(consists) *in* (the) *faith*: in which case the  
verb “*minister*” must bear something of  
a transferred meaning, as applied to “ *dispensation*,”

implying, “rather than they  
set forth,” &c, And to this there can be  
no objection. This meaning also suits that  
of *dispensation*, even in Eph. i. 16, and  
1 Cor. ix. 17, where the dispensation is the  
objective matter wherewith the Apostle  
was entrusted, not his own subjective fulfilment

of it. 2) subjectively :—‘ *the exercising of*

*the stewardship of God in faith*.’  
But to this there is the serious objection,  
that the word *œconomy*, or *dispensation*,  
in this subjective sense, ‘*the fulfilment of  
the duty of a steward*,’ wants example:  
and even could this be substantiated, *to  
minister a dispensation*, in the sense required,

would seem again questionable. I  
would therefore rest in the objective sense  
—**the dispensation of God**. **Then which  
is in faith** has also been variously taken.  
But the only legitimate meaning seems  
to be—**which is in faith**, i.e. finds its  
sphere, and element, and development  
among men, in faith. Thus **in faith** stands  
in contrast to *questions*, in which the *dispensation*

*of God does not* consist: and the  
way for the next sentence is prepared, which  
speaks of *faith unfeigned* as one of the  
means to the great end of the gospel.

**5.**] **But** (contrast to the practice of these  
pretended teachers of the law) **the end**  
(purpose, aim) **of the commandment** (viz.  
of the law of God in [ver. 11] the gospel :  
not, although in the word there may be a  
slight allusion to it,—of that which Timothy

was *to command*, ver. 3. This  
commandment is understood from the  
*dispensation* just mentioned, of which it  
forms a part) **is Love** (as Rom. xiii. 10.  
We recognize, in the re-stating of former

axiomatic positions, without immediate reference

to the subject in hand,  
the characteristic of a later style of the  
Apostle) **out of** (arising, springing from,  
as its place of birth—the heart being  
the central point of life :. see especially ref.  
1 Pet.) **a pure heart** (pure from all selfish  
views and leanings: see Acts xv. 9) **and  
good conscience** (is this *good conscience*,  
1) a conscience good by being freed from  
guilt by the application of Christ’s blood,  
—or is it 2) a conscience pure in motive  
antecedent to the act of love? This must  
be decided by the usage of this and similar  
expressions in these Epistles, where they  
occur several times [1 Tim. iii. 9; 2 Tim. i.  
3; 1 Tim. iv. 2; Tit.i.15]. From those  
examples it would appear that in the language

of the pastoral Epistles *a good conscience* is

joined with *soundness in the  
faith*, *a bad conscience* with *unsoundness*.  
So that we can hardly help introducing the  
element of *freedom from guilt by the effect  
of that faith on the conscience*. And the  
earlier usage of St. Paul in Acts xxiii. 1,  
compared with the very similar one in  
2 Tim. i. 3, goes to substantiate this) **and  
faith unfeigned** (this connects with “*which  
is in faith*,” above: it is faith, not the pretence

of faith, the mere *apparent faith* of  
the hypocrite, which, as in Acts xv. 9,  
“*purifieth the hearts*,” and as in Gal. v. 6,  
“*worketh by love*.’ Wiesinger well remarks that

we see from this, that the general character of

these false teachers, as of  
those against whom Titus is warned, was  
not so much error in doctrine, as leading  
men away from the earnestness of the loving  
Christian life, to useless and vain questionings,

ministering only *strife*):

**6.**]  
(the connexion is—it was by declining from  
these qualities that these men entered on  
their paths of error) **from which things**(the *pure heart*, *good conscience*, and *faith  
unfeigned*—the sources of *love*, which last  
they have therefore missed by losing them)  
**some having swerved** (‘missed their mark:’  
but this seems hardly precise enough: it is  
not so much to miss a thing at which a man  
is aiming,as to leave unregarded one at which  
he ought to be aiming) **have been turned  
aside unto** (away from the path leading to  
the *end*, ver. 5, in which they should have  
been walking) **vain babbling** (of what  
kind, is explained ver. 7, and Tit. iii. 9,  
which place connects this expression with  
our ver. 4. It is the vain questions arising  
out of the law, which he thus characterizes) ;