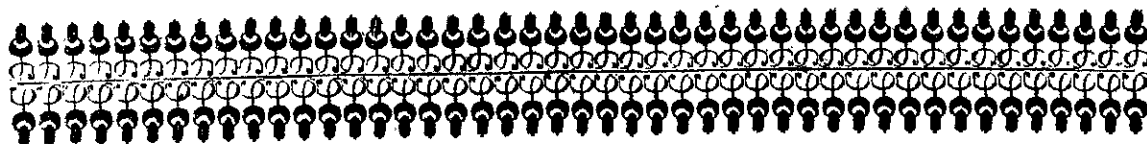


# THE FIRST EPISTLE OF THE APOSTLE PAUL TO TIMOTHY

The Argument of this Epistle.

**W**Hereas Paul travelling from Ephesus to Macedonia Acts 20. 1. had left Timothy at Ephesus, to have for a while the oversight of this Church, which was the chiefest of Asia, as he testifies in the third verse of the first chapter, he wrote this Epistle to him on the way, or as some think, from Philippi: in which he informs him, and in his person all faithfull teachers, and gives them a perpetual instruction, how they are to order themselves in this service, and according to which they must regulate all things in the government of the Church, as he testifies chap. 3. 15. In the first chapter therefore after the usuall Apostolicall salutation, he waines him that he shall not suffer any strange or vain doctrines to be brought in by any one. And shewes how the law it self must be taught and used lawfully, unto the eleventh verse. From whence unto the end of the chapter, he propounds in his own example a short sum of the Gospel that was committed unto him, and commands Timothy to continue in it, and to resist all gain sayers, even as he himself had done to Hymeneus and Alexander. In the second chapter he exhorts him that prayers be made publicly in the Church for Kings, and all that are in high places; and sets down a general rule according to which both men and women ought to carry themselves in the publick assemblies. In the third chapter he sets forth the rules according to which the calling of Ministers and Deacons must be ordered. In the fourth chapter he foretels that in the last times some shall fall away from the faith, forbidding to make use of marriage, and meats which God hath created: and exhorts him to stedfastness in the true doctrine, with practise of true godliness, which is profitable unto all things; and to continuance in reading and stirring up of the gifts that are in him. In the fifth chapter he prescribes him how he shall order (his) exhortations towards old and young, towards men and women; and especially how those widowes must be regulated, who are received in the Church for the service of the poor; and in what esteem the elders that rule well must be held, with an obtestation before God that he lay hands on none but those that are well approved. In the last chapter he exhorts believing servants to the performance of their duty: again rejects all strange doctrines and unprofitable disputes, and commands every one to be content with his owne: exhorts the rich to humility and liberality and so concludes the epistle with an exhortation to avoid all novelty; and vanity in doctrine.



# THE FIRST EPISTLE OF THE APOSTLE PAUL TO TIMOTHY.

## CHAP. I.

*After the usuall inscription of the Epistle, 3 the Apostle declares that he had left Timothy at Ephesus, to take care that no strange nor vain doctrines should be broached in the Church. 5 Sheweth also what is the right end of the Law, 8 which is appointed not for the righteous, but the unrighteous: 11 But that the Gospel of God was committed in trust unto him, 13 whereof he propounds the brief contents, with a relation of the great grace which was shewed him by Christ; 17 for which he thanketh God, 18 and commands Timothy to adhere thereunto. 20 Testifies that Hymeneus and Alexander, had made Shipwrack of the faith, whom he had therefore given up unto Satan.*

**P**aul an Apostle of Jesus Christ, according to the command of God our Saviour, [So God the Father is also called elsewhere, as Luke 1. 47. 1 Tim. 2. 3. Tit. 1. 3. Because he gives us salvation by Christ. See 2 Cor. 5. 18, &c. Others read of God the father, and of our Saviour Jesus Christ,] and of the Lord Jesus Christ [who] is our hope, [that is, the author and ground of the hope which we have of our salvation. See Acts 4. 12.]

2 To Timothy [my] true son, [That is, my greatly beloved son, as he speaks 2 Tim. 1. 2. for the Greek word *gnesios* or *genuine* is not opposite to untrue or bastard sons, but signifies a speciall degree of Pauls love towards him, and a speciall affection and reverence of Timothy towards Paul. It is properly such a son as lively representeth the nature and disposition of the Father, as he also calls Titus, Tit. 1. 3.] in the faith: [that is, according to the common faith, as he speaks, Tit. 1. 3. whereby Paul sheweth that he speaketh not of a naturall birth, but of a supernaturall, whereby he had by the Gospel gained him to Christ, and brought him to the common faith. See 1 Corin. 4. 14, 15.] grace [see hereof the begin-

nings of the other Epistles of Paul] mercy, peace be to thee [this is a fruit of the grace of God: for as by grace the eternall grace of our election is here fitly understood, so by mercy the forgiveness of our sins through faith; and by peace the quietness of our consciences in God is understood. Rom. 5. 1, &c.] from God our father and Christ Jesus our Lord.

3 As I exhorted thee [Or intreated] that thou shouldst abide at Ephesus, when I travelled towards Macedonia, [Of this journey of Paul see Acts 20. 1, &c.] [so I exhort thee still] [this or the like must here be necessarily supplied from what goes before, to make the sense perfect; and here the end is expressed wherefore Paul left Timothy at Ephesus, not to continue there alwaies, and to be Bishop there, as some think, but for a while as an Evangelist, and fellow-labourer of the Apostles, to confirm the Church against those who sought to bring in perverse doctrines, as he speaks Act. 20. 29. For that Timothy afterward returned unto Paul, appears from 2 Tim. 4. 9, 10, 11.] to charge some that they teach no other doctrine: that is, strange or perverse doctrine.]

4 Nor give themselves to fables and endless genealogies [Or to keep to fables, have regard to fables. Although the Greeks also mingled many fables amongst their religious worship, and genealogies of their gods; nevertheless Paul seems here to have respect to some who came from Judasme, and who joyned their Talmudish fables, and endless genealogies with the word of God, as they also sought to mingle the law with the Gospel: of all which things Paul here warnes Timothy, as he also expressly calls them Jewish fables, Tit. 1. 14.] which produce more [contentious] questions, then edifying of God, [that is, edification which is according to God. Others, read dispensation of God, as 1 Cor. 4. 1.] which is in faith.

5 But the end of the commandment [By the Greek word *parangelia*, i. e. command, charge, or exhortation, which is used here and ver. 18. some understand the charge which Paul here laies upon Timothy, whereof the end or scope is charity out of a pure heart &c. Others,

Others by this word *commandment* understand the law of God, which some sought without reason to introduce besides the Gospel; of which the Apostle teacheth that the right end or scope under the Gospel, must be love to God and our neighbour out of a pure heart, not that the same law must be so taught as some perversly urged it. And this interpretation better agrees with the seventh and other following verses, *is charity* [namely, towards God and our neighbour, *Math. 22. 37, &c.*] *out of a pure heart* [that is, a sincere heart without hypocrisy] *and [out of] a good conscience*, [that is, which is rightly and well informed of its actions out of Gods word, and is renewed by the spirit of God, *Heb. 9. 14.* See further the Annotat. on *vers. 19*] *and [out of] an unfeigned faith*, [namely, in Christ our redeemer, whereby we are just before God, and assured of his grace towards us, from which faith these other gifts spring, *Rom. 5. 1, 2. Gal. 5. 6, &c.*]

6 *From which* [Namely, foregoing virtues and scope,] *some being turned aside*, [the Greek word signifies a turning aside or missing of the mark that is set before us] *have turned themselves unto vain speaking*: [namely, of the end of the law, which they understood not, but would have brought in the law, as a burden which neither we nor our fathers were able to beare, as *Peter* speaketh *Act. 15. 10.* and as the following verse declares.]

7 *Willing to be teachers of the law, not understanding* [Namely, as they ought,] *neither what they say nor what they affirm.*

8 *But we know that the law is good*, [Namely, in it self, and being rightly understood, as *Rom. 7. 12, 14,*] *if any one use it lawfully*, [that is, for such an end as it was given by God. See *Rom. 10. 4. Galat. 3. 19.*]

9 *And he that knoweth this, that the law is not appointed for a righteous man* [That is, for those who being justified by faith in Christ, and sanctified by his spirit, gladly and willingly serve and obey God; namely, to condemn them, or terrifie them by its threatening power, or to constrain them to obedience onely for fear of punishment. See *Rom. 6. 14.* and *chap. 7. 6.*] *but for the unrighteous and the obstinate, for the ungodly, and for sinners*, [that is, who make it their work to sin, or go on in sin with delight, as *Psal. 1. 1. Job 9. 31.*] *for unholy and profane ones, for murderers of fathers, and murderers of mothers, for man-slayers,*

10 *For whoremongers, for them that lie with men, for men-stealers, for liars, for perjured ones, and if there be any other thing contrary to sound doctrine*: [That is, the doctrine of godliness, so called because it is perfect in it self, and brings a man to his spirituall soundness. See *Psal. 19. 8, &c. 2 Tim. 1. 13.*]

11 *According to the Gospel of the glory of the blessed God*, [That is, according to the doctrine of the Gospel, wherein the glory of God our Saviour is set forth] *which is intrusted*, [that is, is imposed or committed] *unto me.*

12 *And I thank him who hath enabled me*, [That is, hath given me power and fitness, *2 Cor. 3. 5, 6.* or else hath so strengthened me hitherto, that I faint not under the burden] *[namely] Christ Jesus our Lord, that he hath esteemed me faithful*, [this must not be understood of any faithfulness which God foresaw in Paul before he had mercy upon him, but whereunto he was come by Gods shewing him mercy, even as he declares *1 Cor. 7. 25.* and *2 Cor. 4. 1. 1 Theff. 2. 4.*] *having put [me] into the ministry*, [namely of the Apostleship.]

13 *Me, who before was a blasphemer, and a persecu-*

*tor, and an oppressor* [Or a reviler,] *but mercy was shewed to me, seeing I did it ignorantly* [namely, of the divinity and truth of the Gospel, as *Act. 3. 17.* whereby he doth not excuse himself, as if he had not therefore been liable to punishment before God, for he testifies the contrary of himself afterward *vers. 15, 16.* as also in generall, *2 Theff. 1. 8.* but gives hereby to understand that his sin was not the sin against the Holy Ghost, done out of obstinacy and hatred of the known truth, and therefore pardonable through the grace and merits of Christ] *[mine] unbelieve.*

14 *But the grace of our Lord was very abundant with faith and love* [Namely, towards Christ and his Gospel. Faith therefore is opposed to his former ignorance, and love to his blasphemy and persecution] *which is in Christ Jesus*, [that is, through the grace of Christ Jesus, or in the state that is in Christ Jesus.]

15 *This is a faithful word* [That is, a certain and true word] *and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief*, [Gr. the first, i. e. of the greatest, namely, in respect of my former blasphemy and persecution. See also *1. Cor. 15. 9.*]

16 *But therefore I obtained mercy* [Or God had mercy on me, as verse 13.] *that in me who am the chief, Jesus Christ might shew all [his] long-suffering* [namely, which God in the Gospel hath promised to exercise, that he may bring the sinner to repentance:] *for a pattern* [or example. Namely, that no one, how great a sinner soever he be, need to despair of the grace of God, if he do but betake himself to Christ by faith] *of those who shall believe in him unto eternal life.*

17 *Now to the King of ages* [That is, of all creatures, as this word *ages* is taken, *Heb. 1. 2.* Or who is from eternity, and lives to eternity,] *the incorruptible, the invisible, the only wise God*, [that is, who onely is wise of himself, and perfectly; as he is also in such a sense called *only good*, *Mal. 19. 17.*] *be honour and glory to all eternity* [Gr. *in or unto eternities* of eternities,] *Amen.*

18 *This command commit I to thee* [The Greek word signifies properly to commit ought to any man that a man laies up with him, or gives him to keep] *[my] son Timothy, that according to the prophetes which went before concerning thee*, [that is, predictions; For in the times of the Apostles there were certain men of God separated unto the ministry of the Gospel by the command of the Holy Ghost; even as Paul and Barnabas were so sent forth, *Act. 13. 2.* or it was foretold concerning them by certain prophetes what should befall them, as may be seen *Acts 11. 27, 28.* and *chap. 20. 23.* and *chap. 21. 11.* Of Timothy this is also testified hereafter *chap. 4. 14*] *thou mightest in the same* [namely, predictions or prophetes i. e. in those things which are foretold thee before hand,] *war the good warfare* [which is understood not onely of the labour, diligence, and conflict which is imposed upon all believers in their generall calling, but also on faithfull teachers in speciall. See *2 Tim. 4. 7, 8.*]

19 *Holding*, [Gr. *having* i. e. keeping or holding fast] *faith* [that is, the profession or doctrine of the true faith, as appears by the opposition of the blasphemies of Hymeneus and Alexander in the following verse] *and a conscience*, [that is, an upright conscience, which in all its actions orders it self according to that whereof it is informed out of the word of God, and not according to ambition, covetousness, or other evil affections which may easily

be judged of by those who compare mens words with their actions,] *which* [namely, good or upright conscience] *some having thrust away*, [that is, not having obtained or regarded] *have suffered shipwrack* [that is, are fallen, or fallen away; a similitude taken from those who lose their goods by shipwrack. See afterward chap. 4. 1. *Of the faith*, [or about, *in*, concerning the faith, i. e. of the true doctrine or profession of the faith, as the following verse requites, and as Paul further declares, 2 Timothy 2. 17, 18.]

