

1 Timothy 1:1

THE ARGUMENT

Timothy is thought to have been a native of Lystra in Lycaonia, Ac 16:1. His mother, Eunice, was a Jewess, Ac 16:1; a believer, 2Ti 1:5. His father a Greek, Ac 16:1, but (possibly) proselyted to the Jewish religion. They gave Timothy his name, signifying thereby their pious desire that their son should fear and honour God, and be put in mind of his duty by his name. They bred him up in the knowledge of the Scriptures from a child. When it was he first became a disciple to Paul doth not appear; but it appears from 2Ti 3:11, that he was with Paul at Antioch and Iconium, which was before he came to Lystra, Ac 16:1, where Paul circumcised him. After this Paul made him his companion, and sent him upon several messages. He was a sickly person, 1Ti 5:23, but eminent in gifts and graces, 2Ti 1:5 3:15 1Co 4:17. After this he was ordained a minister by Paul and the presbytery, 2Ti 1:6. He became very dear to Paul for his faithfulness, Php 2:19-21; so as he calls him his *beloved son, and faithful*, 1Co 4:17, his *son in the faith*, 1Ti 1:2, his *dearly beloved son*, his *fellow worker, fellow labourer*, &c. Paul left him a time at Thessalonica and Berea, Ac 17:13,14; then sent for him to Athens, Ac 17:15. He came to him at Corinth, Ac 18:5. Thence he sent him into Macedonia, Ac 19:22. From thence he came to Corinth, and goes with Paul into Asia. Ac 20:4; where Paul entreats him to stay some time at Ephesus, as an evangelist, to settle the churches there, 2Ti 4:5. From thence he sends for him to Rome, 2Ti 4:9, and sends Tychicus in his room to Ephesus, 2Ti 4:12. Paul having left Timothy, a young man, in this great trust, being himself to be absent, writes this Epistle to him, to encourage him against all dangers, and to direct him in the management of his office. The scope of the Epistle is to direct Timothy in the first place, and then all ministers of the gospel, how to behave themselves in the ministerial work, as to preaching, praying, government, opposing gainsayers, &c.; so as it is the most perfect direction we have in all Scripture for the discharge of the ministerial office. The time when Paul wrote this Epistle is uncertainly judged, but guessed to be the one and twentieth year after Christ's death, and about the nineteenth after Paul's conversion; it is certain it was when he was in Macedonia, and before he returned to Ephesus, Ac 19:1.

Chapter Summary

1Ti 1:1,2 The salutation.

1Ti 1:3,4 Timothy is put in mind of the charge before given him by Paul.

1Ti 1:5-7 The end of the commandment is charity, from which some had turned aside to teach the law, which they understood not.

1Ti 1:8-11 The scope of the law was to condemn wickedness, which is the design of the gospel also.

1Ti 1:12-17 Paul blesseth God for calling him to the ministry notwithstanding his great demerit, whereby all penitent sinners that believe are assured of mercy through Christ.

1Ti 1:18-20 He urgeth Timothy to a due discharge of his trust, warning him of some who had deserted the truth, of whom Hymeneus and Alexander had been delivered by him unto Satan.

Ver. 1. *Paul, an apostle of Jesus Christ;* one immediately sent by Jesus Christ, by his voice from heaven, Ac 9:15, though not by his voice upon earth, as those, Mt 10:1-42.

By the commandment of God our Saviour, and Lord Jesus Christ: through the will of God, 1Co 1:1, not his permissive, but preceptive will; and this is the same with his being *called to be an apostle*, Ro 1:1 1Co 1:1. By our *Lord Jesus Christ*, the Father not being excluded, but the Son only being named, to whom the mediatory kingdom was committed.

Which is our hope: our hope, there is no more in the Greek, that is, the object of our hope: as when it is said, Ge 31:53, that *Jacob sware by the fear of his father Isaac*, that is, by the Deity whom his father feared. This glorious eulogy belongs to our Saviour, in whom there is a concurrence of all that is requisite to free us from destructive evils, and to make us everlastingly happy: for he is *wisdom, righteousness, sanctification, and redemption*. Hence the Gentiles without Christ are said to be without hope, Eph 2:12. And from hence it is evident that Jesus Christ is the eternal God, for if he were only a man, though in excellence above all others, he could not be our hope, for *cursed is he that trusteth in man*, Jer 17:5.

1 Timothy 1:2

Ver. 2. He dignifies Timothy with the title of his *son in the faith*; that is, being converted by him to Christianity, and begat to the Divine life: and by styling Timothy his *own son*, he signifies his piety and virtue, that rendered him a worthy son of such a father, whom he imitated and honoured, and with whom he corresponded in a grateful, obedient affection. Having thus designated the person to whom he writes, he expresses his ardent desires of his complete felicity; which is included in *grace, mercy, and peace*. By *grace* he means the free favour and good will of God, with all the spiritual gifts that proceed from it, either requisite for salvation, or the great work of the evangelical ministry. By *mercy*, his compassionate tender love, pardoning, relieving, supporting, and assisting us in our Christian course. By *peace* he signifies, principally, the peace of God, that divine calm of conscience, that tranquillity and rest of soul, which proceeds from the assurance that God is reconciled to us in Christ, and our freedom by the sanctifying Spirit from the tyranny of carnal lusts: this peace can never be to the wicked. And besides this principal peace, we may understand peace with man, that is, a quiet state, exempt from hatred and persecutions, that Timothy might more comfortably and successfully perform the work of his ministry. He prays for these blessings *from God*, who is the original Fountain of all good: and from *Jesus Christ* as the channel, by which all the gifts of God are conveyed to us; for without his mediation the Deity is as a sealed fountain, no grace would flow to us. He styles God *our Father*, because he has adopted us in his Son, and in that quality he communicates his *grace, mercy, and peace* to us: he styles Christ *our Lord*, who hath supreme power over us, as well by the right of creation as of redemption.

1 Timothy 1:3

Ver. 3. *Ephesus* was a great city in Asia the Less, whither Paul came, Ac 19:1; where Demetrius raised a tumult against him, which the town clerk appeased, as we read there. From thence he *went into Macedonia*, Ac 20:1-3. Upon this his motion into Macedonia (as divines judge) he left Timothy at Ephesus. The end of leaving him at Ephesus was, that he might *charge some that they preached no other doctrine*, that is, none contrary to

what he had preached, none contrary to the doctrine of the gospel, Ga 1:8,9. What power was here committed to Timothy is by some questioned; supposing (which is very probable) there were a greater number of disciples than could meet in one assembly, his power was more than pastoral, for he had a power over the teachers. Whether this power was extraordinary, or ordinary, and what God intended ever to continue in the church, is the question. Those who make it to be such, make it to be episcopal; those that make it extraordinary, say it was the work of an evangelist, 2Ti 4:5. That there was such an officer in the primitive church appears from Ac 21:8 Eph 4:11. That this was Timothy's work appears from 2Ti 4:5. Nor is it a new thing, but very common in the settlement of all new governments, to authorize some special commissioners, and to give them an extraordinary power for a time, till the government can be settled and things brought into a fixed order. If we consider the words without prejudice:

I besought thee to abide still at Ephesus, they seem to signify that Timothy was not the established bishop of Ephesus; for to what end should the apostle desire a bishop to reside in his own diocese, which he could not forsake without neglecting his duty, and the offence of God? This were a tacit reflection, as if he were careless of his duty. And the word *abide*, *προσμεναι*, does not necessarily import his constant residence there; for it is used to signify continuance for some time only; as it is said of the apostle, that he remained many days at Corinth, Ac 18:18, when his stay there was only for some months. The intention of the apostle seems to be that Timothy should continue for a while at Ephesus, and not accompany him in his voyage to Macedonia, as he was wont to do upon other occasions. And it is evident by the sacred history, that about six months after Timothy was with the apostle in Greece, that he went with him to Macedonia, and Troas, and Miletus, Ac 20:1,4, where the apostle sent for the elders or bishops of Ephesus, to leave his last solemn charge with them. In short, if Timothy had been appointed the bishop of Ephesus, the apostle would probably have given this title of honour to him in the inscription of his Epistle. Upon the impartial considering of the whole matter, though the passion of prelacy is so ingenious as to discover so many mysteries and mitres in a few plain words, (viz. that Timothy was bishop of that city, metropolitan of the province, and primate of all Asia), yet it is most likely that Timothy was left only for some time with a kind of apostolical power in the church of Ephesus; of which power this was

one branch, authoritatively to command seducers not to teach another doctrine than what was taught by the apostles, who were Divinely illuminated: a Divine rule, and most worthy of perpetual observation by all in the office of the ministry. And this showeth the mighty proneness of men, as to deviate in their conversations, from the right ways, so in their judgments from the truths of God, otherwise Paul had no need to have left Timothy for that end in this church so newly planted.

1 Timothy 1:4

Ver. 4. *Neither give heed to fables:* by *fables* he probably meaneth the *Jewish fables, and commandments of men*, mentioned Tit 1:14; or more generally, all vain and idol speculations.

And endless genealogies, which minister questions, rather than godly edifying; whatsoever tendeth not to build men up in godliness, which is the end of preaching. The Jews had many unwritten fables, about what God did before he made the world, &c., and many unwritten *endless genealogies*, which were as so many labyrinths, intricate, without an issue out of them: and it is probable that some of them (converted to the Christian faith) still busied their heads about them, according to their education and the practice of the Jewish doctors, and made the subject of their sermons and discourses to the assemblies of Christians; which is the thing the apostle here declareth a corruption of the ordinances of preaching, and inveigheth against, 1Ti 6:4 2Ti 2:23 Tit 1:14 3:9; and willeth preachers to avoid, and people to give no heed to them, as nothing tending to the building Christians up in holiness, which he here calleth *οικοδομιαν θεου*, the building up of God, either so objectively, or efficiently, or by his command, because it is in God, viz. in the knowledge of God, and an increase in the love of God, and other spiritual habits; or from God, being wrought by him, and serving for his honour and glory, or according to his will.

Which is in faith: he tells us this edifying can be no otherwise than *in faith*, preaching the doctrine of the gospel, and embracing that which is the doctrine of faith, a doctrine of Divine revelation, to which men must give their assent, because of the authority of God revealing it. So as no discourses which are not founded in a Divine revelation, and to be proved

from thence, can possibly tend to any building of God, which cannot stand in the wisdom of men, but must stand in the power of God. From this text we may observe the vanity and proneness of some persons, even from the infancy of the church, to make up what they call sermons of discourses about fables, idle questions, and speculations, and genealogies of which there is no end; the teachers being able to bring the minds of hearers to no rest about them, nor they tending to any good and saving use, but merely to show men's wit and parts; and we may also learn, that this is no religious preaching or hearing, it being impossible men should be under any religious obligations to hear any but prophets, that is, such as reveal the Divine will. For other discourses, men in their seasons may hear them, or let them alone, and credit or not credit them as they see reason.

1 Timothy 1:5

Ver. 5. *Now the end of the commandment is charity:* the word translated *commandment* here is παραγγελια, which rather signifies a particular charge given by superiors as to some thing, than a general law, Ac 5:28 16:24; and so in this chapter, 1Ti 1:18; which inclineth me to think, that though the proposition be true of the whole law of God, (for *love is the fulfilling of the law*), and more eminently of the Divine doctrine in the gospel, for the end and perfection it aims at and produces is a pure, ardent love of God, and of men for his sake, and of the gospel, yet it is rather here to be restrained to the commandment relating to preaching, or discoursing the revealed will of God relating to men's salvation, *the end* of which is doubtless *charity*, which ought to be *finis operantis*, the end of the workman, what he ought to intend and aim at; and *is finis operis*, the effect of the work, viz. the begetting in the souls of people love to God and their neighbour, neither of which can rationally be obtained by preachers telling people idle stories, and filling their heads with idle questions and speculations.

Out of a pure heart: which love to God and men must proceed from a clean, and holy, and sincere heart.

And of a good conscience; and a good and holy life, when conscience doth not sourly reflect upon men for presumptuous miscarriages.

And of faith unfeigned; which must all be rooted in and attended with a *faith unfeigned;* rooted in it, as faith signifies a steady assent to Divine revelation; attended with it, as it signifies the soul's repose and rest upon Christ for the fulfilling of the promises annexed to him that believes and liveth up to such propositions. These are the noble ends of the whole law of God, and particularly of the charge or command God hath given ministers as to preaching, which can by no means be attained by teachers' discoursing fables and endless genealogies to people, nor by people's attendance to such discourses, for they can only fill people's heads with notions and unprofitable questions, which serve to gender strife and contention amongst people, instead of love either to God or men, and so to defile instead of purifying the heart, and have no influence at all upon a holy life, all which can grow out of no root but an unfeigned faith.

From which; from which things (for the article is plural, $\omega\nu$); from which commandment, and from the end of which commandment, from which pure heart, good conscience, and faith unfeigned.

Some having swerved: $\alpha\sigma\tau\omicron\chi\eta\sigma\alpha\nu\tau\epsilon\varsigma$, the word signifies to wander from a scope or mark. Some men either propounding to themselves ends in their discourses to people different from the command concerning preaching, and the true end of that, or at least wandering from that true end, they have turned aside. To do an action well, two things are necessary:

1. The propounding to ourselves a right end;
2. A moving to it by due means and in right order: whoso faileth in either of these, can no more do an action well, than he can shoot an arrow well, that either eyeth no mark, or levelleth his arrow quite beside it.

The preachers reflected on by the apostle, either never considered the true end of preaching, or never regarded it in their action; this made them turn aside from theology to mataeology, from preaching to *vain jangling;* so we translate it, but the word signifieth foolish talking; so we translate the adjective: Tit 1:10, and so the word properly signifieth, any kind of foolish, impertinent discourse, either serving to no good end, or at least not that which the discourse pretendeth to. And indeed all discourses of fables, and unprofitable, idle questions, tending not to edifying, is no better than foolish talking.

