persecutor, and a doer of outrage." These are words of bitter self-accusation. 1. *He had been a blasphemer.* He spoke evil himself of the Name of Jesus, and compelled others to follow his example (Acts xxvi. 11). This was the highest sin that could be committed against God. 2. *He had been a persecutor.* "I persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts xxii. 4). He "breathed out threatenings and slaughter against the disciples of the Lord" (Acts ix. 1). He not only spoke evil of Christ, but persecuted Christ in his members. 3. *He had been a doer of outrage.* Not content merely with reproachful words, he broke out into deeds of violence. His conduct was contumelious and injurious in the last degree.—T. C.

Ver. 13.—*The Lord's mercy contrasted with his own want of it.* Great as his sin had been, he became a subject of Divine mercy.

I. THE LORD'S MERCY TO HIM. "I obtained mercy." 1. *The mercy included the pardon of his great wickedness.* It was mercy unsought for as well as unmerited. 2. *It was mercy with the grace of apostleship added to it.*

II. THE GROUND AND REASON OF THIS MERCY. "Because I did it ignorantly in unbelief." 1. *The true ground of mercy is nothing whatever in man, but the compassion of God himself* (Titus iii. 5). 2. *The apostle does not signify that he had any claim to God's mercy, for he calls himself in the next verse "the very chief of sinners."* 3. *He does not mean to lessen the enormity of his guilt, but sets it forth, in all its attending circumstances, as not being such as excluded him from the pale of mercy, because he had not sinned against his own convictions.* (1) He did it ignorantly; but ignorance was no excuse where there were the means of knowledge; and unbelief, out of which the ignorance springs, could not be accepted as an excuse, since he had heard the statement of Stephen. Besides, all sins spring from ignorance, and are aggravated by unbelief. (2) But he did not sin wilfully against light and conscience, and so commit the sin against the Holy Ghost. (3) He who has compassion on the ignorant had compassion upon him, when he found him an ignorant and blinded zealot. Thus were confirmed the words of Christ, that every sin against the Son of man will be forgiven, so long as there is no blasphemy against the Spirit (Matt. xii. 31). The apostle had not deliberately set at nought the counsel of God, but stood on exactly the same ground with those sinners converted at Pentecost, who had acted "in ignorance" (Acts iii. 17). The sin was great in both cases, but it was not unpardonable. (4) There is nothing in the apostle's statement to justify the opinion that those who have never heard of Christ will be forgiven on account of their ignorance. Our Lord's words warrant the expectation that

there will be a mitigation, but not a remission, of punishment in such cases. "He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke xii. 48). The language in both passages justifies charitable judgments even respecting persecutors.—T. C.

Ver. 14.—*The superabounding grace of the Lord to the apostle.* He now explains how fully he received of God's mercy in spite of his unbelief.

I. THE MERCY OF THE LORD OVERFLOWED IN GRACE ON GOD'S SIDE. "But the grace of our Lord superabounded." His salvation was of free grace. He had done nothing to deserve it, but rather everything to forfeit his claim upon it. It was grace first that made him a Christian, and then made him an apostle.

II. THE MERCY OF THE LORD OVERFLOWED IN FAITH AND LOVE ON MAN'S SIDE. "With faith and love that are in Christ Jesus." 1. *These two graces are the fruits of grace.* When grace abounds, they will necessarily abound. 2. *Faith stands in opposition to his old unbelief.* It is that grace which receives every blessing from Christ, and gives him all the glory, bringing peace, joy, and comfort into the heart, and ending in eternal life. 3. *Love stands in opposition to his former rage and cruelty.* He now has love to God and man. 4. *His faith and love find their true spring in Jesus Christ,* as in him all fulness dwells.—T. C.

Ver. 15.—*The summary of the gospel.* This statement is grounded on his own experience of God's saving mercy.

I. THE TRUTH AND CERTAINTY OF THE GOSPEL REVELATION. "Faithful is the Word, and worthy of all acceptance." Five times does this phrase occur in the pastoral Epistles. It was a sort of formula or watchword of the early Christian Churches. 1. *The doctrine of salvation is entitled to all credit.* It is certain that Christ came to save sinners. 2. *It is to be received by all sorts of people, with heartiness and gladness, as a doctrine suitable to the necessities of all men.* With what zeal it ought, therefore, to be set before men!

II. THE SUBSTANCE OF THE GOSPEL REVELATION. "That Christ Jesus came into the world to save sinners; of whom I am chief." 1. *This language implies Christ's pre-existence.* He left the glory which he had with the Father before the world was (John xvi. 28). 2. *It implies that he came voluntarily of his own free will.* It is true that God's love is manifest in the sending of Jesus, but Christ's love is equally manifest in his advent. It was necessary that he should come into the world, because he could not otherwise suffer and die in our stead. The fact that he came as man in the fulness of time implies that the mere forth-putting of spiritual power from heaven did not suffice. A man's work had to be done that God's mercy might reach us. 3. *It suggests the true design of his coming.* "To save sinners." (1) This implies the revelation of God's will to man. (2) The impetration of salvation through Christ's suffering and obedience. (3) The application of the salvation to the objects of it. (4) That sinners need salvation, and are lost without it. (5) That the greatest sinners have no right to despair of salvation—"of whom I am chief." (a) The apostle speaks of himself in the present tense, not in the past, for he still feels himself to be but a believing sinner. (b) The language recalls his frequent allusions to his persecutions of the Church of God. God had forgiven him, but he could never forgive himself. He places himself in the very front rank of transgressors because of his share in the devastation of the Church. (c) The language implies his deep humility. It was an element in his spiritual greatness that he had such a sense of his own sin. He calls himself elsewhere "less than the least of all saints" (Eph. iii. 8). (d) It is well to be mindful of our sin in a way of godly sorrow, as a means of keeping us humble and thankful for the rich grace of the gospel dispensed to us.—T. C.

Vers. 16, 17.—*The apostle an example of the Divine long-suffering to all ages.* There was an economical purpose in the salvation of the Apostle Paul.

I. THE EXERCISE OF THE LORD'S LONG-SUFFERING TOWARD THE APOSTLE. "Howbeit for this cause I obtained mercy." 1. *The mercy takes the form of long-suffering;* for the Lord bore long with the ways of this fierce persecutor of the saints, when he might have cut his career short in judgment. 2. *It took the form of positive deliverance*

from guilt and sin and death. How often "the long-suffering of the Lord is to usward salvation" (2 Pet. iii. 9)!

II. THE DESIGN OF THIS REMARKABLE EXHIBITION OF MERCY. "That in me a the chief Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe on him to life everlasting." 1. *The long-suffering is exercised by the Lord himself.* It is he who is wounded in the persecutions of his members. "Saul, Saul! why persecutest thou me?" Yet it is he who shows mercy. 2. *The greatest persecutors may not despair of mercy.* The Lord will tarry long with them if peradventure they may repent and turn to him. 3. *The case of Paul—"the chief of sinners"—ought to encourage sinners of every class and sort to exercise hope and trust in the Lord,* as well as to meet the misgivings of those who think they have sinned too much to warrant the expectation that the Lord will have mercy upon them. 4. *Trust in Jesus Christ necessarily brings with it eternal life.* There is nothing needed but faith for this purpose. "He that hath the Son hath life."

III. AScription OF PRAISE AND THANKFULNESS TO GOD FOR HIS MERCY. 1. *Consider the titles by which God is addressed.* "Now to the King of the ages, incorruptible, invisible, the only God." (1) He is King of the ages, as his kingdom is called the kingdom of all the ages (Ps. cxlv. 13); because as God, knowing the end from the beginning, he fixes the periods or stages of the development through which this world is destined to pass, shaping all events according to his pleasure, and making all things work together for good to them that love him. (2) Incorruptible; because "he only hath immortality" (ch. vi. 16). (3) Invisible; for no man hath seen him at any time, as he dwells in light inaccessible. (4) The only God; in opposition to the false gods of the heathen, or to the multitudes of angels and principalities and powers. 2. *Consider the doxology.* "Unto him be honour and glory for ever and ever." (1) They already belong to him alone. (2) They will belong to him to all eternity. (3) The thought of the overruling wisdom and mercy and goodness of God in his case leads to this devout acknowledgment.—T. C.

Vers. 18—20.—*The solemn charge to Timothy.* The apostle here returns to the duty of directing Timothy.

I. IT IS NECESSARY FOR EVEN GOOD MINISTERS TO BE REMINDED OF THEIR DUTIES AND RESPONSIBILITIES. "This charge I commit to thee, my son Timothy." 1. *The charge may have indirectly alluded to the commands already given, but refers immediately to the good warfare in which he is to war as the fulfilment of his calling.* 2. *It is committed to him like a precious deposit to be guarded and kept.* How anxious the apostle is that Timothy should be faithful to his position and his responsibilities!

II. IT IS A SOLEMN THING TO INVOKE THE MEMORY OF PROPHECIES OR PIOUS ANTI-CIPATIONS IN AID OF A DIFFICULT CAREER. "According to the prophecies that went before on thee, that by them thou mightest war a good warfare." 1. *The allusion is to prophecies uttered probably at his ordination by the prophets of the Church, foretelling his future zeal and success.* Such prophetic intimations were not uncommon in the primitive Church. We trace them at Jerusalem (Acts xi. 27, 28), at Antioch (Acts xiii. 1), at Corinth (1 Cor. xiv.), at Cæsarea (Acts xxi. 8—10). 2. *Such prophecies would act with a stimulating, self-protective power upon a temperament like that of Timothy, inclined, perhaps, to softness and timidity.* They would encourage him in the midst of his present perils and trials at Ephesus. 3. *It is a serious thing to disappoint the hopes of the pious.*

III. THE PURPOSE CONTEMPLATED BY THE COMMAND AS WELL AS ITS IMMEDIATE SUBJECT. "That by them"—that is, in virtue of them—"thou mightest war a good warfare." The figure is a familiar one with the apostle (Eph. vi. 12; 2 Cor. x. 3, 4; 2 Tim. ii. 3). 1. *Christian life, and above all that of a minister, is a good warfare.* (1) It is good because it is against evil—the world, the flesh, and the devil; (2) because it is directed toward the good of men; (3) because it is for a good end, the glory of God. 2. *It is to be carried on* (1) under Christ as Captain (Heb. ii. 10); (2) with watchfulness and sobriety (1 Cor. xvi. 13; 1 Thess. v. 6); (3) with an enduring hardness (2 Tim. ii. 3, 10); (4) with self-denial (1 Cor. ix. 25—27); (5) with prayer (Eph. vi. 18).

IV. THE WEAPONS IN THIS WARFARE ARE FAITH AND A GOOD CONSCIENCE. "Holding faith and a good conscience." The two must go together, but faith must necessarily

go first. You cannot have a good conscience without faith, nor faith in its reality without a good conscience. There must be faith in your teaching, conscience in your actions.

1. *Faith*. There is "the shield of faith." It is not the mere doctrine of faith, but the grace of faith. It is by this faith we overcome (1) the world (1 John v. 4, 5); (2) the flesh (Gal. v. 24); (3) the devil (1 John ii. 14); (4) everything that exalts itself (2 Cor. x. 5); (5) death and the grave (1 Cor. xv. 54, 55). A mere intellectual belief could not produce such results; for "the devils believe and tremble." 2. *A good conscience*. (1) It is good because it is sprinkled with the blood of Christ (Heb. ix. 14). (2) Because it helps to keep the faith in purity (1 Tim. iii. 9). (3) Christians ought to seek the approval of their consciences in all things (Acts xxiv. 16). (4) Its testimony ought to be a source of joy (2 Cor. i. 12; 1 John iii. 21). (5) Ministers ought always to commend themselves to the consciences of their people (2 Cor. iv. 2).

V. THE WOEFUL SHIPWRECK OF CONSCIENCE. "Which some having put away concerning faith have made shipwreck." The figure is a nautical one. When the cargo or ballast of a good conscience is tossed overboard, the ship becomes unmanageable, and is easily shipwrecked. "Some" at Ephesus resolutely stifled the admonitions of conscience, and thus turned faith into a mere matter of speculation, with no influence whatever upon their practice. 1. *These persons made shipwreck of the doctrine of faith*; for they held that the resurrection is past already (2 Tim. ii. 18). 2. *If they made shipwreck of the grace of faith, it may not have been a total shipwreck*; for the discipline imposed upon them by the apostle was for the saving of the spirit, "not for the destruction of the flesh" (2 Cor. v. 5). 3. *The apostle's method of dealing with these offenders*. "Of whom are Hymenæus and Alexander; whom I delivered unto Satan, that they may be taught not to blaspheme." (1) Hymenæus was almost certainly the same as the impugner of a future resurrection (2 Tim. ii. 17); and Alexander was probably, but not so certainly, the same as Alexander the coppersmith (2 Tim. iv. 14), who was a resolute personal enemy of the apostle. (2) The apostle delivered them unto Satan, which seems to have included (a) a solemn excommunication from the Church, carried out no doubt by the Church at the apostle's command; and (b) the infliction of bodily disease. Cases of the exercise of this terrible apostolic power are those of Ananias and Sapphira, Elymas, and the incestuous person at Corinth. (3) It was not an irrevocable sentence, for its remission depended upon the return of the offenders to faith and repentance. "That they may be taught through chastisement not to blaspheme." The design was the recovery of the offenders; but neither this Epistle nor the next throws any light upon the ultimate effect of the severe discipline inflicted by the apostle.—T. O.

Vers. 1, 2.—*The Divine benediction*. "Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." This is a trinity of blessing. The gospel is to be preached as a new life. This contrasts with *vain jangling* in the sixth verse. Some had *swerved*, or literally turned aside, as an arrow that misses the mark. Paul speaks of "questions, rather than godly edifying which is in faith." And there are questions mysterious, questions curious, which unregenerated hearts may discuss to the hindrance of true religion. This salutation of the young apostle begins, therefore, with a high spiritual tone: "Grace, mercy, peace."

I. WHO THE GIFTS WERE FROM. "God our Father and Jesus Christ our Lord." But in the first verse Paul speaks of God as *our Saviour*. Notice this; it is peculiar, and may keep us from confining ideas of pity and tenderness to Christ alone. God is the Author of salvation. *He sent his Son to be the Saviour of the world*. Here, then, we come to the Fountain-head of the river of grace. Paul cannot give grace, mercy, and peace; they are from "God our Father and Jesus Christ our Lord." Paul was the ambassador of the gospel, not the author of it; a preacher, not a priest. The priest never dies, because proud human nature never dies. Men like to say, "through us." In after years, when Paul was dead, there might have come some temptation to Timothy to say, "I derived my apostolate from, I stood next to, him." But a salutation is not a consecration.

II. WHAT ARE THE GIFTS THEMSELVES? Emphatically Christian gifts. The Roman motto would have been, "Courage, skill, force." The *Athenian* motto would have been, "Pleasure, beauty, philosophy." 1. *Grace*. God's favour. The beautiful Divine nature revealing itself on the cross as forgiveness, and in a life of tenderness, pity, and holiness to

which the Christian is to be conformed. Grace forgives and grace renews. It is a large word. It carries at its heart all that we mean by moral loveliness and gracefulness. It is the fulfilment of the ancient prayer, "Let the beauty of the Lord our God be upon us." 2. *Mercy*. What a picture of cruelty we see in the Roman age, with its amphitheatres, its gladiators, its horrors on a Roman holiday, and its slave quarters! No hospitals for the sick, no asylums for the poor and needy. "Mercy." The cross meant mercy. The parables meant mercy. The prayer was fulfilled, "Lord, show us the Father." 3. *Peace*. The Jews had their disputations about eatings and drinkings and genealogies. Their Church was alive, only with vigorous disputation. The gospel meant true peace—peace, not of condition, but of conscience. Ever must it be so. Peace with God! Peace with our brethren! Peace within ourselves! So the Saviour's legacy was realized: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—W. M. S.

Ver. 5.—The vital end of religion. "Now the end of the commandment is charity." When we know the Divine end or purpose, we get light on all that leads to that end. Charity, or love that is like God's own love, is the end of all. Religious principle in its root and stem is to blossom into the beauty of Christ-like character. Christianity is a *truth*, that it may be a *life*. It is not to be mere doctrine, or mere ritual. We may be fiery disputants without being faithful soldiers. We may even be workers in the vineyard, without the faith which worketh by love. Ecclesiasticism is not necessarily religion. There may be Church uniformity, Church harmony, and æsthetic ceremonial, and yet, so far as Divine life is concerned, there may be "no breath at all in the midst of it." Let us confine ourselves to the first word.

I. CHARITY IS HIGHER THAN UNIFORMITY. With Constantine Christianity meant uniformity, with Hildebrand it meant supremacy. But in its spirituality and simplicity the gospel remains the same in all ages. We are to live Christ; and to live Christ is to live in love, as Christ also loved us, and gave himself for us. Ecclesiasticism is often a system of severe outward drill, an obedience to outward rite and cult. So the Romish Church in Spain, centuries ago, forcibly converted the Moors by dashing holy water in their faces, and so admitted them into the communion of the Church. The gospel cannot be spread by a rough-and-ready "multitudinism" like that. It must begin in personal faith, and work in the spirit of love.

II. CHARITY FINDS ITS IMAGE IN GOD. We need not ask what this love is. For we have seen it incarnated in the words and deeds of the Christ, and in his sufferings for "our sakes" upon the cross. 1. It is not the selfish love which gives affection where it receives affection, and turns even a gift into barter and exchange. 2. It is not the costless love which will be an almoner of bounty where there is no personal self-denial and suffering; but it gives itself. 3. It is not the love of a passing mood, which ministers in affectionate ways in times of high-wrought emotion; but a love which is full of forbearance with our faults, and is triumphant over our faithlessness. So the end of the commandment is worthy of the God who gives the commandment. Like himself, it is charity. And we have reached the highest vision-point in Revelation, when we see in its sublime teachings, not mere commandments which may be arbitrary, but an unfolding of the nature of God.—W. M. S.

Ver. 5.—Life's inner springs. "Out of a pure heart." This is the soil in which the heavenly grace grows, and this soil is essential to the purity and beauty of the grace. It is not enough to plant the seed; we must till and nourish the soil.

I. THE HEART IS THE TESTING-PLACE OF WHAT WE LIKE. Here I would give emphasis to the fact that "the good man out of the good treasure of his heart brings forth good things." There must be passion in all true life. As Mr. Ruskin truly says, "The entire object of true education is to make people not merely *do* the right things, but *enjoy* the right things; not merely industrious, but to love industry; not merely learned, but to love learning; not merely pure, but to love purity; not merely just, but to hunger and thirst after righteousness. Taste is not only a part and index of morality; it is the only morality. The first and last and closest trial-question to any living creature is—What do you like? Tell me what you like, and I'll tell you what you are." Exactly! So says the gospel. "Out of the heart are the issues of life;" "As a man

thinketh in his heart, so is he." This is a true teaching, and may open up a new view of moral and spiritual life to the thoughtful mind.

II. **THE HEART IS THE REVEALING PART OF THE TRUE MAN.** You must watch life in its temper and spirit at all times and in all places. You may be deceived by good actions. Men may build almshouses and yet live so as to break hearts; they may be courageous in confronting tyrannies abroad, and yet live impure lives in the indulgence of besetting sins. Think of this. Good actions do not make a good man; it is the good man that makes the good actions. A man may be beneficent and give thousands to hospitals, or brave and rescue drowning men from death, or patriotic and save a nation in perilous times, and yet he may not have the mind of Christ, and his heart may be unrenewed. "A pure heart." We all love pure things—the white marble, the rain-washed sky, the peerless alabaster, the silver wings of the dove. So Christ would have us all desire and seek the pure heart.—W. M. S.

Ver. 5.—*The sense of rectitude.* "And of a good conscience." We here come to the ethical region of rectitude, showing us how complete the gospel is, and how it stands related to the whole of our complex nature. We notice here the connection of "good" with conscience; let us see what it means. May there be another conscience that is not good?

I. **THERE MAY BE THE CASUIST'S CONSCIENCE.** We see this in the case of the scribes and Pharisees in the time of our Lord. The simple instincts of justice and mercy were perverted by ecclesiastical routine, and the *minutiae* of legal ordinances. They overlaid the Law, which appealed to the native instincts of conscience, by their traditions, which did *not* so appeal, and which were burdensome and troublesome. So in Luther's time the consciences of men were in the keeping of the priests, and an artificial and Jesuitical morality made even immorality sometimes expedient and lawful. Men lost the native instincts of right and wrong in obedience to an artificial and ecclesiastical code of morals; they worried themselves about sins that were no sins, and they lost the consciousness that men may be sinners even when they are obedient sons of the Church.

II. **THERE MAY BE THE WORLDLY CONSCIENCE.** This makes custom into a god. Conscience is ruled and regulated by what is expedient, or what society expects of men. They are pained at the sin which brings shame before men, but are not disconcerted at desires, emotions, and actions which are evil in the sight of God. It is a wonderful interesting study this—the relation of society to sin. For there are fashionable vices and respectable sins which are heinous in the sight of God, but the conscience is at ease because the spirit of the age does not condemn them. How important, then, it is to keep conscience enlightened by the Word of God and invigorated by the Holy Ghost! The end of the commandment is in the best sense to make you a law unto yourself. It is important to have the Bible in our heads, but it is most important to have Christ enthroned in the tribunal of conscience within.—W. M. S.

Ver. 5.—*The absence of hypocrisy.* "And faith unfeigned." We all dislike shams. Led by Carlyle, the English nation has lately heard many prophetic voices against them. We insist, in art, in dress, in manners, and in religion, on sincerity. Without this nothing is beautiful, because nothing is real. We hate feigned learning, feigned skill, feigned culture, and feigned superiority. The apostle tells us here that faith must be unfeigned. Now, if the end of the commandment is *love*, the argument is this, that the faith which is to be worked by such a glorious inspiration of charity must be as honest, earnest, real faith.

I. **WE MUST BELIEVE IN HUMANITY BEFORE WE CAN LOVE MEN.** Believe, that is, that there is an ideal of God in every man; that underneath his depravity and degradation there is a moral nature which may be renewed, and a life which may be transfigured into the glory of Christ. For man's conscience was made to know the truth, his heart to feel it, and his will to be guided and energized by it. If we think of men cynically or contemptuously, then there will be no earnest efforts to save that which is lost.

II. **WE MUST BELIEVE IN THE POWER OF CHRIST AND HIS CROSS, OR WE SHALL NOT BE ENTHUSIASTIC IN PREACHING THEM.** No doubter can be a good preacher. Men know and feel the power of ardent faith. The arrow will miss the mark if the hand of the archer shakes, or distrusts its weapon. The one great element of success is unfeigned

faith—a faith which says, “I believed, and therefore have I spoken.” There may be a variable faith, like that of the Vicar of Bray’s, which believed anything—Romanistic, Rationalistic, or Evangelical—for the sake of position. But the mask soon drops, and men, instead of receiving the truth, despise the false teacher. “We believe and *are sure* that thou art that Christ, the Son of the living God,” is the essential basis of a true ministry. Such a faith will be touched with enthusiasm like unto his who said, “God forbid that I should glory, save in the cross of Christ Jesus our Lord.”

III. WE MUST BELIEVE IN A VITAL SENSE SO AS TO LIVE OUR BELIEF. An unfeigned faith is one that we practise ourselves; one that fills every channel of our being—our ethical life, our philanthropies, our missionary endeavours, our home joys and sanctities. There is a faith which is merely dogmatic—which holds fast the Christian doctrines, but fails to translate them into life. The atonement itself, so august and awful, must ever stand alone as a Divine sacrifice; but its moral effect is to be *lived*. “We thus judge, that if One died for all, then were all dead; and that we who live should not henceforth live unto ourselves, but unto him who died for us and rose again.” Faith is not to be a wax-work fruit—something artificial and unreal—but the living vine, of which Christ is the root.—W. M. S.

Ver. 11.—*A gospel of glory.* “According to the glorious gospel.” These are the words of a true enthusiasm. St. Paul gloried in the gospel. We may read it, however, as in the Revised Version, “According to the gospel of the glory of God.” Either way the glory of it fills the heart of the apostle with intense rapture. No good work is done without enthusiasm. The great Italian artists—men like Angelico, Fra Bartolomeo, and Michael Angelo—associated heaven with earth in their work, and did it, not for mere pay, but for great ideal results. So also great apostles and reformers, like Paul, Wickliffe, and Luther, were enthusiasts. But all healthy enthusiasm is inspired by reality and truth. Some men have made shipwreck of religion because they lost the compass of the Word of God; and others, dependent on *feeling* alone, have wandered, being led by the *ignis-fatuus* of imagination alone.

I. PAUL SEES IN HIMSELF WHAT THE GOSPEL CAN DO. “Take me,” he says; “I was *before* a persecutor, and injurious.” What could account for such a change as is embodied in the man who from Saul became Paul? No theory of moral dynamics can stand, that suggests he lifted himself into so great a change. Neither could the Hebrew Church of that age, which was coldly ritual, sterile, and barren. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Christ Jesus might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.” No man can be so ardent about a cure as he who has tried a physician; no man admires the great artist so much as he who has tested his own feeble powers. And now “what the Law could not do, in that it was weak through the flesh, God sending his own Son,” had done, and done in Paul: he is a proof of the gospel before he becomes a preacher of it.

II. PAUL GIVES A NEW SIGNIFICANCE TO THE WORD “GLORY.” On his lips glory takes a new meaning. He had seen the glories of the Cæsars, who raised their thrones on hecatombs of human lives, and filled their courts with unbounded luxuries and lusts. Surrounded by soldiers and courtesans, their glory was in their shame. He had seen the glories of the architects, sculptors, and artists, at Athens, Corinth, and Rome. But the glory of which he spoke was in a life that gave itself—that came, not to be ministered unto, but to minister, and that on the cross died for the sins of the whole world. It was the glory of goodness, the glory of compassion, the glory of self-sacrifice.

III. PAUL REJOICES TO TELL THE GOOD NEWS OF THIS GLORY. It is the glorious gospel, or the glorious “good news” for all men—Greek and Jew, barbarian and Scythian, bond and free. How simple a thing it seems—“good news”! and yet it is *speech* that moves the world! Homer is remembered, when the military heroes of Greece are forgotten. Songs live longer than thrones. This good news was of a Christ who had died and risen, and was working then in the hearts of men. Paul lived long enough to plant Churches, and to show that the cross could turn men “from darkness to light, and from the power of Satan unto God.” He could show them not only the root, but the tree; not only the seed, but the flower. It was good news in relation to man himself—to his

present history and his everlasting destiny. The gospel had made life desirable, and checked the false euthanasia of Roman suicide; and it had spread a great sky of immortality above men's heads, so that to live was Christ, and to die was gain.—W. M. S.

Ver. 11.—The nature of God. “Of the blessed God.” Prove that the gospel comes from God, and it must be blessed; for God is blessed in himself. His nature is light, which is always beautiful; and love, which is always beneficent.

I. THIS IS A DESCRIPTION OF THE DIVINE NATURE. Not of *some* of the attributes of that nature, but of the very heart and centre of it. Not the Omnipotent, the Omnipresent, the Omniscient; but the Blessed! Look at nature! Study its purity, its harmony, its exquisite adaptations of provision and plenty to the varied wants of all living things, show that God is not a Being of mere power or wisdom, but One whose works are very good, One who wished his creatures to share in his own blessedness. 1. *Look at his revelation.* Do we want beatitudes? Duty turned to joy? We find the way of peace and rest and joy in obedience to his will. 2. *Look at the Christ himself.* Blessed within, amid all outward forms of temptation and all endurances of trial. “That *my joy* may remain in you, and that your joy may be full.” 3. *Look at the cross.* Designed to make atonement, to reconcile man to God, and so to renew his image within, and to make man understand that separation from God was the root-cause of all his misery. The gospel is not only a revelation of doctrine; it is an unfolding of the Divine nature, into which we may be changed “from glory to glory, even as by the Spirit of the Lord.”

II. THIS IS THE UNIQUE REVELATION OF THE GOSPEL. False religions give prominence to aspects of power, and merge into dreads. The gospel alone shows that God is Love. And in revealing the blessed nature of God in his Son, it has shown us that evil is misery because it is another nature. Life apart from God is death—death to peace, purity, harmony, holiness. Men have in their experience testified to this. All is vanity apart from him. Over all life may be inscribed, “*Nihil sine Deo*”—“Nothing without God.” So Christ would lead us to the Father, unite us with the Father, and transform us into the likeness of the Father—One who is the *blessed* and only Potentate, the King of kings, and Lord of lords.—W. M. S.

Ver. 11.—Trustees of the truth. “Which was committed to my trust.” Here Paul speaks of the preacher of this glorious gospel as a trustee. It is not a gospel of merely personal salvation; it is not designed to awaken only moral and spiritual admiration for its teachings; nor for the culture of immortal happiness, so far as we are ourselves alone concerned.

I. THE GOSPEL IS OURS IN TRUST. Water is sweet, but others are perishing with thirst. The open sky is beautiful, but others are in prison. Peace is restful, but others are in pain. What do you think in earthly matters of fraudulent or neglectful trustees? You rank them amongst the very worst of men. How many sons and daughters of the careful and the prudent have been ruined through the long years by negligent trustees!

II. THE GOSPEL AFFECTS ALL TRUSTEESHIPS. Its spirit is to pervade all that we have and are. Men are coming to see that knowledge, skill, wealth, are not only to be enjoyed for personal gratification, but to be used for the uplifting and bettering of others. These will, and always must be, “our own;” but we are to look also “on the things of others.” Do not fence in the park of your life, but act the steward of its beauties and its joys. Rights of possession there *are*, and yet responsibilities of possession too. Look at Christ. 1. He knew the secret of blessedness, and came to earth to reveal it. 2. He knew the grandeur of human nature, and came to live in it and to restore it. 3. He knew the mastery that evil had over us, and he came to break the fetters. 4. He knew that sin separated us from God, and he came to die, “the just for the unjust, to bring us unto God.” Our captains at sea are guardians of life, and bravely do they do their duty. Our soldiers are trustees of a nation's honour, and never have failed in the great crises of her life. And our great citizen-fellowships are trustees of broad rivers, open commons, and the health and well-being of the poor, and have striven to protect their interests. As Christians we are each and all trustees of the gospel. It is no mere ecclesiastical privilege; for, alas! ecclesiastics have too often been trustees only of their own rights, or the rights of their special Churches. We are all trustees of the

glorious gospel of the blessed God, and woe be to any of us who shirk our responsibilities or idly neglect our trust!—W. M. S.

Ver. 19.—*Human wreckage.* “Some have made shipwreck.” Words sound differently to different men. Language is a “word-picture,” and we must see the facts before we understand the word. Paul chooses a metaphor applied to character, which is so terrible when applied to disasters at sea. Many a beautiful vessel has arrested the gaze of admiring spectators as she spread her sails to the favouring breeze, and breasted the waters like a thing of life. But, on another shore, her shivered timbers and her shattered prow have been washed up as the wreckage of a once gallant ship, her half-defaced name the only testimony to her fate. So Paul had seen men wrecked on the breakers of self-indulgence, vice, and folly. Paul associated loss of character with loss of faith. “Holding faith, and a good conscience; which some having put away have made shipwreck.”

I. SHIPWRECK SOMETIMES COMES AT THE VERY COMMENCEMENT OF THE VOYAGE. The ship scarcely leaves the river before she runs aground. There has been too much self-confidence, and the Divine Pilot has not had the ship in hand.

II. SHIPWRECK SOMETIMES COMES AT THE CLOSE OF THE VOYAGE, when the ship is almost home; when from the masthead land was almost in sight. But the watch has not been kept. In the voyage of life we may have the cross on the flag, and the chart in the cabin, and the compass on the deck; but we sleep, as do others, and we are wrecked with the land almost in sight.

III. SHIPWRECK AFFECTS THE VERY HIGHEST ELEMENTS OF OUR BEING. “A good conscience,” the sweetest meal to which ever a man sat down! The sublimest music, which no Beethoven or Mendelssohn can approach! The noblest heritage that a Moses could sacrifice Egypt for! A conscience cleansed by Christ’s blood, enlightened by the Word of God, and quickened by the Holy Ghost. “A good conscience!” Wealth cannot purchase it, envy cannot steal it, poverty cannot harm it, and nought but sin can denude it of its crown. It is the strength of the confessor’s endurance, the lustre of the sufferer’s countenance, the peace of the martyr’s heart. “A good conscience.” Wreck that, and all is lost; and the sun of the moral firmament sets in darkness.—W. M. S.

Vers. 1—11.—*Introduction.* 1. *Sender.* “Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our Hope.” It is usual for Paul to begin his letters by taking the designation of *apostle*. He thus claimed to write, and to order ecclesiastical affairs, under infallible direction. In thus writing to Timothy, who had no special need of being reminded of his authority, he would seem to give an *official* character to the letter. While he claimed authority, it was, at the same time, as himself *belonging* to Christ Jesus. Not satisfied with stating to whom he belonged in the authority he exercised, he further traces his apostleship, not, as in previous Epistles, up to its primal source in the will of God, but more immediately to the *commandment* of God or actual appointment after his conversion. He received his appointment from *God our Saviour*—a designation of God which in the New Testament is *peculiar* to the pastoral Epistles. It is introduced here as carrying with it the *obligation* on the part of Paul and Timothy to be the bearers of the Divine salvation to their fellow-men. He also received his appointment from *Christ Jesus*, whom he thus, the second time in the short space, introduces. By Christ, as acting for God, all appointments are made. The seven stars, i.e. Christian ministers, are held by him in his right hand; and he has the whole ordering of their *locality* and *time* of service. In this second introduction of his name he is designated *our Hope*, i.e. he from whom the *appointed* have their reward, and in whom it subsists. 2. *To whom addressed.* “Unto Timothy, my true child in faith.” Not according to the flesh, but in the sphere of faith, was Timothy his child. Thus he is accustomed to regard his converts; he is both father and mother to them. We may, therefore, conclude that Timothy, though of godly parentage and with godly influences working efficaciously in him, owed it to Paul’s instrumentality that he was *converted to Christianity*. It was in Lystra, a city of Lycaonia, on Paul’s *second visit*, that Timothy joined him as his *assistant*. He was *his true child*, not only in his being his convert, but in his having the evidence of that in his being *after the same stamp*—like-minded, as he is called in Phil. ii. 20; one who seemed instinctively to enter

into his views and plans, and therefore, we may say, *the ideal of an assistant*. 3. *Salutation*. "Grace, mercy, peace, from God the Father and Christ Jesus our Lord." The insertion of *mercy* in the salutation is a peculiarity of the Epistles to Timothy. There is invoked grace on him as *unworthy*, mercy on him as *exposed to suffering*, peace on him as the result of his being graciously and mercifully dealt with. The Source from which the blessing is invoked is *God the Father*. It is to the *fatherly feeling* in God—that which is highest in his nature, and with which redemption originated—that our appeal is to be made for *saving blessings* for ourselves and for our friends. In the thought of Christ as the *second Source* of blessing, Paul finds occasion for the third introduction of the name of Christ. He is thought of as our Lord, *i.e.* the sovereign Dispenser of the saving blessings in his Father's house, of which there are enough and to spare.

I. CHARGE DEVOLVED ON TIMOTHY. "As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; *so do I now*." The time of the journey into Macedonia would seem to be after the first imprisonment at Rome, beyond the period included in the Acts of the Apostles. This brings the date of the Epistle well on to the close of the apostle's life. If this is correct, then Paul's confident anticipation of never again being in Ephesus was not verified. For it is here mentioned as his point of departure for Macedonia. He would have taken Timothy with him; but there were manifestations in the Church at Ephesus which necessitated him to leave him behind. There were certain persons not otherwise characterized, who taught a different doctrine, *i.e.* different from the gospel as preached by Paul. It could not be called a different gospel as in the Galatian Churches; it was rather something taught by itself which tended to frustrate the ends of the gospel. It was a *giving heed to fables and endless genealogies*. We come upon *incipient Gnosticism* here, of which we have already seen traces in the Epistle to the Colossians. This is best known as Eastern mysticism in contact with Christianity. But there seems reason to believe that there was a prior contact of Eastern mysticism with Judaism in the form of *Essenism*. This has many elements in common with Gnosticism; the peculiarity is that it is Jewish materials that are thrown into the mystic form. A great feature in Gnosticism is the interposing of *intermediate agencies*, to account for the creation of the world, supposed to be evil, so that God could not come into immediate contact with it in its creation. What were afterward known as aëons or emanations, in the Epistle to the Colossians are called angels. Here the *interminable genealogies* found in rabbinical speculations are associated with the intermediate agencies. God created a being at a certain remove from himself, with a name which they were in a position to give. This being created another at a further remove from God, who also was named. The object was to come down to the name of one who was bad enough to create the world; but it was difficult to know where to stop. Upon these genealogies ingenuity was exercised; but, as there was nothing of the element of certainty in them, they only ministered questionings or disputings as to the names. What Timothy was to direct his efforts to was to set forth *the dispensation of God which is in faith*, *i.e.* the Divine order of things, as seen partly in creation and specially in redemption, in which faith can lay hold on certainty. "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear." By faith also we understand that Infinite Love has in Christ Jesus provided a full atonement for our sins.

II. THE END OF THE CHARGE. "But the end of the charge is love." The link of connection is the charge to be given by Timothy to the false teachers. The thought which follows is, these teachers missing the aim of what is charged on them. We have here, then, not the end aimed at in others, as the end of the physician is health (which is Ellicott's idea), but plainly *the end aimed at in what is charged on the teacher*. The words are suitable to one who is receiving a charge. "What is the end of what I charge on you?" says the giver of the charge; "it is that you have your being filled with love." This is the qualification of the healer of the body: he must be thoroughly interested in the recovery of his patients. So it may be said to be the main qualification of the healer of the soul: he must be thoroughly interested in the spiritual health of those

who are committed to his care. 1. *The love of the teacher must be associated with pure elements.* "Out of a pure heart." He must have, mingled with his affection, and giving character to it, an antipathy to sin in every form, to unreality, to superficiality; and a passion for holiness in every form, for reality, for depth. 2. *The love of the teacher must be associated with conscientiousness.* "And a good conscience." He must have, in the first place, a conscience that faithfully witnesses to his duty, to the methods he should follow in his work, to the forms of service his love for the people should take. And he must have, in the second place—which is also included in the scriptural idea of a good conscience—the approval of his own mind, the consciousness that he is using all diligence in carrying out his ideas of duty, in following his methods, in his endeavour to be serviceable. 3. *The love of the teacher must be fed from the highest Source.* "And faith unfeigned." His faith brings him into contact with an invisible Saviour, by whom he is elevated in his whole spirit as a teacher, at the fountain of whose love his love is fed, and not only in intensity but in all that it needs of purity and direction. Only his faith must be unfeigned; for if it is not in his life, if it is only as a mask, then he can only come into contact with his own imaginings, by which certainly he cannot be elevated, from which source his love cannot properly be fed.

III. THE END MISSED. "From which things some having swerved have turned aside unto vain talking; desiring to be teachers of the Law, though they understand neither what they say, nor whereof they confidently affirm." The end was missed by the false teachers. They did not hit the purity of motive, conscientiousness, unfeignedness of faith, that should have given character to their affection. Being thus incapable of profitable discourse, they "turned aside unto vain talking." They gave themselves out to be "teachers of the Law," i.e. the Mosaic Law, especially the Law of the ten commandments, afterward referred to in detail. But they were doubly disqualified. They were *confused* in what they said. They were, therefore, different from the teachers of the Law who were opposed in the Churches of Galatia. For these were not chargeable with incoherencies; they knew well enough what they said in seeking to subvert Christian liberty. We are rather to think of mystical interpretation of the Law. They were further disqualified in not understanding their subject, viz. the Law; the confidence of their affirmations being in proportion to the extent of their ignorance.

IV. USE OF THE LAW. "But we know that the Law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine." The apostle begins by laying down a proposition about the Law which no one would be disposed to controvert. It was a boon from Heaven if used according to its intention. In the next proposition he indicates the intention of the law as coming under the intention of all law. His position is, that law is not made for a righteous man. "Let us think of the relation in which a good man stands to the laws of his country. In one sense, indeed, he is under them; but in another and higher sense he is above them, and moves along his course with conscious freedom, as if he scarcely knew of their existence. For what is the object of such laws but to prevent, under severe penalties, the commission of crime? Crime, however, is already the object of his abhorrence; he needs no penalties to keep him from it. He would never harm the person or property of a neighbour, though there were not a single enactment in the statute-book on the subject. His own love of good and hatred of evil keep him in the path of rectitude, not the fines, imprisonments, or tortures which the law hangs around the path of the criminal. The law was not made for him." As truly can it be said that the Law of the ten commandments is not made for the Christian, who is the righteous man. For he is justified by the faith of Christ, i.e. he is regarded as having fulfilled the whole Law in Christ. What more, then, has the Law to do with him? And further, so far as he answers to the conception of a Christian, he is sanctified by the faith of Christ. He is in Christ as the Source of his holiness. He has got beyond the discipline of the Law, inasmuch as he has got it already in his heart. Thus does the apostle take the ground from under the would-be teachers of the Law, whose position would be that the Law mystically interpreted was necessary to putting the crown of perfection on the Christian. The Law is made for *unrighteous*

persons, of whom many classes are mentioned. These are grouped with reference to the two tables of the Law. Under the head of breakers of the first table, i.e. the unrighteous toward God, are given six classes in pairs. There are *the lawless and unruly*. With aggravation, they refuse to be under law, making their own pleasure their law. There are *the ungodly and sinners*. They have thrown off all awe of God. There are *the unholy and profane*. Instead of being consecrated to God, they trample on holy things. If the division of commandments had been followed, the classes would have been deniers of God, idolaters, the profane, sabbath-breakers. Generally, it is disregard of what is Divine that is brought out under this head. Under the second head, of breakers of the second table, i.e. the unrighteous toward man, are given eight classes, six of them in pairs. Here the division of commandments is followed. There are *murderers of fathers and murderers of mothers*. "Smiters" is preferred by some. These are the breakers of the fifth commandment with the greatest aggravation. Next by itself stands the class of *man-slayers*. These are the breakers of the sixth commandment. There are *fornicators and abusers of themselves with men*. These workers of abomination are the breakers of the seventh commandment. Next by itself stands the class of *men-stealers*. The apostle puts the man-stealer as the most flagrant of all breakers of the eighth commandment. No theft of a man's goods can be compared with that most atrocious act which steals *the man himself*, and robs him of that free will which is the first gift of his Creator. And of this crime all are guilty who, whether directly or indirectly, are engaged in, or uphold, from whatever pretence, the making or keeping of slaves. There are *liars and false swearers*. These are the breakers of the ninth commandment. He does not go on to the breakers of the tenth commandment, but concludes with the greatest inclusiveness, "And if there be any other thing contrary to the sound doctrine" (i.e. not morbid, as the teaching of the mystical interpreters). The apostle's position is that the Law is made for all these unrighteous persons. But for things being in an abnormal state there would not have been the writing down of so plain duties in the ten commandments, especially in the form, "Thou shalt not." The Law is made for sinners, in being intended to hold up before them a proper representation of righteousness, by which, if they are convicted, they should also feel shut up to the righteousness which is by faith. Has the Law, then, no use for the Christian? Only in so far as he is not Christianized. It is of use in keeping him under grace as the source of his security and happiness. And it is of use in so far as it holds up a representation of righteousness that reaches beyond his attainment. The truth is well brought out in one of the symbolical books of the Lutherans. "Although the Law was not made for the righteous (as the apostle testifies, 1 Tim. i. 9), yet this is not to be understood as if the righteous might live without law; for the Divine Law is written upon their hearts. The true and genuine meaning, therefore, of Paul's words is, that the Law cannot bring those who have been reconciled to God through Christ under its curse, and that its restraint cannot be irksome to the renewed, since they delight in the Law of God after the inner man. But believers are not completely and perfectly renewed in this life; and though their sins are covered by the absolutely perfect obedience of Christ, so as not to be imputed to believers to their condemnation, and though the mortification of the old Adam and the renovation in the spirit of their mind has been begun by the Holy Spirit, yet the old Adam still remains in nature's powers and affections."

V. ACCORDANCE WITH THE GOSPEL. "According to the gospel of the glory of the blessed God, which was committed to my trust." The gospel may be presented either in relation to man, or in relation to God. In relation to man, the gospel is manifold. It is a gospel of peace; it quiets the guilty conscience. It is a gospel of purity; it purifies the heart. It is a gospel of comfort; it imparts to us a strong consolation under all the ills of this life. It is a gospel of hope; it opens up to us beyond this bounded life the boundless prospect of the life everlasting. In relation to God, too, the gospel is manifold. It is the gospel of a righteous God; it is a satisfaction of Divine justice. It is the gospel of a gracious God; it is an overflow of Divine mercy and compassion. It is the gospel of a wise God; it is the application of Divine intelligence to a very difficult problem. It is the gospel of an almighty God; it is an agency charged with Divine power. It is here the gospel, not of a righteous God, not of a gracious God, not of a wise God, not of an almighty God, but of a blessed God. And

in this connection it is put forward as embodying the glory of the blessed God. "The gospel of the glory of the blessed God." Such are the words of Paul, the great gospel preacher, to his pupil Timothy. Consider, in the *first* place, how it belongs to the blessed God to communicate his blessedness; and, in the *second* place, how the gospel is a communication of the glory of the blessedness of God. First, then, *how it belongs to the blessed God to communicate his blessedness*. The "blessed God" is an uncommon conception in Scripture. We indeed find—"Art thou the Christ, the Son of the Blessed?" "The Creator, who is blessed for ever;" "God blessed for ever." But "blessed" there is adorable, worthy to be praised; literally, "worthy to be well spoken of." It is the word which conveys an acknowledgment of God's claim to undivided worship. Whereas "blessed" here is equivalent to "happy" as applied to us. God is said to be blessed, as we are said to be happy. And seeing "blessed" is used in a totally different sense in Scripture, the "happy God" would best convey the sense here. And we see no reason why we should not say that God is happy, when in the original the word which is applied to God is the same which is applied to man. There is only one other place in Scripture where God is said to be thus blessed; and, noticeably, it is in this same Epistle: "The blessed and only Potentate;" literally, "the happy and only Potentate." It is as if the inspired writer consciously supplied a want. It had never been said that God was happy. So twice he introduces this conception into this late Epistle. And it is to be regretted that in the Revised Version "happy" has not been substituted for "blessed" in the two places. The blessedness of God is not different in kind from ours. If there is any deep calm in our minds, that is the same with the calm of God. If any true thrill of joy passes through our hearts, that is the same which passes through the heart of God. But blessedness is God's in a way that it is not ours. We are only blessed in him who gave us being, and for whom we have being. And ours is a blessedness that can be added to. We are finite, and there will always be, in the fact of our finitude, a desire to be more blessed. But God is *self-blessed*. We think of this by means of the conception of God existing far away in a past eternity, when there was yet no other intelligence, not even the faintest reflection of his glory in any created object, and as happy then as now when he has peopled a universe. Such a thought is not bearable by us, and God has not asked us to dwell upon it; and we would say that, while we may be forced thus to think of Godhead as self-poised, or resting in self, we may at the same time be allowed to dwell upon the far more pleasing thought of the Three Persons of the Godhead as resting in one another. Father, Son, and Holy Ghost are happy in one another's society and fellowship. It will be felt that that thought, which is denied to the Unitarian, greatly relieves the thought of a God isolated, in his blessedness, away before and out of time. Still the fact remains, that as the one God is infinitely blessed, so also he is blessed in himself. As there is in his boundless being no void of blessedness to fill up, no jarring note to correct, so there can be no desire to make himself more blessed. But it perfectly consists with that that he should desire to make others blessed. This is in keeping with what we find among men. It is true of the miserable man that he is selfish. It is there that he is wrong, at the very commencement. In the very act of enclosing himself, or in the habit of keeping himself enclosed within his own shell, he shuts himself out from blessedness. He does not go out to God. At every approach and overture of God, he draws back further within himself. His sin is that he will keep within himself, and will not go out in confession and desire and faith toward God. And so God does not bless him. He does not go out in love to God's creatures, and so these do not bless him. And thus, shutting himself out from blessedness, his tendency is to grudge blessedness to others. He has a secret joy in misfortune. He could see a funeral pall drawn over all that is fair in nature. He would have the smile to vanish from our countenance. He would have sweet voices hushed. He would have all things brought down to his own dull level. And, worst outcome of all—yet we would say a necessary outcome—he grudges even God his blessedness. His feeling is that, being miserable himself, he could see God less happy than he is. The happy man, on the other hand, is unselfish. It is by being open that he comes to be happy. He goes out to God in meek abnegation of self, and so God blesses him. He goes out to God's creatures in delight and gratitude and mercy, and so he receives contributions to his happiness on every side.

Now, just as the miserable man would have a miserable world around him, so the happy man would have a happy world around him. He would distribute happiness most lavishly. He would admit all to a share of it. He would have all to be happy as he is happy. "I would to God," said Paul to Agrippa, "that not only thou, but also all that hear me this day, were both almost and altogether such as I am, *except these bonds.*" The happy man is magnanimous; he wishes ill to no one; he invokes blessing even upon his enemies. Out of his own heart of blessedness there seems to rise the desire to make others blessed. And so, although God can have no desire to make himself more blessed, yet, being full of blessedness himself, he desires to make others blessed. Creation may be taken as an expression of that desire on the part of God. Creation is just God flowing out in blessedness. It is God saying, "Let me not keep my blessedness to myself; let others be blessed with me." What purpose in creation can we conceive into which that does not enter? It is true that we are created to give praise to God; but that is more from our side. From God's side, it is perhaps better to say that he created us, not so much that he might receive our praise, as that we might receive his blessedness. God, we may suppose, would not have created for the mere purpose of creating, however pleasurable that is to him. Neither would he have created merely to have a sphere for the exercise of his power. What to him were empty worlds in which to store up his power, through which at will to roll the thunder of his power? Neither would he have created for the mere pleasure of working according to a plan, or of having the marvels of his wisdom set forth before him. What to him were the clothing matter with plants and trees, touching each minutest part with his plastic hand, and varying every form? The blessed God created, not to have pleasure himself, but to give pleasure. It was that, we think, that moved him to create. And therefore he made living creatures—creatures capable of receiving pleasure. And he cared for having nothing in the world which was not to bless them. From the tiniest insect that dances out its lifetime in a summer sun, through all the orders of living beings up to man himself, invested with lordship, he has only one design—to make existence pleasurable to his creatures. True, there is evil in the world, reaching down from man to the other creatures which necessarily share with him his earthly lot. But there is reason for the evil; and the evil, it is to be observed, is not in the creation. It has been induced on an all-good creation. In no case does God as a final end make a being to inflict pain on it. And even as it is, with the evil introduced into our world, who will say that God intends our destruction? It would have been a very different world if there had been the shadowing forth of any such intention. It is of things as they are that Paul says, taking a broad retrospective view of God's dealings in providence, "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He would not continue to make provision for our support, did he mean our destruction. And not only does he make provision for our support, but he gives us all things richly to enjoy. He gives us food, and the other necessities of life in abundance. And not only so, but he gives us many things for the mere pleasure of them. He arranges objects in nature with a regard to beauty. He richly colours them; he floods them with a kindly light. He gives us flowers; he gives us the song of birds. He gives us rainbows and sunsets, and clouds of many a form. And he curtains the earth, that he may show us the glory of the starry heavens. And all these things he gives us chiefly as luxuries. We say, then, that even in nature God testifies to his desire, to his intention to make us happy. Even in nature, which has been spoken of as "red in tooth and claw with ravin," God gives us the promise of the coming gospel. Consider, in the second place, *how the gospel is a communication of the glory of the blessedness of God.* We remark (1) that this is true of the gospel, if we consider *who are made blessed by it.* It is a gospel of blessedness to us. It does not need to be proved that we are not in the state for which God intended us. We do not bear the impress of the blessed God. The lark mounts up on wings of joy to the sky. Song seems to be of its very nature. And as soon as it has got strength of wing, it mounts up and pours out its song. We could scarcely think of a lark in a summer day, hiding itself away from the light and refusing to sing. But it is not so natural for us to be happy. We are accustomed to misery. We do not expect men to be highly joyous. We do not expect men to be musical to the height of their nature. We expect a certain depression, a certain note

of sadness in all their joy. What better confession could there be that we are miserable? We are sadly out of tune. Who can bring joy out of us? Now, here comes in the gospel to make us happy. God could have made others happy. If there had not been enough, he could have created more, and poured out his happiness upon them. But no; here are a few miserable beings. Out of the hundred sheep, here is one that has strayed away in the wilds and haunts of beasts of prey. Out of the countless myriads that are in God's universe, here are a few that are miserable. And the blessed God says, "I would make them happy; I would bring back joy to their hearts; I would pour out my blessedness on them." As if one more philanthropic than the rest should say, "I will not go to the homes of peace and health and plenty, and try to make those already blessed doubly blessed; but I will go to the prisons, and to the hospitals, and to the alleys, and, wherever I see suffering, I will attempt to relieve it." Glorious gospel, then, that has respect to us who are miserable! But far more glorious, if it is considered how we are miserable. We are miserable by our own act. In our folly and sin, we have thrown away blessedness. We have sold it for a mess of pottage. Strange it is, yet it is truly none other than this, that we have willed our own misery. And, having guiltily willed our own misery, God, we can suppose, might have willed it too. He might have said, "I have made all my creatures for happiness; but these—these whom I have honoured above others—they will not have it; they have spurned it away from them, and so by their own act, not by my wish, they are miserable." But glorious gospel, in spite of our sin, the blessed God willed our happiness. And in his compassions he said, "I will raise them out of their misery." And so his language now is, "I have no pleasure in your misery." Thrice to this effect he speaks in Ezekiel: "Have I any pleasure at all that the wicked should die? saith the Lord God;" "For I have no pleasure in the death of him that dieth, saith the Lord God;" "Say unto them that pine away in their sins, As I live, saith the Lord God, I have no pleasure in the death of the wicked." Here, then, is our glorious gospel. The blessed God, the Fountain of blessedness, wishes you to be blessed. Whoever you are that are unhappy, that are pining away in your sins, that are afraid of eternal misery, believe it, that is not according to God's heart. To the most wretched, woe-begone, sin-distracted soul on the face of the earth, we are warranted in the Name of the happy God to say—Be happy. We remark (2) the gospel is glorious, if we consider the *means by which we are made blessed*. If creation was pleasing to God, it was also easy. He had simply to will the existence of happy creatures. But he had to do more than will us sinners to be happy. We look upon a great city; we think by what means it has been built up; we think of the incalculable labour that has been spent upon it. We think how generations of men have toiled hard at it, with what anxiety they have contrived, with what patience and endurance they have laid stone upon stone, and added house to house and street to street. We think how many able men have spent their lives, sacrificed their available strength, in the building up of this city, and then we think with what majestic ease, and how in a moment of time, God might have placed it there complete. But to make us sinners happy, was work more difficult for God than for us the building up of a city—work requiring greater sacrifice of life. But glorious gospel, glorious beyond all parallel, glorious beyond all conception, the blessed Son in the bosom of the blessed Father said, "I will undertake it; I will suffer and die to make men happy." And so he takes measures to suffer and die. He descends into our humanity. And do you say it is man who is there, suffering and agonizing and dying? Say, rather, it is God in our humanity. Why, the means used to make us happy are altogether stupendous in their proportions. And dreadfully hard-hearted and void of all feeling must we be, if we can see these means used before our eyes, and yet we be content to remain in our misery, as though God had done nothing but had allowed us to suffer the consequences of our sins. Oh, let us learn the lesson that Calvary has to teach us about God's desire to make us happy. Let us dismiss every dark conception of God from our minds which an evil heart may throw up. Let us feel that on God's part there is an infinite willingness, nay, an infinite anxiety and longing to bless us. And let us heartily respond to God's desire to bless us, in the way prescribed by him. Let us take, as the object of our faith, what has come out of that heart of blessedness, and is now evidently set before us. Let us take, as the object of our faith, the full and free and meritorious righteousness of the crucified Son of God, to make us just and

holy, that so we may be happy. We remark (3) that the gospel is glorious, if we consider *the nature of the blessedness that is communicated by it*. The blessedness for which man was intended, and to which he would have attained through obedience, was very great. Passing safely through the gate of trial and peril, he would have attained—shall we say?—to a God-like blessedness. He would have had the blessedness of a free, intelligent being. He would have been made blessed with God, and in the enjoyment of God, to all eternity. Now, the gospel is glorious in proclaiming this, that man is not to be less blessed than he would have been had he never fallen from blessedness. He is not to be mulcted in blessedness. He is not to have a stigma upon him to mark the dishonour he formerly did to God. He is not to be placed on a lower order of blessed beings. Nay, in the fact that Christ has taken our human nature into glorious union with his Divine nature, have we not thereby been made capable of a higher blessedness? And not only so, but we have been *redeemed*. And how peculiarly blessed it is to be redeemed! It is more than if we had stood. We can now not only say, "Our God," but "Our Redeemer." How often does God take the name in Isaiah! "Thus saith the Lord, thy Redeemer." It is a new tie, "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee." Our peace is peculiarly blessed; it is the feeling of reconciliation, the sweet sense of sin forgiven. Our joy is peculiarly blessed; it is the joy of salvation. It is the sense of indebtedness to Divine grace. We were on the broad road to destruction. We were down in the horrible pit, and in the miry clay; but we have been saved, we have been redeemed. And does not the woe we have escaped sweeten our present joy? Can we ever forget it? Our heaven, we think, will begin with a sight of the woe of which we were worthy. And then we have been redeemed by God. "Your Redeemer, the Holy One of Israel." And does it not heighten our blessedness to remember that we owe it to the grace of the most holy God? And then he has redeemed us by no less glorious a Being than his own well-loved Son, and at the expense of that Son's life. Is that not fitted to raise the soul to its most joyful exercise? The blessedness of every intelligent being has been heightened in connection with this salvation. For views have been presented by it of the character of God which could not otherwise have been presented. Still, there is always this additional in our case. We are the parties concerned; we are the parties for whom all this has been done; we are the parties for whom this great salvation has been provided. It is a glorious gospel, then, we say. It makes us doubly blessed. It seems to contain the elements of an ecstatic bliss. Ever as we realize the greatness of the redemption, we shall become more gloriously blessed. We conclude with two practical remarks. First, let us keep near to the Source of blessedness by faith and prayer and meditation. Let us not go out to any creaturely good, far less to evil, as though it were the fountain of pleasure; but let us go out to the blessed God himself, especially in the glorious gospel, that we may have our hearts filled with a hallowed and satisfying joy. "Whosoever drinketh of this water"—of mere creaturely pleasure—"shall thirst again: but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up to everlasting life." In the second place, being blessed ourselves, let us seek to make blessed. That is to be like the happy God. Let us make sacrifices for the happiness of others: Let us count those moments the happiest of our existence in which we lose sight of self, in prayerful or active devotion to the interests of those whom Providence puts in our way, or more specially commits to our care. And if sin was not an inseparable obstacle in the way of God blessing us, let it not be an inseparable obstacle in the way of our seeking to bless others. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—R. F.

Vers. 12—17.—*Personal digression.* I THANKFULNESS FOR BEING APPOINTED BY CHRIST TO HIS SERVICE. "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service." At the close of the eleventh verse Paul brings in his relation to the gospel of the glory of the happy God. It was a trust committed to him, i.e. it was made his great business to convey the message

of happiness to his fellow-men. And as he was made responsible, so also he was empowered. He was not sent a warfare on his own charges. He was supplied with all that was necessary for the discharge of the duties connected with the trust. And so he cannot refrain from turning aside for a little, to pour forth his soul in gratitude to him who empowered him as he also gave him the trust, even Christ Jesus our Lord, the great Head of the Church, from whom proceed all ministerial appointments and all ministerial qualifications. What called forth his gratitude was, that Christ reposed confidence in him in appointing him to his service. He saw that he was one who could be used and trusted for the furtherance of the gospel; and so he gave him the appointment and the qualifications. To be assured of this as Paul was is great joy. How thankful ministers should be, if they have some evidence, in their own earnestness and in the fruits of their ministry, that they have not mistaken their calling!

II. THE CONSIDERATION OF HIS PREVIOUS LIFE. "Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief." The gratitude of the apostle was enhanced by the consideration of his persecuting career. He was before a blasphemer, his evil speaking being directed against the Name of Jesus of Nazareth. He was also a persecutor even in this respect, that he compelled others to blaspheme. And he rose to the full conception of a persecutor in the *tyrannical* way in which he went about the work of persecution. At this stage of his life he was far removed from being the minister of Christ. But though he showed no mercy, he obtained mercy. There was this to be said for him, that what he did against Christ he did *ignorantly*. He acted under an erroneous impression. It was not that he knew Christ to be the Son of God, and hated him for his Divine credentials, especially because he manifested the Divine goodness. But he was carried away by zeal for the Jewish religion, which, he thought, was greatly endangered by the triumphs of Christianity. He was thus not in the most direct, most deliberate way, against Christ. And, so far as he was not throwing away the most sacred convictions, he was within the pale of mercy. He was within the scope of the Saviour's intercession from the throne, if we are to regard it as conformed to his intercession from the cross, which was in these words: "Father, forgive them; for they know not what they do"—words which are echoed by Peter in his address to the Jews, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." It was in a state of *unbelief* that he was ignorant. This implied that he had not followed his lights as others had followed theirs, not greater than his. He had been directed away from Christianity by confidence in his own righteousness. And he had given way to the disposition, so natural to the depraved heart, to make a tyrannical use of power. He was, therefore, most culpable, standing in need of repentance and forgiveness, as Peter went on to impress on the Jews in the address just referred to: "Repent ye, therefore, and be converted, that your sins may be blotted out."

III. GRACE ABOUNDING EXCEEDINGLY. "And the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus." In Rom. v. Paul says of sin that it abounded; here the same word is used of grace, with an addition to it which gives it the force of a superlative. He labours to express the stretch of grace which our Lord had to make toward him when he, a guilty persecutor, was saved. His salvation was accompanied by the two graces, *faith* and *love*. From being a disbeliever in Christianity he became a humble believer in it, even preaching the faith of which formerly he made havoc. From having the spirit of the persecutor he came to have the spirit of the Christian, forgiving those who persecuted him, and seeking to subdue men, not by force, but by the power of Christian truth and example. It is said of this love that it is *in Christ Jesus*—subsisting in him, and determined in its outgoings by him. We can understand that his own experience of salvation had to do with his eminence as a minister of Christ. It filled him with deep personal gratitude to his Saviour. It urged him to labour, so as to take revenge on himself for the evil he had done. It fitted him for sympathizing with others in such condition as that in which he had been. And it enabled him the better to understand the sweet gentle spirit of the religion of Christ, that he could contrast it with his own unlovely persecuting zeal.

IV. THE GOSPEL THROUGH WHICH GRACE OPERATED. 1. *Reliability of the gospel*. "Faithful is the saying, and worthy of all acceptation." When our Epistle was written, this was one of the sayings that passed as proverbs in Christian circles. This pro

factory formula is peculiar to the pastoral Epistles. The first clause, which occurs five times, points to the certitude of the gospel. The would-be teachers of the Law—apparently Essenes—dealt in fables for which there was no ground of certainty, and in genealogies or namings of intermediate agencies, which only ministered disputings as to the names. The apostle regards the gospel as the embodiment of certainty. Venturing our immortal souls upon the truth of this saying, it will not prove a myth, but a glorious reality. The second clause, which occurs twice, points to the saying as worthy of a universal welcome. Let all men lay hold upon it as an essentially good saying—good for the whole nature; it is only the reception it deserves. 2. *Particular form in which the gospel is presented.* "That Christ Jesus came into the world to save sinners." This is the gospel in all simplicity, to which the aged apostle cleaves. The Anointed of God for salvation said of himself, "I came out from the Father, and am come into the world." The world is to be understood in the physical sense; it is the earth, however, not in the purity of the conception, but the earth as it has become the congenial abode for sinners. It could not be said of Christ when he was here, that this was his original or congenial abode. He came into the world, he came from a pure world, from the Father, and that meant a world of highest purity. And what drew him to this world, with all its *uncongeniality*? Jesus, the Name which he has made his own, the Name which is above every name, points to his nature as love. It is of the nature of love to find a congenial outlet in saving. But whom on this earth did Christ come to save? Men who were wronged, upon whom superhuman powers were causelessly inflicting tortures? Did he come to assert their innocence against their strong oppressors? No; men who were in the wrong themselves, who were wrongers of God, and were the causes of their own misery. It was sinners that drew the Saviour down to earth. He longed to save them from their misery, from themselves as the guilty causes of their misery, from their sinful habits and associations, and to make them pure as the heaven from which he came. In saving sinners, he had to suffer from sinners, in his purity coming into contact with their impurity, and exposing him to their hate. He had especially to suffer in the room of sinners, in all the loneliness of a pure, perfect life, treading the wine-press of the Divine wrath against sin. 3. *Individualization of the gospel.* "Of whom I am chief." He was not at the head of sinners in this sense, that at one time he had reached a point beyond which sinning could not go in heinousness. He had not committed the sin against the Holy Ghost. He had not sinned like Judas, in close neighbourhood to Christ and in clear impression of his Divinity. He had never been, in sinning, beyond the pale of mercy. Neither was he in the position to compare himself with all who had obtained mercy, and to say infallibly that he was the greatest of them all. But he was at the head of sinners in his sense of his own utter unworthiness apart from Christ. That unworthiness he viewed chiefly, we may say, in the lurid light of his persecuting career. It was so complete a self-revelation, that he could not keep it from coming up before his imagination when he thought of self. But this self-revelation was not all before his conversion. He knew how self was ever seeking to mingle with all he did. In the whole discovery, then, of what he was apart from Christ, as one for whom the gospel was intended, he could say in all truthfulness of feeling, and with no decrease of truthfulness as he advanced in the Christian life, but rather an increase, that he was at the head of the class of sinners.