20 *Amongst whom is Hymeneus and Alexander*, [Many think that this is the same Alexander spoken of *Act*. 19. 33. which nevertheless is not certain. But seeing he is here joyned with Hymeneus, he must also have been guilty of the same errors and blasphemies whereof this Hymeneus is accused by Paul, 2. *Tim*. 2. 18. namely, that he denied the resurrection of the dead] *whom I have given up to Satan*, [namely, by excommunication: whereof see further exposition on 1 *Cor*. 5. 5.] *that they might learn* [that is, might bethink themselves better, and come to acknowledgment of their errors, which is the end of ecclesiasticall discipline, as Paul also testifies 1 *Cor*. 5. 5. and 2. *Thes*. 3. 14. or if they repented not, they might do the Church of God the less hurt, and by their punishment might be an example to other blasphemers and seducers: for the Greek word signifies both to be taught and to be chastised] *no [more] to blaspheme*, [that is, to speak evil of wholesome doctrine, or the truth of God, as the same word *blasphemy* is also used concerning doctrine hereafter, chap. 6. 1. and *Tit*. 2. 5.]

## C H A P. II.

Paul commands to pray for all men, but especially for Kings and other Magistrates, 3 *seeing the same is acceptable to God, and Christ is mediator of all*. 8 *Commands men that they lift up holy hands in all places*, 9 *but the women, that in a modest habit, and in all quietness they should receive instruction*, 12 *not being allowed to teach others in publick, or rule over the man*; 13 *forasmuch as Adam was first created, and the woman first seduced*. 15 *Testifies notwithstanding that by faith she shall be saved in child-bearing*.

**I** exhort therefore before all things, that supplications, prayers, intercessions, thanksgivings, [Although these sorts of prayer are sometimes taken somewhat more largely, yet nevertheless the same may here fitly be distinguished. Namely, that *supplications* be deprecations of all manner of judgements and troubles: prayers, desires of Gods help and of all kind of blessings: *intercessions*, prayers, or else complaints which we make unto God in behalf of others: *thanksgivings*, which are made for Gods benefits received by us or by others,] *be made* [namely, not only in particular, but especially in the assemblies of the faithfull, seeing publick prayers are a part of the office of the teachers, See *Acts* 6. 4.] *for all men* [that is, for all sorts of men, of what calling or nation soever they be, high or low, as this word *all* is often in Gods word taken for all sorts. See *Mat*. 4. 23. *Luke* 11. 42. 1 *Cor*. 10. 25. *Eph*. 1. 3. and that the word *all* must be so taken here appears from *Joh*. 17. 9. *Gal*. 5. 12. 2 *Tim*. 4. 14. 1 *Joh*. 5. 16. *Revel*. 6. 10. where it is testified that we must not pray for all and every one, yet that the faithfull also have prayed against some.]

3 *For Kings and all that are in eminency: that we*

*may lead a still and quiet life* [This some take as the end or the cause wherefore Magistrates are set in eminency, namely, that under their government we might live in peace, as Paul teacheth also *Rom*. 13. *ver*. 3, 4. but is also fitly taken by others for the cause wherefore we must pray for Magistrates, forasmuch as there are often Magistrates, like as in the times of the Apostles, who persecute the Church of God, and seek to hinder the members of the same from living in godliness and peace] *in all godliness* [this concerns religion, or the first table of Gods commandments; as the following word *honesty* or *civility* hath respect to the commands of the second table, and the services which we owe one to another. For true Magistrates are keepers or defenders of both tables of the ten commandments.]

3 *For that is good and acceptable* [Namely, to pray for all men, as the following verses shew] *before God our Saviour*,

4 *who will that all men should be saved*, [This word *all* is here also taken for all sorts, as appears by the second verse foregoing, of which this verse gives a reason, as also by the word *will*; for if God will have all men to be saved, they shall also be saved, for God doth whatsoever he will, *Psa*. 115. 3. *Rom*. 9. 19. *Eph*. 1. 11. And the same is proved also from that which the Apostle adds, that God willeth that *they should all come to the knowledge of the truth*, seeing the Scripture testifieth that this is a priviledge of Gods people. See *Psal*. 147. 19, 20. *Math*. 11. 25, 26. *Joh*. 6. 45. *Eph*. 2. 12, &c. If any man should say that God wills this if men do will it also, that is to hang salvation partly on Gods will, partly on mans will, which is contrary to what the Apostle teacheth *Rom*. 9. 16, 23. and chap. 10. 20. and chap. 11. 35, 36. and throughout elsewhere] *and come to the knowledge of the truth*, [namely, revealed in the Gospel, as the following verses import.]

5 *For there is one God* [Namely, in number, or one onely God; as also one mediator, i. e. one onely mediator. See *Joh*. 14. 6. *Acts* 4. 12.] *there is also one Mediator of God and men, the man Christ Jesus*: [Paul speaks not this to exclude his divinity from this office of mediatorship, for he is God manifested in the flesh, 1 *Tim*. 3. 16. and God hath purchased his Church by his own blood, *Act*. 20. 28. but to shew that in his humane nature he paid the ransom for us, and that as a man he is also like unto us, and therefore all sorts of men have a free access by faith unto him, and to his sacrifice. See *Heb*. 2. 10, &c.]

6 *who gave himself [for] a ransom* [That is, satisfaction for sin] *for all*, [namely, who believe in him. See *Mat*. 20. 28. *Joh*. 10. 15. *Rom*. 3. 25.] *[being] the testimony* [or for to be, to reveal that testimony in its time. Or revealed, namely, of Gods exceeding great love towards man, as Paul speaketh *Rom*. 5. 8. or the Saviour, of whom the Prophets have testified to be revealed in his time, 1 *Pet*. 1. 11, 12.] *in his time*: [Or, in proper times. Namely, by God appointed for it, which the Apostle calls the fulness of time, *Gal*. 4. 4.]

7 *Whereunto* [Or unto which. Namely, testimony, whereof is spoken in the former verse] *I am appointed a preacher* [of the propriety of this word see the Annotat. on *Rom*. 10. 14.] *and Apostle* [I say the truth in Christ [that is, through Christ, or by Christ: a form of an oath, as *Rom*. 9. 1.] *I lie not*] *a teacher of the Gentiles in faith and truth*.

8 *I would have the men thereof pray in all places*, [That is, not only at home and in private, but also in

in the assemblies of the Church, wherefore they are. And this Paul adds here, because in the old Testament prayers were for the most part bound to the temple at Jerusalem, which in the times of the new Testament may be made in all places without exception, according to the prophecy *Malach. i. 11. Job. 4. 21.* See also *Mat. 18. 19, 20.* *lifting up holy hands* [that is, which are free from all injustice and oppression of the innocent. See *Psal. 26. 6. Isa. 1. 15, 16.* and holy hands are also opposed to the washings and purifications which were usual in the ceremonial law. See *Heb. 9. 10.*] *without wrath and contention* [by the former are fully understood all evil inclinations of heart towards our neighbour, and by the other the doubting and disputing of the mind, or murmuring of unbelief against Gods promises: both which defects must be kept out of our prayers. See *Mat. 5. 22, 23, 24. Jam. 1. ver. 6, 7, 8.*]

9 *In like manner also that women* [Namely, as well every where, as especially when they appear in the publick assemblies: for of those he speaks here principally, as appears from that which followes, forasmuch as many of the female sex are wont most to set out themselves when they are to appear in such assemblies] *adorn themselves in an honest habit* [or a comely habit, whereby not onely the apparel, but also all other adorning is understood, which the Apostle will have to be neither fordid or careless, nor yet too brave and costly, but decent and becoming every one according to their calling. See also the propriety of the same word hereafter, *chap. 3. 2.*] *with shamefastness and modesty, not in knots* [of hair] [not all kind of plaiting the hair, or putting on of gold or pearls are here forbidden, as may be seen *Gen. 24. 22, 53. Exod. 35. 22. Prov. 31. 12. Luke 15. 22.* but such as tend to pride, lightness, intemperance, or scandalous decking of womens bodies, contrary to or beyond their state and calling. See *Isa. 3. 16, &c. 1 Pet. 3. 3. &c.*] *or gold, or pearles, or costly apparel:*

10 *But* [which becometh women who profess godliness] [that is, make profession of the true religion, or make promise of living piously and Christianly] *by good works.*

11 *Let a woman learn in silence in all subjection.*

12 *But I permit not the woman to teach,* [Namely, others in the publick assemblies, as Paul expresseth *1. Cor. 14. 34.* Otherwise women also may instruct their children at home, as the mother of Solomon doth, *Prov. 31. 1, &c.* yea even others also, when necessity or edification requires it. See *1 Sam. 25. 24. Acts 18. 26, &c.*] *nor to rule over the man, but* [will have her] *to be in silence.*

13 *For Adam was first made, afterward Eve.*

14 *And Adam was not seduced:* [Namely, first, and by Satan himself] *but the woman being seduced, was in transgression* [namely, not onely for her self, but also for her husband, whom she brought to sin and transgression.]

15 *But she shall be saved in bearing children,* [So is the Greek word *dia* taken also for *in*, *Rom. 4. 11.* and elsewhere. The sense is, that although bearing of children with pain is laid upon women for a punishment, yet nevertheless the same shall not hinder their salvation, if they continue in faith &c.] *if she continue* [Gr. *if they continue*, namely, women. The Apostle here speaks this in the plural number, to shew that this comfort belongs to all faithfull women; which some indeed apply to the children: but seeing parents shall not beare the guilt of their children when they perish through their own fault, *Ezek. 18. v. 3, 4.* it must

necessarily be understood of women, & is here exprest in the singular number, to take away this ambiguity] *in faith and love, and sanctification with temperance.*

### CHAP. III.

The Apostle declares the property of the office of a teacher, 2 and describes the virtues and qualifications which are required in him, and the virtues from which he must be free: 8 the like he doth also concerning Deacons, 11 and concerning their wives, 12 withall how their families must be ordered, 14 Shows the end why he writes this to Timothy, 15 and declares the dignity of Gods Church, as being a pillar and foundation of the truth, 16 Afterwards cometh in one summe the principall mysteries of the faith, concerning the person and office of Christ.