1 Timothy 1:7

Ver. 7. *Desiring to be teachers of the law;* Νομοδιδασκαλοι. This term lets us know, that the apostle reflecteth upon some who were or had been Jews, who either pressed the observance of the law in order to justification, or spent their time in pressing the traditions of the elders, and constitutions of the scribes, as *sepimenta legis*, hedges (as they called them) to the Divine law, though not of the letter of it; upon which there arose a great many questions as insignificant as their traditions themselves, which these vain preachers spent their time in speaking to.

Understanding neither what they say, nor whereof they affirm; neither understanding the Divine law, nor the questions themselves started and spoke unto, yet ambitious to be accounted *teachers of the law*. This vain desire of reputation, as persons of excellent skill in the land, was the cause of their erroneous, idle sermons: and their ignorance is aggravated and inexcusable, in that they with presumptuous boldness assert the things of which they are ignorant.

1 Timothy 1:8

Ver. 8. *But we know that the law is good:* not that I speak against the law of God, I know that it is *holy, and spiritual, and just, and good,* Ro 7:12,14. It is good, though not for justification, yet for conviction, to convince men of sin, and as a schoolmaster to lead men unto Christ, and to direct us in our walking with God; the equity and sanctity of its precepts are evident to the sincere and purified mind.

If a man use it lawfully: and as the law has an intrinsic goodness in its nature, so it is good to men when it is used for the end to which God gave it.

1 Timothy 1:9

Ver. 9. By *the law* is to be understood the moral law, (though possibly not excluding the law of Moses, consisting in many ordinances), as it is armed with stings and terrors, to restrain rebellious sinners; by the *righteous man*, one in whom a principle of Divine grace is planted, and, from the knowledge and love of God, chooses the things that are pleasing to him, and is ardent and active to do his will. Now it is true, the holiness commanded in the law, that, consists in the love of God and our neighbour, obliges every reasonable creature indispensably and eternally; but as the law was delivered in so terrible a manner, as it has annexed so many severe threatenings to the transgressors of it, it is evident that it is directed to the wicked, who will only be compelled by fear from an outrageous breaking of it. And this may be emphatically signified in the word here used, κειται, for it signifies to be laid, as well as to be made. The law *non obicitur* is not laid against a righteous man. Thus we translate it, Mt 3:10: *The axe is laid unto the root of the trees:* there is some difference in the construction; here it is immediately joined with the dative case, there with an accusative case, with the preposition προς between the verb and the case; but that must be the sense. It is very probable, that these false teachers had been terrifying the Christians with the law, in opposition to whom the apostle saith, the law was not made for a righteous man, as to its condemning office; it was never intended against a righteous man, but against men that committed and lived in gross sin and wickedness. These sinners are first mentioned in general terms, then the apostle proceedeth to a more particular enumeration of them; whether in them (as some think) the apostle hath respect to the several precepts of the decalogue, I cannot determine. By *the lawless* he meaneth persons living without any respect to the laws of God or men. By the *disobedient* he meaneth such as will live in subjection to no government. The word by us translated *ungodly*, signifieth such as live without any religion, having no regard to the worship of God, ασεβει. The word translated *sinners* signifies infamous, scandalous sinners.

Unholy and profane are also general terms, signifying persons that have no piety, but lewdly talk of things sacred, and live as lewdly.

Murderers of fathers and murderers of mothers: the words signify such as strike or beat their parents, though they do not give them mortal wounds, and well expresseth violaters of the fifth commandment.

Manslayers, ἀνδροφονους, signifies such as kill men, whether maliciously or passionately, violaters of the sixth commandment.

1 Timothy 1:10

Ver. 10. The two next terms express violaters of the seventh commandment, whether by fornication, adultery, incest, sodomy, or any beastly lusts.

Men-stealers; the word signifieth such as carry men into captivity, or make slaves of them in the first place; it signifies also any stealing of men. It is probable the first of these is the man-stealing principally intended, being the most common sin by pirates at sea, and soldiers at land; yet not excluding any other stealing of men from their relations, which he instanceth in, as one of the highest violations of the eighth commandment. By *liars* he meaneth such as knowingly speak what is false, especially to the prejudice of others. By *perjured persons* he means such as swear falsely. And cause it would be too long to reckon up all kinds of sinners, he comprehends them all in a general phrase, *and if there be any other thing that is contrary to sound doctrine*, that is, the holy and pure truth of God, that is not corrupted, but judges aright of good and evil: for these he saith the law is made, that is, to deter from such crimes, or to condemn for them; but not to terrify such who either never were guilty of such flagitious crimes, or if they have been guilty, yet are now *washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God*, as the apostle speaks, 1Co 6:11. The law (as the apostle here saith) was never made to terrify, or to condemn and affright, these, for, Ro 8:1: *There is no condemnation to those that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

1 Timothy 1:11

Ver. 11. Here the apostle specifies the sound doctrine of which he spake; that it is contained in the gospel, the perfect rule of righteousness, which he styles *the glorious gospel of the blessed God*, it being a doctrine revealed from heaven, wherein the concurrence and command of the Divine attributes, wisdom, power, mercy, and justice, do most clearly

shine to the glory of God, 2Co 4:6 Eph 1:6,12: and he gives the title of *blessed* to God, thereby to signify his transcendent goodness, in that, being infinitely happy in the possession of his own excellencies, without any possible advantage and profit from any creature, yet he was pleased to give his Son to be our ransom, and with him grace and glory to us. The apostle adds, *which was committed to my trust*, to distinguish it from the false doctrine which seducers published under the name of the gospel.

1 Timothy 1:12

Ver. 12. Here St. Paul expresses his most humble and solemn thanks to Christ for his rich favour in calling him to the high office of all apostle, for by *the ministry* that is to be understood; and it is so called by way of excellence, it being the most glorious and Divine ministry that ever was established in the church: and he ascribes to our Saviour the praise of all that he performed in the faithful discharge of it. He saith: *Christ enabled me*, that is, endowed him with fidelity, zeal, courage, and all other qualifications requisite for that honourable and difficult ministry, 2Co 3:5,6. The end of that sacred ministry was, to enlighten and reform the world from superstition, and that vicious and vain conversation that was so pleasing to carnal men, to abolish those corrupt customs that had taken such deep root, and to plant the truth that comes from above, and to publish a holy law so opposite to corrupt nature. This work was opposed by the craft and cruelty, the artifice and violence, of the powers of darkness, in conjunction with the perverted world; and the glory of the apostle's resisting such enemies is entirely due to Christ. He adds, as a motive of his thankfulness, that Jesus Christ *counted him faithful*, which is an evident proof that he intends that he made him faithful. His faithfulness was not the cause or motive, but the fruit and effect, of the grace of God in calling him to the ministry. This he expressly declares, 1Co 7:25, *hath obtained mercy to be faithful*. If our Saviour had only discovered his fidelity, without bestowing that grace upon him, there had not been a reason of such affectionate thanksgiving; for that always supposes some favour and benefit received.

1 Timothy 1:13

Ver. 13. The kindness of God in putting me into so noble a service was the greater and more thankworthy, because *before* that time I *was a blasphemer*, one who spake of Christ reproachfully, for that blasphemy signifieth. Paul was a zealous man in the Jewish religion, his blasphemy therefore only respected the Second Person in the Trinity, which the Jews owned not. Paul *compelled* others to *blaspheme*, Ac 26:11.

And a persecutor: of his persecution, see Ac 8:3: he entered houses, haled men and women to prison; he breathed *threatenings and slaughter against the disciples of the Lord*, Ac 9:1; he persecuted Christianity even to death, Ac 22:4,5. Thus he was *injurious*, for in other things he was, as to *the law, blameless*, Php 3:6, bred up a Pharisee according to the strictest sect of the Jewish religion, Ac 26:5; but he *verily thought* with himself that he *ought to do many things contrary to the name of Jesus of Nazareth*, Ac 26:9; so as he went according to his conscience, (such a one as he had), and, Ac 26:10, he had also *authority from the chief priests*. But neither the dictates of his own erroneous conscience, nor yet the command of his superiors, could (according to Paul's divinity) excuse him from being a *persecutor*, and *injurious*, and standing in need of the free pardoning mercy of God, which he saith he *obtained* of God's free grace, because *he did it ignorantly*. We cannot reasonably think that ignorance of the Divine law (once published) should excuse any transgressor of it, we see men will not allow it as to their laws, after promulgation; so that although Paul persecuted Christians *ignorantly*, yet he stood in need of *mercy*. Ignorance excuseth not *a toto*, but *a tanto*, not in whole, but in part, and makes the sinner's sin not to be so exceeding sinful, especially where it is not vincible. Paul's ignorance here mentioned was vincible; he lived in Judea, where the gospel had been preached some years before he persecuted the professors; he might have heard the sermons preached, and seen the miracles wrought, by Christ and the apostles; but he was bred a Pharisee, and under the prejudices of that sect which were implacable enemies to Christ, this kept him in ignorance. Christ allows something for the prejudices of men's education. He did what he did also while he was in a state of *unbelief*. He believed one true and living God, (all the Jews did so), and worshipped him according to the Jewish manner, yet styles himself an unbeliever. Every man is an unbeliever (in a gospel sense) that receiveth not Jesus Christ as the Son of God and his Saviour, though he believes there is one God, &c. Paul addeth this circumstance of his ignorant blaspheming and persecuting the truth, partly to justify the Divine

mercy that pardoned and preserved him; for the gospel peremptorily excludes from pardon all that sin against the Holy Ghost, such who, being enlightened by the knowledge of the saving truth, yet for carnal reasons deliberately and maliciously oppose it; now the showing mercy to Paul was no contradiction to this most wise law of God: and partly he mentions his ignorance to prevent the abuse of the Divine mercy by men; as if from his example they might securely imitate his persecuting the saints, or live in a course of sin, though convinced of their wickedness, and hope for mercy at the last.

1 Timothy 1:14

Ver. 14. *And the grace of our Lord was exceeding abundant;* the free love of God towards me, in justifying such a guilty creature, and sanctifying such an unholy creature, and afterwards calling me to the office of an apostle, fitting me for it, and trusting me with that great work and employment, abounded beyond all measure and possibility of expression.

With faith and love which is in Christ Jesus: Christ working faith in me, enabling me to receive him as the Son of God, and my Lord and Saviour; and to love him, whom I formerly thought I ought to do much against, and his disciples, whom I formerly hailed to death, of whom I made havoc, persecuting them to death. He mentions *faith and love*, the two principal graces, in opposition to the reigning sins in his unconverted state: faith in the doctrine of the gospel, in opposition to his former ignorance and infidelity; and love to Christ and believers, in opposition to his former rage and cruelty against them. And these graces were from Christ, the fruits of his merit, and Holy Spirit.

1 Timothy 1:15

Ver. 15. *This is a faithful saying;* the following saying, which is the great proposition of the gospel, is a saying that is in itself true, and wherein God hath declared his truth.

And worthy of all acceptance; and worthy to be with all thankfulness received, believed, and accepted.

That Christ Jesus came into the world to save sinners; that Jesus Christ, being sent of the Father, in the fulness of time, was incarnate, lived, and died in the world; not only to set sinners an example of a better life, nor only to make God placable towards men, that if they would they might be saved; but to purchase a certain salvation for sinners, satisfying Divine justice, and meriting all grace necessary to bring them to salvation, to carry the lost sheep home upon his shoulders; yea, though they had been great wanderers, αμαρτωλους.

Of whom I am chief; and I was as great a one as any other, yea, the chief. Paul, though converted, had his former sin of persecution before his eyes. Persecutors are some of the chief sinners. Some will have the relative *of whom* to refer to the saving mentioned: of which sinners brought to salvation I am the great president, having been so great a sinner as I have been and yet received to mercy.

1 Timothy 1:16

Ver. 16. Ἄλλα, the word we translate *howbeit*, is as well to be translated but, and ordinarily is so.

For this cause, that is, for this end, God showed me mercy.

That in me first; that in me, the first, (so it is in the Greek, for it is an adjective), that is, as he said before, the chiefest or greatest sinner:

Christ might show forth all long-suffering, bearing with me while I was in my rage against his gospel and saints, and then changing my heart to embrace him and to love him. Or, *that in me first,* may respect the design of our Saviour in sending Paul to convert the Gentiles: for such a conspicuous example of his clemency and grace towards so great a sinner, whom he not only pardoned but preferred to the dignity of an apostle, would be a strong persuasive to them to receive the gospel with faith and obedience. For it follows, *for a pattern,* of God's patience and free grace to other sinners, from whence they might learn, that if they also shall receive and believe in him, their past sins need not be to them any reason to despair in his mercy.

To life everlasting: there being a certain connection between true believing in Christ and eternal life.

1 Timothy 1:17

Ver. 17. The apostle falleth out of this discourse with a doxology, or sentence giving glory to God, whom he calls *the King*, that is, the Moderator and Governor of all things.

Eternal; without beginning of days or end of life.

Immortal; not subject, as creatures, to any passion, or determination of being.

Invisible; not obvious to our senses, whom no mortal eye ever saw.

Only wise, primitively and originally, and eminently, from whom all wisdom is derived.

Be honour and glory for ever and ever; be given all praises, homage, and acknowledgments, by which he can be made glorious for ever.

