responds to *not greedy of gain:* trusty in  
the distribution of the alms committed to  
them, and in all other ministrations).

**12.**] *General directions respecting those  
in the diaconate* (of both sexes, the female  
being included in the male, see Chrysostom, cited above), *with regard to their domestic condition and duties,* as above  
(verses 4, 5) respecting the episcopate.  
**Let the deacons be husbands of one wife**  
(see on this above, ver. 2), **ruling well  
over children** (the emphatic position in  
the original, as above, ver. 4, makes it  
probable that the *having children to rule*  
is to be considered as a qualification: see  
Titus i. 6, note) **and their own houses.**

**13.**] The importance of true and faithful service in the diaconate.**—For those  
who served well the office of deacon** (*past,  
not, perfect, “have served,”* because the  
standing-point of the sentence is at first the  
great day, when their *diaconate* has passed  
by) **are acquiring** (thus literally: the Apostle  
having begun by placing himself at the great  
day of retribution, and consequently used  
the *past*, now shifts, so to speak, the scene,  
and deals with their *present* conduct:  
q.d., ‘Those who shall then be found to  
have served well, *&c..... are now, &c.*)  
**for themselves** (emphatic — besides the  
service they are rendering to the church)  
**a good standing-place** (viz. at the great  
day: compare ch. vi. 19:—and Dan. xii,  
13, where however the metaphor is differeut.—The interpretations of this word,  
which literally means *a step*, or place to  
stand on, have been very various. (1)  
Very many, both ancients and moderns,  
understand it of a *degree of ecclesiastical  
preferment,* as that from the office of  
deacon to that of presbyter, and take  
“good” for a comparative. Against this  
is (a) the foreing of the word “*good ;*”  
(b) the improbability that such a rise  
upwards through the ecclesiastieal offices  
was known in the Apostle’s time: (c) the  
still greater unlikelihood, even if it were  
known, that he would propose as a motive  
to a deacon to fulfil his office well, the  
ambitions desire to rise out of it. (2)Some among the moderns, following Calvin and Luther, understand by it a high place  
of honour in the esteem of the church.  
Against this is (a) that there is not a more  
distinct reference made to the estimation  
of the church: (b) that thus again an unworthy motive would be set before the deacons: (c) that again [see below] “ *great  
boldness,*” or “*confidence,*” will not on  
this interpretation, bear any legitimate  
rendering: (d) the use of the past, they  
who served: see above. (3) Some take it  
*spiritually,* as meaning *progress in the faith*.  
But (a) the whole is of too objective a character thus to be interpreted of a merely subjective process—besides that (b) thus  
also we should require *“are serving,”  
present, instead of “served,” past.* (4)  
Theodoret and others understand it nearly  
as above—of the station or standing-place  
which the faithful deacon acquires before  
God, with reference to his own salvation.  
The opinions of these Commentators are,  
however, somewhat various as to the exact  
time to which the standing on this *standing-place* is to be referred. Theodoret refers it to the next life. Others understand that they procure to themselves a  
*good expectation of salvation : a standing-  
place,* i.e., in *this life, with reference* to  
the future one. I believe that the truth  
will be found by combining the two views.  
The past verb, **served,** as above stated,  
is used with reference to their finished  
course at that day. The term are obtain-  
ing transfers the scene to the present time.  
The **standing-place** is that which they  
are now securing for themselves, and  
will be found standing on at that day:  
belonging therefore in part to both periods, and not necessarily involving the idea of different degrees of blessedness,  
though that idea [see 1 Cor. iii. 15] is  
familiar to St. Paul,—but merely predicating the soundness of the ground on  
which these *deacons* will themselves stand),  
and much confidence (this also is variously  
understood, according as the *standing-place*  
is interpreted. Those who think of *ecclesiastical* *preferment*, render it ‘freedom