**T**HIS is a faithfull word [Or certain, credible, sure] If any have a desire [or is desirous, He speaks not of any lust or desire of ambition, but of an inclination of the mind, which by due means shews it self ready and willing thereunto: nevertheless alwaies submitting himself to the judgement of the Church, and expecting a lawful call] to the office of an Overseer, [Gr. *Episcopus*, from whence the word *Episcopus* or *Bishop* cometh: whereby are understood all overseers and teachers of the Church without difference, as hereafter from the following description appears, as also by comparing of other places. See *Acts 20. 17, 28. Phil. 1. 1. Tit. 1. verse 5, 7, &c.*] he desireth an excellent [Gr. *good, fair, honourable*] work [that is, labour or laborious work. It consists not then onely in any titles of honour, but is joyned with labour and pains, wherefore Christ allee alls them workmen or labourers, *Matth. 9. 37, 38.* and *chap. 10. 10.*]

2 *An Overseer then must be blameless* [Namely, in respect of his dealing and walking amongst men] *the husband of one wife,* [not that he must necessarily be married, seeing Paul himself was not married, *1 Cor. 7. 7.* but because he might not have many wives together, or one after another by divorce, as was a long time usual with the Jews and Greeks, and especially in those Oriental countries: which seemeth indeed for a while to have been tolerated in others, but might not be tolerated in teachers. See the like phrase *1 Tim. 5. 9.*] *vigilant* [or sober] *temperate, honest* [the Greek word *kosmos* properly signifies one that in his carriage and whole conversation is fair, and doth nothing but what is fitting and comely. See *chap. 2. 9.*] *given to hospitality, apt to teach:*

3 *Not inclined to wine* [Or sitting by the wine, i. e. not giving himself to much wine, as he speaks afterward *ver. 8.*] *no striker, no seeker of filthy lucre: but moderate,* [that is, who can yeild to others; and bear with them in reason, as the Greek word imports] *no fighter, nor covetous of money:*

4 *Who governs his own house well,* [That is, household, namely, wife, children, servants. Or who well orders his own house, keeping his children in subjection with all gravity, [or civility, settledness, steadiness, honesty. See *chap. 2. 2.*]

5 *For if one knoweth not* [how] *to govern his own house, how shall he take care for the Church of God?*

6 *No novice,* [Gr. *Neophytos*, which signifies newly planted, i. e. who hath newly betaken himself to the faith or to the Church,] *lest he be puffed up* [namely, by opinion of great wisdom which he might think hee hath already, when he should so speedily be promoted to the office of teaching,] *and fall into the judgement of the Devil,* [that is, into such

such judgement as the Devil fel into, when being newly created, he would lift up himself against God for his own wisdom. Others here take the Greek word *diabolos* for a slanderer, as it properly signifies, and is taken in this same chapter *ver.* 11. and 2 *Tim.* 3. 3. and expound it thus; lest lifting up himself he fall into the judgement or accusation of the slanderer, to the reproch and scandall of the Church of Christ, as is also spoken in the following verse.]

7 And he must also have a good testimony of those that are without, [That is, are yet strangers from the Church, as 1 *Cor.* 5. 12.] that he might not fall into reproch [or contempt, namely, of those amongst whom he might formerly have conversed vainly or unjustly, if he have not for a good while amended and covered it with a following good life, being now become a believer,] and [into] the snare of the Devil, [or snare of the slanderer, as *ver.* 6. whereby some understand some dejection of spirit which might come upon him, for it is as a snare upon his soul: Others, such reproch whereby as with a snare he might be hindred by the Devil from duly edifying the Church in this his calling.]

8 The Deacons [Of the institution and the speciall office of the Deacons in taking care for the poor, see *Acts* 6. *ver.* 1, 2.] in like manner [must] be far-carnaged [or grave, as before *ver.* 4.] not double-tongued, [Gr. double-worded, i. e. vain and instedfast in words] not such as give themselves to much wine, no seekers of filthy lucre.

9 Holding [Gr. having, i. e. preserving or keeping] the mystery of the faith [that is, the doctrine or the profession of the doctrine of the Gospel, which is every where called a mystery, because the same was made known to man not by nature but by divine revelation. See 1 *Cor.* 2. 6, 7.] in a pure conscience, [that is, good or upright conscience, of which see before *chap.* 1. 19. For though the office of Deacons was not to teach publicly in the assemblies, nevertheless their office put them upon conversing with many sorts of men, whom they ought also to instruct and comfort, and sometimes also gainsay, as there is an example in Stephen, *Acts* 7. that Philip instructed and baptised the Ethiopian, was done by an extraordinary call, when he was now made an Evangelist. See *Acts* 8. 29. and 21. 8.]

10 And let these also first be proved, [Th's some take so as if there had been yet some lower degree in this ministry, which they call sub-deacons, wherein they must first be proved for a while: but that is not necessary, seeing this word may be fitly taken for the trying of such persons by the rules here propounded, which was done by the governours of the Church,] [and] afterward let them minister, if they be unblameable [Gr. unaccusable, namely, being judged are found so in their dealing and walking.]

11 The wives in like manner [This must be applied as well to the wives of the Elders as of the Deacons: for of the widows which were decesses shall be treated hereafter, *chap.* 5. 9. and so forward.] [must be] grave, no slanderers, vigilant [or sober. See *ver.* 2.] faithful in all things, [this the Apostle seems here to require in the wives of Elders and Deacons, not onely because they must be faithfull to their husbands, but also because they are sometimes privy to some things concerning the government of the Church, and the keeping and distributing of the almes, wherein faithfulness is necessary.]

12 Let the Deacons be husbands of one wife, ruling [their] children and their own houses well.

13 For they that have well ministered obtain to themselves a good ascent [Or degree: whereby is understood

either a good esteem and respect in the Church of God, or else an excess to greater and higher charges, namely, of the elderthip, or office of a teacher, as was very usuall also with the ancients,] and much boldness in the faith, [namely, as well in their faith because it is accompanied with a good conscience; as also in their actions and speeches before the Church of God, because they deal faithfully therein; which the Apostle seems here to oppose to the slanders and snares of Satan, whereof he spake *ver.* 6, 7.] which is in Christ Jesus.

14 These things I write unto thee, hoping very speedily to come unto thee:

15 But if I tarry, that thou must know how men ought to converse in the house of God, [So the Church is called, because God dwels therein by his spirit and word. See 1 *Cor.* 3. 16. *Heb.* 3. 4, 5, 6.] which is the Church of the living God, a pillar and foundation of the truth, [So the Church of God is called, because God confirms the truth in his Church, and by it makes it publicly known to others, as Magistrates use to stick and fasten their Edicts and Laws to pillars or other strong places that they may be known to all men. And consequently here is declared that it is the office and duty of the Church to promulgate the same truth, and consume it ag inst all errors, which when she doth not she falls not she falls easily into schismes and errors. See *Malach.* 2. 5, &c. as Paul also warnes the same Church of Ephesus, (where Timothy then was, as appears *chap.* 1. 3.) against this, *Acts* 20. 28, &c. and Christ himself, *Revel.* 2. 1, &c. Others joyn these words to the following verse.]

16 And without all doubt the mystery of godliness [So the Apostle calls the doctrine of the Gospel, as heretofore *ver.* 9. the mystery of faith, whereof he propounds a short summe in the following words] is great. God, [that is, the eternal son of God, as this word God is also taken for God the son, *Joh.* 1. 1. *Acts* 20. 28. *Rom.* 9. 5. 1 *Joh.* 5. 20. 1 *Joh.* 5. 24. and in divers other places,] hath been manifested [that is, became man, and by words and deeds made known his Godhead. See *Luke* 24. 19. *Joh.* 1. 12] in the flesh, [that is, in the humane nature, which was assumed by him into the unity of his person, as *Joh.* 1. 14. *Rom.* 1. 3. *Heb.* 2. 14.] hath been justified [acknowledged to be innocent & righteous, as *Mat.* 11. 19. *Luke* 7. 27. *Rom.* 3. 4.] in the spirit [or by the spirit, which is to be understood of the divine nature of Christ, by which he raised himself from the dead, and consequently also proved himself to be just and innocent, although he was condemned as guilty by the Jewes and Gentiles. Some take it for the gifts of the holy Ghost, which after his resurrection he poured out upon his Disciples and other believers. But this agrees not with Pauls scope, seeing these gifts of the Holy Ghost were not given till after Christs glorification, whereof he speaks in the last member; and the first is consumed also by the like phrases, *Rom.* 1. 4. 1 *Pet.* 3. 18.] hath been seen of the Angels [namely, of his Ministers and Messengers, as well at his birth, *Luke* 2. 14. as in his temptation, *Mat.* 4. 11. and in his passion, *Luke* 22. 43. and in his resurrection and ascension, *Luke* 24. 4. *Act.* 1. 10. hath been preached among the Gentiles, was believed in the world, [that is, among all nations of the world, as well Gentiles as Jewes, *Rom.* 10. 18. *Col.* 1. 6.] hath been taken up into glory, [namely, to the right hand of his Father, from whence he hath poured out the gifts of his spirit upon his Church, and by mighty deeds and miracles shewed his glory, *Mark* 16. 19, 20. *Act.* 1. 2. 8. and 2. 33, &c.]

## C H A P. IV.

Paul foretels the Apostasie of some in the last daies, 3 who shall forbid marriage; and the use of some meats. 6 Exhorts Timothy to propound the true doctrine, and to reject fables, 8 and before all things to exercise himself in godliness, and after his example in all reproch to hope in God. 12 Chargeeth him to set himself for a pattern of all vertues, 13 to continue in reading, and not to neglect the gift which he hath received, 15 to increase and persevere in that which is good, 16 with a promise that so doing he shall save both himself and his hearers.

**B**ut the Spirit [Namely, the holy spirit, [f. it] expressly [namely by his extraordinary inspiration in the Apostles and other Prophets. See Acts 20. 23. and chap. 21. 4.] that in the last times [or in the following times. See 2 Tim. 3. 1.] some shall fall away from the faith, [that is, from the true doctrine of faith, as the following words shew. See 2 Thes. 2. 3. 2 Pet. 2. 1.] giving themselves to seducing spirits, [hereby are understood either the wicked spirits themselves, as in the following member; or the spirits of false teachers, as 1 Joh. 4. 1.] and doctrines of Devils, [that is, whereof the Devil is the author or inspirer.]

2 Through hypocrisie [Or in hypocrisie, that is, under a shew of holiness, and of leading a more strict life: and it is a similitude taken from stage-players; who oftentimes act persons which they are not,] of liars, [having their own conscience feared over,] as with a burning iron, [that is, so feared all over that it hath no feeling: for thereunto at last by a just judgement of God false teachers or superstitious men fall. See Eph. 4. 19. 2 Thes. 2. 11.]

3 Forbidding to marry, [Commanding] [That this contrary word must hereupon be understood, appears clearly from the following words, even as such examples divers times come to hand: see another 1 Cor. 14. 34. and heretofore chap. 2. 12.] to abstain from meats which God hath created to be used with thanksgiving, for the faithful, and they that have known the truth, [that is, true believers; to whom all things are pure, even all meats used with moderation. Tit. 1. 15.]

4 For every creature of God is good, and there is nothing to be rejected, [Namely, in it self, in the time of the new Testament, in which the difference of meats is taken away. See Acts 10. 15.] being taken with thanksgiving.

5 For it is sanctified [That is, prepared or made fit for a right and holy use, as 1 Cor. 7. 14. [by the word of God, [that is, by the declaration which Gods word makes thereof unto us. See Tit. 1. 15.] and [by] prayer, [namely, that it may be wholesome and a blessing unto us, under which thanksgiving is also comprehended. See Mat. 15. 36. Joh. 6. 11.]

6 Holding forth these things to the brethren, thou shalt be a good minister of Jesus Christ, brought up, [Namely, even from thy childhood, as he adds, 2 Tim. 3. 15] in the words of faith, [that is, of the sound doctrine of faith; even as the following words declare,] and of good doctrine which thou hast attained.

7 But reject ungodly and old wives fables: [Namely, whereof the Jewish Talmudists are yet full, whereof Paul speaks also Tit. 1. 14. and chap. 3. 9. and which he foretels that even some Christian teachers shall adhere to in the last times, 2 Tim. 4. 4.]

and exercise thy self unto godliness.

8 For the bodily exercise is profitable for little: [Hereby some understand the exercises of those that contended for a prize by wrestling, running, & otherwise, as the Greek word *gymnasia* sometimes signifies, whereby some bodily benefit onely is obtained; but seeing Paul here treats of matters which concern religion, others understand it more fitly of some exercise of the body whereby the same is subdued or chastised, as is fasting, watching, abstinence from some meats or clothes otherwise lawfull. Of these then the Apostle saith, that they may indeed be of some use, yet but small in comparison of godliness it self, forasmuch as they may also be abused, and degenerate into superstition, as Paul testifies Col. 2. 23. but godliness is alwaies acceptable unto God and useful for all things] but godliness is profitable unto all things, having [namely, from Christ himself, Matth. 6. 33.] the promise of the present life, and of that to come.

