is in the writer’s mind, and forms part of  
his own reasoning) **every thing which God  
has made is good** (in allusion to Gen. i. 31.  
See also Rom. xiv. 14, 20), **and nothing**  
(which God has made) **is to be rejected, if  
received with thanksgiving** (“properly,  
even without this condition, all things are  
pure: but he did not rise to this abstraction, because he was regarding meats not  
*per se,* but in *their use,* and this latter  
may become impure by an ungodly frame  
of mind.” De Wette): {5} **for** (see on *because*  
and *for* above) it (this *subject* is gathered  
out of the preceding clause by implication,  
and means, ‘every *created thing* which is  
partaken of with thanksgiving’) **is sanctified** (more than ‘*declared pure,*’ or even  
than *‘rendered pure :’* the latter it does  
not want, the former falls far short of the  
work of the assigned agents. The emphasis is on this word, and a new particular is introduced by it—not purity  
merely, but *holiness*,—fitness for the godly  
usage of Christian men. To this, which is  
more than mere making or declaring pure,  
it is set apart by the *giving of thanks* ; so  
that the lesser is proved by the greater.  
There is certainly a slight trace of reference to the higher consecration in the  
Lord’s Supper. The same word *thanks-  
giving* is common to both. Ordinary  
meals are set apart for ordinary Christian  
use by asking a blessing on them: *that  
meal,* for more than ordinary use, by asking on it its own peculiar blessing) **by  
means of the word of God and intercession** (*what* ‘word of God ?’ how to be  
understood? Treating the plainer word  
first, the *intercession* meant is evidently  
intercession [see on ch, fi. 1] *on behalf  
of the thing partaken of*—that it may  
be ‘sanctified to our use.’ This may serve  
to guide us to the meaning of the **word of  
God.** And first, negatively. It cannot  
mean any thing which does not form part  
of the *thanksgiving:* such as God’s word  
in the Scripture just cited, or in any other  
place: or, God’s word in the foundation truths of Christianity. Then, positively:  
it must mean in some sense the *thanksgiving,* or something in it. But not the ‘word addressed to God,’ or ‘prayer made  
to God,’ which would be an unprecedented  
meaning for the *word of God:* the only  
way open for us is, that the *thanksgiving*  
itself, or some part of it, is in some sense  
*the word of God.* This may be (1) by its  
consisting in whole or in part of Scripture  
words, or (2) by the effusion of a Christian man, speaking in the power of God’s Spirit, being known as *the word of God.*  
This latter is perhaps justified : but still it  
seems to me hardly probable, and I should  
prefer the former. It would generally be  
the case, that any form of Christian thanksgiving before meat would contain words of  
Seripture, or at all events thoughts in exact  
accordance with them: and such utterance  
of God’s revealed will, bringing as it would  
the assembled family and their meal into harmony with Him, might well be said *to sanctify*  
the *meats* on the table for their use. Many of  
the Commentators quote from the (apocryphal but very ancient) Apostolic Constitution, the following grace before meat, used.  
in the primitive times: “ Blessed art Thou,  
O Lord, who nourishest me from my youth,  
who givest food to all flesh. Fill our hearts  
with joy and gladness, that always havingall  
competence, we may abound unto every good  
work in Christ Jesus our Lord, through  
whom be unto Thee honour and might for  
ever. Amen.” Here almost every clause  
is taken from some expression of Scripture).

**6—11.**] *Recommendatory application to  
Timothy of what has been just said, as  
to form part of his teaching, to the avoidance by him of false and vain doctrine,  
and to the practice of godliness.***—These  
things** (simply the matter treated since  
the beginning of the chapter,—the coming  
apostasy after these ascetic teachers, au  
the true grounds of avoiding it. This best  
suits the following context and the subsequent suggesting, which certainly would  
not be used of the *great mystery*) suggesting (so literally: or counselling, or setting  
forth) **to the brethren thou wilt be a**