V. **ENCOURAGEMENT TO SINNERS.** "Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long-suffering, for an ensample of them which should hereafter believe on him unto eternal life." There was a fitness in Paul as chief in obtaining mercy also coming at an early period in the history of the Christian Church, for the sake of future generations. He was a typical illustration in what happened in his case of the fulness of the long-suffering of Christ. For the first thirty years of his life he was going in the wrong direction altogether. As he drew near the end of that period he seemed far enough away from believing, in the active violent part he took against Christ. But Christ did not, as he could have done, make his hostility to recoil upon his own head. But he treated him magnanimously, as one who is conscious of pure intention and forgiving love can do his foe. He treated him without haste, giving him space for experience, for thinking about the Divine dealing, and for seeing his error. And, in the end, Paul was subdued into believing,

to the praise of the long-suffering of Christ. Whoever thinks he is far enough away from believing, in resistance to the Divine leadings, in hostility offered to Christ, Paul would have him to be encouraged by his example to believe on Christ, the certain end of this believing being eternal life, or possession, up to our capacity, of the blessedness of the Divine life.

VI. DOXOLOGY. "Now unto the King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen." The apostle concludes his personal digression with a doxology which is unique in its character, and, we may be sure, appropriate. God is styled, as he is nowhere else in the Scriptures, literally "King of the ages," i.e. Sovereign Controller of the vast periods under which centuries and millenniums are included. Outside of them himself in his absolute eternity, he sways all that takes place in them. He can be long-suffering as he is in Christ; he does not need to be in haste, having the ages in which to work out his purposes. He is also styled "incorruptible," as he is also in Rom. i. 23; and "invisible," as he is in Col. i. 15 and Heb. ii. 27. There is great difficulty in all religions in rising above gross notions of God. As a pure Spirit there is denied of him the corruptibility and visibility which pertain to our corporeal nature. There is not, therefore, permitted a corporeal representation, or any image of him, as tending to degrade our conception of him. He is further styled "the only God," as in ch. vi. 15 he is styled "the only Potentate." This seems to be chiefly directed against the Essene religion, which invested their intermediate agents with Divine powers of creation. To God, as thus exalted, is ascribed, with a fulness of expression, honour and glory (as in Rev. v. 13) to the ages of ages over which the Divine existence extends.—R. F.

Vers. 18—20.—*Recurrence to Timothy.* 1. *The charge.* "This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare; holding faith and a good conscience." The reference seems back to ver. 3, which, though distant, is the only charge which has been defined, viz. *the charge laid on Timothy*, that he should charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies. This involved his coming into contact with these men, and so there is naturally introduced the idea of warfare. He was to embrace his opportunity in Ephesus of warring the good warfare. "Knighthood" is Luther's word, the suggestion being the whole service in war that is required of a good Christian knight, such as he would wish the youthful Timothy to be. It is the good warfare; for it is not mere romance, but a warfare against all forms of sin—a warfare in the Name of the Saviour and with his gospel, and a warfare which has the promise of success. To call forth the knightly qualities in Timothy, Paul calls up the prophecies which went before on him. These were founded on the good hopes which he awakened in good men, when first he began to show his qualities; he must not disappoint these good hopes. As prophecies, or uttered under the inspiration of the Spirit prior to or at his introduction into office, they were to be taken as a Divine indication that he was being put to his proper work. They would also, we may believe, point to the hard work which, as a good knight, he would not fear to face. Thus using the prophecies, they would be a Divine assistance to him; they would be as armour in which he was clad. Especially, however, with a view to what is to follow, would the apostle impress on him the importance of holding faith and a good conscience. Prophecies, expressions of good opinion, are only useful in so far as they help us to lay hold by faith upon the great Source of strength, in whom alone we can show all knightly activity and endurance. They are also useful, only if we do not allow them to seduce us to part with a good conscience, our better self—that inward monitor that from moment to moment points to us our duty, and in whose approval we can feel that we have the approval of God. 2. *Warning.* "Which some having thrust from them made shipwreck concerning the faith: of whom is Hymeneus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme." For Timothy's warning, Paul points to the heretics. Instead of holding faith and a good conscience, these thrust away from them the latter, as men, with a certain violence, put away something that is disagreeable. Their truest friend they thrust aside, as they would a troublesome creditor. The result was, that they made shipwreck of their faith. Throwing away all that was needed to direct them, all that served as chart, compass, rudder,

they made shipwreck of themselves concerning faith in Christ, thus coming short of eternal life. How disastrous, especially for those who seemed to make a fair start in the voyage of life! The teaching of the apostle is suggestive regarding the causes of heresy. "As unbelief nearly always leads to grosser or more refined immorality, so not rarely it begins from an immoral ground, at least when faith existed before (Rom. i. 21). This is a deep mental truth; for it is far too common to represent faith or infidelity as a matter of abstract opinion." Earnestness in life leads to correct opinion (John vii. 17), whereas moral indifference makes it for our interest to doubt. Heresies have a secret moral genesis which will one day be made plain. Two notable heretics are mentioned here—Hymenæus and Alexander. In 2 Tim. ii. 17 Hymenæus is associated with Philetus in this, that their teaching did eat like a cancer. He and Alexander (not the coppersmith of 2 Tim. iv. 14) are here referred to as having been *delivered unto Satan*. This seems strong language to us who have nothing to impress us in the shape of such apostolic discipline in our time. It is properly regarded as "a form of Christian excommunication, declaring the person to be reduced to the state of a heathen, accompanied with the authoritative infliction of bodily disease or death." In this case the infliction of punishment was with a view to reformation. There was nothing to hinder their being received back into the Christian Church. Their probation was not at an end; there was reason for further dealing, and what was suitable to their case was the hard dealing here referred to. Better that men should be excommunicated—with which power the Church is still invested—better that men should have disease sent upon them, than that they should remain in a state of religious indifference or be spreaders of error.—R. F.

EXPOSITION.

CHAPTER II.

Ver. 1.—*First of all, that for that, first of all, A.V.; thanksgivings for and giving of thanks, A.V.* I exhort therefore. The insertion of the connecting particle "therefore" marks that this arrangement of Church prayers is a part—as the following words, first of all, mark that it is the first part—of that charge or administration which was now committed to Timothy. Supplications, prayers, intercessions, thanksgivings (see the Prayer for the Church Militant). The question naturally arises whether the first words here used—*δέησεις, προσευχάς*, and *ἐντεύξεις*—have any distinctive meaning, or are merely accumulated, like synonyms in legal documents, or various phrases in rhetorical addresses, to ensure completeness and to add force. It is against the notion of any distinctive meaning attaching to them that no such distinction can be supported by actual use. In Phil. iv. 6 two of the words (*προσευχὴ* and *δέησις*) are used in conjunction as here with *εὐχαρίστια*, with no apparent difference, both being the way of making known their requests to God (so also Eph. vi. 18 and ch. v. 5). Again, in the ancient Liturgies, the words *δέεσθαι* and *προσεύχεσθαι* are constantly used of the same prayer. It may, however, perhaps be said that every *δέησις* is a *προσευχὴ*, though every *προσευχὴ* is not a *δέησις*. The *δέησις* is a "petition"—a distinct asking something of God, which a *προσευχὴ* need not necessarily be. It may

be merely an act of adoration, of confession, of recital of God's mercies, and so on. So as regards *ἐντεύξεις*, here rendered "intercessions." There is nothing in the etymology or in the use of this word, which only occurs elsewhere in the New Testament in ch. iv. 5, to limit the meaning of it to "intercession." Nor has it this meaning in the passage where it occurs in the Liturgy of St. Clement, near the close, where God is addressed as *Ὁ καὶ τῶν σιωπόντων ἐπιστάμενος τὰς ἐντεύξεις*, "Who understandest the petitions even of those who are silent." In 2 Macc. iv. 8 and Diod. Sic., xvi. 55 it seems to mean "a request preferred in a personal interview," which is an extension of its common meaning in classical Greek of "access," "an interview," "social intercourse," or the like. But when we turn to the use of the verb *ἐντυγχάνω* in the New Testament, we seem to get the idea of "intercession." *Ἐντυγχάνειν τινι* is to go to some one to ask him to take action against or in favour of some third party (see Acts xxv. 24; Rom. xi. 2; viii. 27, 28, 34; Heb. vii. 25); and so Chrysostom (quoted in Steph., 'Thesaur.') explains *ἐντυχία* to be the action of one who applies to God to avenge him of those who have done him wrong. So that perhaps "intercessions" is, on the whole, the best rendering here, though an imperfect one; and would comprise the prayers for the emperor, for the Church, for the sick, travellers, slaves, captives, etc., for the bishops, clergy, and laity, etc., and such

prayers as "Turn away from us every plot (*ἐπιβουλὴν*) of wicked men" (Liturgy of St. Mark).

Ver. 2.—*And all for and for all*, A.V.; *high place for authority*, A.V.; *tranquil and quiet for quiet and peaceable*, A.V.; *gravity for honesty*, A.V. For kings, etc. The early Liturgies closely followed these directions. "Every day, both in the evening and the morning, we offer prayers for the whole world, for kings, and for all in authority" (Chrysost., *in loc.*). So in the Liturgy of St. Mark: "Preserve our king in peace, in virtue, and righteousness. . . . Subdue his enemies under him . . . incline him to peace towards us and towards thy Holy Name, that in the serenity of his reign we too may lead a tranquil and quiet life in all piety and honesty [or, 'gravity']." In the Liturgy of St. Clement: "Let us pray for kings and those in authority, that they may be peaceably inclined toward us, and that we may lead a tranquil and quiet life in all piety and honesty [or, 'gravity']." In the Liturgy of St. Chrysostom: "Let us pray for our most religious and God-protected emperors, and all their palace and court." "We offer this our reasonable service on behalf of our most faithful and Christian (*φιλοχρίστων*) emperors, and all their palace and court." And in the Liturgy of St. Basil: "Remember, Lord, our most religious and faithful kings . . . that in their serenity we may lead a tranquil and quiet life in all godliness and gravity. Remember, O Lord, all rulers and all in authority, and all our brethren in the palace, and the whole court." In high place (*ἐν ὑπεροχῇ*); elsewhere only in 1 Cor. ii. 1, where it is rendered "excellency." But in Rom. xiii. 1 we have *ἐξουσίας ὑπερεχούσας*, "the higher powers;" and in 1 Pet. ii. 13, *τῷ βασιλεὶ ὡς ὑπερέχοντι*, "the king as supreme." In 2 Mac. iii. 11 the phrase, *ἀνδρὸς ἐν ὑπεροχῇ κειμένου*, occurs; and in Polybius, *οἱ ἐν ὑπεροχῇ ὄντες*. It is often used in Polybius for "authority" or "power." That we may lead a tranquil and quiet life in all godliness and gravity. The prayer for the rulers is recommended (as was explained in the above extracts from the Liturgies) in order to obtain for Christians a tranquil life, undisturbed by persecution and molestation, in spite of their peculiar way of life. Their wish was to be allowed to live in the faith and obedience of the gospel, "in godliness and gravity," without being interfered with by the heathen magistrates. The clause in the Prayer for the Church Militant which corresponds to this is "that under her we may be godly and quietly governed." *Tranquil* (*ἡρεμὸς*); found only here in the New Testament. The derivatives, *ἡρεμῖος*, *ἡρεμέω*, etc., are common in the LXX. They all apply to a still, undisturbed, life. *Quiet*

L. TIMOTHY.

(*ἡσυχίος*); found only here and 1 Pet. iii. 4 in the New Testament, and in the LXX. in Isa. lxvi. 2. But the noun *ἡσυχία* and the verb *ἡσυχάζειν* are common. *Godliness* (*εὐσεβεία*). One of the words almost peculiar to the pastoral Epistles (ch. iii. 16; iv. 7, 8; vi. 3, 5, 6, 11; 2 Tim. iii. 5; Titus i. 1); but elsewhere only in Acts iii. 12; 2 Pet. i. 3, 6, 7; iii. 11. Cornelius was *εὐσεβής*, and so was one of the soldiers who waited upon him (Acts x. 2, 7). Ananias was *ἀνὴρ εὐσεβής* (Acts xxii. 12, T.R.). The adverb *εὐσεβῶς* is also peculiar to the pastoral Epistles (2 Tim. iii. 12; Titus ii. 12). *Gravity* (*σεμνότης*); so rendered also in the A.V. of ch. iii. 4 and Titus ii. 7—the only other places in the New Testament where it is found. So also the adjective *σεμνός* (ch. iii. 8, 11; Titus ii. 2). Elsewhere in the New Testament only in Phil. iv. 8, where it is rendered "honest" in the A.V., and "honourable" in the R.V. In classical Greek *σεμνός* is properly spoken of the gods, "august," "venerable," and, when applied to persons, indicates a similar quality. Here *σεμνότης* is the respectable, venerable, and dignified sobriety of a truly godly man.

Ver. 3.—*This for for this*, A.V. and T.R. *Acceptable* (*ἀπόδεκτον*); only here and ch. v. 4 in the New Testament, and in one doubtful passage in Aquila's version of Cant. i. 13. Found in Plutarch. The verb *ἀποδέχομαι*, to receive gladly, is frequently used by St. Luke (viii. 10; Acts ii. 41, where see note; etc.). God our Saviour (see ch. i. 1 and Luke i. 47; Titus i. 3; ii. 10, 13 (perhaps); iii. 4; 2 Pet. i. 1 (perhaps); Jude 25, by which it appears that the phrase is confined to the pastoral among St. Paul's Epistles). In the Old Testament the phrase occurs frequently (see 2 Sam. xxii. 3; Ps. cvi. 21; Isa. xliii. 3; xlv. 21, etc.).

Ver. 4.—*Willeth that all men should be saved for will have all men to be saved*, A.V.; *come to for to come unto*, A.V. All men, etc.; to show that it is in accordance with God's will to pray for "all men" (ver. 1). (For the doctrinal statement, comp. ver. 6; Titus ii. 11; 2 Pet. iii. 9, etc.).

Ver. 5.—*One . . . also for and one*, A.V.; *himself man for the man*, A.V. For there is one God, etc. The connection of ideas indicated by *γὰρ* seems to be this: Pray to God for all men, Jews and Gentiles, barbarians, Scythians, bond and free. For this is good and acceptable in the sight of the one God, who is the God of all the nations of the earth. And God wills that all should come to the knowledge of the truth as it is in Jesus, because Jesus Christ is the One Mediator between God and all men, by whom alone men can come to the Father, and who gave himself a ransom for all. One Mediator. The term *μεσίτης* is only applied to

our Saviour in the New Testament here and in Heb. viii. 6; ix. 15; xii. 24. In the only other passage where St. Paul uses it (Gal. iii. 19, 20) it is applied to Moses the mediator of the Old Testament. In the LXX. it only occurs in Job ix. 33. Himself man. Surely an infelicitous and unnecessary change from the A.V. Even supposing that the exact construction of the sentence requires "Christ Jesus" to be taken as the subject and "man" as the predicate, the English way of expressing that sense is to say, "the man Christ Jesus." But it is very far from certain that *ἄνθρωπος*, standing as it does in opposition to *Θεός*, is not the subject, and must not therefore be rendered "the man." The man. The human nature of our Lord is here insisted upon, to show how fit he is to mediate for man, as his Godhead fits him to mediate with God.

Ver. 6.—*The testimony to be borne in its own times for to be testified in due time*, A.V. *Τὸ μαρτύριον καιροῖς ἰδίους*. This phrase is somewhat obscure, and is differently explained. But the most literal rendering and the best sense seems to be: "The testimony, at its proper time, to which I was appointed a preacher and an apostle," meaning that the mediation and redemption of Jesus Christ was the subject-matter of that testimony which he Paul was appointed to bear at the proper time. *Τὸ μαρτύριον εἰς ὃ* must be taken together, without any intervening stop. This accounts for the article *τὸ*. The exactly parallel place is Titus i. 1, 2, as a close comparison of the two passages will show. A further proof of the identity of thought in the two passages is the recurrence in both of the phrase, *ἐπὶ γνώσει ἀληθείας*. A ransom (*ἀντὶ λυτροῦ*); here only in the New Testament, but it is used perhaps by Symmachus in Ps. xlviii. 9 (xlix., A.V.), where the LXX. have *τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ*, following the reading *ῥ*, instead of *ῥ*, as in the Hebrew text. "What means a ransom? . . . They were about to perish, but in their stead he gave his Son, and sent us as heralds to proclaim the cross" (Chrysostom). The equivalent word in the Gospels is *ἀντάλλαγμα* (Matt. xvi. 26; Mark viii. 37). *Ἀντὶ λυτροῦ* does not seem to differ materially in meaning from *λύτρον*, the common classical word for "ransom" (i.e. redemption money), and used by our Lord of his own life given as a ransom for many (Matt. xx. 28; Mark x. 45). It is the price given as an equivalent for setting free the prisoner, or sparing the forfeited life; *λυτρον* (Luke xxiv. 21, etc.), *λύτρωσις* (Luke i. 68, etc.), *λυτρωτής* (Acts vii. 35), *ἀπολύτρωσις* (Luke xxi. 28; Rom. iii. 24, and *passim*), have all the sense of "redeem," "redemption," and the like. In its own times. The notion of a time specially appointed for Christ's

coming into the world is frequently dwelt upon in Scripture; e.g. Gal. iv. 4; Eph. i. 10; Heb. i. 2 (comp. Acts xvii. 30, 31; 2 Cor. vi. 2). (See the same phrase, oh. vi. 15.)

Ver. 7.—*Was appointed for am ordained*, A.V.; *truth for truth in Christ*, A.V. and T.R.; *I lie for and lie*, A.V.; *truth for verity*, A.V. I was appointed, etc. It is quite in St. Paul's manner thus to refer to his own apostolic mission (see Rom. i. 5; xi. 13; xv. 16; 1 Cor. i. 1, 17; iii. 10; 2 Cor. v. 18, Gal. i. 1, etc.; Eph. iii. 2, 8; and many other places). A preacher (*κήρυξ*; as in 2 Tim. i. 11). So Mark xvi. 15, "Preach the gospel" is *κηρύξατε τὸ εὐαγγέλιον*; and in ver. 20, "They . . . preached everywhere" is *Ἐκήρυξαν πανταχοῦ*; and 2 Tim. iv. 2, "Preach the word" is *κήρυξον τὸν λόγον*; and generally it is the word rendered "preach." It combines the idea of authority in the preacher who is the authorized herald (Rom. x. 15), and publicity for his message (Matt. x. 27; Luke xii. 3). I speak the truth, etc. The reason for this strong asseveration of his office as the apostle of the Gentiles is not at first sight apparent. But it was probably made in view of the antagonism of the Judaizing teachers referred to in ch. i. 3, 19, 20 (comp. Rom. xi. 13; xv. 15, 16).

Ver. 8.—*Desire for will*, A.V.; *the men for men*, A.V.; *in every place for everywhere*, A.V.; *disputing for doubting*, A.V. I desire, etc. He takes up the subject again which he had opened in ver. 1, but had somewhat digressed from in vers. 4-7, and gives further directions as to the persons who are to make the prayers spoken of in ver. 1, viz. men (*τοὺς ἄνδρας*), not women, as it follows more at large in vers. 9-15. The stress is clearly upon "men" (or, "the men"—it makes no difference); and there is no force in Alford's remark that in that case it would have been *τοὺς ἄνδρας προσεύχεσθαι*. The prayers had been already ordered in ver. 1; the additional detail, that they were to be offered by men, is now added. In every place; not, as Chrysostom thinks, in contrast to the Jewish worship, which was confined to the temple at Jerusalem, but merely meaning wherever a Christian congregation is assembled. Lifting up holy hands. Alford quotes Clem. Rom. 'To the Corinthians,' Ep. i. ch. 29: *Προσέλωμεν . . . ἂν δοιότητι ψυχῆς ἀγνῆς καὶ ἀμείαντους χεῖρας ἀρουντες πρὸς αὐτόν* (comp. Ps. xxvi. 6; xxviii. 2; xliii. 20; lxiii. 4; 2 Chron. vi. 12, 13). Without wrath. It appears from several passages in Chrysostom that the habit of praying angry prayers was not unknown in his day. "Do you pray against your brother? But your prayer is not against him, but against yourself. You provoke God by uttering those impious words, 'Show him the same'; 'So do to him'; 'Smite him'; 'Recompense him'; . . . and

much more to the same effect" ('Hom.' vi.). In 'Hom.' viii. his comment on this passage is: "Without bearing malice. . . Let no one approach God in enmity, or in an unamiable temper." And disputing (*διαλογισμοῦ*). The exact meaning of *διαλογισμός* is perhaps best seen in Luke v. 21, 22, where both the verb and the substantive are used. The *διαλογισμοί* are *cavillings*, *questionings* proceeding from a captious, unbelieving spirit. They are *διαλογισμοί πορνῶν* (Matt. xv. 19). The word is always used in a bad sense in the New Testament. Forms of prayer were not yet established in the Church, but these cautions show the need of them.

Ver. 9.—*In like manner for in like manner also*, A.V. and T.R.; *braided for broided*, A.V.; and *gold for or gold*, A.V.; *raiment for array*, A.V. The apostle here passes on to the duties of women as members of the congregation, and he places first modesty of demeanour and dress, the contrary to these being likely to prove a hurt and a hindrance to their fellow-worshippers. *Adorn themselves in modest apparel*. This is obviously the true construction, *κοσμεῖν* depending upon *βούλομαι*. There is a little doubt as to the exact meaning of *καταστολή* here, the only place where it occurs in the New Testament. Alford argues strongly in favour of the meaning "apparel." But it may also mean "steadiness" or "quietness" of demeanour; and then the phrase will be exactly parallel to 1 Pet. iii. 5, "The incorruptible apparel of a meek and quiet spirit." And the meaning will be, "Let Christian women adorn themselves with a decent and well-ordered quietness of demeanour, in strict accordance with [or, 'together with'] shamefastness and sobriety [*μετὰ*, 'in strict accord with,' or 'together with'] not with braided hair," etc. A woman's true ornament is not the finery which she gets from the milliner, but the chaste discretion which she has from the Spirit of God. *Modest* (*κόσμιος*); only found in the New Testament here and in ch. iii. 2, where it is rendered "of good behaviour" in the A.V., and "modest" in the margin, "orderly" in the R.V. It is common in classical Greek in the sense of "well-ordered," "well-behaved." *Shamefastness* (*αἰδώς*, bashfulness). So the edition of 1611: "shamefacedness" in the later editions is a corruption. Archbishop Trench compares "steadfast," "southfast," "rootfast," "masterfast," "footfast," "bedfast," with their substantives ('Synonyms of New Test.,' § xx.). *Sobriety* (*σωφροσύνη*, as in ver. 15, *q.v.*); soundness, health, purity, and integrity of mind. *Ἀπὸ τοῦ σώας τὰς φρένας ἔχειν* (Chrysostom, 'Ap. Trench.'). *Braided hair* (*πλέγματιν*); found only here in the New Testament, but used in Aquila and Theodotion, instead of the *πλεκεῖς* or *πλακεῖς* of the

LXX., in Isa. xxviii. 5, for *πρῶα*, a "diadem," or "twined garland." In classical Greek *πλέγματα* are anything twined, tendrils of the vine, wicker-work, chaplets, etc. The corresponding word in 1 Pet. iii. 3 is *ἐμπλοκή τριχῶν*, "plaiting the hair." Costly raiment (*ἱματισμὸν πολυτελεῖ*). For *ἱματισμός*, comp. Luke vii. 25; ix. 29; Acts xx. 35; Ps. xiv. 10, LXX.; etc., which show that the word is used *κατ' ἐξοχήν* of any splendid garment (Schleusner). *Πολυτελής*, costly (see Mark xiv. 3; 1 Pet. iii. 4, and frequently in the LXX.). St. Peter manifestly had this passage before him, from the marked verbal coincidences, as well as close similarity of thought (*ἐμπλοκή*, *χρῆσιν*, *κόσμος*, *ἱμάτων*, *πολυτελής*, *ἀγαθοποιούσαι* (compared with *δὲ ἔργων ἀγαθῶν*), *ἡσυχία*, *ὑποταγή*, (compared with *ὑποτασσόμεναι*), *ἀγλαί* *γυναικες*, κ.τ.λ. (compared with *ἐπαγγελλόμεναι θεοσέβειαν*). (See reference to St. Paul's Epistles in 2 Pet. iii. 15.)

Ver. 10.—*Through for with*, A.V. (The change from "with" to "through" is quite unnecessary, though more strictly accurate. "With" does equally well for *ἐν* and *διὰ*, the one applied to the ornaments and dress in or with which the woman adorns herself, the other to the good works by which she is adorned.) *Professing godliness*. In all other passages in the New Testament where it occurs, *ἐπαγγέλλεσθαι* means "to promise," except in ch. vi. 21, where, as here, it means "to profess," as it frequently does in classical Greek: *Ἐπαγγέλλεσθαι ἀρετήν*, *σοφίαν*, etc. *Θεοσεβεία* only occurs here in the New Testament; but it is used in the LXX. in Job xxviii. 28; Gen. xx. 11; also in Xenophon. In John ix. 31 we have *Θεοσεβής*, "a worshipper of God." *Through good works*. Compare the description of Dorcas (Acts ix. 36, 39). *Ἔργα ἀγαθὰ* mean especially acts of charity (comp. ch. v. 10; 2 Cor. ix. 8, 9; Col. i. 11; elsewhere it is used more generally, like *ἔργα καλὰ*, though this phrase also sometimes points especially to acts of charity, as in ch. v. 10; vi. 18; Titus iii. 14; Heb. x. 24).

Ver. 11.—*A for the*, A.V.; *quietness for silence*, A.V. *Quietness* is not so good a rendering as "silence," because the *quietness* here meant is *silence*, as appears clearly by the parallel direction in 1 Cor. xiv. 34. So Acts xxii. 2, *παύσασθαι ἡσυχίαν* is properly rendered in the A.V., "They kept silence." And *ἡσυχάσαν* (Luke xiv. 4 and Acts xi. 18) is rendered both in the A.V. and the R.V., "They held their peace." With all subjection (*ἐν πάσῃ ὑποταγῇ*); as ch. iii. 4. The words occur also in 2 Cor. ix. 13; Gal. ii. 5. But the verb *ὑποτάσσομαι* is very common in the sense of "being subject." It is used of the subjection of the wife to her husband (1 Cor. xiv. 34; Eph.

v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1).

Ver. 12.—*Permit for suffer*, A.V.; *have domination for usurp authority*, A.V.; *a for the*, A.V.; *quietness for silence*, A.V. Permit. Why "permit" is better than "suffer" it is difficult to see. *Ἐπιτρέπειν* is rendered "suffer" in the R.V. in Matt. viii. 21; xix. 8; Mark x. 4; Luke ix. 59, etc. Quietness (see preceding note). The true type of the womanly attitude is that of Mary, who "sat at Jesus' feet, and heard his Word" (Luke x. 39).

Ver. 13.—*Was formed* (*ἐπλασθη*). The word used in the LXX. in Gen. ii. 7, *Ἐπλασεν ὁ Θεὸς τὸν ἄνθρωπον, κ.τ.λ.*, "The Lord God formed man out of the dust of the ground;" and in Gen. ii. 19 of the beasts of the field; whence the word *πρωτόπλαστος* (Wisdom vii. 1; x. 1), "first made;" "first formed," A.V. So in Rom. ix. 20 man is called τὸ πλάσμα, "the thing made;" and God is ὁ Πλάσας, "he that made it." "Plaster," "plastic," "protoplasm," are, of course, from the same root. (For the argument, see the very similar one in 1 Cor. xi. 8, 9.)

Ver. 14.—*Beguiled* (twice) *for deceived*, A.V.; *hath fallen into for was in the*, A.V. *Beguiled* (*ἡπατήθη*). The same word as is used in Gen. iii. 13, "The serpent beguiled me;" *ἡπάτησέ με*, LXX. (comp. 2 Cor. xi. 3, where the verb used is *ἐξηπάτησεν*). *Hath fallen into transgression*. *Fell* (not *hath fallen*) is the right tense to use here in English, though the Greek perfect, it is true, contains the further idea of *continuance in the fall*, as in 1 Cor. ix. 22; xiii. 11; 1 Thess. ii. 1; 2 Pet. ii. 20. So also Matt. i. 22; xix. 8; xxi. 4; xxv. 6; Mark v. 33; John i. 3; 2 Cor. i. 19; and elsewhere, *γέγονε* is best rendered by the past (not the perfect) tense. It has frequently the notion of *transition into a certain condition* (see Rom. vi. 5; vii. 13; 1 Cor. ix. 22; xiii. 11; 2 Cor. v. 17; xii. 11; Gal. iv. 16, etc.). Bishop Ellicott gives the passages in which *γίγνομαι* is followed, as here, by *ἐν* (Luke xxii. 44; Acts xxii. 17; 2 Cor. iii. 7; 1 Thess. ii. 5), "denoting entrance into, and continuance in, any given state." As regards the apostle's statement, Adam was not beguiled, we must understand it as based merely upon the text in Genesis to which he refers, in which Eve (not Adam)

says, *Ὁ ὄφεις ἡπάτησε με*, "The serpent beguiled me." Just as in Gal. iii. 16 he reasons from *σπέρματι* being in the singular number, and as the writer to the Hebrews (vii. 3) reasons from the *silence* of Gen. xiv. regarding the parentage of Melchizedek. Huther (*in loco*) says that this mode of reasoning is peculiar to allegorical interpretation.

Ver. 15.—*But for notwithstanding*, A.V.; *through the child-bearing for in child-bearing*, A.V.; *love for charity*, A.V.; *sanctification for holiness*, A.V. She shall be saved; i.e. the woman generically. The transition from the personal *Eve* to the generic *woman* is further marked by the transition from the singular to the plural, "if they continue," etc. The natural and simple explanation of the passage is that the special temporal punishment pronounced against the woman, immediately after her sin, "In sorrow shalt thou bring forth children" (Gen. iii. 16)—(to which St. Paul here evidently alludes)—and endured by all women ever since, was a set-off, so to speak, to the special guilt of Eve in yielding to the guile of the serpent; so that now the woman might attain salvation as well as the man (although she was not suffered to teach) if she continued in faith and charity. The child-bearing (*τῆς τεκνογονίας*); here only; but the verb *τεκνογονέω*, which occurs in ch. v. 14, is found (though very rarely) in classical Greek. The equivalent, both in the LXX. and in classical Greek, is *τεκνοποιέω*. The reference to the birth of Christ—the Seed of the woman—which some commentators (Hammond, Peile, Wordsworth, Ellicott, etc.; not Bengel, Alford, or the German school generally) see here, is rather strained, and anyhow cannot be proved without an inspired interpreter. The stress which is laid by some of the above on the use of the definite article here has no justification (see e.g. 2 Pet. i. 5—7, where even the R.V. does not think of translating "the virtue," "the knowledge," "the temperance," etc.). Nor is the meaning of *διὰ*, which Alford and others press, "through," i.e. "in spite of," like *διὰ πυλῶς* in 1 Cor. iii. 15, at all probable from the context. Sanctification (*ἀγιασμός*; Rom. vi. 19; 1 Thess. iv. 3, etc.). Sobriety (*σωφροσύνη*); as in ver. 9. It only occurs besides in Acts xvi. 25.

HOMILETICS.

Vers. 1—15.—*Public worship*. The whole chapter is given up to directions concerning the public worship of the Church. We may notice the following particulars.

I. THE SUBJECTS OF PUBLIC PRAYER. When the Church meets together in the Name of the Lord Jesus Christ, it meets as pre-eminently the friend of the human race. As the Church of him who is the world's Saviour and Redeemer, it must manifest the same spirit of universal love which animated him. It is not as being haters of the

human race (as their enemies falsely said), but as being true lovers of their kind, that Christians banded themselves together and refused all fellowship with the unfruitful works of darkness. This love, then, was especially to be shown in their united prayers. When they came together, though perhaps their enemies were thirsting for their blood, they were to offer up their united prayers for all men. Specially, with a view to the peace and order of society, should they pray for kings and governors and all in authority, that by God's blessing upon their government the course of this world might be as peaceably ordered that his Church might serve him joyfully in all godly quietness. And if we consider how much human happiness depends upon good government on the part of the rulers, and upon quiet obedience to the laws on the part of the people, we shall see how much need there is for such prayers. In our own days the restless spirit that is abroad, the impatience of all control, and the general weakening of rule and authority all over the world, increases the need both of wisdom and strength in rulers, and consequently for the strengthening of their hands by the prayers and intercessions of the people of God.

II. THE PERSONS WHO ARE TO PRAY IN THE CHRISTIAN ASSEMBLIES. These are limited to the men. The prayers and the teaching in the congregation are to be conducted by men only. The difference of sex, and the different social and religious functions of each sex, are really of Divine appointment. As St. Paul says to the Corinthians (1 Cor. xi. 9), "the woman was made for the man, and not the man for the woman;" and all the subsequent relations of the man and woman, in the family, in the state, and in the Church, are naturally evolved from their primeval state as ordered by God. It is obvious, too, that there must be harmony in these various relations, and that the principle which rules in one department of life must rule in the others also. Anyhow, it is distinctly laid down, on the apostolic authority of St. Paul, that in the Church assemblies the functions of public prayer, and public teaching and preaching, are confined to men. The wide field of more private female ministrations is still open to godly women, and seems to be amply justified by the existence of prophetesses in the primitive Church, and by such examples as that of Priscilla (Acts xviii. 26). As regards the character of the men who lead the prayers of the congregation, three qualifications are named: holiness, quietness of spirit, simplicity in the petitions. The hands that are lifted up to God in prayer must be clean hands, unstained by blood, untainted by bribes or dishonest gains, unpolluted by any evil deeds. The prayers that are offered must come from hearts where no malice or ill will dwells, no resentment for wrongs received or injuries endured; and from minds where the spirit of controversy is dumb, and no cavilling is to be found. Sincerity and godly simplicity, with an honest faith in the faithfulness of God, are essential to acceptable prayer.

III. The third feature in the public assemblies of the saints on which St. Paul insists is THE MODEST DRESS AND DEMEANOUR OF THE CONGREGATION. This applies especially to the women, but it is true of the men also. Christians come to church to worship the glorious God, to humble themselves before his holy presence, and to hear his Word, not for display, not to attract notice, not for vain-glory or worldly vanity. It is, therefore, quite out of place for either men or women to make a parade of finery in church. The ornaments best suited for persons professing godliness at all times, but especially when they approach the throne of God, are those of a pure heart and a meek spirit, and an abundance of good works. It is the hidden man of the heart which needs adorning for its access to the court of heaven.

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—The regulation of public worship. The apostle gives Timothy a series of injunctions respecting the assemblies for public worship, which sprang naturally out of the solemn charge he had given him in the previous chapter.

I. THE PARAMOUNT DUTY OF PUBLIC PRAYER. "I exhort therefore, first of all, that petitions, prayers, supplications, thanksgivings, be made for all men." 1. *The leading place given to prayer in this series of instructions respecting the administration of the Church, proves its pre-eminent importance.* It is the breath of vital godliness. (1) God promises to hear public prayer (2 Chron. vii. 14—16): (2) Christ sanctifies it

by his presence (Matt. xviii. 20); (3) the saints delight in it (Ps. xlii. 4); (4) they are to be exhorted to the exercise of it (Heb. x. 25); (5) it is not to be conducted in an unknown tongue (1 Cor. xiv. 14—16). 2. *The variety of terms in which it is here described implies the diversity of circumstances in which God's people are placed.* (1) "Petitions." This term expresses the sense of insufficiency and need, and may be a special form of a particular prayer. (2) "Prayers." This is prayer in general, as representing the spirit of devotion. (3) "Supplications." This signifies a closer dealing with God, a more childlike confidence in prayer. (4) "Thanksgivings." This suggests that element which ought never to be absent from our supplications—gratitude for past mercies.

II. FOR WHOM ARE WE TO PRAY? "For all men." 1. *It would not be acceptable prayer if we were to pray only for ourselves.* It is not Christ-like to look down with a sense of superiority upon the mass of men as sunk in perdition. 2. *We are bound to love all men, and therefore to pray for their welfare.* Much of our happiness depends upon our identifying ourselves lovingly with others.

III. PRAYERS ARE SPECIALLY TO BE MADE FOR KINGS AND ALL IN HIGH PLACE. "For kings and for all in high place." 1. *Such persons pre-eminently need our prayers.* (1) They wield great power for good or evil; (2) they are exposed to many dangers; (3) they are liable to greater temptations than other men. 2. *God has power to influence their public action.* (1) The hearts of kings are in his hands; (2) he sets them up and he removes them (Dan. ii. 21); (3) he can establish their throne in righteousness and justice (Prov. xvi. 12). 3. *Kings can do much to promote the well-being of the Church of God.* "That we may pass a quiet and tranquil life in all godliness and gravity." We should pray for kings, because they can promote our outward peace and our inward tranquillity, by restraining the bad and encouraging the good. Kings can thus protect us in the exercise of our religion and in the practice of godliness. Wicked kings can expose the godly to cruel risks, and expose their gravity to unseemly perils. 4. *The duty of praying for kings is not affected by the consideration that they are pagans, or oppressors, or persecutors.* (1) Christians will pray the more earnestly for them that God will change their hearts. All the kings were pagans in the days of the apostle, and many of them persecutors. (2) It was specially necessary to enjoin prayer for kings upon Christian communities, consisting largely of Jews who had an intense longing to throw off the Roman yoke. It is a curious fact that it was the cessation of prayer by the Jews on behalf of the Roman emperor that led to the final war four years after this injunction was given by the apostle. It may have been owing to his injunction that the Christians were not involved in the disasters of that fatal rebellion.—T. C.

Vers. 3, 4.—*The beneficial and acceptable nature of such catholic prayer.* "For this is good and acceptable before God our Saviour."

I. SUCH PRAYER FOR ALL SORTS OF MEN IS GOOD. It is good: 1. *Because it springs from a good motive, a loving interest in our fellow-men.* 2. *Because it is directed to a good end, the promotion of their highest welfare.* 3. *Because it is a divinely commanded duty.*

II. SUCH PRAYER IS ACCEPTABLE BEFORE GOD OUR SAVIOUR. It meets God's highest approval because it is in accordance with his own gracious designs toward the sons of men.

III. REASON OR GROUND FOR THIS UNIVERSALITY OF OUR PUBLIC PRAYERS. It is good and acceptable "before God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth." He wills that all men should be saved, therefore we should pray for all men. Our prayers will thus be in conformity with his will. 1. *Consider the nature of the salvation here described.* (1) It is not mere salvation from intellectual error, for it is that which is involved in "the full knowledge of the truth." (2) It is not mere salvability, as if he made the salvation of all men possible. (3) It is not salvation merely offered for man's acceptance, but salvation actually obtained and enjoyed. The immediate end is "the knowledge of the truth," the ultimate end salvation in its completeness. 2. *Consider the relation of the Divine will to this salvation.* "Who will have all men to be saved." (1) There is nothing in the language to justify the theory of Universalists that all men will ultimately be saved. (a) The apostle uses

the term *θῆλει*, not the stronger term *βουλέται*, which implies will with a purpose or intent. (b) If he had used the term *σῶσαι*, he must have saved all; but the word is *σῶσθηναι*, implying his will that they should be brought, through the knowledge of the truth, to salvation. (c) If we are to interpret the will of God by his providence, we must understand it in consistency with the fact that the large majority of mankind have never heard of salvation and have no knowledge of it. (d) It must be remembered that many must have failed to reach this salvation before Christ died at all. (2) The language of universality is consistent with other language of Scripture. (a) Christ says, "And I, if I be lifted up, will draw all men unto me" (John xii. 32); "All men shall see the salvation of the Lord" (Luke iii. 6). The Messiah "shall pour out his Spirit upon all flesh" (Joel ii. 28). Christ "died for all," and he may therefore be truly called *Salvator hominum*. He died for all to arrest the immediate execution of the sentence of the Law upon man for sin; to obtain for him unnumbered blessings in this life, that he might secure a proper foundation for the offer of salvation through his blood. (b) But the design of God in the death of Christ had not the same relation to all. He is "the Saviour of all, but especially of them that believe." He is the Saviour of his people, of his Church, of the elect. (c) The language of universality used in the passage was suggested by way of contrast to the restrictiveness of Gnostic teaching, which led the apostle to say to the Colossians that his aim was "to present every man perfect in Christ" (Col. i. 28); perhaps, likewise, the restrictiveness of a narrow Judaism, for he emphasizes in the context his mission as "a teacher of the Gentiles." There is deep mystery in God's counsels. But he here sets forth his good will to man, and charges it on the conscience of believers to pray that all without exception should be brought to the knowledge of the truth.—T. C.

Vers. 5—7.—*Reasons for this universality of prayer in the relation of all men to God and Christ.* "For there is one God, one Mediator also between God and men, himself man, Christ Jesus." The salvation of men cannot, therefore, be to us a matter of selfish indifference.

I. THE RELATION OF ALL MEN TO GOD. The unity of God is consistent with all differences of dispensation. "There is one providence belonging to the one God." The apostle tells the Romans that, "as God is one," he is the God of the Gentiles as well as the Jews (Rom. iii. 30). There is, indeed, "one God and Father of all" (Eph. iv. 4, 5). The apostle also says, "The mediator" (Moses) "is not of one"—one seed, i.e. including Jew and Gentile, for Moses had nothing to do with the Gentile—"but God is one," in relation to Jew and Gentile (Gal. iii. 20). In these passages the apostle sets forth the universality of the gospel offer. But in the text he infers the universality of the Divine good will from the provisions made for man's salvation.

II. THE RELATION OF ALL MEN TO THE MEDIATOR. "One Mediator also between God and men, himself man, Christ Jesus." 1. *There is but one Mediator.* The Gnostic mediation of angels is, therefore, excluded (Col. ii. 15, 18). Likewise the mediation of saints and angels, as held by the Church of Rome. This idea is dishonouring to the only Mediator. There is no Scripture for the distinction made between a mediator of redemption (Christ) and mediators of intercession (saints and angels). 2. *The Mediator was man as well as God.* (1) He was truly man, in opposition to the Docetic notion that he did not possess a real human nature. (2) He was God as well as man in his Mediatorship, in opposition to the Roman Catholic theory that he only mediated in his human nature. The design of this error is to make way for human mediators. It is said to be absurd to conceive of Christ as God mediating between sinners and himself. (a) We answer that the Divine nature operated in Christ's priestly work as well as the human, for "he through the eternal Spirit" (his own Spirit) "offered himself to God" (Heb. ix. 14). (b) If he did not mediate in his Divine nature as well as his human nature, he could not have been in any sense Mediator of the Old Testament saints, because their redemption was completed before he came in the flesh. The human nature is naturally emphasized because of the work of suffering and death which is here ascribed to him. 3. *The passage does not imply that Christ was not God.* He is elsewhere frequently called God and true God, but here there is a necessary reference to the catholic doctrine of a subordination of office. 4. *The reference to the mediatorship brings up the idea of a covenant between God and man.* Christ is the Head of humanity,

the new Man, the Lord from heaven, able to restore the lost relationship between God and man. 5. *The mediatory agency is wrought through Christ's sufferings and death.* "Who gave himself a Ransom for all." (1) This proves that all the blessings of redemption come from the death of Christ, not merely from his Incarnation. (2) He voluntarily gave himself as the Victim, yet he is "God's unspeakable Gift." (3) His death was strictly substitutionary. The words of the apostle resemble those of our Lord himself—"he gave himself a Ransom for many" (Matt. xx. 28). He was thus the Substitute contemplated by the apostle as the Messiah who had obtained from the Father the heritage of all families and nations of the earth, not Jews alone, but Gentiles.

III. *THE TRUE PURPOSE OF THE GOSPEL MESSAGE.* "The testimony to be borne in its own times." 1. *Thus the death of Christ is the great message to be carried to all the world.* It is not his birth, or his example, or his truth, but, above all, what is the completion of them all—his death on Calvary. 2. *It is to be preached in all times till the second coming of the Lord.* 3. *The apostle's own relation to this testimony.* "Whereunto I was appointed a herald and an apostle (I speak the truth, I lie not); a teacher of the Gentiles in faith and truth." Thus the universality of the remedial scheme is represented by the very mission of the apostle himself. He was "a herald" to proclaim the glad tidings here; "an apostle"—let men say what they will, he is an apostle, therefore the surpassing importance of his message—and "a teacher of the Gentiles"—to mark the world-embracing character of his gospel—"in faith and truth," to signalize respectively the subjective and the objective elements in which his apostleship was to find its appropriate sphere.—T. C.

Ver. 8.—*The conduct of public prayer by men.* The apostle now proceeds to indicate the persons by whom public prayer is to be conducted, and the spirit which is to govern this part of public worship.

I. *PRAYER IN THE CHRISTIAN ASSEMBLIES IS TO BE CONDUCTED BY MEN.* "I wish then that prayer be made in every place by men." 1. *It is for men to manage and direct the public services of the Church;* it is for women to take a more quiet though not less real place in worship. As woman had been emancipated by the gospel—for there were no longer "male and female" in Christ—and as she had taken such a prominent place in ministering to Christ, the apostles, and the saints, there may have been a disposition on the part of female converts to assert themselves actively in the public life of the Church at Ephesus and elsewhere. The apostle expresses not a mere wish or desire, but, what is equivalent to a solemn command, that the men alone should be responsible for the conduct of the public services. The injunction does not affect the right or duty of women to conduct prayer in private life or in meetings of their own sex. 2. *Prayer is to be made in every place.* This rule is to obtain in all public assemblies of the saints, wherever held. There is, perhaps, a recollection of our Lord's words that there is to be no restriction of prayer to one holy place (John iv. 21).

II. *THE SPIRIT AND MANNER IN WHICH PUBLIC PRAYER IS TO BE CONDUCTED.* "Lifting up holy hands without wrath or disputing." 1. *The posture must be reverent.* It was customary for the Jews to pray with uplifted hands. It was likewise the general attitude adopted by the early Christians. It was the attitude significant (1) of the elevation of the heart to God; (2) of the expectation of an answer from heaven. 2. *The uplifted hands must be holy.* They must be hands unstained by vice. "Cleanse your hands, purify your hearts" (Jas. iv. 8). The hands must be free from any sin that would render prayer unacceptable to God. "Wash you, make you clean" (Isa. i. 16). 3. *Prayer should be free from all passionate feeling.* "Without wrath and disputing." Perhaps arising from religious altercation or debate. Prayer belongs to the peaceful heart. Faith and love are its two sustaining principles, and exclude the idea of passion against our fellow-men.—T. C.

Vers. 9, 10.—*The attire and deportment of women in the Christian assemblies.* The apostle continues his directions in relation to public prayer. "Likewise," he says, in effect, "let women when they pray be modestly adorned."

I. *THEIR APPAREL AND DEPORTMENT.* "Likewise also that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold, and pearls, and costly raiment." 1. *The injunction refers specially to the dress of*

women in the Christian assemblies, which ought not to be showy or conspicuous, calculated either to swell the heart of the wearer with pride, or to attract the eyes of others in forgetfulness of the solemnity of public worship. 2. *While adornment is expressly allowed, according to age and station*, to the exclusion of anything slovenly, there must be nothing in the attire or deportment inconsistent with modesty, self-restraint, or Christian simplicity. There must be no excessive care bestowed upon the adjustment of the hair, and no adornment with gold, or pearls, or costly array inconsistent with the attire previously recommended. Plaiting the hair may be the most convenient way of arranging it, and wearing ornaments is no more sinful in itself than wearing apparel. The injunction is that women should not seek such adornments as would either endanger piety or draw away their affections from higher things.

II. THE TRUE ADORNMENT OF WOMEN. "But (which becometh women professing godliness) through good works." 1. *Religion is external as well as internal*. There is the form which must be clothed with the power of godliness; religion must not be secret, but manifest to the world. Therefore women must profess the Christian name, and take part in the worship of the Church. 2. *There must be a harmony between the profession of godliness and those deeds of mercy and piety* which, Dorcas-like, show the true disciple of Jesus. 3. *The highest distinction of women does not spring from dress or decoration*, but from the lustre that is thrown round their character by works of goodness. They will thus "adorn the doctrine of God our Saviour" (Titus ii. 10). —T. C.

Vers. 11—15.—*The proper sphere and behaviour of women*. The apostle is still thinking of the public services of the Church.

I. THE WOMAN IS FORBIDDEN TO TEACH OR PREACH IN THE CHURCH. "Let a woman learn in silence in all subjection. But I permit not a woman to teach, nor to lord it over the man, but to be in silence." This injunction has a threefold relation—first to herself, then to her husband, then to the Church. 1. *She is to learn in silence*. This duty concerns herself. She is to be a learner, not a teacher. She is to give all devout attention to the public instruction, so as to learn more and more of Christ and his gospel. And if what she heard was either difficult or doubtful, she was to ask her husband at home (1 Cor. xiv. 34); and, in case of his inability to meet her difficulties, she could resort privately to the authorized teachers of the Church. This learning attitude was to be "in all subjection" both to her husband and to the rulers of the Church. Yet it did not imply that she was to accept false teaching, or forego her just right to prove all things and reject what was unsound. 2. *She is not to lord it over the man*. As teaching or preaching is the act of those in authority, her assumption of this function would imply a lordship over her husband. Husband and wife are "heirs together of the grace of life," but the gospel has not exalted woman to a position of authority over her husband. 3. *She is not to teach in the Church*. (1) This injunction of the apostle does not forbid her teaching privately, either her children, as Timothy was taught by his mother, or her servants, or the younger women (Titus ii. 4), or even her husband privately on fit occasions, or even strangers, as Priscilla taught Apollos (Acts xviii. 26). (2) It forbids her teaching in public. (a) It is suggestive that the words usually translated in the New Testament "to preach" (*κηρύσσω*, *εὐαγγελίζω*, *καταγγέλλω*) are not used in connection with this prohibition, as if women were merely forbidden to preach, but still allowed to teach. The word used here is "to teach" (*διδάσκω*), and the word used in 1 Cor. xiv. (*λαλέω*)—"to talk, chatter, babble"—is even more comprehensive. These words all include preaching as the greater includes the less; therefore preaching is also forbidden to women. (b) Prophesying was forbidden to women as well as teaching. This was a supernatural gift enjoyed both by men and women in the primitive Church, but is not enjoyed now by either men or women. It is never in the New Testament used for preaching, or for mere speaking in meeting. But were there not women who prophesied in the Corinthian Church? (1 Cor. xi. 4, 5.) (a) The gift of prophecy being connected with the gift of tongues, and both being now obsolete, the title of women to the exercise of such a gift in this age utterly fails. (β) The apostle, in his discussion concerning prophecy and the gift of tongues, forbids women to speak at all in the Churches (1 Cor. xiv.). It was in the very midst of his injunctions respecting the use of supernatural gifts that he says, "As

in all Churches of the saints, let your women keep silence in the Churches, for it is not permitted to them to speak . . . for it is a shame for women to speak in the Churches." Prophesying as well as preaching is forbidden to women. (7) Much unnecessary difficulty has been caused by the passage respecting "a woman praying or prophesying with her head uncovered" (1 Cor. xi. 5). The apostle seems for the time to allow the practice, while he condemns the manner of its performance; but afterwards he forbids the practice itself. In the earlier passage he rebukes merely the indecency of an existing custom, and then in the later he forbids the custom itself. Calvin says, "By condemning the one he does not commend the other." You cannot regard as of equal authority a practice and a command, both explicit and repeated, which destroys the practice. (8) "But these directions were given to Greek Churches, and cannot apply to the women of our day." We answer that they apply to all Churches; for the apostle says, "As in all Churches of the saints, let your women keep silence in the Churches." The reasons given for the prohibition prove that it has nothing to do with usages, or customs, or times, or races.

II. THE REASON OR GROUND OF THE APOSTLE'S PROHIBITION. It is to be found in the original law of the relation of woman to man. 1. *Man's headship in creation.* "For Adam was first formed, then Eve." Man's priority of creation is the first reason, but it is to be taken together with the statement in 1 Cor. xi. 8, 9, "For the man is not of the woman, but the woman of the man; for also the man was not made for the sake of the woman, but the woman for the sake of the man." Besides, as "the Head of every man is Christ, the head of the woman is the man" (1 Cor. xi. 3). "The husband is the head of the wife" (Eph. v. 23). The woman, therefore, stands under law to her husband, and therefore any attempt on her part to assume the part of head or guide is to overturn the primal order of creation. 2. *Woman's priority in transgression.* "And Adam was not deceived, but the woman being altogether deceived fell into transgression." They both sinned; but Adam was not deceived, for he fully understood the sin he was committing when he yielded to the persuasiveness of his wife. (1) This reference implies the truly historical character of the narrative in Genesis. It is no myth or legend. The fall of man is an historic fact of the greatest importance, for it grounds the doctrine of original sin, without which human nature, says Pascal, is an inexplicable riddle. (2) The deception was practised upon Eve, not upon Adam, for she confessed that the serpent beguiled her. (3) This facility of deception on her part seems to suggest to the apostle her inferiority to man in strength of intellect, and the consequent wrongness of allowing to woman an intellectual supremacy over man.

III. THE BLESSING UPON WOMAN STANDING WITHIN HER TRUE SPHERE. "But she shall be saved through the child-bearing, if they abide in faith and love and holiness with sobriety." 1. *It is here implied that woman is to find her right sphere in the relations of motherhood.* The change of number implies that Eve is here to be regarded as the representative of her sex. Her sphere is in the home life; her destiny lies in the faithful discharge of its duties. Eve was to be the mother of all living; it was to be through the seed thus given her that the curse was to be lifted off the world, and the head of the serpent bruised. There is an evident allusion in "the child-bearing" to the Incarnation, but it points likewise to the collective seed associated with Christ. 2. *It implies that women are not saved, as Roman Catholics contend, by mere child-bearing,* so that a woman dying in her travail is necessarily saved, for the apostle links with it certain spiritual qualifications as necessary to salvation. (1) Faith—implicitly resting in the Divine promise and upon the Divine Redeemer, "as the seed of the woman;" (2) love, as the inspiration of all her wifely and motherly duties; (3) holiness, as implying purity of life, circumspectness of walk, and devotedness to God; (4) with sobriety, as marking the self-effacing, self-restraining, self-governing spirit which she is to carry into all the conditions of her life as a Christian mother.—T. C.

Ver. 2.—"*A quiet life.*" Nothing in the gospel was revolutionary. Its aim was not to upset thrones, but to purify all the centres of power; not to make assault at once on polygamy and slavery, but to undermine them by the Christian spirit and sacrifice. Prayer is here made for kings and all in authority. Rulership there must be. Anarchy is misery. Fields must be ploughed; grain must be stored; homes must be protected; or else weakness becomes the prey of strength. The purpose, then, of God, in ordination

of law and government, is that we may enjoy a quiet life. To some a quiet life is the least desirable thing; but it is the life of nature, and it is the most blessed life. How quietly the flowers blow, the stars shine, the dew descends, the birds wing their flight, the light falls! 1. "*A quiet life*;" for if there be disorder, all life is at a standstill. Even great artists like Gerome, during the last French Revolution, had to bury their pictures, for the time, beneath the earth. 2. "*Quiet*;" for think of the forces around us. We need good government to preserve us from the violent, the lewd, and the criminal. The sea of human passion is always ready to break its barriers; the volcano would soon burst through the crust. 3. "*Quiet*;" for this is the great enjoyment of life. Our happiest hours have been quiet ones—at home; by the river or the sea; in the valleys and in the forests; and in the Church of God. "That we may lead," which implies *continuance*; life without trepidation; absence of the disorders which check industry, prudence, and enterprise.—W. M. S.

Ver. 2.—"*A peaceable life*." Christ said, "Peace I leave with you," and he intended this to be the element in which nations and families and individuals should live. Through faith in him, we have peace with God, peace with our brother, and peace in ourselves. The world delights in noise and tumult; fills its forums with fierce discussions and debates; hangs the pictures of Wouvermans, with their fierce battle-fields, on its walls. Some people are said to delight in strife—to be what is called "law-thirsty;" and in quiet villages, even, you meet with antagonisms that are fierce and frequent. 1. "*Peaceable*;" for the gospel is to overcome evil with good. To triumph, not by carnal weapons, but those that are mighty through God, and which have the secret majesty of their power in the cross. 2. "*Peaceable*;" for passion must be governed by conscience and Christ. Unquestionably the microscope shows us insects at war in the globule of water; and the beasts of the forest meet in deadliest conflict. But man is to triumph over himself; reason is to be lord over passion, and Christ is to be Lord over all. 3. "*Peaceable*;" for a home without this is misery. Where jarring and disputation are, there the atmosphere is destructive of all holy, happy life. 4. "*Peaceable*;" for this is the end of law. Forms of government are not all in all: Greece and Rome alike fell under the same form of government under which they rose. 5. "*Peaceable*;" for the Prince of Peace is to reign. He came to fulfil the angels' song, "Peace on earth, and good will to man;" and one day, by his cross, he will draw all hearts unto himself.—W. M. S.

Ver. 2.—*Moral loveliness*. "In all godliness and honesty." It may be said that "godliness" includes "honesty;" but we must not be the slaves of pedantry in words; it is good sometimes to emphasize.

I. GODLINESS IS ESSENTIAL TO THE ORDER OF THE STATE. Rousseau remarks, "A country cannot well subsist without liberty, nor liberty without virtue." Peaceable lives must be godly lives. The safety of a nation is not "lions chained," but "lions turned to lambs." Modern sociology thinks it can do without godliness. It has invented some philosophy of morals of its own; some ideal of utility called "the greatest good of the greatest number." Philosophers may understand it, but common people cannot. So much depends on what is meant by "the greatest good." For if you exclude the soul, the greatest good is only a secular paradise, and that is death to all the heroism which can deny itself earthly pleasure for the sake of high spiritual ends. By "godliness" we understand *God-likeness* in men. Some talk of seraphic holiness; we prefer the old word "godliness." Let a seraph be a seraph; we want to be men. It is not wise for children to sing, "I want to be an angel;" they should want to be good children. We want godliness; purity like God's; pity like God's; fidelity like God's; holiness like God's. "Be ye holy, for I am holy."

II. HONESTY IS ESSENTIAL TO THE TRUE CHRISTIAN LIFE. No fine ideas of spirituality that set at naught common morality must find honour amongst us. While our hearts are in heaven, our feet are upon the earth. 1. We must be honest to our convictions; act out what we think; dare to be true to ourselves. 2. We must be honest in word; dealing in good coin; not pretending to be what we are not. Better honest silver than counterfeit gold. 3. We are to be honest in deed. Whether we build, or buy, or sell, whether we paint with the artist, or mingle in the marts of commerce, we are to see to

it that the stamp of honesty is on all we do. For all this we are to pray; for there is a great sky over us all, and a great Father in heaven, and a great Saviour in whose Name we may pray. So life will be peaceful and holy; based upon the granite rock, but bathed in the delicate haze of the firmament of heaven; solidity clothed with beauty; and he to whom we pray heareth us always.—W. M. S.

Ver. 6.—*The self-giving of Christ.* "Who gave himself a Ransom for all, to be testified in due time." We are indebted to the slavery of St. Paul's time for the use of the word "ransom." So literature, in its words, enshrines history. We cannot make a perfect theory of the Atonement. Many have tried. Some have taken the idea of slavery; some have taken the idea of debt. There has been the "commercial" theory, and the "legal" theory; but no theory is complete that does not contain all the ideas. The idea of "ransom" has had its false theory; for in the seventh century some theologians said, "It was a price paid to the devil." That we are the slaves of sin, and that Christ ransoms us, is the great doctrine of the gospel.

I. CHRIST GAVE HIMSELF. The humanity of that age gave others. What is the great study of the dying Roman age? Selfishness. The patricians, wrapped up in togas, saw, in the Colosseum, the gladiators fall to amuse them. The great generals brought home as slaves—physicians, musicians, and workmen, and used them as good investments. Rome bore away the native art of Greece to decorate its own homes. Not only the humanity of that age, but the humanity of every age without Christ, tends to self-ism. The philosophy of the cross is the only social philosophy. It does not *take*. It leaves men to the personal use of their gifts and possessions; but it says, "Give yourself—your purest ideals, your best impulses, your noblest powers, for the good of others."

II. THE CÆSARS OF THAT AGE HAD NO TRUE POWER. They held men by the throat, and not by the heart; and they were lifted to Cæsarship by the Prætorian guards. They rose and fell by the sword; and the dagger or the Tiber saw the last of them. The words were a satire on the Saviour, "saying that he also himself is Christ, a King"—an unconscious prophecy, and yet how true! His kingdom came without observation; it was an empire within the heart; it was not in word, but in power; it was not with observation, but it silently grew like the mustard seed. Its foundation was in this, "He gave himself"—his exquisite sensibilities, his sacred energies, his unwearied endurance, his contact with shame and scorn; and then, on the cross, he died, "the Just for the unjust, to bring us to God."—W. M. S.

Ver. 9.—*Modest adornment.* "That women adorn themselves in modest apparel." The gospel never permits asceticism. As God is the God of beauty, and nature is clothed with garments (like the high priest of old) of glory and beauty, so here we have the true idea carried out in religion. Women are "to adorn themselves." God's most beautiful work in creation, the human frame, is to be fitly apparelled; for, to this day, art knows no higher subject than the human face and form. But—

I. MODESTY IS TO BE THE SPIRIT OF ALL ADORNMENT, because the nature of the being adorned is a sacred nature. Woman is the true guardian of virtue. Her manner, her temper, her spirit,—all these constitute the best defence of virtue.

II. DRESS IS THE SYMBOL OF CHARACTER. If there is absence of shame-heartedness, there will be absence of shame-facedness. The womanhood of that age had sunk very low. By turns woman had been the toy or slave of man. The gospel uplifted her; for we are all equal in the sight of God. There was neither male nor female there; and she must help the great ideal, and by modest apparel show the innate modesty of her thought and feeling. For, say what we like, dress acts upon the mind and character. Dress like a clown, and you will feel like a clown. Modest apparel need not be shorn of taste and refinement and true beauty. It is no dishonour to a woman that she likes dress. It is not Christian to destroy that taste; but that which becometh women professing godliness is modest though beautiful apparel.—W. M. S.