9 This is a faithful word, [That is, a firm and true promise,] and worthy of all acceptation.

10. For for this we also labour, and are reproched, because we have hoped [Namely, in all our troubles and tribulations] in the living God, who is a preserver of all men, [Gr. *soter*, which word some here translate Saviour. But seeing God is the Saviour of none but believers, Job. 3. 36. and elsewhere, therefore it cannot here be taken in that sense, but onely for a protector and preserver, as the Greek word *sozetai* is oftentimes taken in generall for all kind of preserving and keeping, yea Psal. 36. 6, 7. to praise the goodness of God towards his, it is said also, that he saveth beasts and men] [but] especially believers.

11 Command these things and teach them.

12 Let no man despise thy youth: [Give no just cause by thy life and conversation, that any should be able to despise thee for thy youth: which sense the following words require] but be a pattern of the faithful in word, in conversation, in love, in the spirit [that is, zeal of the spirit, or gifts of the Spirit] in faith, in purity.

13 Continue in reading [Namely, of the holy Scripture, as he adds, 2 Tim. 3. 14, &c.] in exhorting, in teaching, until I come.

14 Neglect not [That is, stir it up and bestow it well 2, Tim. 1. 6, 7.] the gift [hereby is understood as well the calling as the gift needfull thereunto, as the following words shew,] which is in thee, which was given thee by prophecy, [see hereof the Annotat. on chap. 1. 18.] with laying on of the hands of the Eldership, [that is, of the assembly of the Elders, or of the overseers of the Church, in whose name and presence Paul had laid hands on Timothy, 1 Tim. 6. 12. for that Paul did this himself appears from 2 Tim. 1. 6. and that at Lystra, as may be collected from Acts 16. 1, 2.]

15 Think on these things, be [busy] herein: that thy improvement [Namely, in gifts and godliness,] may be manifest in all, [namely, things. Or amongst all, namely men.]

16 Take heed to thy self, and to the doctrine: persevere in these. For so doing thou shalt save thy self, and them that heare thee. [Namely, by the word, as an instrument and minister of Christ, in whom is put the word of reconciliation, 2 Cor. 5. 19. yet so that neither he that planteth is any thing, nor he that watereth, but God that giveth the increase, 1 Cor. 3. 7.]



## C H A P. V.

The Apostle shows how admonitions must be given to old and young. 3 Commands that all true widows should be honoured, 4 but that children and childrens children should maintain their widows and progenitors themselves. 9 Afterwards describes the age, and other qualifications of the widows who are fit for the service of the Church, 11 but will have the young widows passed by herein, 14 and that they should marry. 17 Afterwards he comes to Elders, and sheweth what honour is due to them; 19 also that no accusations shall be received against them without witnesses. 21 Charges him before God and the holy Angels, to deal herein without partiality. 23 Also will not have him drink water any longer. And concludes with a description whereby those Elders may be known.

**A**N old [man] [That the word *Presbyteros* must here be taken in generall for all old men, appears by the following oppositions,] reprove not severely [the Greek word properly signifies to strike any one with words] but exhort [him] as a father, the young ones as brethren:

2 Old [women] as mothers: the young ones as sisters, in all purity.

3 Honour the widows, [That is, further them, give them all help and assistance, as the following verse requires. See also ver. 17.] who are widows indeed, [that is, without children or friends which can help them, or that are deprived of all humane help, as is declared ver. 5.]

4 But if any widow have children, [Namely, who are come to years, and have means to help them,] or childrens children, let them [namely, children or childrens children. Others understand it of the widow, but the plural number, and the word *learn* (which in the Greek doth not signifie to instruct but to be instructed) and the Greek words *make recompense again*, are repugnant to it.] learn first to practise godliness towards their own house, [that is, to their own family and kindred] and make recompense again to their progenitors, [that is, help and nourish them again, even as they did their children in their youth,] for that is good and acceptable before God.

5 Now she that is a widow indeed, and left alone, [That is, without means, or friends who either can or will help her] she hopeth in God, [namely, alone, who is a father of widows and fatherless, *Psal. 68. 6.*] and continueth in supplications and prayers night and day, [namely, as is related concerning Anna the prophetess, *Luke 2. 36, &c.*]

6 But she that follows her pleasure she is living dead, [That is, though she be alive according to the body, yet is she spiritually dead, as *Mat. 8. 22.*]

7 And command this that they be unblameable.

8 But if any man [Namely, having health and means to do it,] takes no care of his own, and especially those [of his own] house, he hath denied the faith, [namely, in deed, although he profess the same with his mouth. See *Tit. 1. 16.*] and is worse then an infidel, [namely, seeing they even by the law of nature use to do this.]

9 Let not a widow be chosen [Namely, unto the office of a deaconess, which in the primitive Church served the Church amongst sick strangers, and poor people, and who for that cause, need requiring, were maintained by the Church,] of less then sixty years, who hath been the wife of one man: [not that women had many husbands together, but be-

cause by divorce which was then in use, women had often many husbands one after another, which were still alive together, which is reprov'd by Christ, *Mat. 5. 32. Mark. 10. 12.* Others take it for one who was but once married; but this is contrary to that which Paul saith, *Romans 7. 1, &c.* and *1 Cor. 7. 9.*]

10 Having testimony of good works: if shee have brought up children, [if she have willingly] given entertainmen if she have washed the saints feet, [As this was very usual in those warm countries, where people went bare-footed and onely upon soles, and therefore being wearied, or fouled with dust, many were wont to use such services for refreshment. See *Joh. 13. ver. 5, 14.* and by this one example of courtesie all manner of care and service is understood] if she hath given the afflicted sufficient help, if she have endeaoured after [or followed after] every good work.

11 But the young widows receive not, [Or reject, refuse, namely, to choole them into the office of Deaconesses: for otherwise they were not rejected from the number of the members of the Church, when they were of a good life, as appears from ver. 14. and also from *Rom. 7. 3.* and *1 Cor. 7. 39.* before noted. No nor yet from the help of the Church, when they had need of it, and had no children or friends which could help them, as Paul concludes ver. 16.] for when they are become wanton [that is, are now well nourished, and become fleshly-minded, in the service and maintenance of the Church. See *Revel. 18. 7, 9.*] against Christ, [that is, without regarding of the service which they have promised to Christ and his Church,] they will marry:

12 Having [their] judgement, [Or having guilt, i. e. having done a thing that is blameworthy, and for which they are to be dispraised and blamed. Others take the word judgement for condemnation or damnation, and the first faith for the Christian faith, which they had professed before in baptism. But seeing Paul here speaks of marriage, which no man denies or abjures in baptism, therefore it is here fitly taken somewhat more mildly, for dispraising or blaming; as is also to be gathered from the 14. verse] because they have disanulled [their] first faith, [that is, their first promise or troth. Namely, to let themselves be used for the service of the Church, for which by their unseasonable marriage they make themselves unfit: for that hereby no direct promise not to marry is understood, appears by that which is said ver. 14.]

13 And withal also they learn to go about idle from house to house: [Namely, some others of these young widows, who were chosen to the service of the Church, under the shew of going to visit one or other are fallen to such vanity,] and are not onely idle, but ratlers also, and doing vain things, speaking that which becometh not.

14 I will therefore [That is, command; namely, if they have not the gift of continency, *1 Cor. 7. 7, 9.*] that the young [widows] marry, bear children, govern the house, give no occasion of reproch to the adversary, [that is, to those that are strangers from the faith, and do but seek occasion of reproching. Others take it for Satan himself.]

15 For some [Namely, of these young widows, who are therefore dispraised, and less esteemed of the Church] have already turned aside after Satan, [that is, are turned away from the faith, and turned again unto Satan whom they formerly served. Namely, because of disgrace and shame which they suffered by reason of their ill dealing in the Church. Others take it for having given ear to the temptations



ons of Satan, and having fallen to uncleanness.]

16 *If any believing [Man] or believing [woman] have widows, [namely,] in their kindred, or among their progenitors; understand if they have means that they are able to do this,] let them afford them sufficient help; and let not the Church be burdened, that it, [namely, the Church,] may afford them sufficient help who are widows indeed, [that is, without children or childrens children who are grown up, and destitute of all friends and help, as ver. 5.]*

17 *Let the Elders that rule well be counted worthy of double honour, [That is, greater or more abundant. Under which honour their maintenance is also understood, as the following verses shew, and the word honour is so used by the Hebrews, See Mark 7. 10, 11, &c.] especially they that labour in the word and doctrine. [From hence it clearly appears, that then there were two sorts of Elders in the Church, namely, some that laboured in the word, and others who were used onely for the government of the Church: as they are also called Overseers or Rulers, Rom. 12. 18, 1 Cor. 12. 28. and elsewhere. For whereas some would expound this thus, that those that well acquitted themselves, and were diligent above others in their ministry, with painfulness and great labour, should be understood by the words labour in the word, it is groundless; seeing Paul never praised, nor said that such teachers rule well, who did not very well acquit themselves, or were more remiss in their ministry than others, much less that they were worthy of double honour.]*

18 *For the Scripture saith, thou shalt not muzzle a threshing Oxe. [See of this the Annotat. on 1 Cor. 9. 9.] and the labourer is worthy of his hire, [these words are found Mat. 10. 10.]*

19 *Again an Elder receive not an accusation, otherwise then under two or three witnesses, [That is, not onely do not condemn him alone without sufficient witnesses, which might not be done to any according to the law of Moses, Deut. 19. 15. but do not so much as receive any accusation to judge thereof. The reason is, because such as are in this publick service of the governing of the Church, seeing they must admonish every one, and rebuke the unruly, may easily stir up displeasures and ill will against themselves; and because the very receiving of accusations to judge of them makes a man suspected, and therefore tends to the offence of the Church, and to the reproch of the same.]*

20 *Them that sin [That is, among the Elders, when they sin publicly, or when they are sufficiently convinced. For of these he had spoken immediately before: which nevertheless may and must also be interpreted of others, seeing the Apostles reasons avail no less against them. See Math. 18. 17.] rebuke in presence of all, that others also may have fear.*

21 *I charge thee before God, and the Lord Jesus Christ, and the elect Angels to observe these things [Namely, which are spoken before, and shall yet be spoken hereafter: which because they concern the ministers of the Church, therefore the Apostle here useth such a high obtestation to Timothy] without prejudice, [or without giving one more advantage herein then another, as the Greek word prokima most commonly signifies] doing nothing according to inclination, [or leaning to. A similitude taken from a balance or scales, in which one scale inclines more then the other.]*

22 *Lay hands suddenly on no man, [That is, without having made due and sufficient trial of the person, his life, and his doctrine,] neither have any com-*

*munion with the sins of others: [this may be understood either of those who would choose an unfit person to the ministry; or of the person who is chosen being unfit] keep thy self pure [that is, free from such a sin, or without guilt; as this Greek word Haggos is also taken, 2 Cor. 7. 11.]*

23 *Drink no longer water [onely] [The word onely is not in the Greek text indeed, but must necessarily be understood therewith, as the consequents shew. For Paul forbids him not to drink water, but to drink nothing but water onely,] but use a little wine because of thy stomach, and thy manifold infirmities, [namely, wherinto thou fallest sometimes for want of sufficient sustenance or food.]*

24 *Some mens sins are manifest before, [Namely, before they are chosen to the ministry, as is said of Simon the forcerer, Act. 8. 18.] and go before to [their] condemnation: [or to condemn them, namely, as unfit for the Ministry, i. e. to reject them, or not to choose them to the service of the Church,] and in some also they follow after, [this some understand thus: that some mens scandalous life or evil doctrine is sufficiently known before, yea even before trial be made thereof, and therefore, they may be passed by without difficulty; but some mens sins follow after, i. e. are not known till due search be made thereof, and therefore men should make diligent search before they choose. Others take it for being known after that they are chosen, seeing before hand, as hypocrites are wont to do, they carried themselves well for a while, and that therefore they that choose them are not guilty of those secret sins, if there were but due search made.]*

25 *Likewise also the good works are manifest before hand, and where it is otherwise, [G. they that have otherwise, i. e. whose good works, and fitness for the ministry are not yet known, but obscured for want of opportunity, or by reason of evil men, those shall God in his own time bring to light. The Apostle then will have diligent search made hereof also] it cannot be hidden.*

## CHAP. VI.

*The Apostle exhorts servants to be obedient to their masters. 3 Describes false and seducing Teachers, and commands men to avoid them. 6 Exhorts to piety and contentation, and shunning of covetousness, 11 and to divers other Christian virtues. 13 Charges before God and Jesus Christ, so to observe this; 15 and from the consideration of Christs coming to judgement, and of the glory of God he breaks out into the praise of God. 17 Prescribes to the rich how they ought to carry themselves before God and men. 20 Warns him once again with great earnestness of false and deceitful doctrine. 21 and concludes the Epistle with the usuall salutation.*

**S**ervants, as many as are under the yoke, [That is, slavery or servitude, which is called a yoke because of the heaviness and burdensomeness of it in those times,] shall account their masters worthy of all honour, that the name of God and the doctrine be not blasphemed, [namely, as if Christian religion under the pretence of Christian liberty, withdrew servants or slaves from their masters, or released them from their obedience against their Masters will.]

