536 I. TIMOTHY. IV. 11—16.   
 AUTHQRIZED VERSION REVISED.   
 xch. vi.   
 AUTHORIZED VERSION.   
 is the Saviour of all men, especially | men, specially of that   
 of believers. 11 \* These things com- | believe. '\ These things   
 command and teach. \* Let   
 vious mand and teach. By Let no one go man despise thy youth ;   
 2 Tit. despise thy youth; but \*become an but be thou an example of   
 1 Pet. 8. example to the believers, in word, | the believers, in word, in   
 fin eet, in conduct, in love, tin faith, in conversation, in charity,   
 48 Till I come, give atten- in spirit, faith, in   
 omit tion to the reading, to the exhorta- 13 Till I come, give attend-   
 a2tim.i.6. tion, to the doctrine. 14 \* Neglect ance to reading, to exhor-   
 authorities, tation, to doctrine. 14 Ne-   
   
   
 ble personal agent, not a creature of the but expressing more—‘in thy daily habits.”   
 imagination) God, who is the Saviour of These may testify, cases where no ac-   
 men (compare ch. ii. 4; Tit. ii. His tual deed is done), in love, in faith (the   
 will is that all men should be saved, and two great springs of Christian conduct,   
 He has made full and sufficient provision the one it is true set in motion by the   
 for the salvation of all: so that, as far other,—compare Gal. v. 6, “faith working   
 salvation stands in Him, He is the Saviour by love,’—but both, leading principles   
 of all men, And it is in virtue of this of the whole man), in purity (probably,   
 universality of salvation offered by God, not chastity, in the more restricted sense,   
 that we have rested our hopes on Him and though in ch. v. 2 it certainly has this   
 become believers), especially them that meaning from the context: but in the   
 believe (in these alone does that universal wider and higher meaning which the con-   
 salvation, which God has provided, become text here requires, all believers being in   
 actual. He is the same Saviour towards view, of general holiness and purity. Com-   
 and of all: but these alone appropriate His pare for this,—ch. v. 22: 2 Cor. vii. 11:   
 salvation). 11.] Command (see i. James iii. 17; iv. 8: 1 Pet. i. 22. From   
 3) these things (viz. those insisted since these passages the quality would appear   
 ver. 7) and teach them. definable as simplicity of holy motive fol-   
 12—16.] General exhortations to Timo- lowed out in consistency of holy action).   
 thy. Let no one despise thy youth (as 13.] Till Icome (not as De Wette   
 to the matter of the youth of Timothy, explains it, as long as thou in my absence   
 see Introd. ch. vi. § ii. note; and re- presidest. over the Ephesian church: for   
 member, that his age, relative that of the this supposes the Apostle to be the normal   
 Apostle himself, whose place he was filling, president of that Church, and Timothy his   
 rather than his absolute age, is evidently locum-tenens, which was not the case.   
 that which is here meant. By the words Timothy was put there with a special   
 “till I come,” we see that this comparison commission from the Apostle : that com-   
 was before the Apostle’s mind. The inter- mission would cease at the Apostle’s   
 pretation of Bengel, “So behave thyself, coming, not because he would resume   
 that no one may be able to despise thee as residence and presidence, but because he   
 they would 2 youth,” thus endeavouring would enforce and complete the work of   
 to eliminate the fact of Timothy’s youth, Timothy, and thus, the necessity for   
 is forced, and inconsistent with the form special interference being at an end, the   
 of the sentence in the original. It is church would revert to the normal rule   
 true [compare what follows] that the ex- of its own presbytery), attend to the   
 hortation is to Aim, not to the Ephesian (public) reading (of the Scripture in the   
 church: but it is on the fact of church. Whether the Old Test. Scriptures   
 his youth, in whatever light that fact is alone, or in addition to them the earlier   
 be interpreted) ;—but become (by gaining gospels were at this time included in this   
 their respect for the following acts and public reading, cannot be determined with   
 qualities) pattern of the believers,—in any certainty. Justin Martyr seems to   
 word (the whole of thine utterances, in say that the “memoirs of the Apostles   
 public and private: in word is elsewhere were read, as well as the books of the   
 contrasted, as in Col. 17, with in deed), prophets”), to the (also exhortation,   
 in behaviour (the other outward sign of to the (also public) teaching (these two   
 the life in deed, as in Col. iii. follow upon the reading: the one hor-