Vers. 1—7.—*Universalism.* I. UNIVERSALITY IN OUR APPEARING BEFORE GOD ON BEHALF OF OTHERS. 1. *Broad teaching.* "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." This is the first duty which pressed upon the apostle's mind, as claiming attention. If a priest is one

who acts for others, then there is here required of us priestly service, which is only in accordance with our being called, in 1 Pet. ii. 5, a holy priesthood. Our priestly service is here regarded as twofold. (1) *Prayer for all*. For the sake of emphasis and fullness three words are used to denote prayer, which a Greek would be better able to distinguish than we can do now. The first word seems to mark the state of need out of which petitions take their rise. The second word seems to mark our approaching God with our petitions. The third word seems to mark the urgent way in which we are to approach God with our petitions. An *intercessory* character is given to all three by the accompanying words. It is right that we should turn our wants into petitions for ourselves, that we should approach God with these petitions, and that we should press them with all urgency. But there is a range of want beyond ourselves which we are here directed to cover by intercession. We are to turn the wants of others into intercessions for them; with our intercessory petitions we are to go to the throne of grace, and we are to press them there with all the urgency of which we are capable. We are not to be so selfish as to think only of ourselves in our prayers. The Spirit, even in the way of blessing us, would direct us away from ourselves to what others need. But for whom are we to intercede? This is the point to which the teaching of the apostle specially refers. It is certainly our duty to intercede for our family and friends. "He that provideth not for his own, and specially for those of his own house, hath denied the faith, and is worse than an infidel." And, if we do not take the wants of our own before God, we are not acting the *natural* part, which is to be expected of us as Christians. But there is also a family selfishness, from which, if we would have the larger blessing, we must be freed in our prayers. "O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations." We are not to be prevented from interceding for others by reason of their ill desert. God has shown us Abraham, that prince of the elder covenant, using his privilege on behalf of underserving Lot, and also on behalf of ungodly Sodom. He has also shown us his afflicted patriarch under direction to pray for the uncharitable Eliphaz, Zophar, and Bildad. They were to offer sacrifice; but God said, "My servant Job shall pray for you: for him will I accept." "We are to pursue the sinner with love; we are to weave around the impenitent a network of prayer from which he may find it hard to extricate himself." We are not to allow obscurity or distance to separate us from souls. St. Vincent de Paul conveys some of his prayers (as by a definite grant) "to the most forgotten soul in purgatory." Surely we are entitled to convey our prayers to the most forgotten soul in this world. Roman Catholic writers are to be commended for the stress they lay on the ties which unite us to the great human society in which God has placed us. It is not their truth, for it is simply the spirit of our being here enjoined to offer up prayer for all men. We are to think of ourselves as belonging to a great world of need, belonging to it more than we do to ourselves; and we belong to it in this way, that we are bound to pray for it with all earnestness that the ends of Christ may be advanced in it; thus, we believe, making our influence felt in circle after circle to its utmost bound.

(2) *Thanksgiving for all*. It is the frequent teaching of the apostle that thanksgiving is to accompany the presentation of petitions. We are not to be so much taken up with our wants as to forget our mercies. While, then, we are to be quick to see the wants of others, we are also to be quick to see their mercies. And while we turn their wants into intercessions, we are to turn their mercies into thanksgivings. But for whom are we to thank God? We are especially to give thanks for those who are bound up with us in the family unity, if they are free from calamity, and more so if they are the subjects of saving grace. There may be those in our homes who cannot thank God for themselves, and we are to do this for them. But we are to give our thanksgivings a wider sweep. We are to give thanks for our neighbour, even when he may bear us a grudge, even when his interests may seem to conflict with ours. We are to get beyond all that would narrow our souls, and lay hold upon this, that God sees fit to bless him; and why should we begrudge the Giver his due of praise? We are to thank God for those who are sensible of their mercies, and are not remiss themselves in thanking God. We do not need to be afraid of God receiving too much gratitude for mercies bestowed. If there are those who are ungrateful for mercies and do not give God the glory, it is meet that we, who have a right understanding of things and are jealous of God's glory,

should see that he is not robbed of his sacrifice of praise. Our thanksgiving is to extend far beyond our knowledge. We are to seize the spirit of universality which the apostle here inculcates. "Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men." A requirement for both parts of this priestly work is, that we take pains to acquaint ourselves with the men that dwell on the earth, and with what is taking place among them. A second requirement is that we open our hearts to their needs and mercies. By intelligence and large-heartedness, our work shall answer its end, viz. the calling down of blessing on men. 2. *Special teaching.* "For kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." We are to understand the highest and the subordinate representatives of authority in the state. Our duty branches out in the same way as before. (1) *Prayer for kings and magistrates.* We are to pray for them especially in their official capacity, that they may be enabled faithfully to discharge the duties of their office, and to glorify God therein. (2) *Thanksgiving for kings and magistrates.* In this land we can give unfeigned thanks to God that we enjoy so largely the blessings of good government. The public recognition of kings and magistrates would be conducive to their leading a tranquil and quiet life. The first word points to the state not using its power against them. The second word points to their not provoking a collision with the state. By the course enjoined, a right impression would go abroad regarding them, that they were not decriers of dignities, secret plotters against the existing form of government. It was good advice which was given to the Jews of the Captivity: "Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." So the good advice of the apostle here saved the Christians (in the midst of the Roman empire) from many a false step. They could follow the quiet course in all godliness and gravity. The first word points to the habit of the Christian's mind, which is that he has a regard to the will of God in all things. The second word points to his having a regard to the propriety of things, which is "the appropriate setting of higher graces and virtues." Not mere policy, but the God-regarding habit, and the sense of propriety, kept the Christians in the quiet course. 3. *Motive.* "This is good and acceptable in the sight of God our Saviour." The intermediate reference is brought in to illustrate the universality of our service for others. This service in its universality is recommended, as having a high excellence in itself. Moreover, it is peculiarly pleasing to God in his character as Saviour, which is to be further brought out. Even Rousseau is our teacher of universality. "The good man," he says, "plans his life with a reference to the whole, while the wicked man would gladly order all things with reference to himself. The latter makes himself the centre of all things, the other orders all with reference to a common Centre, even to God."

II. **UNIVERSALITY OF THE PURPOSE OF SALVATION.** "Who willeth that all men should be saved, and come to the knowledge of the truth." It would be making feebleness of the words to suppose the apostle's idea to be that God is *willing* that all men should be saved, as it is plainly dogmatic prejudice that accounts for Calvin's assertion that the apostle is thinking, not of individuals, but of classes of men. It is a great truth, of which we are not to be robbed, that of every man it can be said that God willeth that he should be saved. We are to think of his will as in a state of active volition. It was in this state when, in the depths of eternity, he formed the purpose of our salvation. It is in this state now when, in the pleadings of the exalted Christ, in the workings of the Spirit, in all the dealings of Providence, he is seeking to secure the condition of our salvation, viz. our coming to the knowledge of the truth. We are to understand not mere intellectual knowledge, but experimental knowledge—our laying hold by faith upon our Representative, and coming to know in our experience that there is salvation in him. This his active volition is directed toward all; it cannot be said that he desires the salvation of one more than of another. He uses means, not towards one here and another there, but towards all alike coming to the knowledge of the truth, and finding ample and everlasting shelter in his love. And if it is so with God, it is made plain as it could not otherwise be, that we are not to narrow down our petitions and thanksgivings (which are expressive of active volition) to a little circle of our own, but are to widen them out even toward all men.

III. UNIVERSALITY OF THE DISPENSATION OF SALVATION. 1. *Presided over by the one God.* "For there is one God." The pagan idea was that there were many gods. There was a god for every nation, a god for every small community, a god for every household. The god so attached was supposed to be devoted to the interests of his devotees, in preference or even in opposition to the interests of all others. What was that but breaking up the race into factions, and under the most powerful example? We have a much nobler conception—all men under one God, and not different men under different gods. As we are all under the canopy of heaven, so we are all under the same canopy of the Divine love. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also."

"The great God that loveth all,
Hath made both great and small."

'That shuts out all *clashing of administration*. As all are under the same Divine government, so all are governed on the same impartial, universal principles, and governed toward the one end of their salvation. 2. *In the hands of the one Mediator.* "One Mediator also between God and men, himself man, Christ Jesus." A mediator is one who acts between two. Christ Jesus is here said to be Mediator between God and man. God, as it were, allows the administration to go out of his hands, but it does not suffer in doing so; for it passes into the hand, not of many mediators with many administrations, but into the hands of one Mediator, by which there is preserved the grand equality and universality of the administration. Christ could mediate on the Divine side, being God himself, thus carrying into the administration the whole mind of him whom he represented. The remarkable thing which alone is noted was that, to mediate on the human side, he became man, being linked not to some men, but to all men; so that his mediation could be in the interest, not of some, but of all. It is matter for solemn thought to every man that Christ is linked to him, and linked to him with a view—according to the whole spirit of the administration—to *his* being saved.

IV. UNIVERSALITY OF THE RANSOM. "Who gave himself a Ransom for all." If the language had been that Christ gave himself for all, there would not have been excluded the idea of substitution. But emphasis is given to this idea by the word which is translated "ransom." It is literally "loosing-price instead of." It is implied that we were captives, hopelessly bound in the consequences of our sins. Not able to do anything for ourselves, we needed to be indebted to a substitute. The price our Substitute paid as ransom was himself, i.e. his life, which, being the life of him who was God as well as man, was more than equal to the lives of all men together. Such is the way—not to be too much literalized—in which the truth is conveyed here. The stress of the thought is to be laid on all. Time was when it was considered dangerous to say that Christ died for all. The apostle does not shrink from it, neither here nor where his language is that "Christ tasted death for every man." It adds a deep solemnity to the existence of a man, that this price has been paid for him. How shall he get rid of the obligation incurred, unless by doing as the captive does for whose ransom the stipulated money has been paid? As the captive goes forth into the possession of freedom, grateful to his redeemer, so let each of us go forth into the possession of our freedom in Christ, grateful to him as having redeemed us with his blood.

V. UNIVERSALITY OF THE TESTIMONY. "The testimony to be borne in its own times." It is generally assumed that the reference is to the universal proclamation of the gospel. But there is this to be considered, that what is to be witnessed to is, that Christ Jesus gave himself a Ransom for *all*, i.e. all that ever lived, that live now, or shall ever live. And this does not seem to be properly witnessed to or borne out merely by the men of a distant time, or of distant times or ages, all having the knowledge of the gospel. It is better not to fix down the manner of the testimony, but to allow the verse to remain in its own universality, to have its due weight as one of many verses that bear upon the same point. There is suggested—not more than suggested—some great testimony to the universality of the ransom. We cannot tell what the testimony will be, as it is here, for good reason, not condescended on. It is not borne now, but it is to be borne—it may be after long ages—yet in its own times.

VI. PAUL'S CONTRIBUTION TO THE UNIVERSALITY OF THE TESTIMONY. "Where-

unto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth." Paul was privileged in his day—before the arrival of the times—to help forward the demonstration of the universal ransom. For this he was appointed a preacher, literally a herald, i.e. one that cried aloud in the Name of Christ and spared not. He was also appointed to the high office of apostle, with which is connected the double asseveration, "I speak the truth, I lie not." We cannot think of it being made thus strong for the sake of Timothy, but for the sake of some who were to be reached through Timothy. He was further appointed a teacher of the Gentiles in faith and truth. In this he overstepped Jewish limits, and was entering as far as he could into the universality of the gospel. And what he called upon men everywhere to do was to believe, the object of their faith being the truth that Christ died for them and for all.—R. F.

Vers. 8—15.—*The sexes in the Christian assembly.* I. THE PART OF THE MEN—TO LEAD IN PRAYER. "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing." The mind of the apostle, as here expressed, is that in every place where men and women assemble for Divine worship, the duty of conducting the public devotions shall devolve upon the men. They, and not the women, as appears from the following contrast, are to be the *mouth* of the congregation in prayer offered to God. This assignment of leading in prayer to them is mentioned along with the appropriate bodily posture, viz. the lifting up of the hands (as toward heaven) in the way of invoking the Divine blessing upon the congregation. With this is connected the inward qualification—lifting up *holy* hands, i.e. that do things that accord with their being engaged in so sacred a service. It is not the place that is to hallow the hands, but it is the hands that are to be holy, to be in keeping with the place. The orderliness implied in the men having their proper place would tend to prevent the use of unholy perturbation of feeling, and the breaking forth of unseemly disputing, such as would unfit the congregation for engaging in prayer. "He that prays to God," says Jeremy Taylor, in 'The Return of Prayers,' "with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from its bed of grass, and soaring upwards, and singing as he rises, and hopes to get to heaven, and rise above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconsistent, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel."

II. THE PART OF THE WOMEN. 1. *To be becomingly dressed.* "In like manner, that women adorn themselves in modest apparel, with shamefastness, and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." It is with regard to dress that the apostle charges the women. They are not forbidden to adorn themselves. In nature God has a regard to adornment; the flowers are painted chiefly in the way of appealing to the sense of the beautiful. So the apostle regards it as particularly appropriate to the women that they are to adorn themselves; but they are to adorn themselves in *modest apparel*. There seems to be a wider reference than modest, and a *twofold* reference. *It is apparel that is suitable to women as such.* This certainly excludes dress that shocks the womanly feeling of modesty. But it also includes dress that is tasteful. Apart from what is expensive, good taste may be displayed in dress, as in the proper blending of colours. There is no religion in negligence as to dress. A woman should never be above attending to what is clean and whole and neat in dress; and especially should she attend to this in appearing in the house of God. *It is apparel that is suitable to women in respect of their circumstances.* Age, rank, means, demands of religion, come in as modifying conditions. A brightness of colour that is in place in youth, is out of place in age. The servant is not to dress as her mistress. She who dresses upon a small income is not to be as she who dresses upon a large income.

There is not to be dressing as though this world were a paradise, and not, as it really is, full of human want. With outward deportment as to dress, are connected the *inward feelings*. There is *shamefastness*, as the word originally was in the Authorized Version. 'This feeling given to the woman should make her shrink from all impropriety in dress. There is also *sobriety*, or the feeling that keeps the love for dress within the bounds of reason and religion. The apostle descends to particulars. Women are not to adorn themselves with braided hair and gold, or pearls, or costly raiment. It cannot be meant that these things are absolutely forbidden. Long hair is an ornament to a woman, and it is natural that it should be braided. Gold is an excellent substance, and can be wrought into most beautiful forms. It is God who has given the lustre to pearls. Ideas of what is beautiful can be carried to a great extent in garments, as in the garments prescribed for the Jewish high priest. It can only be meant that they are to be *duly subordinated* by women. They are not to make ends of them, as women of the world do. They are not to vie with one another in the use of them. They are not to be used in the way of gratifying personal vanity, or in the way of ostentation and drawing attention upon them. They are not to be used as though they were essential, being only on the outside, and an uncertain possession which cannot be carried beyond the world. They are only to be sought in connection with, and in due subordination to, *inward virtues*. This is the thought to which the apostle carries us forward. There is that which becomes a woman professing godliness, *i.e.* professing to be regulated by the will of God in dress as in all matters. And the will of God will be considered in connection with the state of the world. It is such a world that Christ needed to come into it to save it. Moreover, it is such a world that Christ's servants need to do much saving work in it. And a true Christian woman will not set her heart on what is showy or genuinely beautiful in dress or ornament, but will set her heart on what is more valuable. She will seek to be adorned with the ornament of a meek and quiet spirit, which in the sight of God is of great price. She will seek to be adorned, as the idea is here, with a kindly, benevolent disposition, such as finds its medium in good works. She will consider that the time and money unnecessarily spent upon the braiding of the hair, and gold, or pearls, or costly raiment, is so much taken from her power of performing good works. It must be said that the position of a true Christian woman has its difficulties. Fashion which exercises such a sway is not the expression of pure Christian sentiments. It is to a large extent the expression of worldliness, or the striving after externals. The true Christian woman, then, has it as her task, on the one hand, not to go altogether against fashion so as to be singular and to call attention to her, which would offend her feeling of modesty; on the other hand, to attain to simplicity and inexpensiveness in dress, so as to leave her free for discharging her Christian function as a doer of good works. 2. *To be a learner, and not a teacher.* "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." The woman is to be receptive with regard to public teachings. She is to be a learner, not breaking the silence even to the extent of asking a question. For the language here is partly to be explained by what is said in 1 Cor. xiv. 35, "And if they will learn anything, let them ask their husbands at home." The position of the apostle, that a woman is not to be a teacher in the house of God, is very implicit: "I permit not a woman to teach." Whatever her qualifications—and some women are better qualified to teach than some men—the apostolic enactment is against her teaching. This enactment is grounded in what is natural. It would be reversing the natural order of superiority for men to sit under a woman as their teacher. It would also be giving woman a publicity from which every one who is unsophisticated and retains her native modesty must shrink. *Her natural unfitness set forth in two facts.* (1) *Eve was created after Adam.* "For Adam was first formed, then Eve." The apostle regards this fact as emblematic of a headship originally given to the man, which carries with it his exclusive right to be a teacher in the house of God. (2) *The woman was first in the transgression.* "And Adam was not beguiled, but the woman being beguiled hath fallen into transgression." We are not to understand that, for introducing sin into the world, she was thrown into a subordination which did not originally belong to her. But rather the way in which, acting for herself without regard to her husband, she was worked upon by the tempter was emblematic of a natural disposition which unfits her

for taking a public position. *Promise annexed.* "But she shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety." So eminent an interpreter as Ellicott interprets this of the child-bearing by pre-eminence—woman giving birth to the Messiah—but without good reason. The apostle has been excluding woman from activity in Church life in connection with which there is publicity; here he points to her proper destiny as activity in family life. There is reference to the form in which the curse fell upon the woman; in connection with this is there promise of blessing. There is not excluded from the promise the lower salvation. A mother, laying hold upon this promise, can hope in her danger to be preserved alive, with due submission, as is right in the sphere of temporal blessing, to the disposing of God. There is special reference to the higher salvation. "She shall be saved," shall find the path of her highest well-being, "if they" (there is a change to the class of Christian mothers, or more generally of Christian women, one depending to a certain extent on all)—"if they continue in faith," i.e. toward Christ, "and love," i.e. especially toward the needy, "and sanctification," i.e. attention to the rules of personal purity, with such sobriety as shall keep them to their proper sphere.—R. F.

EXPOSITION.

CHAPTER III.

Ver. 1.—*Faithful is the saying for this is a true saying.* A.V.; *seeketh for desire.* A.V. *Faithful is the saying* (see above, ch. i. 15, note). This manifestly refers to what follows, not, as Chrysostom and others, and margin of the R.V., to the saying which precedes, in ch. ii. 15. *Seeketh* (ὀρέγεται); literally, *stretches out his hands after*. It is peculiar in the New Testament to the pastoral Epistles and the Epistle to the Hebrews, though common in classical Greek (see ch. vi. 10; Heb. xi. 16). The noun ὀρέξις, appetite, desire (which is found several times in the LXX.), is used once by St. Paul (Rom. i. 27). The office of a bishop; meaning here, as everywhere else in Scripture, that of a presbyter, or priest. Ἐπισκοπή, in the sense of "the episcopate," occurs only here and Acts i. 20, where it is rendered "bishopric" in the A.V., and "overseership" in the margin of the R.V., being the translation in the LXX. of Ps. cviii. (cix., A.V.) 9 of the Hebrew *רִבְרָא*, "his office." Elsewhere (Luke xix. 44; 1 Pet. ii. 12; v. 6) it means "visitation." But ἐπίσκοπος, "bishop" (ver. 2)—except in 1 Pet. ii. 25, where it is applied to Christ—always means the overseer of the particular flock,—the presbyter (Acts xx. 28; Phil. i. 1; Titus i. 7); and ἐπισκοπεῖν the functions of such ἐπίσκοπος (1 Pet. v. 2 compared with 1). It was not till the sub-apostolic age that the name of ἐπίσκοπος was confined to the chief overseer who had "priests and deacons" under him, as Timothy and Titus had. Possibly this application of the word arose from the visits of the apostles, and afterwards of men sent by the apostles, as Timothy and Titus, Tychicus and Artemas, were, to visit the Churches, being occasional and tem-

porary only, as those of Visitors. For such occasional visitation is implied in the verb ἐπισκέπτεσθαι (Matt. xxv. 36, 43; Luke i. 68, 78; Acts vii. 23; xv. 36; Jas. i. 27). Afterwards, when the wants of the Churches required permanent oversight, the name ἐπίσκοπος—vescovo (It.), évêque (Fr.), bischof (Ger.), biscoep (A.-S.), aipiskaurops (Moss-Goth.), etc.—became universal for the chief overseer of the Church. A good work (καλοῦ ἔργου, not ἀγαθοῦ, as ver. 10). Καλόν means "honourable," "becoming," "beneficial," and the like.

Ver. 2.—*The for a.* A.V.; *therefore for then.* A.V.; *without reproach* for blameless, A.V.; *temperate* for vigilant, A.V.; *sober-minded* for sober, A.V.; *orderly* for of good behaviour, A.V. The bishop (see note on ver. 1); "a bishop" is better English. Without reproach (ἀνεπίληπτος); only here and ch. v. 7 and vi. 14 in the New Testament; not found anywhere in the LXX., but used by Thucydides, Euripides, and others, in the sense of "not open to attack," "blameless." The metaphor is said (though denied by others) to be from wrestling or boxing, when a man leaves no part of his body exposed to the attack of his adversary. The husband of one wife (comp. Titus i. 6). Three senses are possible. The passage may be understood (1) as requiring a bishop, (or presbyter) to have a wife, and so some took it even in Chrysostom's time (though he does not so understand it), and so the Russian Church understands it; (2) as prohibiting his having more than one wife at a time; (3) as prohibiting second marriages for priests and bishops. Bishop Wordsworth, Bishop Ellicott, and Dean Alford, among English commentators, all agree in thinking that (3) is the apostle's meaning. In spite of such consensus, it appears in

the highest degree improbable that St. Paul should have laid down such a condition for the priesthood. There is nothing in his writings when treating expressly of second marriages (Rom. vii. 2, 3; 1 Cor. vii. 8, 39) to suggest the notion of there being anything disreputable in a second marriage, and it would obviously cast a great slur upon second marriages if it were laid down as a principle that no one who had married twice was fit to be an *ἐπίσκοπος*. But if we consider the general laxity in regard to marriage, and the facility of divorce, which prevailed among Jews and Romans at this time, it must have been a common thing for a man to have more than one woman living who had been his wife. And this, as a distinct breach of the primeval law (Gen. ii. 24), would properly be a bar to any one being called to the "office of a bishop." The same case is supposed in 1 Cor. vii. 10—13. But it is utterly unsupported by any single passage in Scripture that a second marriage should disqualify a man for the sacred ministry. As regards the opinion of the early Church, it was not at all uniform, and amongst those who held that this passage absolutely prohibits second marriages in the case of an *episcopus*, it was merely a part of the asceticism of the day. As a matter of course, such writers as Origen and Tertullian held it. The very early opinion that Joseph, the husband of Mary, had children by a former wife, which finds place in the Protevangelium of James (ix.), is hardly consistent with the theory of the disreputableness of second marriages. In like manner, the phrase in ch. v. 9, *ἐνδὸς ἀνδρὸς γυνή*, is best explained in accordance with the apostle's doctrine about the lawfulness of a woman's second marriage, as meaning that she was the husband of one man only, as long as her husband lived. (For the chief patristic opinions on the subject, see Bishop Wordsworth's note, and Bingham's 'Christian Antiquities,' bk. iv. ch. v.) Temperate (*νηφάλιον*); peculiar to the pastoral Epistles (see ver. 11 and Titus ii. 2), but found in classical Greek. The verb *νήφειν* means "to be sober" (1 Thess. v. 6; 2 Tim. iv. 5; 1 Pet. i. 13; iv. 7; v. 8). It denotes that temperate use of meat and drink which keeps the mind watchful and on the alert, and then the state of mind itself so produced. The opposite state of mind is described in Luke xxi. 34. Sober-minded (*σώφρονα*); in the New Testament only here and in Titus i. 8; ii. 2, 5. But *σωφρονέω* is found in the Gospels and Epistles; *σωφρονίζω*, *σωφρονισμός*, *σωφρόνως*, in the pastoral Epistles; and *σωφροσύνη* in ch. ii. 15 (where see note). Orderly (*κόσμιον*; see ch. ii. 9, note). Given to hospitality

(*φιλόξενον*; as Titus i. 8 and 1 Pet. iv. 9). The substantive *φιλοξενία* is found in Rom. xii. 13; Heb. xiii. 2. Apt to teach (*διδάκτικόν*); only here and 2 Tim. ii. 24, and Philo, 'De Præm. et Virt.,' 4 (Huther). The classical word is *διδασκαλικός*, though chiefly applied to *things*. In the above-quoted passage in 1 Pet. iv. the gifts of *speaking* and *ministering* are, as here, placed alongside that of *hospitality*.

Ver. 3.—No brawler for not given to wine, A.V.; the R.T. omits the clause *μὴ αἰσχροκερδῆ*; gentle for patient, A.V.; contentious for a brawler, A.V.; no lover of money, for not covetous, A.V. No brawler (*μὴ πάροινον*); only here and Titus i. 7; but, as well as *παρόινος*, common in classical Greek, in the sense of "quarrelsome over wine." In Matt. xi. 19 and Luke vii. 34 "wine-bibber" is *οἰνοπότης*. In 1 Pet. iv. 3 the word for "excess of wine" is *οἰνοφλυγία*. No striker (*μὴ πλήκτην*); only here and Titus i. 7. It is used, though rarely, in classical Greek for a "striker," "brawler." There is but weak manuscript authority for the reading in the T.R., *μὴ αἰσχροκερδῆ*, not given to filthy lucre, which is thought to have been derived from Titus i. 7 (q.v.). The internal evidence, however, is in its favour, as something is wanted to correspond to *ἀφιλάργυρον*, just as *πάροινον* and *πλήκτην* correspond to *ἐπιεικῆ* and *ἄμαχον* respectively. Gentle (*ἐπιεικῆ*); as Titus iii. 2. So also it is rendered in the A.V. of Jas. iii. 17; 1 Pet. ii. 18. It is very common in classical Greek, in the sense of "fair," "meet," "suitable," of things; and of "fair," "kind," "gentle," of persons. The substantive *ἐπιεικεία* means "clemency," "gentleness," (Acts xxiv. 4; 2 Cor. x. 1). Not contentious (*ἄμαχον*); only here and Titus iii. 3 in the New Testament, and in Ecclus. xix. 5 in the Complutensian edition. It is also used in this sense in Æschylus, 'Persæ,' 955, though its more common meaning in classical Greek is "invincible." No lover of money (*ἀφιλάργυρον*); only here and Heb. xiii. 5. 'Αφιλάργυρία occurs in Hippocrates. The positive *φιλάργυρος*, *φιλαργυρία*, occurs in ch. vi. 10; 2 Tim. iii. 2; Luke xvi. 14. Neither the A.V. nor the R.V. quite preserves the form of the original sentence, where the three negative qualities (*μὴ πάροινον*, *μὴ πλήκτην*, *μὴ αἰσχροκερδῆ*, T.R.) are followed by three positive qualities (*ἐπιεικῆ*, *ἄμαχον*, *ἀφιλάργυρον*—"gentle," "peaceful," and "indifferent about money").

Ver. 4.—One that ruleth well his own house. The *ἐπίσκοπος* is one who has to preside over and rule (*προϊστάσθαι*) the house of God (ch. v. 17; Rom. xii. 8; 1 Thess. v. 12), as the high priest was called "ruler of the house of God" (1 Chron. ix. 11; Neh.

xi. 11). So in Justin Martyr the bishop is called *ὁ προεστὴς τῶν ἀδελφῶν* ('Apology,' 11) and simply *ὁ προεστὴς*, and similarly in Heb. xiii. 7 the clergy are *οἱ ἡγούμενοι ὑμῶν*, "they which have the rule over you." How needful, then, is it that he should rule well his own house, and have his own children in subjection! The testimony given in this passage to a married clergy is too clear to need any comment. In subjection (*ἐν ὑποταγῇ*); as above, ch. ii. 11, where see note. For the sense, comp. Titus i. 6, which leads us to apply the words, with all gravity (*σεμνότητος*, the contrary to "riot," *ἀσωτία*), to the children. The children of the *ἐπίσκοπος* are to exhibit that seriousness and sobriety of conduct which is in accordance with their father's office, *μετά, together with*, as in ch. i. 14.

Ver. 5.—*But for for*, A.V., *knoweth for know*, A.V.

Ver. 6.—*Puffed up for lifted up with pride*, A.V. A novice (*νεόφυτον*); only here in the New Testament, but found repeatedly in the LXX in its literal sense of "a tree" or "plantation" newly planted (Ps. cxxvii. 3 (cxxxviii. 3, A.V.); cxliv. 12; Isa. v. 7). Here the *novice* or *neophyte* is one recently converted and received into the Church (comp. 1 Cor. iii. 6; Isa. lxi. 3). As such he is not yet fit to be a ruler and a teacher of the brethren. The reason follows. *Lest being puffed up he fall into the condemnation of the devil*. *Τυφώθεις*, puffed up, is peculiar in the New Testament to the pastoral Epistles (ch. vi. 4; 2 Tim. iii. 4), from *τυφός*, smoke (comp. *λίγον τυφόμενον*, "smoking flax," Matt. xii. 10). The idea seems to be "lightness," "emptiness," and "elation." Some add that of "obscuration" as by smoke; *τυφάω*, to wrap in smoke; *τετυφώμαι*, to be wrapt in clouds of conceit and folly (Liddell and Scott). *The condemnation of the devil*. A somewhat obscure phrase. It means either (1) the same condemnation as that into which the devil fell through pride,—and so Chrysostom, Olshausen, Bishop Ellicott, Wordsworth, Alford, etc., take it; or (2) the condemnation or accusation of the devil. In the latter case *κρίμα* would be used in the same sense as *κρίσις* in Jude 9, and would mean the charge preferred against him by "the accuser of the brethren" (comp. Job i. 9; ii. 4, 5). One of the senses of *κρίνω* is "to accuse"—like *κατηγορεῖν* (Liddell and Scott). And this view agrees with *ὀνειδισμόν καὶ παγίδα τοῦ διαβόλου* in ver. 7, which means, not the trap into which the devil fell, but the trap laid by the devil. It remains doubtful which is the true sense, but (2) seems, on the whole, the most probable. *The devil* (*τοῦ διαβόλου*) can only mean Satan (Matt. iv. 1; xiii. 39, etc), though possibly con-

ceived of as speaking by the mouth of traducers and vilifiers of the Church, as in ver. 7.

Ver. 7.—*Good testimony from a good report of*, A.V.; *that for which*, A.V. *Good testimony* (*μαρτυρίαν καλὴν*; see ch. v. 10). So it is said of Timothy himself that *ἐμαρτυρεῖτο*, "he was well reported of by the brethren" (Acts xvi. 2). In accordance with this rule, letters testimonial are required of all persons to be ordained. Note the importance of *character* in a clergyman (comp. 2 Cor. vi. 3). Them that are without (*τῶν ἔξωθεν*); used in Matt. xxiii. 27; Luke xi. 39; 1 Pet. iii. 3; Rev. xi. 2, etc., of that which is *outside* or *external* literally, as the outside of the cup, the outer ornament of the body, the outside of the sepulchre, the outer court of the temple. It is synonymous with the more common form, *ἔξω*. (For the phrase, "they that are without" (*οἱ ἔξω*), as applied to those who are not members of the Church, see Mark iv. 11; John ix. 34, 35; 1 Cor. v. 12, 13; Col. iv. 5; 1 Thess. iv. 12.) The opposite is *ἔσω*, *ἔσωθεν* (1 Cor. v. 12; Matt. xxiii. 25, etc.). So *esoteric* and *exoteric*, of doctrines intended respectively for the outside world or the inner circle of disciples. *Reproach* (*ὀνειδισμόν*); the reproaches and revilings cast upon him by unbelievers (Rom. xv. 3; Heb. x. 33; xi. 26; xiii. 13). The verb *ὀνειδίζειν* has the same sense (ch. iv. 10; Matt. v. 11; Mark xv. 32; Luke vi. 22; 1 Pet. iv. 14), and so in classical Greek. This reproach is further described as the snare of the devil (comp. ch. vi. 9; 2 Tim. ii. 26), because it is through these revilings that the devil seeks to impair the power of his ministry and frighten him from the exercise of it. The genitive *τοῦ διαβόλου* depends only upon *παγίδα*, not upon *ὀνειδισμόν*. The *καὶ* does not indicate that there are two separate things into which he falls, but adds, as a description of the *ὀνειδισμός*, that it is "a snare of the devil." The idea in 1 Pet. v. 8 is analogous. There it is by *afflictions* that the devil seeks to devour the disciple who is weak in faith. Those afflictions might well be described as *παγίδα τοῦ διαβόλου*, "a snare of the devil," set for weak souls.

Ver. 8.—*Deacons in like manner must for likewise must the deacons*, A.V. *Grave* (*σεμνός*); in Phil. iv. 8 rendered "honest" in the A.V., and "honourable" in the R.V., and "venerable" in the margin. None of the words are satisfactory, but "honest" in the sense of *honnête*, i.e. "respectable," "becoming the dignity of a man," comes nearest to the meaning of *σεμνός*. *Ἄνθρωπος σεμνός* is a man who inspires respect by his conduct and deportment. It occurs again in ver. 11 and in Titus ii. 2. *Double-tongued* (*διδύχους*); only here in the New Testament,

or indeed anywhere. The verb *διλογεῖν* and the noun *διλογία* are found in Xenophon and Diodorus Siculus, but in a different sense—"to repeat," "repetition." Here *διλογος* is used in the sense of *διγλωσσος* (Prov. xi. 13; Eccles. xxviii. 13), "a slanderer," "a false-tongued man," who, as Theophylact (ap. Schleusner) well explains it, thinks one thing and says another, and says different things to different people. The caution here given is of incalculable importance to young orates. They must not allow themselves to be either receptacles or vehicles of scandal and detraction. Their speech to rich and poor alike must be perfectly sincere and ingenuous. Not given to much wine. The effect of the best sermon may be undone, and more than undone, if the preacher sinks into the pot-companion of his hearers. He at once ceases to be *σεμνός*, to inspire respect (comp. Titus ii. 3 where the additional idea, most true, of the slavery of drunkards, is introduced). Greedy of filthy lucre (*αἰσχροκερδής*); only here and in ver. 3 (T.R.) and Titus i. 7. The adverb *αἰσχροκερδῶς* occurs in 1 Pet. v. 2, and is one of many points of resemblance between the pastoral Epistles and 1 Peter. Balaam, Gehazi, and Judas Iscariot are the three prominent examples of profane servants of God being lovers of filthy lucre. Achan (Josh. vii. 21) is another (see ch. vi. 10). When lucre is the price for doing wrong, it is "filthy." When lucre is sought on occasions where none is due, it is "filthy;" and when the desire of even just gains is excessive, it ceases to be clean.

Ver. 9.—Holding the mystery of the faith in a pure conscience. *μυστήριον*, a mystery, is that which, having been long hidden, is at length disclosed, either to men generally or to elect disciples. It is derived from *μύω*, to initiate, of which the passive *μύεσθαι*, to be instructed or initiated, is found in Phil. iv. 12, and is common in classical Greek, being itself derived from *μύω*, "to close the lips as in pronouncing the syllable *μῦ*," whence also *mutus*. The idea is of something secret, which might not be spoken of. In the New Testament we have "the mysteries of the kingdom of heaven" (Matt. xiii. 11; Luke viii. 10; Mark iv. 11); and St. Paul brings out the full force of the word when he speaks (Rom. xvi. 25) of "the mystery which was kept secret (*συστημένον*) since the world began . . . but is now made known to all nations for the obedience of faith" (see too Eph. iii. 3—6; Col. ii. 26, etc.). "The faith" is equivalent to "the gospel," or "the kingdom of heaven," or the "godliness" of ver. 16 (where see note); and "the mystery of the faith" might be paraphrased by "the revealed truth of Christianity." What is added, "in a pure conscience," teaches us that orthodoxy with-

out personal holiness is little worth. Holding "the truth in unrighteousness" is severely condemned by St. Paul (Rom. i. 18). He says of himself (Acts xxiii. 1), "I have lived in all good conscience before God until this day" (comp. Acts xxiv. 16; 2 Cor. i. 12; ch. i. 5, 19, etc.). It is much to be observed how St. Paul, the great teacher of the doctrine of grace, lays constant stress upon the functions of the conscience, and the necessity of having a pure conscience.

Ver. 10.—Serve as deacons for use the office of a deacon, A.V.; if they be for being found, A.V. And let these also, etc. There is an ambiguity in the English here. It is not "these also"—these in addition to others, i.e. the bishops before named—but "these be also first proved." Their general character, as described in vers. 8, 9, must not be taken upon loose hearsay, but must be put to the test by examination, by special testimony, by inquiry, and then, if they are *ἀνεγκλητοί*, not accused, not open to just blame, *blameless*, let them be admitted to serve as deacons (see ver. 13, note). The Church of England scrupulously acts up to these directions by requiring written testimonials, by personal inquiries made by the bishop, by the *Si quis*, by the appeal to the congregation in the Ordination Service, "Brethren, if there be any of you who knoweth any impediment, or notable crime, in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is;" as well as by the careful examination of the candidates. *Blameless* (comp. Titus i. 6, 7); *ἀνεγκλητος*, rendered in the Vulgate *nullum crimen habentes* (which seems to explain the "notable crime" of the Ordination Service), and in Col. i. 22 "unreprovable" both in the A.V. and the R.V. The whole passage, from ver. 2 to ver. 13, shows the supreme importance of a holy and blameless conversation in the clergy.

Ver. 11.—Women in like manner must for even so must their wives, A.V.; temperate for sober, A.V. Women. What is meant by these "women"? Certainly not women in general, which would be quite out of harmony with the context. The choice lies between (1) the wives of the deacons, as in the A.V.; (2) the wives of the episcopi and deacons; (3) deaconesses. This last, on the whole, is the most probable. The male deacons had just been spoken of, and so the apostle goes on to speak of the female deacons (*αἱ διάκονοι*, Rom. xvi. 1). He conceives of the deacon's office as consisting of two branches—(1) the deacons, (2) the deaconesses; and gives appropriate directions for each. It must be remembered that the office of the early deacon was in a great measure secular

so that there is nothing strange in that of the deaconess being coupled with it. The return in ver. 12 to the male deacon is in favour of understanding "the women" of the deaconesses, as showing that the subject of the diaconate was not done with. Chrysostom (who says, "He is speaking of those who hold the rank of deaconesses") and all the ancient commentators, and De Wette, Wiesinger, Wordsworth, Alford, and Ellicott among the moderns, so understand it (see following notes). *Grave* (σεμνὰς; see ver. 8, note). Not slanderers (μὴ διαβόλους, corresponding to the μὴ διλόγους of ver. 8). This use of διαβόλος, which is the classical one, is peculiar in the New Testament to the pastoral Epistles (see 2 Tim. iii. 3; Titus ii. 3). *Temperate* (νηφαλίου; see ver. 2, note). It corresponds here to the μὴ οἶνω πολλῷ προσέχοντας of ver. 8. *Faithful in all things* (πιστὰς ἐν πᾶσιν). This seems to refer specially to their being the almoners of the Church charities, and so favours the explanation of "women" as meaning deaconesses. Πιστός means especially "trustworthy" (Matt. xiv. 45; xxv. 21; Luke xii. 42; xvi. 10, etc.).

Ver. 12.—*Deacons for the deacons, A.V.; husbands for the husbands, A.V. Husbands of one wife* (see above, ver. 2, note). *Ruling, etc.* (προιστάμενοι); literally, *being at the head of, presiding over* (see ver. 4, note). In Rom. xii. 8 and 1 Thess. v. 12 it is applied to the spiritual ruler, the ἐπίσκοπος or πρεσβύτερος, of the Church. Elsewhere only in the pastoral Epistles (above, vers. 4 and 5; ch. v. 17; Titus iii. 8, 14). *Their own houses* (above, ver. 5). "Their *own*" is in contrast to "God's house."

Ver. 13.—*Served well as deacons for used the office of a deacon well, A.V.; gain to themselves a good standing for purchase to themselves a good degree, A.V. Served . . . as deacons* (διακορήσαντες); as in ver. 10. In this technical sense only found in these two passages; which well agrees with the late date of this Epistle, when the technical sense of διάκονος was established. *Gain to themselves a good standing.* The sense of the passage depends a good deal upon the exact meaning of βαθμός. In 1 Sam. v. 4, 5, in the LXX., βαθμός is the rendering of תַּבַּח (rendered *alḥorion* in Ezek. ix. 3; x. 4), a somewhat unusual word for a "threshold." In 2 Kings xx. 9, 10, 11, it is the rendering of חֶבֶל, "a degree on the sun-dial." This latter seems to suit better the verb περιποιούνται, they gain or acquire, which suggests the idea of *advancement*. It does not follow that St. Paul had in his mind their advancement from the "inferior office" to "the higher ministries in the Church" (Ordination Service); he may merely have meant to say that the discharge of the duties of a deacon

in an efficient and exemplary manner raised a man to high estimation in the Church, and so gave him confidence in confessing the faith of Jesus Christ both by word and deed. *Gain to themselves* (περιποιούνται); acquire by purchase or otherwise. Frequent in the LXX.; but only elsewhere in the New Testament in Acts xx. 28. *Boldness* (παρρησία); very common in the New Testament (comp. Acts iv. 13, 29, 31; Eph. vi. 19; Phil. i. 20, etc.), where it is especially applied to boldness in preaching the gospel of Christ. This seems to imply that St. Paul contemplated preaching as a part of the deacon's work. We know that Philip the deacon and Stephen the deacon were both preachers.

Ver. 14.—*To come unto thee; to Ephesus, where Timothy was* (ch. i. 3).

Ver. 15.—*Men ought to behave themselves for thou oughtest to behave thyself, A.V. To behave thyself* (ἀναστρέφεσθαι); variously rendered, both in the A.V. and the R.V., "to have one's conversation," "to live," "to pass (one's time)," "to be used" (Heb. x. 33). It is literally "to go up and down" a given place, "backwards and forwards," hence "to dwell in it." The substantive ἀναστροφή, in the thirteen places where it occurs in the New Testament, is always rendered "conversation" in the A.V.; in the R.V., "manner of life," "life," "issue of life," "manner of living," "behaviour," "living." It is a favourite word in the two Epistles of St. Peter, where it occurs eight times. The house of God. This phrase here denotes, as it is explained in the following words, the Church on earth. So Heb. iii. 6, "Christ as a Son over his house; whose house are we," where the reference is to Numb. xii. 7, "My servant Moses . . . is faithful in all mine house." The Church of the living God. Here is again a somewhat remarkable resemblance to the phraseology of the Epistle to the Hebrews, "Ye are come unto Mount Zion, and unto the city of the living God, . . . to the general assembly and Church of the Firstborn" (Heb. xii. 22, 23). However, the phraseology is not peculiar to the Epistle to the Hebrews. Thus we read in 2 Cor. vi. 16, "Ye are the temple of the living God." The phrase, "the living God," occurs seven times in St. Paul's Epistles, and four times in the Epistle to the Hebrews. It occurs three times in the Gospels, once in the Acts of the Apostles, and once in the Revelation. Here it is used by St. Paul to enhance the obligation to a holy and blameless walk in those who have the oversight of his Church. The pillar and ground of the truth. Some apply these words to Timothy himself (Gregory of Nyssa, Gregory Nazianzen, Basil, and others cited by Alford), after the analogy of Gal. ii. 9, where James, Cephas, and John are said to be "pillars" (στόλοι) and Rev.

III. 12, where it is said of him that overcometh, "I will make him a pillar (*στυλον*) in the house of my God." And so, in Venantius Fortunatus, St. Paul is called "stilus ille." But the metaphors of "a pillar" and "a foundation" do not all suit the verb *ἀνασπρέψεται*; and it is well argued that the absence of the pronoun *σε* is unfavourable to the application of "the pillar and ground of the truth" to the subject of the first clause. It is therefore better to understand this clause as descriptive of the Church of God. The Church is the pillar of the truth. It supports it; holds it together—binds together its different parts. And it is the ground of the truth. By it the truth is made fast, firm, and fixed. The ground (*ἑδραίωμα*). This word only occurs here at all; *ἑδραίως*, common both in the New Testament, the LXX., and in classical Greek, means "fixed," "firm," or "fast." In the A.V. of 1 Cor. vii. 37 and xv. 58, "steadfast;" Col. i. 23 (where it is coupled with *τεθεμελιωμένα*), "settled." Thence *ἑδραῖω*, in late Greek, "to make firm or fast," and *ἑδραίωμα*, the "establishment" or "grounding" of the truth; that in and by which the truth is placed on a sure and fixed basis.

Ver. 16.—*He who for God, A.V. and T.R.; manifested for manifest, A.V.; among the nations for unto the Gentiles, A.V.; in for into, A.V. Without controversy (ὁμολογούμενος);* only here in the New Testament, but used in the same sense in the LXX. and in classical Greek, "confessedly," by common confession. Great is the mystery of godliness. This is said to enhance the glory of the Church just spoken of, to whom this *mystery* has been entrusted, and so still further to impress upon Timothy the vital necessity of a wise and holy walk in the Church. The *mystery of godliness* is all that truth which "in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Godliness (*τῆς εὐσεβείας*); i.e. "the Christian faith;" what in ch. vi. 3 is called "The words of our Lord Jesus Christ, and the doctrine which is according to godliness (*τῇ κατ' εὐσεβείαν διδασκαλίᾳ*)," and in 2 Tim. i. 1, "The truth which is according to godliness." In ver. 9 it is "the mystery of the faith," where *ἡ πίστις* is equivalent to *ἡ εὐσεβεία*. Bishop Ellicott, however, does not admit this objective sense of *ἡ πίστις* or *ἡ εὐσεβεία*, but explains the genitive as "a pure possessive genitive," the mystery appertaining to, or the property of, subjective faith and godliness; but this is a use not borne out by any passage in which the word "mystery" occurs. It is always mysteries (or mystery) of the kingdom of God, of Christ, of God, of the gospel, and the like. In the following passages the

objective sense of *ἡ πίστις* is either necessary or by far the most natural: Acts iii. 7; xiii. 8; xiv. 22; xvi. 5; Gal. i. 23; Eph. iv. 5; Phil. i. 27; Col. i. 23; ii. 7; ch. i. 19; v. 8; vi. 10, 21; 2 Tim. iv. 7; Titus i. 13; Jas. ii. 1; Jude 3. Having thus exalted the "mystery of godliness," St. Paul goes on to expound it. *He who (ὅς)*. This is generally adopted now¹ as the true reading, instead of *Θεός* (OZ, instead of ΘΣ). Bishop Ellicott satisfied himself, by most careful personal examination, that the original reading of the Cod. Alex. was OZ, and that it had been altered by a later hand to ΘΣ. The Cod. Sinait. certainly has *ὅς*, and to this all the older versions agree. The Vulgate has *quod*, agreeing with *sacramentum* and representing the Greek *ὅς*. Accepting this, then, as the true reading, we proceed to explain it. "Os, who, is a relative, and must, therefore, have an antecedent. But there is no expressed antecedent of the masculine gender for it to agree with. The antecedent, therefore, must be understood, and gathered from the preceding words, τὸ μυστήριον τῆς εὐσεβείας. It can only be Christ. The mystery of the whole Old Testament, that which was wrapped in types and hidden under veils, was Christ (Col. i. 27). Moses spake of him, the Psalms speak of him, the prophets speak of him; but all of them spake darkly. But in the gospel "the mystery of Christ" (Col. iv. 3) is revealed. Christ is the Mystery of Christianity. It is, therefore, no difficult step to pass from "the mystery" to "Christ," and to supply the word "Christ" as the antecedent to "who." Was manifested (*ἐφανερώθη*); a word frequently applied to Christ (John i. 31; 1 John i. 2; iii. 5, 8, etc.). The idea is the same in John i. 14. Justified in the spirit. This is rather an obscure expression. But it seems to describe our Lord's spotless righteousness, perhaps with special reference to the declaration of it at his baptism. "This is my beloved Son, in whom I am well pleased." We have the same contrast between the flesh and the Spirit of Christ in 1 Pet. iii. 18. And between the flesh and the spirit of a Christian man in Rom. viii. 10, "The body is dead because of sin, but the spirit is life because of righteousness." To this clause apparently the remark of Chrysostom applies, "God became man, and man became God." "The spirit" seems to mean the moral nature—the inner man. Seen of angels. Perhaps the multitude of the heavenly host who welcomed the birth of Christ were permitted to see the new-born Babe, as he seems to have done who described him to the shepherds as "wrapped in swad-

¹ Bishop Wordsworth, Alford, Bishop Ellicott, and Tischendorf, Lachmann, etc.

dling clothes" (Luke ii. 12—14). Angels ministered unto him after the temptation (Mark i. 13), and in the Garden of Gethsemane (Matt. xxii. 43, where the word *ἔσθῃ* is used), and at his resurrection (Matt. xxviii. 2). The special interest of angels in the "great mystery" is referred to in 1 Pet. i. 12; Heb. i. 6. Preached among the nations (*ἐκκηρύχθη ἐν ἔθνεσιν*). It would have been better to keep the rendering "Gentiles" here, to mark the identity of thought with Eph. iii. 6, 8, where, in the apostle's view, the preaching of the gospel to the Gentiles, that they might be fellow-heirs with the Jews of the promises of God, is one main feature of the mystery (comp. ch. ii. 7). Believed on in the world. The next step in this ascending scale is the acceptance of Christ in the world as the Saviour thereof. The language here is not stronger than that of Col. i. 5, 6, "The word of the truth of the gospel, which is come unto you; even as it is also in all the world, and beareth fruit." And in Col. i. 23, "The gospel which was preached in all

creation under heaven" (comp. Rom. i. 8). The statement in Mark xvi. 15—20 might almost have been in St. Paul's mind. Note the use there of the words *κηρύξατε, ἐκκηρύξαν, τὸν κόσμον, ὁ πιστεύσας, πιστεύσας, ἀνελήφθη, Received up in glory*. The change of "into" (A.V.) into "in" is of very doubtful propriety. In New Testament Greek *ἐν* frequently follows verbs of motion, and means the same as *εἰς*, like the Hebrew *אֶל*. Our Lord is not said to have ascended *in glory* (as he appeared at the Transfiguration), but, as St. Mark has it, "He was received up into heaven, and [there] sat down at the right hand of God," fulfilling John xvii. 5. This grand burst of dogmatic teaching is somewhat like that in ch. ii. 5—7. There is no adequate evidence of its being, as many commentators have thought, a portion of a hymn or creed used in the Church. It rather implies the same tension in the apostle's mind which is apparent in other parts of the Epistle (comp. ch. vi. 11 and following verses).

HOMILETICS.

Vers. 1—16.—*The clergy*. It was one of the weightiest duties laid upon Timothy, when called to be the spiritual ruler of the Church of Ephesus, to take care that the priests and deacons were men well qualified for their holy office. The condition of a congregation depends so largely upon the spiritual character of those who minister to it, that the choice of fit persons to serve in the sacred ministry of God's Church is a matter of vital importance to the welfare of the people, and demands the utmost wisdom and fidelity of those who have the chief oversight of the house of God. Accordingly St. Paul lays down with great care the qualifications of priests and deacons respectively. For the priest an irreproachable character amongst those outside as well as those inside the Church, in order to ensure respect; a life of chastity, that his example may give no countenance to a lax morality; strict temperance in the use of meat and drink, both for his own sake and as an example to others; a staid, sober mind and demeanour, as becomes one who lives near to God, and handles holy things; a large hospitality, as one who counts all he has to belong to the Church, whose servant he is; aptitude to teach the doctrines of the gospel, and a delight in teaching; a placable, gentle disposition, abhorring brawls and quarrels, and studying peace with all men; the absence of all greediness and covetousness, as one whose conversation is in heaven, and as one determined to be fair and impartial in all his dealings with men;—these are the things needful for one who is a priest in the Church of God. But besides these strictly personal qualifications he must have a well-ordered house. His family must bear the traces of a gentle but firm parental discipline. He that is a ruler in the house of God must show that he can rule his own children and servants; and a portion of the gravity and sobriety of the man of God must be seen in the members of his household. With regard to deacons, they too must be grave in their demeanour and conversation; in all their private intercourse with the members of the Church where they serve, they must be conspicuously honest and ingenuous. In all social intercourse they must show themselves temperate and abstemious. In handling the public money, and ministering the alms of the faithful, they must make it clear that none sticks to their own fingers, and that they have no eye to gain in the ministrations they undertake. The spirit of their ministrations must be "all for love and nothing for reward." Nor must they be only honest men; they must be devout believers in the Lord Jesus Christ, thoroughly instructed in the mystery of the Christian faith, and adorning that faith by their personal holiness. As regards their families, the same rule applies to

them as to the priests. Like the priests, they hold office in the Church of God; they minister in that temple where God's pure truth is fixed and established for ever; they are the expounders, with the priests, of the great mystery of godliness, the incarnate Word, the preached Jesus, the glorified Christ. What, then, ought their character to be; how high above things earthly, how closely assimilated to the glorious holiness of heaven!

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—*The Christian pastorate a good work.* The apostle, having in the previous chapter regulated the worship of the congregation and placed it in the hands of men, not women, now proceeds to describe the qualifications of the pastors of congregations, as if to imply that the pastorate did not belong to all men.

I. THE OFFICE OF PASTOR IS A GOOD WORK. "Faithful is the saying, If any one seeketh the office of pastor [or, 'bishop'], he desireth a good work." 1. *The office in question was held by persons called by the two names of bishop and elder.* (1) The apostle uses the terms of the same office (Titus i. 5—7). (2) The terms came from two different quarters. The term "elder," or "presbyter," was of Jewish origin, and was earlier than the other, having been long in use in the synagogue administration. It had respect primarily to the age of those presiding over the religious community, but came by-and-by, and especially in the Christian Church, to signify its head, and was a title of dignity and gravity. The other term, "bishop," came from the Greek world, and was a designation of the duties of the office as involving an oversight of the Churches. (3) The term "bishop" is, therefore, mostly employed of the Churches in Asia Minor, consisting of converted Greeks, but the Jewish term "elder" had precedence of it at that earlier stage when the Church consisted of a nucleus of converted Jews. In Crete, where the Greek and Jewish elements were about equally powerful, both terms are used. 2. *The office in question is a good work.* This was one of the faithful sayings of the apostle. It was (1) a work, not a sinecure, or title of honour, but a laborious office, and therefore pastors are called "labourers in the Word and doctrine;" (2) a good work, being excellent in itself, and in its aims as for the good of men and the glory of God.

II. THE PASTORATE IS A WORTHY OBJECT OF AMBITION. "He desireth a good work." It may be laudably desired, not as an office of profit or honour, but with a supreme regard to the glory of God and the welfare of man, and ought not to be undertaken except by those who have a real delight and pleasure in acting upon these great principles.—T. C.

Ver. 2.—*The positive qualifications of the Christian pastor.* The apostle first sets forth those qualifications which respect the personal life of the pastor, and afterwards those which affect his family life. His personal qualifications are those of a spiritual and moral order presented positively.

I. HE OUGHT TO BE BLAMELESS. It may be hard for a faithful man to avoid the censure of a critical society, but he must be irreproachable as being guilty of no scandal, and, above all, free from the vices enumerated under the negative aspect of his qualifications. He must be held in high moral repute by the community around him.

II. HE IS TO BE THE HUSBAND OF ONE WIFE. 1. *This condemns the rule of celibacy in the Church of Rome.* It is quite absurd to say that the "one wife" is the Church; for the context regards the minister as having relation both to a Church and to a wife (ver. 5). Besides, this Roman idea would make the Church the wife of many husbands. Where the apostle, in the seventh chapter of 1 Corinthians, seems to favour a celibate condition "on account of the present distress," it is not on account of any superior holiness belonging to the unmarried state, but because it sometimes affords a better opportunity for pursuing Christian work under trying conditions. 2. *It does not necessarily compel pastors to marry,* like the Greek Church, which yet inconsistently reserves its bishoprics for unmarried monks. But it clearly gives the preference to a married ministry. 3. *It does not mean that a pastor is to avoid a second marriage*—as the Greek Fathers generally understood it under the growing influence of Eastern asceticism—because the apostle sanctions such marriages (1 Cor. vii. 1); and, secondly, because a

remarrying does not make a pastor more than the husband of one wife. 4. It seems, then, to mean that *the pastor was to be "the husband of one wife,"* avoiding the polygamy that was then so common among the Jews, and the system of divorce still so common in that age, and remaining faithful to the wife of his choice.

III. SOBER. He must be not only so in eating and drinking, but watchful over himself, his work, and his actions.

IV. DISCREET. With a sound judgment and good understanding, capable of directing himself wisely in the midst of difficult situations.

V. ORDERLY. With a due proportion in his life, modest in deportment, courteous to all, of a calm temper and grave demeanour.

VI. GIVEN TO HOSPITALITY. In an age when Christians travelled from place to place, and were exposed to the risks of evil companionship in public inns, it was important that pastors should be able to show hospitality, and assist with their counsel as well as with the necessities of life.

VII. APT TO TEACH. The pastor must have the capacity to impart Christian knowledge, the ability to interpret Scripture, to explain its doctrines, to enforce its precepts, and to defend it against errorists of every class. He must possess the gifts of utterance and knowledge. He must have both "skill and will, ability and dexterity, being neither ignorant of his duty nor negligent in the performance of it."—T. C.

Ver. 3.—*The negative qualifications of the Christian pastor.* I. NOT VIOLENT OVER WINE. In allusion not so much to drunkenness as to the noisy and quarrelsome temper which is generated by wine-bibbing. The word impliedly condemns both cause and effect.

II. NO STRIKER. In evident allusion to the previous temper. The pastor must never lift his hand in anger or violence.

III. FORBEARING. Reasonable and gentle, rather disposed to take wrong than avenge it.

IV. NOT CONTENTIOUS. Neither litigious nor quarrelsome, seeking peace with all men.

V. NO LOVER OF MONEY. He must appear to be perfectly disinterested, not mercenary in his aims, not seeking his own things rather than the things of Jesus Christ; but, on the contrary, he must himself be generous and hospitable and kind, with a heart and a hand ever ready to relieve distress.—T. C.

Ver. 4, 5.—*The Christian pastor in his home life.* The apostle here turns to the family life of the pastor as an important element affecting the public examination of his character.

I. THE IMPORTANCE OF A WELL-ORDERED HOUSEHOLD. "One that ruleth well his own house, having his children in subjection with all gravity." 1. *The pastor is no ascetic recluse, but shares in the everyday life of the world.* 2. *He must have firmness and authority to rule his family—wife, children, and servants; not slack in his rule like old Eli, but faithful as Abraham, who not only taught but commanded his children and household to keep the way of the Lord.* 3. *He is to rule gently yet firmly, so as, while securing subjection in his household, he creates that gravity of deportment which is the accompanying grace of obedience in children reared under wise and loving mastery.*

II. THE WELL-ORDERED HOUSEHOLD THE TEST OF FITNESS FOR THE RULE OF THE HOUSE OF GOD. "For if a man know not how to rule his own house, how shall he take care of the Church of God?" 1. *The argument is from the less to the greater.* The family is the lesser sphere, the Church the larger family. The family needs much prudence, care, forethought, affection. But while it is the narrowest sphere, it is governed with peculiar advantages, arising from the feelings of love and dependence on the part of the children. If there is failure here, there is a self-evident unfitness for the wider and more complex administration of the Church. 2. *The Church of God is to be a subject of anxious care to the pastor.* The Greek word implies this thought. The apostle himself had the care of all the Churches upon him. But the pastor has a care for the individual members of his flock, to seek the conversion of sinners, to instruct the ignorant, to guide the perplexed, to comfort the doubting, to check the

wayward, and to defend the flock against errorists. "Who is sufficient for these things?"—T. C.

Ver. 6.—*The pastor must not be a novice.* "Not a novice."

I. THE ADVANTAGES OF EXPERIENCE IN A PASTOR. The apostle does not refer to youth, but to inexperience. Yet the qualification must be regarded relatively; for a longer or a shorter probation might be required, according to circumstances. The Church at Ephesus had been long enough established to admit of a selection being made out of men of Christian experience and wisdom. It is significant to remark that no definite age is assigned for candidates for the ministry. In a Church like that of Ephesus, threatened with heresy within and violence without, it was necessary that the elders should be men with a rare understanding of the mysteries of the faith, and with a large fund of sanctified experience.

II. THE REASON OR GROUND OF THE APOSTLE'S COUNSEL. "Lest, being besotted with pride, he should fall into the condemnation of the devil." 1. *The risk of the novice is an undue self-elation*, arising from the thought of the dignity of his office and of the estimation in which he is held on account of his gifts. His judgment would thus become clouded, and he would fail to see the true relation of things. 2. *The consequence would be his falling under the very condemnation pronounced upon the devil.* Thus a blinding pride would receive its just retribution. 3. *It is evident that the apostle believed in the existence of a personal evil spirit*, the adversary of God and man. It is equally evident that he regarded the fall of the devil as due to pride, and that he regarded him as the tempter of man.—T. C.

Ver. 7.—*The pastor must have an honest reputation before the world.* He must stand well both without and within the Church.

I. THE IMPORTANCE OF AN UNBLEMISHED REPUTATION. "But he must also have a good testimony from them that are without." 1. *It is a mistake to ignore or defy the opinion of the world in matters falling fairly within its judgment.* What we do ought not only to be "acceptable to God, but approved of men" (Rom. xiv. 18). "Let not your good be evil spoken of" (Rom. xiv. 16). The world understands the principles of natural justice. The minister cannot violate these without loss of reputation and influence. 2. *A blameless life is calculated to make a deep impression on the world.* "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven" (Matt. v. 16). Your holy walk ought to attract "those that are without" into the happy communion of the Church. 3. *It is a great evil to blast the reputation of Christian ministers*, for it undermines their influence for good.

II. THE DANGERS OF A DOUBTFUL REPUTATION BEFORE THE WORLD. "Lest he fall into reproach and the snare of the devil." It would be a great risk to introduce into the ministry one who had once followed a loose life, because those who were familiar with his history would be ready to suspect the purity of his congregation from the blemished reputation of its pastor. The effect in the minister might be diverse. 1. *He might be excited to an angry resentment of such disagreeable attacks.* 2. *He might fall into despair, and thus become reckless, and ultimately justify the worst imputations of the world.* 3. *He might cease to reprove transgressors* because he had not the courage to condemn faults which were only too observable in himself. Thus the devil would set its snares around him for his undoing. When George III. was asked to give a bishopric to a clergyman who had made a serious lapse from virtue, and was told that the clergyman had long ago repented of it, his appropriate answer was, "I would rather appoint bishops who had not that particular sin to repent of."—T. C.

Vers. 8, 9.—*The qualifications of deacons.* The apostle next proceeds to direct Timothy respecting the character and appointment of another class of office-bearers.

I. THE ORDER OF DEACONS. 1. *Their origin.* We find the first trace of the order about two years after the Ascension (Acts vi. 1—4). It owed its origin to a necessity that arose from the extension of the Church. Seven deacons were appointed as almoners. They are not so called, but their name is traceable in the two terms which indicate the sphere of their office, "serving tables" and "ministry" (*διακονία, διακονεῖν τραπέζης*).

2. *Their sphere of duty.* It is expressly distinguished from "the ministry of the Word" and "prayer" (ver. 4), and was therefore, as the "serving of tables" signifies, an office for the care of the poor and strangers who might be connected with the Church. The deaconship was, therefore, a purely secular office. 3. *Historic notices of deacons.* The earliest notices of the order are apparently in Rom. xii. 7, "Or ministry (deaconship), let us wait on our ministering" (deaconship); in 1 Cor. xii. 28, "helps" (*ἀντὶλήψεις*); and at a later time in 1 Pet. iv. 11, "If any man minister" (*διακονεῖ*). We read in Phil. i. 1 of "the bishops and deacons," and in Rom. xvi. 1 of Phœbe as "a deaconess" of the Church at Cenchrea.

II. *THE QUALIFICATIONS OF DEACONS.* 1. "Grave." Of a serious demeanour, befitting the position of responsibility held by them. 2. "Not double-tongued." Not saying one thing to one person and another to another, under the pressure, perhaps, of applications for assistance; or, not promising aid which is afterwards withheld. Misunderstandings would necessarily arise from any kind of prevarication. 3. "Not addicted to much wine." The deacons must not be given to pleasures of the table, which render people unfit for disagreeable duty, and tempt to the consumption of the wealth committed to their keeping. 4. "Not lovers of base gain." There might otherwise arise a Judas among the deacons to embezzle the Church funds. 5. "Holding the mystery of the faith in a pure conscience." (1) The mystery is what faith is conversant with—a thing once secret, but now revealed by Christ's gospel; called variously "the mystery of God," "the mystery of Christ," "the mystery of his will," "the mystery of godliness," and "the mystery of the gospel," which is the great subject of gospel-preaching. It was the mystery of redemption through the blood of Christ. (2) The mystery of faith was not to be speculatively, but practically, held and maintained. "In a pure conscience." The deacons were to be sincerely attached to the truth, and to realize its practical power in their life and experience. (3) They are to "hold the mystery," not to preach it. There is no intimation that the deacons, as such, were preachers, though two of them (Stephen and Philip) are afterwards found acting as evangelists.

III. *THE METHOD OF THEIR APPOINTMENT.* "And these also let them first be proved; then let them serve as deacons, if they are without blame." 1. *The election of the seven deacons was left in the hands of the Christian people themselves.* (Acts vi. 3.) 2. *There is no formal method prescribed for testing their qualifications.* Their fitness could be easily judged of without any regular investigation. The moral element, however, was to be supreme in such appointments; for they were not chosen unless they were "without blame." 3. *Their formal appointment to service.* Let them serve in the various branches of their office as deacons.—T. C.

