**children** (for he who cannot bring his own  
children to the faith, how shall he bring  
others?) **who are not under** (involved in)  
**accusation of profligacy** (see Eph. v. 18,  
note), **or insubordinate** (respecting the  
reason of these conditions affecting his  
household, see 1 Tim. iii. 4. I have  
treated in the Introd. § i., the argument.  
which Baur and De Wette have drawn  
from these descriptions for dating our  
Epistles in the second century).

**7 ff**.) **For it behoves a bishop** (or, **overseer**: see note, 1 Tim. iii. 2; here most  
plainly identified with the *presbyter* spoken  
of before. So Theodoret: “Hence it is  
plain that they called the presbyters,  
bishops”) **to be under no accusation, as  
God's steward** (see 1 Tim. iii. 15, to which  
image, that of a responsible servant and  
dispensator [1 Pet. iv. 10] in the house of  
God, the allusion perhaps is, rather than to.  
that of 1 Cor. iv.1. here is clearly no  
allusion to the *bishop's own household*,  
as some suppose. Mack well remarks,  
meaning perhaps however more than the  
words convey, “*God’s steward*:—consequently spiritual superiors are not merely  
servants and commissioned agents of the  
Church. According to the Apostle’s teaching, church government does not grow up  
out of the ground”), **not selfwilled** (“a  
bishop who would command the affections  
of those whom he governs, must not be  
self-willed, so as to act on his own opinion,  
and counsel and without the mind of those  
whom he rules. For that would be tyrannical.” Theophylact), **not soon provoked, not a brawler, not a striker** (for both these,  
see 1 Tim. iii, 3, notes), **not greedy of gain**  
(1 Tim. iii. 8, note); **but a lover of hospitality** (1 Tim. iii. 2, note, and 3 John 5), **a lover of good** (compare the opposite, 2  
Tim. iii. 3. It is hardly likely to mean a  
lover of good men, coming so immediately  
after “*a lover of hospitality*”), **self-restrained** (or, sober-minded, see 1 Tim. ii-9,  
note. I am not satisfied with these renderings, but adopt them for want of a better:  
**discreet** is perhaps preferable), **just, holy**(see on these, and their distinction, in  
notes on Eph. iv. 24: 1 Thess. ii. 10), **continent** (here, though that is the primary  
meaning, the sense need not be limited to:  
sexual continence, but may be spread over  
the whole range of the indulgences); **holding fast** (constantly keeping to, and not.  
letting go.—Then how are we to take the  
following words? Is **the faithful word  
according to the teaching** equivalent to (1)  
*the word which is faithful according to the  
teaching,* or (2) *the faithful word which is  
according to the teaching*? (1) is taken by  
Wiesinger and Conybeare [*the words which  
are faithful to (?) our teaching*]: (2) by  
Chrysostom, Theophylact, and almost. ail  
Commentators, and 1 believe rightly. For,  
to omit the reason derived from the arrangement of the original, the epithet **faithful**,  
absolute, is so commonly attached to a  
saying in these Epistles [1 Tim. i. 15;  
iii, 1; iv. 9: 2 Tim. ii. 11: ch. iii. 8]  
as to incline us, especially with the above  
reason, to take it absolutely here also. I  
therefore render accordingly) **the faithful**  
(true, trustworthy, see note on 1 Tim. i.15)  
**word** (which is) **according to** (measured  
by, or in accordance with) **the instruction**[which he has received], **that he may be  
able both to exhort** (believers) **in** (the element of his exhortation) **the sound doctrine**(the teaching which is healthy), **and to  
rebuke** (see ver. 13 below) **the gainsayers**,