honour” above refers to the honorarium  
of pecuniary recompense.

**19.**] See the summary above. **Against a presbyter**(those are certainly wrong who suppose  
that age, not office is again here indicated:  
the whole passage is of presbyters by office  
—compare ver. 22 below) **entertain not an  
accusation, except on the word of** (in the  
construction of the original, the accusation  
is represented as resting upon the testimony of these witnesses) **two or three witnesses** (De Wette asks,—but were not  
these required in every case, not only in  
that of a presbyter? Three answers are  
given: one, that accuracy in the number  
of the witnesses was to be strictly insisted  
on because false informations were prevalent: another, and so Calvin more at length: that Timothy was not constituted  
judge in private men’s matters, only over  
the officers of the church in faults with  
which they might be charged as regarded  
the execution of their duty: a third, that  
a private man might by the law of Moses  
be cited with one witness only, not condemned; but that St. Paul prohibits the *citing* even of a presbyter without two or  
three. But this is manifestly a distinction  
without point—the *receiving* *an accusation* being used not of mere citation, but of entertaining the charge as a valid one:  
in other words, as including citation  
and conviction as well. The first reason  
seems the more probable: that he is  
only recalling the attention of Timothy  
to a known and prescribed precaution,  
which was in this case especially to be  
always observed).

**20.**] [**But**] **those who are doing wrong** (if “*but*” is read,  
these are the sinning presbyters, and  
cannot well be any others. Without the  
“*but*,” the application may be doubted)  
**reprove in the presence of all** (not all *the  
presbyters,* the “council of presbyters ”  
see on what follows; but the whole congregation. Had it not been for ecclesiastical  
considerations, we should never have heard  
of such a limited meaning for the words  
**before all), that the rest also** (not, the  
other presbyters, which would have certainly been pointed out if intended,—but in its usual sense of ‘the rest,’ generally:  
the **also** seems to make this even plainer:  
that the warning may not be confined to  
a few, but may also spread over the whole  
church) **may have fear** (see Deut. xiii, 11:  
fear, on seeing the public disgrace consequent on sin).

**21.**] **I adjure thee in  
the presence of God, and of Christ Jesus**  
(it has been supposed that, in the mention  
of *“ God and Christ Jesus,”* the Apostle  
refers to one Person only. But the whole  
construction, and the practice of St. Paul,  
is against the idea), **and of the elect  
angels** (the holy angels, who are the  
chosen attendants and ministers of God.  
Thus the word **elect** is an epithet distributed over the whole extent of *the  
angels,* not one designating any one class  
of angels above the rest. The designation  
is given in order to excite reverence on  
the part of Timothy :— “the angels, God’s  
chosen ministers”), **that thon keep these  
things** (viz. the injunctions, vv. 19, 20)  
**without prejudice** (*pre-judgment,* previous condemnation before hearing a man’s case), d**oing nothing according to partiality** (bias towards, as the other was bias against, an accused presbyter. Theodoret says well: “ He forbids two things:  
the condemning through trusting to the  
mere credit of accusers, or doing this same  
through malice, without accurate enquiry :  
and, when the proofs are open and plain,  
deferring the condemnation, perverting  
justice through favour to the accused”).

22 f.] The same subject is continued, and direction given whereby the