Ver. 11.—*The qualifications of deaconesses.* "Women in like manner must be grave, not slanderers, sober, faithful in all things." The allusion is evidently not to the wives of deacons, but to deaconesses. Why should the duties of deacons' wives be set forth when there is no allusion to the duties of ministers' wives? The omission of all mention of domestic duties in this case is significant.

I. *THE ORDER OF DEACONESSSES.* There was evidently such an order in the primitive Church. Phœbe of Cenchrea (Rom. xvi. 1), Euodias and Syntyche (Phil. iv. 2), and probably the association with which Dorcas was connected at Joppa (Acts ix. 36—41), seem to have belonged to the order. The order did not cease to exist till the fifth century in the Latin Church, and till the twelfth in the Greek Church. It had its origin, probably, in the extreme jealousy which guarded the relations of the sexes in early times, for women were comparatively secluded from the society of men. Deaconesses were, therefore, appointed to maintain the religious intercourse of Christian women with a Church whose ministrations were in the hands of men.

II. *THE QUALIFICATIONS OF DEACONESSSES.* 1. "Grave." Not given to levity or gay manners, but sober in speech, gesture, and dress. 2. "Not slanderers." Not too ready to take up an accusation against the poor, or too ready to use the tongue in the way of false insinuation. 3. "Sober." Not to be given to pleasures of the table, but showing a seemingly abstemiousness. 4. "Faithful in all things." Faithful in all ecclesiastical duties. (1) Faithful to the poor, whose secrets are to be jealously kept; (2) faithful to the Church, which entrusts its funds to their wise and discriminating distribution; and (3) faithful to God in all religious obligations whatsoever.—T. C.

Vers. 12, 13.—*The domestic duty of deacons.* The apostle here returns to add some further injunctions about deacons, as well as to suggest a reason for exacting the qualifications already described.

I. THE DEACONS' DOMESTIC RELATIONS. 1. "Let the deacons be the husbands of one wife." The same qualification is needed for deacons as for bishops, for their houses were to be examples of purity, peace, and orderliness. 2. "Ruling their children and their own houses well." The father of a loving household would be best fitted for the sympathetic administration of funds allocated to the poor, while the pious order of his family would enhance the public confidence in the reality of his religious character.

II. REASON FOR THE VARIOUS QUALIFICATIONS DESCRIBED. "For those who have done the work of a deacon well obtain for themselves a good degree, and much boldness in the faith which is in Christ Jesus." 1. *The good degree does not refer to promotion to higher ecclesiastical office.* The idea, indeed, would be quite an anachronism. 2. *It refers to the place of honour and distinction that will be given to the faithful deacon in the day of final recompense.* The doctrine of rewards is that of Scripture, and especially of our Lord's parables (Matt. xxv. 45; Luke xix. 11—27). 3. *There is the further idea of the joyful confidence toward God which would characterize him in view of a faithful discharge of his duties*—a confidence springing out of faith resting in Jesus Christ.—T. C.

Vers. 14, 15.—*The importance of a due regulation of Church order.* The apostle expected to visit Ephesus shortly, but in case of his visit being delayed by necessary causes, he deemed it right to give Timothy these instructions in writing respecting the appointment of bishops and deacons, and other details of Church order. "These things I write to thee, hoping to come shortly; but if I should tarry, [I write them] that thou mayest know how thou oughtest to conduct thyself in God's house."

I. THE NECESSITY OF A DUE ORDER IN THE CHURCH. 1. *Darbyites suppose that it is wrong for man to make arrangements in God's Church*—that it is the Holy Ghost who should regulate the order of worship and service, and that his presidency should be recognized in everything. In that case why should the apostle have been at such pains to regulate even the ministrations of prophets and speakers with tongues at Corinth? God is a God of peace, not of confusion (1 Cor. xiv. 33). 2. *It was not enough for Timothy to stir up his own personal gifts and do the work of an evangelist, but he must execute the special commission he had received from the apostle, to regulate the appointment of the office-bearers of the Church, and the details of Church worship.* The Church was to be guided in choice of ministers by the considerations suggested by the apostle. 3. *There was special reason for these instructions in the rise of heresies at Ephesus and elsewhere.* (Ch. iv. 1—3.)

II. THE DIGNITY AND OFFICE OF THE CHURCH. It is "God's house, which indeed is the Church of the living God, the pillar and basement of the truth." 1. *It is the Church of the living God.* (1) It is so, regarded either as the Christian congregation with a local reference, or as the whole Church of the redeemed, in communion with Christ and with each of its members. (2) Its internal glory consists in the fact that it is no material temple of dead deities, like the proud temple of Diana which reared itself aloft over the roofs of Ephesus; but a spiritual community, realizing the living and personal presence of God in the midst of it. 2. *It is the house of God.* (1) This term denoted primarily the temple at Jerusalem, and secondarily the covenant people (Numb. xii. 7; Hos. viii. 1), who had God for a Sanctuary or Dwelling-place (Ps. xc. 1; Ezek. xi. 16). There was a mutual indwelling—they in him, and he in them. (2) It now denotes the Church of God, represented variously as (a) a spiritual building resting on Christ as chief Corner-stone (Eph. ii. 20); (b) as the true temple in which God dwells (1 Cor. vi. 16); (c) as the household or "house of God," over which is Christ as Son (Heb. iii. 6)—"whose house are we." Moses was servant in this house, Jesus a Son over it; it was, therefore, the same house in the two dispensations. A proof, in opposition to Darbyism, that the Church existed in Old Testament times, and did not first come into existence at Pentecost. 3. *It is the pillar and basement of the truth.* (1) Negatively, Christ, and not the Church, is the only ground of truth. "For other foundation can no man lay than that is laid, which is Christ Jesus" (1 Cor. iii. 11). This passage implies that the Church rests upon the truth rather than that the truth rests on the Church. But a misapprehension arises from confounding the truth as it

is in itself with the truth as apprehended by believers and acknowledged before the world. Further, the truth does not derive its authority from the Church, but from Christ. (2) Positively, the passage sets forth (a) the presentative manifestation of the truth; for "the Church is the pillar of the truth." The Church is to hold up the saving truths of the gospel before the eyes of men. It is a pillar inscribed all over with the truth. Without the Church "there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth would rest." It is the Church which holds the deposit of truth, and perpetuates it from generation to generation. (b) The passage sets forth the stability of the truth. "The Church is the basis of truth." The truth finds its true basis in the hearts of believing men, who hold forth the glories of redemption amidst all the fluctuations of the world. There is nothing in this exposition to sanction the assumptions of the Church of Rome, because she must first substantiate her claims to be a teacher of the truth before she can be regarded as "a pillar and ground of the truth."—T. C.

Ver. 16.—*The treasure of truth committed to the Church's guardianship.* **I. IT IS CHRIST IN ALL HIS RELATIONS AS THE MYSTERY OF GODLINESS.** This implies that he is the Revelation of God to man; for God "has made known what is the wealth of the glory of this mystery among the Gentiles, which is Christ in you, the Hope of glory" (Col. i. 27). Thus Christianity is Christ. He is the Centre of Christian theology, as he is the Object of Christian faith and love.

II. THE MANIFESTATION OF THE PERSON OF CHRIST. He is set forth as the Life of the Church, and if he were not God as well as man, the mystery would not be so obvious to our understanding. 1. *He was "manifested in the flesh."* This very expression implies the divinity of Christ; for it would be superfluous, if not absurd, to say these words of any mere man. The words imply (1) that it was essential Deity that was manifested; (2) that it was a manifestation made, not to our understanding, but to our senses; (3) that there was a real incarnation, for he was manifest *in the flesh*, or, as John says, "The Word was made flesh." It was not only by the flesh, but in the flesh. 2. *He was "justified in the spirit."* He was approved to be righteous in the higher principle of spiritual life within him. There is no allusion to the Holy Spirit. *The spirit here is the counterpart of the flesh.* Christ fulfilled all righteousness. If his manifestation in the flesh exhibited his true and real humanity, his justification in the spirit exhibited his holiness and perfection. The passage consists of a series of parallel clauses, of which every two form a connected pair. 3. *He was "seen of angels."* In the sense of showing himself to them in his incarnation. They announced his advent, they ministered to his wants, they heralded his resurrection, they attended him in his triumphant return to heaven, and they now see him in his glorified humanity. 4. *He was "preached among the Gentiles."* Here, again, is another pair of opposites; the angels inhabitants of a holy heaven, the Gentiles inhabitants of a sinful earth. It was one of the six glories of our Redeemer that he was to be a "Light to the Gentiles" (Isa. xlix. 6). 5. *He was "believed on in the world."* Christianity is a world-wide religion, embraced by men of all nationalities; unlike Mohammedanism and Buddhism, which are restricted to the East. The gospel finds acceptance alike in East and West. 6. *He was "received up in glory."* In reference to Christ's historical ascent to heaven amidst circumstances of marvellous glory. The last pair of opposites is the world and glory. How far they are apart! Yet they are brought nigh by the blood of Christ. This passage, from its antithetical structure, would seem to have been an ancient hymn of the Church, setting forth the leading facts of the Messianic story.—T. C.

Ver. 15.—*Behaviour in church.* "That thou mayest know how thou oughtest to behave thyself in the house of God." "Behaviour" seems a commonplace word enough, and we often assign it a subordinate place in religion. It is, however, a word large as "character." It is a vocabulary in itself. It is not "do"-haviour, but "be"-haviour! What I *do* may be accidental; what I *am* is everything. Paul has been addressing pastors, deacons, women professing godliness, and wives. He has dealt with marriage, and the ruling of children; and now he speaks to the Church about the conduct of men in church.

WHAT IS BEHAVIOUR? A man's behaviour reveals much of what he is. Earnest

or frivolous; gentle or hard; forgiving or unforgiving; selfish or generous; pitiful or censorious; appreciative or unthankful. Behaviour is an every-hour sermon. It corrects the notion that a man's religion is mainly in his doctrine or opinions, his ritual or ceremonial. Manners are not to be put on like a garment, nor can we masquerade in them and pretend to be what we are not. Bending the knee is nothing, if we are not reverent at heart. A gift is nothing, unless given from love. Prayer is nothing, unless our life is a prayer. Praise is nothing, unless our life be a garment of praise. Manners are not etiquette, nor best dresses, nor courtesies of speech; they are the expressions of a life. In this aspect their potency is wonderful. In church we are to behave well; not to give ourselves airs, as rich, or learned, or superior people, but to remember that we are bought with a price. But behaviour is not much thought about. There is an idea that some men are good at heart, though they are brusque, if you knew how to approach them. This is nonsense. The flower does not wait for me to unfold it; it does not say, "If you knew how to tempt my kindness, I would give you fragrant incense." It is a flower everywhere, to everybody.—W. M. S.

Ver. 15.—*What "Church" means.* "In the house of God, which is the Church of the living God." The idea of what the Church is, is to regulate what our behaviour is. The word "church" comes from the Greek words *Kurios oikos*. These two words abbreviated make "church" or "kirk."

I. IF IT BE THE CHURCH OF GOD, IN OUR BEHAVIOUR THERE MUST BE REVERENCE. Reverence is at the root of all religion. Flippancy of manner, indevoutness of heart, will destroy the best service. We read the old command, "Ye shall reverence my sanctuary, saith the Lord;" and wherever we meet together, even in the humblest church, "the Lord is in his holy temple," and we are to "keep silence" or "be reverent" before him.

II. BEHAVIOUR MEANS LIFE. It is the Church, not merely of the God of Abraham, or Isaac, or Jacob, but of the living God. We do not build temples as monuments of a past glory. Christ said, "Do this in remembrance of me." Before his departure he said, "I go away and come again;" and wherever two or three are gathered together in his Name, there he is in the midst of them. This Church of God is further described as the pillar, or ground and stay, of the truth; that is to say, that no sacred books will preserve religion without a sacred life. Men may answer an argument or adopt a theory, but the victory of the early Church was won by the Church's life or behaviour. "See how these Christians love one another." Learn, then, the great lesson, that behaviour is everything. "How unblamably we behave ourselves," says Paul to the Thessalonians. "I will behave myself wisely in a perfect way," says the psalmist.—W. M. S.

Vers. 1-13.—*Qualifications of three classes of office-bearers.* I. QUALIFICATIONS OF A BISHOP. *Preliminary direction to Timothy.* "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work." The Scripture idea of the episcopate is that of *oversight*, viz. of souls. A bishop was one who had the duty of overseeing a congregation in spiritual matters, being, in respect of gravity and dignity, called presbyter or elder. Timothy was to encourage any who sought to enter into the episcopate. The saying in Christian circles was to be relied on, "If a man seeketh the office of a bishop, he desireth a good work." It is not a sinecure, but a work or employment taxing the energies. Its excellence lies in its having respect to men's highest interests. *But if he was to encourage entrance into the episcopate, he was not to do so without regard to the proper qualifications which he has laid down for him.* "The bishop therefore must be without reproach." This is a general qualification. A minister is not to be chosen without regard to character. If a man gives just ground for reproach—has not character behind his gifts—he is not fitted for the office of a minister, which is to influence men in the production of Christian character. "The husband of one wife." Some high authorities take the meaning to be that the contraction of a second marriage, even after the death of the first wife, was a disqualification for the office of a bishop. But this forbidding to ecclesiastics of what in the New Testament is expressly permitted to others, seems to belong to a post-apostolic asceticism. The language seems to be directed against "any deviation from morality in respect of marriage, whether by concubinage,

polygamy, or improper second marriages." "Temperate, sober-minded, orderly." One who is to be chosen as a minister must be temperate, i.e. must have command of his desires and his temper. He must also be sober-minded, i.e. must bring sound sense to the consideration of all matters. He must also be orderly, i.e. must have a love for good rules. "Given to hospitality." He must be raised above all meanness toward those whom he ought to entertain. How is he to commend the *generosity* of God, if he is niggardly in his own dealings? "Apt to teach." This is a special qualification. With all that is righteous and sensible and even lovely in his character, he must have skill in teaching—in opening the Word, and in bringing it to bear for all its uses on the wants of men. However excellent a man's character is, he is not fit for being a minister if he cannot skilfully handle Divine truth. "No brawler, no striker; but gentle, not contentious." A disqualification is being quarrelsome over wine, and consequently coming to blows. He must, on the other hand, be gentle; i.e. while he is to be thoroughly reasonable, he is to be kindly and forbearing, waiving even his rights for the sake of gaining his end as a minister, viz. the spiritual good of those with whom he deals. It is a disqualification to be contentious, i.e. to be in one's element, and to give way to unholy feelings, in fighting. "No lover of money." It is a further disqualification to have a grovelling desire for money, instead of having a feeling of responsibility with regard to its proper uses. "One that ruleth well his own house, having his children in subjection with all gravity." This is in one view an ordinary qualification, inasmuch as it is what is expected of every one who is in authority in a house. It is expected even of a man who is not qualified to teach that he can rule well his own house, i.e. lay down proper rules for his household, and see to their being carried out. The apostle's idea of ruling the house well, is the having the children in subjection with all gravity. "In the phrase, 'all gravity,' he is looking at a kind of obedience that touches the deepest notes of principle and character. Contrary to this, there is an obedience without principle, which is obedience with all levity; that which is paid to mere will and force; that which is another name for fear; that which is bought by promises and paid by indulgences; that which makes a time-server, or a coward, or a lying pretender, as the case may be, and not a Christian. This latter—that which makes a Christian—is the aim of all true government, and should never be out of sight for an hour." *Parenthesis showing how a bishop ought to be able to rule his own house well.* "But if a man knoweth not how to rule his own house, how shall he take care of the Church of God?" A bishop has to manage men. The Church of God is the family enlarged and heightened. If one fails in the lower sphere, how can he be expected to succeed in the higher sphere? Even Confucius had before this time said, "It is impossible that he who knows not how to govern and reform his own family should rightly govern and reform a people." "Not a novice, lest being puffed up he fall into the condemnation of the devil." By a novice we are to understand a recent convert to Christianity. Such a one being necessarily inexperienced in the truth, and also in the evil of his own heart, was unfitted for office. And the putting him into office was fitted to have a bad effect upon him. The introducer of evil into the universe was in high position, but gave way to a feeling of pride. How this feeling operated is described by a word which means enveloped with smoke, as if that were the kind of atmosphere that pride throws around a person. In some matter in which his rank was involved, under the clouding of pride, instead of bending to the will of God, which would have been his approval, he asserted his self-importance, which was his condemnation. So the novice, instead of being weighed down under the responsibilities of office, is more likely, under the clouding of pride occasioned by his elevation, to fall into the condemnation of the devil. "Moreover he must have good testimony from them that are without lest he fall into reproach; and the snare of the devil." He must be able to command the respect of non-Christians, especially for his acting in a way consistent with his professions. For if he falls so low as not to be respected by those, then this want of respect is sure to be used as a snare by Satan for his destruction.

II. QUALIFICATIONS OF DEACONS. "Deacons in like manner." Deacons, originally the almoners of the Church, came to be regarded as *assistants* of the elders, having the oversight of the temporal affairs as these of the spiritual affairs of a congregation. "Must be grave." They must feel the responsibility of life, and especially the responsibility connected with their office. "Not double-tongued, not given to much wine, not

greedy of filthy lucre." Of the three disqualifications, the first has respect to a temptation connected with the desire for public favour, the second has respect to a temptation connected with the enjoyment of hospitality, the third has respect to a temptation connected with the use of office. Those who serve God in the management of the temporal affairs of a congregation must be free from obsequiousness, from intemperate habits, from avarice. "Holding the mystery of the faith in a pure conscience." Their duty to the truth, regarded as the object of faith which was formerly concealed from men, was not to teach it, but to enshrine it in a holy life, characterized by the power which has to do with the production of it. "And let these also first be proved; then let them serve as deacons, if they be blameless." The deacons, no more than the bishops, were to be put suddenly into office. Opportunity was to be given for their being proved, and, if found to be blameless in the estimation of those who had opportunity of watching their conduct, they were to be appointed to service.

III. QUALIFICATIONS OF DEACONESSSES. "Women in like manner." The apostle has not yet given all the qualifications of the deacons; we must, therefore, think of these women as closely associated with the diaconate. We might think of the wives of the deacons, but, as nothing has been said about the wives of bishops, and as by the insertion of the phrase, "in like manner," we are led to think of the election of women to office, it is better to think of deaconesses. We have an example of a deaconess in Phœbe of Cenchrea, mentioned in Rom. xvi. 1. They were probably assistants in the same way as the deacons, in so far as they had the care of the sick and the destitute. "Must be grave, not slanderers, temperate, faithful in all things." It was fitting that those who were engaged in such service should be women who were serious, or free from frivolity. They were not to go about from house to house as bearers of evil reports. They were to be temperate, or free from all unholy excitement. And they were to be faithful in all things, not abusing their charge.

IV. QUALIFICATIONS OF DEACONS RESUMED. "Let deacons be husbands of one wife, ruling their children and their own house well." In these two particulars the apostle requires the same qualifications of the deacons as of the bishops. "For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus." The old translation is preferable here—"purchase to themselves a good degree." The idea is that they obtain for themselves a step, or get higher up. In those days this might mean their elevation to the episcopate. They also obtain Christian boldness, such as was especially required in those days of peril. For getting up, and the encountering of greater difficulties, go together.—R. F.

Vers. 14—16.—*Upholder of the truth, and grandeur of truth upheld.* I. REASON FOR GIVING TIMOTHY WRITTEN INSTRUCTIONS. "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of the truth." Paul hoped to come to Timothy at Ephesus shortly; there was a possibility, however, of his hope not being realized. In the event of his tarrying long, Timothy had written instructions for his conduct as an ecclesiastic. It would be held to be of great consequence that any one who officiated in the temple of Diana should be in a fit state of body and of mind, and should be conversant with the ceremonial. It was of far greater consequence that Timothy should know what was suitable behaviour for the house of God. This was not the temple of a dead idol, but—passing over from the material structure to what was typified by it—the Church of the living God. It was "a living and spiritual community, a life-stream of believers in an ever-living God." It was fitting, then, that there should be those arrangements which are most conducive to the life of the community. This Church of the living God is declared to be the *pillar and ground of the truth*. There was a singular appropriateness in the language. The columns in the temple of Diana were one hundred and twenty-seven in number, sixty feet high, each the gift of a king. Massive in their form, substantial in their basement, they gave promise of the structure being upheld in its integrity down through the centuries. And such it seemed to Paul was the Church—a columnar structure, substantially based, by which the truth is to be upheld from age to age. It is a great honour which God has laid on such imperfect believers as we are; and we should see to it that we do not belie the representation, that we do nothing to *bel*.

away from the strength of the structure, that we preserve the continuity of the Church's life, that we witness faithfully to what God is and to what he has done.

II. GRANDEUR OF THE TRUTH UPHELD BY THE CHURCH. "And without controversy great is the mystery of godliness." The truth is here called "the mystery of godliness." A mystery is that which, being concealed for a time, is brought out of concealment by a revelation. It is also something above our comprehension. And that meaning is not excluded here. For it is the mystery of godliness or piety. It is the mystery by which the Divine life is nourished in the soul. As religious beings, we need something that stretches away into infinitude. We can only breathe freely in an element of mystery. All religions that have ever been have sought to provide for the appetite for the wonderful. And where there has not been found real mystery, there have been dark inventions. But confessedly great is the mystery which the Christian religion provides for our nourishment. It is pronounced great by all who are capable of judging. And even those who reject it do so not unfrequently on the ground of its being incredible, or too great to be true. The subject of the mystery is Christ. As set forth in the language which follows it is entirely Christ, or the facts about Christ. And the teaching is that it is by meditating upon these facts that we become pious or religious. Of the facts themselves we can take tangible hold; it is when we try to explain them to ourselves that we rise into the region where our religious feelings are excited and receive their nourishment. The rhythmic way in which the facts are presented has led some to suppose that they are taken from a Christian hymn in existence at the time when Paul wrote. We can believe them to have been written by Paul. In either case they have the stamp of the Holy Ghost. They are to be divided into threes, the first two in each division pointing to *earthly* relations, the third to *heavenly*. Of the earthly relations, the first in each division is external, the second internal. *Facts particularized*. "He who was manifested in the flesh." There is good reason for the change from "God" to "He who." We are not dependent on the old reading for the proof of our Lord's divinity. The manifestation of Christ implies previous concealment. And the language is more suggestive of the concealment of pre-existence than of the concealment of non-existence. The beginning of the mystery is Christ coming out of that concealment. "The Word became flesh, and dwelt among us." The Creator descended into the conditions, circumstances, of a creature. He was made of the substance of a woman. The almighty Builder of the universe was a helpless infant on a mother's knee. The eternal Son was the infant of days. He descended so low that he had to proceed from weakness to strength, from ignorance to knowledge. That, however, is only part of the mystery. It is said here that he was manifested in the flesh, and that means, not our nature as it came from the hand of God, but our nature as it has suffered from the fall. He descended into our *weak, passible, mortal* nature, to which the unfallen Adam was a stranger. He was in a state of utter bodily exhaustion from want of food when he was tempted in the wilderness. He sat down wearied with his journey at Jacob's well. He was often worn out with the arduous nature of his work. His compassion brought sorrow to his heart, which found vent in tears and sighs and groans. At last his flesh succumbed, could not bear any longer the burden laid on it; and his lifeless body was laid in the tomb. But still, as we consider, the mystery deepens. He died, not as paying the common debt of nature, but under the stroke of the Divine vengeance. "Awake, O sword, against my Shepherd, against the Man that is mine equal, saith the Lord of hosts." This is not so much for the understanding as for the inner sanctuary of the heart. It is not so much to be fixed in words as to be pondered and admired and felt. "Justified in the spirit." In the flesh he did not appear to be the pre-existent Son of God, and the Sent of God to be the Saviour of the world; but he was this in his spirit or higher nature, and was vindicated as such both in the Divine marks which were put upon him, and in the principle which pervaded his life. There was a mark put upon him at the very first in his being separated from the taint of our nature through the power of the Holy Ghost. The glimpse we have of him in his youth shows him right in spirit both toward his Father and that Father's earthly representatives. At his baptism he received not the Spirit by measure, and there was the attestation of the voice from the excellent glory, "This is my beloved Son, in whom I am well pleased." At the outset of his public career, under extreme temptation, he showed that he was not to be turned aside from his mission. His starry pathway of miracles witnessed to

the truth of his claims. And not less did his opening of the mind of God, and application of the truth to human need, witness to the singleness and loftiness of his spirit. There was a reiterated attestation from heaven to his Divine nature and mission at his transfiguration. But especially was he justified in the manner in which he died. He resisted unto blood, striving against sin. As we with some degree of resignation may bear a light trial, so he with perfect resignation bore the unmitigated weight of the Divine vengeance. As we with some degree of self-forgetfulness may labour for those who are near to us, so he with perfect self-forgetfulness and magnanimity sacrificed himself for sinners. That death in all its terribleness, reaching far beyond our conception, was what pre-eminently made proof of him, and it showed his spirit to be in perfect accord with the will of God in salvation. Last of all, he was justified by his resurrection. It is said, in Rom. i. 4, that by this he was declared with power to be the Son of God. It was God setting his seal upon his whole career. Because he was pleased with the manner in which he had acted all along, saw the ends of justice and mercy carried out successfully in human salvation, therefore it was that he raised him from the dead. "Seen of angels." He was an object of interest to the heavenly world. We find angels jubilantly ushering him into this world, within sight and hearing of men. They appear at the commencement of his ministry, strengthening him after his temptation. And again they appear at the close, strengthening him after his agony, and also watching over his tomb. But were they not always there behind the veil? Unseen by us, they go about our world ministering to the heirs of salvation. Would they not minister, more than was seen, to the Author of salvation? They came forward upon the scene at critical times. It was enough; we can imagine the rest. But the language seems also to point to the fact that, in becoming incarnate, Christ made himself to be seen by angels. In the human form assumed by him he held them in rapt gaze. They could not turn away from beholding and wondering. They saw the Son of God in a form that was level to them, that was even below them; for he was made a little lower than the angels. What cause for wonder in the change from that ineffable, unapproachable glory to this frail flesh; from that God most high, to this infant lying in a manger! And as the mystery was developed, how would their wonder increase! He was degraded until he could to no lower depth be degraded. Well might they be overwhelmed with wonder as they looked on at Calvary. Having a desire to look into these things, as we are told, they would be lost in trying to account for them. Even when knowing the object contemplated, they would be amazed to think that, for the accomplishment of it, the Divine Son should descend into such a condition of mortal woe. "Preached among the nations." This is quite a new interest. Angels merely saw, admired from a distance. They were spectators contemplating that in which they were not directly involved. It was different with men. He was the subject of an evangel to them. He was proclaimed as their personal Saviour, without whom they were lost, in whom alone they had standing before God and everlasting blessedness. But stress is laid upon the universal reference of the preaching. He was preached, not to one nation, but among the nations (Jews included), without distinction. This was being realized as historical fact. He was being proclaimed without respect to national distinction, without respect to social condition, without respect to culture, with respect simply to the fact that all were sinners and in need of salvation. Following upon his having taken the common nature, and his having wrought out the common salvation, the message of salvation was being conveyed with the utmost impartiality. This was part of the mystery which was then being disclosed, and which the unprejudiced agreed in calling great. It was impressive to the early Church to witness the proclamation of a world-wide salvation. "Believed on in the world." God does not force us to believe. There must be a sufficient cause for our faith, sufficient to move our hearts and gain us over. Our faith must be caused in a rational way, in a way consistent with the nature of God and our own nature. The cause must be homogeneous with respect to the effect, spiritual as faith is a spiritual effect. How, then, is Christ to be believed on in the world, i.e. in that which is naturally unbelieving, which contains no germ of faith which can be cultivated? How can light be brought out of darkness, how can faith be brought out of unbelief? And yet what have we here? There is such a potency in the fact of God incarnate as to work a moral miracle, to evoke faith from that which is naturally incapable of faith. And wherein does the potency lie? It is in the *love* which the fact manifests. "The Son of God,

who loved me, and gave himself up for me." He did not spare himself all the humiliation of the death of the cross. That is a fact which requires to be contemplated; but, as it is contemplated, it asserts its power over hearts, so as to make the insensate feel, the unbelieving believe. Now, the apostle regards it as glorious testimony to the greatness of the mystery that Christ should actually be believed on in the world, that there should be some trophies of the power of his love over unbelief, that there should be some to offer him a home in their hearts. "Received up in glory." In the biographies of great men we are told of one achievement gained after another, of one honour conferred after another. But however long and glorious the scroll which can be shown, it has to end with their bidding a long farewell to all their greatness. And, though monuments are raised to their memory, it cannot take away the essential ingloriousness of the termination to their career. With Christ it is at the earthly termination that to outward appearance he becomes great. He had indeed, like others and more than others, to undergo the ingloriousness of dying, and of being laid in the tomb. But that ingloriousness was completely reversed by his resurrection. He lingered long enough on earth for history to attest the fact that he was indeed risen. And then he made his triumphal entry into heaven. "Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive." He was received up into glory—into glorious exaltation in our nature at the right hand of God—and in glory he for ever remains. This is conclusive evidence to the greatness of the mystery. The godly delight to dwell upon and to feed their life, not only with the humiliation, but, beyond that, with the exaltation.—R. F.

EXPOSITION.

CHAPTER IV.

Ver. 1.—But for now, A.V.; *saith for speaketh*, A.V.; *later for the latter*, A.V.; *fall away for depart*, A.V. The Spirit *saith expressly* (ρητώς); only here in the New Testament, and very rare in classical Greek. But the adjective *ρήτός*, in the sense of something "laid down," "definite," "expressly mentioned," is common. It was, doubtless, on account of these prophetic warnings of a falling away from the faith, that the apostle gave the preceding heads of Christian doctrine in such a terse and tangible form, and laid such a solemn charge upon Timothy. (For examples of these prophetic utterances, see Acts xi. 28; xiii. 2; xx. 23; xxi. 11; 1 Cor. xii. 8; xiv. 30, 32, etc.) *Shall fall away* (ἀποστήσονται). So St. Paul says (2 Thess. ii. 3) that the day of Christ will not be, "except the falling away (ἡ ἀποστασία) come first" (comp. Heb. iii. 12). The faith; objective (see ch. iii. 9 and 16, note). This "falling away" is to take place ἐν ὑστέροις καιροῖς; not, as in the R.V., in "later times," but as in the A.V., "the latter times." The adjective *ὑστερος* is only found here in the New Testament. But in the LXX. (e.g. 1 Chron. xxix. 23; Jer. i. 19 [xxvii. 17, LXX.]), *ὑστερος* means "the last," as opposed to "the first." And so the adverb *ὑστερον* always in the New Testament (see Matt. iv. 2; xxi. 37; xxvi. 60; or more fully *ὑστερον*

πάντων, xxii. 27). Here, therefore, ἐν ὑστέροις καιροῖς is equivalent to ἐν ταῖς ἐσχάταις ἡμέραις (Acts ii. 17) and ἐν ἐσχάταις ἡμέραις (2 Tim. iii. 1; comp. Jas. v. 3; 1 Pet. i. 5; 2 Pet. iii. 3; Jude 18). It should be observed that in all these passages there is no article. Giving heed (προέχοντες); as in ver. 13; in ch. i. 4; Titus i. 14; Acts viii. 6, and elsewhere. *Seducing spirits* (πνεύμασι πλάνοις). Such were the "lying spirits" who deceived (ἡπάτησαν) Ahab to his destruction (2 Kings xxii. 22). Πλάνος, seducing, is not elsewhere found in the New Testament as an adjective (see Matt. xxvii. 63; 2 Cor. vi. 8; 2 John 7, in all which places, however, it is almost an adjective). The idea is "causing to wander," or "go astray." St. John warns his people against such deceiving spirits (John iv. 1—6). He calls them generically πνεύμα τῆς πλάνης, "the spirit of error." Doctrines of devils; i.e. teachings suggested by devils. So the unbelieving Jews suggested that John the Baptist had a devil (Luke vii. 33), and that our Lord himself had a devil (John vii. 20; viii. 48, 52; x. 19).

Ver. 2.—Through the hypocrisy of men that speak lies for speaking lies in hypocrisy, A.V.; *branded in their own conscience as with for having their conscience seared with*, A.V. Through the hypocrisy of men, etc. The construction is rather obscure, as the most obvious way of construing is that of the A.V., where ψευδολογαν must agree with

δαμονίων. But then the clause, "having their conscience seared with a hot iron," does not suit "devils." It is therefore, perhaps, best to translate the clause as the R.V. does, and to explain, with Bishop Ellicott, that the preposition *ἐν*, which precedes *ὑποκρίσει*, defines the instrument by which they were led to give heed to seducing spirits, viz. the hypocritical pretences of the men who spake lies, and whose consciences were seared. If *ψευδολόγων* agrees with *δαμονίων*, we must conceive that St. Paul passes insensibly from "the devils" to the false teachers who spake as they taught them. In the Gospels, the speech of the devils, and of those possessed by devils, is often interchanged, as e.g. Luke iv. 33, 34, 41; Mark i. 23, 24. Men that speak lies (*ψευδολόγων*); only found here in the New Testament, but occasionally in classical Greek. Branded (*κεκαυτηριασμένων*); here only in the New Testament, but used in Greek medical and other writers for "to brand," or "cauterize;" *καντήρ* and *καντήριον*, a branding-iron. The application of the image is somewhat uncertain. If the idea is that of "a brand," a mark burnt in upon the forehead of a slave or criminal, then the meaning is that these men have their own infamy stamped upon their own consciences. It is not patent only to others, but to themselves also. But if the metaphor is from the cauterizing a wound, as the A.V. takes it, then the idea is that these men's consciences are become as insensible to the touch as the skin that has been cauterized is. The metaphor, in this case, is somewhat similar to that of *πύρωσις*, *πύρωσις* (Mark iii. 5; vi. 52; John xii. 40, etc.). The latter interpretation seems to suit the general context best, and the medical use of the term, which St. Paul might have learnt from Luke. The emphasis of *τῆς ἰδίας*, "their own conscience," implies that they were not merely deceivers of others, but were self-deceived.

Ver. 3.—*Created for hath created*, A.V.; *by for of*, A.V.; *that for which*, A.V. Forbidding to marry. This is mentioned as showing itself first among the Essenes and Therapeutæ by Josephus ('Bell. Jud.' ii. viii. 2, and 'Ant. Jud.' xviii. i. 5). It became later a special tenet of the Gnostics, as stated by Clem. Alex., 'Strom.' iii. 6; Irenæus, 'Hær.' i. 22, etc. (quoted by Ellicott). See other quotations in Pole's Synopsis. Commanding to abstain from meats; *βρωμάτων* (1 Cor. viii. 8; Heb. ix. 10; comp. *βρώσει*, Col. ii. 16; Rom. xiv. 17). The word "commanding" has to be supplied from the preceding *κωλύοντων*, "commanding not." Some of the sects prohibited the use of animal food. A trace of this asceticism in regard to food is found in

Col. ii. 16, 21, 23. (For a full list of authorities on the asceticism of the Jewish sects, see Bishop Lightfoot, 'Introduction to the Epistle to the Coloss.' pp. 83, 84.) The chief passages relating to it are those referred to above from Josephus: *Γάμου ὑπεροφία παρ' αὐτοῖς*, "They despise marriage;" *Ἐσσεῶν οὐδεὶς ἀγεται γυναῖκα*, "None of the Essenes marry" (Philo, 'Fragm.' p. 633); "*Gens sine ullâ feminâ. venere abdicatâ*."—"A people without a single woman, for their renounce marriage" (Plin., 'Nat. Hist.' v. 15). As regards their food, Bishop Lightfoot says, "The Essenes drank no wine; he did not touch animal food. His meal consisted of a piece of bread, and a single mess of vegetables" ('Introd.' p. 86). Professor Burton (in Kitto's 'Cyclopædia,' art. "Gnosticism") says of the later Gnostics that, from their principle of the utter malignity of matter, and the elevating nature of *γνώσις*, two very opposite results ensued—one that many Gnostics led very profligate lives; the other that many practised great austerities in order to mortify the body and its sensual appetites (p. 770). Some of our modern Encratites, in their language concerning the use of wine and beer, approach Gnosticism very closely. To be received (*εἰς μετάληψιν*); a classical word, but only found here in the New Testament, not used by the LXX. With thanksgiving. Observe the identity of thought with Rom. xiv. 6. These passages, together with our Lord's action at the last Supper (Luke xxii. 17, 19), at the multiplication of the loaves and fishes (Luke ix. 16), and St. Paul's on board ship (Acts xxvii. 35), are conclusive as to the Christian duty of giving thanks, commonly called "saying grace" at meals. The truth (see ch. iii. 15; John xviii. 37; Eph. iv. 21, etc.).

Ver. 4.—*Is to be rejected for to be refused*, A.V. Nothing is to be rejected. The A.V., "nothing to be refused," manifestly uses "nothing" in its adverbial sense ("in no degree," "not at all," Johnson's 'Dict.'), as *οὐδέν* in Greek is also commonly used (Liddell and Scott). In fact, it is very difficult to construe the passage as the R.V. does. To say "nothing is to be rejected if it is received," is scarcely sense. But to say that every creature of God is good (and on that account not to be rejected) if it is received with thanksgiving, is very good and edifying sense. Creature (*κτίσμα*). The form commonly used by St. Paul is *κτίσις* (Rom. viii. 20, 21, 22; 2 Cor. v. 17, etc.). But *κτίσμα* stands by the side of *κτίσις*, like *βρῶμα* by the side of *βρώσις*, *ὑψωμα* by the side of *ὑψωσις*, *πόσις* by the side of *πόσις*, and many more. The form *κτίσμα* is found in Jas. i. 18; and twice in Revelation.

Good (καλόν) with reference to Gen. i. 10, 12, etc. To be refused (ἀποβλητον); only here in the New Testament, but found in classical Greek, and not uncommon in the LXX. and other Greek versions, for that which is "unclean," or "abominable." If it be received with thanksgiving. This clearly refers to "every creature of God," and is the condition on which it is good in relation to the receiver. Nothing can be clearer or more certain than that the apostle is not arguing against the Manichean doctrine of the evil of matter, or the works of the Demiurge, but against Jewish scruples about meats. "Every creature of God," he says, "is good"—words which would have no force if the creatures in question were not admitted to be the works of God, but thought to be the works of the Demiurge. But applied to the Jewish scruples, the words are perfectly relevant. Every creature of God is good, and on no account to be treated as common or unclean (Acts x. 15, 28), provided only that it be received with thanksgiving.

Ver. 5.—*Through for by, A.V.* It is sanctified through the Word of God. Considerable difference of opinion prevails among commentators as to the precise meaning of this verse, especially of the phrase, "the Word of God." Some refer to Gen. i. 4, 10, 12, etc.; others to Gen. i. 29; ix. 4, as containing the original grant of meats for the use of man; others to the scriptural phrases embodied in the words of the ἐντεύξις, the prayer of thanksgiving. Another possible reference would be to the Word of God recorded in Acts x. 13, 15, 28, by which that which had previously been unclean was now made clean or holy; or, lastly, it might mean "the blessing of God" given in answer to the "prayer" on each occasion, which suits well the present tense, ἀγιάζεται. Prayer (ἐντεύξις; see ch. ii. 1, note).

Ver. 6.—*Mind for remembrance, A.V.; Christ Jesus for Jesus Christ, A.V. and T.R.; nourished for nourished up, A.V.; the faith for faith, A.V.; the good for good, A.V.; which thou hast followed until now for whereunto thou hast attained, A.V.* If thou put the brethren in mind of these things (ταῦτα ὑποτίθεις τοῖς ἀδελφοῖς); if thou suggest these things to the brethren, lay them down as principles upon which their conduct is to be based; or, enjoin them (Liddell and Scott). It only occurs in this metaphorical sense here in the New Testament, but is very common in classical Greek, and not unfrequent in the LXX. It has often the meaning of "to advise" or "counsel." Of course, "hypothesis," the assumed basis from which you start, is the same root. The brethren (τοῖς ἀδελφοῖς). The distinctive name for the members of Christ's Church, throughout the

Acts of the Apostles and the Epistles. The whole body is called ἡ ἀδελφότης, "the brotherhood" (1 Pet. ii. 17; v. 9). A good minister (διδάκωνος). The application of this term to Timothy, like that of ἐπίσκοπος to presbyters (ch. iii. 2), is an indication of the early date of the Epistle, before the distinctive names of the Church officers had quite hardened down into a technical meaning. Nourished (ἐντρέφόμενος); here only in the New Testament, and not used in the LXX.; but in classical Greek not uncommon in the sense of "brought up in," "trained in from childhood." In Latin, *innutritus*. The phrase, "nourished in the words of the faith," etc., explains the καλὸς δάκωνος, and shows what a man must be to deserve the appellation—one, viz., who is nourished in the words of the faith, etc. The faith; here again objective, as in ver. 6 (see note). The good doctrine, etc. In opposition to the "doctrines of devils" in ver. 1. The different epithets of this true Christian doctrine are ἡ καλή (as here); ἡ ὑγιαίνουσα (ch. i. 10; Titus i. 9; ii. 1); ἡ κατ' εὐσεβείαν διδασκαλία (ch. vi. 3); and in ch. vi. 1 we have simply ἡ διδασκαλία, without any epithet. In like manner, ἡ πίστις, ἡ ἀληθεία, ἡ εὐσεβεία, severally denote the Christian religion. Which thou hast followed until now (ἧ παρηκολούθηκας). This is a rather more faithful rendering than that of the A.V.; it is, literally, *which thou hast kept close to*, either for the purpose of imitating it, or, as 2 Tim. iii. 10, for the purpose of observing it. Or, to put it differently, in one case so as to teach it identically, and in the other so as to know it perfectly. In this last aspect it is also used in Luke i. 3. The classical use is "to follow closely any one's steps," or "the course of events," when used literally; or, metaphorically, "to follow with one's thoughts," "to understand."

Ver. 7.—*Unto godliness for rather unto godliness, A.V.* The R.V., by putting a full stop after "fables," disturbs the natural flow of the thought. The two imperatives παρατοῦ and γύμναζε connect and contrast the thoughts in the two clauses of the verse, as the A.V. indicates by the insertion of "rather." Profane (βεβήλους; ch. i. 9, note) Old wives' (γράωδεις); only here in the New Testament; not used in LXX.; rare in classical Greek. Exercise thyself unto godliness (γύμναζε σεαυτόν). The verb γυμνάζειν occurs in the New Testament only in this place, twice in the Epistle to the Hebrews (v. 14; xii. 11), and once in 2 Peter (ii. 14). In the LXX. it occurs only once (2 Macc. x. 15), but is common in classical Greek. The metaphor is drawn from training for gymnastic exercises. As regards the whole passage, it seems that there were current among the Jews at this time many

"fables" (ch. i. 4; 2 Tim. iv. 4; Titus i. 14; 2 Pet. i. 16), childish legends and doctrines, some of them directed especially to enforcing certain rules about eating and drinking, and other "bodily exercises," which St. Paul utterly discountenances, and contrasts with that "good doctrine" which he directs Timothy continually to teach. This would account, naturally, for the introduction of the phrase, *γύμναζε σεαυτόν*.

Ver. 8.—*Is profitable for a little for profith little*, A.V.; *for for unto*, A.V.; *which for that*, A.V. Bodily exercise. Exercise which only affects the body, such as those rules which the Jewish ascetics enforced. *Γυμνασία* only occurs here in the New Testament, and not at all in the LXX., but is not uncommon in classical Greek. Another form is *γύμνασις*, and *γυμνάσιον* is the place where such *γύμνασις* takes place. For a little; margin, *for little*, which is the best rendering. *Πρὸς ὀλίγον*, as Ellicott well remarks, may mean either "for a little while" or "for a little" (better, "for little"), but cannot mean both. The contrast with *πρὸς πάντα* determines its meaning here to be "for little," which is exactly the same meaning as the A.V. Promise of the life. The genitive here is the genitive of the thing promised, as in Acts ii. 33; Gal. iii. 14; 2 Tim. i. 1. And the thing promised is "the life that now is," meaning, of course, its enjoyment in peace and happiness (comp. Ps. xxxiv. 12 [xxxiii., LXX.], where *ὁ θέλων ζωὴν* is parallel to *ἀγαπῶν ἡμέρας . . . ἀγαθὰς*); and "that which is to come," viz. eternal life). There is no occasion to strain after greater grammatical precision. There is no contradiction between this statement of the happiness of a godly life and St. Paul's statement in 1 Cor. xv. 19. Another possible way of construing the words is that of Bishop Ellicott and the 'Speaker's Commentary': "Having the promise of life, both the present and the future." But in this case we should have had *τῆς τε νῦν καὶ, κ.τ.λ.*

Ver. 9.—*Faithful is the saying for this is a faithful saying*, A.V. (see ch. i. 15, note). Here, however, the *πιστὸς λόγος* is that which precedes, viz. that "godliness is profitable for all things," etc., which we thus learn was a proverbial saying.

Ver. 10.—*To this end for therefore*, A.V.; *labour and strive for both labour and suffer reproach*, A.V. and T.R.; *have our hope set on for trust in*, A.V.; *them for those*, A.V. For to this end; or, *with this in view*. He thus justifies his assertion that the saying he had quoted is a faithful one, by showing that the promise and all that it contained was the ground of all his labours and those of his fellow-labourers in the gospel. Strive (*ἀγωνίζεσθαι*); so many good manuscripts, instead of T.R. *ὀνειδίζεσθαι*; but the read-

ing is doubtful. The sense of the T.R., "suffer reproach," seems preferable, and the expression more forcible, as conveying something more than mere labour—the bitter reproaches and persecutions which he endured (2 Tim. iii. 11; 1 Cor. iv. 9-13; 2 Cor. xi. 23-27); and all because of his firm trust in the promises of the living God. Our hope set on. Rather a clumsy phrase, though it expresses accurately the *ἐλπίζομεν ἐπὶ Θεῷ ζῶντι*; but it was hardly worth altering the A.V., "we trust in the living God." In ch. v. 5 we have *ἐλπίζον ἐπὶ Θεῷ*, with no appreciable difference of sense. Specially of them that believe; and therefore we who believe have special cause to hope in him and to trust his promises.

Ver. 11.—*Command* (*παράγγελλε*; see ch. i. 3, note; v. 7; vi. 13, 17). It is used very frequently in the Gospels of our Lord's commands to the apostles and others, and by St. Paul of his own apostolic directions to the Churches (1 Thess. iv. 11; 2 Thess. iii. 4, 6, etc.).

Ver. 12.—*An ensample to them that believe for an example of the believers*, A.V.; *manner of life for conversation*, A.V.; *love for charity*, A.V.; R.T. omits *in spirit*, A.V. and T.R. Let no man despise thy youth (comp. 1 Cor. xvi. 11; Titus ii. 15). The construction of the sentence is manifestly that adopted in the A.V. and followed in the R.V. Timothy would certainly be under forty years at this time, and might be not above thirty-five. Either age would be decidedly early for so responsible an office—one in which he would have many elders (*πρεσβύτεροι*) under him (ch. v. 1, 17, 19). *An ensample* (*τύπος*); properly the original "pattern" or "model" after which anything is made or fashioned; hence a "pattern" or "example." It is used in the same sense as here in Phil. iii. 17; 1 Thess. i. 7; 2 Thess. iii. 9; Titus ii. 7; 1 Pet. v. 3. *Them that believe*. The R.V. has apparently so translated *τῶν πιστῶν* in order to assimilate it with the *πιστῶν* in ver. 10. But *οἱ πιστοὶ* are simply "believers," or "Christians"—"the flock," as St. Peter has it, and had better be so rendered. Timothy is exhorted to make it impossible for any one to question his authority on the score of his youth by being a model of the Christian graces required in believers. In word. Specially in his teaching. The exhortation to Titus (ii. 1, 7, etc.) is very similar, "Speak thou the things which befit the sound doctrine. . . . In all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech (*λόγον ὑγιᾶς*)" etc. (comp. too ch. v. 17; 2 Tim. i. 13). *Manner of life* (*ἠναστροφὴ*; see ch. iii. 15, note). *Purity* (*ἀγνεία*); elsewhere in the New Testament only in ch. v. 2, where it

has the same special sense (compare ἀγρός, 2 Cor. xi. 2; ch. v. 22; Titus ii. 5; 1 Pet. iii. 2).

Ver. 13.—*Heed for attendance*, A.V.; *teaching for doctrine*, A.V. Till I come (ch. iii. 14; i. 3). Reading (τῇ ἀναγνώσει). The public reading of the Scriptures (the Lessons, as we should say). This we know was the practice in the synagogue (Luke iv. 16, etc.; Acts xiii. 27; xv. 21; 2 Cor. iii. 15). We see the beginning of reading the New Testament in the Christian assemblies in Eph. iii. 4; and Col. iv. 16; and generally in the fact of Epistles being addressed by the apostles to Churches. The ἀναγνώστης, the reader, lector, was a regular order in the third and fourth centuries (Bingham, vol. i. p. 188). The office is being revived in our day. Exhortation (τῇ παρακλήσει); see Acts iv. 36, where Barnabas's name is interpreted as meaning "Son of exhortation" (R.V.), and xiii. 15; comp. Rom. xii. 7 (where, as here, παράκλησις and διδασκαλία are coupled together); 1 Thess. ii. 3, etc. Teaching (διδασκαλία); almost always rendered "doctrine" in the A.V. But here, where the act of teaching (like the act of reading, the act of exhorting, in the two preceding clauses) is intended, "teaching" is perhaps the best word according to our modern usage. As regards the difference between διδασκαλία and παράκλησις, the former would express "doctrinal teaching," whether of dogma or of precept, the latter entreaties to believe the one and practise the other (see Acts xi. 23 and xiv. 22 for good examples of παράκλησις).

Ver. 14.—*The gift* (χάρισμα). The verb χαρίζομαι means "to give anything freely," gratuitously, of mere good will, without any payment or return (Luke vii. 42; Acts xxvii. 24; Rom. viii. 32; 1 Cor. ii. 12, etc.). Hence χάρισμα came to be especially applied to the gifts of the Holy Spirit, which are preeminently "free gifts" (see Acts viii. 20). It is so applied in Rom. i. 11; xii. 6; 1 Cor. i. 7; xii. 4, 9, 28, 30, 31; 1 Pet. iv. 10. Here, then, as in the similar passage, 2 Tim. i. 6, the "gift" spoken of is the special grace given by the Holy Ghost to those who are separated for "the office and work of a priest in the Church of God by the imposition of hands" (Ordering of Priests). This gift St. Paul bids him not neglect (μὴ ἀμέλει). The word contains the idea of contemptuous neglect—neglect as of an unimportant thing. In Matt. xxii. 5 the persons invited to the feast made light of it, and went away to other things which they cared more about. In Heb. ii. 3, τηλικαύτης ἀμελήσαντες σωτηρίας, and viii. 9, imply a contemptuous disregard. So here Timothy is reminded that in his ordination he received a great χάρισμα, and that he must value it duly, and use it diligently. It must not be let lie slumbering

and smouldering, but must be stirred up into a flame. The lesson here and in 2 Tim. i. 6 seems to be that we must look back to our ordination, and to the spiritual grace given in it, as things not exhausted. The grace is there, but it must not be lightly thought of. Which was given thee by prophecy. This seems to be explained by Acts xiii. 1—3, where Barnabas and Saul were separated for their work by the laying on of the hands apparently of the prophets and teachers, at the express command of the Holy Ghost, speaking doubtless by the mouth of one of the prophets. Timothy, it appears, was designated for his work by a like command of the Holy Ghost, speaking by one of the Church prophets, and received his commission by a like "laying on of hands" by the elders of the Church. If St. Paul refers, as he appears to do, to the same occasion in 2 Tim. i. 6, then it appears that he laid his hands on Timothy, together with the presbyters, as is done by the bishop in the ordination of priests. The presbytery (τοῦ πρεσβυτερίου). The word is borrowed from the Jewish nomenclature (see Luke xxii. 6; Acts xxii. 5). In a slightly different sense for "the office of a presbyter," Sus., v. 50 (Cod. Alex.).

Ver. 15.—*Be diligent in* for *meditate upon*, A.V.; *progress for profiting*, A.V.; *be manifest unto for appear to*, A.V. Be diligent, etc. (ταῦτα μελέτα). Give all your attention and care and study to these things. It is just the contrary to μὴ ἀμέλει in ver. 14. The verb μελετάω, besides this passage, occurs in its classical sense of "premeditating" or "getting up a speech," in Mark xiii. 11 (where, however, the reading is doubtful), and again in Acts iv. 25, in the sense of "premeditating" certain actions. A kindred use in classical Greek is "to practise" or "exercise" an art, as rhetoric, dancing, shooting with a bow, and the like. It is very common in the LXX., in the sense of "meditating," practising in the thoughts. Give thyself wholly to them (ἐν τοῖς τοῖς); literally, be in these things; i.e. be wholly and always occupied with them. The similar phrases in Greek and Latin classics are Ἐν τοῖς τοῖς ὁ Καῖσαρ ἦν (Plutarch); "Omnis in hoc sum" (Hor., 'Ep.,' i. 1. 1); "Nescio quid meditans nugarum, et totus in illis" (Hor., 'Sat.,' i. 9. 2); and in the LXX., Ἐν φόβῳ Κυρίου ἰσθὶ δλην τὴν ἡμέραν (Prov. xxiii. 17). Thy progress (ἡ προκοπή). Progress, advance, or growth, is the idea of προκοπή. It is used twice in Phil. i. 12, 25. A good example of its use in classical Greek is that in Polyb., iii. 4, Αὐξήσις καὶ προκοπή τῆς Ῥωμαίων δυναστείας. The use of the verb προκοπῶ for "to advance," "make progress," is still more common (Luke ii. 52; Rom. xiii. 12; Gal. i. 14; 2 Tim. ii. 16; iii. 9, 14). It is used

equally of progress in good or evil. Unto all. The R.T. reads *πᾶσιν* for *ἐν πᾶσιν* in the T.R., which may be rendered either "to [or, 'among'] all persons" or "in all things."

Ver. 16.—*To* for *unto*, A.V. (twice); *thy teaching for the doctrine*, A.V.; *these things for them*, A.V.; *save both for both save*, A.V. Take heed (*ἑρεχέ*); as in Acts iii. 5 (see too Luke xiv. 7). *Thy teaching*. The A.V., *the doctrine*, is the better rendering, though the difference of meaning is very slight. The use of *ἡ διδασκαλία* in ch. vi. 1 and 3 and Titus ii. 10 strongly supports the sense of "doctrine," i.e. the thing taught (see note on ver. 13). Continue in these things (*ἐνταῦθα αὐτοῖς*); comp. Acts xiii. 43; Rom. vi. 1; xi. 22, 23; Col. i. 23. It is impossible to give a satisfactory solution to the

question—What does *αὐτοῖς* refer to? It seems to me necessarily to refer to what immediately precedes, viz. *σεαυτῷ καὶ τῇ διδασκαλίᾳ*, and so to refer rather to the sense of the words than to the exact grammar. The things which he was to "take heed to" were his own conduct and example (included in *σεαυτῷ*) and the doctrine which he preached; and in a steady continuance in these things—faithful living and faithful teaching—he would save both himself and his hearers. The application of the words to the *ταῦτα* of ver. 15, or to all the things enumerated from ver. 12 onwards, or, taken as a masculine, to the *Ephesians*, or the *hearers*, as variously proposed by eminent commentators, seems alike impossible.

HOMILETICS.

Vers. 1—16.—*Latter-day apostasies*. The history of the Christian Church is the history of the sowing of tares as well as of the sowing of good grain; and it describes the work of seducing spirits as well as that of the Spirit of God. The work of heresy is not merely the denial of true doctrine, but it is the invention and propagation of a multitude of false doctrines. Nor, again, are the false doctrines so invented and promulgated, on the face of them, necessarily ungodly doctrines. On the contrary, they often assume to themselves to be holier, stricter, more heavenly doctrines, than those of the Church of God. The Church of God is not holy enough for these spirit-taught separatists; the precepts of Jesus Christ do not attain a standard high enough for their exalted aspirations; the apostles do but grovel in the dust of commonplace piety, while these self-sent teachers soar to the heights of the true knowledge of the Infinite! But not only does Church history record the rise, in a lamentable succession, of the various troublers of the spiritual Israel, the men who have done more to hinder God's work on earth than all the persecutors and atheists put together have accomplished—the Cerinthus, and Marcions, and Montanuses, and Manicheuses, and Socinuses, and countless other sectaries of later times—but the spirit of prophecy revealed beforehand for the Church's warning that so it should be. The Holy Ghost, in no obscure or doubtful words, made it known to the Church that there would be apostasies many and grievous from the faith once delivered to the saints, that the leaders of those apostasies would be seducing spirits—spirits of antichrist, as St. John has it—and that some of them at least would put on the hypocritical appearance of greater holiness, for the purpose of the better deceiving the hearts of the simple. Thus while Christ taught by his apostle that "marriage is honourable in all," these forbade to marry; while the Word of God declared that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving," these commanded "to abstain from meats," saying, "Touch not, taste not, handle not." The Word of God teaches that God gives us richly all things to enjoy; these enjoined every kind of austerity to the body—"bodily exercises" which profited little. The Word of God bids us approach bodily to the throne of grace through the mediation of Jesus Christ; these would keep men back from God, and substitute, in the name of humility, the worship of angels. And that these pernicious doctrines were not confined to the first ages of the Church, the history of the Church too sadly teaches. The most opposite forms of heresy which have in all ages distracted the Church have always had this in common, that, pretending to improve upon the sound, sober, and wise teaching of the Word of God, they have corrupted and forsaken it. Enforced celibacy for pure-minded chastity; artificial rules of abstinence for habitual temperance and self-restraint; grovelling saint and image worship for direct communion with the living God; self-righteous separation from the world for holy living in the world; bruising the body for mortifying the soul; pretentious rejection of wealth for self-denying use of it; leaving the state of life in which God has placed a man, instead

of adorning the gospel in it; making those things to be sins which God has not made sins, and those things to be virtues which God has not made virtues;—these have ever been the characteristics of those “doctrines of devils,” the purpose of which is to turn the simple away from the truth. “The good minister of Jesus Christ” must hold his course boldly and straightforwardly in the teeth of all such false doctrine. He must not parley with the teachers of heresy, nor mix the wine of the gospel with the water of falsehood. He knows that the Word of God is purer, and holier, and wiser, and higher, than all the subtleties of human invention, and will stand in its glory when they are all swept away into nothingness. And, knowing this, he must give himself wholly to teaching the truth, whether men will hear or whether they will forbear, being fully assured that in so doing he will both save himself and them that hear him.

HOMILIES BY VARIOUS AUTHORS.

Vers. 1, 2.—A predicted apostasy in the Christian Church. In opposition to this exhibition of the mystery of godliness, the apostle places the prediction of a serious apostasy from the faith.

I. THE APOSTASY IS A SUBJECT OF EXPRESS PREDICTION. “But the Spirit speaketh expressly, that in after times some shall depart from the faith.” It may seem strange that apostasy should be thought of so soon after the foundation of Christianity, but the Church is fully forewarned of the coming danger. It was foretold, not obscurely, but expressly, in the prophecies by Daniel (vii. 25; viii. 23), of our Lord (Matt. xxiv. 4, 11), and of the apostle himself (2 Thess. ii.; Acts xx. 29, 30; Col. ii.). But he here alludes more specifically to a development of error in the future, the germs of which he discerns in the present.

II. THE TIME OF ITS APPEARANCE. “In after times.” The words signify any period subsequent to the age in which the apostle lived, for he saw in the apostasy of the present the beginning of a still more serious apostasy in the future. The mystery of iniquity had already begun to work. But it would project its evil shadow far forward into the dispensation, in many various forms.

III. THE EXTENT OF THE APOSTASY. “Some shall depart from the faith.” 1. *Some, not all.* Not the whole visible Church, but a considerable part of it. Thus an assurance is given that the true Church of God shall not be extinguished. 2. *The apostasy is from the doctrine of faith—though it be the mystery of godliness—not the grace of faith,* which, being of an incorruptible origin, cannot be lost. Christ is the Author and Finisher of faith. The elect cannot be finally deceived. The doctrine of faith was to be corrupted by “denying what was true, by adding what was false.”

IV. THE REASON OR PROCESS OF THE APOSTASY. “Giving heed to seducing spirits, and doctrines of devils.” The prime movers were not false teachers, but unseen agents in the spirit-world. 1. *Man does not stand isolated in this world.* If he is not influenced by the Holy Spirit, he is influenced by the spirits of delusion, who are the emissaries of Satan. If we are not possessed by the truth, error will make an easy conquest of us. Often the heart that is made empty by scepticism is the most ready to welcome superstition. 2. *It is possible for evil spirits to influence the human mind.* (1) Satan could tempt David to number the people (1 Chron. xxi. 1). As the father of lies, the suggestion of error would be a congenial work. The coming of the man of sin is to be after the working of Satan. (2) There is a sacrifice to devils, a communion with devils, a cup of devils, a table of devils (1 Cor. x. 20, 21). There is a spiritual wickedness in high places capable of compassing great destruction by error. (3) The apostle teaches the personality of such evil spirits. (4) There is no more difficulty in understanding their communication of thought to man, than in understanding the communication of thought from one evil man to another. An evil man can communicate evil by a glance of his eye. But if the Spirit of God can, without the intervention of the senses, influence the minds of believers, it is easy to understand that seducing spirits can have access to the centres of thought and feeling without any similar intervention.

V. THE CHARACTER OF THE FALSE TEACHERS UNDER SUCH EVIL INSPIRATION. “In the hypocrisy of speakers of lies, being branded in their own conscience as with a hot iron.” 1. *They assumed a mask of holiness which they did not possess, with the view*

of giving better currency to their lies. Their assumed sanctity would throw the unwary off their guard, and lead to the confounding of truth with error. The lies they taught were that holiness was to be attained through abstinence from marriage and particular kinds of food. 2. *They were essentially corrupt*, for their conscience had become so seared through transgression that they had lost the true distinctions between right and wrong, error and truth. They were incapable of relishing the "mystery of godliness," and therefore devoted themselves to the arts of religious seduction in the interests of an essentially unspiritual asceticism.—T. C.

Vers. 3—5.—*The practical features of the apostasy.* The apostle does not enumerate the doctrinal errors of the apostates, but touches upon two practical characteristics which would fall under general observation.

I. THERE WAS A PROHIBITION OR RESTRAINT UPON MARRIAGE. "Forbidding to marry." 1. *This was an ascetic tendency already manifested in the East*, especially among the Essenes of Palestine and the Therapeutæ of Egypt. 2. *It may have already influenced Christian opinion in the Corinthian Church*; for the apostle is obliged to solve apiritualistic doubts regarding marriage (1 Cor. vii.). 3. *The tendency developed in less than a century into a Gnostic contempt for marriage.* 4. *It entered patristic theology in the form of an exaggerated admiration for virginity*, to the disparagement of married life. 5. *It developed inside the Latin and Greek Churches into the celibacy of the clergy and the religious orders.* 6. *It was a tendency wholly opposed to Scripture teaching.* (1) It forbade what Scripture allowed: "Marriage is honourable in all" (Heb. xiii. 2). (2) It forbade the marriage of ministers, while Old Testament priests and New Testament ministers were to be "husbands of one wife" (ch. iii. 2). "Have we not power to lead about a wife, a sister?" (1 Cor. ix. 5). Several of the apostles made use of this power: "As well as other apostles, . . . and Cephas." (3) The reason why the apostle says so little here concerning the restriction on marriage, and so much on that respecting meats, is probably because the one was so manifestly opposed to the whole plan of creation, that the common sense of men would reject it as unnatural and wrong. Perhaps, also, the one tendency had not assumed so definite a form as the other. The very liberty allowed under the gospel to abstain from marriage was not grounded on the idea of the superior holiness of celibacy or virginity, but on its affording in special circumstances greater opportunities and freedom for spiritual work (1 Cor. vii. 32—37).

II. THERE WAS A PROHIBITION OR RESTRAINT UPON THE USE OF CERTAIN KINDS OF FOOD. "And commanding to abstain from meats, which God hath created to be received with thanksgiving by them who believe and know the truth." Probably the restriction was as to the use of flesh. The Essenes and the Therapeutæ abstained from particular kinds of food. The Gnostic schools developed the tendency still more, and in due time it was stereotyped into the penitential usages of Romanism. The apostle argues strenuously against this abuse. 1. *It was contrary to God's design in creation.* (1) All food was from the hand of the Maker; nothing was therefore to be accounted common or unclean under the gospel. (2) All food was good. "For every creature of God is good, and nothing to be refused." It was not, therefore, for man to place restrictions upon what God had given with such a liberal hand for his use. "The earth is the Lord's, and the fulness thereof." 2. *The conditions under which the true design of God in creation is fulfilled.* (1) The food was for all creatures; but "believers and those who have known the truth" had a covenant right to it, and the true end of creation was only fully satisfied in them. (2) The right manner of receiving the food provided. "If it be received with thanksgiving;" for it is sanctified by the Word of God and prayer. This implies (a) that food is to be gratefully received as God's gift; (b) that our thanksgiving is presented on the objective side by the Word of God, and on the subjective side by prayer. Thus the custom of grace before and after meat is grounded in a Divine command.—T. C.