1 Timothy 1:18

Ver. 18. *This charge I commit unto thee, son Timothy:* the term *son*, here applied to Timothy, whom he elsewhere calls his brother, is not a term of natural relation, but of spiritual relation, and of affectionate friendship and endearment. By *the charge* mentioned he probably means that before mentioned, 1Ti 1:3,4, to charge the false teachers to *teach no other doctrine, nor give heed to fables, &c.*

According to the prophecies which went before on thee: these *prophecies* were either the judgments of good men before concerning him, or (which possibly is more probable) some Divine revelations Paul, or some believers, had received concerning this young man.

That thou by them mightest war a good warfare; that thou, having heard of them, or remembering them, (though thou meetest with opposition as a minister and as a Christian, yet) mightest not be discouraged, but preach and hold the faith, against all opposers. So the apostle expoundeth himself.

1 Timothy 1:19

Ver. 19. By *faith* here is meant, the doctrine of faith, and the holding of it signifies a steadiness of the mind's assent unto it, without wavering or fluctuation, much less deserting or denying it. By *a good conscience* is here to be understood what the Scripture elsewhere calls *a conscience void of offence toward God, and toward men*, Ac 24:16, opposed to the *evil conscience*, mentioned Heb 10:22; so as a good conscience here signifies a pure conscience, which necessarily implieth a holy life; for our actions are presently copied out into our consciences, and make either blots or good copies there.

Which some having put away; which some taking no care in, viz. to live holily, so keeping a good conscience; *concerning faith have made shipwreck;* have made shipwreck concerning faith, suffered loss as to it, falling from the truths of the gospel. Error seldom goes along with a holy life. The truths of the gospel have such an influence upon men's conversation, that ordinarily men's holiness is proportioned to their soundness in the faith, and usually the love of some lust is what betrayeth men into erroneous judgments and opinions.

1 Timothy 1:20

Ver. 20. Of which men who have made shipwreck of a good conscience and concerning faith,

Hymenaeus and Alexander are two persons. Of Hymenaeus we read, 2Ti 2:17,18; he affirmed the resurrection was past, and overthrew the faith of many. Of Alexander we read, 2Ti 4:14; he was a great enemy to Paul, the same person, as some judge, mentioned Ac 19:33, then a friend to Paul, but afterwards one who did him much harm.

Whom I have delivered unto Satan: we meet with the same phrase, 1Co 5:5: see the notes there. Some think by it is signified a peculiar power granted the apostles, God in those primitive times confirming regular excommunications, by letting Satan loose upon persons excommunicated to torture them; but we find nothing of this in Scripture. I rather think the sense is no more than, whom I excommunicated and cast out of the church, making them of the world again, (as the world is opposed to the church, and kingdom of Christ), which, for the greater terror, the apostle expresseth by this notion of being delivered to Satan, who is called *the god of this world*, &c.

That they may learn not to blaspheme: not that I might ruin and undo them, but that I might amend them by this exercise of discipline, teaching them to take heed of spreading damnable and pernicious errors to the reproach of God. Or, perhaps, with their perverse opinions (which is very ordinary) they mingled reproachful speeches concerning God.

1 Timothy 2:1

Chapter Summary

1Ti 2:1-3 Paul exhorteth to pray and give thanks for all men, for kings and magistrates especially.

1Ti 2:4-6 God willeth the salvation of all men.

1Ti 2:7 Paul's commission to teach the Gentiles.

1Ti 2:8-10 He directeth how women should be attired,

1Ti 2:11-14 permiteth them not to teach,

1Ti 2:15 promiseth that they shall be saved by child-bearing on certain conditions.

Ver. 1. Timothy (as was said before) was left at Ephesus to manage the affairs of the church there in the absence of Paul, who in this Epistle directs him as to this management. First he exhorts him to see that prayers should be made for all men.

Supplications, δεησεις, for supply of wants.

Prayers, προσευχας, signifieth much the same; some will have it to

signify petitions for the conservation or increase of what good things we have.

Intercessions, εντευξεις, prayers for others, whether for the averting of evils from them, or the collation of good things upon them.

And giving of thanks; and blessings of God for good things bestowed upon ourselves or others. These Paul wills should be made υπερ παντων, which may be of all men, or *for all men*, but the next verse plainly shows that it is here rightly rendered *for all men*, for there were at this time no *kings* in the church. Paul here establisheth prayers as a piece of the public ministry in the church of God, and a primary piece; therefore he saith, he exhorts *that first of all;* not in respect of time so much, as, principally, intimating it a great piece of the public ministry, which he would by no means have neglected. And he would have these prayers put up for all orders and sorts of men, such only excepted of whom St. John speaks, 1Jo 5:16, who had sinned that sin, for which he would not say Christians should pray.

1 Timothy 2:2

Ver. 2. *For kings, and for all that are in authority:* the kings of the earth at that time were all heathens, and enemies to the Christian religion, so (generally) were those who were in a subordinate authority to them, yet the apostle commands that prayers should be made in the Christian congregations for them. What the matter of their petitions was to be is not expressed, but doubtless not to be limited by the next words, for that were not to have prayed for them but for themselves. Prayers for magistrates ought to be directed by their circumstances. If magistrates were idolaters and persecutors, they were to pray for their conversion, and the change of their hearts. However, they were to pray for their life and health so far forth as might be for God's glory, and for God's guidance of them in the administration of their government, and their success in their lawful counsels and undertakings, &c. The latter words, *that we may lead a quiet and peaceable life in all godliness and honesty*, contain the reason why prayers should be made for governors, and the good effect of them. For it is for this end that the supreme Lord hath ordained the office and dignity of kings and governors, that, being armed with authority and power, they

may preserve public order and peace, by punishing evil-doers, and protecting and encouraging those that do well. Thus, under the Old Testament, the Jews were commanded to pray for the peace of the nation or city whither they should be carried captives, for in their peace they should have peace, Jer 29:7.

1 Timothy 2:3

Ver. 3. To pray for all, as well our enemies as our friends, especially for princes, and such as are in places of magistracy and authority, is *good*, being according to the will and commandment of God, and *acceptable* to God, as all acts of obedience to his will are. The word *Saviour* may either be understood with reference to the Divine Being, God being our Preserver, who maketh his sun to shine and his rain to fall upon the just and unjust, Mt 5:45, which our Saviour brings as an argument to enforce his precept of love to our enemies; or with a special reference to Christ, to whom the title of *Saviour*, with reference to eternal salvation, more strictly belongs, who also by his death, when we were enemies reconciled us to God: so that such a charitable office must be acceptable to God, because in doing it we both show ourselves the children of our heavenly Father, and also the followers of Christ.

1 Timothy 2:4

Ver. 4. The apostle produces a clear, convincing reason, that the duty of charity in praying for all men is pleasing to God, from his love extended to all, in his willing their salvation, and their knowledge and belief of the gospel, which is the only way of salvation. From hence our Saviour's commission and command to the apostles was universal: *Go and teach all nations*, Mt 28:19; *Preach the gospel to every creature*, that is, to every man, Mr 16:15; he excludes no people, no person. And accordingly the apostles discharged their office to their utmost capacity, Col 1:24. But a question arises, how it can be said that God would *have all men saved*, when that the most of men perish? For the resolving this difficulty, we must observe, that in the style of Scripture the will of God sometimes signifies his eternal counsel and decree; that things should be done either by his immediate efficiency, or by the intervention of means: or, secondly,

his commands and invitations to men to do such things as are pleasing to him. The will of God in the first sense always infallibly obtains its effect, Ps 115:3; thus he declares: *My counsel shall stand, I will do all my pleasure*, Isa 46:10; for otherwise there must be a change of God's will and counsel, or a defect of power, both which assertions are impious blasphemy. But those things which he commands and are pleasing to him, are often not performed without any reflection upon him, either as mutable or impotent. Thus he declares, that he wills things that are pleasing to him; as, I will not the death of a sinner, but that he should turn and live, Eze 33:11; and sometimes that he will not those things that are displeasing to him, as contrary to holiness, though he did not decree the hindering of them: thus he complains in Isa 55:12: *Ye did evil before mine eyes, and did choose that wherein I delighted not*. This distinction of the Divine will being clearly set down in Scripture, answers the objection; for when it is said in the text, that *God will have all men to be saved, and to come to the knowledge of the truth*; and in the same sense by St. Peter, that *God will have none perish, but come to repentance*, 2Pe 3:9; we must understand it, not with respect to his decretive will, but his complacential will, that is, the repentance and life of a sinner is very pleasing to his holiness and mercy. And this love of God to men has been declared in opening the way of salvation to them by the Mediator, and by all the instructions, invitations, commands, and promises of the gospel, assuring them that whoever comes to Christ upon the terms of the gospel shall in no wise be cast off; that no repenting believer shall be excluded from saving mercy.

1 Timothy 2:5

Ver. 5. The apostle proves the universal love of God to men by two reasons, the unity of God, and the unity of the Mediator: though there are divers societies and vast numbers of men, yet there is but one God, the Creator and Preserver of all. If there were many gods in nature, it were conceivable that the God of Christians were not the God of other men, and consequently that his good will were confined to his own portion, leaving the rest to their several deities; but since there is but one true God of the world, who has revealed himself in the gospel, it necessarily follows that he is the God of all men in the relation of Creator and Preserver. And from hence he concludes: *God will have all men to be saved*. He argues in the same manner that salvation by faith in Christ belongs to the Gentiles as

well as the Jews, Ro 3:29,30. The apostle adds, for the clearest assurance of his good will of God to save men, that there is *one mediator between God and men, the man Christ Jesus*. When the sin of man had provoked Divine justice, and the guilt could not be expiated without satisfaction, God appointed his Son incarnate to mediate between his offended Majesty and his rebellious subjects. And it is observable, the parallel between the unity of God and the unity of the Mediator; as there is one God of all nations, so there is one Mediator of all. The strength of the apostle's argument from the unity of the Mediator is this: If there were many mediators, according to the numbers of nations in the world, there might be a suspicion whether they were so worthy and so prevalent as to obtain the grace of God, every one for those in whose behalf they did mediate. But since there is but one, and that he is *able to save to the uttermost all that come to God by him*, it is evident that all men have the same Mediator, and that every one may be assured that God is willing he should be saved, and, for that blessed end, should by faith and repentance accept the covenant of grace. The apostle for the stronger confirmation specifies the Mediator, *the man Christ Jesus*, to encourage the hopes of all men, from the communion they have with him in nature, that they may partake of his salvation, and that this great Mediator, having come from heaven and assumed the infirmity of our nature, Heb 4:15, will be inclined compassionately to assist them, and raise them to his heavenly kingdom.

1 Timothy 2:6

Ver. 6. Ἀντιλυτρον, the word here translated *ransom*, is very emphatical; it signifies the exchanging of condition with another, the laying down of one's life to save another's. This our Saviour has done for us. The Scripture discovers to us, that *by nature we are the children of wrath*, and guilty of many rebellious sins, and devoted to eternal death: being in this deplorable state, the Son of God, moved by his Divine love, undertook our restoring to the favour of God; and voluntarily endured the punishment due to our sins, and gave his most precious blood and life the price of our redemption, Mt 20:28. If it be objected: How is it consistent with Christ giving *himself a ransom for all*, that so many perish in their sins? The answer is clear: We must distinguish between the sufficiency of his ransom and the efficacy of it; he paid a ransom worthy to obtain the salvation of all men, and has done whatever was requisite to reconcile

God, and make men capable of salvation; but only those who by a lively faith depend upon him, and obey him, are actual partakers of salvation: that is, no person but may be saved in believing; and if men perish, it is not from a defect of righteousness in the Mediator, but from the love of their lusts, and their obstinate rejecting their own mercies. And it is unjust that the glory of his Divine compassion and love should be obscured or lessened for their ungrateful neglect of it.

1 Timothy 2:7

Ver. 7. *Whereunto I am ordained a preacher;* for the publishing and making known of which testimony of the Divine goodness and truth I am set, or *appointed*, 2Ti 1:11, ετεθην, *a preacher*, or a public officer to proclaim and make it known.

And an apostle; and am immediately called by Christ, and sent out upon that employment.

I speak the truth in Christ, and lie not; I call Christ to witness that I speak nothing but what I know to be true. It is a phrase which hath, if not the form, yet the force of an oath; and was necessary in this case, for it was not easy to persuade the Jews that God had sent any to reveal the way of salvation to the Gentiles.

A teacher of the Gentiles in faith and verity; and my special province was to teach the Gentiles, Ac 9:15 26:17 Ga 2:7-9; and to instruct them in the doctrine of faith and truth: or, I was set faithfully and truly to instruct the Gentiles.

1 Timothy 2:8

Ver. 8. *I will therefore that men pray every where;* this is one precept that I give thee in charge as to the management of the affairs of the church, that wherever men meet together to worship God, whether in houses built for that purpose, or in more common houses, or any other place, (for the time is now come when there is no special command for one place more than another, no special promise made to men's prayers in one place more than

another, as there was to and concerning the temple of old, Joh 4:21), they should pray, either ministering to others in the duty of prayer, or joining with him who doth so minister.

Lifting up holy hands; but let them take heed how they pray, for *God heareth not sinners*, Joh 9:31; let them therefore lift up holy hands, not regarding iniquity in their hearts.

Without wrath; and let them take heed of carrying malice, or inveterate anger, in their hearts when they go to God in prayer, for they must pray, Father: *forgive us our trespasses, as we forgive them that trespass against us*; and, Mt 6:15: *If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. And doubting;* and let them also take heed of doubting in prayer of the goodness, truth, or power of God to fulfil his wishes; but, Jas 1:6,7, *let them ask in faith, nothing wavering. For let not that man think that he shall receive any thing of the Lord.*

1 Timothy 2:9

Ver. 9. The apostle's next precept to be urged by Timothy, is concerning the habits of women, especially when they come to worship God in the public assemblies; for to such assemblies the precepts in this chapter, both before and after this, chiefly relate. Concerning these he commands, that they should *adorn themselves in modest apparel*, observe a decency, with respect to the modesty of their sex, the purity of religion, the quality of their condition, and their age. Religion has no other interest in our habits, but to regulate them according to a modest comeliness; for they are indifferent in their nature, and neither add nor detract from the acceptance of our religious services.

