veritable personal agent, not a creature of the  
imagination) **God, who is the Saviour of all  
men** (compare ch. ii. 4; Tit. ii. 11: His  
will is that all men should be saved, and  
He has made full and sufficient provision  
for the salvation of all: so that, as far as  
salvation stands in Him, He is the Saviour  
of all men, And it is in virtue of this  
universality of salvation offered by God,  
that we have rested our hopes on Him and  
become *believers*), **especially them that  
believe** (in these alone does that universal  
salvation, which God has provided, become  
actual. He is the same *Saviour* towards  
and of all: but these alone appropriate His  
*salvation*).

**11.**] **Command** (see ch. i.  
**3) these things** (viz. those insisted on since  
ver. **7) and teach them.**

**12—16.**] *General exhortations to Timo-  
thy.* **Let no one despise thy youth** (as  
to the matter of the youth of Timothy,  
see Introd. ch. vi. § ii. 35, note; and remember, that his age, relative to that of the  
Apostle himself, whose place he was filling,  
rather than his absolute age, is evidently  
that which is here meant. By the words  
*“till I come,”* we see that this comparison  
was before the Apostle’s mind. The interpretation of Bengel, “So behave thyself,  
that no one may be able to despise thee as  
they would a youth,” thus endeavouring  
to eliminate the *fact* of Timothy’s youth,  
is forced, and inconsistent with the form  
of the sentence in the original. It is quite  
true [compare what follows] that the exhortation is to *him,* not to the Ephesian  
church: but it is grounded on the *fact of  
his youth,* in whatever light that fact is to  
be interpreted) ;**—but become** (by gaining  
their respect for the following acts and  
qualities) **a pattern of the believers,—in  
word** (the whole of thine utterances, in  
public and private: **in word** is elsewhere  
contrasted, as in Col. iii. 17, with in *deed*),  
**in behaviour** (the other outward sign of  
**the life within: in** *deed,* as in Col. iii. 17,  
but expressing more—‘in thy daily habits.’  
These may testify, in cases where no actual deed is done), **in love, in faith** (the  
two great springs of Christian conduct,  
the one it is true set in motion by the  
other,—compare Gal. v. 6, *“faith working  
by love,”* —but both, leading principles  
of the whole man), **in purity** (probably,  
not chastity, in the more restricted sense,  
though in ch. v. 2 it certainly has this  
meaning from the context: but in the  
wider and higher meaning which the context here requires, all believers being in view, of general holiness and purity. Compare for this, —ch. v. 22: 2 Cor. vii. 11:  
James iii. 17; iv. 8: 1 Pet. i. 22. From  
these passages the quality would appear  
definable as *simplicity of holy motive followed out in consistency of holy action).*

**13.**] **Till I come** (not as De Wette  
explains it, as long as thou in my absence  
president over the Ephesian church: for  
this supposes the Apostle to be the normal  
president of that Church, and Timothy his  
locum-tenens, which was not the case.  
Timothy was put there with a special  
commission from the Apostle : that commission would cease at the Apostle’s  
coming, not because he would resume  
residence and presidence, but because he  
would enforce and complete the work of  
Timothy, and thus, the necessity for  
special interference being at an end, the  
church would revert to the normal rule  
of its own presbytery), **attend to the**(public) **reading** (of the Scripture in the  
church. Whether the Old Test. Scriptures  
alone, or in addition to them the earlier  
gospels were at this time included in this  
public reading, cannot be determined with  
any certainty. Justin Martyr seems to  
say that the “memoirs of the Apostles  
were read, as well as the books of the  
prophets”), **to the** (also public) **exhortation,**  
to the (also public) **teaching** (these two  
follow upon the reading: the one