Vers. 6, 7.—*The due equipment and duties of a minister of Christ.* I. THE MINISTER MUST BE ALWAYS TEACHING. "By setting forth these things to the brethren, thou shalt be a good minister of Jesus Christ." It was the duty of Timothy to counsel the brethren at Ephesus concerning the present signs of the coming apostasy, and to instruct them how they should counteract its mischiefs. It is probable that some at Ephesus

had already been betrayed by ascetic seductions into an unhealthy mode of life. Timothy was to be mindful of the present truth and the present error.

II. THE MINISTER MUST BE ALWAYS LEARNING. "Nourishing thyself up in the words of the faith and of the good instruction which thou hast diligently followed." 1. *There must be a continuous and permanent process of self-instruction*, as the tense of the participle signifies. The minister must never cease to learn, because he has to set the truth in new lights, and to counteract error out of the large storehouse of Divine truth. 2. *The minister's armoury is the Word of faith and good instruction thoroughly mastered.* (1) Nothing but God's Word received by faith will enable Timothy to fight the battle of truth. He is not to overcome in the wisdom of men, but in the power of God. (2) He is to adhere faithfully to the truth already attained. Progress in knowledge does not imply a constant changing of opinions.

III. THE MINISTER MUST BE ALWAYS WORKING TOWARD A PROFITABLE RESULT. "But the profane and old wives' fables avoid, and rather exercise thyself unto godliness." 1. *Negatively, the minister is to avoid foolish and unprofitable studies.* The apostle referred to fables familiarly known, Jewish in origin, perhaps with a mixture of Gentile theosophy, which were morally unfruitful, but practically dangerous as preparing the way for the apostasy of the future. The minister must himself stand free from all sympathy with such injurious formalism as was embodied in the rabbinical studies, as leading to the neglect of the weightier matters of the Law. 2. *Positively, the minister is to exercise himself unto godliness.* (1) This implies that godliness is a pursuit that demands the strenuous application of all our energies of mind, body, and spirit. (2) It implies that godliness must be the chief business of a minister as well as the chief aim of his life to promote it among the members of his flock. (a) It has its inner seat in the heart. (b) It works outward into the life. (c) It is a progressive state. (d) It was the one chief concern of the apostle himself. "One thing I do."—T. C.

Vers. 8, 9.—*The advantage of true godliness.* The apostle gives a reason for his exhortation to godliness.

II. THE SUPERIORITY OF GODLINESS TO ANY MERE BODILY EXERCISE. "For bodily exercise profiteth to a small extent." 1. *The allusion here is not to the ascetic discipline already noticed*, because: (1) Though it might apply to the more developed austerities of later times—flagellations, pilgrimages, and weary vigils—it cannot fairly apply to the disuse of marriage and of certain kinds of food. There is no bodily exercise implied in such a quiescent habit or aspect of life. (2) It is impossible to think that the apostle should even concede that such austerity was profitable to the smallest extent, for he is opposed to the whole idea of it. (3) Besides, this was not the immediate subject in hand, which was the excellence of true piety. 2. *The allusion is to the gymnastic training which occupied so much of the time and energy of the Greek youth.* It was profitable for the healthful development of bodily life, but by its very nature it was both temporal and temporary in its results and its rewards.

II. THE GROUND OF THE SUPERIORITY OF GODLINESS. "But godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." It has the profit and the promise of a double life. 1. *It has the profit and the promise of this present life.* (1) There is the promise of length of days. "The wicked live not half their days." (2) There is the prophetic promise that they "shall inherit the earth." (3) There is the profit (a) of a good name, (b) of riches and honour; for they will want no good thing. (4) Godliness is profitable for all things included in the scheme of a holy life. 2. *It has the profit and the promise of the life to come.* (1) This does not signify that it merits eternal life, but that it is essentially connected with it in the Divine scheme of salvation. (2) Thus godliness is "great gain" for the whole life of man in the next life. It involves the highest blessedness of man. (3) Happy is the man whose future is provided for as well as his present.

III. CORROBORATION OF THE APOSTLE'S ASSERTION RESPECTING GODLINESS. "Faithful is the saying, and worthy of all acceptance." It was a truth of universal acceptance among Christian people, because, in spite of all the drawbacks of a persecuting time, it had been happily realized in their checkered experience.—T. C.

Ver. 10.—*The practical effects of this truth in apostolic experience.* Looking to the

realization of this promise, the apostle reminds Timothy how he was borne up by it in all his labour and suffering.

I. ITS SUSTAINING EFFICACY. "For to this end do we labour and suffer reproach." 1. *The apostle did not regard the life promised to godliness as one of mere corporeal enjoyment.* 2. *His life was actually one of severe and toilsome labour as well as of trying but unmerited reproach.* 3. *Yet he was stimulated to increased toil and supported under the infliction of unjust reproach by the thought of the promise involved in the life of true godliness.*

II. THE SOLID BASIS OF CHRISTIAN EXPECTATION UNDER TOIL AND SHAME. "Because we have set our hope upon the living God, who is the Saviour of all men, especially of those that believe." 1. *The blessed nature and continuity of this hope.* (1) It is the good hope through grace which we enjoy. (2) Life would be a blank without it. "If in this life only we have hope, we are of all men most miserable." (3) It is linked with patience. "But if we hope for that which we see not, then do we with patience wait for it" (Rom. vii. 25). (4) It is a permanent and continuous hope, as the tense of the verb here signifies. 2. *The ground or basis of this hope.* "Upon the living God, who is the Saviour of all men, especially of those that believe." (1) This hope is from the "God of hope" (Rom. xv. 13), who is the living God; that is, no mere God of imagination, but a real personal Agent, the very Fountain of life in infinite sufficiency. (2) It is a hope linked to salvation in its widest sense—both "the life that now is, and that which is to come." For God is "the Saviour of all men, especially of those that believe." (a) The Saviourship here has relation to the two lives of men, as expressed in the context. In the one sense, God is a Saviour of all men, since by his watchful and sustaining providence he preserves them from destruction; in the other, he offers and bestows eternal life. (b) The words do not warrant the Universalist conclusion that all men will be ultimately saved. The passage makes an express distinction between all "men" and "believers" inconsistent with this view.—T. C.

Vers. 11, 12.—*A series of admonitions for the guidance of Timothy.* I. TIMOTHY IS ENJOINED TO EXERCISE A DUE AUTHORITY. "These things command and teach." He is to instruct the Church at Ephesus with all authority in all that concerned the nature of true piety, the dangers to be guarded against, and the duties to be faithfully discharged.

II. TIMOTHY IS ENJOINED TO CULTIVATE A GRAVITY OF DEPORTMENT THAT WOULD MAKE HIS YOUTH RESPECTED. "Let no man despise thy youth." 1. *Timothy was only relatively a young man.* It is highly probable that he was very young when he first joined the apostle (Acts xvi. 1—3)—perhaps nearly twenty-five years of age—and as eleven years had since intervened, he would probably now be about forty years old. 2. As Timothy had to give counsel to persons much older than himself (ch. v. 1), and even to call them to account (ver. 19), it was necessary that he should cultivate a gravity of manner that would admit of his age being forgotten. Perhaps, also, as he was of a rather timid disposition—more disposed to obey than to command—the counsel of the apostle was more needed. He must be firm and manly, and destitute of every aspect or element of pretentious assumption.

III. TIMOTHY IS ENJOINED TO BECOME A PATTERN TO ALL BELIEVERS. "But become thou a pattern of the believers in word, in behaviour, in love, in faith, in purity." Thus would he counteract any disadvantage arising from his youth. He was to be a pattern in all the leading characteristics of the Christian minister. 1. "In word." (1) As to his public teaching, which must be according to God's Word, showing in it uncorruptness, gravity, sincerity, sound speech that could not be condemned. (2) As to social intercourse, which must be (a) not corrupt, vain, or foolish; (b) but always with grace, seasoned with salt—wise, grave, edifying. 2. "In behaviour." In the Church, the family, the world, he must maintain a deportment becoming the gospel of Christ, in all godliness and honesty, with simplicity and godly sincerity, so as to stop the mouths of gainsayers and earn a good report from them that are without. 3. "In love, in faith." These are the two motive forces of the Christian life to influence both the speech and conduct of the minister. The one is set in motion by the other; for "faith worketh by love." (1) He is to be a pattern in love to God and man, without which, even if he has the tongue of angels, he is nothing. (2) In faith, in the grace of faith, in the doctrine

of faith, in the profession of faith. 4. *"In purity."* The minister must be pure in life in thought, in language, and in all his relations to the world.—T. C.

Ver. 13.—*The duties of Timothy's public ministry.* The apostle urges him to the diligent exercise of his calling. "Till I come give attention to the reading, the exhortation, the teaching."

I. THE READING. This referred to the public reading of the Scriptures in the Church. The Old Testament Scriptures, and probably part of the New Testament, would thus be read at such meeting of the saints. This reading was necessary because (1) the Scriptures were the sources of all religious knowledge; (2) the test or standard of doctrine by which opinions were to be tried; (3) the means of sanctification (John xvii. 17); (4) the spring of Christian hope and comfort (Rom. xv. 13).

II. THE EXHORTATION. This refers to public ministry. Timothy was practically to enforce the duties of Christian life out of the Scriptures.

III. THE TEACHING. This refers to the matter of doctrinal instruction. Thus full provision would be made for building up the saints in their most holy faith, and in all the graces and virtues of a holy life.—T. C.

Ver. 14.—*The duty of improving the Divine gifts of exhortation and teaching.* "Neglect not the gift that is in thee, which was given thee through prophecy, with laying on of the hands of the presbytery."

I. THE SPIRITUAL GIFT CONFERRED ON TIMOTHY. 1. *It is not mere intellectual equipment, nor the mere possession of Divine grace, but the gift which qualified Timothy for preaching the gospel.* "For the work of an evangelist." It was a gift of interpreting the Scriptures, of dispensing the mysteries of grace with edification, of bringing forth things new and old out of the good treasure of a holy heart informed with truth. 2. *It was a gift conferred by means of prophecy.* The Holy Spirit had, by one or more of the prophets, declared his will to confer this gift upon Timothy. The prophecy was the Divine assurance as to Timothy's qualifications. 3. *The response to this Divine act is signified by the action of the presbytery in formally designating him to his special ministerial work.*

II. THE DUTY OF EXERCISING AND IMPROVING THIS GIFT. "Neglect not the gift that is in thee." There were several reasons to enforce this duty. 1. *The prophetic declaration accompanied by the concurrence of the whole body of presbyters* would fill his mind with a sense of his high privilege and great responsibility in the possession of such a gift. 2. *The exercise of a gift is the only method of preventing its complete lapse.* The disuse of a limb causes it to decay. All faculties must be kept bright and vivid by constant exercise. 3. *Our Lord, by the parable of the talents, teaches us the sin and danger of hiding our talent uselessly in the ground.*—T. C.

Vers. 15, 16.—*The necessity of a minister giving his whole energies to his work.* The apostle here concludes his solemn instructions to his chosen representative at Ephesus.

I. THE DUTY OF BEING MINDFUL AND DEVOTED TO ONE'S MINISTRY. "These things do thou care for: be in them." 1. *A minister's heart ought to be anxious about his work.* It is this anxiety that secures the efficiency of work in this world. But the minister's concern is full of an inspiring zeal for God's honour, and is sustained by encouraging promises of help from on high. 2. *A minister ought to devote himself exclusively to his work.* "Be in them." The obstacles to this devotion are (1) slothfulness, (2) worldliness, (3) the pressure of duties right in themselves, but lying outside the sphere of the ministry.

II. THE MOTIVE FOR THIS EXCLUSIVE DEVOTION. "That thy progress may appear to all." 1. *This does not imply that Timothy was to have exclusive regard to his right standing with the Church.* This might be a questionable motive. 2. *It implies that his devotion to his work should be so altogether conspicuous that it could not but be seen by all.*

III. THE CONNECTION BETWEEN THE PERSONAL LIFE AND THE OFFICIAL WORK OF THE MINISTER. "Take heed to thyself and to the teaching; continue in them: for in so doing thou shalt save both thyself and them that hear thee." 1. *The direct object of the minister of the gospel is the salvation of souls.* 2. *This salvation comes by hearing*

the gospel. "Faith cometh by hearing." 3. *It is the duty of the minister to persevere with a pious insistency on all the objects of his ministry.* "Continue in them." 4. *Nothing is so well adapted for the salvation of ministers as their pious labours in behalf of the salvation of others.* 5. *There is to be a double service in this ministry.* The minister must first look well to his life, exemplifying the holiness of the gospel in word and deed (ver. 12); and then his teaching must be good (ver. 6) and salutary (ch. i. 10). Thus he will be the instrument of much good; he will thus cover the multitude of sins, and save a soul from death (Jas. v. 20).—T. C.

Ver. 4.—*A false asceticism.* "For every creature of God is good." The gospel stood in a difficult position. On the one hand was asceticism, with its hermits of every creed, and its retreats in Asia, Africa, and Egypt; on the other hand was Epicureanism with its philosophy of enjoyments, which ran into lawless excess. We must judge a new religion by its first teacher; for Christ was his own religion alive and in action. John the Baptist was an ascetic; but Christ came eating and drinking, and his enemies said, "Behold, a wine-bibber, and a friend of publican and sinners." His first miracle was at a marriage festival, and he dined with the Pharisees. We have here an example in morals. Every creature or creation—not necessarily a living thing—is good. Show that it is from God, and then it *must* be good. In the story of Creation, after every new day, "God saw that it was good."

I. ASCETICISM MAKES A FALSE WORLD OF ITS OWN. It narrows life, it empties the fountains of joy, it destroys the hopes of youth, it degrades the body, and treats matter as though it were evil. God's idea of life is that body, soul, and spirit are to be redeemed.

II. THE CHRISTIAN FAITH MAKES A TRUE WORLD OF MEN. We are to be trained through use, even when use is dangerous; for test makes manhood. "Blessed is the man that endureth temptation." We are to have the analogy in Nature. She is to stand the storm, and be strengthened by it. So the atmosphere is purified, so the roots of the trees take faster hold of the soil. What a world of disease and death this would be without currents and waves and storms!

III. THE CHRISTIAN FAITH HAD FALSE INTERPRETERS. It could but be that the surrounding tendencies affected the Christians. Just as there were Judaistic Christians, so there were those affected by the old Manichean doctrine "that matter was evil." Consequently they would treat the body as corrupt and evil. The apostle, therefore, is not only general, but specific in his statement, "Some forbid to marry and forbid to eat meats;" and he repeats the expression, "which God hath created." The same tendency appeared, and was fatally developed, in the monastic life of the Church. The monk and the nun appeared to possess a special sanctity, but it was not really so. The forces of nature, if they have not pure avenues of enjoyment, will be sure to find impure channels; and history shows that monasteries have been associated with hidden vice and criminal deeds of shame, though softened over with vesper chants and morbid garments of melancholy hue.—W. M. S.

Ver. 4.—*A universal use.* "And nothing to be refused." The apostle has shown that government is a creation of God; we are to pray for kings and all in authority, and this is acceptable in the sight of God our Saviour. And he has taught us to obey the powers that be; for they are ordained of God. He has shown that the place of man in the Creation is of God. A woman's lot is not to be the world's leader or teacher, but the equal companion of man. All social economies break to pieces that deny God's ordinations in the universe. No order that he has created is to be refused.

TO REFUSE IS TO IMPLY A SUPERIOR JUDGMENT TO THAT OF GOD. The wisest must know best. He who is from everlasting to everlasting has given a revelation for all aspects of society and all ages of men. Individual liberty is left. We are not to forbid to marry or to command to abstain from meats; though, if any thought the meat was offered to idols, and that they sanctioned idolatry, they might refuse it; as our temperance friends think that when use runs to abuse, and is a stumbling-block, they have a perfect right to use liberty of abstinence. "Nothing to be refused." Wonderful words! The imagination of the mind is a creation of God. Poetry, affection, and art alike may be used in the Christian sphere. The intellect of the wise is a

creation of God; it is not to be blindfolded. We are not to say, as Rome said to Galileo, "Faith does not inquire;" but we are to use it in its own sphere, reverently looking up to God for more light. "Come, and let us reason together, saith the Lord." All natural beauty is of God. It is no sign of religion to love ugliness. Only let your beauty not be meretricious beauty. Let it be pure, as God is pure. "Nothing to be refused."—W. M. S.

Ver. 4.—*A grateful heart.* "If it be received with thanksgiving." We are always to be conscious of dependence, or else our very blessings turn to curses. We become full, and we deny God. There is a prosperity without God which makes men proud and hard. Men lose the consciousness of the transitoriness of earthly good, and of their entire dependence upon God. We are, therefore, to live in an atmosphere of gratitude. We are not to receive mercies as though we had a right to them, but always, as Paul says, "Be ye thankful."

I. THINK OF THE THOUGHT MANIFESTED IN THESE GIFTS. Every student of nature becomes surprised that beauty is born out of such strange elements, and that there should be such harmony of forces that, taken alone, would be terribly destructive. God's thoughts are, toward us, precious thoughts, spoken in all ages by holy men, and symbolized in the world of nature. God has thought out all that is needful for our life. He has stored the earth, interlaced it with rich metallic veins, filled it with limestone and coal, that all might be ready for his child. And in grace we see how God promised a Saviour, and, when his Son came into the world, "all things are now ready."

II. THINK OF THE FORBEARANCE THAT CONTINUES THEM. Men have abused God's mercies. If men destroy the nobleman's shrubs, he closes his grounds. If men deface the pictures, the galleries are no longer free. And yet God bears with all the sin and frailty of man; and from generation to generation this is the thought that should move man most—not only the forgiveness, but the forbearance, of God.

III. THINK OF THE PLEASURES RECEIVED FROM THEM. What millionfold ministrations of pleasure there are! What has not nature been to you, and love, and thought, and home! There is no more wonderful contemplation than the varied pleasures of heart and mind.

IV. THINK OF THE UNCREATIVE POWER OF MAN. We cannot create an atom; we can only readjust and combine. And the artist cannot create his colours; he can only mix them. The physician cannot create his remedies; he can only find them. The builder cannot create his stones, he can only quarry them. The child can gather the flower; but a whole universe of men cannot give it life again. Let every creation of God be received with thanksgiving.—W. M. S.

Ver. 5.—*Creation sanctified.* "For it is sanctified by the Word of God and prayer." Here, then, is an exquisite harmony. We have been talking of creation, and now we come to consider the Word of God. And these creative things are to be "sanctified by the Word of God and prayer." Men can talk with God. His fellowship is a test of all our pleasures and companionships and associations—"Would the Bible be out of place here?" It is never out of place in nature's gardens and groves. The best descriptions of nature are in the Bible. It is never out of place in pure festivities. It records the marriage supper, and the music and the dance when the prodigal came home. It is never out of place in children's joys; for it gives the picture of a glad and happy childhood. The prophet says, "The streets of the city shall be full of girls and boys playing;" and Christ took up little children in his arms, and blessed them. It is never out of place in pure human love; for that is poetized in one entire book of the Bible. It is not out of place in the earnest pursuit of secular things; for the proverbs appeal to personal endeavour, and to the right enjoyment of riches and honour. The Bible sanctifies life from the cradle to the grave, and any social economy apart from the Word of God is only a paper defence against tyranny and wrong. "And prayer." For we may speak to God. The neutral face of nature is ghastly without him. "Speak, Lord; for thy servant heareth." Can I ask God to be there at all? Can I ask him to aid me in my work? Can I ask him to comfort me if I fail? Can I ask him to quicken my powers and enlarge my opportunities? Can I ask him to sanctify my

associations? These are vital questions; for nothing is sanctified without him, and everything is "sanctified by the Word of God and prayer."—W. M. S.

Ver. 6.—*A wise reminder.* "If thou put the brethren in remembrance." We cannot create truth, any more than the artist can create nature. Revelation is not imagination. A teacher can combine, harmonize, reproduce, and call to remembrance. Timothy cannot add to the gospel. In the eleventh verse of the first chapter it is called "the glorious gospel, which was committed to my trust." A trustee does not alter the will, neither does he add to it. All that he has to do is sacredly to carry out the last wishes of the testator. And when Christ had finished the gospel by his ascension, then he sent them into all the world to preach it.

I. THE CHURCH A BROTHERHOOD. "Put the brethren." Here is no priestly domination, no hierarchical pretension. 1. *Brotherhood in service.* We may have different functions, but we are all servants. We have it in type in the great Servant, "who came not to be ministered unto, but to minister." We ought never to be ashamed of service. The old guilds in England were beautiful things. It is a pity now that retirement is thought more honourable than service. 2. *Brotherhood in sympathy.* The most precious element in life is the sentiment of pity. Some men despise sentiment; but without it you take away the atmosphere of life, as in nature atmosphere is the drapery of the hills and the haze of the mountains. This sympathy is subtle, not merely spoken, but breathed in tones and glances at us in looks of thoughtful love. It is an angel of help, always swift to help, and ready to fly to sorrow. Shakespeare calls it "Heaven's cherubim horsed." 3. *Brotherhood in pilgrimage.* In Church life there will be absence of mere etiquette and ceremony. It will be a contrast to the world. It will not be easy to come and go from a true pilgrim Church. Pride may not care for it; fashion, in its novelistic literature, may laugh at it; but the Christian knows that there is something strengthening in the fellowship of the saints.

II. THE GOSPEL A REMEMBRANCE. "Put them in remembrance;" because of their preoccupation. Business life, the cares of home, make us forget the heavenly Word. Too often the angels of God stand outside the heart. In a busy age like the present there is nothing men so much need as quiet hours for the quickening of memory. "Remembrance;" because of familiarity. As the Swiss mountaineer thinks little of the beauty which the traveller goes miles upon miles to see, so the gospel has been round about our childhood and youth, and there is a danger lest we make light of that which is so familiar to our thought. "Remembrance;" because of pride. We forget that we need the gospel, and once felt ourself to be chief of sinners; forget that we were slaves, and can now go back and take up the broken chains of old sins. "Remembrance;" because we may seek to make a new religion for ourselves. Earnestness may take the forms of Pharisaism and asceticism; we may try Emersonian self-dependence. We are to remember that the gospel of the grace of God is what we all need unto the end.—W. M. S.

Ver. 6.—*Ministerial vocation.* "Thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Taking your own medicines. Eating the bread you recommend. A good horticulturist will show you his own garden. The test, therefore, of Christian faith and good doctrine is—being nourished up.

I. IT MAKES MEN STRONG TO ENDURE. Ministers are men of like passions with others; as Shakespeare says—

"We are all men!
In our own nature, frail, incapable.
Of our flesh, few are angels."

Paul realized all this himself, and said, "We are men of like passions with yourselves." In the daily conflict, the soul that is nourished up and made strong in Christ can "endure as seeing him who is invisible."

II. MADE STRONG TO ENJOY. Full of deep and quiet joy. It is a poor strength that can merely show self-denial! There must be self-exercise—the ability to show that life in God leads to a ministry of service that shall be full of heart and hope.

L. TIMOTHY.

III. MADE STRONG TO TESTIFY. "Nourished up in the words of faith," so as not merely to expound them or to give elaborate exegesis of doctrine, but to live out the heavenly truths. Timothy was to attain unto this, and to let no man despise his youth, because age alone is not wisdom, and Paul speaks of him as having "attained."—W. M. S.

Ver. 8.—*Religious recompense.* "Godliness is profitable unto all things, having promise of the life that now is." It is a fair charge against mediævalism, that it left out of sight the Christianization of this present life, and became only another-worldism. The host carried to the dying was everything; the elevation of the earthly life was nothing. Marshes might remain undrained, habitations unimproved, knowledge be imprisoned, science be garrotted, and this earth neglected, provided the people became true sons of the Church and possessed the priestly passports to eternity! The religious nature (and there is that in every man) was perverted. Man became the subject-power of those who, in the name of God, darkened the moral sense, and degraded human nature under the pretence of saving it. The gospel has always had the promise of the life that now is; it saves men from selfishness and sin, as well as from Gehenna.

I. THE LIFE THAT NOW IS WAS CREATED BY GOD. Human life and human history are not accidents. God created us, and not we ourselves. Better to be born and to die in the same hour, than to live on through weary years, if human life has not a heavenly purpose in it. God thought out this world. God designed us to use it; and when we mourn over sin and ignorance and darkness, we rejoice that Christ came to put away sin, and to bring in an everlasting righteousness. Nature is ours, with all her mountains and seas, her pastures and flocks, the silvery thread of her rivers, and the Gothic arches of her forests, richly to enjoy. Christ came to claim humanity, to redeem humanity. The broken harp he will restring and set to divinest music. We will not put sepia into all the pictures of earth's to-morrow; for "the crooked shall be made straight, and the rough places plain: and the glory of the Lord be revealed, and all flesh see it together."

II. THE LIFE THAT NOW IS IS TO BE MOULDED BY GOSPEL INFLUENCES. We read that Paul "persuaded and turned away much people." If the gospel has the promise, we must help in the fulfilment of the promise. When we see wrongs, we must try to remedy them. When God gives us the remedy, we must take care to point to the great Physician alone. We need not be afraid. The gospel is unique; it stands alone. It has done more for this sin-stricken world than any words of man can tell. And Christ still lives on, and his Spirit is one of restraint in men, even when it is not a salvation. If caricature could have crushed Christianity, it would have been silenced long ago. The life that now is was moulded by the gospel, so that men who were once darkness had light in the Lord. Humanity breathed again; slavery felt its grasp grow weaker; polygamy became a cruelty and a shame; and as we look at its beneficent progress, and see orphanages and homes and refuges rising up on every hand, we have abundant evidence that the gospel is promise of the life that now is. Suicide, that had been the euthanasia of Rome, ceased. Men who had lost their love of life in the satiety of its pleasures, and to whom death was a relief from its ennui, gave place to a race who found new hope and new joy in the pursuit and pleasures of the life that now is, under the lordship of Christ.—W. M. S.

Ver. 8.—*The great beyond.* "And of that which is to come." It is not too much to say that the gospel alone, in this age, is the witness to immortality—a witness preserved in three aspects: it is taught by Christ's words; illustrated in Christ's life; and attested by Christ's resurrection. Outside the gospel we have materialism, which denies it; agnosticism, which says it does not know about it; and the modern school who use the word "immortality," but mean immortality of influence, or a life which has on earth its permanent pervasive power after we are gone: just as the oak is immortal which sends on, from acorn to acorn, its being. Before Christ came: 1. Immortality had its place as an instinct. The philosophers admitted that. 2. It had its place as an imagination. The poets made dreams out of it. 3. It had its place as an ancient revelation. The Hebrews had knowledge of it. But secularism, in the fashionable school of Sadducees, had darkened it. Christ came to bring life and immortality to light by the gospel. It is this light in which the gospel is bathed; the perspective behind

all its picture-teachings; the consolation of apostles, confessors, and martyrs. But Paul links it with the life that now is, because he would not let the doctrine of immortality become basely used, as it was in Persia. There slavery and wrong were unredressed. Persia said to the oppressed, the poor, the serf, the miserable, "Never mind, Ormuzd will make it right hereafter!" Not so says Paul. Religion has its rectitudes and its rewards here as well. The gospel has the promise of the life that now is, *and* of that which is to come.

I. THEN LIFE IS CONTINUOUS; THERE IS NO BREAK. Death is not a dividing power. It is a dark arch through which the river flows. If a pure river, then he which is holy shall be holy still. If a fetid river, then he which is filthy shall be filthy still. This is life eternal—to know Christ; and, having him, we have glory and immortality. The insect does not die when it changes its garment from the grub to the winged being, when it exchanges earth for air. Nor do we die. We are unclothed that we may be clothed upon with our house which is from heaven. The body sheds itself often. At seventy we have had ten bodies; but the mind, the heart, the conscience, the memory, have a consciously unbroken continuity. We never shed *them*! The road is seen to-day from the child's first step; the river flows through town and city, but it is the same river. We feel this; it is the mystery of personality; it is the symbol of continuity. Through all the years we have had one being, and through the dark arch of death it flows on into the life that is to come.

II. THEN LIFE IS A PROPHECY. There is no difficulty here. As the child is the prophecy of the man, so the man is the prophecy of the immortal. In a mirror, and that mirror himself, man may read the future world. His tastes, desires, pursuits, pleasures, all globe themselves in the microcosm of his heart. He need consult no augurs about future destiny. Here are the mystic pages: "He that believeth on the Son hath life;" its form, shape, colour, quality. Christ has changed the nature, and made it God-like and Divine. The Christian life may be shady, imperfect, and stained with evil; but it is a God-like thing; its pity, purity, righteousness, holiness, are attested. Perfect it, and you have heaven. It were well for men to think, not only of what is, but of what is to come. Even bad men hope to alter. Men think a sudden change at last may come; a turn of the helm just as the vessel nears the rapids may cause it to glide into the river of life. But life here is a prophecy. It is the earnest of the inheritance of reward or shame—the life that is to come, with its advent hour so quiet, so sure, so solemn; coming but once, but coming to all. We thank God for the great ark of immortality above us, and for the rest that remaineth for the people of God.—W. M. S.

Ver. 10.—*Adequate reasons.* "For therefore we [both] labour." To understand a man's history, we must understand his philosophy of life—that is, his motives and his reasons. For no life has unity without this. It may have spasmodic activities and instinctive virtues, but no completeness or consistency. Here is—

I. THE ARGUMENT OF A TRUE FAITH—"THEREFORE." A man's thought does not always rule his life, even though conscience enforces truth as a duty. A man's conscience does not always rule his life. It is said that man is a will; and this is true, for it is ever the supreme power. Man is made up of three things—"I can," "I ought," "I will." Christ had become the Master of Paul's life; therefore he laboured, because the gospel was a fact, not a fable (ver. 7) spun out of Jewish brains. Men like Strauss have tried to prove it a myth—something that grew up in the minds of men. Imagine the Jewish mind that had grown more ritual and legal, developing into the simplicity of Christianity! Imagine philosophy that had grown more and more proud and exclusive, developing a religion for the common people! The gospel was a faithful saying, and St. Paul did not alter and improve his doctrine and teachings; he preaches the same gospel in his earlier and later Epistles. He was a man of sober judgment and of intellectual power, and no mere rhapsodist. He says, "It is worthy of all acceptance"—by the scholar and the peasant, the Jew and the Gentile, the bond and the free. The Jew would find it fulfilled his Law, his symbols, his prophecy. The Gentile would find it answered to his instinct, his hidden desire, his deepest intuition. "Therefore" is the argument of a true faith. We are not the disciples of a new sentiment or a mere romantic embassy; for the new temple is built, like the temple of Jerusalem, upon a rock.

II. THE TOLL OF A TRUE FAITH. "Therefore we labour," not simply "we teach" nor

"formulate opinions." *That* might be done with ease, like philosophic teachers, in the garden and the porch. "We labour!" A word involving pain and tears, as well as toil. The tendencies of the times are against us. The corrupt taste of a degenerate age is against us. The cross is to the Jew a stumbling-block, and to the Greek foolishness. We do not please men, like the rhetoricians. We do not amuse men, like the sophists. We labour in journeyings, in perils, in hunger, in stripes. Think of St. Paul's outcast condition, so far as his own countrymen were concerned. Think of his relation to the Roman power—suspected of sedition; and accusations of his fellow-countrymen, the Jews. At a time when Rome swarmed with spies, he was labouring in the face of certain danger and death.—W. M. S.

Ver. 10.—*Apostolic endurance.* "We suffer reproach." This is hard to bear, even when it is not deserved. All who have broken old ties of Church or home know its power. Men ever brand with heresy that which conflicts with their own opinions. Against St. Paul men brought false charges. We must not surround the gospel *then* with the glory associated with it *now*. We put the nimbus on the heads of the saints and martyrs; their enemies crowned them with shame.

I. THERE WAS THE CONSCIOUS LOSS OF ALL THAT THE WORLD HOLDS DEAR. A good name and a fair fame, how precious these are to us all! But if we move daily in an atmosphere of suspicion and false accusation, how full of misery the outward lot becomes! It is a proof of how precious Christ was to Paul, that he counts all things but offal that he may win Christ. Reproach itself became a source of joy when he felt that it was endured for the Master's cause. "If ye be reproached for the Name of Christ, happy are ye."

II. IT WAS A SURE PROOF OF THE REALITY OF THEIR RELIGION. "Because I testify of it that the works thereof are evil," said Christ, "therefore they have hated me." The Master was reproached as a blasphemer, a wine-bibber, a seditionist, a friend of publicans and sinners. It was a testimony to his earnest character that Paul suffered reproach. Wolves do not worry a painted sheep, and the world does not persecute a mere professor. In every age of religious earnestness reproach has had to be endured. The Covenanters of Scotland in their wilderness-worship, when they spread the white communion cloth on the yet whiter snow; the Puritans in their hidden assemblies; and missionaries like Carey, satirized by the reviews! Even now it is not an easy thing to be a Christian; but we find in the gospel that which no secular inspiration can give—the power to live in the face of an antagonistic world.—W. M. S.

Ver. 10.—*Sustaining motive.* "Because we trust in the living God." One remarkable fact in the history of St. Paul was that nothing damped his ardour. It was not so with such men as Luther, who seemed to feel at last that all is vain. There were no outward forces to sustain the life of the new Church. Well may the ancient words be used in contrasting the cause of Mohammed with that of the gospel: "Some trust in chariots, and some in horses, but we trust in the Name of the Lord our God."

I. "IN THE LIVING GOD." The tendency of Judaism was to leave God in the past! The age of inspiration had passed, the prophetic roll had closed, and the Jews became scribes and traditionists. They had a codex of finished Law, and gathered up the opinions of the rabbis upon the minutest matters of ceremonial and duty. Paul preached a God who was then baptizing men with fire—a Holy Spirit that was working in the hearts of the faithful.

II. "THE LIVING GOD;" BECAUSE THE GOSPEL SHOWED ALL THE MARKS OF LIFE. It embodied Divine power, it manifested a living purpose. It had an echo in the conscience and heart of men. God, who in times past had spoken to the fathers by the prophets, had in these last days spoken unto them by his Son. God was manifest in the flesh. The Spirit had descended after Christ's ascension, and Pentecost had already taken its place in history.

III. "THE LIVING GOD" HAD SHOWN THAT HE COULD TAKE CARE OF HIS SERVANTS. He had opened ways for them; he had touched the hearts of men. As they preached, the message had been accompanied with power from on high; and Paul in his imprisonment had received grace according to his day.

IV. "THE LIVING GOD" WHO WOULD CONTINUE HIS WORK IF HIS SERVANTS DIED. Empires might fall; dynasties might change; the ancient Jewish Church might fulfil

its day; but the living God had designed a new heaven and a new earth, wherein righteousness should dwell; and thus his apostles trusted, not in an arm of flesh, but in a living God.—W. M. S.

Ver. 10.—The universal Redeemer. “Who is the Saviour of all men, specially of those that believe.” Paul had no limited atonement to preach, but that Christ died for all, and was the propitiation for the sins of the whole world. There was no court of the Gentiles; for all alike—Jew and Greek—were included under sin, that the grace of God might appear to all men. In Christ Jesus there is neither Greek nor Jew, bond nor free; all are one in the provision; all need it; all must have it. “Go ye into all the world, and preach the gospel to every creature.” But

I. HE IS THE SAVIOUR SPECIALLY OF THEM THAT BELIEVE; for unless faith looks up and lays hold on Christ, the virtue will not come out of him, either of forgiveness or life. It matters not that the lifeboat is provided for all in the sinking ship, unless men will leap into the lifeboat. It matters not that the electric cord conveys the current, unless men adjust it to their wants.

II. AND THIS SALVATION IS MADE MANIFEST IN EVERY AGE. In that age it stayed suicide, it raised hospitals, it emancipated Ephesians and Corinthians from lust, it uplifted women, it purified law, and it created brotherhood between Samaritan, Gentile, and Jew. In the early centuries we see it at work in the varied peoples that united in its worship, whilst the bishops of the Church were African, Greek, Roman, and Armenian. It saved men in the catacombs from despair, and constrained them to write on their epitaphs words that breathed of hope; and it continues to save. It enlarges the kingdom of Christ; it breaks up the heptarchy of evil in the heart, as province after province becomes loyal to God; and it redeems body, soul, and spirit. “Beside me there is no Saviour” is as true to-day as ever. The love of beauty often ends in mere sensuous aestheticism. The seeking after righteousness often leaves the upas tree of the heart with its deadly leaves within. New ideals of social economy find man’s selfishness supreme in every new adjustment of law. Selfishness never has been slain, save at the cross. But this gospel saves them that believe *to-day*. Men too often prefer costly ritual and formal ceremonial; but a new heart means a new life, and the gospel saves them that believe.—W. M. S.

Ver. 12.—A young teacher. “Let no man despise thy youth.” Apart from the direct reference of these words to the Christian apostolate, they are appropriate to us all in the season of youth. Spring-time is so different from autumn! Nature then is full of promise. As in spring the buds are bursting, and the birds building, and Nature’s flower-show preparing, and her orchestra tuning,—still we pause to think what may come. Locusts may eat up all green things; the hot sirocco winds may wither the verdure, and the fruit of the vine may fail. Still there is a blessed promise in early days. No sane man will be found to despise youth in itself. As well despise the acorn because it is not an oak, or the orange blossom because it has not fruited. The spirit of the text is this—Do not act so as to lead men to despise you.

I. MEN DESPISE MERE WORD-HEROISM. Be an example in word; in conversation, which means citizenship; in charity, which means every aspect of love to God and man; in spirit, which means the atmosphere that surrounds your life; in faith, which means vital obedience to the doctrines of the gospel; and in purity, the absence of which was the curse of Asia Minor and the cities of the East. Nothing gives greater power than conduct. “Character,” says Ossili, “is higher than intellect.”

II. MEN DESPISE THE TRIFLER AND THE IDLER. If the word and the conversation be frivolous; as death and life are in the power of the tongue; then the man who is the rattle-brain of society is not likely to be the ornament of the Church or the admiration of the world. Men will, and ought, to despise such. There may be a dignified youth as well as a dignified age. It is not necessary to have a formal and unnatural decorum, but it is necessary for those who speak on the high matters of religion to show that they live in that world of solemn realities of which they speak.—W. M. S.

Ver. 14.—Spiritual negligence. “Neglect not the gift that is in thee.” This is a counsel specially for Timothy as a teacher; but it applies to us all.

I. THE GIFT IS A RESPONSIBILITY. We are not merely *receptive* beings. A lake, unless the living waters flow through it, is stagnant and dangerous. The world of youth and beauty is a world of life. The sun parts with its beams. The ocean exhales its moisture. The tree yields its fruit. The air passes through the lungs. The river makes music of progress as it passes to the sea. Here in nature there is no arresting hand, no force of self-restraint, no self-hood. God has "set in order" the courses of the rivers, and made a path for the light; and they obey his will. Man can say "No" to God's moral ordinations—not, of course, without harm and penalty; but he *can*, and too often he does (1) *pervert* the gift, and turn it to disloyal uses; and at other times (2) *he neglects it*—he lays up the talent in a napkin. He turns selfish, and mars the use of his gift by misuse and by personal ease and indulgence. The world is no better for his birth. The Church finds him a selfish epicure at the banquet of God's grace.

II. THE GIFT VARIES. It is, however, somewhere within us. There are forces of life hidden in the soul, gracious gifts of help and healing; but man neglects them. Sometimes he undervalues them with a perilous modesty, which forgets that the weakest vessel can hold *some* water; the simplest speech be eloquent for its Lord; the slender time be rich with opportunities. God has not made a mistake in our creation. There are gifts of service, gifts of sympathy, gifts of prayer, which, if envy were angelic, angels might envy. Neglect not thy gift. It will be required of thee again. It needs not age to ripen it and make it ready. "Let no man despise thy youth; be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Be great in act as you have been in thought," says Shakespeare. This is our danger—neglect. We know what it means in education, which has its *now*; in the dwelling, which, however well furnished, soon becomes unhealthy and unlovely through disuse and dust; in exercise, which, neglected, imperils muscle and blood and nerve. So in religion we are to be active and earnest, not resting on the couch of personal comfort, or merely enjoying, from the observatory of revelation, the vision of the heavenly shores.—W. M. S.

Ver. 15.—*Mental absorption.* "Meditate upon these things." They need and will bear meditation. Divine truths are too awful and august in their deep significance to be exhausted by superficial notice. They need to be focused to the eye, and studied in all their central depth and beauty.

I. FOR MEDITATION IS THE VERY ATMOSPHERE OF RELIGION. It requires the silent study that we may enjoy "the harvest of a quiet eye," and see deeply into the "wondrous things" of the Divine Law. Meditate; for thus only will you understand your *real self*, and so know better the adaptation of the gospel to your need and your sin.

II. FOR IN MEDITATION WE ARE STUDYING GOD'S THOUGHTS; these require on our part time and insight. This is the fault of our age—it does not meditate. It is superficially critical; apt to fly off at some tangent of mental difficulty; and is so impatient with the key that it injures the lock. We cannot *think* well in a hurry, any more than we can *work* well in a hurry. Many of the worst *human* mistakes of life we should avoid if we meditated more.

"Evil is wrought by want of thought,
As well as want of heart."

Our prayers would be wider in scope and richer in feeling if we meditated more; and our judgment would not be so hard about the dealings of God with us if we meditated on "the way the fathers trod," and the Divine revelation of our need of discipline. Meditate, and then the cross will stand out in its august significance; the heart will feel that it needs a Saviour as well as a Teacher; and instead of feeling that you know all about that wondrous mystery of Divine provision, you will pray that you, like Paul, may "know the love of Christ," which passeth knowledge. "Meditate on these things." They are pluralized; for they *are* many. The gospel facts and the gospel doctrines constitute a wide range of subjects affecting alike our temporal and eternal interest.—W. M. S.

Ver. 15.—*Observation of others.* "That thy profiting may appear to all." The Christian teachings are not like Eleusinian Mysteries; they are revelations to be lived

out in the broad daylight of history. A religion that ends in meditation makes the *mystic* a religion that confines itself to *solitudes*—makes the *ascetic*, who shuts himself out from the world.

I. THE PROFITING IS NOT TO BE A MATTER OF MERE FEELING; or, in other words, is no mere *emotionalism* that may coexist with lax character and feeble morality. Too often this has been the case, and the Church has been apt to palliate the sins of the fraudulent trader or the bankrupt trustee, if, though he has wronged others and brought whole families to beggary and ruin, he has still preserved his spiritual emotions, his seraphic rhapsodies of expression, and his fervent interest in missionary agencies.

II. THE PROFITING MUST APPEAR IN THE CHARACTER. It must come to the touchstone of action and character. It must energize the conscience, quicken the passive virtues of humility and submission, and brace the will for the stern obedience of the soldier and the faithful obligations of the steward.—W. M. S.

Ver. 16.—*A dual heed.* “Take heed unto thyself, and unto the doctrine.” These two God hath joined together, and let no man put them asunder. Let not self-hood become a self-righteousness, which ignores the doctrine that we need Christ as our Strength and our Saviour, and the Holy Spirit as our Sanctifier. *Taking heed to ourselves must not make us daringly self-confident.* Some superficial men think that they can go this warfare on their own charges. The whole armour of God is needful, and not the mere equipment of personal judgment and unaided strength. But taking heed to the doctrine, let us remember that it is *not* a dead dogma, but that the Christian verities are spirit and life. We must not be hearers for others or critics of others, judging one another, and measuring our *own* virtue by the shock produced in us at the inconsistencies and failings of others.

I. TAKING HEED TO OURSELVES AS HAVING STILL THE WEAK FLESH TO DEAL WITH. Knowing what war there still is in our members. Knowing that this same gospel says, “The spirit indeed is willing, but the flesh is weak.” Remembering that the richest lives have made shipwreck, and the loftiest monuments been the first to be shattered by the storm. We must remember that the teacher elevated by honour may be the first to fall.

II. TAKING HEED TO OURSELVES, BECAUSE NONE CAN DO THIS FOR US. We know more of ourselves than any other can know. Our tastes, our tendencies, our secret desires, our constitutional weaknesses. We see how the “needle” trembles in the presence of certain loadstones of evil, and we must therefore look within, and be watchful. “Let him that thinketh he standeth take heed lest he fall.”—W. M. S.

Ver. 16.—*The life-endurance.* “Continue in them.” There must be perseverance or pressing forward. And *this* is the great point. “Ye did run well” applies to many who were first in the Atalanta race. “That your fruit may remain,” said Christ. *Permanence.* This is beautiful. How many actual blossoms never come to fruit at all! and how much fruit becomes the subject of blight and withering! Young life, like Timothy’s, is lovely in its enthusiasm; but—

I. WHAT A WORLD IS BEFORE HIM! How little *he* knows yet of the perils of the way! Churches may become corrupt like Ephesus, or divided like Corinth. Demas may desert; Hymenæus and Philetus may make shipwreck. Opposition may increase. Enemies may multiply. The work may grow harder; and the atmosphere in which it is done grow colder. Continue in them—

II. BECAUSE THIS IS THE TEST OF ALL TRUE HEROISM. The vessel with her freshly painted hull, her gay bunting, her trim sails, her beautiful lines, may float swan-like in the harbour, and then skim the waters like a thing of life. But she is nobler when, with battered sides, and gaping bulwarks, and rent sails, and dismantled rigging, she reaches her destined haven. “Continue in them.” The sword may not be so bright with the silvery sheen of newness; the helmet may not be so undinted; the apparel may not be so unstained; but the hero has won the war, fought the good fight, and finished his course.—W. M. S.

Ver. 16.—*Saving others.* “For in doing this thou shalt both save thyself, and them that hear thee.” Not, of course, as providing the salvation or applying it; the first is

done by the Saviour, the second by the Holy Spirit; but in working out the salvation—in making use of all Divine means and instrumentalities.

I. PERSONAL SALVATION. "Save thyself;" for in the heaven-voyage the captain is not to be lost while the company and the crew are saved. In this war the enemy is not to pick off the sentinels and the captains alone. No; Divine grace is sufficient for pastor as well as for people; but it would be a terrible thing—alas! not an unknown thing—that the minister who has taught others, himself should be a castaway. Next follows—

II. THE SALVATION OF OTHERS. "Them that hear thee." A simple word, "hear." The pulpit must not be the place for the airing of personal crotchets, or the use of arrows and shafts of mere wit, or the discussion of mere critical themes. "The things that ye have heard" are such as the apostle defines—august and real, vital and eternal realities. To hear may seem a light thing, and so it is if the message be light. But the true minister does not tremble before his audience, any more than Paul did before Felix. If the congregation be his *patron*, he may please them to secure his living; if they are his *Sanhedrim*, he may be heard before them in test of his judgments; if they are his guests, and not the Master's, he may cater for a banquet suited to their tastes; but if he is the minister of God to them for good, if woe is his if he preach not the gospel, if he has the sacred responsibility of one who is put in *trust* with the gospel,—then hearing is a solemn thing. On *that* may hang character, influence, destiny. He is not there as lord over God's heritage. He is not there to have dominion over their faith. He appeals to reason, to conscience, and all that we mean by heart and soul. But he does not create a gospel or propound some new philosophy—he is to preach (ch. ii. 5, 6) "one God, and one Mediator between God and men, the Man Christ Jesus," and yet Christ Jesus the Lord; the God who was "manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (ch. iii. 16). "And them that hear thee." Ours is a solemn relationship; but it may be a sweet and sublime one too. In the far-away land we may greet each other as victors in the same war, winners of the same race, companions on the same pilgrimage. Saved with the ancient swords stored in the heavenly armoury. Saved, with the great sea behind us and Canaan in possession, with sweeter grapes than those of Eshcol, and more triumphant strains of victory than those of Miriam. I say it may be so with us, and with some who have *heard* and whispered the sacred words to themselves as on the last pillow they went home to God. The very sentence, "them that hear thee," has in it all the pathos of the past, as well as all the realism of the present. The lips that speak are only those of man, but the message is the Word of him who "would have all men to be saved, and to come to the knowledge of the truth." Is it true of us, as we face each other, that we shall see one another again—yea, years to come—and that these words may rise up against preacher, and hearers, or both? Is it true that waiting angels will bear back the message, "His and that man [woman, child] was born there"? The living Church of God is holy ground. Then truly we need no meretricious aids to make our ministry pleasant, or to make the Church harmonize with the age. Eternity will reverse many of the verdicts of time. Much of our judgment now is touched and tarnished with the worldly ideal. The hour is coming when he who said, "Go, . . . and speak in the temple . . . all the words of this life," will call us all alike into his presence; and then it will be seen and known, before God and the holy angels whether we have both saved ourselves and them that heard us.—W. M. S.

VERB. 1—5.—*Timothy warned.* I. APOSTASY. "But the Spirit saith expressly, that in later times some shall fall away from the faith." This was to be properly an apostasy, or movement away from Christ from within the Church. Some who were professed believers were to fall away from the faith. They were unworthily to use their Christian position, Christian enlightenment and reputation, against Christ. This was to take place in "later times," not in the times before the completion of the kingdom of God, but simply in times subsequent to the time that then was, not all in one time but, as pointing to more than one anti-Christian development, in *times*. This was explicitly foretold, the prophecy being traced, not to the consciousness of the apostle, but to the inflatus of the Spirit. The prophecy had already been made known, but we may understand that it was still already witnessed in the consciousness of the apostle. If the

mystery of godliness was operating, there was also, as announced in 2 Thessalonians, already operating the mystery of iniquity.

II. HOW THE APOSTASY WAS TO BE BROUGHT ABOUT. 1. *Source*. "Giving heed to seducing spirits and doctrines of devils." The apostle points to the apostasy as having its origin from beneath. There is the agency of those who are the tools of the devil. These are seducing spirits, their object being to lead away from Christ. And they are demons, hostile to souls, who give rise to soul-destroying doctrines. This is the quarter from which the apostates are to draw their inspiration and their faith. It has been remarked here how we cannot stand isolated. If we are not influenced by the Holy Spirit, we must fall under the power of one or other—for they are a plurality, and do not agree unless in their end—of the deceiving spirits. If we do not give heed to the doctrine of God our Saviour—one and thoroughly consistent as well as sublime—we must give heed to one or other of the doctrines of devils, many and inconsistent. 2. *Instrumentality*. "Through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." The evil spirits are to be thought of as working in and through these heretical teachers. They are hidden from our view and from the consciousness of the teachers themselves; but there seems no reason to doubt that those who pay no heed to the leadings of the Spirit of truth lay themselves open to be possessed, in an ordinary way, by one or other of the spirits of falsehood whose instruments they become. The heretical teachers are suitably described as speakers of lies. They were to give forth as truth what were lies—what did not agree with the nature of things, what did not agree with the nature of God, with the facts of human nature, that for which they were without evidence, and of which they had no clear conviction. They were to be like men wearing a mask, laying claim to superior sanctity and to show the way to sanctity, but only to conceal their own turpitude. For they were to be branded in their own conscience, branded as criminals were branded, and branded where the marks of their crimes could not be concealed from themselves.

III. TWO POINTS IN THE HERETICAL TEACHING THAT WAS TO BE THE PRECURSOR OF THE APOSTASY. "Forbidding to marry, and commanding to abstain from meats." This asceticism was already appearing in Essenism. The honourable, and even exaggerated, estimate of marriage which was characteristic of the Jew, and of the Pharisee as the typical Jew, found no favour with the Essene. Marriage was to him an abomination. Those Essenes, who lived together as members of an order, and in whom the principles of the sect were carried to their logical consequences, eschewed it altogether. To secure the continuance of their brotherhood, they adopted children, whom they brought up in the doctrines and practices of the community. There were others, however, who took a different view. They accepted marriage as necessary for the preservation of the race. Yet even with them it seems to have been regarded only as an inevitable evil. They fenced it off by stringent rules, demanding a three years' probation, and enjoining various purificatory rites. The conception of marriage as quickening and educating the affections, and thus exalting and refining human life, was wholly foreign to their minds. Woman was a mere instrument of temptation in their eyes, deceitful, faithless, selfish, jealous, misled and misleading by her passions. But their ascetic tendencies did not stop here. The Pharisee was very careful to observe the distinction of meats lawful and unlawful, as laid down by the Mosaic code, and even rendered those ordinances vexatious by minute definitions of his own. But the Essene went far beyond him. He drank no wine, he did not touch animal food. His meal consisted of a piece of bread and a single mess of vegetables. Even this simple fare was prepared for him by special officers consecrated for the purpose, that it might be free from all contamination. Nay, so stringent were the rules of the order on this point, that, when an Essene was excommunicated, he often died of starvation, being bound by oath not to take food prepared by defiled hands, and thus being reduced to eat the very grass of the field (Lightfoot). In Gnosticism, which came to its full development after the apostle's day, these points had great prominence, being grounded in the idea of matter as being the principle of evil. The same points come out ver remarkably in Roman Catholicism. The ordinance of marriage, which our Lord honoured, is thus depreciated in a decree of the Council of Trent: "Whosoever shall say that the married state is to be preferred to a state of virginity or celibacy, and that it is not better and

more blessed to remain in virginity or celibacy than to be joined in marriage, let him be accursed." In the same line superior sanctity, or special merit, is connected with abstinence from meats. Thus the prophecy received striking fulfilment.

IV. REFUTATION OF THE SECOND POINT IN THE HERETICAL TEACHING. 1. *Position to which it is opposed.* "Which God created to be received with thanksgiving by them that believe and know the truth." God has created meats, and he has created them for the use of all. At the same time, it is true that the purpose of creation is only fulfilled in the case of them that believe and know the truth. They alone can appreciate the condition attached to the use of meats, viz. receiving with thanksgiving. "A brutish man knoweth not; neither doth a fool understand this." But those that have experience of the truth as believers are sensible of their mercies, and give God thanks for them. 2. *Substantiation.* (1) *Broad principle.* "For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving." This is one broad principle on which practice is to be based. "And God saw everything that he had made, and, behold, it was very good." We must lay hold—against a false asceticism—of the essential goodness of whatever God has made for food. It may have to be refused on the ground of health, on the ground of moral discipline as expressed in 1 Cor. ix. 27, on the ground of benefit to others as expressed in 1 Cor. viii. 13. But apart from such considerations, to which only their due weight must be attached, a creature-comfort as good in itself has no unholiness to us, if the condition is fulfilled, viz. receiving with thanksgiving. It is a very important consideration, which we must not lose sight of in feeling the claims of abstinence, that by our creature-comforts God is seeking to make us glad, and to attach us to himself in thankfulness. (2) *Elucidation of the good creature of God having no unholiness to us.* "For it is sanctified through the Word of God and prayer." By conversing with God through his Word we rise above our own low ideas and aims, and get into the region of his thoughts and purposes. We get at the principles which are to regulate us, and the feelings which are to animate us, in our daily life. We thereby connect God with our daily life, and are prepared for sitting down to the meals of the day. But we are to connect God more immediately with our meals by prayer. We are to ask God, from whom our table mercies come, to bless us in the use of them, and to accept our thankfulness for them. Here is a very old form of grace before meat: "Blessed be thou, O Lord, who hast fed me from my youth, who givest food to all flesh. Fill our hearts with joy and gladness, that, having always what sufficeth, we may abound unto all good works, in Christ Jesus our Lord, through whom be unto thee honour, glory, and power, for ever and ever." By such reasonable acknowledgment of God before our food is it sanctified to us. We can partake of it as a holy thing, as that which we have as a covenant privilege. Nothing is said about the first point in the heretical teaching. But it can be refuted on much the same ground. God has instituted marriage for our happiness. The end of the institution is carried out in the case of them that believe and know the truth, by their thanking God for the happiness which is thus ministered to them. The married life is made holy by being connected with the Word of God and prayer.—R. F.

Vers. 6—10.—*Guidance of Timothy.* I. AS TO THE TRUE FAITH. 1. *Positively.* "If thou put the brethren in mind of those things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now." The apostle has been referring more immediately to the principles of asceticism which were to have their development in subsequent times. That Timothy should put the brethren (not excluding holders of office like himself) in mind of these things, was the condition of his being a good minister of Christ Jesus. Whereupon Paul takes occasion to give his idea of "the good minister," under a particular aspect. He is one who makes the Divine words his continual nourishment. As there are foods which are nutritive for the body, so what is nutritive for the soul is what God says to us, especially about himself and his feelings toward us. These Divine words are words of faith, or words which require faith for their apprehension. They are also words of good doctrine, or words in which instruction is given. It is well that there are infallible words for faith, and that we are not left to the unreliable guidance of reason. It is upon these that teaching must be founded, if it can be called good. The good minister is one who has his own soul nourished in words which he cordially believes, and in

which he is well instructed. Paul had been the instructor of Timothy, and he testifies that his instructions had hitherto been followed by him. 2. *Negatively.* "But refuse profane and old wives' fables." The apostle, we may understand, refers to such doctrines of the current philosophy (mystic in its character) as, mingling with Christianity, would form what was known as Gnosticism. These doctrines, such as that of emanations (endless genealogies), were myths, or what had no foundation in reality. They were profane, or fitted to shock religious feeling. They were also anile, or only fit for mindless and credulous old women. Timothy was to resist all tendency to incorporate Eastern mysticism with Christianity. And, when we consider the danger that arose to the Church from this quarter, we must recognize the wisdom of the apostolic advice.

II. AS TO THE HIGHER GYMNASIUM. "And exercise thyself unto godliness." There was a straining in connection with ascetical exercises. Timothy was also to strain himself, but in such exercises as prayer and meditation, which lead to godliness, or the cherishing of right feelings toward God and the practice that is pleasing to him. 1. *Bodily gymnastic.* "For bodily exercise is profitable for a little." The apostle apparently has in his eye such bodily exercise as was associated with asceticism; but it is as separated from asceticism, not as part of asceticism, that he says it is profitable to a small extent. Of asceticism in this century the most notable example is Lacordaire. "Once in the convent at Chalais, after having delivered an affecting sermon on humility, he felt irresistibly impelled to follow up precept by example. He came down from the pulpit, begged the assembled brethren to treat him with the severity he deserved, and, uncovering his shoulders, received from each of them twenty-five strokes." "The chapter-room of the convent at Flavigny was supported by a wooden pillar; he made of it a column of flagellation, to which, after confession, he would cause himself to be bound." "In the ancient church of the Carmelites at Paris, there is a certain crypt or subterranean chapel, in which, one Good Friday, he raised a cross, and, bound to it with cords, remained upon it three hours." The apostle views asceticism in respect of bodily exercise. For, although it may not always exalt it into a religion, yet it lays great stress on it as a means of suppressing the corruption of the heart, of entering into sympathy with the crucified Saviour, and of making atonement for the sins of men. The apostle lays hold upon this, and says that it is profitable to a small extent. It is profitable for the health of the body, for the improvement of its powers, for the obtaining of a living. It may even be allowed to have a bearing, not by itself, but in connection with right principle, on holy living (1 Cor. ix. 27). 2. *The gymnastic that is universally profitable.* "But godliness is profitable for all things." The apostle regards it as recommended by its profitableness. "It is that which will exceedingly turn to account, and bring in gains unto us exceedingly vast; in comparison whereto all other designs, which men with so much care and toil do pursue, are very unprofitable or detrimental, yielding but shadows of profit or bringing real damage to us. Godliness enables a man to judge of things in their true nature and proportions, and to fulfil his duties in all his relations. It enables him to act uniformly, so that he understands what he is doing, and can make himself understood. It enables a man to act in his own best interest." "If we mark what preserveth the body sound and lusty, what keepeth the mind vigorous and brisk, what saveth and improveth the estate, what upholdeth the good name, what guardeth and graceth a man's whole life,—it is nothing else but proceeding in our demeanour and dealings according to the honest and wise rules of piety." It fits a man for all conditions, makes him humble, grateful, and faithful in prosperity, makes a man trustful, and full of comfort in adversity. It furnishes us with fit employment, "alone fasteneth our thoughts, affections, and endeavours upon occupations worthy the dignity of our nature, suiting the excellency of our natural capacities and endowments, tending to the perfection and advancement of our reason, to the enriching and ennobling of our souls." It furnishes us with the best friendships. It is said even, "Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee." It unites us to good men in holy communion. It makes our friends doubly precious to us. (1) *Its profitableness for this life.* "Having promise of the life which now is." Godliness has a tendency to promote a man's earthly good, in making him industrious, temperate, prudent. On the other hand, there are respects in which it may be said to hinder his earthly good. It keeps him back from that greed which would lead him to devote his whole time to worldly business, which would forbid him

to work for others. It debars him from seeking gain by unworthy means. It may call upon him to make liberal contributions from his income for benevolent objects. It may bring him into a position in which his health is injured. It may call upon him to give up all his goods, and even life itself. Yet it is true that it has the promise of this life. "Although God hath not promised to load the godly man with affluence of worldly things; not to put him into a splendid and pompous garb; not to dispense to him that which may serve for pampering the flesh or gratifying wanton fancy; not to exempt him from all the inconveniences to which human nature and the worldly state are subject; yet hath he promised to furnish him with whatever is needful or convenient for him, in due measure and season, the which he doth best understand. His care will not be wanting to feed us and clothe us comfortably, to protect us from evil, to prosper our good undertakings." He has promised that, if we seek first the kingdom of God, all things that pertain to this life shall be added thereto. With Christ, he has promised to give us all things. He has promised that all things will work together for good to those that love God. It is the godly who stand in a right relation to this life. They put the right value upon it. They regard all that they receive as a gift from God, as what they are unworthy of, as what may be taken away from them, as what they ought to be grateful for, as what they are faithfully to use for God. (2) *Its profitableness for the life to come.* "And of that which is to come." If the godly man has the true enjoyment even of this life, to him especially belongs the life to come with its incomparably greater blessings. He has the inheritance uncorruptible, undefiled, never-fading. He has an exceeding, even an eternal, weight of glory. He has the beatific vision of God, the satisfaction of awaking with God's likeness. *Formula of confirmation.* "Faithful is the saying, and worthy of all acceptation." This calls attention to what has gone before as deserving of our best consideration.

III. *UPBEARING HOPE.* "For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe." With a view especially to the promised life to come, the apostle placed himself at worldly disadvantage. Instead of consulting his ease, he toiled. Instead of consulting his popularity, he suffered reproach, as the true reading is. Under this he was borne up by hope, which was set, not on a dead idol which could do nothing, but on the living God who could do all things for him. He who was able to fulfil his promise was also disposed. He is designated "the Saviour of all men." There is a universality in his benevolence. He willeth that all should be saved. And what he has performed in Christ has been for all men. He has provided satisfaction for the sin of all men. He has entered into a covenant on behalf of all men. He has procured competent aids for all men. He has thus made all men *salvabiles*, capable of salvation, and *salvandos*, that should be saved, though all men are not in effect saved. "As he that freely offers a rich boon is no less to be accounted a benefactor and liberal, although his gift be refused, than if it were accepted; as he that opens a prison is to be styled a deliverer, although the captive will not go forth; as he that ministers an effectual remedy, although the patient will not use it, deserves the honour and thanks due to a physician; so is God, in respect of what he has performed for men and offered to them, to be worthily deemed and thankfully acknowledged Saviour, although not all men, yea, although not one man, should receive the designed benefit." While this is true, he is the Saviour specially of them that believe. He is our Saviour before we believe, but it is when we believe that we realize in our personal experience all that he is and has done for us. It is by hoping in him as our Saviour, peculiarly, that we are borne up under toils and reproaches.—R. F.

Vers. 11—16.—*Directions to Timothy.* I. *DIRECTION FOUNDED ON PRECEDING CONTEXT.* "These things command and teach." What was enjoined on him he was to hold up before the community over which he presided at Ephesus. He was to command, or hold up before them, an authoritative standard of conduct. This was to be characteristically *godliness*; not a working on the mere human ground, but a bringing God into connection with the life, cherishing proper feelings towards him, and observing his rules. He was also to teach, or hold up before them, revealed views of truth. While laying down faith as the condition of salvation, he was not to forget to set forth God as the Saviour of all men.