Shamefacedness and sobriety, or modesty; a moderation of mind showed both in the habit of the body, and the manners and behaviour, both with these inward habits, and in an outward habit that may speak souls possessed of these inward habits.

Not with broided hair, or gold, or pearls, or costly array; not with hair platted or curled, not adorned with ornaments of gold, or pearls, or costly array. The apostle condemneth not these ornaments where they are suited

to the quality of women, and ask not too much time to put on, and in order; but where they are too excessive with respect to the purse of those that wear them, or take up more time to be spent in putting them on than is fit to be so spent, especially on a sabbath day, or where they are put on out of pride, or to make a vain show, or are of that nature and fashion as they speak an unchaste or an immodest heart, or may cause scandal to others. The apostle Peter, 1Pe 3:3, hath much the same precept, where he is not speaking of women's habits, with such special reference to public assemblies, but to their ordinary conversation; but it ought to be more specially avoided when people come to worship God. They should not so habit themselves when they go to pray, as if they were going to a dancing school, as Chrysostom in his time complained of some that did.

1 Timothy 2:10

Ver. 10. They ought to look at the ornament of good works; for those are the ornaments which best become women professing godliness, whose hearts should despise the ornament of the figure of excrementitious hair, or a little yellow earth, or a stone, or the work of a pitiful silkworm.

1 Timothy 2:11

Ver. 11. That is, in the public assemblies for worship, it is the woman's part silently to learn, showing thereby a subjection to the man, who is the head of the woman.

1 Timothy 2:12

Ver. 12. *But I suffer not a woman to teach;* not to teach in the public congregation, except she be a prophetess, endued with extraordinary gifts of the Spirit, as Mary, and Anna, and Huldah, and Deborah, and some women in the primitive church, concerning whom we read, 1Co 11:5, that they prophesied.

Nor to usurp authority over the man: ordinary teaching of the woman was a usurpation of authority over the man, who is the head, which the apostle

also forbade in 1Co 11:3, and here repeateth. It is probable that the speaking of some women in the church who had extraordinary revelations, imboldened others also to aim at the like, which the apostle here directs his speech against. Nevertheless women may, and it is their duty to instruct their children and families at home, especially in the absence of their husbands.

1 Timothy 2:13

Ver. 13. The man had the priority of the woman in his creation, he was not made for her, but she was made for a help-mate mate for him; therefore she, being made for him, ought to usurp no authority over him.

1 Timothy 2:14

Ver. 14. Besides, Adam was not first deceived, nor indeed at all deceived immediately by the serpent, but only enticed, and deceived by the woman, who was the tempter's agent; so as that she was both first in the transgression in order of time, and also principal in it, contributing to the seduction or transgression of the man; which ought to be a consideration to keep the woman humble, in a low opinion of herself, and that lower order wherein God hath fixed her.

1 Timothy 2:15

Ver. 15. Though the woman was so unhappy as to be deceived by the serpent, and to be the first in taking the forbidden fruit, and an instrument to entice her husband to do the like, which may give all of that sex a cause of humiliation, and show them the reasonableness of God's order in putting them in subjection to man, and prohibiting them to break God's order in usurping authority over the man; yet through the gracious interposition of the Mediator, (afterward born of a woman), she hath no reason to despair, either of a temporal salvation, from the peril and danger of child-birth, or, much less, of an eternal salvation, for *she shall be saved*; she stands upon equal ground with the man as to eternal salvation, who cannot be saved without faith and holiness, and a discharge of the duties

incumbent upon him, and patient enduring the crosses and trials God exerciseth him with; and the woman also shall be saved, by faithful performance of her duty, and patiently enduring her crosses and trials, in the pains and peril of *child-bearing*; notwithstanding they are the sensible marks of God's displeasure for sin, yet the sufferings of Christ has taken away the said bitterness.

If they continue in faith and charity and holiness with sobriety; if she also liveth in the exercise of faith in Christ, and love to God, and her husband, and all saints, and in all exercises of holiness with sobriety. Some refer the pronoun *they* to the children, because the apostle had been before speaking of the woman in the singular number; but there is nothing more ordinary than that change of the number, especially where collective words are used, that signify a whole species or sex; and it is unreasonable to think the apostle should suspend the salvation of the mother upon the faith and holiness of the child, and to interpret it of the mother's endeavours towards it, seemeth hardly a sufficient interpretation of the term *continue*.

1 Timothy 3:1

Chapter Summary

1Ti 3:1 The office of a bishop is to be esteemed a good work.

1Ti 3:2-7 The qualifications requisite in a bishop, and in deacons.

1Ti 3:8-13 Why Paul wrote these instructions to Timothy.

1Ti 3:16 The important truths of the Christian revelation.

Ver. 1. *This is a true saying*; πιστος, a faithful saying, that which none can dispute, of which none ought to doubt.

If a man desire the office of a bishop; if a man desire any office to which belongs an oversight of the church of God. The Greek word επισκοπη signifies in the general an oversight of others; here the following discourse restrains it to an oversight of persons and affairs in the church. The apostle

by this phrase determines this employment lawful, and under due circumstances to be desired, and saith of it, that he who desireth it *desireth καλον εργον, a good work*, a noble employment; it is a *work*, the office of the ministry in the church is and ought to be a work. The titles of gospel ministers are not mere titles of honour, and of all works or employments, the ministry is the most noble employment. We (saith the apostle) are *stewards of the mysteries of God, ministers of Christ*, 1Co 4:1; *ambassadors for Christ, in Christ's stead*, 2Co 5:20; God's angels or messengers to churches, Re 2:1. It being so good, so great, and noble an employment, it is no wonder that God hath restrained women, the weaker and more ignoble sex, from invading it, for all men are not fit for it, but only such as are hereafter described.

1 Timothy 3:2

Ver. 2. In the following description there is the complete character of an evangelical bishop, with respect to the virtues wherewith he must be adorned, and the vices from which he must be exempt, and as to the conduct of his person, and the government of his family, and his carriage to the church, and to those that are without.

A bishop, whoever hath the office of oversight in the church of God, *must be blameless*, such a person as none can truly blame for any notorious or conspicuous errors in his life.

The husband of one wife; none who at the same time hath more wives than one, as many of the Jews had; nor was polygamy only common amongst the Jews, but amongst the other Eastern nations; but this was contrary to the institution of marriage. Some interpret this of successive marriage, as if it were a scandalous thing for a minister to marry a second time; but for this they have no pretence from holy writ, or reason, or the practice and custom of nations. Many persons lose their first wives so soon after marriage, that, were not second marriages lawful, all the ends of marriage must be frustrate as to them. The apostle commanding ministers to be the husbands but of *one wife*, doth not oblige them to marry, if God hath given them the gift of continency, but it establisheth the lawfulness of their marrying, against the doctrine of devils in this particular, which the Church of Rome teacheth.

Vigilant: the word here translated *vigilant* signifieth also *sober*, but for that ἀωφρονα is after used. He must be one that watcheth his flock, and is attentive to his work; one that will neither be long absent from his flock, nor yet sluggish while he is with them.

Sober; one that is prudent, modest, temperate, that can govern his affections and passions.

Of good behaviour; a man of a comely, decent behaviour, κοσμιος, no proud, supercilious man, that despiseth others, nor a morose man, who cannot accommodate himself to others.

Given to hospitality; one that loveth strangers, that is, who is ready to express his love to strangers (especially such as for the truth have left their country) by all courteous offices.

Apt to teach; one that is able to instruct others, and who hath a facility or aptness to it, neither an ignorant nor yet a lazy man.

1 Timothy 3:3

Ver. 3. *Not given to wine*; the word signifieth a common tippler, whether he drinks to the loss of his reason or no; a wine-bibber, that makes bibbing at a tavern his trade: no sitter at wine.

No striker; no quarreller, that cannot keep his fists off him that provoketh him.

Not greedy of filthy lucre; one that abhors all filthy and dishonest gain, any kind of way.

But patient; επιεικη, a fair, equal man, who will not exact the rigour of what he might; a patient, gentle, courteous man, so far from contention, that he will rather part with what is his right.

Not a brawler; αμαχον, one that will not fight, whether it be with his hand or tongue.

Not covetous; one that doth not love silver, that is, not with an immoderate, sinful love, so as to get it any way.

1 Timothy 3:4

Ver. 4. *One that ruleth well his own house;* if he be one to whom God hath given a family, one who hath given an experiment of his conversation and ability to take care of a church, by the care that he hath taken of his family, and his ruling in that lesser society.

Having his children in subjection with all gravity; one that hath not let his children behave themselves rudely, and indecently, and rebelliously, but kept them in order by a grave demeanour towards them.

1 Timothy 3:5

Ver. 5. For if a man hath a family, and hath showed that he neither hath wit nor honesty enough to govern that little society, which hath his constant presence with it, with what reason can any one presume, that he should be fit to be trusted with the care of the church of God? Which is a larger society, with all the members of which he is not so constantly present, and over whom he hath not such a coercive power, and as to whom a far greater care must be taken.

1 Timothy 3:6

Ver. 6. *Not a novice;* not a young plant, that is, one that is newly made a member of the church of Christ; such persons are apt to swell in the opinion of their newly acquired knowledge, state, or dignity; and being so lifted up, they will be in danger of such a punishment as the devil for his pride met with, or to be guilty of some ill or indecent behaviour, which may give the devil occasion to accuse them. Others here interpret *διαβολου* more appellatively, and understand by it a man that is an accuser, making the sense this, —and fall into the judgment, censure, or condemnation of men, accusing them for such behaviour.

1 Timothy 3:7

Ver. 7. *Moreover he must have a good report of them which are without:* the apostle would have ministers men of good reputation amongst such as were without the pale of the church, for that is the meaning of that term, *which are without;* see 1Co 5:12 1Th 4:12: others might be admitted as members of the church, but not as rulers in it, because the glory of God was much concerned in the reputation of such persons, they were as lights set upon a hill.

Lest he fall into reproach; lest men reproach such persons for their former infamous life, and so prejudice others against the doctrine they bring.

And the snare of the devil; and the snare, either of some accuser, or of the devil, who hath this name from his accusing of the brethren; or lest he fall into some temptation to revenge, hatred, undue anger, or to be cowardly in the discharge of his duty, lest he should by faithfulness provoke others to reproach him for his former course of life.

1 Timothy 3:8

Ver. 8. *Likewise must the deacons be grave:* the term *deacon* signifies the same with one that ministereth, and is applicable to any that have any service in the church. But it is also a term peculiar to the office of those who *serve tables*, that is, took care of the poor, for which purpose these officers were first instituted, Ac 6:3; and thus the term is taken, Ro 12:7,8 Php 1:1; and so it here must be interpreted, being distinctly mentioned from the other officers, whose qualifications were before expressed, nor is it required of these officers that they should be *διδασκαλικοι*, apt to teach. Indeed both Stephen and Philip did preach, but the latter was an evangelist, and it was a time of persecution, when even the more private brethren went every where preaching the gospel. Of these officers he requires, that they should be persons not of light, airy tempers, but serious and composed, men of a modest, seemly carriage.

Not double-tongued; not excessive talkers, or men that regarded not what

they said, but talked any thing, according to the place or company they were in or with.

Not given to much wine; not too much attending taverns, and places where wine was sold or drank.

Not greedy of filthy lucre; not greedy of gain, any sordid, base way.

1 Timothy 3:9

Ver. 9. Not ignorant or inconstant persons, but such as were acquainted with the mysteries of the gospel, and believed them, and held to them; and men of a holy life.

1 Timothy 3:10

Ver. 10. The higher officers ought to *be proved*, (as well as these of a lower order), as by examination or conference, so (which possibly is here more intended) by an observation of their lives and conversation, for some time before they were admitted into this employment. Then, *being found blameless*, they were to be admitted into this employment.

1 Timothy 3:11

Ver. 11. *Even so must their wives be grave:* *must their* is not in the Greek, but supplied by our interpreters, and, as some think, ill, judging that he speaks here not of deacons' wives, but of deaconesses, of such women as had the deacon's office conferred on them, such a one was Phebe, Ro 16:1; but it may be understood of either, both ought to be not light, airy, tattling persons, but composed, serious, grave people.

Not slanderers; not devils, (so it is in the Greek), that is, persons given to railing and accusing others.

Sober: see the sense of that word, 1Ti 3:2.

Faithful in all things; who have approved themselves every way honest, and such persons as may be trusted.

1 Timothy 3:12

Ver. 12. See the sense of these words, 1Ti 3:2,4, being the qualifications also of a bishop.

1 Timothy 3:13

Ver. 13. *Purchase to themselves a good degree;* a good degree of honour, so that none hath reason to decline or to despise that office. This seems rather to be the sense, than what pleaseth some better, viz. that they purchase to themselves a higher degree in the ministry of the church; for though it be very probably true, and but rational, that the primitive church did out of their deacons choose their higher officers for the church, yet neither was this done universally as to all persons chosen into those high employments, nor as to all those that used the office of a deacon well, there doubtless being many who had done so, who yet were not διδακτικοί, fitted with an ability sufficient to be preachers, without which fitness the primitive church would not choose any to such employment.