2 *And they that have believing masters, shall not despise them, because they are brethren; but shall the rather serve them because they are faithful and beloved, as being partakers of this benefit, [Namely, of the redemption purchased by Christ. Others understand this*

of the benefit which the servants may again expect from their masters, who when they are believers will not neglect to reward their servants faithful service with the like care and benefit: and translate it, *who shall accept or recompense this well doing,* teach and exhort these things.

3 If any man teach another doctrine [Namely, different from what I have taught] and agreeeth not with the wholesome words of our Lord Jesus Christ, [Gr. cometh not to the wholesome words i. e. doth not keep close thereunto] and with the doctrine which is according to godliness.

4 He is puffed up, and knoweth nothing, [Namely, altho' he account himself wise, or would fainly be accounted wise,] but he rageth, [Gr. is sick or diseased, namely in his wits or understanding, as fanatick persons, and seducing teachers use to be, who esteem the simple doctrine of godliness too mean, and therefore seek to make ostentation of higher speculations or new doctrines before the Church; whom the Apostle declares to be unsound in their understanding, because they reject or pass by sound doctrine,] about [contentious] questions, and strife of words, from whence cometh envy, strife, revilings, evil suspicions.

5 Perverse brawlings [Or exertations, disputings, where with they do as it were wear out their own and other mens understandings, without any solid profit accruing unto true faith and sincere piety from such brawlings or disputings,] of men who have a corrupt understanding, and are deprived of the truth, thinking that godliness is gain, [that is, serves onely to seek worldly honour or gain thereby, as seducing Teachers are wont to do amongst their Disciples, where one with new opinions, speculations, and disputes seeks to draw the others Disciples to himself,] withdrawn from such.

6 Yet godliness is great gain [That is, the greatest gain lyes in godliness it self, seeing it hath the promise of the present life and that to come, as he speaks cha. 4. 8.] with contentment, [that is, with a mind that hath enough, and is content with that which the Lord affords him; which contentment it self also springs out of godliness: for he that hath Christ he hath all things with him.]

7 For we brought nothing into the world, it is manifest that neither can we carry any thing out of it.

8 But if we have food and covering, we ought to be contented therewith, [That is, without seeking covetously after other riches.]

9 But they that will be rich [That is, trouble their minds too much with it, or with too great eagerness seek to be rich,] fall into temptation and [into] the snare, [namely, of the Devil, who through this greedy desire of being rich, tempts them to many unlawful practises, and ties them fast to the world as with a snare. See Math 6. 24.] and [into] many foolish and hurtful lusts, which cause men to be drowned in perdition and destruction.

10 For covetousness of many [Gr. love of money] is a root of all evil, to which some covering have gone astray from the faith [that is, from the sound doctrine of faith,] and have pierced through themselves with many griefs [that is, procured many troubles to their souls, with thoughtfulness and care to gather them, and when they are gathered to keep them: wherefore also Christ compares them to thornes, Mat. 13. 21, which wound men, and choke the good seed.]

11 But thou O man of God [So the Scripture names those who are governed by the spirit of God, and in special the faithful Prophets and teachers. See 2 Kings 1. 9, &c. 2 Tim. 3. 17,] flee these things:

and pursue righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, [That is, bestir thee with all diligence, not onely in preaching the word of faith, but also in living according to the same, 2 Tim. 4. 7.] lay hold on eternal life, [A similitude taken from those who run for a prize, and as they are running stretch forth their hands to catch hold when they come near the Gole. See 1 Cor. 9. 24. Phil. 3. 13, 14.] unto which thou art also called, and hast professed a good profession [namely, that thou wouldest faithfully serve Christ, when thou wert chosen by me to be an Evangelist, in presence of the elders. See before chap. 4. 14.] before many witnesses.

13 I charge thee before God who quickeneth all things, [That is, preserveth, and gives life to every thing that hath life, Act. 17. 25. yea also raiseth to life that which is already dead: which Paul here adds to confirm Timothy against all danger of death] and [before] Christ Jesus, who under [or who before. See hereof Joh. 18. 37, &c.] Pontius Pilate witnessed a good confession:

14 That thou keep this commandment, [That is, that thou keep thy self, and command others to keep these commandments which hitherto I have given thee] unspotted [and] unblameable, until the appearing of our Lord Jesus Christ:

15 which in due time the blessed and onely mighty Lord [So God the father is called onely wise, 1 Tim. 1. 17. and onely good, Mat. 19. 17. and in the following verse is said onely to possess immortality, because he onely hath them from himself and perfectly. And the Apostle speaks thus here, not to exclude Christ from hence, to whom these titles are also given, Revel. 1. 8, and chap. 19. 16, and elsewhere: but so to distinguish God from all creatures, and to shew that we have no need to fear any power in the world which is against us, when we faithfully execute our calling, and consequently have God on our side, who shall one day judge all by Christ. See also Joh. 17. 3] the King of Kings, and Lord of Lords [shall shew: that is, shall bring forth out of heaven to judge the quick and the dead.]

16 who onely hath immortality, and inhabiteth an inaccessible light: [That is, possesseth perfection and glory in himself which none can comprehend; as the word light is also taken 1 Joh. 1. 5, &c.] whom no man hath seen nor can see: [namely, with the eye of the body, seeing he hath a spiritual essence, as he is therefore also called invisible, 1 Tim. 1. 17. See also Joh. 1. 18, and 1 Joh. 4. 20.] to whom be honour and eternall power, Amen.

17 Command the rich in this present world [Gr. age] that they be not high-minded, nor set [their] hope in the unsteadfastness of riches, but in the living God, who affords us all things [therefore riches also themselves] richly to enjoy, [Gr. for enjoyment. Namely, with thankfulness and moderation. See Deut. 8. 10, &c.]

18 That they be bountiful, be rich in good works, be gladly imparting [and] communicative: [This virtue of communicativeness is opposed to the harshness and hardheartedness of some rich men, who despise the mean and poor, and will not so much as speak with them. Others take it for a communicativeness, willingly to afford all friendship and help unto others, as imparting which goes before concerns goods onely. See Gal. 6. 6. Heb. 13. 16.]

19 Laying up for themselves for a treasure a good foundation, [Namely, of hope. Not that the liberality of the rich merits this, but because it is a fruit of faith, and God hath promised to reward the same of grace

grace for Christs sake. See Heb. 13. 21. and 1 Pet. 2. 2, 5.] *against the future, that they may obtain eternal life.*

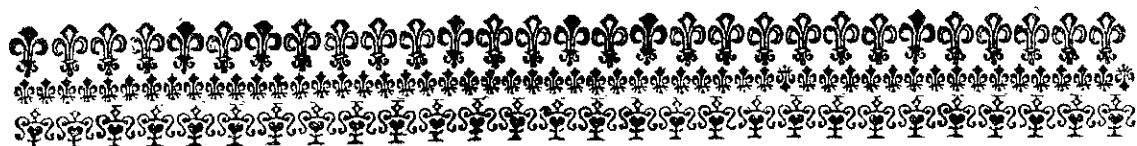
20 *O Timothy, keep the pledge intrusted to [thee,]* [That is, the sound doctrine of faith, which is as a pledge given thee to keep to imploy the same well, and also to give it to others to keep] *being averse from profane vain clamouring* [Gr. *unholy vain cryings*: whereby the Apostle again understands the subtle brawlings of seducing teachers, which were urged by them with great vehemency and clamour without edification] *and from the oppositions* [namely, as well against sound doctrine, as even against one another also, in matters upon which salvation doth not depend, even as seducing teachers are wont to fall from one vain question to another] *of the falsely called science.*

21 *Which some giving forth* [That is, making profession or confession thereof, and giving

themselves out for such] *are turned away* [or *missed*, as one that misseth the mark which he seemed to aime at. For this often befalls such men, that by their acuteness and vain wisdom they fall from the true wisdom. See 2 Tim. 2. 18.] *from the faith,* [that is, from the sound doctrine of faith, as ver. 10.] *Grace be with thee, Amen.* [See before the conclusion of the other Epistles.]

The first [Epistle] to *Timothy* was written from *Laodicea*, which is the chief city of *Phrygia Pacatiana*, [that this Postscript also is not certain appears from that which *Paul* saith chap. 1. verse 3. and chap. 4. 13. see also *Col.* 2. 1. Therefore others think that this Epistle was rather written from *Philippi*, or some other city of *Macedonia*, to inform *Timothy* how he was to carry himself at *Ephesus*, while he himself should remain in *Macedonia*, and should return to him again.

*The end of the first Epistle of Paul to Timothy.*



# THE SECOND EPISTLE OF THE APOSTLE PAUL TO TIMOTHY

The Argument of this Epistle.

**T**He Apostle Paul being prisoner at Rome, chap. 1. verse 8. and now seeing that his death was approaching, chap. 4. ver. 6. wrote this second Epistle to Timothy, who was at Ephesus; in which after usual salutation he intreateth him that he would with the first come unto him, declaring how greatly he longeth after him, because of his eminent piety, wherein he was brought up by his grandmother and mother even from his childhood; and exhorts him earnestly to imploy his gifts well, and not to fear to spread abroad the comfortable and most excellent doctrine of the holy Gospel, boldly according to his example: the rather, because all those which were of Asia had forsaken him, excepting Onesiphorus, who had given him much assistance, chap. 1. That for the propagation of the same doctrine also, he would commit the same office to other faithful and able men, and especially confirm the Article of Christs resurrection: comforteth him against tribulations, both with his own example, and with Gods gracious recompense: exhorts him to avoid all contentious disputations, and warnes him of Hereticks, especially of Hymeneus and Philetus, who denied the resurrection of the dead; with an exhortation unto divers Christian vertues, chap. 2. And to stir him up to greater vigilancy, foretels him what manner of men shall be in the last times, and how they shall withstand the truth, exhorting him to follow his example, and stedfastly continue in the doctrine which he learned from him, as agreeing with the holy Scripture, the certainty and profitableness whereof he declares chap. 3. Finally seeing he knew that he should shortly be put to death, he exhorts him very earnestly to administer his office diligently and faithfully, and to come yet unto him before the winter, the rather seeing they had all forsaken him at his answering: and concludes with usual salutations, chap. 4.

THE

# THE SECOND EPISTLE OF THE APOSTLE PAUL TO TIMOTHY.

After the superscription and the usual salutation, 3 the Apostle declares the great love which he beares to Timothy, and shews by praying for him, 4, as also the cause why he loveth him, namely for his godliness, wherein he was brought up from his infancy by his grandmother and mother. 6 Exhorts him to stir up his gifts, 7 and not fear nor be ashamed boldly to preach the doctrine of the Gospel, and to suffer tribulation for the same. 9 To this end describes the excellency of our calling, and the profitableness of this doctrine, 11 and also propounds unto him his own example. 13 Exhorts him also to hold the same doctrine for a pattern, and keep the same firmly. 15 Declares that all those of Asia that are with him at Rome, had forsaken him, 16 but that Onesiphorus had faithfully continued with him, 18 wherefore he prayes to God that he will graciously reward him for it.

**P**aul an Apostle of Jesus Christ by the wil of God, [That is, who by God himself according to his pleasure am chosen and called to the Apostleship. See Rom. 1. 1. and Gal. 1. 1. 15.] according to the promise of life which is in Christ Jesus, [that is, to preach the Gospel, in which is propounded the promise of eternal life, which God made to all them who believe in Christ Jesus. See Rom. 1. ver. 2, 16. Tit. 1 ver. 1, 2, 3.]