II. DIRECTION WITH REFERENCE TO HIS YOUTH. "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." Timothy was a youth, still living with his parents, when Paul first took him as his companion. After the lapse of perhaps fifteen years, he is still regarded as a young man. We may understand that he was still young for the work entrusted to him; he was young to instruct, and, it might be, to exhort (ch. v. 1) elders (many of them old men). A young minister is placed in the same position; he has to speak to men whose experience goes far beyond his. He has in this respect a difficult position to fill, and it becomes him to consider well the course he takes, and, if need be, to take counsel of more experienced men in the ministry, so that he shall have thus the gravity of years, and shall give none occasion to despise him on account of his youth. The idea of a minister is that he is to be an ensample to them that believe, especially to them over whom he is placed. There are five things in which he is to lead the way. The first two go together. There is the external life of *word*. A minister is to have the right tone in his private utterances (what seem principally to be referred to as public utterances are introduced in the next verse); he is to be able to direct the minds of others away from trifles to important matters. There is also the external life of *deed*. His actions are to go along with his words; he is to give direction by the very way in which he acts. *Word and deed* reveal the inner life, the *motive forces* of which are next expressed. There is the motive force of *love*. He is impelled by love for an unseen Saviour, and for souls purchased by him. There is also the motive force of *faith*. He is impelled by what faith reveals, viz. a Master to whom he is responsible, whose honour he is to be careful of, whose reward for faithfulness he is earnestly to covet. Thus moved in his inner being, then, as the fifth and last thing, his life is characterized by *purity*. He does not receive the contamination of the world, but a pervading holy influence from a source above the world. The young minister who seeks to go before his people in these five things is taking the right plan of placing himself above being despised for his youth.

III. DIRECTION AS TO HIS USE OF THE SCRIPTURES. "Till I come, give heed to reading, to exhortation, to teaching." Timothy was not so much a resident minister as Paul's assistant, which involved his moving from place to place. The special arrangement by which he presided over the central Church of Ephesus was to continue in force until Paul's arrival, which was expected at no distant date. Meantime he was to give his attention to his public duties. There was first of all the *reading of the Scriptures*. This was carried down from the Jewish synagogue, in which the Old Testament Scriptures were regularly read. And the Christian Church, in the lifetime of the apostles, being under infallible guidance, we can understand that parts of the New Testament would gradually be introduced into the Christian sanctuary. This public reading of the Scriptures served a purpose then beyond what it does now. There were very few copies of the sacred Books to be obtained then. Members of Churches were, therefore, to a great extent, dependent for their Bible knowledge on what was publicly read. Meetings would require to be frequent, and a large place in these meetings would require to be given to mere reading, in order that the people might become familiar with the exact language of Scripture. With reading was associated *exhortation and teaching*. We are to understand this as being on the basis of what was read. "Scripture is the fountain of all wisdom, from which pastors ought to draw whatever they bring before their flock" (Calvin). There was exhortation to *duty*, or an appeal to the feelings, conscience, to influence men to be decided for Christ, and to keep closely by the Law of Christ. And there was teaching of *truth*, or the opening up of Scripture in its facts and principles, to show especially what Christ was and had effected for them. It was possible to combine the *hortatory and instructive*, though at one time attention would be directed more to *appeals*, at another time more to *explanations*.

IV. DIRECTION AS TO THE USE OF HIS GIFT. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying-on of the hands of the presbytery." There is reference to his ordination, which probably took place years before he was assigned his present work in Ephesus. At that interesting time the ministerial gift, or the power of governing and the power of handling the Word, was imparted to him. Not that he was altogether without qualification before; for there were prophecies going before him, apparently founded on the proof that he was making of himself. But

then, in all its authoritativeness, and in the fulness of the qualification in a special influence of the Spirit, the gift was imparted to him. There were two coexistent circumstances which entered into the ordination. The first was *extraordinary* in its nature, viz. prophecy, or any inspired utterance. Apparently it amounted to an intimation to the assembled congregation that Timothy was really called, and there and then fully endowed. The second concomitant, or circumstance entering into the ordination, was the laying-on of the hands of the presbytery. This was ordinary, and therefore continues to be connected with ordination, prophecy being represented by the ordination prayer and address. The presbytery then apparently consisted of the elders of the particular congregation in connection with which the ordination took place. As we learn from the Second Epistle, Paul was associated with them. It is to be noted that ruling elders took part in ordaining a teaching elder. The imposition of hands is symbolic of the impartation of a gift. Christ employs those who have been themselves gifted by him to be the medium of imparting his gift to others. The ministerial gift Timothy was not to neglect or to allow to be unused. We have read of fishes inhabiting the water of a dark cave that, never needing to use their eyes, eventually, after successive generations of them, a modification has been produced in their organism. And there not being the need, nature has ceased to make provision for it, the strange spectacle being presented of an eyeless race. So, for want of use, pleading for Christ would become a lost gift to him.

V. DIRECTION AS TO HIS APPLYING HIMSELF. "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all." Paul had not the idea that a communication of the Holy Spirit superseded application. After saying that the gift in Timothy was not to lie unused, he now says that he was to be diligent in these things, viz. in the duties of his calling, as set down in the thirteenth verse. And, in the way of strengthening this, he adds that he was to give himself wholly to them. A minister has to make himself thoroughly acquainted with the meaning of Scripture, in order that he may open it to others. He has to know how to apply Scripture truth to the wants of his people, that he may incite them to right action. This he cannot well do along with the demands of a secular business. He needs to have his whole time to devote to it, and he needs, in the time that he has, to put out to purpose his whole strength. Close application will soon tell. His profiting will appear in a more skilful handling of the Word, in a more earnest pleading with souls.

VI. RECAPITULATION WITH ENFORCEMENT. "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." He first recapitulates what was said in ver. 12. "Take heed to thyself." A minister is to take heed to himself, that he is really a subject of saving grace, that he is making satisfactory increase in grace, that his conduct does not run counter to his teaching. He next recapitulates what is said in ver. 13. "And to thy teaching." A minister is to see that he makes every endeavour to bring out the meaning of the Word of God, and to bring it to bear upon the wants of his hearers. Having thus recapitulated, he makes it stronger by adding, "Continue in these things," viz. in his private and public exercises. And a minister is encouraged to do this by the consideration that, in doing this, he shall save the souls of them that hear him. He shall reach his end; and what a felicity to be the means, under God, of saving souls! He can only expect to do this by exacting from himself a high standard of living and of preaching. And, through this, he shall reach the end of his own salvation. He has to win or lose, as well as his hearers. "And many shall say at that day, Lord, have we not prophesied in thy Name?" who shall be answered with, "I never knew you; depart from me, ye that work iniquity." He has the same evil heart to contend with. "Sin dwelleth in us when we have preached never so much against it; one degree prepareth the heart for another, and one sin inclineth the mind to more." He may expect to be more severely tempted than others, as the honour of Christ lies more on him than on others.—R. F.

EXPOSITION.

CHAPTER V.

Ver. 1.—*Exhort for intreat, A.V.; and omitted.* Rebuke not (μὴ ἐπιπλήξῃς); only here in the New Testament for the more usual ἐπιτιμᾶω (2 Tim. iv. 2, and frequently in the Gospels) or ἐλέγχω, as Titus i. 13; ii. 15; Rev. iii. 19, and elsewhere. In classical Greek it expresses a sharp castigation with words. Compare the "patruæ verbera linguæ" (Hor., 'Od.,' iii. xii. 3). It answers to the Latin *objurgo*. An elder (πρεσβυτέρω). The context shows that the meaning is not a "presbyter," but "an old man." The precept has relation to Timothy's youth (ch. iv. 12). See the same order in respect to the persons to be admonished (Titus ii. 1—6, where, however, we have the forms πρεσβύτεας and πρεσβυτίδας with νέας and νεωτέρους). The direction is an instance of that admirable propriety of conduct, based upon a true charity, which vital Christianity produces. A true Christian never forgets what is due to others, never "behaves himself unseemly." *Exhort* (παράκληει); certainly a much better rendering than *intreat* in the A.V. The younger men. This and the other accusatives in this and the following verse are governed by παράκληι; the prohibitive μὴ ἐπιπλήξῃς is confined to the πρεσβυτέροι. As brethren. This phrase shows that Timothy was still a young man himself. Observe, too, how even in reproving the sense of love is to be maintained. The members of the Church over which he rules are either fathers and mothers, or brothers and sisters, or, it may be added, as his own children, to the faithful pastor.

Ver. 2.—*In for with, A.V. Purity* (ἀγγελία); see ch. iv. 12, note. See how jealously the apostle guards against any possibility of abuse of the familiar intercourse of a clergyman with the women of his flock. They are his sisters, and ἀγγελία is to be the constant condition of his heart and character.

Ver. 3.—*Honour* (τίμα). The use of the verb τιμᾶω in the comment on the fourth commandment in Matt. xv. 4—6, where the withholding of the honour due consists in saying, "It is corban, by whatsoever thou mightest be profited by me," and so withholding the honour due, shows clearly that in the notion of *honouring* is included that material support which their condition as widows required. So again in ver. 17 of this chapter, the "double honour" due to elders who labour in the Word and doctrine is clearly shown by ver. 18 to include payment for their maintenance. This is also borne out by the frequent use of τμή in the sense

of "price" (Matt. xxvii. 6, 9; Acts iv. 34; vii. 10; xix. 19; 1 Cor. vi. 20, etc.). The passage might, therefore, be paraphrased, "Pay due regard to the wants of those widows who are widows indeed." The "honour" here prescribed would be exactly the opposite to the "neglect" (παρὰ-ποῦντο) complained of by the Grecian Jews (Acts vi. 1). The same idea is in the Latin *honorarium*, for a fee. *Widows indeed*; i.e. really, as in vers. 5 and 16, desolate and alone. We learn from this passage that the care of widows by the whole Church, which began at Jerusalem in the very infancy of the Church, was continued in the Churches planted by St. Paul. We find the same institution though somewhat different in character, in subsequent ages of the Church. Widowhood, as well as virginity, became a religious profession, and widows were admitted with certain ceremonies, including the placing on their heads a veil consecrated by the bishop. Deaconesses were very frequently chosen from the ranks of the widows (Bingham, 'Antiq.,' bk. vii. ch. iv.).

Ver. 4.—*Hath for have, A.V.; grandchildren for nephews, A.V.; towards their own family for at home, A.V.; this for that, A.V.; acceptable in the sight of for good and acceptable before, A.V. and T.R.* Grandchildren (ἐκγόνα; only here in the New Testament, but common in the LXX. and in classical Greek); descendants, *children* or *grandchildren* (as on the other hand, πρόγονοι in this verse includes *grandparents* as well as *parents*). In Latin *nepones*, "descendants;" *nos neveux* (in French), "our descendants;" and so the English word "nephews" (derived from *nepos*, through the French *neveu*) properly means, and is commonly so used in all old English writers, as e.g. in Holinshed (Richardson's Dictionary), "their nephews, or sons' sons, which reigned in the third place." Locke's phrase, "A nephew by a brother," seems to show the transition to the modern use of "nephew." But as the old meaning of "nephews" is now obsolete, it is better to substitute "grandchildren," as in the R.V. Let them learn. Clearly "the children or grandchildren" is the subject. To show piety towards (εὐσεβεῖν). In the only other passage in the New Testament where this word occurs, Acts xvii. 23, it has also an accusative of the person—"whom ye worship." In classical Greek also εὐσεβεῖν τινα is used as well as εἰς, or ἐπὶ, or πρὸς, τινα. Their own family. of which the widowed mother or grandmother formed a part. The force of τὸν ἑαυτοῦ οἶκον, "their own family," lies in the implied contrast with the Church. As long

as a widow has members of her own house who are able to support her, the Church ought not to be burdened (see ver. 16). To requite (ἀμοιβὰς ἀποδοῦναι); literally, *to give back the return or exchange due*. Ἀμοιβή is only found here in the New Testament, but is not uncommon in the LXX., and is much used in the best classical authors. The πρόγονοι had nourished and cared for them in their childhood; they must requite that care by honouring and supporting them in their old age. This is acceptable (ἀποδεκτον); only here in the New Testament or LXX., and rarely if ever in classical Greek. The same idea is expressed in ch. i. 15, by πάντας ἀποδοχῆς ἕκτος, and in 1 Pet. ii. 19, 20, by χάρις. Τοῦτο χάρις παρὰ Θεοῦ, "This is acceptable with God."

Ver. 5.—*Hath her hope set on for trusteth in, A.V. A widow indeed* (see ver. 3). Desolate (μεμονωμένη; only here in the New Testament, rare in Greek versions of Old Testament, frequent in classical Greek); literally, *left alone, or made solitary*, which is also the exact meaning of "desolate," from *solus*, alone. A widow with children or grandchildren able to support her is not altogether desolate. As regards the connecting δέ, rendered "now" both in the A.V. and the R.V., Bishop Ellicott rightly renders it "but." The apostle is contrasting the condition of the ὄντας ἄρχα, who has only God to look to for help, and who passes her time in prayer, with that of the widow with children and grandchildren. The second "but" in ver. 6 is no real objection; the widow who "giveth herself to pleasure" is contrasted in her turn with the devout prayerful widow whose conduct has just been described. The inference intended to be drawn, as Ellicott justly remarks, is that the one is eminently fit, and the other eminently unfit, to be supported at the common charge of the Church. *Hath her hope set on God* (see ch. iv. 10). *Supplications and prayers* (see ch. ii. 1, note). *Night and day*. Perhaps by *night and by day* would express the genitive better (Matt. ii. 14; Luke xviii. 7), as indicating time *when*, rather than time *how long*. In Luke ii. 37, Anna the prophetess is said to worship "with fastings and supplications night and day (νύκτα καὶ ἡμέραν)," where the accusative conveys rather more the notion of vigils prolonged through the night. As regards the order of the words, "day and night," or "night and day," there seems to be no rule. St. Mark always has "night and day" (iv. 7; v. 5); St. Luke uses both (ii. 37; xviii. 7; Acts ix. 24; xx. 31; xxvi. 7). St. Paul always "night and day," as in this passage (Acts xx. 31; 1 Thess. ii. 9; iii. 10; 2 Thess. iii. 8; 2 Tim. i. 3). St. John always "day and

night" (Rev. iv. 8; vii. 15; xii. 10; xiv. 11; xx. 10).

Ver. 6.—*Giveth herself to for liveth in, A.V. Giveth herself to pleasure* (ἡ σπατάλῳσα); only here and Jas. v. 5 (ἐσπατάλησατε, "taken your pleasure," R.V., "been wanton," A.V.) in the New Testament, but found (as well as σπατάλη and σπάταλος) in Eccles. xxi. 15, and in Polybius (Liddell and Scott). Trench ('Synonyms of New Testament,' p. 191) compares and contrasts στερνιδῶ, τρυφῶ, and σπατάλῳ, and says that the latter includes the idea of prodigality. The word brings into the strongest possible contrast the widow who was like Anna, and those whom St. Paul here denounces. *Is dead while she liveth; or, has died* (is dead) *in her lifetime*. She is dead to God, and, as Alford suggests, is no longer a living member of the Church of Christ. Compare St. Jude's expression "twice dead" (ver. 12). The expression in Rev. iii. 1 is different, unless ζῶσα here can have the same meaning as βρομα εἶχει ὄτι ζῇ, "though nominally alive as a Christian," etc.

Ver. 7.—*These things also command for and these things give in charge, A.V.; without reproach for blameless, A.V.* These things, etc. The apostle had been giving Timothy his own instructions concerning widows and their maintenance by their own relations. He now adds the direction that he should give these things in charge to the Ephesian Church, lest they should be guilty and blameworthy by acting in a different spirit. He probably was aware of a disposition existing in some quarters to throw the burden of maintaining their widows upon the Church. Without reproach (ἀνεπίληπτοι); above, ch. iii. 2, note. If they did not so they would be liable to the terrible reproach mentioned in ver. 8, that, Christians as they called themselves, they were in their conduct worse than unbelievers.

Ver. 8.—*Provideth for provide, A.V.; his own household for for those of his own house, A.V. and T.B.; unbeliever for infidel, A.V. Provideth (προνοεῖ)*. Elsewhere in the New Testament only in Rom. xii. 17 and 2 Cor. viii. 21, where it has an accusative of the thing provided; here, as in classical Greek, with a genitive of the person; frequent in the LXX., and still more so in classical Greek. The substantive προνοία occurs in Acts xxiv. 2 and Rom. xiii. 14. *His own household*; because in many cases the widow would be actually living in the house of her child or grandchild. But even if she were not, filial duty would prompt a proper provision for her wants. *He hath denied the faith; viz. by repudiating those duties which the Christian faith required of him* (see Eph. vi. 1—3).

Ver. 9.—*Let none be enrolled as a widow*

for *let not a widow be taken into the number*, A.V. Let none be enrolled, etc. The proper translation seems certainly to be (Ellicott, Alford, Huther, etc.), *let a woman be enrolled as a widow not under sixty years old*; i.e. *χήρα* is the predicate, not the subject. It follows that the word "widow" here is used in a slightly different sense from that in the preceding verses, viz. in the technical sense of one belonging to the order of *widows*, of which it appears from the word *καταλεγίσθω* there was a regular roll kept in the Church. We do not know enough of the Church institutions of the apostolic age to enable us to say positively what their status or their functions were, but doubtless they were the germ from which the later development (of which see Bingham, bk. vii. ch. iv.) took its rise. We may gather, however, from the passage before us that their lives were especially consecrated to the service of God and the Church; that they were expected to be instant and constant in prayer, and to devote themselves to works of charity; that the apostle did not approve of their marrying again after their having embraced this life of widowhood, and therefore would have none enrolled under sixty years of age; and generally that, once on the roll, they would continue there for their life. Enrolled (*καταλεγίσθω*); only here in the New Testament or (in this sense) in the LXX.; but it is the regular classical word for enrolling, enlisting, soldiers, etc. Hence our word "catalogue." In like manner, in the times of the Empress Helena, the virgins of the Church are described as *ἀναγεγραμμένας ἐν τῷ τῆς ἐκκλησίας κανόνι* (Socr., i. 17), "registered in the Church's register," or list of virgins. Under three score years old. A similar rule was laid down in several early canons, which forbade the veiling of virgins before the age of forty. This care to prevent women from being entangled by vows or engagements which they had not well considered, or of which they did not know the full force, is in striking contrast with the system which allows young girls to make irrevocable vows. The participle *γεγονυῖα*, "being," belongs to this clause (not as in the A.V. to the following one), as Alford clearly shows, and as the R.V. also indicates, by putting *having been* in italics; though it does not translate *γεγονυῖα* in this clause, unless possibly the word "old" is considered as representing *γεγονυῖα*. It should be, *Let none be enrolled as widows, being under sixty years of age. The wife of one man*; see above, ch. iii. 2, the similar phrase, "the husband of one wife" (which likewise stands without any participle), and the note there. To which may be added that it is hardly conceivable that St. Paul should within the

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compass of a few verses (see ver. 14) recommend the marriage of young widows, and yet make the fact of a second marriage an absolute bar to a woman being enrolled among the Church widows.

Ver. 10.—*Hath for have*, A.V. (five times); *used hospitality to for lodged*, A.V. Well reported of (*μαρτυρουμένη*; see ch. iii. 7 and note). This use is frequent in the Epistle to the Hebrews (vii. 8; xi. 2, 4, 5, 39), also in 3 John 6, 12. Good works (*ἐργοῖς καλοῖς*). The phrase occurs frequently in the pastoral Epistles, both in the singular and in the plural (ch. ii. 10; iii. 1; in this verse; ver. 25; vi. 18; 2 Tim. ii. 21; iii. 17; Titus i. 16; ii. 7, 14; iii. 1, 8, 14). Our Lord had first used the phrase, and taught how "good works" were to be the distinctive marks of his disciples (Matt. v. 16), as they were evidences of his own mission (John x. 32, 33). It denotes all kinds of good actions as distinguished from *sentiments*. Love, e.g. is not a *good work*. Feeding the hungry and clothing the naked and visiting the sick are *good works* (see Matt. xxv. 35, etc.). Brought up children (*ἐκτετροφῆσεν*); only here in the New Testament or LXX., but found, as well as *τεκνοτροφία*, in Aristotle. The word must mean "brought up children of her own," because *τέκνον* does not mean "a child" with reference to its age, but "a child" with reference to its parent who bare it. The only apparent exception in Holy Scripture is 1 Thess. ii. 7, where the nurse's *alumni* are called "her own children," but obviously this is no real exception. The classical usage is the same. We must, therefore, understand the apostle here to mean "if she hath brought up her children well and carefully, and been a good mother to them." The precept corresponds to that laid down for an *ἐπίσκοπος* in ch. iii. 4. Possibly, as Grotius suggests, a contrast may be intended with the conduct of some heathen mothers, who, if they were very poor, exposed their children. Used hospitality to (*ἐξεδόχῃσεν*); only here in the New Testament or LXX., but, as well as *ξενόδοκος* and *ξενοδοχία*, not uncommon in classical Greek. The common form in the New Testament is *ξενίζειν*. (For the inculcation of hospitality, see ch. iii. 2, note, and 3 John 5.) Washed the saints' feet (see John xiii. 5—8; and comp. Luke vii. 44, where the omission to provide water to wash the feet of a guest is reprobated as inhospitable). The saints (Rom. xii. 13). Hath relieved (*ἐπήρκεσεν*); only here and twice in ver. 16 in the New Testament, and in 1 Macc. viii. 26 and xi. 35; but common in classical Greek. The afflicted (*τοῖς θλιβομένοις*); used of any kind of trouble or afflictions (*θλίψις*); compare, for the precept, Rom. xiii. 15. Diligently followed

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(ἐπηκολούθησε; comp. 1 Pet. ii. 21). The idea is somewhat similar to that of "pressing on toward the goal," in Phil. iii. 14 (see also ver. 12, where διώκω is rendered in A.V., "I follow after"). Good work. Here ἔργον ἀγαθόν, as in Acts ix. 36; Rom. ii. 7, 10; xiii. 3; 2 Cor. ix. 8; Eph. ii. 10; and frequently in the pastoral Epistles (ch. ii. 10).

Ver. 11.—*Younger for the younger*, A.V.; *waxed for begun to wax*, A.V.; *desire to for will*, A.V. Refuse. Note the wisdom of Paul, who will not have the young widows admitted into the roll of Church widows, lest, after the first grief for the loss of their husbands has subsided, they should change their minds, and wish to return to the world and its pleasures, and so incur the guilt of drawing back their hands from the plough. Would that the Church had always imitated this wisdom and this consideration for the young, whether young priests or young monks and nuns! *Waxed wanton against* (καταστρηνιάσας). This word only occurs here, but the simple στρηνιάω is found in Rev. xviii. 7, 9, and is used by the Greek poets of the new comedy in the sense of *trifling*, to be luxurious (Schleusner, 'Lex.'). Trench ('Synonyms of New Testament'), comparing this word with τρυφᾶν and σπαταλᾶν, ascribes to it the sense of "petulance" from fulness, like the state of Jeshurun, who waxed fat and kicked (Deut. xxxii. 15); and so Liddell and Scott give the sense of "to be overstrong." The sense, therefore, is that these young widows, in the wantonness and unsubdued worldliness of their hearts, reject the yoke of Christ, and kick against the widow's life of prayer and supplication day and night. And so they return to the world and its pleasures, which they had renounced.

Ver. 12.—*Condemnation for damnation*, A.V.; *rejected for cast off*, A.V. Condemnation; κρίμα, variously translated in the A.V. "damnation," "condemnation," and "judgment." The word means a "judgment," "decision," or "sentence," but generally an adverse sentence, a "condemnation." And this is the meaning of the English word "damnation," which has only recently acquired the signification of "eternal damnation." Rejected (ῥητέραν); literally, *have set aside*, or *displaced*, and hence *disregarded*, an oath, treaty, promise, or the like. In the A.V. variously rendered "reject," "despise," "bring to nothing," "frustrate," "disannul," "cast off." The κρίμα which these widows brought upon themselves was that, whereas they had devoted themselves to a life of prayer and special service of the Church, they had now set aside this their first faith, and returned to the ordinary pleasures and avocations of the world.

Ver. 13.—*Also to be for to be*, A.V.; *going*

for wandering, A.V. Also seems unnecessary, as "withal" seems to represent ἅμα καὶ. Learn to be idle (ἀργαὶ μανθάνουσιν). This is a construction which has no similar passage in Greek to support it, except one very doubtful one in Plato, 'Euthudemus' (vol. iv. p. 105, Bekker's edit.). But the other constructions proposed, viz. to construe μανθάνουσι, "they are inquisitive, or curious," as Grotius and substantially Bengel; or to take περιερχόμενοι after μανθάνουσι, "they learn to go about" (Vulgate, De Wette, etc.), cannot be justified by examples either, as μανθάνειν has always either an accusative case or an infinitive mood after it, unless it is used in quite a different sense, as in the passage from Herod., iii. 1, quoted by Alford: Διαβεβλημένος . . . οὐ μανθάνεις, "You are slandered without being aware of it." In this difficulty it is best to take the sense given in the A.V. and the R.V., following Chrysostom, etc., and of moderns Winer, Ellicott, Alford, etc., which the general turn and balance of the sentence favours. Going about (περιερχόμενοι); comp. Acts xxix. 13, where there is the same idea of *reproach* in the term. It is used in a good sense in Heb. xi. 37. Tattlers (φλύαροι); only here in the New Testament, and once only in the LXX. (4 Macc. v. 10), but common in classical Greek. It means "a trifling silly talker." The verb φλυαρέω occurs in 3 John 10. Busybodies (περιεργοί); only here and Acts xix. 19 in the New Testament or LXX., but not uncommon in classical Greek, in the sense in which it is used here. The verb περιεργάζεσθαι occurs in 2 Thess. iii. 11 in the same sense, "meddling with what does not concern you."

Ver. 14.—*Desire for will*, A.V.; *widows* (in italics) *for women*, A.V.; *rule the household for guide the house*, A.V.; *for reviling for to speak reproachfully*, A.V. Widows. As the whole discourse is about widows, it is better to supply this as the substantive understood in νεώτερας. In ver. 11 we have νεώτερας χήρας. The οὖν which precedes is a further proof that this direction or command of the apostle's springs from what he had just been saying about the young widows, and therefore that what follows relates to them, and not to women generally. In order to avoid the scandal mentioned in ver. 11 of the young widows first dedicating their widowhood to Christ, and then drawing back and marrying, he directs that they should follow the natural course and marry, in doing which they would be blameless. Bear children (τεκνογονεῖν); here only in the New Testament or LXX.; but τεκνογονία occurs in ch. ii. 15 (where see note). Rule the household (οικοδεσποτεῖν); here only in this sense; not the part of οἰκοδεσποῖνα, the mistress of a family (Plutarch and

elsewhere). *Οικοδοσότης* frequent in the New Testament, and kindred words are used in classical Greek. For reviling (*λοιδορίας χάριν*). The adversary (*ὁ ἀντικείμενος*), the opponent of Christianity, was always seeking some occasion to speak reproachfully of Christians and revile them. Any misconduct on the part of Christian widows would give him the occasion he was looking for. They must be doubly careful, therefore, lest they should bring reproach upon the Name of Christ (comp. Jas. ii. 7; 1 Pet. ii. 12; iv. 4, 14, 15). "*Λοιδωρίας χάριν* is added . . . to *ἀφορμὴν διδόναι* to specify the manner in which the occasion would be used" (Ellicott). Do not give the adversary a starting-point from which he may be able to carry out his desire to revile the people of God.

Ver. 15.—*Already some are for some are already, A.V.* Some. This is generally understood of some widows who had already given occasion to the adversary to speak reproachfully, by turning aside from the path of Christian virtue which they had begun to walk in, and following Satan who had beguiled them into the path of vice and folly. But the words are capable of another meaning, equally arising from the preceding verse, viz. that some have already followed the example of Satan, "the accuser of the brethren," and have begun to revile Christianity, taking occasion from the conduct of some who were called Christians. These revilers might be not unbelieving Jews or heathen, but apostate or heretical Jews like those of whom the same verb (*ἐκτρέπασθαι*) is used in ch. i. 6 and 2 Tim. iv. 4. In something of the same spirit St. Paul called Elymus the sorcerer "a child of the devil," because he sought to turn away Sergius Paulus from the faith, probably by speaking evil of Barnabas and Saul.

Ver. 16.—*Woman for man or woman, A.V. and T.R.; hath for have, A.V.; her for them, A.V.; burdened for charged, A.V.* If any woman, etc. So the preponderance of the best manuscripts, and the texts of Lachmann, Buttmann, Tischendorf, etc. But the T.R. is retained by Alford, Ellicott, 'Spencer's Commentary,' and others. If the R.V. is right, the woman only is mentioned as being the person who has the management of the house. The precept here seems to be an extension of that in ver. 4, which relates only to children and grandchildren, and to be given, moreover, with special reference to Christian widows who had no believing relations to care for them, and so were necessarily cast upon the Church. Let her relieve them (*ἐπαρκεῖτω*, as in ver. 10). Widows indeed (*ταῖς ὄντως χήραις*, as in vers. 2 and 5).

Ver. 17.—*Those for they, A.V.; in teaching for doctrine, A.V.* The elders (*πρεσβύ-*

τεροι); here in its technical sense of "presbyters," which in the first age were the ruling body in every Church (see Acts xiv. 23; xx. 2, 4, 6, 22), after the analogy of the elders of the Jews. Rule well (*οὐ καλῶς προεστῶτες*). The presbyters or elders were the chiefs, rulers, or presidents, of the Church (see Rom. xii. 8; 1 Thess. v. 12; and above, ch. iii. 4, 5). It seems that they did not necessarily teach and preach, but those who did so, labouring in the Word and teaching, were especially worthy of honour. Double honour (see note on ver. 3) means simply increased honour, not exactly twice as much as some one else, or with arithmetical exactness. So the word *δουλοῦς* is used in Matt. xxiii. 15; Rev. xviii. 6; and by the LXX. in Isa. xl. 2; Jer. xvi. 18; and elsewhere also in classical Greek. And so we say, "twice as good," "twice as much," with the same indefinite meaning. The Word and teaching. The "Word" means generally "the Word of God," as we have "preach the Word," "hear the Word," "the ministry of the Word," "doers of the Word," etc. And although there is no article before *λόγῳ* here, yet, considering the presence of the preposition *ἐν*, and St. Paul's less careful use of the article in his later Epistles, this absence is not sufficient to counterbalance the weight of those considerations which lead to the conclusion that "labouring in the Word" refers to the Word of God. The alternative rendering of "oral discourse" or "in speaking" seems rather weak. Teaching would mean catechetical instruction and similar explanatory teaching. Labour (*οἰκοπῶντες*); a word very frequently used by St. Paul of spiritual labours (Rom. xvi. 6, 12; 1 Cor. xv. 10; Gal. iv. 11; Col. i. 29, etc.).

Ver. 18.—*When he for that, A.V.; hire for reward, A.V.* Thou shalt not muzzle, etc. This passage, from Deut. xxv., which is quoted and commented upon, in the same sense as here, in 1 Cor. ix. 9, shows distinctly that reward was to go with labour. The ox was not to be hindered from eating some portion of the grain which he was treading out. The preacher of the gospel was to live of the gospel. The labourer is worthy of his hire (*δξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ*). In Matt. x. 10 the words are the same as here, except that *τῆς τροφῆς* (his meat) is substituted for *τοῦ μισθοῦ*. But in Luke x. 7 the words are identical with those here used, even to the omission (in the R.T.) of the verb *ἐστω*. The conclusion is inevitable that the writer of this Epistle was acquainted with and quoted from St. Luke's Gospel; and further, that he deemed it, or at least the saying of the Lord Jesus recorded in it, to be of equal authority with "*ἡ γραφή*," the Scripture. If this Epistle was

written by St. Paul after his first imprisonment at Rome, we may feel tolerably certain that he was acquainted with the Gospel of St. Luke, so that there is no improbability in his quoting from it. His reference to another saying of the Lord Jesus in Acts xx. 35 gives additional probability to it. The passage in 2 Tim. iv. 18 seems also to be a direct reference to the Lord's Prayer, as contained in the Gospels of St. Matthew and St. Luke. St. Paul does not directly call the words ἡ γραφή, only treats them as of equal authority, which, if they were the words of Christ, of course they were.

Ver. 19.—*Except at the mouth of for but before*, A.V. An elder; here clearly a presbyter, as the context proves. Receive (παράδου); give ear to, entertain; as in Acts xxii. 18, "They will not receive thy testimony." At the mouth of, etc. There is a reference to the law in Numb. xxxv. 30; Deut. xix. 15, and elsewhere (to which our Lord also refers, John viii. 17), and St. Paul applies the principle of the law to Timothy's dealings with presbyters who might be accused of not "ruling well." He was not to encourage *delatores*, secret accusers and defamers, but if any one had a charge to make against a ruler, it was to be done in the presence of witnesses (ἐν with a genitive). A doubt arises whether "the witnesses" here spoken of were to be witnesses able to support the accusation, or merely witnesses in whose presence the accusation must be made. The juxtaposition of the legal terms κατηγορία and ἐπὶ μαρτύρων favours the strict meaning of μαρτύρων, witnesses able to support the κατηγορία. And, therefore, the direction to Timothy is, "Suffer no man to accuse a presbyter unless he is accompanied by two or three witnesses who are ready to back up the accusation." The italic *the mouth of*, in the R.V., is not necessary or indeed justified. There is no ellipsis of στόματος. Ἐπὶ δύο ἢ τριῶν μαρτύρων, "before two or three witnesses," is good classical Greek.

Ver. 20.—*Reprove for rebuke*, A.V.; *in the sight of for before*, A.V.; *the rest for others*, A.V.; *be in fear for fear*, A.V. Reprove; ἐλέγχε, not ἐπιλάθης, as in ver. 1 (see Matt. xviii. 15). There, the fault being a private one, the reproof is to be administered in private. But in the case of the sinning presbyter, which is that here intended, Timothy is to reprove the offender "before all," that others also may fear, and may be deterred by their fear from committing a like offence.

Ver. 21.—*In the sight of for before*, A.V.; *Christ Jesus for the Lord Jesus Christ*, A.V. and T.B.; *prejudice for preferring one before another*, A.V. I charge thee, etc. It has

been well remarked that the solemnity of this charge indicates the temptation which there might be to Timothy to shrink from reproofing men of weight and influence—"rulers" in the congregation, and "elders" both in age and by office, young as he himself was (ch. iv. 12). Perhaps he had in view some particular case in the Ephesian Church. Charge (διαμαρτύρομαι; not παραγγέλλω, as ch. vi. 13); rather, *I adjure thee*. The strict sense of διαμαρτύρομαι is "I call heaven and earth to witness the truth of what I am saying;" and then, by a very slight metonymy, "I declare a thing," or "I ask a thing," "as in the presence of those witnesses who are either named or understood." Here the witnesses are named: God, and Christ Jesus, and the elect angels. In 2 Tim. ii. 14 it is "the Lord;" in 2 Tim. iv. 1 God and Jesus Christ, as also in ch. vi. 13. In the passages where the word has the force of "testifying" (Luke xvi. 18; Acts ii. 40; x. 42; xviii. 5; 1 Thess. iv. 6, etc.), no witnesses are named, but great solemnity and earnestness are implied. The elect angels. This is the only passage where it is predicated of the angels that they are elect. But as there is repeated mention in Holy Scripture of the fallen angels (Matt. xxv. 41; 1 Cor. vi. 3; 2 Pet. ii. 4; Jude 6; Rev. xii. 7, 9), the obvious interpretation is that St. Paul, in this solemn adjuration, added the epithet to indicate more distinctly the "holy angels," as they are frequently described (Matt. xxv. 31; Luke ix. 26, etc.), or "the angels of God" or "of heaven" (Matt. xii. 30; xxiv. 36; Luke xii. 8, 9; John i. 51). Possibly the mention of Satan in ver. 15, or some of the rising Gnostic opinions about angels (Col. ii. 18), may have suggested the epithet. The reason for the unusual addition of "the angels" is more difficult to adduce with certainty. But perhaps 2 Tim. iv. 1 gives us the clue, where the apostle shows that in appealing to Jesus Christ he has a special eye to the great and final judgment. Now, in the descriptions of the last judgment, the angels are constantly spoken of as accompanying our Lord (Matt. xvi. 27; xxv. 31; Mark viii. 48; Luke ix. 26; xii. 8, 9; 2 Thess. i. 7, etc.). If St. Paul, therefore, had in his mind the great judgment-day when he thus invoked the names of God and of Christ, he would very naturally also make mention of the elect angels. And so Bishop Bull, quoted in the 'Speaker's Commentary.' Without prejudice (χωρὶς προκρίματος); here only in the New Testament, and not found in the LXX. or classical Greek, though the verb προκρίνω occurs in both. Although the English word "prejudice" seems at first sight an apt rendering of προκρίμα, it does not really give the sense

so accurately as "preference." We commonly mean by "prejudice" a judgment formed prior to examination, which prevents our judging rightly or fairly when we come to the examination, which, however, is not the meaning of the Latin *præjudicium*. But *προκρίνω* means rather "to prefer" a person, or thing, to others. And therefore *πρόκριμα* means "preference," or "partiality," or, as the A.V. has it, "preferring one before another." The two meanings may be thus expressed. "Prejudice," in the English use of the word, is when a person who has to judge a cause upon evidence prejudges it without evidence, and so does not give its proper weight to the evidence. "Preference" is when he gives different measure to different persons, according as he is swayed by partiality, or interest, or favour. St. Paul charges Timothy to measure out exactly equal justice to all persons alike. By partiality (*κατὰ πρόκλισην*). This also is an *ἁπαλὸν λεγόμενον* as far as the New Testament is concerned, and is not found in the LXX., but is found, as well as the verb *προσκλίνω*, in classical Greek. It means literally the "inclination" of the scales to one side or the other, and hence a "bias" of the mind to one party or the other. The balance of justice in the hands of Timothy was to be equal.

Ver. 22.—*Hastily for suddenly*, A.V. Lay hands, etc. Surely if we are guided by St. Paul's own use of the phrase, *ἐπιθεῖς χερῶν*, in the only two places in his writings where it occurs (ch. iv. 14 and 2 Tim. i. 6), we must abide by the ancient interpretation of these words, that they mean the laying on of hands in ordination. So also in Acts vi. 6 and xiii. 3, *ἐπιτίθεσθαι χεῖρας* is "to ordain." And the context here requires the same sense. The solemn injunction in the preceding verse, to deal impartially in judging even the most influential elder, naturally suggests the caution not to be hasty in ordaining any one to be an elder. Great care and previous inquiry were necessary before admitting any man, whatever might be his pretensions or position, to a holy office. A bishop who, on the spur of the moment, with improper haste, should ordain one who afterwards required reproof as *ἁμαρτάνων*, sinning (ver. 20), would have a partnership in the man's sin, and in the evil consequences that flowed from it. And then it follows, *Keep thyself pure*; i.e. clear and guiltless (2 Cor. vii. 11), which he would not be if he was involved in the sin of the guilty elder. Observe that the stress is upon "thyself."

Ver. 23.—*Be no longer a drinker of for drink no longer*, A.V. Be . . . a drinker of water (*ὕδρονότης*); here only in the New Testament. It is found in some codices of

the LXX. in Dan. i. 12, and also in classical Greek. We learn from hence the interesting fact that Timothy was, in modern parlance, a total abstainer; and we also learn that, in St. Paul's judgment, total abstinence was not to be adhered to if injurious to the health. The epithet, "a little," should not be overlooked. Was Luke, the beloved physician, with St. Paul when he wrote this prescription (see 2 Tim. iv. 11)? It is also interesting to have this passing allusion to Timothy's bad health, and this instance of St. Paul's thoughtful consideration for him. *Infirmities* (*ἀσθενείας*); in the sense of *sicknesses*, attacks of illness.

Ver. 24.—*Evident for open beforehand*, A.V.; *unto for to*, A.V.; *men also for men*, A.V. Some men's sins, etc. St. Paul is evidently here recurring to the topic which he had been dealing with ever since ver. 17, viz. Timothy's duty as a bishop, to whom was entrusted the selection of persons for the office of elder, or presbyter, and also the maintaining of discipline among his clergy. Alford sees the connection of the precept about drinking a little wine with what went before, and with this twenty-fourth verse, in the supposed circumstance that Timothy's weak health had somewhat weakened the vigour of his rule; and that the recommendation to leave off water-drinking was given more with a view to the firmer discharge of those duties than merely for his bodily comfort. This may be so. But there is nothing unlike St. Paul's manner in the supposition that he had done with the subject in hand at the end of the twenty-second verse, and passed on to the friendly hint with regard to Timothy's health, but then subjoined the fresh remarks in vers. 24 and 25, which were an after-thought. Evident (*πρόδηλοι*); only found in the New Testament, in Heb. vii. 14 besides these two verses, and in the apocryphal books of the Old Testament. It is common, with the kindred forms, *προδηλός*, *προδήλωσις*, etc., in classical Greek. It is doubted whether *πρὸ* in this compound verb has the force of "beforehand," as in the A.V., and not rather that of "before the eyes of all," and therefore only intensifies the meaning of *δηλός*. But the natural force of *πρὸ* in composition certainly is "before" in point of time; and hence in a compound like *πρόδηλος* would mean "evident before it is examined," which of course is equivalent to "very evident." St. Paul's meaning, therefore, would be: Some men's sins are notorious, requiring no careful inquisition in order to find them out: nay, they of themselves go before—before the sinner himself—unto judgment. But there are also some whose sins follow after them. It is not till after close inquiry that they are found out. They go up to the

judgment-seat apparently innocent, but after a while their sins come trooping up to their condemnation. This enforces the caution, "Lay hands hastily on no man."

Ver. 25.—*In like manner for likewise.* A.V.; *there are good works that are evident for the good works of some are manifest beforehand.* A.V.; *such as for they that,* A.V. There are good works, etc. It is much best to understand *τινῶν*, as the A.V. does, and render the good works of some, answering to *τινῶν αἱ ἀγαθὰς* of ver. 24. Such as are otherwise—i.e. not manifest beforehand—

cannot be hid. "They will be seen and recognized some time or other" (Ellis). Alford seems to catch the true spirit of the passage when he says, "The tendency of this verse is to warn Timothy against hasty condemnation, as the former had done against hasty approval. Sometimes thou wilt find a man's good character go before him, . . . but where this is not so, . . . be not rash to condemn; thou mayest on examination discover if there be any good deeds accompanying him: for they . . . cannot be hidden."

HOMILETICS.

Vers. 1, 2.—*Propriety.* Propriety of conduct in the different relations of life is the application of true charity to the particular circumstances of the case. Charity, while in all cases it has the same essence, seeking the real good of the person with whom it is dealing, varies its mode of application according to various circumstances. There is in charity always a consideration of what is due to others, a scrupulous and delicate appreciation of the difference of positions, and consequent differences of feeling, which may be expected, in different persons. In the natural family, men do not treat their fathers and their children in the same manner. An upper servant does not deal out the same measure to his master and to the servants that are under him. There may be the same truth and the same charity, but there is a different outward expression of them. It is a great and serious mistake to think that impartiality requires an identity of proceeding in dealing with different people. A wise charity knows how to discriminate, and to avoid the risk of defeating its own ends by wounding the just susceptibilities of those with whom it has to do. It is in accordance with this view that St. Paul here gives directions to the youthful Timothy how to exercise his episcopal authority over the different persons subject to it. The same sharp rebuke that might be suitable for a young man would be out of place in the case of an old one. Timothy must not forget the respect that is due from a young man to an old one, even while exercising his episcopal functions. And so with regard to the elderly women of his flock, he will know how to treat them with filial respect; and with regard to the young women, he will know how to infuse a brotherly spirit into his intercourse with them, avoiding every approach to any kind of familiarity inconsistent with that purity of thought which regulates the intercourse between brothers and sisters. Then will charity have her perfect work.

Vers. 3—16.—*Church charities.* One of the most difficult problems to solve in any well-ordered human society is so to administer charity to the indigent as not to encourage indigence which might be avoided—not to injure the character by endeavours to benefit the body. It is certain that the expectation of being provided for by others, without any efforts of his own, has a tendency to check those exertions by which a man may provide for himself. But it is no less certain that there is room in the world for the exercise of a wholesome charity, and that to dry up the streams of benevolence would be as great an injury to the givers as to the receivers. The result is that great care and much wisdom are requisite to regulate the administration of all charities on a large scale. The early Church, with an instinctive wisdom, directed its chief care to the support of widows. Here the main cause of the indigence, at least, was one which no human forethought could prevent—the death of the bread-winner. But even in their case many prudent cautions were interposed. The widow must have age of not less than threescore years, as well as widowhood, to commend her. She must be desolate, without any relations or friends whose natural duty it would be to support her. She must have established a good Christian character in the days of her prosperity, and shown her love to Christ, and the people of Christ, by works of mercy and pity. In like manner all public charities should be administered so as to encourage industry and to

check idleness; so as to countenance virtue and rebuke vice; so as to prevent the unworthy from appropriating the provision that was intended for the worthy and unfortunate. In a word, in the administration of charitable funds, charity and wisdom must work hand-in-hand.

Vers. 17—25.—Duties and privileges of the clergy. The *duties* of the clergy are to rule and to labour. The *privileges* of the clergy are honour and pay. The clergy are rulers; not lords and tyrants, not domineering over conscience or deeds, but leaders (*προεστώτες*, here; *ἡγούμενοι*, Heb. xiii. 7), presidents, officers of the great Church army, going before them in every hard service and difficult duty, regulating their counsels by wise advice, leading their worship, ordering their discipline, taking the lead in the management of their common affairs. And the clergy are labourers. Not drones doing nothing, and eating the fruit of other men's toil, but labouring in the Word and doctrine of Christ. There is a double labour: they labour first to learn, and then they labour to teach others what they have learnt themselves. They study the Holy Scriptures, and give the Church the benefit of their studies. Nor are their labours light or desultory. It is the *hard toil* (*κοπιῶντες*) of mind and body, the continuous toil of a lifetime. These are their duties. Their *privileges* are honour and pay—honour in proportion to their labours for the Church and the fruit of those labours; honour due to their spiritual dignity as those whom the Holy Ghost has set over the flock of Christ. And with this honour—expressed by the title of “reverend” prefixed to their names—is also due pay, support and maintenance at the Church's charge. The ox must not be muzzled while he treads out the corn for others, nor must the labourer be defrauded of his hire when his honest work is done. They that preach the gospel are to live of the gospel. The Churches which they serve must set their minds free, as far as may be, from worldly cares, by providing for their maintenance while they give themselves to the Word of God and prayer. It is obvious how entirely in accordance with these apostolic sayings is the setting apart of endowments for the permanent support of those who are engaged in the ministry of the Word, and the feeding of the flock of Christ. The exhortation to the bishop to lay hands hastily on no man, and to be impartial in all his dealings, follows naturally from the consideration of the duties and the privileges of the priesthood.

HOMILIES BY VARIOUS AUTHORS.

Vers. 1, 2.—Directions how to treat members of the Church according to the distinctions of age and sex. I. THE CONDUCT OF TIMOTHY TOWARD ELDERLY MEN. “Reprimand not an elderly person, but exhort him as a brother.” The allusion is not to an official elder of the Church, but to any elderly member of it. 1. *Such persons might possibly be guilty of serious shortcomings*, warranting private admonition, if not the exercise of discipline. Their conduct would have a worse effect than that of more youthful offenders. 2. *Timothy must not use sharpness or severity in dealing with such persons*, because he must remember what is becoming on account of his own youth. He should rather use “entreaty” on a footing of brotherly equality. His zeal ought not to interfere with the reverence due to age. Let the old be treated with humility and gentleness.

II. THE CONDUCT OF TIMOTHY TOWARD YOUNGER MEN. “The younger men as brothers.” He may use greater freedom with them, as being on an equality as to age. He must not show airs of assumption toward them, but may use more freedom in reproving their faults.

III. HIS CONDUCT TOWARD ELDERLY WOMEN. “Elderly women as mothers.” He must show them due deference and respect. If they should err on any point, they must be entreated with all tenderness, as children entreat their mothers.

IV. HIS CONDUCT TOWARD THE YOUNGER WOMEN. “The younger as sisters, with all purity.” There must be, on the one hand, the freedom of a brother with sisters; but, on the other hand, a marked circumspection so as to avoid all ground of suspicion or scandal.—T. C.

Vers. 3—7.—Directions with regard to widows. The gospel provides for the helpless.

I. THE CLAIMS OF WIDOWS. 1. *These were abundantly recognized in Old Testament*

times. The fatherless and the widow were commended to the special care of the Israelites. The garments of widows were never to be taken in pledge. The man was cursed who perverted the judgment of the widow. The widow was never to be afflicted or made a prey (Deut. xvi. 11; xxvii. 19; Jer. vii. 6; Isa. x. 2). 2. *The claims of widows were officially recognized in New Testament times.* The order of deaconship arose out of the necessity of widows (Acts vi. 1—7).

II. THE DIFFERENT CLASSES OF WIDOWS IN THE CHURCH. "Honour widows that are widows indeed." There are three classes of widows referred to by the apostle. 1. *There are widows who are not only deeply religious, but quite destitute.* She who is a widow indeed is "desolate, has set her hope in God, and abides in supplications and prayers night and day." (1) There are widows without husband, without children or grandchildren, and without means of living. They have no friends to cheer the loneliness or relieve the necessities of their widowed life. (2) They are deeply religious and trustful. "She has set her hope in God," who is the Husband of the widow; and is constant in prayers like Anna the prophetess, to that God who gives her a daily supply of comforts, and cheers her in her solitude. 2. *There are widows who are not so destitute, for they have children and grandchildren to provide for their wants.* 3. *There are widows who are fond of gaiety and pleasure, and destitute of religion.* "She that liveth in pleasure is dead while she liveth." They are dead spiritually, like those who "have a name to live, but are dead" (Rev. iii. 1). "If ye live after the flesh, ye shall die" (Rom. viii. 13). This class of widows resembled the daughters of Sodom (Ezek. xvi. 49). There was in their case the union of soul and body, but no quickening principle of spiritual life. They savour the things that be of men rather than the things that be of God.

III. THE DUTY OF THE CHURCH IN RELATION TO THESE DIFFERENT CLASSES OF WIDOWS.

1. *The Church was not bound to support or assist widows with children or grandchildren,* who were therefore to be taught "to show piety at home, and to requite their parents." The Church was not to be burdened with their support. Their relatives were not exempt under the gospel from the necessity of providing for them. The apostle adds that the discharge of this oft-forgotten duty is "good and acceptable before God" (Eph. vi. 2, 3; Mark vii. 10, 11). 2. *The Church owned no obligation of any sort to pleasure-loving widows,* except to warn them of the sin, folly, and danger of their life. 3. *The Church was to pay due regard to "widows indeed" who were destitute of all resources.* "Honour widows that are widows indeed." The term implies more than deference or respect; such widows were entitled to receive relief from the Christian community. It was a loving duty to provide for such sad-hearted, friendless beings.

IV. THE NECESSITY OF MAKING A RULE FOR THE CHURCH'S GUIDANCE. "These things command, that they may be without reproach." The injunction was necessary for the Church's sake, that it might not neglect its proper duty to this destitute class, and for the sake of the various classes of widows and their relatives, who needed to be without reproach, as they were supposedly members of the Church.—T. C.

Ver. 8.—*The duty of providing for one's own household.* The growth of the Church necessitated a careful regard to this duty.

I. THE DUTY HERE ENJOINED. "If any provides not for his own, and especially for those of his own house, he has denied the faith, and is worse than an unbeliever." 1. *This passage asserts the obligations that spring out of family relationship.* It points to the duty of supporting relatives, and all who live under one roof, who through poverty may have become dependent upon us. 2. *The gospel does not relax, but rather strengthens, the ties of natural kinship.* The Essenes would not give relief to their relatives without the permission of their teachers, though they might help others in need.

II. THE NEGLECT OF THIS DUTY INVOLVES A PRACTICAL DENIAL OF THE FAITH. 1. *It is a denial of the faith, not in words, but in works, for it is a denial of the duty of love, which is the practical outcome of faith; for "faith worketh by love."* There may have been a tendency at Ephesus, as in Churches to which James wrote, to rest content with a mere profession of the truth, without the habit of self-denial. 2. *Such conduct would place the Christian professor in a position far below that of the heathen unbeliever, who recognized the duty of supporting relatives as one of his best principles.* It would be a

serious dishonour to Christ and the gospel to neglect duties held in highest honour by the heathen. The light of the gospel greatly aggravates the sin of such persons.—T. C.

Vers. 9, 10.—*Particular directions as to the class of widows commended to the Church's sympathy and support.* These persons are variously regarded by commentators as simply destitute widows, or as deaconesses, or as presbyteresses. The most simple and natural explanation is that they belonged to the first class, for the directions here given apply to what the Church is to do for such widows, not what duty is required of them in the Church administration.

I. THE ENROLMENT OF WIDOWS IN THE ALMONER'S LIST OF THE CHURCH. "Let none be enrolled as a widow under threescore years old." 1. *The existence of such a list is implied in Acts vi. 1*, where a murmuring is said to have arisen because "the widows were neglected in the daily ministration." There are also traces of such a list in the earlier Christian writers. 2. *Such a class would be recruited from the ordinary vicissitudes of life*, from the special persecutions that followed the gospel, and perhaps also from the separations from polygamous husbands brought about through the influence of Christianity.

II. THE QUALIFICATIONS OF WIDOWS FOR A PLACE IN THE CHURCH'S LIST. 1. *As to age.* "Not under threescore years old." As this age marks a relatively greater degree of senility in the East than in the West, the widows must be regarded as of the infirm class, and therefore as not in any degree able for the active duties of life. This one consideration inclines us to believe that they did not belong to the order of deaconesses or presbyteresses. If widows had been enrolled at a much earlier age, they must have become a serious burden for a great length of time upon the Church's liberality. Therefore young widows were not to be enrolled at all. 2. *As to her previous married life.* "The wife of one man." (1) This does not mean that she should not have been twice married, because (a) the apostle counsels the younger women to marry again (ver. 14), and sanctions second marriages (Rom. vii. 1); (b) because the ascetic idea of married life, which some would associate with widows holding a certain ecclesiastical rank, received no sanction from the apostle. (2) It does not mean that she should not have had several husbands at one time, for polyandry was quite unusual. (3) It signifies that she should never have stood related but to one living husband; not divorced from one husband and then married to another—a chaste and faithful spouse, true to her marriage vow. 3. *As to her reputation for good works.* "Well reported of in respect to good works." There must not only be no evil spoken of her, but she must have a reputation for good works. This reputation covers five facts of goodness. (1) "If she hath brought up children." This would imply self-sacrifice, sympathy and zeal for youthful training. She would train her children in the nurture and admonition of the Lord, commanding them like Abraham to keep the way of the Lord, from which they would not so easily depart in after-life. (2) "If she hath lodged strangers." She may have seen better days, and had frequent opportunities of showing hospitality to Christian travellers moving from place to place. The readiness to welcome strangers was most characteristic of the early Christians. (3) "If she hath washed the saints' feet," in token, not only of conventional hospitality, but of deep humility after the highest of all examples. (4) "If she hath relieved the afflicted." Not by mere gifts, but by matronly sympathy and encouragement, implying the visitation of the distressed in their homes. (5) "If she hath diligently followed every good work." She must not have wearied in well-doing, but have followed that which was good with eagerness, constancy, and true fidelity to God and man.—T. C.

Vers. 11—15.—*Directions with regard to young widows.* **I. THE YOUNGER WIDOWS WERE NOT TO BE ENROLLED ON THE LIST OF THE CHURCH'S PENSIONERS.** "Younger widows decline." This did not imply that destitute widows, however young, would be excluded from occasional help from the Church's funds, but they were not to be made a permanent charge upon the resources of the Church. They were young enough to labour for their own living, or, as the apostle advised, they might marry a second time, and thus obtain a provision for themselves.

II. THE REASON FOR DECLINING SUCH WIDOWS. "For when they shall wax wanton against Christ, they desire to marry." 1. *This language does not imply that they had,*

to speak, taken Christ for their Bridegroom, and then proved shamelessly unfaithful to their vows. This thought belongs to the ascetic ideas of a later period, as if the widows in question had taken the irrevocable engagement of nuns or of other ecclesiastical persons. They might, indeed, have remarried not only without blame, but by the direct counsel of the apostle himself. 2. *Neither does it imply that they had been untrue to the memory of their first husbands.* 3. *The case supposed is that of some young widows, who had taken their place among others of their world-renouncing class in the list of the Church's widows, and had drawn back into a luxurious, pleasure-loving habit of life.* There is no breach of the promise of widowhood either expressed or implied in the passage, and such a breach could not be interpreted by itself as equivalent to a renunciation of the Christian faith. The case supposed is that of a departure from the proprieties of widowed life, in connection with a Christian profession, which only too surely indicated a virtual repudiation of the faith. 4. *The judgment that attached to their conduct implied this virtual renunciation of faith.* "Having condemnation because they set at naught their first faith." (1) Not their faith to their first husbands; (2) not their vow or promise to remain in widowhood, which might be called their former faith, but not their first faith; but (3) their simple faith in Christ, when they were baptized into his Name and devoted themselves to his service. They set it at naught by not walking according to it, their conversation not becoming their profession of it. Their condemnation, or, rather, their judgment, is not to be regarded as eternal, because it might be removed by a timely repentance.

III. THE INJURIOUS AND SCANDALOUS EFFECTS OF SUCH A LIFE. "And withal they learn also to be idle, going about from house to house; and not only idle, but talkers and busybodies, speaking things which they ought not." These young widows, being under no necessity to labour for their living—for they were supported by the funds of the Church—used their leisure badly. 1. *They were idle.* (1) This habit of life is forbidden; for Christians are to be "not slothful in business," (2) It leads to misdirected activity; for such widows "wander from house to house," because they have no resources within themselves. 2. *They become loose talkers,* babbling out whatever comes into their minds. "From leisure springs that curiosity which is the mother of garrulity" (Calvin). 3. *They become busybodies,* with a perverted activity in the concerns of others which implies a neglect of their own. This meddling spirit leads to misunderstandings and mischiefs of many kinds. 4. *They become talkers of scandal,* "speaking things which they ought not"—things which may be false, or, if true, are not to be repeated from house to house.—T. C.

Vers. 14, 15.—*Directions to such young widows.* The case is one for special guidance.

I. A RETURN TO THE SPHERE OF DOMESTIC DUTIES IS ADVISED BY THE APOSTLE. "I wish, therefore, that the younger widows marry, bear children, manage the house, give no occasion for the adversary to reproach." 1. *There is nothing in this counsel to encourage a resort to ascetic life,* or an escape from the ordinary obligations of society. The over-valuation of ascetic life has been the great means of disparaging and discouraging the piety of common life. Religion was made, not for an idle, but for a busy world. 2. *The return to home-ties would probably break the force of temptations to loose living.* Idleness would thus be counteracted, as well as the wantonness against Christ previously censured. The woman would thus be "saved by child-bearing, if she continued in faith and holiness with sobriety" (ch. ii. 15). 3. *Mark the variety of her new relations.* First to her husband, then to her children, then to her servants. She is to discharge each duty faithfully, so as to avoid the reproach of the adversary.

II. THE REASON WHY SUCH COUNSEL IS GIVEN. "Give no occasion for reproach to the adversary; for already some have been turned away after Satan." 1. *The adversary is not necessarily the devil,* nor any particular individual, but that collective society around the Church which is always watchful for the halting of God's servants. For good cause or bad the reproaches will come, but they ought not to be justified by the injurious, or frivolous, or licentious conduct of professors. 2. *Mischief of this sort had already accrued to the cause of Christ.* Some widows had given evidence of the idle, wanton, worldly behaviour already condemned, showing a distinct swerve toward the adversary of souls and the accuser of the brethren. "Christ was the true Spouse; Satan the seducer."—T. C.

Ver. 16.—*Further directions as to the support of widows.* There is here a return to the subject of private beneficence.

I. THE DUTY OF CHRISTIAN WOMEN TO SUPPORT THEIR WIDOWED RELATIVES. "If any woman that believes hath widows, let support be given to them." *The allusion is probably to the younger widows, whose future would be very uncertain till, at least, they should marry.* The apostle had already provided for the case of aged widows. It was the plain duty of relatives to watch over the welfare of the younger women, who might be sisters, sisters-in-law, or nieces. The apostle founds the duty upon the principle that the gospel has not superseded, but rather strengthened, the claims of kinship.

II. REASONS FOR THE DISCHARGE OF THIS PRIVATE DUTY. "And let not the Church be burdened, that it may relieve those that are widows indeed." 1. *It would burden the Church greatly to increase the number of the pensioners on its generosity.* 2. *The exercise of private beneficence would allow a fuller provision to be made for those aged widows who were really friendless, homeless, and destitute.*—T. C.

Vers. 17, 18.—*Directions respecting the honour due to the elders of the Church.* "Let the elders that rule well be counted worthy of double honour, especially those who labour in the Word and doctrine."

I. THE CLASS OF PERSONS HERE REFERRED TO. 1. *It is evident that the apostle knew of no officers in the Church at Ephesus but these elders, with the deacons.* 2. *Their principal duty was government.* It was at least the prominent element in their calling. 3. *The passage suggests that, while all the elders governed, all did not labour in the Word and doctrine.* Each Church in that day had its band of elders at its head, but the teaching function was not universal, though by-and-by it assumed greater prominence and commanded greater distinction and respect.

II. THE HONOUR DUE TO ELDERS. They were to be counted worthy of double honour; that is, they were to be liberally provided for by the Church, as a special mode of showing respect to their office.

III. THE GROUND FOR THIS INJUNCTION. "For the Scripture saith, Thou shalt not muzzle an ox while treading out the corn. And, The labourer is worthy of his hire." These two sayings, one contained in Scripture (Deut. xxv. 4), the other a proverbial saying used by our Lord himself (Luke x. 7), affords an argument for the support of Christian labourers. 1. *This shows that both the Law and the gospel sanction the due support of the ministry.* 2. *It shows that the minister's support is a matter of right, and not of compassion or kindness.* The animals that laboured had a right to the fruit of their labours.—T. C.

Ver. 19.—*Directions as to accusations against elders.* "Against an elder receive not an accusation, except it be upon two or three witnesses."

I. ELDERS MAY BE EXPOSED TO SUCH ACCUSATIONS BY THEIR VERY ZEAL AND FAITHFULNESS. 1. *Their duty being to convince the gainsayers and to reprove the faults of men,* they would be exposed to the risk of false accusation. Good ministers would be oftener accused if their accusers could but find judges willing to receive their charges. 2. *It is the interest of the Church of Christ to maintain the reputation of its ministers unchallenged.* It involves a sort of scandal for them to be accused at all, even though they should afterwards be cleared.

II. THE COURSE RECOMMENDED IN CASES OF THIS SORT. 1. *It diminishes the chances of such charges being made, that the testimony of a single malicious witness will not suffice to have an accusation even formally considered.* 2. *It would be a serious discouragement to a good minister for such charges to be entertained upon partial or defective evidence.* 3. *The deference due to the position of a man chosen by the Church as its pastor demanded a wise caution in the reception of charges against him.* 4. *Yet it was the duty of Timothy to make an investigation supported by adequate evidence.* There is nothing in the minister's position to exempt him from a just inquiry and its due consequences.—T. C.

Ver. 20.—*The manner of public rebuke.* The apostle refers here, not to offending elders, but to members of the Church generally, as we justly infer from the change of number. It is the elder in the one case; it is "those who sin" in the other.

I. THE PUBLICITY OF REBUKE. "Those that sin rebuke before all." 1. *The class referred to consists not of those merely overtaken in a fault* (Gal. vi. 1), but, as the tense of the word signifies, persons given to sinning. Thus great consideration and caution are to be exercised. The casual transgressor might be dealt with privately, and would not need further dealing on his exhibiting evidence of repentance. 2. *It was to be merely rebuke, not exclusion from the Church.* If the rebuke was unheeded, the extreme sentence would follow. 3. *The rebuke was to be public.* (1) The transgression may have been very public, to the scandal of religion; (2) the publicity would involve the full disclosure of the sin, and involve shame.

II. THE DESIGN OF PUBLIC REBUKE. "In order that the rest also may fear." Such a discipline would have a deterrent influence upon others. The strictness of the law would not be without effects upon conscience.—T. C.

