19—24. I. TIMOTHY. 545   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 no man, neither be partaker| hastily on no one, ‘neither be par- ¢2 Johan.   
 of other men’s sins: keep taker of the sins of others: keep   
 thyself pure. 3 Drink no THYSELF pure. °3 Drink no longer   
 longer water, but use a water, but use a little @ wine for thy ¢Ps-civ.1.   
 little for thy stomach’s stomaeh’s sake and thine often sick-   
 sake and thine often in- \*4Of some the sins are Gal.v.19.   
 Sirmities. 24 Some men’s   
 sins are open beforehand, | NESSES.   
 openly manifest, going before them   
   
 scandal just dealt with may be prevented : (the question, why this injunction is here   
 viz., by caution in ordaining at first. The inserted, has never been satisfactorily   
 reference is primarily to presbyters: of swered. Many take it as a modification   
 course extending also in its spirit to all “keep thyself pure,” so as to prevent it   
 other church offices. This reference, from being misunderstood as enjoining asce-   
 is maintained by most Commentators, is ticism. But on our explanation of the   
 denied by some others, who understand words, and I may add on any worthy view   
 the command to refer to receiving back of the context, such a connexion will at   
 into the church excommunicated persons, once be repudiated. Chrysostom has caught   
 or heretics, which from later testimonies the right clue, when he says, “Timothy   
 they shew to have been the practice: Hu- seems to me to have been generally an   
 ther, rightly rejecting this yet inter- invalid: and this Apostle shews when he   
 prets it of laying on of hands as merely says, &c. as but he has not followed   
 conveying ecclesiastical blessing on many it up. Timothy was certainly of a feeble   
 various occasions. But snrely this is too bodily frame, and this fecbleness appears,   
 vague and unimportant for the solemn from other hints which we have respecting   
 Janguage here used. Regarding the whole, him, to have affected his character. See   
 to ser. 25, as connected, and belonging to especially 1 Cor. xvi. 10, 11, and note   
 one subject, I cannot accept any interpre- there. Is it not very possible, that such   
 tation but the obvious and ordinary one: feebleness, perhaps timidity, may have   
 see especially ch. iv. 14: 2 Tim. i. 6.— influenced him as an overseer of the   
 Lay hands hastily on no one, nor be par- church, and prevented that keen-sighted   
 taker in other men’s sins (as he would do judgment and vigorous action which a   
 by being the means of negligently ad- ishop should ever shew in estimating the   
 nitting into the ministry unfit and un- characters of those who are candidates   
 godly persons, being properly held respon- for the ministry? If this was so, then   
 sible for the consequence of those bad it is quite natural that in advising him   
 habits of theirs which more care might on this point, St. Paul should throw in a   
 have ascertained. The word sin points hint, in fatherly kindness, that he must   
 to the former expression, ‘them that not allow these maladies to interfere with   
 sin”):—Keep THYSELF (highly empha- the efficient discharge of his high office,   
 tic: not merely others over whom thou but take all reasonable means of raising   
 art called to preside and pronounce judg- his bodily condition above them. I feel   
 ment in admitting them to the ministry. compelled to adopt this view, from the   
 And the emphasis is peculiarly in place close connexion of the next verse with   
 here, as applying to that which has just the whole preceding passage, and the   
 preceded. If he were to admit improper exceedingly unnatural isolation of this,   
 candidates to the ministry from bias unless it bears such a reference).   
 or from negligence, his own character, 24.) The same subject continued. If my   
 by his becoming a partaker in their sins, view of the last verse is correct, the con-   
 would suffer: thou doest therefore, nexion will be found in the fact, that the   
 be eure to maintain, by watchful care and conservation of himself health and vigour   
 caution, thyself above all stain of blame) would ensure his being able to deal ably   
 pure Vou. here to be referred to personal and firmly with the cases which should   
 purity and chastity, though that of course come before him for decision. To guide   
 would be the most important of all ele- him still in this, the Apostle sub-   
 ments in carrying out the precept: but joins this remark, indicating two classes of   
 as above).—No longer (habitually) drink characters with which he would have to   
 water, but use a little wine, on account deal in judging, whether favourably or un-   
 of thy stomach, and thy frequent illnesses favourably.—Of sore men the sins (this   
 7 Nn