And great boldness in the faith which is in Christ Jesus; by the well performance also of the office of a deacon, many obtained a great liberty, or freedom of speech, παρρησιαν, as to the doctrine of the faith of Christ. For by the exercise of the deacon's office, they had much converse both with the pastors and members of the church; which converse did not only improve their knowledge in the doctrine of faith, but took off that excessive bashfulness which possesseth many till they come to be fully acquainted with the thing of which, and the persons before which, they are to speak, which we see by daily experience. Or, the apostle intends that courage that arises from a good conscience. Those that are careless and unfaithful in the discharge of their duty, guilt makes them timorous; but the good and faithful servant of God enjoys that liberty and courage which faith in the Lord Jesus gives, and without fear discharges all the parts of his office.

1 Timothy 3:14

Ver. 14. I being now in Macedonia, or at Athens, or some parts thereabouts, have wrote to thee whom I left at Ephesus these precepts about the officers of churches, not being sure I shall, but hoping myself soon to come to Ephesus unto thee; which yet he did not, as we read, for he met Timothy at Troas, Ac 20:5.

1 Timothy 3:15

Ver. 15. I do not know how God will dispose of me, though I hope shortly to see thee, and therefore I have written to direct thee how in the mean time thou shouldst carry thyself in the affairs of the church, which I have committed to thee, which is a matter of great moment; for the people which constitute the church of him who is not like the gods of the heathens, a dead man consecrated and made a god, nor a being without life, like their images, but one who hath life in himself and from himself, is *the house of God*, a people in and amongst whom he dwelleth, and amongst whom he is worshipped; and of whom he hath a great care, and for which he hath a great love, Christ having died for it, *that he might sanctify and cleanse it with the washing of water by the word*, Eph 5:26; and which (as a man doth by his house) he is daily enlarging, beautifying, and adorning with the graces of his Holy Spirit, *that* (as there, Eph 5:27) *he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.* Which church is *the pillar and ground of the truth*, $\sigma\tau\upsilon\lambda\omicron\varsigma$ και $\epsilon\delta\rho\alpha\iota\omega\mu\alpha$. We want a good English word whereby to translate the latter of the two words in the Greek, which possibly hath advantaged the great contests about the sense of this text. It comes from $\epsilon\delta\rho\alpha$, which signifieth a star, and a thing to support, and a seat, the place (say some) in which the idol was set in the pagan temples. Thence this word $\epsilon\delta\rho\alpha\iota\omega\mu\alpha$ is translated, the underpropper, the establisher, any firm basis upon which a thing standeth or leaneth; so that it is much of the same significancy with the former word, which we rightly translate a pillar, the two things signifying in use the same thing, that which underproppeth and holdeth up another thing, as the pillars do the building, and the basis of the image or statue doth the statue. Pillars also were of ancient use to fasten upon them

any public edicts, which princes or courts would have published, and exposed to the view of all; hence the church is called, *the pillar* and basis, or seal, *of truth*, because by it the truths of God are published, supported, and defended, and in it they are only to be found as in their proper seat and place; for to it the oracles and mysteries of God are committed, and in it they are exposed to the notice and knowledge of all, as public edicts are upon pillars. But neither that saving truth, nor the faith which we give to it, is established upon the authority of the church, (as the Romanists vainly pretend), but upon the authority of God the author of it. The church discovers and recommends the truth, but the testimony it gives is not the foundation of its credibility. The universal church (of which the church of Ephesus, over which Timothy had a charge, was a genuine part) is, in the sense before expressed, the pillar and supporter, or seat, of truth.

1 Timothy 3:16

Ver. 16. *And without controversy great is the mystery of godliness: the various use of the particle καὶ in the Greek, which we translate and, maketh it doubtful what is the force of it here, whether it relates to the truth mentioned in the latter part of the former verse, or shows another reason why Timothy should have a care how he behaved himself in the house of God. If to the former, it is exegetical, and opens what he meant by truth, viz., the mystery of godliness, by which he means the gospel, which is the doctrine of godliness, being that which teacheth how aright to worship God, and walk before him; this he first calls, then proves to be, a mystery, a great mystery. The word is derived from the heathens, who had mysteries of their superstition and idolatrous religion. A mystery signifies a thing sacred and secret. The heathens also had their greater and lesser gods, and their greater and lesser mysteries. Paul calls the gospel, the doctrine of godliness, a great mystery, and says it is confessedly so, or such without controversy; then he proveth it by telling us what it is, and giving us the sum of it. It teacheth us that he who was truly God: God over all, blessed for ever, (as the apostle saith), was manifested in the flesh; Joh 1:14: The Word was made flesh. How an infinite nature could be personally united to a finite nature, so as to make one person, is a mystery, and a great mystery. And this God thus manifested in the flesh was justified in the Spirit; either by his Divine nature, (which is here as some think called the Spirit), by virtue of which he in the flesh wrought many*

miraculous operations, and when he was buried he rose again from the dead, by which he was justified, that is, undoubtedly proved to be the Son of God. Or, by the Holy Spirit of God, (the Third Person in the holy Trinity), by whom he was conceived in the womb of the virgin, Lu 1:35.

Seen of angels, who declared his conception, Lu 1:32,33; sang and glorified God when he was born, Lu 2:10,11; ministered to him when he was tempted, Mt 4:11; who comforted him in his passion, declared his resurrection, Mt 28:1-20, and attended his ascension, Ac 1:10.

Preached unto the Gentiles: Christ's being preached to the Gentiles was also a mystery, so great, that Peter would not believe it to be the will of God, till he was confirmed in it by a vision, Ac 10:1-48. This some think is spoken with some reference to the Gentile superstition, who also, (as was said before), had their greater and lesser mysteries, and to the former would admit no strangers.

Believed on in the world: that Christ should, upon the ministry of a few fishermen, and the report the world had received of what Christ did in Judea, be received and embraced by the world as their Saviour, was as great a mystery as any other, especially considering that the doctrine of Christ was as incomprehensible by human reason, as ungrateful to the propensions and inclinations of human nature.

Received up into glory: the resurrection of Christ is not mentioned, because necessarily supposed to his ascension, which he mentioneth as the last thing whereby Christ was declared to be *God manifested in the flesh*.

1 Timothy 4:1

Chapter Summary

1Ti 4:1-5 Paul foretelleth and describeth a great apostacy to happen in the latter times.

1Ti 4:6-11 He directeth Timothy what doctrines to teach,

1Ti 4:12-16 and by what rules to regulate his conduct, so as to save both himself and his hearers.

Ver. 1. It was usual with the prophets, when they declared the oracles of God, to assert in the beginning of their revelations, that *the Lord hath spoken*, Isa 1:2 Jer 1:2 Joe 1:1. The apostle in the same manner, in the beginning of his prediction of things future, declares *the Spirit speaketh expressly*, that is, either clearly revealed it to me, as Ac 10:19, and Ac 13:2, thus *expressly* is opposed to obscurely; for sometimes the revelations given to the prophets were under shadows and figures in divers manners, but the Spirit discovered in a most intelligible manner what seducers should come in the church, &c.

Now the Spirit speaketh expressly; either hath inwardly revealed it to my Spirit, as Ac 10:19 13:2, or, (which is more probable), because the verb is in the present tense, *λεγει*, it saith it in the written word, which must be in the Old Testament, for the New was not at this time written: but then the question is, where the Holy Ghost hath expressly in the Old Testament spoken of the apostacy of the latter times. Our famous Mede answers, in Da 11:1-45, where from Da 11:30 is a plain prophecy of the Roman empire, and Da 11:35-39, of antichrist, where it is said: *Some of them of understanding shall fall, to try them, and to purge, &c.;* and he speaks of a king, that shall do according to his will, and shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods. —Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, but magnify himself above all. Where that learned man thinks is an excellent description of the Roman empire, their various victories, successes, declinations, and mutations, and amongst other things, Da 11:36, that they should cast off their old pagan idolatry, and after that make a defection from the Christian faith, and not regard marriage, (called there *the desire of women*), nor indeed truly regard any god. This the apostle saith should be in the *latter times*. The last times (saith the afore-mentioned famous author) are the times of Christ's kingdom, which began in the time of the Roman empire; during which time this Epistle was written, where the apostle speaking of time yet to come, the *latter times* by him mentioned must needs be the latter part of the last times, which he saith began in the ruin of the Roman empire, upon which followed the revealing of antichrist, that wicked one, mentioned 2Th 2:7. Concerning these times, the Spirit said expressly, *that some should in them depart from the faith, giving heed to seducing spirits;* by which some understand the devils themselves; others, false teachers, or

false doctrines, which are afterwards mentioned, called *doctrines of devils*, by which some understand doctrines suggested by devils, or published by the cunning and art of devils. But others think that by *doctrines of devils* here are not to be understood doctrines so published, but doctrines concerning devils; and that the meaning is, that in the last times the pagan doctrine concerning demons should be restored. The pagan demons were an inferior sort of gods, a kind of middle beings between their highest gods and men, whose office was to be advocates and mediators between men and the highest gods, because they judged it was not lawful for men to come to the highest gods immediately; these they worshipped by images, even as the papists at this day make use of and worship angels and saints. See more fully what Mr. Mede saith upon this argument in his own book, and in Mr. Pool's Latin Synopsis upon this text; and what he saith seems very probably the sense of this text, especially considering the two doctrines mentioned 1Ti 4:3.

1 Timothy 4:2

Ver. 2. The words, as translated by us, are very difficult; for the word which we translate *speaking lies*, being the genitive case, will neither agree with *spirits* nor *doctrines*, in the former verse, they being both the dative: but neither is our translation agreeable to the Greek, which is thus: In or through the hypocrisy of such as speak lies, and of such as have a conscience seared with a hot iron; which doubtless is the sense; so the words explain the manner how they were seduced to apostacy, viz. through the hypocrisy or dissimulation of men that speak lies, and had consciences benumbed, and mortified, as it were cauterized and seared with a hot iron. By their hypocrisy he characterizes seducers, uncertain, false men, that regarded not what they said, but made a show and appearance of piety, when indeed they had no sense of piety in them. By men whose *consciences were seared with a hot iron*, he means persons so far from any sense of piety, that they were hardened to any degree of iniquity: and indeed by both terms he excellently expresseth such persons as generally they are who seduce others to false doctrine, they could not do it without some show or pretence of piety, they would not do it if they had any true sense of it; and by both terms he too well expresseth those that in our days seduce men to the doctrines concerning demons, and abstaining from marriage and meats, which are those doctrines he alone instanceth in.

1 Timothy 4:3

Ver. 3. Forbidding to marry: the Greek is, hindering to marry, but that might be by forbidding it by a law under a severe penalty. There are great disputes whom the apostle speaketh of, to find out which it is considerable:

1. That the apostle speaketh of a time that was then to come;
2. Of some who had it in their power to hinder it:

which will make the prophecy hardly applicable to any but the Romish synagogue, to be sure, not so applicable; for though there were some persons before them that condemned marriages, yet as they were but a small, inconsiderable party, so they were persons that had no power to hinder marriage by any penal laws, nor any that did it in such hypocrisy under a pretence of piety, when he who runs may read that they do it to maintain the grandeur of their ecclesiastical hierarchy. How applicable therefore soever this might be to the Ebionites, and those that followed Saturninus and Marcion, and the Encratitae, (which the papists contend for), it certainly more nearly concerns the papists themselves, who more universally forbade them to their clergy, and were the first that had a power to hinder them, and fell into much later times than any of the others.

And commanding to abstain from meats; to abstain from some meats; and this also they should teach in hypocrisy, i.e. under a pretence of piety. This every whit as well agrees to the Romish synagogue as the other, whose prohibitions of flesh are sufficiently known. Mr. Mede is very confident that the Holy Ghost doth here describe the popish monks, and those that gave rules to those orders.

Which God hath created to be received with thanksgiving; which meats, as well as other, God hath created for the use of man, giving him a liberty to kill and eat, only we ought to receive them with *thanksgiving*; which confirmeth our religious custom both of begging a blessing upon our meat before we eat, and returning thanks to God when we have eaten, for which also we have our Saviour's example, Mt 14:19 15:36.

Of them which believe and know the truth: not that such as believe not and are ignorant of the truth may not eat, but they have not so good and comfortable a right to the creatures as believers, Tit 1:15; and they know and understand their liberty to eat of those things, which others deprive themselves of by their superstitious opinions and constitutions.

1 Timothy 4:4

Ver. 4. *For every creature of God is good;* not only good in itself, as all was which God made, Ge 1:1-31, but lawful to be used, pure, Tit 1:15, there is no uncleanness in it.

And nothing to be refused; and therefore nothing upon that account is to be refused, as unclean and defiling.

If it be received with thanksgiving; only it must be made use of in such a manner as in and by the use of it we may glorify, and express our thankfulness to, God.

1 Timothy 4:5

Ver. 5. *For it is sanctified:* sanctified in this place signifies made pure, or lawful to be used.

By the word of God; by the gospel, which declares it so, Ac 10:15; or by God's ordination, which hath so determined it.

And prayer; and prayer to God for a blessing upon it.

1 Timothy 4:6

Ver. 6. *If thou put the brethren in remembrance of these things;* if by thy preaching publicly, and by thy more private instructions of Christians at Ephesus, thou teachest them these things.

Thou shalt be a good minister of Jesus Christ; thou shalt faithfully

discharge the office of him who is a servant of Jesus Christ, not of men merely. The ministers of the gospel are in the first place ministers or servants to Christ. Secondly, ministers (that is, servants) of the church; as a nobleman's servant employed to distribute wages or meat to inferior servants, is a minister to those to whom he so distributeth food or wages, but in the first place a servant to his lord.

Nourished up in the words of faith and of good doctrine; such a minister of the gospel ought to be one bred up in the true faith, and persevering in it.

Whereunto thou hast attained; whereto thou art not a stranger, only I would have thee go on and persevere in it.