2 To Timothy [Of him see Act. 16. 1. Rom. 16. 21. 1 Cor. 4. 17. 2 Cor. 1. 1. Phil. 2. 19. 1 Tim. 1. 2. and every where in the Acts of the Apostles, and in the Epistles of Paul.] [my beloved son: [Gr. child. See 1 Tim. 1. 2. So the Apostle calls him himself, being now an old man, Philem. ver. 9. because he was yet young, 1 Tim. 4. 12. and because he had begotten him by the Gospel, and had a fatherly affection towards him, as the word beloved also imports] grace, mercy, peace be [to thee] from God the father, and Christ Jesus our Lord.

3 I thank God [This may be also translated by comparing this place with Rom. 1. ver. 8, 9, 10. I thank God for thee. And God is my witness whom I serve &c. how without ceasing I am mindfull of thee &c. On these words I thank God, may be joyned

to the 5. verse following,] whom I serve from [my] forefathers [that is, after the example of the holy Patriarchs, Prophets, and believing Jews in the old Testament, from whom I am descended. See Act. 22. 3. 2 Cor. 11. 21. Phil. 3. 5.] in a pure conscience, [that is, being purified by the holy Ghost, and the blood of Jesus Christ, Heb. 9. 14. and 10. 22. which must be understood of the time after his conversion: though a good conscience may also be ascribed to him in some sense before his conversion, for the reasons declared Act. 23. 1.] even as without ceasing I am mindfull of thee in my prayers night and day:

4 Being very desirous to see thee; when I remember thy tears [Namely, which thou hast often shed for my sake, hearing of my tribulations, and especially when thou partedst from me. See Act. 20. 37, 38.] that I may be filled with joy: [namely, when I may see thee again.]

5 When I call to my remembrance [Gr. taking remembrance of thy faith] the unfained faith that is in thee, [This the Apostle knew by manifold experience of his sincerity] which dwelt first [that is, was alwaies and continually in her, and had as it were taken a fixed habitation in her heart] in thy grandmother Lois, [namely by thy mothers side: for his father was of Greekish or Gentile descent and religion. See Act. 16. 1.] and thy mother Eunice; who is called a believing Jewesse, Act. 16. 1.] and I am assured [namely, by all the abundant evidences of thy faith, which do not suffer me any way to doubt thereof,] that it [dwelleth] in thee also.

6 For which cause I put thee in remembrance that thou stir up [The Greeke word *anazopyrena* which the Apostle here useth, properly signifies by blowing to revive a little fire which is almost gone out, or raked under the ashes, and make it burn again. A very fit similitude, whereby is shewed that so also the gifts of the holy Ghost by prayer, continuing in reading, and diligent administration of our calling, are increased, and made to burn as it were [the gift of God [See 1 Tim. 4. 24.] which is in thee by the laying on [that is, which by this ceremony of imposition of hands I made known to be in thee by the operation of

of the holy Ghost: and which through the powerful prayers of the Church joyned with this ceremony, shall by God be still increased in thee] of my hands, [in the first Epistle chap. 4. 14. the Apostle saith of the Eldership: both which are true, seeing the Apostle Paul imposed hands on him in presence of and in the name of the whole assembly of the Elders, as being the principal among them, and besides that an Apostle.]

7 For God hath not given us a spirit, [That is, a motion of the heart and of the mind, which if it be evil, is wrought in men by the wicked one, and if it be good, by the holy spirit, and from thence is called spirit] of [carnal]ness, but of power [that is, of strength and courage of heart in the administration of our office in the midst of all enemies, perils, and tribulations,] and of love, and of moderation, [Gr. *So-phronismos*, whereby is properly understood a moderate or sound understanding, which must be joyned to courage, lest it degenerate into rashness, clamour, raging, immodesty.]

8 Be not ashamed therefore of the testimony of our Lord, [That is, of the doctrine of the Gospel, in which is testified who is our Lord and Saviour, and how the Lord sheweth his power, wisdom, justice and mercy unto men. See *Psal.* 19. 8. and 119. 2. *1 Cor.* 1. 6. and 2. 1.] nor of me who am his prisoner, [that is, imprisoned for his sake] but suffer afflictions with the Gospel [that is, which the Gospel itself, and for the Gospels sake all those that preach, embrace and profess the same are subject unto, *2 Tim.* 3. 12.] according to the power of God, [that is, according as God affords you strength to bear those afflictions patiently and constantly. This he adds that we may not ascribe this to our own abilities. See *Phil.* 1. 29. *1 Tim.* 1. 12.]

9 Who hath saved us [Namely, by his son Jesus Christ] and called us [namely, outwardly by preaching of the Gospel, and inwardly by the effectual working of his spirit] with an holy calling: [that is, which, is holy in itself, and which calleth us to holiness, *Luke* 1. 75. *Eph.* 1. 4. *Col.* 1. 22.] not according to our works, [namely, which as a precedent or foreseen cause should merit this calling, or have moved God thereunto. See *Rom.* 9. 12. *Eph.* 2. 9. *Tit.* 3. 5.] but according to his purpose [that is, according as it pleased and seemed good unto him from everlasting to decree with himself concerning us. See *Rom.* 8. 28. and 9. 11. *Eph.* 1. 11. and 3. 11.] and grace, [that is, gracious purpose, the onely and first moving cause whereof was the undeserved grace and mercy of God. *Rom.* 6. 23. and 11. 5. 6. *Gal.* 1. 15. *Eph.* 1. 6. *Tit.* 3. 7.] which was given us [that is, which God purposed and decreed in his own counsel to give us. See the like *Joh.* 17. 24. For this grace was not actually given us from everlasting, but in time, when we are actually called: but it is so said, because this actual giving comes to pass according to that eternal purpose of God, which is so sure, as if it were already accomplished] in Christ Jesus [that is, to obtain the fruits of the same through Jesus Christ. See further *Eph.* 1. 4.] before the times of ages: [that is, from everlasting, or as he speaks elsewhere, before the foundation of the world, *Eph.* 1. 4.]

10 But is now revealed by the appearing of our Saviour Jesus Christ, [Namely, in the flesh, at his first coming] who hath abolished [namely by his death, *Heb.* 2. 14. understand in respect of believers, who are by him redeemed and freed from the same. For the wrath of God abideth on unbelievers, *Joh.* 3. 36.] death, [namely, eternal death,] and brought life [namely, eternal life, as the following word im-

mortality added by way of explication, shews] and immortality to light [that is, hath brought it to pass by his merits, and brought it forth or made it known by the preaching of the Gospel] by the Gospel.

11 Hereunto [That is, to preach which Gospel, especially among the Gentiles] I am made a Preacher, [namely, by God, who hath separated, called, and ordained me thereunto. See *Act.* 13. 2. *Rom.* 1. 1. *Gal.* 1. 1.] and an Apostle, and a Teacher of the Gentiles:

12 For which cause I also suffer these things: [That is, these afflictions and bands,] but am not ashamed, [or I am not ashamed of it] For I know whom I have believed, [that is, in whose promises I have put my trust,] and I am assured that he is mighty, [that is, that he hath not onely the will, which appears by his promises, but also the power to perform them,] to keep my pledge laid up by him [that is the eternal blessedness and glory which God hath promised his children and faithful Ministers, and is laid up and faithfully kept by him in heaven for them, as a pledge committed to his trust,] unto that day, [namely, of Christs coming to judgement, when he shall give the same unto them, actually and eternally to possess it.]

13 Hold the pattern of sound words, [That is, keep alwaies in thy mind a brief summe of sound doctrine, wherein the principal articles of the same are as it were briefly drawn and represented, according to which thou maist frame thy doctrines. Or, as some interpret, let the sound words, i. e. the sound doctrine which thou hast heard from me, and the manner which I observe in teaching, be a prescript unto thee which thou maist follow in teaching, which thou hast heard of me in faith and love [these are two principal heads whereunto all the articles or points of sound doctrine may be referred, and wherein the same are contained. See *Tit.* 3. 8.] which is in Christ Jesus, [that is, which faith hath Christ Jesus for a foundation, and which love must be shewed for Christs sake. See *1 Tim.* 1. 14.]

14 The good pledge [Namely, of sound doctrine. See *1 Tim.* 6. 20.] that is intrusted to [thee] [namely by God, to keep wel and purely, and faithfully to impart unto others,] keep by the holy Ghost [this he adds, that Timothy might not ascribe this keeping to himself or his own abilities, seeing this is a work and gift of the holy Spirit, *Rom.* 15. 13. *1 Cor.* 12. 3.] dwelleth in us. [See *Rom.* 8. 9, 11. *1 Cor.* 3. 16.]

15 Thou knowest this, that all that be in Asia, [That is, almost all the ministers of the Gospel which either are of Asia, or now abide in Asia, at Ephesus or elsewhere. See the Annotat. on *Act.* 20. 4.] are turned away from me: [that is, have forsaken me, without assisting me in my ministry or defence. The like complaint see chap. 4. ver. 10, 16.] amongst whom is Phygellus and Hermogenes.

16 The Lord shew mercy [That is, all manner of good both for soul and body, which is so called, because God bestowes the same upon men not of merits, but of a gracious compassion. See *1 Tim.* 1. 2.] to the house of Onesiphorus: [that is, the whole household, which without doubt followed the good example of the master of the family in refreshing Paul,] for he hath often refreshed me, [a similitude from those who being heated are refreshed by cooling. See *Psal.* 39. 14. and 66. 12. *Act.* 3. 19.] and was not ashamed of my chain [that is, of my low estate in mine imprisonment. See of this chain the Annotat. on *Act.* 28. 16.]

17 But when he was come to Rome, he sought me very

ry diligently, [Namely, seeing Rome was a very great City, and full of people out of all parts of the world] and found [me.]

18 The Lord grant him that he may find mercy [See ver. 16.] of the Lord [That is, of him who is our Lord and Judge] in that day : [namely, when this Lord shall judge the quick and the dead, and shall distribute punishments and rewards] and how much he ministered unto [me] at Ephesus, [namely, besides the service which he did me afterwards here at Rome] thou knowest very well. Gr. better.]

## C H A P. II.

1 The Apostle further exhorts Timothy to propagate the Gospel by faithful persons, 3. and suffer afflictions for the same, 4 against which he comforts him by the similitudes of a souldier, combatant, and husbandman. 7 Exhorts him to lay his exhortations to heart, and diligently inculcate the article of Christs resurrection. 9 Proposeth unto him also for his comfort his own example, and the certain recompense which after suffering shall be given by Christ. 14 Exhorts him rightly to divide the word of God, and oppose strife of words, vain clamour, and doctrines of Apostates, and namely of Hymeneus and Philetus, who denied the resurrection. 19. That although some fall away, nevertheless the foundation of eternal election stands fast, and shews whereby a man may know that he is elected. 22 Finally he exhorts him to flee the lusts of youth, foolish questions and contentions, and to endeavour after divers Christian virtues which are needful in a Teacher.

**T**Hou therefore my son, [See of this appellation 1. Cor. 4. 17. 1. Tim. 1. 2. and 2. Tim. 1. 2.] be thou strengthened [or strong, i. e. endued with strength and power, namely to endure the labour of the ministry, and to suffer all manner of afflictions with constancy] in the grace [or by the grace] which is in Jesus Christ : [that is, which God hath shewed and testified to us by Jesus Christ.]

2 And that which thou hast heard of me among many witnesses [Gr. by many witnesses, as 2 Cor. 2. 4. and chap. 3. 11. i. e. which thou hast heard publicquely, in presence of so many of my hearers, who all can testify that that which thou teachest, thou hast heard and received the same from me] entrust that [or lay it up with faithful &c.] to faithful men, [namely, in the keeping and propounding of the pure doctrine, and in the administration of their office] who shall be fit [that is, who are not onely well exercised in the doctrine, but also have fitness to set forth the same for edification] to teach others also.

3 Thou therefore suffer afflictions [Gr. suffer evil, as also ver. 9. and chap. 4. ver. 5.] as a good souldier of Jesus Christ. [That is, serve the Lord Christ, and under Christ in a spiritual war against his and his elects enemies. See 2 Cor. 10. 34. &c. 1 Tim. 1. 18. For a true souldier must fear no labour, pains, hardship, nor perils.]

