hortatory, the other explanatory: the one  
regards practice, the other knowledge).

**14.**] **Do not neglect** (see 2 Tim.i.6, **—**do not suffer to decay and smoulder by  
carelessness. “They neglect gifts,” says  
Bengel, “who do not exercise them, and  
fancy that they shall not lose them”)  
**the spiritual gift which is in thee** (see  
more at length on 2 Tim.i.6. The spiritual gift was that of teaching and ruling  
the church: it was not teaching only, but  
the whole grace of God given him for the  
office to which he was set apart by special  
ordination), **which was given thee** (by  
God, 1 Cor. xii. 4, 6) **by means of prophecy** (ch. i. 18 refers to the same fact  
as this—viz. that, either at the first conversion of Timothy, or at his ordination to the ministry [and certainly the  
latter seems here to be pointed at], the  
Holy Spirit spoke, by means of a prophet  
or prophets, His will to invest him with  
*gifts* for the work, and thus the gift was  
said to be conferred, as to its certainty  
in the divine counsels, by such prophecy,  
the Holy Spirit commanding it by the  
mouth of the prophets), **with laying on of  
the hands** (see on Acts vi. 6. There is no  
real difference between this and 2 Tim.i.6.  
There was a special reason there for putting Timothy in mind of the fact that  
the Apostle’s own hands *were* laid on him :  
but that fact does not exclude this) of the  
**presbytery** (the body of elders who belonged to the congregation in which he  
was ordained. Where this was, we know  
not: hardly in Lystra, where he was first  
converted: might it not be in Ephesus  
itself, for this particular office ?).

**15.**] **These things** (viz. the things enjoined  
vv. 12—14) **do thou care for; in these**  
**things be [employed]; that thy progress**  
(towards perfection ; certainly in the Christian life: this is *implied;* but the more  
direct meaning is, ‘with reference to the  
duties of thine office:’ and especially as  
respects the caution given ver. 12, that no  
man despise thy youth) **may be manifest  
to all.**

**16.**] **Give heed to thyself**(summary of ver. 12), **and to thy teaching**  
(summary of ver. 13. “A good pastor  
ought to have two cares—to be earnest,  
in teaching, and to keep himself pure.  
And it is not enough if he fashion his life  
in all honesty, and with every care to set  
no bad example, unless he also join to his  
holy life zeal in teaching: nor will his  
doctrine avail much unless his honesty  
and sanctity of life be correspondent  
thereto.” Calvin) ; **continue in them** (most  
naturally, *“these things,”* of ver. 15: but  
the words are ambiguous and puzzling.   
I have punctuated so as to connect this  
clause with what follows, and thus to  
render it not quite so harsh, seeing that  
it then will assume the form of a recapitulatory conclusion), **for doing this**  
(so literally: ‘*in* doing this,’ as A. V., is  
better than *‘by doing this,’* which asserts  
too much) **thou shalt save** (in the day of the  
Lord: the highest meaning, and no other,  
is to be thought of in both cases) **both thy-  
self, and those that hear thee** (thyself, in  
the faithful discharge of the ministry  
which thou hast received of the Lord: thy  
hearers, in the power of thine influence  
over them, by God’s word and ordinances).  
  
  
**CH. V. 1—25.**] GENERAL DIRECTIONS  
TO HIM FOR GOVERNING THE CHURCH.  
**1, 2.**] *Injunctions respecting his  
behaviour to the elder and younger of*