1 Timothy 4:7

Ver. 7. *But refuse profane and old wives' fables;* all impertinent discourses, which tend nothing to promote either faith or holiness, which he disdainfully calls *old wives' fables*, tales of a tub, as we say, discourses having no bottom in the word of God, are not fit for pulpits.

And exercise thyself rather unto godliness; let thy constant study be things that may promote godliness, impart those things unto people, and live up to them in thy conversation.

1 Timothy 4:8

Ver. 8. *For bodily exercise profiteth little;* bodily discipline, lying in abstaining from certain meats, keeping set fasts, watchings, lying upon the ground, going barefoot, wearing sackcloth or haircloth, abstaining from wine or marriage, is of little advantage, the mind and soul of man is not bettered by them: the apostle doth not altogether despise these things, some of which may be useful (moderately used) to make us more fit for prayer, especially upon solemn occasions; but these are not things wherein religion is to be put, and alone they are of no avail.

But godliness is profitable unto all things; but godliness, which lieth in

the true worship and service of God, out of a true principle of the fear of God and faith in him; or (more generally) holiness of life in obedience to God's commandments, is of universal advantage; *having promise of the life that now is, and of that which is to come*; not from any meritoriousness in it, but from the free grace of God, which hath annexed to it not only the promises of health, peace, and prosperity, and all good things while we live here upon the earth, but also the promises of salvation and eternal happiness when this life shall be determined.

1 Timothy 4:9

Ver. 9. This saying about the advantage of godliness is true, and worthy to be received of all men. See the notes on 1Ti 1:15, where the same words are applied to the great proposition of the gospel: *That Christ came into the world to save sinners*. That Christ came into the world to save sinners, and that such sinners as from ungodly will become godly, and persevere in the practice of godliness, shall be happy in this life, and saved in the life to come, are two faithful and remarkable sayings, worthy the acceptation of all reasonable creatures.

1 Timothy 4:10

Ver. 10. If we did not believe this as a *faithful saying*, that *godliness is profitable for all things, and trust in God*, who liveth for ever, to see to the fulfilling of it, to what purpose should *we labour and suffer reproach* as we do; labouring in the work of God, suffering reproach in the cause of God, and for living godly lives, worshipping God according to his will, and denying ourselves in sensual satisfactions and sensible enjoyments, that we might fulfil the law of Christ?

Objection. But, will some say: how then is godliness profitable for all things, how doth the faithfulness of the promises for this life annexed to godliness appear, if those that profess it must labour and suffer reproach?

Solution. Labour for God is a reward to itself, our honour, not our burden, his service is perfect freedom: the promises of this life, annexed to godliness, are not promises of sensual rest and ease, but of inward peace,

satisfaction, and support of other things, only with a reserve to the Divine wisdom and judgment, so far forth as our heavenly Father shall see it fit for his glory and our good; yet they are not vain, for God, *who is the Saviour*, that is, the Preserver, *of all men*, the Preserver of man and beast, as the psalmist speaketh, is in a more especial manner the Saviour *of those that believe*, Ps 33:18,19. This seemeth rather to be the sense of the text, than to understand it of eternal salvation, for so God is not the actual Saviour of all; besides that the text seemeth to speak of a work proper to the Father, rather than to the Son.

1 Timothy 4:11

Ver. 11. All the things before mentioned, in this or the former parts of this Epistle, he willeth Timothy to make the matter of his sermons and other discourses.

1 Timothy 4:12

Ver. 12. *Let no man despise thy youth;* so carry thyself in thy office, as not to give occasion to any to despise thee because thou art but a young man.

But be thou an example of the believers: which thou wilt do if thou so livest as to be a just pattern unto Christians, imitable by them *in word*, in thy common and ordinary discourse, (for he speaks not of his being a pattern only to other ministers, but *to believers* in the generality), not talking frothily or profanely, or idly and impertinently, but seriously and gravely, but *things that are good*, *to the use of edifying*, that it may administer grace to the hearers.

In conversation; and in all thy converse with men behaving thyself justly, and comelily, and gravely.

In charity; performing also to all, all offices of charity and brotherly love.

In spirit; in zeal, and warmth of spirit, truly inflamed with the love of Christ, and for his glory.

In faith; in a steady confession and profession of the doctrine of the gospel; and *in purity;* in all cleanness and holiness of life and conversation. This is the way for the ministers of the gospel not to be despised: let them use what other methods they will, they will find what God said of Hophni and Phinehas will be made good, 1Sa 2:30: *Them that honour me I will honour, and they that despise me shall be lightly esteemed;* nor will any titles, or habits, or severities secure them from that curse, which will cleave to them.

1 Timothy 4:13

Ver. 13. *Till I come,* and after that time too, but then I will further instruct thee.

Give attendance to reading; be diligent in reading the Holy Scriptures, both for thine own instruction and for the edification of others.

To exhortation; to exhort others to their duty there described, or to comfort others from arguments fetched thence.

To doctrine; to instruct others in the principles of religion.

1 Timothy 4:14

Ver. 14. *Neglect not the gift that is in thee;* neglect neither the ability which God hath given thee for the discharge of the office of the ministry, nor the office to which God hath called thee; neither the improvement of them, nor the use, exercise, and discharge of them or it.

Which was given thee by prophecy; remember that they were given thee by the revelation of the Divine will, or by the extraordinary influence of the Spirit of God; and *the laying on of the hands of the presbytery* was a declaration of it; God also (as usually when he calls any to any special work) calling thee to the work of the ministry then also, fitting and enabling thee for the discharge of it.

1 Timothy 4:15

Ver. 15. *Meditate upon these things;* Μελετα, let these things be the business of thy thoughts, and take care of them.

Give thyself wholly to them; be in them, (so it is in the Greek), let them be thy whole work, not thy work by the by, but thy chief and principal business.

That thy profiting may appear to all; that so, as all men's gifts improve by study and exercise, thine also may so improve, that all men may take notice of the improvement of them.

1 Timothy 4:16

Ver. 16. *Take heed unto thyself;* take heed how thou livest, and orderest thy life, that it may be exemplary.

And unto the doctrine; and take heed also both that thou teachest, and what thou teachest.

Continue in them; and do both these things not for a time, but constantly.

For in doing this thou shalt both save thyself, and them that hear thee; thus thou shalt do what in thee lieth to save thine own soul, and also to save the souls of others to whom thou preachest, or among whom thou conversest.

1 Timothy 5:1

Chapter Summary

1Ti 5:1,2 Directions to Timothy how to admonish persons of different conditions.

1Ti 5:3-16 Concerning widows.

1Ti 5:17,18 Elders, if they do well, are to be doubly honoured,

1Ti 5:19-21 and are not to be censured without full proof, and then openly and impartially,

1Ti 5:22 caution not to ordain any one precipitately.

1Ti 5:23 Advice respecting Timothy's health.

1Ti 5:24,25 Some men's characters are more easily discerned than those of others.

Ver. 1. *Rebuke not an elder*; it appeareth by the next verse, that the apostle by *elder* here understandeth not a church officer, but an ancient man. The word translated *rebuke* is translated too softly; it should be: Rebuke not too roughly, as appears by the opposite phrase, and indeed the word properly signifies to beat or lash. Rebuke him not but with a decent respect to his age.

But entreat him as a father; so that thy reproofs may look more like counsels and exhortations than rebukes.

And the younger men as brethren; prudence also must be used as to the younger men, ministers in rebuking them should remember that they are *brethren*, and treat them accordingly, not too imperiously.

1 Timothy 5:2

Ver. 2. *The elder women as mothers*; the same prudence also is to be used to matrons and aged women.

The younger as sisters; yea, and to younger women too, considering our relation and equality in Christ.

With all purity; only as to them, (considering their sex), a further gravity and prudence is to be used, that we give no occasion to lust, or unclean motions.

1 Timothy 5:3

Ver. 3. *Honour widows*; give a respect to such as have lost their husbands,

with a regard to that honourable estate of marriage in which they have been formerly, and do not only pay them a due respect, but afford them a maintenance, Ac 6:1.

That are widows indeed: who are widows indeed he openeth further, 1Ti 5:5; such as are not only pious, but desolate, as the Greek word for a widow implies, according to its derivation.

1 Timothy 5:4

Ver. 4. *But if any widow have children or nephews:* by the *widows indeed*, mentioned by the apostle, 1Ti 5:3, he here showeth that he meant women that not only wanted husbands, but children, or grandchildren or any near kindred that were Christians, and in a capacity to relieve them; but if any widows had any such near relations, the apostle willeth that they should be taught *to shew piety at home*; τὸν ἰδίον οἶκον εὐσεβεῖν, word for word, to worship their own house, or to be religious or godly toward their own house; that is, to show a respect or pagan homage to their own house. For worship is nothing but a respect, honour, or homage paid to another in consideration of his or her excellency and superiority; only the use of this word, which is the Greek word generally used to express religion and godliness by, lets us know that religion and godliness is vainly pretended to any that have of this world's goods, and relieve not those from whom they are descended, (for the word ἐκγονα signifies persons descended from another, whether in the first generation or not), if they be in want, and stand in need of their assistance.

And to requite their parents: nor is this an act of charity, but justice, a just requital of our parents for their care of us, and pains with us in our education.

For that is good and acceptable before God; and this is good, just, decent, and commanded by God, and acceptable in the sight of God, for the precept:

Honour thy father and mother, is the first commandment with promise, Eph 6:2. By the way, that precept is excellently expounded by this text, both as to the act commanded, which this text teacheth is to be extended to

maintenance as well as compliments; and as to the object, viz. all those as to whom we are εκγονα, descended from, whether immediate parents, yea or no.

1 Timothy 5:5

Ver. 5. *Now she that is a widow indeed, and desolate:* the apostle here opens the term of *widow indeed*, 1Ti 5:3; one that is μεμονωμενη one that is made alone, destitute of such as ought to help her, a husband, or children; and being so, *trusteth in God;* is a believer, reposing her trust and confidence in God; *and continueth in supplications and prayers night and day;* spendeth her time religiously in prayer and acts of devotion. Not that other persons that are poor and desolate should not be regarded and taken care for, but the church is not so concerned in them, at least as a church; the magistrate ought to take care of them, and all good Christians, being men as well as Christians, ought to consider them; but in the first place, and principally, they are to take care of such widows, such desolate persons.

1 Timothy 5:6

Ver. 6. Η δε σψαταλωσα, she that is wanton, Jas 5:5, she that spends her money in needless costs, as to meat, drink, or apparel, is spiritually dead, dead in sin, while she liveth a temporary voluptuous life, in vanity, and luxury, and impurity of flesh and spirit.

1 Timothy 5:7

Ver. 7. In the discharge of thy ministry declare these things, that all Christians, women especially, may be blameless.

1 Timothy 5:8

Ver. 8. *But if any provide not for his own, and specially for those of his own house:* here is a manifest distinction between *his own*, ιδιων, and *his*

own household, οικειων, they are distinguished by terms in the Greek, and as to the care which men and women ought to extend to them. By *his own* he means his relations, all of a man's family or stock; by *his own household*, he seemeth to mean those who cohabit with him. The apostle saith that he who is careless of providing for the former, (so far as he is able), but especially for the latter, *hath denied the Christian faith*, that is, in the practice of it, though in words he professeth it; he liveth not up to the rule of the gospel, which directeth other things.

And is worse than an infidel; and is worse than a heathen, that believeth not; because many good-natured heathens do this by the light of nature, and those who do it not, yet are more excusable, being strangers to the obligation of the revealed law of God in the case.

1 Timothy 5:9

Ver. 9. *Let not a widow be taken, into the number under threescore years old;* what number he meaneth is very doubtful, whether he means the number of deaconesses, or the number of such as should receive alms from the church. Those who translate καταλεγεσθω here *chosen* seem to favour the former. They say, that in the primitive church there being a want of hospitals and public places for the reception of people deceased in their estates, &c., they chose some old widows to take care of the poorer sort of women when they were sick, and these also were themselves maintained by the church, and served the church in that charitable employment. Whether this number, or the more general number of widows relieved by the church, be meant, the caution of their age was very prudent:

1. Because younger widows could work for their living, and needed not to burden the church.
2. Because under those years they probably might marry again, and so become useless to the church.
3. Because after those years there could be no great fear of scandal from their wantonness and incontinency.

Having been the wife of one man: this condition seems harder to be understood; for though in former times, amongst the Jews and pagans, men were allowed more wives than one at the same time, yet no laws ever allowed the woman liberty of more husbands.

2. To understand it of women that had not been twice married, their first husbands being dead, seems hard, no law of God forbidding the second marriages of men and women successively.
3. Some therefore rather understand it of such widows as were become wives to second husbands, the first not being dead, but parted from them legally, either through their own fault, or through their voluntary desertion.

This the apostle seems to forbid, to avoid reproach and scandal to the church.

1 Timothy 5:10

Ver. 10. *Well reported of for good works;* if she be a person of repute for actions concerning others which are consonant to the will and commandment of God.

If she have brought up children well, in the nurture and admonition of the Lord.

If she have lodged strangers; if when persons that are Christians have come from other places, either driven from them, or upon their occasion, and could not amongst pagans find a convenient inn, her house have been open to them.

If she have washed the saints' feet; if she have been ready to do the meanest offices for the servants of God, of which this washing of feet was one in great use in those hot countries, where they had not the benefit of shoes, either to cool, or refresh, or cleanse them.

If she have relieved the afflicted; if to her ability she have relieved such as have been in any kind of distress.

If she have diligently followed every good work; if though it may be she have not had ability, or opportunity, to do all the good works she would, yet she have diligently followed them, doing what she could; —let such a one be put into the catalogue of those whom the church will relieve, and honour, and employ.