4 No man that serveth in the war is involved in the busines of a livelihood, [That is, even as souldiers cannot trouble themselves with merchandise, trades, or husbandry, whereby we commonly get a living or sustenance, but must alwayes attend upon their watches, marches, and other services concerning the war, according to the order of their commanders: so also must a faithful teacher of the Gospel doe the like, and not trouble himself with any other worldly things, to administer his office faithfully, that he

may be acceptable unto God, 2 Cor. 5. 9.] that he may please him who hath received [him] unto the war. [That is, his commander or captain.]

5 And if any man strive also, [Namely, with wrestling, running, or such like games, which are set up for a prize. See 1 Cor 9. 24.] he is not crowned [that is, receiveth not the prize, which was commonly a wreathed crown] if he have not striven lawfully, [that is, according to the lawes made for such exercises, if he have not dully fulfilled them.]

6 The husbandman labouring must first enjoy the fruits. [This is, as a husbandman must first plough, harrow, sow, weed, reap, plant, water, &c. before he can receive the fruits : so also a teacher of the Gospel must first put forth diligent labour, before he can receive any fruit either for the Church or for himself. Psal. 126. 6. Jsa. 65. 23. Mat. 13. 3. &c. 1 Cor. 9. 10.]

7 Observe that which I say ; [That is, mean by these similitudes, to apply them to thy self in thy ministry] but the Lord give thee understanding in all things. [But seeing by nature we cannot comprehend those things which are of the Spirit of God, and are spiritually discerned, 1 Cor. 2. 14. I pray unto God that he would enlighten thine understanding both in these and all other things concerning salvation and thine office, to comprehend all things rightly and perfectly.]

8 Keep in remembrance [That is, be alwayes mindful often to consider, and diligently to inculcate that article of the faith, as well for thine own and the Churches comfort, as for the confutation of false teachers who deny the resurrection. See 1 Cor. 15. 12, 13, &c. and here ver. 18.] that Jesus Christ was raised from the dead, who is of the seed of David, [or that Jesus Christ who was raised from the dead, is of the seed of David] according to my Gospel : [that is, according to the doctrine of the Gospel which I have alwayes and stedfastly taught, whereof this article is one of the principal.]

9 For which [Gr. in which. An Hebraisme.] I suffer tribulation even unto bands, [that is, so much and so far, that I am therefore brought prisoner here to Rome, and am bound and kept with a chain to be judged by Caesar] as an evil doer : [that is, am so handled as if I had committed some wicked facts] but the word of God is not bound. [That is, the preaching of the Gospel goes forward nevertheless, notwithstanding mine imprisonment. See Phil. 1. ver. 12, 13.]

10 Therefore I endure all things for the elect, [That is, for the good and service of the elect, not thereby to satisfy for them, for their reconciliation with God : for that Christ hath done alone and perfectly. Jsa. 63. 3. Act. 4. 12. 1 Tim. 2. 5. but for their edification and confirmation in the faith. See Col. 1. 24.] that they also may obtain salvation, [namely, being strengthened in the faith by my constancy in suffering for the Gospels sake] which is in Christ Jesus, [That is, which Christ hath merited and procured for us, and which is freely given to the elect for Christs sake] with eternal glory.

11 This is a faithful word : [See 1. Tim. 1. 15. and 3. 1. and 4. 9. Tit. 3. 8.] for if we are dead with [him] [that is, shall innocently be afflicted or put to death for his sake. Rom. 8. 36. 2 Cor. 4. 10. as is more largely declared in the following verse] we shall also live with [him :] [namely hereafter eternally.]

12 If we endure [Namely, all manner of tribulations, with patience and stedfastness in the faith] we shall also rule with [him :] [Gr. rule or reign as



*Kings*] if we deny [him,] [namely, Christ or his doctrine. See *Matth.* 13. 33.] he shall also deny us.

13 If we be unfaithful, [Namely, in adhering to and confessing him stedfastly, or in serving him faithfully. Or are unbelieving, i. e. believe not, or trust not in his promises] he remaineth faithful : [namely nevertheless, in all his words, threatnings, and promises. *Rom.* 3. ver. 3, 4.] he cannot deny himself. [That is, do any thing that is contrary to the perfection of his nature ; as it would be if he should say or promise or threaten any thing, and should not accomplish it. *Num.* 23. 19.]

14 Bring these things into remembrance, [Or cause them to remember these things. Namely inculcating the same to the Church upon all occasions] and testify before the Lord, [that is, in the name of the Lord Jesus Christ, and as in his presence, as they love the Lord] that they make no strife of words, [See thereof *1 Tim.* 6. 4.] [which is] profitable for nothing [that is, for no edification of the Church in faith or piety] [but] for perverting of the hearers. [That is, intangling, offending, weakening of the faith, or else turning them away from sound doctrine.]

15 Give diligence to present thy self approved to God, [That is, after long trial by labour and tribulations, found faithful and upright] a labourer [namely, in the work of the Lord, in the preaching of Gods word, in all diligence and faithfulness] who is not ashamed, [that is, who by reason of any negligence, impurity, or unfaithfulness, hath no need to be ashamed] who rightly divideth [that is, orderly proposeth and applyeth all the articles and members of the same, according to the capacity and condition of the hearers. A similitude taken either from the Priests of the old Testament, who fitly dismembered and divided the beasts slain for sacrifices : or from householders, who cut out and distribute meat to their family, to every one according to his condition. See *1 Cor.* 3. 2. *Heb.* 5. 12. &c.] the word of truth. [That is, the pure and true doctrine of the Gospel. See *2 Cor.* 6. 7. *Col.* 1. 5. *Jam.* 1. 18.]

16 But oppose [Gr. stand about. i. e. Not onely take heed of it, but reprove and hinder it also in others] profane [that is, which induceth not to godliness, but much rather hindreth it: and therefore cometh not godly Teachers] vain clamors, [whereof see *1 Tim.* 6. 20.] for they will increase unto more ungodliness. [Namely, if it once get place in them, and they be not presently withstood.]

17 And them [Namely, the vain clamourers] word [that is, false doctrine, which with such vain crying and humane eloquence they adorn and inculcate] shall eat forward [that is, be spread through the body of the Church and destroy the same. A similitude taken from corroding swellings or accidents, which consume the flesh of the body, and alwaies spread forward, as the following word declares] even as a gangrene. [Gr. *gangraina*, which accident is not properly that which men call a cancer, although the same like a cancer alwaies creeps forward, and consumes the flesh : but that which is commonly called the dead gangrene ; which very speedily springs forth, and takes away the flesh, life and sense, except men seek presently to take it away] amongst whom is Hymeneus [of him see *1 Tim.* 1. 20. He names here the principal vain clamourers, that they being known may the better be avoided] and Philetus.

18 Who are turned away from the truth, [That is, from the orthodox doctrine of the Gospel, which before they had professed] saying that the resurrection is come to pass already : [that is, that then there shall be

no resurrection of the flesh, and that all that the scripture speaketh of the resurrection, must be understood of the spiritual resurrection of the souls from the death of sinne] and overthrow the faith of some. [That is, their historical knowledge and assent which they had of the true doctrine. See of such a faith *Mat.* 13. 21. *Jam.* 2. 19.]

19 Nevertheless [Namely, although some turn away from the truth, & the faith of some is overthrown, yet we must not be offended at it, as if the salvation of the elect stood at an uncertainty, seeing from thence it appears, that such were not of the number of the elect, who cannot be seduced, *Mat.* 24. 24.] the firm foundation of God [that is, Gods purpose of eternal election, which is firm and unchangeable. *Jsa.* 14. 27. and 46. 10. *Mal.* 3. 6. *Jam.* 1. 17. and like a well laid foundation of a building is unmoveable ; on which purpose as on a firm foundation the salvation of the elect resteth : and this foundation is opposed to that which is said before, that the faith of some is perverted or overthrown, as a house that hath no firm foundation. See *Mat.* 7. 24. &c. *Luk.* 10. 20.] standeth, [that is, is stedfast, firm and certain, *1 Cor.* 16. 13. *2 Cor.* 1. 24. *Phil.* 1. 27. and chap. 4. 1.] having this seal, [that is, this sigae, where-with the book of life, in which the names of the elect are written, is consumed as with a seal; and wherewith the number of the elect in the foreknowledge of God is sealed as in a book shut up, *Revel.* 22. 10. Or whereby is made known whether a man is elected by God or not. *Revel.* 7. 3, 4.] The Lord knoweth them that are his : [that is, knoweth whom he accounts for his, hath chosen, and loveth, *Psal.* 1. 6. *Mat.* 7. 23. *Joh.* 13. 18. and causeth also oftentimes that some who by men were looked upon for elect, by their turning away from sound doctrine, and falling to ungodliness, are known never to have been such. See *Num.* 16. 5. and *1 Joh.* 2. 19.] And let every one that nameth the name of Christ [that is, who professeth himself to be a believing Christian, and consequently elected by God] stand off from iniquity. [That is, from all manner of sin which is iniquity, *1 Joh.* 3. 4. and especially from false doctrine, as was the heresie of Hymeneus and Philetus. This therefore is an evidence of our election, when we turn away from sin and false doctrine, follow after true godliness, and continue constantly in the pure doctrine. And he that doth not this, cannot be assured that he is elected.]

20 But in a great house [That is, even as in a great house or palace that is inhabited by a rich or mighty man, there are all kind of vessels of divers matter, worth, and use; so also in the outward and visible Church, which is the house of God, *1 Tim.* 3. 15. are found not onely true believers, chosen by God for his honour, but also hypocrites, who were never by God acknowledged for his, and in his time are discovered. See *Matth.* 3. 12. and chap. 13. 26, 47. and chap. 22. 11, 14. and 25. 1.] there are not onely golden and silver vessels, but also wooden and earthen [vessels] and some for honour [That is, which are used for honourable or excellent services. Unto which the elect are compared] but some for dishonour. [That is, which are used for mean and base services. To these hypocrites and reprobates are compared. See the like *Rom.* 9. 21.]

21 If therefore any man purifie [That is, departs from them, or takes heed that he be not defiled with them] himself [hereby is not held forth that any man is able by his own abilities to purifie himself ; for that must be done by the grace of the holy Ghost, which purifies us as pure water, *Exek.* 36.

25. 1 Cor. 6. 11. but that we must not look upon others who fall away, to be offended thereat, but that every one must so carry himself in purity, that hereby he may be assured of his election.] *from these*, [namely, persons who are vessels of dishonour, i. from ungodly and reprobate hypocrites, and from these seducers, as Hymeneus and Philetus were. Or from these things which are found in these persons, i. from these their errors, vain clamour, and ungodliness,] *he shall be a vessel unto honour*, [that is, shall thereby shew that he is truly such a vessel, i. elected, and shall be so acknowledged. See the like phrase *Joh. 15. 8.*] *sanctified*, [that is, purified from the filthiness of sin, and consecrated to the service of the Lord,] *and fit for the Masters use*, [that is, that may be used unto honourable and excellent services by the Master of the house,] *prepared*, [namely, by God, through his grace, 1 Cor. 4. 7. Ephes. 2. 10.] *unto every good work*, [that is, unto a holy and godly conversation, and unto the exercising of all manner of good works.]

