adopted, especially in presence of ch. v. 9  
[where see note], is, that to candidates for  
the episcopate [presbytery] St. Paul forbids second marriage. He requires of them  
pre-eminent chastity, and abstinence from  
a licence which is allowed to other Christians. How far such a prohibition is to  
be considered binding on us, now that the  
Christian life has entered into another and  
totally different phase, is of course an open  
question for the present Christian church  
at any time to deal with. It must be as  
matter of course understood that regulations, in all *lawful* things, depend, even  
when made by an Apostle, on circumstances: and the superstitious observance  
of the letter in such cases is often pregnant  
with mischief to the people and cause of  
Christ), **vigilant** (probably in the more extended sense of the word;—a pattern of  
active sobriety and watchfulness: for all  
these five first adjectives are descriptive of  
*positive* qualities: “*no brawler*” giving  
the negative and more restricted opposite),  
**soberminded** (or, **discreet**; see above on  
ch. ii. 9), **orderly** (“what *soberminded*implies within, *orderly* implies without,”  
Bengel: thus expanded by Theodoret :  
“Both in voice and in manner and in  
look and in gait, so as to exhibit in his  
body the sobriety of his mind”), **hospitable** (loving, and entertaining strangers:  
see Heb. xiii. 2. This duty in the early  
days of the Christian church was one of  
great importance. Brethren in their travels could not resort to the houses of the  
heathen, and would be subject to insult in  
the public inns), **apt in teaching** (not  
merely *given* *to* teaching, but able and  
skilled in it. All *might teach,* to whom  
the Spirit imparted the gift: but *skill* in teaching was the especial office of the  
minister, on whom would fall the ordinary  
duty of instruction of believers and refutation of gainsayers).

**3–7.]** (His *negative qualities* are now  
specified; the positive ones which occur  
henceforth arising out of and explaining  
those negative ones):

**3.]** not **a  
brawler** (properly, ‘*one in his cups,’* a man  
rendered petulant by much wine. And  
perhaps the literal meaning should not be  
lost sight of. At the same time the word  
and its cognates were often used without reference to wine: and it will be best to extend  
the meaning to signify rather the character,  
than the mere fact, of the circumstance),  
**not a striker** (this word also may have a  
literal and narrower, or a metaphorical and  
wider sense. In this latter it is taken by  
Theodoret. But perhaps the coarser literal  
sense is better, as setting forth more broadly  
the opposite to the character of a Christian  
*bishop*)**; but** (this contrast springs out of  
the two last, and is set off by them) **forbearing** (reasonable and gentle. See note  
on Phil. iv. 5), **averse from contention**(compare 2 Tim. ii. 24), **not a lover of  
money** (not as some render it, *liberal*: it  
is not the positive virtue of liberality, but  
the negative one of abstinence from love of  
money, which, though it may lead to the  
other in men who *have* money, is yet a  
totally distinct thing.

**4.]** This positive requisite again seems to spring out of  
the negative ones which have preceded, and  
especially out of being *no lover of money.*The negatives are again resumed below); **presiding well over his own house** (“*his  
own,*” as contrasted with the church of  
God below.

**house,** in its wide acceptation, *‘household*,’ including all its members), **having children** (not “*keeping* [or  
having) *his children*,” as A. V.) **[who are]**  
**in subjection with all gravity** (‘*reverent*  
*modesty*,’ see ch. ii. 2. These words are best  
applied to the *children*, not to the head of  
the house, which acceptance of them rather  
belongs to the rendering impugned above.  
It is the *gravity* of the children, the result  
of his *presiding* over them, which is to  
prove that he *knows how* to preside over  
his own house,—not his own *gravity* in  
governing them: the matter of fact, that  
he has children who are in subjection to  
him in all gravity,—not his own keeping  
or endeavouring to keep them so. Want  
of *success* in ruling at home, not want of  
will to rule, would disqualify him for ruling  
the church. So that the distinction is an