1 Timothy 5:11

Ver. 11. *But the younger widows refuse:* by *the younger widows* the apostle seems (by the last words of this verse) not to mean those that were under threescore, but the younger sort of widows, not past child-bearing; he would not have those (that is, being under no extraordinary circumstances of sickness, or lameness, or the want of their senses) be maintained at the charge of the church, because they were able to labour; nor yet to be taken into any employment relating to the church.

For when they have begun to wax wanton against Christ; καταστρηνιασωσι του χριστου. How the Vulgar Latin comes to translate this, *wax wanton in Christ*, I neither understand whether with respect to grammar or sense. Erasmus translates the verb, *when they have committed whoredom;* but Re 18:9 confuteth this sense, where we translate it, *lived deliciously*, (being without the preposition κατα), which certainly better expresseth the sense, as also doth our translation, *wax wanton;* it properly signifies either the lustiness, or the headstrong temper, of beasts, that wax fat.

Against Christ, is against the rule of the gospel, and their profession of Christ; or they disdain the office of serving the saints, as too mean, and laborious, and sin against Christ, in whose name, and for whose glory, and to whose members, the service was to be performed. And then *they will marry*, and so put themselves into an incapacity to serve the church in the place of widows.

1 Timothy 5:12

Ver. 12. This sentence is not without its difficulties: here are two

questions:

1. What is meant by κριμα, which we both here and elsewhere translate *damnation*.
2. How they *cast off their first faith*.

Many think the Greek word by us translated *damnation*, ought to have had a softer sense, it being certainly capable of it. Some think it signifies here no more than guilt, or a blot; others, a public infamy; others, the judgment of good men against them. But it may be we cannot so well determine this without understanding what is meant by *their first faith*, which they are here said to *have cast off*: by which some understand their profession of Christianity; others, their promise or engagement to the church, not to marry. The latter sense supposeth that all those widows that were taken into the ministry of the church before mentioned, promised that they would keep themselves unmarried, which is a most groundless supposition. I do rather think that by *their first faith*, he means their first or former profession of Christianity; which was a crime that did expose them not only to the judgment and censure of sober Christians, but to eternal damnation. I shall offer my own sense of this text thus: it is certain these Christians were lilies among thorns, a small handful amongst a far greater number of pagans; and it is not improbable, that some younger widows, out of a desire to marry, might marry to pagans, and be by them tempted to apostacy from the Christian profession; upon which the apostle orders, that none under sixty years of age should be henceforth taken into the ministry of the church, lest doing such a thing when they were under that character, it should be a greater scandal. This seems the more probable from 1Ti 5:15, where the apostle adds, *for some are already turned aside after Satan*.

1 Timothy 5:13

Ver. 13. The apostle here gives some other reasons, why he would not have widows too young taken into the ministry of the church.

And withal they learn to be idle, wandering about from house to house; they being young, and having no business at home, nor any husbands to

conduct and govern them, are subject to be gadding up and down; *and not only idle, but tattlers also*; and to be tattling idly and impertinently, and that not only of their own, but others' concerns; *and busybodies*, interesting themselves in the matters of other persons and families; *speaking things which they ought not*, and in the multitude of words, folly being never wanting, they are prone to speak things which they ought not: from whence we may deserve, that nothing more becometh Christians than a gravity and composedness of behaviour and speech, a government of their tongues, and considering aforehand well what they speak.

1 Timothy 5:14

Ver. 14. *I will therefore that the younger women marry: I will*, here, must not be interpreted into an absolute precept, (for the apostle would never have made that necessary by his precept which God had left indifferent), but in a limited sense, viz. if they have not the gift of continency, if they cannot restrain themselves from such scandalous courses, let them marry; *bear children*, and not only bring forth children, but take care of their education; *guide the house*, and take care of the government of families within doors (which is the woman's proper province); *give none occasion to the adversary to speak reproachfully*; and give no occasion to Jews or pagans (the adversaries of Christian religion) to speak of the church, or any particular members of it, reproachfully, as living beneath the rules of morality and decency.

1 Timothy 5:15

Ver. 15. We have scandals enough already, we had need take as good heed as we can that we have no more; some young women already are apostatized (and, possibly, for the sake or by the occasion of such marriages) to Judaism or paganism; or, it may be, to a loose and lewd course of life, not suiting the profession of Christianity.

If any man or woman that believeth have widows; if any men or women that are Christians have any widows that are nearly related to them, if themselves be able, *let them relieve them, and let not the church be charged*; and not turn off that natural duty which they owe to their

parents, or near relations, to relieve them, to the church, which hath others enough to look after, and upon which there lies only a moral and Christian obligation.

That it may relieve them that are widows indeed; that so the alms of the church may go to relieve those only who are perfectly desolate, having neither husbands nor any other near relations to provide for them.

1 Timothy 5:17

Ver. 17. Who these *elders* are here intended hath been a great question: it is plain they are not such only as are preachers. They are such as are, *worthy of double honour*. The learned Mr. Pool, in his Latin Synopsis, giveth us an account of the most opinions about it:

1. Some judging them some of the elder sort of the members of the church, joining with the ministers in the government of the church, but not meddling with preaching, or administering sacraments.
2. Some judging by elders here are meant such as had been ministers, but being aged were superannuated.
3. Others understanding by it the civil magistrates; which seemeth of all other opinions least probable, because at this time there were no such members of the Christian church.
4. Others think that deacons are here by that term understood, who being church officers have the name of elders given to them.
5. Others understand by elders the ordinary pastors of churches, that resided with their flocks, in opposition to apostles and evangelists: this seemeth less probable, because, there were no such in the primitive church but did labour in the word and doctrine.
6. Others think that some such are meant, as were not so fit for preaching, but yet administered the sacraments, prayed with the church, and privately admonished exorbitant members; but we shall want a good

proof, either from Scripture or other authority, of any such officers in the primitive church.

I shall not determine which of these opinions is rightest, but leave the reader this own judgment. Whoever are here meant by elders are declared *worthy of double honour*; by which is understood either abundant honour, or else (as some say) respect and reverence, and also maintenance.

Especially they who labour in the word and doctrine; but especially such as take pains in preaching the gospel.

1 Timothy 5:18

Ver. 18. This verse maketh it evident that maintenance is part of the *double honour* that is due to such as labour in the word and doctrine in the first place: and not to them alone, but to any such as are employed in the rule and government of the church. The apostle had made use of De 25:4 to the same purpose, 1Co 9:9: neither of these texts conclude the duty of elders to take maintenance, but the duty of those who are members of churches to give it them, which they may refuse, as Paul himself did, if either the people's or minister's circumstances call for or will allow such a thing.

1 Timothy 5:19

Ver. 19. *Against an elder*; whether an elder in years or in office, though the latter being the persons formerly spoken of, seen here principally intended.

Recieve not an accusation, but before two or three witnesses; that is, not to proceed to any judicial inquiry upon it, De 17:6. This was a law concerning all elders or younger persons, especially in capital causes, but the apostle willeth this to be more specially observed as to officers in the church, whose faithful discharge of their trusts usually more exposeth them to people's querulous tongues.

1 Timothy 5:20

Ver. 20. *Them that sin;* that is, that sin publicly and scandalously, so as others have taken notice of it.

Rebuke before all; rebuke not privately, by a ministerial correction, but by a public ecclesiastical correction before the whole church.

That others also may fear; that the salve may answer the sore, and the plaster be as broad as the wound; and that others may be afraid to do the like. This end of the punishment agreeth with that mentioned De 13:11.

1 Timothy 5:21

Ver. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things:* by *these things* may be understood the whole of what went before, or what followeth. I judge it most proper to refer it to all the precepts foregoing in this Epistle, which evidenceth them to be things which he had received from the Lord, not what he directed without any express notice of the will of God as to them. This is evident by his grave and severe charge to Timothy to observe them, for he chargeth him to observe them as in the presence of God and Christ, and calleth the good angels to be witnesses, both of his faithfulness, in giving him this charge, and of Timothy's faithfulness or unfaithfulness, according as he should observe or neglect the things given him in charge: he calls the angels *elect*, unquestionably in opposition to the evil and reprobate angels.

Without preferring one before another, doing nothing by partiality: he requires the doing of them without respect to any persons, rich or poor, friends or foes; *partiality* no way becoming a judge in any cause, who ought to hold the balance even, not inclining it any way, but judging things and not persons. Some of the things before mentioned may seem of too minute a consideration for the apostle to lay such a stress upon, or God to give him particular direction in; but the things are not so much to be considered as the end of the precepts, which was the upholding the true honour and reputation of the church, which is a very great thing; and supposing the things given in charge to have any tendency of that nature, they must not be judged small.

1 Timothy 5:22

Ver. 22. By *Lay hands suddenly on no man*, is certainly, to be understood: Do thou suddenly set no man apart to any ecclesiastical employment. Laying on of hands was but an external ceremony used in blessing, Ge 48:14,15, and in the conferring of power upon persons. Nu 27:18 De 34:9. In the New Testament, we find this rite used: in prayer upon healing the sick, Mr 16:18 Ac 28:8; in blessing, Mr 10:16; in conferring the gifts of the Holy Ghost, Ac 19:6; in ordination, or setting persons apart to some ecclesiastical employment, 1Ti 4:14 Ac 6:6; and being so used, it is sometimes put for the whole action. This the apostle forbids Timothy to do *suddenly*, that is, without a first proof of the person's fitness for his work, 1Ti 3:10, both with respect to his knowledge, and to his holiness of conversation.

Neither be partaker of other men's sins: this participation of other men's sin ought to be taken heed of in the whole course of our conversation, but it seemeth here to be especially forbidden with reference to what was before spoken of, viz. the setting men apart for or putting them into any ecclesiastical employment; he who puts into the ministry any erroneous or ignorant persons, or any persons of a lewd conversation, makes himself guilty of all the harm they do, if he hath not first taken a due and reasonable proof of them, but hath laid hands upon them suddenly. Amongst other ways by which we interest ourselves in others' guilt, one is, by not hindering it, having power so to do. He, or they, whom it lies upon to admit, or not admit, men into the ministry, have a power to refuse them in case upon proof of them they do not find them apt to teach, or fit for the ministration they are to undertake, or such for holiness of life as God requireth: God by his word declaring what such persons ought to be, and commanding him or them first to prove such persons, and to lay hands on none suddenly, hath invested him or them with such a power, of which man cannot deprive them.

Keep thyself pure: the purity here mentioned, is comprehensive of that chastity which some would have the word here signify, but it is most reasonable to understand it here with relation to what went before, viz. partaking of other men's sins; If thou canst not keep the church pure, but

ignorant or erroneous persons, or sots, will get into the church, yet let them not get in through thy hands, *keep thyself pure*.

1 Timothy 5:23

Ver. 23. *Drink no longer water;* not wholly, as many did in those countries, and Timothy probably did, not because he was not able to buy wine, but religiously, as a piece of discipline to keep under the flesh.

But use a little wine; but mix some wine with the water.

For thy stomach's sake; to help thy digestion.

And thine often infirmities; in regard of thy weakness and frequent infirmities.

1 Timothy 5:24

Ver. 24. The sense of this verse depends upon the term κρισιν, which we translate *judgment*, it being doubtful whether it is to be understood of the judgment of God, or the judgment of men in ecclesiastical judicatories. If we understand the words of the judgment of God, the sense is this: Some men's sins are punished in this life, before their persons come before God's judgment-seat; others are more private and concealed, the punishment of which follows after. But this interpretation must suppose Paul here to run into another argument, differing from what he had before spoken upon, which though it be not unusual with the apostle, yet there being no need we should say he doth so in this place, I rather incline to think, that by judgment is in this place meant the judgement of the church, as to persons fit to be trusted with any part of the ministry of it: Some men (saith the apostle) are open, lewd, scandalous persons, whose erroneousness, or sottish life, hath been manifest before they offer themselves to the church's judgment, to be put into the office of elders or deacons; concerning these thy way is plain, admit them not. Others discover not the erroneousness of their principles, nor the impetuosity of their lusts, before they have obtained what they aim at, and are got into office; for these, they must fall under thy judgment, when they do discover

what they are, and turn them out again.

1 Timothy 5:25

Ver. 25. In like manner some men's holy life and conversation hath been so evident, that there needs little judgment concerning them; and for others, under a due government they cannot be long concealed, but by thy due management of and vigilance in thy office they will soon be discovered, by their publishing their erroneous principles, and the breaking out of their lusts into enormous acts, so as they will soon fall under thy censure. Or else thus: The good works of some whose life hath not been so exemplary, but yet such as in charity thou mayst judge them to have the root of the matter in them, (if thou be not mistaken), cannot be long hid, so as thou shalt soon see what they are, and accordingly know how to behave thyself to them. Thus I should choose rather to interpret this text than concerning the judgment of God, who sometimes rewards good works presently, and always rewards them certainly, either in this life or that which is come.

1 Timothy 6:1

Chapter Summary

1Ti 6:1,2 The duty of servants.

1Ti 6:3-5 Those who teach not according to the apostle's doctrine are to be avoided, as corrupters of Christianity.

1Ti 6:6-8 The gain of godliness with content.

1Ti 6:9,10 The evil of covetousness.

1Ti 6:11-16 What Timothy is to flee, and what to follow and perform.

1Ti 6:17-19 A charge to the rich not to be proud and confident in their riches, but to be beneficent and liberal.

1Ti 6:20,21 Timothy is enjoined to adhere to the true faith, and to shun profane and vain controversies.

Ver. 1. *Let as many servants as are under the yoke;* under the yoke of

servitude, not being manumised, or made free.

