I. TIMOTHY.   
 48,   
 AUTHORIZED VERSION. |   
 AUTHORIZED VERSION REVISED.   
   
 up the gift of God, which which is in thee through the laying   
 ts in thee by the putting on on of my hands. 7 For } God gave 1 pom.   
 of my hands. 7 For God us not the spirit of cowardice ; ™ but myusexiv,   
 hath not given us the spirit of power, and of love, and of cor- Acts 1.8,   
 of fear ; but of power, and 8" Be not thou ashamed »fom.1.10.   
 of love, and of a sound rection.   
 mind. ® Be not thou there- therefore of °the testimony of our 12% i,   
 mony ashamed Lord, nor of| Lord, nor yet of me P his prisoner : P Eph. 2,   
 Phili. 7.   
   
 sence, to have somewhat declined: certainly not give (when we were admitted to the   
 he is now stimnlated to greater efforts”), ministry: not, ‘ath not given,’ as A. V.,   
 which is in thee by means of the laying on which loses the reference) us the spirit   
 of my hands (these words, especially when (not “a spirit :” see.-my Greek Test.) of   
 compared with 1 Tim. iv. 14, mark the cowardice (there is doubtless a touch of   
 sense of the word gift to be as above, and severity in the use of this word, putting   
 not the general gifts of the Spirit which before Timothy his timidity in a light   
 . the laying on of hands after bap- as to shame him); but (the spirit) power   
 tism. Any apparent discrepancy with that (as opposed to the weakness implicd in   
 passage, from the Apostle here speaking of cowardice), and love (as opposed to that   
 the laying of his own hands alone, may false compliance with men, which shrinks   
 be removed by regarding the Apostle as from bold rebuke :—that lofty self-aban-   
 chief in the ordination, the presbytery donment of love for others, will even   
 as his assistants, is the case Bishops sacrifice repute, and security, and all   
 at the present day. As to the attributing belongs to self, in noble strnggle to do   
 the gift to the laying on of hands as its men good), and correction (the original   
 agent, we can only appeal, against the meaning of the word ‘admonition of others   
 Roman-Catholic expositors, to the whole that they may become scund-minded,—   
 spirit of St. Panl’s teaching, as declaring must be retained, as necessary both on ac-   
 that by snch an expression does not mean count of usage, and on account of the   
 that the inward spiritual grace is context. It is this bold testimony   
 merely and barely by the outward visible before others, from which Timothy appears   
 sign,—but is only asserting, a mode of to have shrunk: eompare ver. 8. The   
 speech common to us all, that the solemn word in after times became a common one   
 dedication by him of Timothy to God’s for discipline or ecclesiastical correction.   
 work, of which the laying on of his hands The making the word mean @ sound mind,   
 was the sign and seal, did bring with it as A. V. and many Commentators, is surely   
 gifts and grace for that work. In this not allowable, though Chrysostom puts it   
 sense, and in this alone, the gift came doubtfully as an alternative. The only way   
 through the laying on of hands, that laying in which it can come virtually that, is by   
 on being the concentrated aud effective snpposing the correction to be exercised by   
 sign of the setting and conveying in ourselves over ourselves. But this does   
 faith the answer, assumed by faith, to the not seem to me to suit the context so   
 prayers of the church, That the Apostle well as the meaning given above).   
 had authority thus to set apart, neces- 8.] Be not then (seeing that God gave us   
 sary to the validity the act, and thus to such a Spirit, not the other) ashamed of   
 the reception of grace:—but the autho- (for construction see reff. ‘The caution   
 rity did not convey the grace. I may just would not of necessity imply that Timothy   
 add that the ‘indelibility orders” which had already shewn such a feeling: but it   
 Mack infers from this passage, is simply would be just in keeping with the delicate   
 and direetly refuted by it. If the gift tact of the Apostle, to use such form of   
 which was tn him reqnired stirring up, if, admonition, when in fact the blame had   
 as Chrysostom says, ‘tit is in to quench been already partly incurred. See note ou   
 it, to re-light it,’—then plainly it is ver. 1) the testimony of our Lord (i.e. the   
 not indelible). 7.) For (‘and there is testimony which thou art to give econcern-   
 reason for my thus exhorting thee, seeing ing our Lord, genitive objective: not ‘the   
 that thon hast shewn a spirit inconsistent testimony which He bore,’ genitive snb-   
 with the character of that gift.’ The par- jective. The our in “our Lord” is   
 ticle is passed over by Ellicott) did inserted because being about to introduce’