22, 23. But in the words, **stewards of  
the mysteries of God**, we have a new  
figure introduced. The Church, 1 Tim.  
ili. 15, is the “*house of God*,”—and those  
appointed to minister in it are *stewards*  
and *dispensers* of the property and stores  
of the *Master of the house*. These last are  
the mysteries, hidden treasures, of God,—  
i. e. the riches of his grace, *now manifested*  
in Christ, ch. ii. 7; Rom. xvi. 25, 26,  
which *they* announce and distribute to all,  
having received them from the Spirit for  
that purpose. “These mysteries are those  
of the Incarnation, Passion, and Resurrection  
of Christ, of our Redemption, of  
the calling of the Gentiles, and the rest  
which is included in Evangelical doctrine.”  
Estius: who also, as a Romanist, attempts  
to include the *sacraments* among the mysteries  
in this sense. The best refutation  
of this is given by himself: “Since Paul  
himself has said in the first chapter, Christ  
sent me not to baptize, but to preach the  
Gospel, it is more correct to understand  
by these mysteries of God the doctrines of  
our faith.’ It may be doubted, whether,  
*in the* New Test. *sense* of **mysteries**, the  
sacraments can be in any way reckoned as  
such: for the word signifies a (usually  
*divine) proceeding, once hidden, but now  
revealed, or now hidden, and to be revealed* ; under neither of which categories  
can the sacraments be classed.

**2.] Moreover it is required in** (the case  
of) **stewards** (literally, **it is sought for**:  
*enquiry is made* in the case of stewards)  
**here [on earth] (here [on earth]** is emphatic  
and points to what follows, that  
though in the case of stewards enquiry  
was necessarily made *here below,* yet he,  
God’s steward, awaited no such enquiry  
from the day of man’s judgment, but one  
at the coming of the Lord) **that a man be**  
found (proved to be) **faithful** (emphatic).

**3.] But to me** (contrast to the case  
of the stewards into whose faithfulness  
enquiry is made here on earth) **it is  
(amounts to) a very small thing,—very  
little,—that I should be judged** (enquired  
into, as to my faithfulness) **by you, or  
by (literally) the day of man, i.e. of  
man’s judgment** (in reference to **here**  
above, and contrast to the day of the  
Lord, to which his appeal is presently  
made, ver. 5, and of which, as testing the  
worth of the labour of teachers, he spoke so  
fully ch. iii, 13—15), **nay, I do not even  
judge** (hold not an enquiry on: literally,  
‘*but neither do I*,’ &c.) **myself**:

**4.] for I know nothing against myself**  
(the A. V., ‘*I know nothing by myself*, was  
a phrase commonly used in this acceptation  
at the time; compare Ps. xv. 4, Com.  
Prayer Book version, ‘ He that *setteth not  
by himself*, i. e. is not wise in his own conceit.  
‘I know no harm by him,’ is still  
a current expression in the midland counties  
See Deut. xxvii. 16; Ezek. xxii. 7,  
in A. V. So Donne, Serm. lvii., “If thine  
own spirit, thine own conscience, accuse  
thee of nothing, is all well? why, *I know  
nothing by myself, yet am I not thereby  
Justified*.” This meaning of ‘by’ does  
not appear in our ordinary dictionaries),  
**yet am I not hereby justified** (i.e. it is  
not *this circumstance* which clears me  
of blame—*this* does not decide the matter.  
There can be no reference to *forensic  
justification* here, by the very conditions  
of the context: for he is speaking of that  
*wages* of the teacher, which may be lost,  
and yet personal salvation be attained,  
see ch. iii. 15); **but he that judgeth**  
(holds an enquiry on) **me is the Lord**  
(Christ, the judge).

**5.] So then**(because the Lord is the sole infallible