Ver. 21.—*A solemn charge to Timothy to be conscientiously impartial in these cases.*

I. THE SOLEMNITY OF THE CHARGE. "I solemnly charge thee before God, and Jesus Christ, and the elect angels." 1. *Timothy, who is exhorted to faithfulness in judgment, is himself brought face to face with his Lord and Judge,* who will appear along with the elect angels as assessors or executors of the Divine commands. (1) God is omniscient and he is righteous, for with him is no respect of persons, and Timothy was a minister in the house of God, answerable for his discharge of all ecclesiastical duty. (2) Christ is likewise omniscient as well as righteous, Head of the Church and Judge of the quick and the dead, before whose judgment-seat all must stand. (3) "The elect angels." (a) These, who left not their first estate, but have been preserved in their integrity by Christ, who is the Head both of angels and of men, are the ministers and attendants of God. (b) There is nothing here to warrant the worship of angels, because they are not here regarded as judges, but as witnesses; neither are they sworn by nor appealed to by the apostle. The heavens and the earth are often summoned as witnesses in the same sense. 2. *This high appeal was designed to elevate the mind of Timothy above all sinister motives, and secure him against the dangers of a timid compliance with evil.*

II. THE SUBSTANCE OF THE CHARGE. "That thou keep these things without prejudging, doing nothing by partiality." He refers to the judicial inquiries respecting elders and members of the Church. 1. *There was to be an absence of prejudice.* There must be no prejudging a case before it is heard, under the influence of party feeling. Timothy must calmly hearken to the case presented by both sides, and weigh the evidence without haste or favour to either side. 2. *There was to be an absence of all partiality.* "Doing nothing by partiality." There must be no leaning to one side more than another. The scales of justice must be held evenly in Church affairs. Elders and members were alike to be judged with all fairness.—T. C.

Ver. 22.—*A caution against hasty induction of ministers.* If such judicial inquiries are to be avoided, there ought to be great care in the original appointment of ministers.

I. THERE MUST BE DUE CARE IN ORDAINING RIGHT PERSONS TO THE MINISTRY. "Lay hands on no one hastily." 1. *This does not refer to the practice of receiving offenders back into the Church by the imposition of the bishop's hands.* No such practice can be identified with the apostolic age, or with that immediately succeeding it. 2. *It refers, as the usage of the pastoral Epistles suggests, to "the laying on of hands in ordination."* (1) Saul and Barnabas were thus designated to their missionary tour (Acts xiii. 1). Timothy was thus ordained by the hands of the presbytery. It was the solemn recognition by the Church of the call which the minister-elect had received from on high. (2) Timothy was to guard against the possibility of rash appointments to the ministry by a due inquiry beforehand into the spiritual character and pastoral qualifications of the candidates for office. The glory of God, the salvation of man, the honour of religion, were all involved in such appointments.

II. THE SERIOUS CONSEQUENCES OF SLACKNESS IN THE DISCHARGE OF SUCH A DUTY. "Neither participate in other men's sins." Timothy would "adopt the sins he overlooked" if he did not rightly distinguish between the worthy and the unworthy.

III. THE NECESSITY OF PERFECT PURITY ON TIMOTHY'S OWN PART. "Keep thyself pure." He must be pure who is called to judge others. There must be no shadow of

evil attaching to his character or conduct. Any impurity of character would utterly destroy his influence, and silence his rebukes of others.—T. C.

Ver. 23.—*Direction to Timothy to be careful of his health.* “No longer drink water, but use a little wine for thy stomach’s sake and thy frequent ailments.”

I. THE APOSTLE LENDS NO ENCOURAGEMENT TO AN ASCETIC ATTITUDE TOWARD MEATS OR DRINKS. The Essenes abstained altogether from wine, and as there was a close connection between Ephesus and Alexandria, where such views were held by a small section of Jews, it is not improbable that such views may have reached Ephesus. There was no harm in Timothy abstaining from wine, as a protest against excess in wine, but rather something highly praiseworthy. It was not through any deference to Essene asceticism, but through such a consideration as is here suggested, that Timothy was an habitual water-drinker.

II. THE APOSTLE HAS EXCLUSIVE REGARD TO TIMOTHY’S HEALTH. The use of wine was regarded in its purely medicinal aspect, and not as a mere pleasant beverage. Timothy was engaged in a service that demanded the fullest exhibition of all mental and bodily hardihood, as well as an iron endurance of disappointment and opposition. Under such influences, he would become depressed with effects most prejudicial to his health. The counsel shows the deep interest of the apostle in the young evangelist’s comfort and welfare.—T. C.

Vers. 24, 25.—*Final directions to Timothy respecting his attitude toward the sins and sinful works of men.* I. A CAUTION AGAINST HIS BEING TOO PRECIPITATE IN ABSOLVING MEN FROM CENSURE. “The sins of some men are manifest, going before to judgment; with some again, they follow after.” The judgment is God’s, without excluding man’s. 1. *One class of sins is public and open.* They reach the Judge before the man himself who commits them. The sins are notorious. Timothy will have no excuse for absolving such persons. 2. *Another class of sins is not so manifest.* Unknown for the time to all but the all-seeing eye of God, yet going forward notwithstanding to the final judgment, where nothing can be hid. The judgment of man may have meanwhile absolved such a sinner, but the mournful secret comes out after all.

II. A CAUTION AGAINST BEING TOO PRECIPITATE IN HIS CENSURES. “In like manner also the works that are good are manifest, and those that are otherwise cannot be hid.” Some are open witnesses, others are secret witnesses; but there can be no effectual suppression of their testimony. God will bring works of all kinds into light. But it is the duty of Timothy and ministers in general to use due diligence to have the truth brought to light respecting such works. Therefore Timothy was not to be rash in condemning where hidden worth had not disclosed itself sufficiently to his eye. The good tree would by-and-by justify itself by its fruits.—T. C.

Ver. 1.—*Reverence for age.* “Rebuke not an elder.” Comprehensive indeed is Scripture. Its virtue is no vague generality, but is definite and distinct. It is this which makes the Bible a daily portion. There is ever in it some special counsel and comfort. With the cross for a centre, all the precious jewels of truth are set in their places around it. For each relationship of life there are separate behests of duty, and he must read in vain who does not feel that it was written for him. With this light none need go astray; and if they do, it is because they love the darkness rather than the light.

I. THERE IS TO BE REVERENCE FOR AGE. We are to entreat the elder rather than to rebuke them. Scolding is often mistaken for fidelity; and there is a scolding preaching which holds up mistake and error to scorn rather than to pity. The Bible reverences age. The elder, if he be here, must have seen and known terrible troubles and fierce temptations. His bark has been in many seas. His sword has been almost shivered in many fights. His countenance tells of tears and tribulations. He has known defeat as well as victory. Rebuke him not. With the soft down of youth on your cheek, deal reverently with the grey-headed men. If evil seems to be getting the mastery, and the lingering angels are about to leave, entreat age by the memories of the past and the great hopes of the reward so nigh at hand.

II. THERE IS TO BE FELLOWSHIP WITH YOUTH. Be a son to the aged, but a brother

to the young. "And the younger men as brethren;" not as a proud priest sent to rule them and to shrieve them, but as one who has the passions and the hopes, the duties and the dangers, of a brother.—W. M. S.

Ver. 2.—*What women should be.* "The elder women as mothers; the younger as sisters, with all purity." Full of the power which comes from feminine pity. Full of motherly experiences about children. Full of daily care and the diaconate of serving the home-tables. Full of a great heart-love that would make a roof-tree for all, as a hen that gathereth her chickens under her wings. Timothy will yet learn in the Church work the value of a mother in Israel. 1. *Mothers were our first pastors.* 2. *Mothers were our earliest examples.* "The younger as sisters, with all purity." Beautiful is the holy grace of purity, and sensitive is the girl-heart to the loveliness of true virtue! Put them not into confessionals to suggest sins that they never knew, and deprave the nature under the pretence of absolving it.—W. M. S.

Ver. 3.—*Sympathy with widows.* "Honour widows." Let them have a special place in reverent care and common prayer, as they have a lot which is so isolated and so hard—a battle so keen and terrible, and as they find that the slender means are so soon spent. The lonely hours are full of pictures of the past: as wives they were the first to be thought of and provided for—the best was for them, the first place at the table and in the heart was theirs; so honour them, for they are sensitive to slight and indifference. Let the Church counteract the neglect of the world.

I. THE SPIRIT OF CHILDREN. If they have children, or, as sometimes happens, nephews—or sister's children—who lost *their* mother in life's dawn of morning, let them show piety at home—the piety of gratitude, the piety of help, the piety of reverence, the piety of requital. How large a word "piety" is! An ungrateful child, who never thinks on a parent's past self-denial in its education, a parent's watchfulness in times of weakness and sickness, a parent's interest in its pleasures and counsels as to its companionships, and a parent's long interest in all that relates to mind and heart,—is an impious child. Quick, clever, it may be flattered by new friends, and favoured by fortune with pleasant looks, and yet be selfish, indifferent, and forgetful.

II. THE REQUITAL TO BE GIVEN. Remember, young friends, that you have to requite your parents, not with the patronage of commercial payment when you succeed, but with the requital of the tender inquiry, the watchful love, the jealous service, the gracious respect.—W. M. S.

Ver. 4.—*What pleases God.* "For that is good and acceptable before God." He looks not merely on the great heroisms of confessors and martyrs, but on the sublime simplicities even of a child's character.

I. AVOID MISTAKES IN CHILD TRAINING AND TEACHING. I am one of those who think that it is a monstrous mistake to fill their hymns with rich rhapsodies about heaven, about wanting to be angels, and about superior emotions, when the very things next to them are seldom referred to at all. To the father the son must always be a boy, and the daughter to the mother a girl; so that all *manner*, even which is high-flown and independent, or brusque and irreverent, is painful, and brings tears to the hearts of parents.

II. REMEMBER THE RELIGIOUSNESS OF HOME-LIFE. "Piety at home," by which is not meant precocity of religious opinion, or plentifulness of religious phraseology, but the piety of respect, attention, obedience, requital, and reverence. This is "good and acceptable before God."—W. M. S.

Ver. 5.—*Desolateness.* "Now she that is a widow indeed, and desolate." Here the apostle returns to widows again, showing that he has them very much in his mind.

I. DESOLATE. That is the revealing word. "Desolate." She may be poor and desolate, or she may be competent and desolate, or she may be rich and desolate—all surrounding things making her feel more the loss of that which *is not*; all framing "emptiness;" all but reminders of the presence which gave value to them all.

II. DESOLATE; FOR THE LIFE-PATH IS AND MUST BE TRODDEN ALONE. The wakeful hours find her alone; the hours when pain and weariness come to her find her alone;

for the difficult problem of thought has none to aid in its solution now—she is alone. So desolate; for other fellowships are not *for life*; they only help to vary her life. Desolate; for none can quite understand her care and grief, and think that she will soon put *them off* with the weeds and crape.—W. M. S.

Ver. 5.—*Confidence in the Father.* “Trusteth in God.” Let Timothy remember that in *her* case experience has ratified truth. She will need no elaborate arguments for the truth, because—

I. SHE HAS THE EVIDENTIAL PROOF WITHIN. Did she not in the dark hours fling her arms around her Father's neck; did she not tell *him* that she would fear *no* want, though she felt such change? Did not *that* trust—simple trust—do her *more* good than all human words, all kindly letters, all change of place and scene? Others wondered at her, rising up in her poor strength to arrange, to order, to readjust life to means and circumstances, to do her best for the little flock that she was shepherdess to in the wilderness.

II. SHE HAS THE FELLOWSHIP OF PRAYER. Yes, O man of the world, O scorner of truth, O soft-spoken atheist, she prays! Makes the air quiver, you say. Hears the echo of her own cry, you say. Bends before an empty throne, you say. It may be *you* have never felt to need God as she needs him now. Her need is an instinct and an argument; for somehow in this world there is a Divine revealing, call it what you like, that satisfies the desire of every living thing. And *she* has prayed, and the secret of the Lord has been made known; and that it is no empty experience, is *now* to be proven in this way.

III. SHE REVEALS ITS POWER BY HER PERSEVERANCE IN IT. She “*continueth* in prayers and supplications night and day.” Then there must be relief. The burden must be lighter, the load must be easier, the vision must be clearer. None of us *continue* in that which mocks us. The invisible world is as *real* as the visible one. We know when there is a whisper within us and an arm around us, and so does she. Surely you would not rob her of her only wealth—her *trust*. But you cannot. “Night and day.” Mark that. She finds in the night an image of her grief. She finds in the night *silence*. The children, if any, are asleep. She whose tears have watered her couch, whose hand has reached forth into the empty space, whose every movement would once have awakened solicitude, as of pain, or weariness, or sleeplessness, is now alone. But *not alone*; for the lips move and a great cry goes up: “O God, be not far from me! Listen to the voice of my cry, my King and my God. My heart within me is desolate. Hear me out of thy habitation, thou Father of the fatherless, thou Judge of the widow. I mourn in my complaint and make a noise. Oh, when wilt thou come to me?” And God does come; and it may help Timothy to know that this gospel which he has to preach is a Divine living seed, bearing its harvests in the hearts and homes of the elders and of the widows. We shall see in our next exposition that St. Paul knows that there are worldly hearts to whom affliction brings no gracious fruit; and if there be a sight on earth more appalling than another, it is the frivolous widow whose very mourning is a pride and a study, whose manner is that of a pleasure-seeker, and whose heart is unaffected by the reverences of the memories of love and death. It is very evident that the gospel which Timothy was to teach and preach was no mere creed, no mere perfect ritual or ceremonial, but a religion human and Divine, a religion that *anticipates* the changes and sorrows and dangers of every individual life. This Book is a *vademecum*. Here we go for all the medicines of relief and hope that our poor humanity needs. We shall never outgrow the Book. Its leaves are still for the healing of the nations, and it makes life calm, restful, and beautiful. How comes it that *we* have known the sweetest angels in such guises as these afflictions and bereavements bring? Yet so it is. Where shall we go? Oh, life has many roads; banditti lurk here and there, and there are swollen rivers to be forded, and dangerous passes to be entered. How shall we go? With this rod and staff we may go anywhere. If we take a fable, let it be the ancient *stone*: if you look therein, strange transformations take place—you ask me *what I see*? Now a sword; now a fountain; now a simple loaf of bread; now a touchstone of evil and of good; now a rock high above the waters; now a pilot on a dangerous sea; now a pillar rising on the plain of time; now a harp from which sweetest music breathes; now a pillow—a simple pillow. Cowper puts aside *his* own

'Task' and takes God's Testament; so will we. On these promises of God we will fall asleep.—W. M. S.

Ver. 6.—*Death in life.* "But she that liveth in pleasure is dead while she liveth." Christianity purifies and harmonizes the whole nature of man, and assimilates whatever is pure in humanity to the kingdom of God. It does not destroy pure earthly joys; nay, rather it plants many flowers by the wayside of life. But pleasure is often perverted by man, and in that age it had become so associated with what was coarse and carnal, that the very word "pleasure" became in the gospel a synonym for sin. We have here death in the midst of life—"that liveth in pleasure is dead while she liveth"—or death and life side by side.

I. THE IMMOBILITY WHICH CHARACTERIZES THE DEAD BODY CHARACTERIZES THE DEAD SOUL. There is no movement of thought towards God; no feet swift to do his will; no heart that beats in sympathy with his Law. Instinct is alive; but the brightness of the eye, and the music of the voice, and the activities of life, are like flowers upon graves.

II. THE INSENSIBILITY OF THE DEAD BODY CHARACTERIZES THE DEAD SOUL. All around there may be signs of outward life. As the body lies in the churchyard, the murmuring river flows by its banks, the birds make their summer music in the trees, and men, women, and children stay to rest, and to read the inscriptions on the graves; but to all these things the sleepers in the tombs are insensible. So the dead soul is insensible to the august realities of religion, to the voice of God, and to the visions of the great day.

III. THE CORRUPTION OF THE DEAD BODY CHARACTERIZES THE DEAD SOUL. This is the dread thought in connection with death, that we must bury it out of sight. When decay commences, corruption begins; and he, who knows all that is in man, tells us that out of the sepulchre of the unrenewed heart of man come evil desires, murders, and adulteries. "They that sow to the flesh shall of the flesh reap corruption." These aspects of the case show us that, as there are graveyards in the crowded cities with all their busy life, so in the unrenewed heart of man there is death in the midst of life.—W. M. S.

Ver. 8.—*Care for the home.* "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The gospel does not leave us with any loose ideas of responsibility. There is often a universal sentiment of goodness which finds no particular application.

I. MAN HAS "HIS OWN." He is to care for his own soul. He is accountable for his own influence. He is the father of his own family, and, up to a certain age, his will is their law. He is to provide for his own; his thought and skill and care are all to be laid upon the altar of the household. It is sad to see men sometimes flattered by the world, and welcomed to every hearth, who yet leave "their own" slighted and neglected at home. The gospel says that the husband is the head of the wife; and the gospel evidently understands the design of God, that man should be the hard worker and bread-winner of life.

II. HE HAS A FAITH TO KEEP. What is meant here by denying the faith, and being worse than an infidel? Surely this, that the faith is meant to make us Christ-like; one with him who pleased not himself, who ministered to others, and who revealed to us that great law of love by which every Christian life must be inspired. The word "infidel" has often been used to represent mere sceptical unbelief. It really means "wanting in faith;" and the man who, whatever he professes, does not live out the spirit of the gospel (which sanctifies, above all things earthly, the marriage life, and makes it the image of the union betwixt Christ and his Church), that man is worse than an infidel, if by infidel we mean a man who intellectually has not accepted the Christian faith.—W. M. S.

Ver. 13.—*The busybody life.* "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." Indolence is the parent of all sins, because, with evil so active in the world, some of its emissaries are sure to be wanting houserom in our hearts.

I. WE MAY LEARN TO BE IDLE. There is no life so undignified as that which is busy in trifles, which has learned to enjoy listless hours. For the wandering thought produces the wandering life. "Wandering about from house to house;" and, having nothing else to build with, too often build aerial structures of untruths and half-truths.

II. NOT ONLY IDLE, BUT TATTLERS. The harm that has been worked in this world by busybodies cannot be over-estimated. It is easy to send an arrow into the air, but not to gather it up again. It is easy to poison the river of good reputation, but we cannot re-purify the stream. It is easy to pluck the flower of a good man's fame, but we cannot restore its beauty. "Speaking things which they ought not." How few really make "I ought" govern their lives! Custom and convenience and pleasantness too often constrain our speech. People like to startle others, to give the shock of a new sensation, to amuse them, to please them. And, alas! it is too true that tattlers and busybodies know how to gratify those they visit. St. Paul thinks in this next verse (14) that marriage and care of children and housewifery are good things (which the ascetic Roman Church seems not to think), and that women so occupied give none occasion to the adversary to speak reproachfully.—W. M. S.

Ver. 24.—*Sins that go before.* "Some men's sins are open beforehand, going before to judgment; and some men they follow after." Primarily, these words refer to the ministry. Never act suddenly. You may be deceived, and lay hands on unfit men, damaging the Church and dishonouring God. Manner may deceive. Latent sins may slumber beneath specious appearances. Some sins blossom at once, and evil is unveiled. At times the poisonous springs send forth their deleterious waters at once. Sometimes they are like hidden watercourses flowing beneath the surface soil, and appearing in unexpected places. Moral government always exists, but diversity characterizes the methods of God. Justice and judgment are the habitation of his throne. Sometimes Cain and Ananias are punished at once; the one is outlawed, the other dies. But Herod and Pilate waited for a revealing day. Subject—*Sins that go before.* They have outriders. As with a trumpet-peal attention is called to their advent. We see the evil-doers; vile in countenance, shambling in gait, dishonoured in mien. These sins are revealed. We mark lost delicacy, honour, purity, peace, principle, reputation, joy!

I. THIS IS SPECIAL OR EXCEPTIONAL. "Some men's sins." Do not, in observing them, draw an argument for the necessary goodness of others. The openness of some judgments does not give, necessarily, fair fame to others. In the most decorous life there may be secret sins. The slumbering fire may be in the hold of the stately ship. The hidden vulture may be waiting for the carrion of the soul. But here there is judgment. We look around, we see it. Our newspapers, our neighbourhoods say, "Behold the hand of God here." Faith is departed; hope is blighted; beauty is destroyed; the dark outriders are here.

II. THIS IS A SPECTACLE TO MEN. "They are open beforehand," and not made manifest merely in the sense of being sins, but their judgment is with them. For there are two ideas—you may see a sin to be a sin, but you need not have its judgment open. But the translation here requires that we should understand that the judgment is open, as well as the sin. You see not only men's corruption, but their misery; not only their guilt, but their shame. A child might see a poison berry, and know that it is such; or see a snake, and be told it has a sting; but how clear the judgment if, under the one tree, a little child lay dead; and beside the serpent a man was struggling in throes of agony!

III. THEY ARE OPEN BEFOREHAND. That implies they are hints in this world (where there is a place for repentance) of troubles yet to come. They do not exhaust judgment; they are premonitions of it. The light of mercy plays all around even the paths of judgment here; for the Saviour of men is able to deliver from every prison-house. The beforehand judgment may be a merciful thing, but let no man deal lightly with it. The gathering clouds presage the fury of the storm; the pattering drops herald the hail and rain; the reddening light of the volcano tells of the desolating lava. "Some men's sins are open beforehand."—W. M. S.

Ver. 24.—*Sins that follow after.* "Some men they follow after." Here is a revealed

fact with no comment upon it, but it is very terrible. A smooth comfortable life, and yet a life of respectable sin! No blame, no opprobrium, no ostracism from society. Men deceive themselves. They go into the streets of their Nineveh, but no prophet reproves them. The waters are rising, but no Noah warns them; all is placid and full of repose.

I. THE CONNECTION BETWEEN A MAN AND HIS SINS. "And some men they follow after." Our sins are like us; they reflect our faces; they are mirrors which will one day show us ourselves; they follow after us by a moral individuality; they will each fly to their own centre. Our sins are not resolvable into some generic whole as the sin of man. The blight in the summer-time is not so disastrous in defacing beauty, the locusts of the East are not so devastating in their all-devouring flight, as are our troops of sins. They follow after us, and blight our immortality.

II. THE CONNECTION BETWEEN SHAME AND SIN. "They follow after." That is the reason we are not ashamed of them. Shame for sin is not sorrow for sin. The Hindoo is only ashamed when he is discovered. That is not grief at sin: it is horror at being found out. Sins that follow after are not much thought about. The world has given us *carte blanche* if we preserve our position in society. What men shrink from is exposure and shame. If all sins were revealed, who could bear it? If the earth were a moral mirror, who could walk upon it? But detection surely comes in God's way—in God's great day when he shall judge the secrets of men by Jesus Christ.—W. M. S.

Vers. 1—16.—*Dealing with certain classes in the Church.* I. BEHAVIOUR OF TIMOTHY TOWARD THE ELDER AND YOUNGER CHURCH MEMBERS OF BOTH SEXES. "Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity." A minister has to deal with people differing in age and sex. If he is a young minister like Timothy, he has a difficult part to act. It may happen that one who is very much his elder is guilty of an offence. How is he to conduct himself toward him? He is not to rebuke him sharply, as the word means, being different from what is employed in 2 Tim. iv. 2, where authority is given to rebuke. Along with the authority that belongs to his office, there is to be such respect as is due by a child to a father. Entreaty will therefore not be separated from the presentation of duty. If it is younger men that offend, there is not to be wanting the respect that is due to brethren. If it is the elder women who are faulty, they are to be addressed as mothers. "Plead with your mother, plead" (Hos. ii. 2). If it is the younger women who have to be dealt with, there is to be sisterly regard, without the slightest departure from propriety.

II. THE CHURCH ROLL OF WIDOWS. "Honour widows that are widows indeed." The honour requires to be restricted, to harmonize with the definition of them that are widows indeed. It comes to be their being placed (ver. 9) on the special roll of Church widows. Let the honour not be lowered by being too widely extended; let it be confined to them that are really deserving. 1. *Exclusion of those who have claims on children or grandchildren.* "But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God." The Church is not to be charged with the care of widows who have children or grandchildren able to care for them. Upon them the duty falls, before falling upon the Church. This is only how a sacred regard for parents should show itself. It is a duty founded on natural justice, viz. requital for services rendered to them by parents. And it cannot but be pleasing to God, who has laid the foundations of it in nature, and who is represented by the parents, so that what is rendered to them is regarded as rendered to him. 2. *Qualification of being desolate.* "Now she that is a widow indeed, and desolate." The widow indeed is defined as desolate or left alone, i.e. who, needing to be cared for, has none of her own to care for her. (1) *Religion of her position.* "Hath her hope set on God, and continueth in supplication and prayers night and day." Having no expectation from any earthly helper, she hath her hope set on God, i.e. primarily for earthly blessings that she needs. She is also by her destitution led to dwell more upon the future than upon the present. She is also by her loneliness led to be much with God. She addresses God in connection with her own requirements, but she does not forget the requirements of others; for her prayers extend from day into the night, from night into the day. Thus is her

position made helpful to her religious life. (2) *Irreligion of a desolate position.* "But she that giveth herself to pleasure is dead while she liveth." In the absence of children or grandchildren that can care for her, the temptation is, where a woman has not a lawful way of making a living, to seek a living by giving herself up to unlawful pleasure. Such a one necessarily loses any Christian status that she had entitling her to be cared for by the Church. It can be said of her more radically, that she makes a contradiction of her life. While living, she is making of herself moral rottenness. As in this state she is a fit object for Christian sympathy. And, if she comes to see herself to be in this state, there is hope for her from him who hath said, "Him that cometh unto me, I will in no wise cast out." But that is the true reading of her state upon which all effort after her salvation must proceed, "She is dead while she liveth." Reason for insisting on the qualification. "These things also command, that they may be without reproach." The requirement was to be laid authoritatively upon the Church, in the interest of the widows themselves. There was their character as a class to be protected. Let none be admitted into their number who were not fit subjects for Church support. General principle by which this case is ruled. "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." The law for the believer is that he is to provide, more widely, for his own and, less widely, for those who belong to the family. He who does not observe this is virtually unchurching himself. He is falling below the unbeliever, who is taught by nature, or by his religion which is wrong on so many points, to do as much. With regard to caring for parents, Plutarch says that all men, though some may think otherwise, say that nature and the law of nature requires that parents should have the highest honour next the gods; that men can do nothing more acceptable to the gods than by readily heaping favours upon their parents; and that nothing is a greater evidence of atheism or impiety than to despise them. On the other hand, there is a clear obligation also founded in nature for parents to provide for their children while they are in a state of dependence. This obligation is violated by the man who spends on his own lusts what should be spent on his family. 3. *Qualification of age.* "Let none be enrolled as a widow under threescore years old." In accordance with what has gone before, we are to think of a roll of widows supported by the Church, for which the minimum requirement of age is here laid down as sixty. 4. *Qualification of regularity of marriage.* "Having been the wife of one man." It is difficult to see how such second marriage as is sanctioned in ver. 14 should exclude from the roll. It is better, therefore, to think of some irregularity, such as unlawful divorce from a first husband. 5. *Qualification of serviceableness.* "Well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work." Some of the works are mentioned for which she is to be well reported of. First, what she has done for children, either her own or orphans. To bring up children well implies great self-denial and power of management, and is to do a great service to the Church. Secondly, what she has done for strangers. We are to think of their being entertained for the Church. If they were not Christians, they would be sent away with a good impression of Christianity. Thirdly, what she has done for the saints. The washing of the feet is common in the East. We need not wonder at stress being laid on her performing a humble service. Humble services are to be performed toward the members of the Christian circle, for the sake of Christ and after the example of Christ. Fourthly, what she has done for the afflicted, or hard pressed in any way. We are to think of relief being afforded by a visit of sympathy, a word of encouragement, the undertaking of work as well as the bestowal of charity. It is added generally, "If she hath diligently followed every good work." It is evident that one who had been so serviceable to the Church would, in case of her destitution, have a claim to be supported by the Church. It can easily be seen, too, how, with such qualifications, she would be expected, in lieu of the support rendered to her, to render such service to the Church as was in her power. Thus the roll of Church widows would have the honourable character of a roll of Church workers. And we can think of widows being admitted upon the roll who did not need Church support, but wanted to do Church work. And there seems to have been, in accordance with this, in the early Church, an order of *presbytery widows*, who, under the sanctions of the Church, attended to the

sick and instructed and advised the younger members of their sex. 6. *Exclusion of younger widows.* "But younger widows refuse." They were not to have the honour of being put upon the roll, though, in case of destitution, not beyond Christian help. (1) *Their chungeableness.* "For when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first faith." Under the influence of grief, their first thought might be to devote themselves to Christian service, and with that view to apply to be admitted on the roll of Church widows. But there would be danger of their departing from that idea of their life. The fact of their desiring to marry being regarded as a waxing wanton against Christ implies that the being admitted to the roll was a coming under some obligation to continue in widowhood for the sake of such services as they could render. Their being taken off the roll implies the condemnation of their rejecting their first faith, *i.e.* departing from the idea which, at the first, with sacred feelings, they had adopted for their future earthly life. (2) *Their triviality.* "And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." This was a second danger, while remaining in widowhood and having their names on the roll, their departing from the *seriousness* of the life which they had chosen. There is a way of going about from house to house which is simply a wasting of time. This leads to a habit of gossiping, and a habit of intermeddling. Things are said which ought not to be said—as being coloured and mischievous in their consequences. (3) *His advice to them confirmed by experience.* "I desire therefore that the younger widows marry, bear children, rule the household, give none occasion to the adversary for reviling; for already some are turned after Satan." In view of the dangers mentioned, the apostle appoints, for the younger widows, marriage and its duties. That would take away occasion for reviling. Some who had given themselves to Christ as presbyter-widows were turned after Satan, *i.e.* married, or given up to idle habits. (4) *Such as needed to be relieved.* "If any woman that believeth hath widows, let her relieve them, and let not the Church be burdened; that it may relieve them that are widows indeed." This touches the former point of support. If they married, then they did not need Church support. But what was to be done with lonely and destitute young widows who remained unmarried? The apostle lays the burden of their support upon a believing female relative (on the supposition that there was such). She is to undertake the burden, rather than that the Church should be burdened. It is implied that, in the event of there being no one to undertake the burden, the Church is to step in and act the part of the relative, without, however, placing her meantime upon the honourable roll of Church widows.—R. F.

Vers. 17—25.—*The presbyterate.* I. HONOUR DUE TO ELDERS. "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching." As associated with Paul, Timothy was to be classed as an extraordinary office-bearer in the Church. He had the *organizing* of the Ephesian Church, but it was intended that the rule should permanently reside in a class of ordinary office-bearers who are here called elders. The fact is plainly stated that elders were ordained by the apostles in every Church (Acts xiv. 23). It appears that the organization of a Church was regarded as defective without the appointment of elders (Titus I. 5). In the Church of Ephesus, as in all other Churches that we read of, there was a *plurality* of elders. All the elders are regarded as ruling or presiding, *i.e.* over the brethren who composed the Church. To elders it belongs to administer the laws which Christ has laid down for the government of his Church, and to take the general superintendence of the affairs of the congregation over which they are placed. It is a rule in which good qualities may be evinced, such as fidelity, diligence, impartiality, affectionateness, a habit of dependence upon Divine grace. Elders as such are to be counted worthy of honour, but those that rule well are to be counted worthy of double honour, *i.e.* the honour of excellence in the discharge of their duties added to the honour belonging to their office. There are two classes of elders—those who merely rule, and those who, besides ruling, are charged with *the Word* and with *teaching*. It is an honour by itself to have to do with the Word, and especially with the teaching of it, *i.e.* to be teaching elders; but those who have not only the office but do well in it—suggested by the word "*labour*"—are to be counted worthy of double honour.

II. THEIR MAINTENANCE. "For the Scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire." Under the honour to be done especially to the laborious teaching elder, is brought maintenance. This is enforced by a reference to Deut. xxv. 4. The Jewish law showed consideration for an animal that had to labour. The ox was not to be muzzled when, in Eastern fashion, treading out the corn. It was not to be prevented from enjoying the fruit of its labours. The application is given at some length in 1 Cor. ix., but it is simply brought out here by a proverb, which is also made use of by our Lord. The Christian teacher labours as really as the ox that treads out the corn. Not less than the ox he is to have the condition of labour, viz. maintenance. He is to have it not as a necessity, but on the principle that he is entitled to it as the reward of his labour.

III. THEIR JUST TREATMENT UNDER ACCUSATION. "Against an elder receive not an accusation, except at the mouth of two or three witnesses." There is reference to a well-known regulation of the Jewish law. It was especially to be observed in the case of honoured or doubly honoured elders. No weight was to be attached to unproved private complaints. "It might easily happen in a Church, so large and mixed as the Ephesian, that one or another, from wounded feelings of honour, from mere partisanship, or some selfish motive, would seek to injure a presbyter, and drag him down from his influential position; and against this the precept of the apostle was the best safeguard."

IV. DISCIPLINE IF SHOWN TO BE SINNING. "Them that sin reprove in the sight of all, that the rest also may be in fear." The apostle has been treating of elders; he is still treating of elders in ver. 22. If, then, ordinary weight is to be attached to the context in interpretation, the conclusion seems certain that public reproof was only enjoined in the case of sinning elders. We are to understand that the accusation against them has been substantiated by two or three witnesses, and that by continuing in sin they exhibit no signs of repentance. Let such be publicly reproved, that, if the publicity does not do them good, it may at least cause a wholesome fear to fall upon others of their class.

V. SOLEMN ADJURATION. "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality." The *form* of the adjuration is remarkable for the proximity in which Christ Jesus stands to God. If we are led to think of God as being omniscient, we are as naturally led to think of Christ Jesus as being omniscient, i.e. Divine. The *form* of the adjuration is also remarkable for the bringing in of the elect angels, i.e. honoured to be the chosen objects of God's love. Their omniscience does not belong to them singly, but to their class, which is frequently represented as very numerous. As witnesses of what is now done on earth they will be present with their Lord on the day of judgment. The *matter* of the adjuration is the upholding of the presbyterate. Let none of the order be prejudged unfavourably; let none, through favour, be spared, if their sin is patent. We may learn from the solemnity of the adjuration, how highly the apostle valued the honour of the order.

VI. CARE IN APPOINTING TO THE ORDER. "Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure." The laying on of hands in ordination, which is clearly referred to here, is symbolical of the communication of spiritual gifts. We also learn from the language here, that it is equivalent to recognition on the part of those ordaining. They are accountable thus far, that if, through *hastiness*, they have admitted unworthy persons into the order, then they are partakers of their sins. As having to pronounce upon others, Timothy was to keep himself pure; his own conduct was to be above suspicion.

VII. TIMOTHY CAUTIONED. "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." Paley makes a point of the want of connection. "The direction stands between two sentences, as wide from the subject as possible." He, however, puts more upon this than it will bear. There is a certain Epistolary negligence, but there is connection. It occurs to the apostle that the command to keep himself pure might be too strictly interpreted by Timothy. He was not to be regarded as enjoining the utmost abstinence on him. On the contrary, his opinion was that Timothy was abstinent beyond what his health demanded. He

was a drinker of water, i.e. accustomed to the exclusive use of water as a drink. Whatever his reasons for adopting this course, it was too rigorous for him. He needed a little wine for his stomach's sake and his often infirmities. This is not certainly to be construed into a licence for the unlimited use of wine. He is only recommended the use of a *little* wine. And the very reason which is given for its use is against its use where the same reason does not exist. It is only too obvious that alcohol is destructive to the stomach, and the fruitful cause of infirmities. It is destructive to the brain as well as to the stomach. "There is quite a marked type of mental degeneration which may result from continuous drinking during ten years without one instance of drunkenness. We have, as a statistical fact, that from fifteen to twenty per cent. of the actual insanity of the country is produced by alcohol." In the name of health, then, its use is to be feared; but, where health demands the use of wine, it is a sin not to use it. For the servant of the Lord must have his strength of body at a maximum for him.

VIII. A POINT TO BE CONSIDERED IN THE JUDGING OF MEN FOR OFFICE. "Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid." Present judging has a look forward to future judging. To future judgment all actions, bad and good, are regarded as going forward. But there is a difference, both in the case of bad actions and of good actions. Some men's sins are notorious; and, as heralds, go before them to judgment, proclaiming their condemnation. With regard to such, judging for office is an easy matter; but it is not so with others. "Their sins are first known after and by the judgment, not known beforehand like the first named. In regard to those whose character is not yet clear, circumspection in our judgment cannot be too strongly urged." The same difference applies to good works. Some are as clear as noonday; and therefore there can be no hesitation in regard to the doers of them. There are, however, other good works which are not thus clear; these cannot be hid longer than the judgment. In view of the discovery of good deeds at present unknown, we cannot be too circumspect in our judgment of men, lest by our hastiness we do injury to any.—R. F.

EXPOSITION.

CHAPTER VI.

Ver. 1.—*Are servants for servants as are, A.V.; the doctrine for his doctrine, A.V. Servants; literally, slaves.* That slaves formed a considerable portion of the first Christian Churches may be inferred from the frequency with which their duties are pressed upon them (see 1 Cor. vii. 21—24; xii. 13; Eph. vi. 5—8; Col. iii. 11, 22; 1 Pet. ii. 18 (οἱ οἰκέται); see also 1 Cor. i. 27—29). It must have been an unspeakable comfort to the poor slave, whose worldly condition was hopeless and often miserable, to secure his place as one of Christ's freemen, with the sure hope of attaining "the glorious liberty of the children of God." Under the yoke; i.e. "the yoke of bondage" (Gal. v. 1). Perhaps the phrase contains a touch of compassion for their state (comp. Acts xv. 10). How beautiful is the contrast suggested in Matt. xi. 29, 30! *Masters* (δεδούλωτοι); the proper word in relation to δούλος. The doctrine (ἡ διδασκαλία); equivalent to "Christianity," as taught by the apostles and their successors (see the frequent use of the word in the pastoral Epistles, though

with different shades of meaning (ch. I. 10; iv. 6, 13, 16; v. 17; 2 Tim. iii. 10; iv. 3; Titus i. 9; ii. 10, etc.). *Blasphemed* (compare the similar passage, Titus ii. 5, where ὁ λόγος τοῦ Θεοῦ answers to ἡ διδασκαλία here). *Βλασφημεῖν* does not necessarily mean "blaspheme" in its restricted sense, but as often means "to speak evil of," "to defame," and the like. If Christian slaves withheld the honour and respect due to their masters, it would be as sure to bring reproach upon the Christian doctrine as if it taught insubordination and rebellion.

Ver. 2.—*Let them serve them the rather for rather do them service, A.V.; that partake of the benefit are believing and beloved for are faithful and beloved, partakers of the benefit, A.V. They that have believing masters.* The direction in the preceding verse applied to all slaves, though chiefly to what, as Alford says, was far the commonest case, that of those who had unbelieving masters. But now he adds a caution with regard to the Christian slave of a Christian master. There was a danger lest the feeling that slaves and masters are brothers in Christ should unduly interfere with the respect

which he owed him as his master. And so St. Paul addresses a word of special advice to such. Let them not despise them. Let not their spiritual equality with their masters lead them to underrate the worldly difference that separates them; or to think slightly of the authority of a master relatively to his slaves (comp. 2 Pet. ii. 10). But let them serve them the rather, because they that partake of the benefit are believing and beloved. There is a good deal of obscurity in this sentence, but it may be observed first that the grammatical rendering of the R.V. is clearly right, and that of the A.V. clearly wrong. "They that partake of the benefit" is beyond all doubt the subject, and not the predicate. Then the construction of the two sentences (this and the preceding one) makes it certain that the subject in this sentence (οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι) are the same persons as the δέσποται in the preceding sentence, because it is predicated of them both that they are πιστοί, and of both that they are, in convertible terms, ἀγαπητοί and ἀδελφοί.¹ And this leads us, with nearly certainty, to the further conclusion that the εὐεργεσία, the *beneficium*, or "benefit," spoken of is that especial service—that service of love and good will running ahead of necessary duty, which the Christian slave gives to the Christian master; a sense which the very remarkable passage quoted by Alford from Seneca strikingly confirms.² The only remaining difficulty, then, is the meaning "partake of" ascribed to ἀντιλαμβανόμενοι. But this is scarcely a difficulty. It is true that in the only two other passages in the New Testament where this verb occurs, and in its frequent use in the LXX., it has the sense of "helping" (Luke i. 54; Acts xx. 35); but there is nothing strange in this. The verb in the middle voice means to "lay hold of." You may lay hold of for the purpose of helping, supporting, clinging to, laying claim to, holding in check, etc. (see Liddell and Scott). Here the masters lay hold of the benefit for the purpose of enjoying

it. There is possibly an indication in the word that the masters actively and willingly accept it—they stretch out their hand to take it. There does not seem to be any sense of reciprocity, as some think, in the use of ἀντι. The sense of the whole passage seems to be clearly, "Let not those who have believing masters think slightly of their authority because they are brethren; but let them do them extra service, beyond what they are obliged to do, for the very reason that those whom they will thus benefit are believing and beloved brethren." Teach (διδασκε). Observe the connection of this word with the ἡ διδασκαλία of vers. 1, 3, and elsewhere.

Ver. 3.—Teacheth for teach, A.V.; a different doctrine for otherwise, A.V.; consenteth for consent, A.V.; sound for wholesome, A.V. Teacheth a different doctrine (ἐτεροδιδασκαλεῖ); see above, ch. i. 3, note. Consenteth (προσέρχεται); very common in the New Testament, in the literal sense of "coming to" or "approaching," but only here in the metaphorical sense of "assenting to." The steps seem to be, first, approaching a subject with the mind with a view of considering it; and then consenting to it—coming over to it. The term προσήλυτος, a convert to Judaism, and the phrase from Irenæus ('Fragm.,' ii.), quoted by Ellicott, Οὐ τοῖς τῶν Ἰουδαίων δόγμασι προσέρχονται, "They do not fall in with, or agree to, the doctrines of the Jews," sufficiently illustrate the usage of the word here. Sound (ὀρθόνοους); see ch. i. 10, note. Godliness (εὐσεβεία); see ch. ii. 2, note.

Ver. 4.—Puffed up for proud, A.V.; questionings for questions, A.V.; disputes for strifes, A.V. He is puffed up (τενύφεται); see ch. iii. 6, note. Doting (νοσῶν); here only in the New Testament, but found occasionally in the LXX. Applied in classical Greek to the mind and body, "to be in an unsound state." Here it means "having a morbid love of" or "going mad about." In this morbid love of questionings and disputes of words, they lose sight of all wholesome means and all godly doctrine. Questionings (ῥητήσεις); see ch. i. 6, note. It corresponds nearly to our word "controversies." Disputes of words (λογομαχίας); found only here. The verb λογομαχεῖν is used in 2 Tim. ii. 14. Would that the Church had always remembered St. Paul's pithy condemnation of unfruitful controversies about words! Surmisings (ὑπόνοιαι); only here in the New Testament. In classical Greek it means "suspicion," or any under-thought. The verb ὑπονοέω occurs three times in the Acts—"to deem, think, or suppose." Here the "surmisings" are those uncharitable insinuations in which angry controversialists indulge towards one another.

¹ Of the sixty-two times which ἀγαπήτός is used in the New Testament, excluding those in which it is applied to Jesus Christ as God's beloved Son (ten times), it is applied thrice to the love of God to man, and forty-nine times to the love of brother to brother.

² "Quæritur a quibusdam an beneficium dare servus domino possit," and he resolves the inquiry by saying, "Quicquid est quod non ex imperio sed ex voluntate præstat, beneficium est" (Seneca, 'De Beneficiis,' iii. 18). This similarity of thought is undoubtedly very strong evidence that St. Paul was acquainted with Seneca's writings.

Ver. 5.—*Wranglings for perverse disputings*, A.V. and T.R.; *corrupted in mind for of corrupt minds*, A.V.; *bereft for destitute*, A.V.; *godliness is a way of gain for gain is godliness*, A.V. *Wranglings* (διαπαρετριβαί, R.T.; παρδιατριβαί, T.R.). The R.T. has for the largest weight of authority in its favour (Ellicott). The substantive παρτριβή in Polybius means "provocation," "collision," "friction," and the like. Hence διαπαρετριβή (which is only found here) means "continued wranglings." The substantive διατριβή (English *diatribe*) means, among other things, a "discussion" or "argument." The addition of παρά gives the sense of a "perverse discussion," or "disputing." *Bereft* (δυσεστρημένον). The difference between the A.V. "destitute" and the R.V. "bereft" is that the latter implies that they once had possession of the truth, but had lost it by their own fault. They had fallen away from the truth, and were twice dead. *Godliness is a way of gain*. The A.V., *that gain is godliness*, is clearly wrong, utterly confusing the subject with the predicate, and so destroying the connection between the clause and ver. 6. *A way of gain* (πορισμός); only here and in ver. 6 in the New Testament, but found in Wisd. xiii. 19; xiv. 2; Polybius, etc. It signifies "a source of gain," "a means of making money," or, in one word, "a trade." The same charge is brought against the heretical teachers (Titus i. 11). The cause in the A.V. and T.R., *from such withdraw thyself*, is not in the R.T.

Ver. 6.—*Godliness, etc.* The apostle takes up the sentiment which he had just condemned, and shows that in another sense it is most true. The godly man is rich indeed. For he wants nothing in this world but what God has given him, and has acquired riches which, unlike the riches of this world, he can take away with him (comp. Luke xii. 33). The enumeration of his acquired treasures follows, after a parenthetical depreciation of those of the covetous man, in ver. 11. The thought, as so often in St. Paul, is a little intricate, and its flow checked by parenthetical side-thoughts. But it seems to be as follows: "But godliness is, in one sense, a source of great gain, and moreover brings contentment with it—contentment, I say, for since we brought nothing into the world, and can carry nothing out, we have good reason to be content with the necessities of life, food and raiment. Indeed, those who strive for more, and pant after wealth, bring nothing but trouble upon themselves. For the love of money is the root of all evil, etc. Thou, therefore, O man of God, instead of reaching after worldly riches, procure the true wealth, and become rich in righteousness, godliness,

faith," etc. (ver. 11). The phrase, "ἔστι δὲ πορισμός μέγας ἡ εὐσεβεία μετὰ αὐταρκείας," should be construed by making the μετὰ couple πορισμός with αὐταρκείας, so as to express that "godliness" is both "gain" and "contentment"—not as if αὐταρκεία qualified εὐσεβεία—that would have been expressed by the collocation, ἡ μετὰ αὐταρκείας εὐσεβεία. Contentment (αὐταρκεία). The word occurs elsewhere in the New Testament only in 2 Cor. ix. 8, where it is rendered, both in the R.V. and the A.V., "sufficiency." The adjective αὐτάρκης, found in Phil. iv. 11 (and common in classical Greek), is rendered "content." It means "sufficient in or of itself"—needing no external aid—and is applied to persons, countries, cities, moral qualities, etc. The substantive αὐταρκεία is the condition of the person, or thing, which is αὐτάρκης.

Ver. 7.—*The for this*, A.V.; *for neither can we for and it is certain we can*, A.V. and T.R.; *anything for nothing*, A.V. For neither, etc. The omission of δῆλον in the R.T., though justified by many of the best manuscripts, makes it difficult to construe the sentence, unless, with Buttman, we consider ὅτι as elliptical for δῆλον ὅτι. The R.V. "for neither" seems to imply that the truth, "neither can we carry anything out," is a consequence of the previous truth that "we brought nothing into the world," which is not true. The two truths are parallel, and the sentence would be perfectly clear without either δῆλον or ὅτι.

Ver. 8.—*But for and*, A.V.; *covering for raiment*, A.V.; *we shall be for let us be*, A.V. Food (διατροφάς); here only in the New Testament, but common in the LXX., rare in classical Greek. *Covering* (σκεπάσματα); also a ἀπαξ λεγόμενον in the New Testament, not found in the LXX., and rare in classical Greek. The kindred words, σκέπη and σκέπας, with their derivatives, are used of the covering or shelter of clothes, or tents, or houses. St. Paul may therefore have used an uncommon word in order to comprise the two necessities of raiment and house, though Luther thinks this "more than improbable." The use of the word "covering" in the R.V. seems designed to favour this double application. Ellicott thinks the word "probably only refers to clothing." Alford says, "Some take 'covering' of both clothing and dwelling, perhaps rightly." If one knew where St. Paul got the word σκεπάσματα from, one could form a more decided opinion as to his meaning. We shall be therewith content (ἀρκείσθαι μεθα). The proper meaning of ἀρκείσθαι followed by a dative is "to be content with" (Luke iii. 14; Heb. xii. 5). There is probably a covert hortative force in the use of the future here.

Ver. 9.—*Desire to for will, A.V.; a temptation for temptation, A.V.; many for into many, A.V.; such as for which, A.V.* A temptation. The reason of the insertion of the article before "temptation" in the R.V. seems to be that, as the three substantives all depend upon the one preposition *eis*, they ought all to be treated alike. But if so, the reasoning is not good, because "temptation" implies a state, not merely a single temptation. The prefixing of the article is therefore improper. It should be "temptation," as in the A.V. and in Matt. vi. 13; xxvi. 41; Luke xxii. 40, etc. Snare (*παγίδα*); as ch. iii. 7, note. The concurrence of the two words *πειρασμός* and *παγίς* show that the agency of Satan was in the writer's mind. Several good manuscripts, Fathers, and versions, add the words *τοῦ διαβόλου* after *παγίδα* (Huther). Drown (*βυθίζουσι*); only here and Luke v. 7 in the New Testament. Found also in 2 Mac. xii. 4, and in Polybius—"to sink," transitive. Destruction and perdition (*ὀλεθρον καὶ ἀπώλειαν*). The two words taken together imply utter ruin and destruction of body and soul. *Ὀλεθρος*, very common in classical Greek, occurs in 1 Cor. v. 5; 1 Thess. v. 3; 2 Thess. i. 9, and is limited in the first passage to the destruction of the body, by the words, *τῆς σαρκός*. *Ἀπώλεια*, less common in classical Greek, is of frequent use in the New Testament, and, when applied to persons, seems to be always used (except in Acts xxv. 16) in the sense of "perdition" (Matt. vii. 13; John xvii. 12; Rom. ix. 22; Phil. iii. 19; 2 Thess. ii. 3; Heb. x. 39; 2 Pet. iii. 7; Rev. xvii. 3, etc.).

Ver. 10.—*A root for the root, A.V.; all kinds of for all, A.V.; some reaching after for while some coveted after, A.V.; have been led astray for they have erred, A.V.; have pierced for pierced, A.V.* Love of money (*φιλαργυρία*); only here in the New Testament, but found in the LXX. and in classical Greek. The substantive *φιλαργυρία* is found in Luke xvi. 14 and 2 Tim. iii. 2. A root. The root is better English. Moreover, the following *πάντων τῶν κακῶν* (not *πόλλων κακῶν*) necessitates the giving a definite sense to *βί(α)*, though it has not the article; and Alford shows clearly that a word like *βί(α)*, especially when placed as here in an emphatic position, does not require it (comp. 1 Cor. xi. 3, where in the second and third clause *κεφαλῇ*, being in the emphatic place, has not the article). Alford also quotes a striking passage from Diog. Laert., in which he mentions a saying of the philosopher Diogenes that "the love of money (*ἡ φιλαργυρία*) is the metropolis, or home, *πάντων τῶν κακῶν*." Reaching after (*ὀρεγόμενοι*). It has been justly remarked that the phrase is slightly inaccurate. What some reach after

is not "the love of money," but the money itself. To avoid this, Hofmann (quoted by Huther) makes *βί(α)* the antecedent to *ἡς*, and the metaphor to be of a person turning out of his path to grasp a plant which turns out to be not desirable, but a root of bitterness. This is ingenious, but hardly to be accepted as the true interpretation. Pierced themselves through (*περιέπειραν*); only here in the New Testament, and rare in classical Greek. But the simple verb *πείρω*, to "pierce through," "transfix," applied especially to "spitting" meat, is very common in Homer, who also applies it metaphorically exactly as St. Paul does here, to grief or pain. *Ὁδύνησι πεπαισμένος*, "pierced with pain" ('II., v. 399).

Ver. 11.—*O man of God.* The force of this address is very great. It indicates that the money-lovers just spoken of were not and could not be "men of God," whatever they might profess; and it leads with singular strength to the opposite direction in which Timothy's aspirations should point. The treasures which he must covet as "a man of God" were "righteousness, godliness, faith, love, patience, meekness." For the phrase, "man of God," see 2 Tim. iii. 17 and 2 Pet. i. 21. In the Old Testament it always applies to a prophet (Deut. xxxiii. 1; Judg. xiii. 6; 1 Sam. ii. 27; 1 Kings xii. 22; 2 Kings i. 9; Jer. xxxv. 4; and a great many other passages). St. Paul uses the expression with especial reference to Timothy and his holy office, and here, perhaps, in contrast with the *τοὺς ἀνθρώπους* mentioned in ver. 9. Flee these things. Note the sharp contrast between "the man" of the world, who reach after, and the man of God, who avoids, *φιλαργυρία*. The expression, "these things," is a little loose, but seems to apply to the love of money, and the desire to be rich, with all their attendant "foolish and hurtful lusts." The man of God avoids the perdition and manifold sorrows of the covetous, by avoiding the covetousness which is their root. Follow after (*διώκε*); pursue, in direct contrast with *φεύγε*, flee from, avoid (see 2 Tim. ii. 22). Meekness (*πραΰναιελα*). This rare word, found in Philo, but nowhere in the New Testament, is the reading of the R.T. (instead of the *πραότητα* of the T.R.) and accepted by almost all critics on the authority of all the older manuscripts. It has no perceptible difference of meaning from *πραότης*, meekness or gentleness.

Ver. 12.—*The faith for faith, A.V.; the life eternal for eternal life, A.V.; wait for art also, A.V. and T.B.; didst confess the good confession for hast professed a good profession, A.V.; in the sight of for before, A.V. Fight the good fight.* This is not quite a happy rendering. *Ἄγόν* is the "contest" at the

Olympic assembly for any of the prizes, in wrestling, chariot-racing, foot-racing, music, or what not. Ἀγωνίζεσθαι τὸν ἀγῶνα is to "carry on such a contest" (comp. 2 Tim. iv. 7). The comparison is different from that in ch. i. 18, ἵνα στρατεύῃ . . . τὴν καλὴν στρατείαν, "That thou mayest war the good warfare." The faith. There is nothing to determine absolutely whether ἡ πίστις here means faith *subjectively* or "the faith" objectively, nor does it much matter. The result is the same; but the subjective sense seems the most appropriate. Lay hold, etc.; as the βραβεῖον or prize of the contest (see 1 Cor. ix. 24, 25). Whereunto thou wast called. So St. Paul continually (Rom. i. 1, 6, 7; vii. 28, 30; 1 Cor. i. 29; Eph. iv. 1; 1 Thess. ii. 12; and numerous other passages). He seems here to drop the metaphor, as in the following clause. Didst confess the good confession. The connection of this phrase with the call to eternal life, and the allusion to one special occasion on which Timothy "had confessed the good confession" of his faith in Jesus Christ, seems to point clearly to his baptism (see Matt. x. 32; John ix. 22; xii. 42; Heb. x. 23). The phrase, "the good confession," seems to have been technically applied to the baptismal confession of Christ (compare the other Church sayings, ch. i. 15; iii. 1; iv. 9; 2 Tim. ii. 11; Titus iii. 8). In the sight of many witnesses. The whole congregation of the Church, who were witnesses of his baptism (see the rubric prefixed to the Order of "Ministration of Public Baptism" in the Book of Common Prayer).

Ver. 13.—*I charge thee for I give thee charge*, A.V.; *of for before* (in italics), A.V.; *the for a*, A.V. I charge thee. It has been well observed that the apostle's language increases in solemnity as he approaches the end of the Epistle. This word παραγγέλλω is of frequent use in St. Paul's Epistles (1 Cor. vii. 10; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12; and above, ch. i. 3; iv. 11; v. 7). In the sight of God, etc. (compare the adjuration in ch. v. 21). Who quickeneth, etc. The T.R. has ζωοποιεῖντος. The R.T. has ζωογονοῦντος, with no difference of meaning. Both words are used in the LXX. as the rendering of the Pihel and Hiphil of קָיָה. As an epithet of "God," it sets before us the highest creative act of the Almighty as "the Lord, and the Giver of life;" and is equivalent to "the living God" (Matt. xxvi. 63), "the God of the spirits of all flesh" (Numb. xvi. 22). The existence of "life" is the one thing which baffles the ingenuity of science in its attempts to dispense with a Creator. The good confession refers to our Lord's confession of himself as "the Christ, the Son of God," in Matt. xxvii. 11; Luke xxiii. 3; John xviii. 26, 27, which is analogous to

the baptismal confession (Acts viii. 37 (T.R.); xvi. 31; xix. 4, 5). The natural word to have followed μαρτυρεῖν was μαρτυρίαν, as above δμολογᾶν follows δμολόγησας; but St. Paul substitutes the word of cognate meaning, δμολογίαν, in order to keep the formula, ἡ καλὴ δμολογία.

Ver. 14.—*The for this*, A.V.; *without reproach* for *unrebukable*, A.V. The commandment (τὴν ἐντολήν). The phrase is peculiar, and must have some special meaning. Perhaps, as Bishop Wordsworth expounds it, "the commandment" is that law of faith and duty to which Timothy vowed obedience at his baptism, and is parallel to "the good confession." Some think that the command given in vers. 11, 12 is referred to; and this is the meaning of the A.V. "this." Without spot, without reproach. There is a difference of opinion among commentators, whether these two adjectives (ἄσπιλον, ἀνεπίληπτον) belong to the commandment or to the person, *i.e.* Timothy. The introduction of σέ after τηρεῖται; the facts that τηρεῖται τὰς ἐντολάς, without any addition, means "to keep the commandments," and that in the New Testament, ἄσπιλος and ἀνεπίληπτος always are used of persons, not things (Jas. i. 27; 1 Pet. i. 19; 2 Pet. iii. 14; ch. iii. 2; v. 7); and the consideration that the idea of the person being found blameless in, or kept blameless unto, the coming of Christ, is a frequent one in the Epistles (Jude 24; 2 Pet. iii. 14; 1 Cor. i. 8; Col. i. 22; 1 Thess. iii. 13; v. 23),—seem to point strongly, if not conclusively, to the adjectives ἄσπιλον and ἀνεπίληπτον here agreeing with σέ, not with ἐντολήν.¹ The appearing (τὴν ἐπιφάνειαν). The thought of the second advent of the Lord Jesus, always prominent in the mind of St. Paul (1 Cor. i. 7, 8; iv. 5; xv. 23; Col. iii. 4; 1 Thess. iii. 13; iv. 15; 2 Thess. i. 9, etc.), seems to have acquired fresh intensity amidst the troubles and dangers of the closing years of his life, both as an object of hope and as a motive of action (2 Tim. i. 10; ii. 12; iv. 1, 8; Titus ii. 13).

Ver. 15.—*Its own* for *his*, A.V. This correction seems to be manifestly right. The same phrase is rendered in ch. ii. 6 and Titus i. 3 "in due time," in the A.V.; but in the R.V. ii. 6 is "its own times," and in Titus i. 3 "his own seasons." In Gal. vi. 9 καρπὸς ἰδίῳ is also rendered "in due season," in both the A.V. and the R.V. Such a phrase as ἐν καιροῖς ἰδίοις must be taken everywhere in the same sense. It clearly means at the *fitting* or *proper* time, and corresponds to the πλήρωμα τοῦ χρόνου, "the fulness of time," in Gal. iv. 4. The two

¹ Bishop Ellicott, Dean Alford, Huther, and others, with De Wette, refer, however, these adjectives to τὴν ἐντολήν.

ideas are combined in Luke i. 20 (ἀπαρῶνται εἰς τὸν καιρὸν αὐτῶν) and xxi. 24 (comp. Eph. i. 10). Shall show (δείξει). Δεικνύειν ἐπιφανέλαν, "to show an appearing," is a somewhat unusual phrase, and is more classical than scriptural. The verb and the object are not of cognate sense (as "to display a display," or "to manifest a manifestation"), but the invisible God, God the Father, will, it is said, display the Epiphany of our Lord Jesus Christ. The wonder displayed and manifested to the world is the appearing of Christ in his glory. The Author of that manifestation is God. The blessed; δ μακάριος (not εὐλογητός, as in Mark xiv. 61), is only here and in ch. i. 11 (where see note) applied to God in Scripture. The blessed and only Potentate. The phrase is a remarkable one. Δυνάστης (Potentate), which is only found elsewhere in the New Testament in Luke i. 52 and Acts viii. 27, is applied to God here only. It is, however, so applied in 2 Macc. iii. 24; xii. 15; xv. 23, where we have Πάσης ἐξουσίας δυνάστης, Τὸν μέγαν τοῦ κόσμου δυνάστην, and Δυνάστη τῶν οὐρανῶν; in all which places, as here, the phrase is used to signify, by way of contrast, the superiority of the power of God over all earthly power. In the first of the above-cited passages the language is singularly like that here used by St. Paul. For it is said that δ πάσης ἐξουσίας δυνάστης, "the Prince (or Potentate) of all power made a great apparition," or "appearing" (ἐπιφανεῖσαν μεγάλην ἐποίησεν), for the overthrow of the blasphemers and persecutors Heliodorus. St. Paul must have had this in his mind, and compared the effect of "the appearing of our Lord Jesus Christ," in overthrowing the Neros of the earth with the overthrow of Heliodorus (comp. 1 Thess. i. 7—10). King of kings, and Lord of lords, etc. (compare the slightly different phrase in Rev. xvii. 14 and xix. 16, applied to the Son). So in Ps. cxxxvi. 2, 3, God is spoken of as "God of gods, and Lord of lords."

Ver. 16.—*Light unapproachable for the light which no man can approach unto*, A.V.; *eternal for everlasting*, A.V. Unapproachable (ἀπόστατον); only here in the New Testament, but found occasionally in the later classics, corresponding to the more common ἄβατος. Whom no man hath seen, nor can see (comp. ch. i. 17 (where see note) and Exod. xxxiii. 20—23). The appearance of the "God of Israel" to Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, related in Exod. xxxiv. 9—11, was that of the Son in anticipation of the Incarnation. The invisibility of the essential Godhead is also predicated in our Lord's saying, "God is a Spirit" (John iv. 24). This whole passage is a magnificent embodiment of the attributes of the living God, supreme blessed-

ness and almighty power, universal dominion, and unchangeable being, inscrutable majesty, radiant holiness, and glory inaccessible and unapproachable by his creatures, save through the mediation of his only begotten Son.

Ver. 17.—*This present for this*, A.V.; *have their hope set on the uncertainty of for trust in uncertain*, A.V.; *on God for in the living God*, A.V. and T.R. Charge (παράγγελε); as in ch. i. 3; iv. 11; v. 7; and in ver. 13, and elsewhere frequently. Rich in this present world. Had St. Paul in his mind the parable of Dives and Lazarus (comp. Luke xvi. 19, 25)? That they be not high-minded (μὴ ὑψηλοφρονεῖν); elsewhere only in Rom. x. 20. The words compounded with ὑψηλός have mostly a bad sense—"haughtiness," "boastfulness," and the like. The uncertainty (ἀδηλόγητι); here only in the New Testament, but used in the same sense in Polybius (see ἀδηλος in 1 Cor. xiv. 8; and ἀδῆλος in 1 Cor. ix. 26). The A.V., though less literal, expresses the sense much better than the R.V., which is hardly good English. Who giveth us richly all things to enjoy; for enjoyment. The gifts are God's. Trust, therefore, in the Giver, not in the gift. The gift is uncertain; the Giver liveth for ever. (For the sentiment that God is the Giver of all good, comp. Jas. i. 17; Ps. civ. 28; xlv. 16, etc.)

Ver. 18.—*That they be ready for ready*, A.V. Do good (ἀγαθοεργεῖν; here only, for the more common ἀγαθοποιεῖν). That they be rich in good works (ch. v. 10, note); not merely in the perishing riches of this present world—the same sentiment as Matt. vi. 19—21; Luke xii. 33 and 21. Ready to distribute (εὐμεταδότους); here only in the New Testament, and rarely in later classical Greek. The opposite, "close-handed," is δυσμεταδότος. The verb μεταδίδωμι means "to give to others a share or portion of what one has" (Luke iii. 11; Rom. i. 11; xii. 8; Eph. iv. 28; 1 Thess. ii. 8). Willing to communicate (κοινωνικούς); here only in the New Testament, but found in classical Greek in a slightly different sense. "Communicative" is the exact equivalent, though in this wider use it is obsolete. We have the same precept in Heb. xiii. 16, "To do good and to communicate forget not." (For κοινωνεῖν in the sense of "giving," see Rom. xii. 13; Gal. vi. 6; Phil. iv. 15; and for κοινωνία in the same sense, see Rom. xv. 26; 2 Cor. ix. 13; Heb. xiii. 16.)