Count their own masters worthy of all honour; abundant honour: let Christian servants give their masters, instead of less, double the honour which pagan servants do. That the name of God and his doctrine be not blasphemed; for the credit of the gospel, and for the honour of God; that none may say that religion teacheth servants any disobedience, or breaketh the bands of civil relations: but on the contrary, that it obligeth professors to a more faithful and full discharge of such duties, servants to be the best of servants, &c.

1 Timothy 6:2

Ver. 2. Some Christians were servants to Jews or pagans, who both came under the gospel notion of believers; as to these the apostle had given directions in 1Ti 6:1. Others served masters and mistresses that were Christians. The apostle, not ignorant of Satan's devices, foresaw that the former would be under a temptation to neglect and despise their masters or mistresses, because they were idolaters, or of a false religion, enemies to the gospel; and the latter under a temptation not to be so diligent and serviceable as they should be, because their governors in a spiritual sense were their equals, their brethren and sisters. The apostle here declares, that the rules of the gospel neither allow the one nor the other: as to the former he had spoken; nor, saith he, let those that have masters or mistresses that are Christians *despise them*, by which he means, not be equally obedient or serviceable to them, because there is a spiritual equality or relation between them.

But rather do them service, looking upon this as a further obligation upon them.

Because they are faithful and beloved, partakers of the benefit; because they are believers, such as love our common Lord, and are beloved of him, and such as all good Christians ought to love, being partakers of the gift of God, Christ Jesus, and the great benefit of redemption through his blood.

These things teach and exhort; and he willeth Timothy to teach the Christians at Ephesus, that this was the will of God, and accordingly to call

upon them for an obedience to it.

1 Timothy 6:3

Ver. 3. *If any man teach otherwise;* if there be any person who either more publicly or more privately shall take upon him to instruct people otherwise.

And consent not to wholesome words: what he means by wholesome words his next words show; they are called wholesome because they tend to prevent the sickness of sin, or to cure the soul of its spiritual distempers.

Even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; words either spoken by Christ, or from Christ, or tending to his honour and glory, or to the promoting of piety and godliness, or which are according to the rule of godliness.

1 Timothy 6:4

Ver. 4. *He is proud;* τετυφωται, he is swelled or blown up, i.e. with pride swelling in opinion and conceit of himself, he is a fanatic.

Knowing nothing solidly and truly, but doing about questions and strifes of words; is brain sick about questions of no use, but to make a contention about words.

Whereof cometh envy; when he once comes to perceive that others are wiser than he.

Strife; for an ignorant person, if proud, can never yield that another knows more than he doth.

Railings are commonly the revenges of ignorant sciolists, that would be thought something and are nothing; when they perceive they are outdone by others, then they rail.

Evil surmisings, υπονοιαι when they can in truth say no evil of others,

they will uncharitably surmise and suspect evil of them.

1 Timothy 6:5

Ver. 5. *Perverse disputings of men of corrupt minds, and destitute of the truth;* παραδιατριβαι, mutual tearings, and gallings of or interferences with one another. The word is applied to horses knocking one foot against another. The word without the preposition παρα signifies school conflicts by disputations; the preposition added makes it to signify, in an evil sense, disputations of sophisters, not candid for the finding out of truth, but perverse and litigious merely for masteries; which he saith proceeds from men corrupted as to their understanding and judgment.

Supposing that gain is godliness; all whose religion is gain of riches or reputation.

From such withdraw thyself; with such men have nothing to do, avoid them in thy private converse, and cast them out of the church if their faults be public scandals, and they be contumacious.

1 Timothy 6:6

Ver. 6. *Godliness,* the exercise of a true faith in Christ, conjoined with a holy life, is a good revenue of itself, having in it αυταρκειας, a self-sufficiency. He doth not here suppose that godliness can be separated from a contented frame of spirit with that lot which God hath chosen for us, for that cannot be; but as being always attended with a contentation of mind, in which alone lieth true riches, for such men never want enough.

A good man, Solomon saith, *is satisfied from himself,* Pr 14:14; for which reason alone godliness is πορισμος μεγας, a great annual revenue.

1 Timothy 6:7

Ver. 7. This agreeth with Job 1:21, and with experience, and is a potent argument against immoderate desires of having much of this world's

goods, or using extravagant actions to obtain them; for when we have got all we can, we have got but a *viaticum*, something to serve us in our journey, which we must leave when we die, and whether to a wise man or a fool none knoweth, Ec 2:19.

1 Timothy 6:8

Ver. 8. If therefore God gives us any thing more than is necessary for us, let us take it thankfully, and use it for God's glory; but if we have no more than is just necessary for us, let us not repine, or murmur, but be content, without murmuring against God, or using any undue means, out of an inordinate desire to get more.

1 Timothy 6:9

Ver. 9. *But;* or, for.

They that will be rich; they who, out of a covetous and immoderate desire of being rich in this world's goods, will use any arts, and do any unlawful thing, without any just regard to the law of God.

Fall into temptation and a snare; fall into many temptations and snares, are exposed to impetuous inclinations and motions to that which is evil, and may and will be snares to their souls.

And into many foolish and hurtful lusts; kindling in them many foolish and pernicious desires, contrary to the law of God.

Which drown men in destruction and perdition; have a direct tendency to the eternal ruin of their souls, not to be prevented but by the force and powerful grace of God.

1 Timothy 6:10

Ver. 10. *For the love of money is the root of all evil;* money itself is not evil, but the immoderate love of it, whether discerned in an over eager

desire after it, or an excessive delight in it, is the cause of much evil, both of sin and punishment.

Which while some coveted after, they have erred from the faith; which money while some too greedily thirsted after, (for though the article be feminine and cannot grammatically agree with ἀργυριον, which is neuter, yet that doth agree with it as to the sense, being understood in φιλοργυρια, with which the subjunctive article grammatically agreeth), *they have erred*, or been seduced, *from the faith*, that is, the doctrine of the gospel, or profession of Christianity.

And pierced themselves through with many sorrows; and exposed themselves to a great many sorrows, which have piercced their very souls, such as cares, troubles for the loss of their estates, &c.

1 Timothy 6:11

Ver. 11. *O man of God;* that is, O thou minister of God, whose service is not the service of the world. It is a compellation borrowed from the Old Testament, where we find it often applied to such whose work was to reveal the Divine will, 2Ki 1:9 4:40,42. By giving Timothy this compellation, he mindeth him how much he was concerned to contemn the world.

Flee these things; flee this eager pursuit of riches.

And follow after righteousness; and follow after justice, or the business of a righteous life, in thy conversation with men.

Godliness; piety toward God.

Faith; the exercise and life of faith.

Love; love to God and thy neighbour.

Patience; a quiet bearing of injuries.

Meekness; a gentleness of spirit, opposed to all rash anger.

1 Timothy 6:12

Ver. 12. The *fight of faith* is our encountering that opposition which we meet with from the world, the flesh, or the devil, for a strenuous defending the doctrine of faith, or making it good by a life suitable to the rule of faith. This is called a *good fight*, either in opposition to the bad fights of the men of the world in maintenance of their lusts, or the ludicrous fights usual in their public games, or of the intrinsic nobleness and exercise of it, or the good event or issue of it; and Timothy is bid to *fight* it, by a metaphor either drawn from soldiers, or such as exercise themselves in their games.

Lay hold on eternal life; by *eternal life* is meant a right and title to it, which he calls to him to *lay hold on*, as is thought, by a metaphor from those that were exercised in their games, and did what they could first to lay hold of the prize proposed to conquerors.

Whereunto thou art also called; to which eternal life, or rather to which good fight, thou art called, both by the internal call of God's Spirit, and by thy more external call to the ministry.

And hast professed a good profession before many witnesses; and to which thou hast obliged thyself by covenant or promise, made either in thy baptism, or when thou wert set apart to thy ministry, or of which thou hast given a pledge, by thy profession and practice, in the sight of the Christians in Ephesus.

1 Timothy 6:13

Ver. 13. The apostle's care of the church showeth itself in these severe charges laid upon Timothy; though one whom he knew to be a faithful minister, he chargeth him, calling God to witness that he had fulfilled his part in laying this charge upon him. The name he here giveth unto God may possibly have a particular reference to the state of the gospel at that time, the doctrine and profession of which had many enemies, and so it is made use of here to comfort and encourage Timothy. God is called he *who*

quickeneth the dead, Ro 4:17; here, he who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; he proposeth the example of Christ to Timothy, as being the Head of those that witness a good confession.

1 Timothy 6:14

Ver. 14. The charge is, that he faithfully perform all the duties belonging to him as a Christian and a minister, commissioned from God, in the whole course of his life, that he may not be liable to a just accusation for the neglect of any part of his office. This is enforced by the consideration of the appearance of our Lord Jesus Christ, that is, in the day of judgment, as the following words make evident. Yet the apostle seems to speak of it, as if Timothy should continue in his ministry till that appearance. But it is manifest by his cautioning the Thessalonians against that false conceit, 2Th 2:2,3, that the apostle knew the contrary; for he assures them that that day should not come till many great things enumerated by him should be accomplished. The meaning therefore of the words *until the appearing of our Lord Jesus Christ*, is the same with our Saviour's command to the angel of the church of Smyrna: *Be thou faithful unto death*, Re 2:10: for the whole flux of time from the death of any person till the day of judgment makes no alteration in his life; and consequently, whoever is faithful unto the death is so till the appearing of Christ. And there is no motive more powerful to a zealous and faithful discharge of our duty, no excitation more rousing from the security and carelessness of the flesh, than the serious believing consideration of the glorious reward to be dispersed by our Saviour to his faithful servants in that day, and the dreadful condemnation that shall pass upon those who have been careless and negligent in the sacred ministry.

1 Timothy 6:15

Ver. 15. *Which in his times he shall show;* or Which Christ coming the second time, God in his time, his proper seasons, (so it is in the Greek), will show. Or: Which appearing of our Lord Jesus God in his time will show; for some Greek copies read the article in the feminine termination, to distinguish the order of the Trinity's working; as the first coming of

Christ is made to be from the Father's sending, so is also the second coming.

Who is the blessed and only Potentate: God is said to be the *only Potentate*, because he only hath power in and from himself, by him kings reign; and he is called the *blessed Potentate*, because he is the fountain of all felicity and happiness.

The King of kings, and Lord of lords; that is, the most mighty King and Lord, to whom all other princes are subjects, all other lords are vassals, Re 17:14 19:16. These terms seem here to be applied to the Father, though they agree also to the Son and the Spirit. They are applied to Christ, Re 17:14 19:16.

1 Timothy 6:16

Ver. 16. *Who only hath immortality;* of himself; our souls and angels are immortal from the gift of God: or *immortality* signifies here the same with eternity, or immutability.

Dwelling in the light; continually encompassed with a glory that is unspeakable, 1Jo 1:5.

Which no man can approach unto; to which no man can in this life come nigh.

Whom no wan hath seen; nor did Moses, or Stephen, or any other, ever see his glory so as to comprehend it, or in the full perfection of it.

Nor can see; nor can the sons of men see him with their bodily eyes, or so as to comprehend him in his perfection, though some have with their bodily eyes seen his back parts and appearances, and with their souls have, through his grace, been enabled spiritually to behold him.

To whom be honour and power everlasting. Amen: to which immortal, glorious, invisible God belongs, and let there for ever be given, honour and power.

1 Timothy 6:17

Ver. 17. *Charge them that are rich in this world:* those that are rich in grace, and the good things of another life, need not this charge; but there are divers at Ephesus who have great estates in goods, or houses, or lands, and but poor in gracious habits, charge them.

That they be not highminded; that their riches do not lift them up into a high conceit or opinion of themselves, which worldly riches often do.

Nor trust in uncertain riches; and that they repose no confidence in them, making them their *strong city*, Pr 10:15, as if they could secure them from evil, or make them happy.

But in the living God; but let them repose their trust in God, who hath life in himself, giveth life unto all other things, and liveth for ever.

Who giveth us richly all things to enjoy; and is he who gives us all we have, though it be bought with our penny.

1 Timothy 6:18

Ver. 18. *That they do good;* that is, to others, as they have opportunity.

That they be rich in good works; be plentiful in alms-deeds, or more generally in all good works of piety or charity.

Ready to distribute; that they be not backward to distribute that of which God hath made them stewards, to those that want.

Willing to communicate; but give freely and without grudging, according to their Master's order, as becometh those who are but stewards as to the riches which they have.

1 Timothy 6:19

Ver. 19. Riches in themselves are but for the present, but there is a use may be made of them *for the time to come*, if we employ them for the better enabling us to do what God hath commanded us to do, Mt 6:20 Lu 12:33: those acts of obedience to the command of God for the use of our estates, though they can merit nothing, (for what proportion can there be between a few shillings and eternal life?) yet will be a good bottom for us to hope for the time to come.

That they may lay hold on eternal life; that God will give us an eternal happiness, not as a reward of debt, but of free grace.

1 Timothy 6:20

Ver. 20. *O Timothy, keep that which is committed to thy trust;* either the doctrine of the gospel, which ministers ought to keep pure, and without mixture, or the ministerial office; be true and faithful in the discharge of it, preaching Christ and the doctrine of Christ.

Avoiding profane and vain babblings; avoid all impertinent discoursings under the notion of preaching, which in thy discharge of that work are the best of them but profane babblings.

And oppositions of science falsely so called; avoid also all idle speculations, and disputations, no way serving to the end of preaching, and falsely called science.

1 Timothy 6:21

Ver. 21. *Which some professing have erred concerning the faith;* which kind of science, some pretending and boasting of, studying to show themselves learned and subtle men, they have been led into errors in Christianity, apostatizing from the doctrine of faith.

Grace be with thee; viz. the *grace, mercy, and peace, from God the Father and Christ Jesus our Lord,* mentioned 2Ti 1:2.

(The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.)