Ver. 19.—*The life which is life indeed for eternal life*, A.V. and T.R. Laying up in store (ἀποθησαυρίζοντες); only here in the New Testament, but once in Wisd. iii. 3, and occasionally in classical Greek. A good foundation (θεμελίον καλόν). The idea of a foundation is always maintained in the use of θεμέλιος, whether it is used

literally or figuratively (Luke xi. 48; Eph. ii. 20; Rev. xxi. 14, etc.). There is, at first sight, a manifest confusion of metaphors in the phrase, "laying up in store a foundation." Bishop Ellicott, following Wiesinger, understands "a wealth of good works as a foundation." Alford sees no difficulty in considering the "foundation" as a treasure. Others have conjectured *κειμήλιον*, "a stored treasure," for *θεμέλιον*. Others understand *θεμέλιον* in the sense of *θήμα*, a deposit. Others take *ἀποθησαυρίζειν* in the sense of "acquiring," without reference to its etymology. But this is unlikely, the context being about the use of money, though in part favoured by the use of *θησαυρίζειν* in 2 Pet. iii. 7. The reader must choose for himself either to adopt one of the above explanations, or to credit St. Paul with an unimportant confusion of metaphors. Anyhow, the doctrine is clear that wealth spent for God and his Church is repaid with interest, and becomes an abiding treasure. Life indeed (*τῆς ὄντως* (*ωῆς*); so ch. v. 3, 5, *τὰς ὄντως χήρας*, ἡ ὄντως χήρα, "widows indeed;" and (John viii. 36) *ὄντως ἐλεύθεροι*, "free indeed," in opposition to the freedom which the Jews claimed as the seed of Abraham.

Ver. 20.—Guard for keep, A.V.; unto thee for thy trust, A.V.; turning away from for avoiding, A.V.; the profane for profane and vain, A.V.; the knowledge which is falsely for science, falsely, A.V. Guard that which is committed unto thee; *τὴν παραθήκην* (*παρακαταθήκην*, T.B.). Guard for keep is hardly an improvement. The meaning of "keep," like that of *φυλάττω*, is to guard, keep watch over, and, by so doing, to preserve safe and uninjured. This meaning is well brought out in the familiar words of Ps. cxxi., "He that keepeth thee will not slumber. . . . He that keepeth Israel shall neither slumber nor sleep. The Lord himself is thy Keeper" (so too Ps. cxxvii. 1; Gen. xxviii. 15, etc.). *Παραθήκη* or *παρακαταθήκη*, occurs elsewhere in the New Testament only in 2 Tim. i. 12, 14, where the apostle uses it (in ver. 12) of his own soul, which he has committed to the safe and faithful keeping of the Lord Jesus Christ; but in ver. 14 in the same sense as here. "That good thing which was committed unto thee guard ['keep,' A.V.]" There does not seem to be any difference between *παραθήκη* and *παρακαταθήκη*, which both mean "a deposit," and are used indifferently in classical Greek, though the latter is the more common. The precept to Timothy here is to keep diligent and watch-

ful guard over the faith committed to his trust; to preserve it unaltered and uncorrupt, so as to hand it down to his successors exactly the same as he had received it. Oh that the successors of the apostles had always kept this precept (see Ordination of Priests)! Turning away from (*ἐκτρέφμενος*); only here in the middle voice, "turning from," "avoiding," with a transitive sense. In the passive voice it means "to turn out of the path," as in ch. i. 6; v. 15; 2 Tim. iv. 4. The profane babblings (see ch. iv. 7; 2 Tim. ii. 16); *κενοφωνία*; only here and 2 Tim. ii. 16, "the utterance of empty words," "words of the lips" (2 Kings xviii. 20). Oppositions (*ἀντιθέσεις*); here only in the New Testament. It is a term used in logic and in rhetoric by Plato, Aristotle, etc., for "oppositions" and "antitheses," laying one doctrine by the side of another for comparison, or contrast, or refutation. It seems to allude to the particular method used by the heretics to establish their tenets, in opposition to the statements of the Church on particular points—such as the Law, the Resurrection, etc. The knowledge which is falsely so called. There is a very similar intimation of the growth of an empty philosophy, whose teaching was antagonistic to the teaching of Christ in Col. ii. 8, and with which St. Paul contrasts the true *γνῶσις* in ver. 3. This was clearly the germ (called by Bishop Lightfoot "Gnostic Judaism") of what was later more fully developed as the Gnostic heresy, which, of course, derived its name from *γνῶσις*, knowledge or science, to which they laid claim (see Bishop Lightfoot's able 'Introduction to the Epistle to Colossians,' specially p. 100; and his notes on ch. ii. 8, *sqq.*).

Ver. 21.—You for thee, A.V. and T.B. The R.T. omits *Amen*. Professing (*ἐπαγγελλόμενοι*); see ch. ii. 10, note. Have erred (*ἡστέχθοντες*); ch. i. 6, note. Grace be with you. The authorities for *σοῦ* and *ὑμῶν* respectively are somewhat evenly balanced. The T.B. *σοῦ* seems in itself preferable, as throughout St. Paul addresses Timothy personally, and as there are no salutations here, as in 2 Timothy and Titus (see ch. i. 18; iii. 14; iv. 6, etc.; vi. 11, 20). This shorter form, ἡ χάρις, is used in the pastoral Epistles (2 Tim. iv. 22; Titus iii. 35) for the fuller and more usual form, Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Rom. xvi. 20; 1 Cor. xvi. 23; 2 Thess. iii. 18, and elsewhere). The short form also occurs in Heb. xiii. 25. The words are a gracious, peaceful ending to the Epistle.

HOMILETICS.

Vers. 1, 2.—*The doctrine of God.* Slaves, led doubtless by the miseries of their condition to seek the ennobling, comforting privileges of the gospel, formed a considerable portion of the first congregations of disciples (see the names in Rom. xvi.; 1 Cor. i. 27, 28; Eph. vi. 5—8; Col. iii. 22—25; Titus ii. 9; Philem. 10, 16; 1 Pet. ii. 18, etc.). Hence so many exhortations addressed specially to them. In nothing, perhaps, does the Divine excellency of the gospel show itself more strikingly than in the adaptation of its precepts to such different classes of society, and in the wise moderation with which it met the social evils of life. The subjects of a Nero are bid to honour the king, the slave is told to count his master worthy of all honour; and the motive for this self-denying moderation is the paramount desire not to bring any reproach upon the gospel of Christ. The world shall not be able to say that Christianity is a breeder of confusion, or that the peaceable order of society is endangered by the fanaticism of the servants of Christ. And yet the manly self-respect of the slave is wonderfully increased by being reminded that he is the servant of Christ; or, again, by the thought of his spiritual freedom as a child of God; or, again, by his brotherhood with his master and partnership with him in the faith and love of the gospel of Christ. He has before him a career as noble and as dignified as his master, though that master were Cæsar himself. And while he patiently submits to the peculiar trials of his bodily condition, he is transported into a region where bodily distinctions are of no account—where the petty differences of rich and poor, bond and free, are swallowed up, and melt away, before the common glory of the children of God and the common privileges of Christian fellowship. And yet all the while he maintains the respect and obedience of the slave to the master. Truly the doctrine of God is a wise, an excellent, and a worthy doctrine, and carries with it its own credentials, that it is from God.

Vers. 3—5.—*Heterodoxy.* It is a great mistake to limit the notion of heterodoxy to the holding of wrong opinions in dogmatic theology. Heterodoxy is teaching anything otherwise than as the Word of God teaches it. Here they are declared to be heterodox who depart from the wholesome teaching of Christ concerning the duties of slaves to their masters, and use language in speaking to slaves which is provocative of strife and envy, of railings and suspicions. Such men, instead of being guided by a disinterested love of truth, are actuated by selfish motives. They seek to curry favour with those whose cause they espouse, and receive in money the reward of their patronage of the cause. And so we may generally discern between the orthodox and the heterodox by the methods they pursue, and the results they attain. The one seeks to promote peace and contentment by gentle words and by counsels of love and patience, and has his reward in the happiness of those whom he advises. The other flatters, and inflames the passions of those whom he pretends to befriend; plays upon the bad parts of human nature; raises questions which tend to loosen the joints which bind society together; declaims and fumes and agitates, and receives in money or other selfish advantages the price of his mischievous patronage. Disinterested love is the characteristic of orthodox teaching, selfish gain that of the heterodox. Peace and contentment are the fruit of the one, strife and suspicion are the fruit of the other.

Vers. 6—21.—*The contrast.* There is no more effectual way of bringing out the peculiar beauties and excellences of any system or character than by contrasting with it the opposite system or character. Let us do this in regard to the two characters which are here brought before us, and the uses of money by them respectively.

I. THE MONEY-LOVER. The love of money sits at the helm of his inner man. It is the spring of all his thoughts, desires, and actions. Observe what is his ruling motive, what takes the lead in his plans and schemes of life, and you will find that it is the desire to be rich. To be rich ranks in his estimation before being good or doing good; and personal goodness and benevolence towards others, if they have existed before the entering into the heart of the love of money, gradually fade and die away under its withering influence. As the thistles and rushes, the docks and the plantains, prevail, the good herbage disappears. A hard selfish character, indifferent to the feelings and wants

of others, and ready to brush on one side every obstacle which stands in the way of getting, is the common result of the love of money. But in many cases it leads on into impiety and crime, and through them to sorrows and perdition. It was his greed for the wages of unrighteousness which urged Balaam on to his destruction; it was his greed for money that made Judas a thief, a traitor, and a murderer of his Lord. Many an heresiarch has adopted false doctrines and led schisms merely as a means of enriching himself at the expense of his followers; and every day we see crimes of the blackest dye springing from the lust of riches. In other cases the coveted possession of wealth is followed by inordinate pride and contempt of those who are not rich, by a feeling of superiority to all the restraints which bind other men, and by a headlong descent into the vices and self-indulgences to which money paves the way. In a word, then, the lover of money stands before us as at best a selfish man—a man of low and narrow ends; one pandering to his own base desires; one sacrificing to an ignoble and futile purpose all the loftier parts of his own nature; one from whom his fellow-men get no good, and often get much harm; one whose toil and labour at the best end in emptiness, and very often lead him into sorrow and destruction. His progress is a continued debasement of himself, and moral bankruptcy is his end.

II. THE MAN OF GOD IS OF A DIFFERENT MOULD. He views his own nature and his own wants in their true light. He is a man, he is a moral agent, he is a child of God. His hunger and thirst are after the things that are needful for the life and the growth of his immortal soul, his very self. He is a man; he is one of those whom the Lord Jesus is not ashamed to call his brethren, and who has been made partaker of his Divine nature, and therefore, like his Divine Lord, he wishes to live, not for himself, but for his brethren, whom he loves even as Christ loved them and gave himself for them. And so, on the one hand, he lays himself out to enrich himself with those treasures which make a man rich toward God—righteousness, godliness, faith, love, patience, meekness; and, on the other, he uses his worldly wealth for the comfort of the poor and needy; doing good, distributing freely of his substance for every good work, and admitting others to a share of the wealth that God has given him. It is very remarkable, too, how he both degrades and yet elevates wealth. He degrades it by depriving it of all its false value. He does not trust in it, because he knows its uncertainty; he does not desire it, because he knows its dangers; he does not boast of it, because he knows it adds nothing to his real worth. But he elevates it by making it an instrument of doing good to others, and by making it a provocative of love to man and of thankfulness to God; and though it is so fleeting and so uncertain in itself, he forces into it an element of eternity by consecrating it to God, and compelling it to bear witness on his behalf in the great day of judgment that he loved Christ and did good to those whom Christ loves.

To sum up, the money-lover, by putting a false value upon money, makes it a snare and an instrument of hurt to himself and others, and an eternal loss to his own soul; the man of God, by putting the true value upon money, makes it a joyful possession to himself and his brethren, a nourisher of unselfish virtue, and an eternal gain.

Vers. 11—16.—*The man of God.* The character of the man of God is here portrayed with a master's hand. We may go back and contemplate it with a little more exactness. He is covetous, he is eager in the pursuit of good things; but the good things which he covets and pursues are the everlasting possessions of the soul. And what are these? *Righteousness*—that great quality of God himself; that quality which makes eternal, unchangeable, right the sole and inflexible rule of conduct. Righteousness—that condition of thought and will and purpose which does not fluctuate with the changing opinions and fashions of inconstant men, which does not vary according to the outward influences to which it is subject, which is not overborne by fear, or appetite, or persuasion, or interest; but abides steadfast, unaltered, the same under all circumstances and through all time. And with *righteousness*, which he has in common with God, he covets *godliness*, the proper relative condition of the rational creature towards the Creator. *Godliness* is that reverential, devout attitude towards God which we sometimes call piety, sometimes holiness, sometimes devotion. It comprehends the sentiments of fear, love, and reverence which a good man entertains toward God; and the whole conduct, such as worship, prayer, almsgiving, etc., which springs from those

sentiments. And though it cannot be predicated of God that he is *εὐετής*, it is an essential feature of the godly man, who therefore covets it as an integral part of the wealth of the soul. And then, by a natural association with this reverential attitude towards God described by "godliness," there follows *faith*; the entire reliance of the soul upon God's goodness, and specially on all his promises—those promises which are yea and amen in Christ Jesus; *faith* which fastens on Jesus Christ as the sum and substance, the head and completeness, of God's good will to man; as the infallible proof, which nothing can detract from, of God's purpose of love to man; as the immovable rock of man's salvation, which may not and cannot be moved for ever. And, as by a necessary law, from this faith there flows forth *love*: love to God and love to man; *love* which, like righteousness, is an attribute which the man of God has in common with God; love which, in proportion to its pureness and its intensity, assimilates the man of God to God himself, and is therefore the most prized portion of his treasures. Nor must another essential virtue of the man of God be overlooked by him, and that is *patience*. Just as *godliness* and *faith* are qualities in the man of God relatively to God, so is patience a necessary quality relatively to the hindrances and impediments of the evil world in which he lives. The primary idea of *τροπή* is *continuance*—"patient continuance," as it is well rendered in the Authorized Version of Rom. ii. 7. The enmity of the world, the outward and inward temptations to evil, the weariness and tension induced by prolonged resistance, are constantly pressing upon the man of God and counselling cessation from a wearisome and (it is suggested) a fruitless struggle. He has, therefore, need of patience; it is only through faith and patience that he can obtain the promises. He must endure to the end if he would grasp the coveted salvation. Patience must mingle with his faith, patience must mingle with his hope, and patience must mingle with his love. There must be no fainting, no halting, no turning aside, no growing weary in well-doing. Tribulations may come, afflictions may press sore, provocations may be multiplied, and labours may be a heavy burden; but the man of God, with the sure hope of the coming of Christ to cheer and support him, will go steadily forward, will endure, will stand fast, unto the end. And as regards the provocations of men, he will endure them with *meekness*. Not only will he not turn back from his purpose on account of them, but he will not let his spirit be ruffled by them. He will still be kind to those who are unkind, and gentle with those who are rough. He will render good for evil, and blessing for cursing, if so be he may overcome evil with good, ever setting before him the blessed example of him "who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously." Thus fighting the good fight of faith, he lays hold and keeps hold of eternal life, and will be found without spot, unrebukable, in that great and blessed day of the appearing of our Lord Jesus Christ, "to whom be honour and power everlasting. Amen."

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—*The duties of slaves to unbelieving masters.* The apostle next proceeds to deal with the distinctions of civil duty, and takes up the case of a very numerous but miserable class which appears to have been largely attracted to the gospel in primitive times.

I. THE HONOUR DUE TO PAGAN MASTERS. "Whoever are under the yoke as bond-servants, let them reckon their own masters worthy of all honour." 1. *The condition of the slaves was one of much hardship.* There was practically no limit to the power of the masters over the slaves. They might be gentle and just, or capricious and cruel. The slaves had no remedy at law against harsh treatment, as they had no hope of escape from bondage. 2. *Yet their liberty had not been so restricted that they had not the opportunity of hearing the gospel.* There were Christian slaves. Their hard life was ameliorated, not merely by the blessed hopes of the gospel, but by the privilege of spiritual equality with their masters which was one of its distinguishing glories. 3. *The gospel did not interfere with the duty of obedience which they owed to their masters.* They were to give them all honour—not merely outward subjection, but inward respect. Christianity did not undertake to overturn social relations. If it had done so, it would have been revolutionary in the last degree; it would have armed the whole forces of the

Roman empire against it; it would itself have been drowned in blood; and it would have led to the merciless slaughter of the slaves themselves. Yet Christianity prepared the way from the very first for the complete abolition of slavery. The fact that with the great Master in heaven "there was no respect of persons," and that "in Jesus Christ there was neither bond nor free, but all were one in Christ," would not justify the slaves in repudiating their present subjection, while it held out the hope of their eventual emancipation. They must not, therefore, abuse their liberty under the gospel. 4. *Yet there was a limit to the slave's obedience.* He could only obey his master so far as was consistent with the laws of God and his gospel, consenting to suffer rather than outrage his conscience. Cases of this sort might arise, but they would not prejudice the gospel, like a simple revolt against existing relationships.

II. THE REASON FOR THE DUE HONOUR GIVEN TO THEIR PAGAN MASTERS. "That the Name of God and his doctrine may not be blasphemed." 1. *There would be a serious danger of such a result if slaves were either to withhold due service to their masters or to repudiate all subjection.* God and his doctrine would be dishonoured in the eyes of their masters, because they would be regarded as sanctioning insubordination. Thus a deep and widespread prejudice would arise to prevent the gospel reaching their pagan masters. 2. *It is thus possible for the meanest members of the Church to do honour to God and the gospel.* The apostle contemplates their adorning "of the doctrine of God our Saviour in all things" (Titus ii. 10). 3. *The same considerations apply to the case of domestic servants in our own day.* The term translated here "slaves" is used with some latitude in the Scripture. It applies sometimes to persons entirely free, as to David in relation to Saul (1 Sam. xix. 4), to Christians generally (Rom. vi. 16; 1 Pet. ii. 16), to apostles, prophets, and ministers (Gal. i. 10; 2 Tim. ii. 24), and to the higher class of dependents (Matt. xviii. 23; xxi. 34). Thus the term implies a relation of dependence without legal compulsion. Christian servants must yield a willing and cheerful service that they may thus honour the gospel.—T. C.

Ver. 2.—*The duties of slaves to Christian masters.* This relationship would be less common than the other.

I. THE RESPECT DUE TO CHRISTIAN MASTERS. "And they that have believing masters, let them not despise them because they are brethren, but the rather serve them." The duty is presented in a twofold form. 1. *Negatively.* "Let them not despise them." The false teachers might tell the slaves that their servitude was inconsistent with Christian liberty. The slaves might thus, especially in the case of Christian masters, regard them as fully their equals on the ground of the common brotherhood of believers, and refuse them the respect due to their position. 2. *Positively.* "But the rather serve them." The best way of effecting a partial amelioration of their condition was by rendering a service all the more faithful, because it was rendered to a brother in Christ. Servants must never under any circumstances be disrespectful.

II. THE REASONS FOR THIS COMMAND. They are twofold. 1. *Because their masters are brethren.* The slaves ought, therefore, to treat them with Christian respect and generosity, knowing that such a service is showing kindness to "brethren." 2. *Because those who were "to receive the benefit" of their hearty and willing service were "faithful and beloved."* This thought ought to dignify as well as ameliorate the position of the slave. Such masters were willing to receive such service.

III. THE NECESSITY OF ENFORCING THESE DUTIES. "These things teach and exhort." 1. *It was necessary for the comfort of the slave himself as well as for the interests of the master.* 2. *It was necessary for the credit and honour of the gospel,* which would be gravely compromised by restiveness or insubordination on the part of the great subject class. 3. *The gospel is not vulgarized by such counsel.* It rather dignifies human life in its meanest respects by infusing into it a new beauty and a new generosity of feeling.—T. C.

Ver. 3—5.—*A warning against those who oppose such wholesome teaching.* I. THE OPPOSITION TO APOSTOLIC TEACHING ON THE DUTIES OF SLAVES. "If any one teacheth other doctrine, and does not assent to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." 1. *The nature of this false teaching.* It points, as the word signifies, to "a different doctrine" from that of the

apostle. There were false teachers in Ephesus who, from a pretended interest in the class of Christian slaves, taught them that the gospel was a political charter of emancipation; for the yoke of Christ was designed to break every other yoke. They must have been of the class referred to elsewhere who "despised government" (2 Pet. ii. 10; Jude 8), and encouraged disobedience to parents. The tendency of their teaching would be to sow the seeds of discontent in the minds of the slaves, and its effects would be to plunge them into a contest with society which would have the unhappiest effects. 2. *The opposition of this teaching to Divine truth.* (1) It was opposed to "wholesome words," to words without poison or taint of corruption, such as would maintain social relations on a basis of healthy development. (2) It was opposed to the words of Christ, either directly or through his apostles. He had dropped sayings of a suggestive character which could not but touch the minds of the slave class: "Render to Cæsar the things that are Cæsar's;" "Blessed are the meek: for they shall inherit the earth;" "Resist not evil;" "Love your enemies, pray for them which despitefully use you." (3) It was opposed to the doctrine of godliness. It was a strange thing for teachers in the Church to espouse doctrines opposed to the interests of godliness. The disobedience of slaves would commit them to a course of ungodly dishonouring of God and his gospel.

II. *THE MORAL AND INTELLECTUAL CHARACTER OF THESE FALSE TEACHERS.* 1. *They were "besotted with pride."* They were utterly wanting in the humility of spirit which the gospel engenders, but were puffed up with an empty show of knowledge. 2. *Yet they were ignorant.* "Knowing nothing." They had no true understanding of the social risks involved in their doctrine of emancipation, or of the true method of ameliorating the condition of the slaves. 3. *They "doted about questions and disputes about words."* They had a diseased appetency for all sorts of profitless discussions turning upon the meanings of words, which had no tendency to promote godliness, but rather altercations and bad feeling of all sorts—"from which cometh envy, strife, evil-speakings, wicked suspicions, incessant quarrels." These controversial collisions sowed the seeds of all sorts of bitter hatred. 4. *The moral deficiency of these false teachers.* They were "men corrupted in their mind, destitute of the truth, who suppose that godliness is gain." (1) They had first corrupted the Word of God, and thus prepared the way for the debasement of their own mind, leading in turn to that pride and ignorance which were their most distinguishing qualities. (2) They were "deprived of the truth." It was theirs once, but they forfeited this precious treasure by their unfaithfulness and their corruption. It is a dangerous thing to tamper with the truth. (3) They heard that "godliness was a source of gain." They did not preach contentment to the slaves, or induce them to acquiesce with patience in their hard lot, but rather persuaded them to use religion as a means of worldly betterment. Such counsel would have disorganizing, disintegrating effects upon society. But it was, besides, a degradation of true religion. Godliness was not designed to be a merely lucrative business, or to be followed only so far as it subserved the promotion of worldly interests. Simon Magus and such men as "made merchandise" of the disciples are examples of this class. Such persons would "teach things which they ought not for the sake of base gain" (Titus i. 11).—T. C.

Vers. 6—8.—*The real gain of true godliness.* The apostle, after his manner, expands his idea beyond the immediate occasion that led to it.

I. *THE GAIN OF GODLINESS WITH CONTENTMENT.* "But godliness with contentment is great gain." 1. *Godliness is a gain in itself, because it has "the promise of the life that now is, and of that which is to come."* Godly men come into happy and thriving circumstances, for they are taught to pursue their callings with due industry, foresight, and perseverance. 2. *Godliness, allied to contentment, is great gain.* (1) This does not mean that contentment is a condition necessary to the gainful character of godliness, but is rather an effect of godliness and part of its substantial gain. It is a calm and sedate temper of mind about worldly interests. It is God's wisdom and will not to give to all men alike, but the contented mind is not disquieted by this fact. (2) The godly man is content with what he possesses; submits meekly to God's will, and bears patiently the adverse dispensations of his providence. The godly heart is freed from the thirst for perishing treasures, because it possesses treasures of a higher and more enduring character.

II. THE REASON FOR THIS SENTIMENT. "For we brought nothing into the world, because neither are we able to take anything out of it." 1. *We are appointed by God to come naked into the world.* We may be born heirs to vast possessions, but they do not become ours till we are actually born. Rich and poor alike bring nothing into the world. 2. *This fact is a reason for the statement that we can carry nothing out of the world.* It is between birth and death we can hold our wealth. The rich man cannot carry his estates with him into the grave. He will have no need of them in the next life. 3. *There could be no contentment if we could take anything with us at death,* because in that case the future would be dependent upon the present. 4. *The lesson to be learned from these facts is that we ought not eagerly to grasp such essentially earthly and transitory treasures.*

III. THE TRUE WISDOM OF CONTENTMENT. "But if we have food and raiment, with these let us be satisfied." These are what Jacob desired, Agur prayed for, and Christ taught his disciples to make the subject of daily supplication. The contented godly have these gifts along with God's blessing. The Lord does not encourage his people to enlarge their desires inordinately.—T. C.

Ver. 9.—*The dangers of the eager haste to be rich.* I. THE EAGER PURSUIT OF THE WORLD IS TO BE SHUNNED. "But they that will be rich fall into temptation and a snare." 1. *The apostle does not condemn the possession of riches,* which have, in reality, no moral character; for they are only evil where they are badly used. Neither does he speak of rich men; for he would not condemn such men as Abraham, Joseph of Arimathea, Gaius, and others; nor such rich men as use their wealth righteously as good stewards of God. 2. *He condemns the haste to be rich,* not only because wealth is not necessary for a life of godly contentment, but because of its social and moral risks.

II. THE DANGERS OF THIS EAGER PURSUIT OF WEALTH. They "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1. *There is a temptation to unjust gain which leads men into the snare of the devil.* There is a sacrifice of principle, the abandonment of conscientious scruples, in the hurry to accumulate wealth. 2. *The temptation in its turn makes way for many lusts* which are "foolish," because they are unreasonable, and exercised upon things that are quite undesirable; and which are "hurtful," because they injure both body and soul, and all a man's best interests. 3. *These lusts in turn carry their own retribution.* They "drown men in destruction and perdition." (1) This is more than moral degradation. (2) It is a wreck of the body accompanied by the ruin of the immortal soul.—T. C.

Ver. 10.—*The root of all evil.* "For the love of money is the root of all evil." This almost proverbial saying is intended to support the statement of the previous verse.

I. THE LOVE OF MONEY AS A ROOT OF EVIL. 1. *The assertion is not concerning money, which, as we have seen, is neither good nor bad in itself, but concerning the love of money.* 2. *It is not asserted that there are not other roots of evil besides covetousness.* This thought was not present to the apostle's mind. 3. *It is not meant that a covetous man will be entirely destitute of all virtuous feeling.* 4. *It means that a germ of all evil lies in one with the love of money; that there is no kind of evil to which a man may not be led through an absorbing greed for money.* It is really a root-sin, for it leads to care, fear, malice, deceit, oppression, envy, bribery, perjury, contentiousness.

II. UNHAPPY EFFECTS OF THE LOVE OF MONEY. "Which some having coveted after have wandered away from the faith, and pierced themselves through with many sorrows." 1. *It led to apostasy.* They made shipwreck of their Christian principles. They surrendered the faith. The good seed of the Word was choked by the deceitfulness of riches, and, like Demas, they forsook the Word, having loved this present world. 2. *It involved the pangs of conscience,* to the destruction of their own happiness. They felt the piercings of that inward monitor who forebodes the future destruction.—T. C.

Ver. 11.—*Personal admonition addressed to Timothy himself.* The apostle now

turns from his warning to those desiring to be rich to the practical exhortation to strive for the true riches.

I. THE TITLE BY WHICH TIMOTHY IS ADDRESSED. "O man of God." 1. *It was the familiar title of the Old Testament prophets*, and might appropriately apply to a New Testament evangelist like Timothy. 2. *But in the New Testament it has a more general reference*, applying as it does to all the faithful in Christ Jesus (2 Tim. iii. 17). The name is very expressive. It signifies (1) a man who belongs to God; (2) who is dedicated to God; (3) who finds in God, rather than in riches, his true portion; (4) who lives for God's glory (1 Cor. x. 31).

II. THE WARNING ADDRESSED TO TIMOTHY. "Flee these things." It might seem unnecessary to warn so devoted a Christian against the love of riches, with its destructive results; but Timothy was now in an important position in a wealthy city, which contained "rich" men (ver. 17), and may have been tempted by gold and ease and popularity to make trivial sacrifices to truth. The holiest heart is not without its inward subtleties of deceit.

III. THE POSITIVE EXHORTATION ADDRESSED TO TIMOTHY. "And follow after righteousness, godliness, faith, love, patience, meek-spiritedness." These virtues group themselves into pairs. 1. *Righteousness and godliness*; referring to a general conformity to the Law of God in relation to the duties owing respectively to God and man, like the similar expressions—"live righteously and godly"—of Titus ii. 12. (1) Righteousness is (a) not the "righteousness of God," for that had been already attained by Timothy; but (b) the doing of justice between man and man, which would be for the honour of religion among men. Any undue regard for riches would cause a swerve from righteousness. (2) Godliness includes (a) holiness of heart, (b) holiness of life, in which lies the true gain for two worlds. 2. *Faith and love*. These are the two foundation-principles of the gospel. (1) Faith is at once (a) the instrument of our justification, (b) the root-principle of Christian life, and (c) the continuously sustaining principle of that life. (2) Love is (a) the immediate effect of faith, for "faith worketh by love" (Gal. v. 6); (b) it is the touchstone of true religion and the bond of perfectness; (c) it is the spring of evangelical obedience, for it is "the fulfilling of the Law" (Rom. xiii. 8); (d) it is our protection in the battle of life, for it is "the breastplate of love" (1 Thess. v. 8). 3. *Patience, meek-spiritedness*. These represent two principles which ought to operate in power in presence of gainsayers and enemies.—T. C.

Ver. 12.—The good fight and its results. Instead of the struggle of the covetous for wealth, there ought to be the struggle of the faithful to lay hold on the prize of eternal life.

I. THE CHRISTIAN STRUGGLE. "Fight the good fight of faith." 1. *The enemies in this warfare*. The world, the flesh, and the devil; the principalities and powers; the false teachers, with their arts of seduction. 2. *The warfare itself*. It is "a good fight." (1) The term suggests that Christian life is not a mystic quietism, but an active effort against evil. (2) It is a good fight, because (a) it is in a good cause—for God and truth and salvation; (b) it is under a good Captain—Jesus Christ, the Captain of our salvation; (c) it has a good result—"eternal life." 3. *The weapons in this warfare*. "Faith." It is "the shield of faith" (Eph. vi. 16). This is not a carnal, but a spiritual weapon. Faith represents, indeed, "the whole armour of God," which is mighty for victory. It is faith that secures "the victory that overcometh the world" (1 John iv. 4, 5).

II. THE END OF THE CHRISTIAN STRUGGLE. "Lay hold on eternal life." 1. *Eternal life is the prize, the crown, to be laid hold of by those who are faithful to death*. 2. *It is the object of our effectual calling*. "To which thou wast called" by the grace and power of the Holy Spirit. 3. *It is the subject of our public profession*. "And didst confess the good confession before many witnesses." Evidently either at his baptism, or at his ordination to the ministry, when many witnesses would be present. 4. *This eternal life is to be laid hold of*. (1) It is held forth as the prize of the high calling of God, as the recompense of reward. (2) But the believer is to lay hold of it even now by faith, having a believing interest in it as a possession yet to be acquired in all its glorious fulness.—T. C.

Vers. 13—16.—*The solemn charge pressed anew upon Timothy.* As he hears the end of the Epistle, the apostle, with a deeper solemnity of tone, repeats the charge he has given to his young disciple.

I. THE NATURE AND RESPONSIBILITIES OF THE CHARGE. "I charge thee . . . that thou keep the commandment without spot and without reproach." 1. *The commandment is the Christian doctrine in its aspect as a rule of life and discipline.* 2. *It was to be kept with all purity and faithfulness*—"without spot and without reproach"—so that it should be unstained by no error of life, or suffer from no reproach of unfaithfulness. He must preach the pure gospel sincerely, and his life must be so circum-spect that his ministry should not be blamed by the Church here or by Christ hereafter.

II. THE SOLEMN APPEAL BY WHICH THE CHARGE IS SUSTAINED. "I give thee charge in the sight of God, who keepeth all things alive, and Christ Jesus, who witnessed the good confession before Pontius Pilate." The apostle, having referred to Timothy's earlier confession before many witnesses, reminds him of the more tremendous presence of God himself, and of Christ Jesus. 1. *God is represented here as Preserver, in allusion to the dangers of Timothy in the midst of Ephesian enemies.* 2. *Christ Jesus is referred to as an Example of unshaken courage and fidelity to truth in the presence of death.*

III. THE CHARGE IS TO BE KEPT WITHOUT SPOT OR REPROACH TILL CHRIST'S SECOND COMING. "Until the appearance of our Lord Jesus Christ." He was to be "faithful unto death," yea, even unto the second advent. 1. *It is according to apostolic usage to represent the end of Christian work as well as Christian expectation as terminating, not upon death, but upon the second advent.* The complete redemption will then be fully realized. 2. *It is not to be inferred from these words that the apostle expected the Lord's coming in his own lifetime.* The second Thessalonian Epistle, written many years before, dispels such an impression. The words in ver. 15, "in his own times," imply a long succession of cycles or changes. 3. *The second advent is to be brought about by God himself.* "Which in his own times he shall manifest, who is the blessed and only Potentate, King of kings, and Lord of lords." This picture of the Divine Majesty was designed to encourage Timothy, who might hereafter be summoned to appear before the little kings of earth, by the thought of the immeasurable glory of the Potentate before whose throne all men must stand in the final judgment. (1) He who is possessed of exhaustless powers and perfections is essentially immortal—"who only hath immortality"—because he is the Source, of it in all who partake of it; for out of him all is death. (2) He has his dwelling in the glory of light ineffable—"dwelling in light unapproachable, whom no man ever saw or can see." (a) God is light (1 John i. 5). He covereth himself with light as with a garment (Ps. civ. 4); and he is the Fountain of light. (b) God is invisible. This is true, though "the pure in heart shall see God" (Matt. v. 8), and though it be that without holiness "no man shall see the Lord" (Heb. xii. 14). God is invisible (a) to the eye of sense, (b) but he will be visible to the believer in the clear intellectual vision of the supernatural state. 4. *All praise and honour are to be ascribed to God,* "to whom be honour and power everlasting. Amen." The doxology is the natural ending of such a solemn charge.—T. C.

Vers. 17—19.—*A word of admonition and encouragement to the rich.* The counsel carries us back to what he had been saying in previous verses.

I. THE RICH ARE WARNED AGAINST A TWOFOLD DANGER. "To those who are rich in this present world give in charge not to be high-minded." It is implied that there were rich men as well as poor slaves in the Church at Ephesus. 1. *The danger of high-mindedness.* A haughty disposition is often engendered by wealth. The rich may be tempted to look down with contempt on the poor, as if they, forsooth, were the special favourites of Heaven because they had been so highly favoured with worldly substance. 2. *The danger of trusting in wealth.* "Nor to set their hope upon the uncertainty of riches." (1) It is a great risk for a rich man to say to gold, "Thou art my hope; and to the fine gold, Thou art my confidence" (Job xxxi. 24). (2) Our tenure of wealth is very uncertain. It is uncertain (a) because riches may take to themselves wings and flee away; (b) because we may be taken away by death

from the enjoyment of our possessions; (c) because riches cannot satisfy the deep hunger of the human heart. 3. *The safety of trusting in God.* "But upon the living God, who giveth us all things richly for enjoyment." (1) God is the sole Giver of all we possess. (2) He giveth to us all richly according to our need. (3) He giveth it for our enjoyment, so that we may take comfort in his rich provision. (4) As the living God, he is an unexhaustible Fountain of blessings, so that no uncertainty can ever attach to the supply.

II. THE RICH ARE ENCOURAGED TO MAKE A RIGHT USE OF THEIR WEALTH. 1. *"That they do good."* (1) Rich men may do evil to others by fraud or oppression, and evil to themselves by habits of luxury and intemperance. (2) *They are rather to abound in acts of beneficence to all men,* and especially to the household of faith, after the example of him who "went about every day doing good" (Acts x. 38). 2. *"Rich in good works,"* as if in opposition to the riches of this world. They are to abound in the doing of them, like Dorcas, who was "full of good works and almsdeeds." Wealth of this sort is the least disappointing both here and hereafter, and has no uncertainty in its results. 3. *"Ready to distribute."* Willing to give unasked; cheerful in the distribution of their favours; giving without grudging and without delay. 4. *"Willing to communicate."* As if to recognize, not merely a common humanity, but a common Christianity with the poor. The rich ought to share their possessions with the poor.

III. ENCOURAGEMENTS TO THE DISCHARGE OF THESE DUTIES. "Laying up in store for themselves as a treasure a good foundation against the time to come, that they may lay hold upon the true life." 1. *It is possible for rich believers to lay up treasure in heaven.* This treasure is a foundation against the time to come. (1) Not a foundation of merit, for we are only saved by the merits of Christ; (2) but a foundation in heaven, solid, substantial, and durable—unlike uncertain riches of earth; good in its nature and results—unlike earthly riches, which often are the undoing of men. "Make to yourselves friends of the mammon of unrighteousness" (Luke xvi. 9). 2. *Our riches may have an influence on our true life hereafter.* "That they may lay hold on the true life." (1) Not in the way of merit; (2) but in the way of grace, for the very rewards of the future are of grace; (3) the end of all our effort is the true life, in contrast to the vain, transitory, short-sighted life of earth.—T. C.

Vers. 20, 21.—*Concluding exhortation and benediction.* The parting counsel of the apostle goes back upon the substance of all his past counsels. It includes a positive and a negative counsel.

I. A POSITIVE COUNSEL. "O Timothy, keep the deposit" entrusted to thee. This refers to the doctrine of the gospel. It is "the faith once delivered to the saints" (Jude 3). 1. *The doctrine of the gospel is thus not something discovered by man, but delivered to man.* 2. *It is placed in the hands of Timothy as a trustee, to be kept for the use of others.* It is a treasure in earthen vessels, to be jealously guarded against robbers and foes. 3. *If it is kept, it will in turn keep us.*

II. A NEGATIVE COUNSEL. "Avoiding profane and vain babblings, and oppositions of knowledge falsely so called: which some professing erred concerning the faith." 1. *The duty of turning away from empty discourses and the ideas of a false knowledge.* (1) Such things were utterly profitless as to spiritual result. (2) They were antagonistic to the doctrine of godliness; for they represented theories of knowledge put forth by false teachers, which ripened in due time into the bitter Gnosticism of later times. It was a knowledge that falsely arrogated to itself that name, for it was based on ignorance or denial of God's truth. 2. *The danger of such teachings.* (1) Some members of the Church were led to profess such doctrines, perhaps because they wore a seductive aspect of asceticism, or pretended to show a shorter cut to heaven. (2) But they lost their way and "erred concerning the faith." This false teaching undermined the true faith of the gospel. (3) As the tense implies an event that occurred in the past, these persons were not now in the communion of the Ephesian Church.—T. C.

Ver. 3.—*The health of religion.* "Wholesome words." There is no word more representative of the spirit of the gospel than this word "wholesome." It shows us that the gospel means health.

I. THEY ARE WHOLESOME BECAUSE THEY ARE HEALING WORDS. They heal breaches in families; they heal the division between God and the soul; they heal the heart itself. And in the *vale-mecum* of the Bible we find a cure for all the diseases of the inner man.

II. THEY ARE WHOLESOME WORDS AS CONTRASTED WITH OTHER LITERATURES. With much that is good in the best of authors, there is much that is harmful. All is not wholesome in Dante, or Goethe, or Shakespeare. It requires an infinite mind to inspire words that shall always and ever be wholesome; and it would be difficult to speak of any human literature that is wholesome every way. Some has in it too much romance and sentiment; some has too great a power upon the passions; some feeds the intellect and starves the heart.

III. THESE WORDS ARE WHOLESOME IN EVERY SPHERE. It is not too much to say of the gospel of Jesus Christ that it saves and sanctifies body, soul, and spirit. It has no word of encouragement to the unwashed monk, or to the ascetic who neglects the care of the body. It supplies a true culture to the mind, and feeds and nourishes all the graces of the heart. So it becomes a doctrine according to godliness.—W. M. S.

Ver. 6.—*The wealth of religion.* “But godliness with contentment is great gain.” We learn from these words—

I. THAT MEN ARE RICH IN WHAT THEY ARE. It is a mistake to think of riches as belonging merely to the estate. We may catalogue the possessions of the outward life, but they are only “things.” How many men learn too late that they are not rich in what they have! Godliness is the truest riches, because it is God-likeness; the image which no earthly artist can produce! The highest good conceivable is to be like God.

II. MEN ARE RICH IN WHAT THEY CAN DO WITHOUT. “With contentment.” Let us study, not so much what we may secure, as what we are able to enjoy existence without. Men multiply their cares often as they multiply their means; and some men, with competency in a cottage, have not been sorry that they lost a palace. “Contentment is great gain;” it sets the mind free from anxious care; it prevents the straining after false effect; it has more time to enjoy the flowers at its feet, instead of straining to secure the meadows of the far-away estate.

III. MEN MUST LEAVE EVERYTHING; THEY CAN CARRY NOTHING AWAY. *That* is certain; and yet the word must be read thoughtfully. Nothing save conscience and character and memory. Still the words are true, that we can carry nothing out; for these are not “things,” but part of our personality. The body returns to the dust, but the spirit—to the God who gave it. Let this check all undue anxiety, and cure our foolish envy as we look around upon all the coveted positions of men. “We brought nothing into this world, and it is certain we can carry nothing out.”—W. M. S.

Vers. 1—10.—*Slaves and heretics.* **I. DUTIES OF CHRISTIAN SLAVES.** **1. Toward unbelieving masters.** “Let as many as are servants under the yoke count their own masters worthy of all honour, that the Name of God and the doctrine be not blasphemed.” Paul had to legislate for a social condition which was, to a considerable extent, different from ours. In the early Christian Churches there were not a few whose social condition was that of slaves. They are pointed to here as being under the yoke as servants. To service there was added the oppressive circumstance of being under the yoke. That is, they were like cattle with the yoke on them—having no rights, any more than cattle, to bestow their labour where they liked, but only where their masters liked. It was a degradation of human beings, for which no apology could be made. Under Christianity the eyes of Christian slaves could not be altogether closed to the flagrant injustice inflicted on them. They would also see that, in this sonship and heirship of glory, they were really exalted above unbelieving masters. It would have been easy, with such materials, to have inflamed their minds against their masters. But Paul, as a wise legislator, understood better the obligations of Christianity. No inflammatory word does he address to them; he tells them, not of rights, but of duties. Their masters, notwithstanding their being identified with injustice, were still *their own* masters, i.e. men to whom in the providence of God they were subordinated. Let them be counted worthy of all honour, even as he has already said that the presbyters, or ecclesiastical rulers, are to be counted worthy of honour. And we need not wonder at this; for still,

at the basis of things, they are the representatives of Divine authority. As such—and who are wholly entitled to be called worthy representatives?—let them be counted worthy of all proper honour. Let them be treated thus, *that the Name of God and the doctrine be not blasphemed*. There was involved in their conduct the Name of God, *i.e.* of the true God, as distinguished from the false gods which their masters worshipped. There was also involved the teaching, *i.e.* what Christianity taught about things. If they were insubordinate, both would be evil spoken of. The heathen masters would think of Christianity as upturning the fundamental relations of things. We are apt to forget how much the Divine honour is involved in our conduct. We should give such a living representation of our religion as will give none occasion to blaspheme. 2. *Toward believing masters*. “And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved.” Men might be despotic masters, holders of slaves, and yet be Christians, their conscience not being educated upon that point. It was not said to them that they were to go and liberate their slaves. It was better that they should receive the essence of Christianity without their prejudices being raised on that point; correction on it, from the working of Christian influences, was sure to follow, with a slowness, however, that might leave many unenlightened of that generation of them. It seems to be implied that, though unenlightened, they gave their slaves Christian treatment, *i.e.* treated them as not under the yoke, in the avoidance of harshness and unreasonable exactions often associated with the yoke. This was rightly to be interpreted as a homage rendered to brotherhood in Christ. But let not slaves be led into a mistaken interpretation of brotherhood. It did not mean that respect was no longer due to their masters. The earthly relation, though not so deep as the new relation in Christ, still stood, as giving form to duty. Let them not despise them, *i.e.* refuse the respect due to superiors. And, instead of giving them less service, let it be the other way. Give more service, because they that get the benefit of it are of the same faith, and beloved as masters that have learned from Christ the law of kindness. *Emphasizing what has been said*. “These things teach and exhort.” There was to be both direction and enforcement.

II. HERETICS. 1. *Standard in relation to which they are heretics*. “If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness.” The other doctrine is that which departs from the standard. This is contained in the words of our Lord Jesus Christ. He is the Truth, and has the right to rule all minds. There is a healthy vigour in his words, not the sickliness that there was in the words of the heretical teachers. The doctrine contained in the words of our Lord Jesus Christ is that which is *according to godliness*. There is grounded in our nature, apart from all teachings, a certain *religiosity*. That is, we are made to have certain states of our soul toward God, such as reverence. As we cherish these states we are pious, godly. What our Lord taught was in accordance with the *norm* of godliness in our original constitution, and was fitted to effect godliness as a result. The condemnation of the heretics was, that in not consenting to the words of our Lord Jesus Christ they were going away to doctrines which were not fitted to promote piety. 2. *Moral characterization*. (1) *From the inflatedness of ignorance*. “He is puffed up, knowing nothing.” It is only in Christ that we have the *right point of view*. If, therefore, we are not taught by him, we know nothing aright. Those who have true knowledge are humbled under a sense of what they do not know. The heretics who had not even a smattering of true knowledge were puffed up with conceit of the multitude of things which they knew. (2) *From the morbidness of sophistry*. “But doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth.” Not consenting to sound words, they have diseased action. That in which they show themselves diseased is in busying themselves, not, like Christian inquirers, around realities, but, like the sophists with whom Socrates had to do, around questionings which become disputes of words. This disease of hair-splitting is attended with various evil consequences: envy toward those who evince superior skill, strife with those who will not admit the value of the distinctions, railings where there is not reason, evil surmisings where there is not charity, and frequent and more bitter collisions where the truth, not honestly dealt with, is forcibly

taken away. 3. *The special obnoxiousness of their teaching.* (1) *This was in asserting that godliness was a way of gain.* "Supposing that godliness is a way of gain." This was evidently a stratagem on the part of the heretics. Suspected of a worldliness that was unbecoming their religious pretensions, they got over it by taking up the position that godliness was a gainful trade. They appealed to men to be religious for the sake of the worldly gain it would bring to them. It can be seen that the apostle regards the heretical maxim with contempt. It is a maxim from which many act who would not like to admit it in words. They keep up religious appearances, not because they have any love for religion, but because it would be damaging to them to appear irreligious. (2) *Godliness is a way of gain if associated with contentment.* "But godliness with contentment is great gain." "Elegantly, and not without ironical correction to a sense that is contrary, he gives a new turn to the same words" (Calvin). Godliness (what we have in relation to God) is great gain; but its gain lies in its producing a contented mind (in relation to ourselves). Where a man is contented it is as though he owned the whole world. (3) *Reasons for contentment.* *Our natural bareness.* "For we brought nothing into the world, for neither can we carry anything out." The same thought is expressed in Job i. 21 and in Eccles. v. 15. Viewed at two points we are absolutely poor. There was a time when earthly good was not ours, and there will come a time when it will cease to be ours. We are not, then, to make an *essential* of what only pertains to our earthly state. *We can do with little.* "But having food and covering we shall be therewith content." Something added to our bare natural condition we need while we are in this world, and it will not be wanting; but it does not need to be much. Food and covering, these will suffice for us. We can do with less than we imagine. Shakespeare tells us that

"The poorest man
Is in the poorest thing superfluous,
Demands for nature more than nature claims."

"The rock of our present day is that no one knows how to live upon little; the great men of antiquity were generally poor. The retrenchment of useless expenditure, the laying aside of what one may call the *relatively necessary*, is the high-road to Christian disentanglement of heart, just as it was to that of ancient vigour. *A great soul in a small house is the idea* which has always touched me more than any other" (Lacordaire). *The sad result of the opposite state.* "But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition." By them that desire to be rich we are to understand those who, instead of being contented with what they can enjoy with God's blessing and what they can ~~use~~ for God's glory, make riches their object in life. They fall into a state of mind that is *seductive* and *fettering*. And this unnatural craving for possession does not stand alone, but has many affiliated lusts, such as love for display, love for worldly company, love for the pleasures of the table. Of these no rational account can be given, and they are hurtful even to the extent of drowning men in misery, expressed by two very strong words—destruction and perdition. *Confirmation of the last reason. Proverbial saying.* "For the love of money is a root of all kinds of evil." The proverb is intended to have a certain *startling* nature. Desire of money is not certainly the only root of evils, but it is conspicuously the root of evils. We need only think of the lies, thefts, oppressions, jealousies, murders, wars, lawsuits, sensuality, prayerlessness, that have been caused by it. *The victims.* "Which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." The apostle thinks of the ravages wrought on some he knew. Within the Christian circle, they unlawfully reached after gain. This led to their wandering from the faith, and to their being pierced through, as with a sword, with many sorrows; bitter reflections on the past, disappointment with what they had obtained, apprehensions of the future. These he would point to as *beacons*, warning off the rock of avarice.—R. F.

Vers. 11—16.—*The Christian gladiator.* The gladiator was one who fought, in the arena, at the amphitheatre of an ancient city, such as the Colosseum at Rome, for the amusement of the public. It made life real and earnest to be compelled to enter the lists, in which the issue was generally victory or death.

“And now
 The arena swims around him—he is gone?
 Ere ceased the inhuman shout which hailed the wretch who won.
 He heard it, but he heeded not—his eyes
 Were with his heart, and that was far away;
 He recked not of the life he lost or prize,
 But where his rude hut by the Danube lay;
 There were his young barbarians all at play—
 There was their Dacian mother! he, their sire,
 Butchered to make a Roman holiday.”

I. NEED OF PREPARATION. “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.” We know what can be undergone by men of the lowest order, when they put themselves in training for entering the prize-ring. Accustomed to spend the greater part of their time in the public-house, they are found rigorously foregoing their pleasures and entailing upon themselves hard employment. In what these pugilists forego and endure, do they not put to blush many Christians, who cannot be said to forego much, or to give hard service for their religion? There is, we are here taught, what becomes the man of God, i.e. the highest type of man—the man who tries to work out the Divine idea of his life and to come to be God-like in his character. “O man of God, learn from these men of a low order. They flee their wonted pleasures; flee thou,” says the apostle in earnest address, “these things,” i.e. as appears from the context, those habits of mind which we call *worldly*, tendencies to sink higher things in the pursuit of worldly ends, money, enjoyment, position for ourselves, and for our children. Christians who may have no taste for what are regarded as coarse pleasures, may yet be worldly in their ideas and habits. Such worldliness is unworthy of the man of God; vulgar, demeaning in him. O man of God, flee thou worldliness, as thou wouldst a wild beast. Flee it, as certain to eat up thy true manliness. It may be said that more havoc has been wrought in the Church by worldliness than by intemperance. And the one is not so easily dealt with as the other. The intemperate man may be laid hold on, and aided out of his intemperance. But the worldly man may be in position in the Church; and who is likely to succeed in aiding him out of his worldliness? And so, while the one may be rescued, the other may continue to be the prey of destructive habits that are growing upon him. The other side of duty refers to the acquiring of good habits of mind that are required for the fight. And as the word for worldly habits is *flee*, so the word for good habits is *pursue*. It is implied that worldliness seeks us, and we need to get out of its way, to flee from it as from a wild beast. Good habits, on the other hand, retreat from us; they are apt to evade us, and we need to pursue them with all the keenness with which a ravenous wild beast pursues its prey. It is hard for us to come up to them, and to have them as our enjoyed possession. The good habits, so ill to grasp, which are needed for the fight by the man of God are *particularized*. First of all he must have *righteousness*, or the habit of *going by rule*. And along with this he must have *godliness*, or the habit of *referring to God*. Then he must have *faith*, which covers his *defencelessness*. Along with this he must have *love*, which supplies him with *fire*. He must also have *patience*, which enables him to *hold out to the end*. And along with this he must have *meekness*, which makes his spirit *proof against all accumulation of wrong*. In the eye of the world, these habits may seem *unmanly*; but, O man of God, be true to thyself, and pursue them; let them not escape from thee; by God’s decree they shall reward thy eager pursuit.

II. NATURE OF THE FIGHT. “Fight the good fight of the faith.” He that has the faith of a Christian is necessitated to fight. There is revealed to his faith a God in the heavens, who hates sin, and who also seeks the salvation of souls. In the light of this, which ought to be an increasing light, there is presented an *exposure*. He comes to see that there are in his flesh tendencies which are against God. He comes also to see that there is in the world, in its opinion and custom, much that is against God. As, then, he would stand by God, he must fight against the flesh and the world—against what would tempt to sin, from within and from without. It is a good fight, being for the cause of God, which is also the cause of man in his establishment in righteousness and love. It is a good fight, being grounded in the victory of Christ and carried on

hopefully under his leadership. It is a fight into which the man of God can throw his undivided energies, his warmest enthusiasm. Many a fight which receives the plaudits of men has, in the strict review, only a seeming or superficial goodness. But the fight into which the man of God throws himself can stand the severest tests of goodness. Be it thine, then, O man of God, to fight the good fight of the faith.

III. THE PRICELESS PRIZE. "Lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses." The prize for which the gladiator fought was not all unsubstantial. It was *life*. It meant the enjoyment of liberty, return to his rude hut, his young barbarians, and their "Dacian mother." Still that life had in it elements of unsatisfactoriness and decay. It was *savage life*, below the level of civilized life. Such as it was in its rude delights, it was not beyond accident and death. But the prize for which the Christian gladiator fights, is *life eternal*. This is not to be confounded with *perpetuity of existence*, which may be felt to be an intolerable burden. The importance of existence lies in its joyous elements, experience of healthful activity, and of communion with those we love. So the life, which is here presented as the prize, is that kind of existence in which there is a free, unrestrained play of our powers, and in which we have communion with the Father of our spirits and with the spirits of the just. And the life has such a principle in it, such subsistence in the living God, as to be placed above the reach of death, as only to be brought forth into all its joyousness by death. The counsel of the apostle is to lay hold on this priceless prize. O man of God, do not let it escape thee. Stretch forward to it with a feeling of its *supreme desirableness*. It is worthy of all the strain to which thou canst put thyself. The counsel of the apostle is supported by a reference to a marked period in the past—apparently entrance on the Christian life, or that which was expressive of it to Timothy, *viz. his baptism*. It was a period in which Divine action and human action met. It was God calling him to life eternal. It was at the same time Timothy confessing a good confession—apparently saying that life eternal was his aim. Come persecution, come death, life eternal he would seek to gain. This confession he made in the sight of many witnesses, present on the occasion of his baptism, who could speak to the earnestness of spirit with which he entered on his Christian career. O man of God, fight, remembering thy Divine calling and thy solemn engagements.

IV. THE WITNESSES. "I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach." The *many witnesses* just mentioned call up such a scene as was to be witnessed in the Colosseum. There was an assemblage of eighty-seven thousand people, tier above tier all round. As the gladiator stepped into the arena, he might well be awed by so vast and unwonted a crowd. But this would quickly give way to the feeling of what depended on the way in which he quitted himself. And there would not be absent from his mind the thought of the applause which would reward a victory. O man of God, thou art now in the arena, and there are many onlookers. They are watching how thou art quitting thyself in the fight of the faith—whether thou art realizing the seriousness of thy position, thy splendid opportunity. Their approval is worthy of being considered, worthy of being coveted by thee, and should help to nerve thee to the fight. But there was one pre-eminent personage who was expected to grace a Roman gladiatorial festival, *viz. the emperor*. As the gladiator entered, his eye would rest on the emperor and his attendants. And he would have a peculiar feeling in being called upon to fight under the eye of the august Cæsar, to whom he would look up as to a very god. So, O man of God, there is one great Personage who is looking down on the arena in which thou art, and under whose eye thou art called upon to fight. It is not a Cæsar—a man born and upheld and mortal like other men; but it is God, who *quickeneth all things*—the Substratum of all created existence, the almighty Upholder of men, the almighty Upholder of the universe with all its forms of life. There is another Personage, and yet not another. This is *Christ Jesus, who before Pontius Pilate witnessed the good confession*. "Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness of the truth. Every one that is of the truth heareth my voice." "In these words we see the majesty and fearless exposure of Jesus.

'I cannot and will not deny that I am a King. It is my office to declare the truth; it is by the influence of truth that I am to reign in the hearts of men, and I cannot shrink from asserting this most important truth, that I have the power and authority of a sovereign at once to rule and to defend my people. Let not this doctrine offend. Every one who is of the truth, who loves the light, and whose mind is open to conviction, heareth and acknowledgeth this and all my doctrines.' These words, spoken at so interesting and trying a period, discover to us the elevation of our Saviour in a very striking light. We see his mind unbroken by suffering. We see in him the firmest adherence to the doctrines he had formerly taught. We see in him a conscious dignity, a full conviction of the glory and power with which he was invested. He asserts his royal office, not from ostentation, not amidst a host of flatterers, but in the face of enemies; and when he made this solemn declaration his appearance bore little conformity, indeed, to the splendour of earthly monarchs." There is a difference between the good confession of Timothy and the good confession of Christ indicated in the language. Timothy confessed his good confession, *i.e.* in the way of saying beforehand what he would do in the trial. Christ witnessed his good confession, *i.e.* authenticated it by making it in the immediate prospect of death. He went forth from Pilate's judgment-hall and sealed his confession with his blood. He was thus the first and greatest of confessors. It adds much in the way of *definiteness*, that we can thus think of him. It also adds much in the way of *bracing*. There is a halo around the great Onlooker from his past. The presence in a battle of the hero of a hundred fights, of a Napoleon or Wellington, is worth some additional battalions. So, O man of God, be braced up to the fight, by the thought that thou art fighting under the eye of thy God, under the eye of thy Saviour. And do not think of getting the prize surreptitiously, but only by fair means, keeping to the rules of the contest, what is here called *keeping the commandment*, so that no little spot is made on it, no little dishonour done to it. For, however little, it means so much taken away from the value of the prize. I charge thee, then, says the apostle, in these great presences keep the commandment.

V. FINAL EVENT. "Until the appearing of our Lord Jesus Christ: which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen." The final event of the day, on the occasion of a great gladiatorial show, was the coming forward of Cæsar, in circumstances of pomp, to crown, or otherwise reward, the victors. So the final event of time will be the coming forward of our Lord Jesus Christ (as from looking on) to crown the victors in the good fight of the faith. There is reference to the same event in 2 Tim. iv. 7, 8. It would be the proudest moment of a man's life when he was called forth to receive the prize from the hand of his emperor. So it will be a moment of greatest satisfaction to the believer when he is called forth (as by the herald proclaiming his name before a great assemblage) to receive the crown from the hand of his Lord. He will not certainly be filled with self-satisfaction. He will feel that he is only a debtor to Christ, and his first impulse will be to cast his crown at the feet of his great Benefactor. This appearing God is to show, *i.e.* to effect and to bring forth into view. He is to show it in its own times—at present hidden, but clear to the mind of God, and to be shown when his purposes are ripe. He who is to effect the appearing is appropriately adored as the Potentate (the Wielder of power). Not less appropriately is he adored as the blessed or (better) the happy Potentate, *i.e.* self-happy, having all elements of happiness within himself, no void within his infinite existence to fill up, but not therefore disposed to keep happiness to himself, rather prompted, in his own experience of happiness, to bestow it on others, first in creation and then in redemption. It is the happy Wielder of power that is to bring about an event that is fraught with so much happiness to believers. He *shall* show it, for he is the only Potentate; none can dispute the name with him. There are *powers* under him as there were rulers, with different names, under the emperor; but he is the King of kings and Lord of lords—sovereign Disposer of all human and angelic representatives of power. "The king's heart is in the hand of the Lord as the rivers of water: he turns it [however impetuous] whithersoever he will." He shall show it in *its own times*; for, however distant those times, he shall live to do it, being the only One who hath

immortality from himself, essential imperviousness to decay. He shall show it, who is himself *inaccessible* within a circle of light, and not only never seen by men but necessarily invisible to men, i.e. in the unveiled brightness of his glory. All honour and power eternal, then, be to this God. We may judge of what the appearing is to be that is to be effected by One in whose praise the apostle breaks forth in so lofty a strain. We may conclude that it is to be the grandest display of the honour and power of God. And what a privilege that the humble believer—victor in the battle of life—is to be called forth before an assembled universe, under the presidency of Christ and by the hand of Christ, to be crowned with the life eternal! Let every one add his *Amen* to the ascription of honour and power to God, as displayed in the appearing of Christ.—R. F.

Vers. 17—21.—*Parting words. I. WARNING TO THE RICH.* "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy." The apostle's fear of worldliness in the Church still possesses him. He does not now regard those who *wish* to be rich, but those who *are* rich. He at once reminds them of the relative value of their riches, as extending only to this present world. He warns them against the danger of being high-minded, i.e. lifted up above others under a sense of their importance on account of their riches. He warns them also against the kindred danger, which separates, not so much from men as from God, viz. their setting their hope on their riches. "Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" And the disciples were astonished at his words. But Jesus answered again, and said unto them, "Children, how hard is it for them that *trust* in riches to enter into the kingdom of God!" The difficulty of the rich is that they are tempted to set their hope on their riches. One reason for their not doing so, is that their hope should not be set on an uncertainty such as riches is. The true Object of our hope is God, who is of a liberal disposition. He giveth us not merely the necessities of life, but he giveth us *richly all things*. In his disposition we have a better guarantee for our not wanting, than in clutching to any riches. He giveth us things to enjoy, not to draw us away from our fellow-men, not to draw us away from himself, but to enjoy as his gifts, through which he would tell us of the kindness of his heart.

II. THE RIGHT COURSE FOR THEM. "That they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." They were to seek to promote the happiness of others. As they were rich, they had it in their power, above others, to do *beautiful* actions. They were to be free in making distribution of what they had. They were to be ready to admit others to share with them. In a word, they were to counteract worldly habits of mind by cultivating habits of benevolence. There is the duty of giving the Lord the firstfruits of our substance, a proportion of our income; there is here inculcated the cultivation of the disposition toward others that is to go along with that.

III. ADVANTAGE OF THE RIGHT COURSE. "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." What they took from their plenty and gave for others they were not to lose, but were to have it as a treasure laid up for them. "Their estates will not die with them, but they will have joy and comfort of them in the other world, and have cause to bless God for them to all eternity" (Beveridge). The treasure is thought of as a good foundation, by resting on which they would lay hold on the life which was life indeed. The time is coming when this world will be taken away from beneath our feet. What have we sent before us into the next world, so as to keep us from sinking in the new condition of things, to bear us up so that we shall not earn, but receive, from Christ's hand and through Christ's merit, the life indeed? The answer here is—what we have denied ourselves, what we have unselfishly sacrificed for others.

IV. CONCLUDING EARNEST ADDRESS TO TIMOTHY. 1. *What he was to keep.* "O Timothy, guard that which is committed unto thee." The *deposit* is the doctrine delivered to Timothy to preach, as opposed to what follows. "We have an exclamation alike of foreknowledge and of fondness. For he foresaw future errors, which he mourned over beforehand. What does he mean by guarding the deposit? Guard it, says he, on

account of thieves, on account of enemies who while men sleep may sow tares amidst the good seed. What is the deposit? It is that which was entrusted to thee, not found by thee; which thou hast received, not invented; a matter, not of genius, but of teaching; not of private usurpation, but of public tradition; a matter brought to thee, not put forth by thee; in which thou oughtest to be, not an enlarger, but a guardian; not an originator, but a disciple; not leading, but following. Keep, saith he, the deposit; preserve intact and inviolate *the talent of the catholic faith*. What has been entrusted to thee, let the same remain with thee; let that same be handed down by thee. Gold thou hast received, gold return. I should be sorry thou shouldst substitute ought else. I should be sorry that for gold thou shouldst substitute lead, impudently, or brass, fraudulently. I do not want the mere appearance of gold, but its actual reality. Not that there is to be no progress in religion, in Christ's Church. Let there be so by all means, and the greatest progress; but, then, let it be real progress, not a change of faith. Let the intelligence of the whole Church and its individual members increase exceedingly, provided it be only on its own head, the doctrine being still the same." 2. *What he was to avoid*. "Turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith." The errors are called profane babblings, similarly to the characterization of them in ch. i. 6 and iv. 7. They are also called oppositions of a falsely named *gnosis*, i.e. to the true *gnosis* in the gospel. There were some defections on account of *Gnostic* tendencies even in the apostle's day; and it was very much the design of this letter to warn his pupil against them.

V. BENEDICTION. "Grace be with you." It seems better to regard the benediction for Timothy alone. He has been so busy in laying down ecclesiastical rules for the direction of Timothy as superintendent, that he has no space left for personal references but closes abruptly with the briefest form of benediction.—R. F.

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