22 *But flee the lusts of youth*: [That is, which young persons are most subject to, such as are ambition, animosity, unsteadfastness, vain-glory, voluptuousness, and the like,] *and pursue* [or *follow after*,] *righteousness, faith, love, peace, with them that call upon the Lord out of a pure heart*, [that is, with true believers. Namely, especially: for otherwise we must also live in peace with all men, *Rom. 12. 18.*]

23 *And reject the questions*, [That is, questions about which men dispute,] *which are foolish and without learning* [Gr. *unlearned*, i. which cannot teach us that which serves or is needful for our edification,] *knowing that they bring forth contentions*, [Gr. *combats*: [namely, with words,]

24 *And a servant of the Lord*, [That is, who serves the Lord in the office of Teaching,] *must not contend*, [Gr. *fight*: as in the former verse, i. make much brawling for vain things, or maintain the truth with contentious cavils,] *but be friendly towards all, fit to teach*, [and] *who can bear with the evil*: [Or, *that which is evil*. Namely, of reproch and persecution,]

25 *With meekness instructing those that withstand*: [Namely, the wholesome doctrine of the Gospel, Or who are of a contrary opinion,] *if God at any time* [Hereby is shewed how hardly any one can be brought from errors to the knowledge of the truth,] *shall give them repentance* [namely, of their errors,] *to the acknowledgment of the truth*:

26 *And they awake again* [The Greek word signifies properly to be sober again out of drunkenness. A similitude taken from the body to apply to the soul,] *out of the snare of the Devil*, [That is, out of the ignorance, errors, or heresies wherewith Satan holds them insnared,] *under which they are captivated* [The Greek word signifies to be taken alive, as wild beasts are taken by hunters in snares or nets,] *to his will*, [that is, to do the will of Satan, whereunto they are by a just Judgment given up of God, *Joh. 8. 44. Ephes. 2. 2.*]

## CHAP. III.

The Apostle foretells what manner of men and seducers shall arise in the last times, and exhorts Timothy to avoid such. 6 Teacheth in what manner and how they shall seduce men, especially women. 8 That they shall be like unto Jannes and Jambres in resisting the truth. 10 Further exhorts him that he would follow his example in enduring persecutions, which all godly

men are to expect, 14 and stedfastly to continue in the pure doctrine which he had learned from him; 19 withal shewing the perfection, divinity, and manifold usefulness of the holy Scripture, which he had learned even from his childhood; on which this doctrine is grounded.

And know this, [Namely, so that thou maist arme thy self against it, and warn others,] *that in the last daies* [So the times of the new Testament are called, from the spreading abroad of the Gospel unto the end of the world. See 1 Cor. 10. 11; 1 Tim. 4. 1. Or in the following times, *Act. 2. 17.*] *shall come* [Or be at hand,] *grievous times*, [That is, troublesome, full of sadness and danger for the godly.]

2 *For men* [That is, the greater part, or greatest company of men,] *shall be lovers of themselves*, [Or *self-lovers*, i. loving themselves too much, esteeming too much of themselves, and in all things seeking their own profit,] *covetous, self-conceted*, [That is, braggers, boasters of their gifts and virtues,] *proud, railers, disobedient to parents, unthankful, unholy*,

3 *Without natural love*, [Namely, which God hath naturally planted in the hearts of parents towards their children, and of children towards their parents: which we see also by nature planted in the brute beasts. See *Isa. 49. 15. Rom. 1. 31.*] *irreconcilable*, [that is, with whom no covenant of friendship can be made. Or *Covenant-breakers*, *Rom. 1. 31.*] *backbiters, intemperate*, [Namely, in meat, drink, or carnal pleasure,] *cruell*, [Or *wild, not tame, or not sociable*, with whom it is difficult to converse,] *without love to the good*, [Or *unto good*, i. to virtue,]

4 *Traitors, rash*, [That is, who suffer themselves to be driven hastily by their affections this way [or that way,] *puffed up, more lovers of pleasures than lovers of God*:

5 *Having a form of godliness*, [Gr. *Morphosin*, which word indeed signifies also a representation or pattern, *Rom. 2. 20.* but is here taken for an outward form or shew,] *but who have denied the power of the same*: [that is, they look not after the actual exercise thereof,] *be also averse from these*, [that is, hold no communion with such persons, but avoid them,]

6 *For of these are they who slip in* [That is, slyly and impudently insinuate themselves into the same,] *into houses* [or *households*,] *and take captive* [that is, with fair speeches draw their hearts unto them, and lead them whither they will, as men do those that are taken in war,] *(filly) women* [that is, such as are fickle-minded and unsteadfast,] *who are laden* [or *overcharged*] *i.e. who are heavy laden with the pack of their sins as with a burden heaped up* [with sins, and are driven [namely, as a man drives unreasonable beasts before him,] *by manifold lusts*: [namely, foolish and vain, many and diverse whereof are found in such filly women,]

7 *Such as are alwaies learning*, [That is, who out of curiosity and unsettledness of mind would alwaies learn something that is new, and for this end seek Teachers who may satisfy their curiosity,] *and are never able* [namely, forasmuch as such Teachers neither know the foundation themselves, nor teach it unto others,] *to come to the knowledge of the truth*, [namely, of the true and right foundation of Christian Religion, in which the right knowledge of sin, and the comfort of consciences against sin must be sought,]

8 *Now like as Jannes and Jambres* [Others call him *Mambres*. These are the names of the Egyptian Sorcerers who sought to make the miracles of Moses ineffectual, *Exod. 7.* whose names are not ex-

expressed in the holy Scripture, *Exod. 7. 11.* but are here related by the Apostle either out of some Jewish writers, or by some old Tradition from hand to hand. From whence we may not conclude, that there are any unwritten Traditions concerning any Articles of Doctrine, seeing this concerns history onely. See of the same, *Euseb. de præp. Ev. lib. 9. cap. 3.* who relates these names out of a Pythagorean Philosopher *Numenius*: as *Pliny* also *lib. 30. cap. 1.* makes relation of this *Jannes*. Whence it appears that these names were then known not only among the Jews, but also amongst the Gentiles] *withstood Moses, even so these also withstand the truth,* [namely, the Doctrine of the Gospel, and those that teach and maintain this truth.] *being men corrupt of understanding* [or of minds, being blinded by their wicked affections.] *reprobate concerning the faith,* [that is, are not to be accounted any sincere Teachers of the doctrine of faith, or Beleevers. See *1 Cor. 2. 6.*

9 *But they shall proceed no more* [Namely, in esteem with men, to seduce them thereby, although they shall increase in wickedness *ver. 13.*] *for their madness* [that is, their foolish and false doctrine, or their hypocrisie and shew of holiness.] *shall be manifest unto all; even as theirs also was.* [namely, the Egyptian Sorcerers before mentioned.]

10 *But thou hast followed after,* [Or endeavoured after, i. following me constantly learned, and imitated, or understood as well from me as from others. For Timothy was then not yet with Paul when he suffered this persecution at *Antioch, Act. 16. 2.* See of this word *Luk. 1. 3.* and. *1 Tim. 4. 6.*] *my doctrine, manner of doing* [or carriage, namely, as well in ordering my life, as in administering my office.] *purpose,* [that is, my scope and aim which I have alwaies propounded to my self in my ministry.] *faith,* [or faithfulness, confidence, steadfastness in the faith.] *long-suffering,* [namely, both towards gainlayers, to win or convince them, and towards the brethren, in bearing with their infirmities.] *love,* [namely, shewed both towards enemies and friends.] *patience,* [namely, in bearing of injury, slanders, reproches, and all manner of persecutions.]

11 *[My] persecutions,* [Namely, which I have suffered, or which were brought upon me.] *[My] suffering, such as happened to me in Antioch,* [namely, lying not in Syria but in *Pisidia*, about *Iconium* and *Lysra*. See the history hereof *Acts chap. 13. 14.*] *In Iconium* [and] *in Lysra: what manner of persecutions I suffered,* [namely, yet many more the like. See *2. Cor. 11. ver. 23, &c.*] *and the Lord delivered me out of all.*

12 *And even all who will live godly in Christ Jesus,* [That is, who will constantly profess, live according to, and spread abroad the Christian doctrine or Religion.] *they shall be persecuted.* [namely, by wicked men. And therefore they must prepare themselves for it, and arm themselves against it with patience and constancy.]

13 *But wicked men* [Such as are the Tyrants and persecutors.] *and deceivers* [Gr. *Juglers*, who do as it were bewitch men with false doctrine, *Gal. 3. 1.*] *shall proceed unto worse,* [That is, more and more turn away from the pure doctrine, and still more and more seek to seduce men, and to hate, trouble, and persecute the godly.] *seducing* [that is, using all craft and diligence to seduce men from the right way of salvation] *and being seduced.* [Or erring themselves, being in the wrong way.]

14 *But continue thou in that which thou hast learned and* [whereof] *assurance is given thee,* [Namely, that

it is true doctrine. Or that is committed to thee.] *knowing from whom thou hast learned it.* [namely, from me who am an Apostle, called by the Lord Christ himself, *Gal. 1. 1.* and was taken up into the third heaven, *2. Cor. 12. 2, &c.* See *chap. 2. ver. 2.*]

15 *And that from a child* [Namely, by thy grandmother and mother wert exercised in the Scripture. See *chap. 1. 5.*] *thou hast known the holy Scriptures.* [namely, wherewith my doctrine perfectly agrees, and out of which the same is taken, and whereby it is confirmed. See *Act. 26. 22.*] *which are able to make thee wise unto salvation* [or instruct, i. are able to teach thee all the wisdom which is needful for a man to know to come to salvation.] *by the faith which is in Christ Jesus.*

16 *All Scripture* [That is, the whole Scripture, as this word *all* is taken, *1. Cor. 13. 2.* whereby are principally understood the writings of the old Testament, of which the writings of the new Testament are a further explication, and which therefore are also comprehended under it, as many of them as were then written; as Paul writ this Epistle a little before his death, *chap. 4. 6.* which must also in like manner be understood of the rest which then were not yet written. See *2. Pet. 3. 16.* *Revel. 1. 1.* and *chap. 22. 16.*] *is of divine inspiration,* [Gr. *inspired by God,* i. by inspiration of the holy Ghost, who is a Spirit of truth, and led the writers of these writings into all truth, that they could not erre. See *Joh. 16. 13. 2. Pet. 1. 20, 21.*] *and is profitable for doctrine,* [namely, of the Articles of Christian Religion, [confutation [or reproofe,] conviction, [namely, of errors and false doctrines,] for amendment [namely, of life and conversation.] for instruction which is in righteousness: [that is, teacheth perfectly what is just and unjust, honest and dishonest, and how men must live soberly, righteously, and godly in this world. *Tit. 2. 12.*]

17 *That the man of God* [See of this word *1. Tim. 6. 12.*] *may be perfect* [i. e. perfectly learn and understand from thence all the parts of his office.] *perfectly furnished* [That is, well provided of all things.] *unto every good work.*

## C H A P. IV.

Paul again exhorts Timothy with great earnestness continually and faithfully to consider his office in all parts. 3 shewing how needfull it is because of the wickedness of men in future times. 6 Foretels that he shall shortly be put to death, 7 and comforts himself with a good conscience, and with the reward which he and all the faithful expect from the Lord. 9 Exhorts him also to come unto him, seeing some had forsaken him, 11 and to bring Mark with him, 13 with his travelling-cloak and books. 14 warns him of Alexander a Copper-smith, who had done him much evil. 16 Complains of the brethren that they had forsaken him in his first defence; 17 but that the Lord stood by him and delivered him for that time. 18 trusting that he will stand by him henceforward. 19 And commanding him to salute divers, 22 he concludeth this Epistle with the usuall salutation.

I testify therefore before God, [That is, I intreat, exhort thee for Gods sake: or, I adjure thee before God, i. e. I take God to witness that I seriously exhort thee. See the like, *1. Tim. 5. 21.*] *and the Lord Jesus Christ who shall judge* [He sets the last Judgment before him, that he and we all may be stirred up all to faithfulness in our administration, as who must then give an account of the same. See *2. Cor. 5. 10, 11.*] *the quick* [that is, who shall then be found

found alive, when Christ shall come to Judgment. See 1. Cor. 15. 51. 1. Thess. 4. vers. 16, 17.] *and dead* [that is, who shall be dead before, and raised up again. Job. 5. ver. 28, 29. Revel. 20. 12.] *in his appearing* [namely, in the clouds with his Angels, and with the glory of his Father to Judgment.] *and [in] his kingdom* : [namely, of glory.]

2 *Preach* [This word signifies properly to publish any thing with a loud voice, as Criers do. See Isa. 40. 9.] *the word* [namely, of the Gospel.] *be instant* [Gr. *stand on*, [namely, with continual teaching and exhorting.] *in season*, [that is, when there is good opportunity for it, without neglecting it, Prov. 25. 11.] *out of season* : [Thereby Paul meaneth not that Timothy and other preachers should use incivility, but that they must hold on continually and zealously, without neglecting any time or opportunity, although it be not so fit for themselves, or sometimes also the hearers should think, that it is not very convenient for them to hear exhortations.] *confute*, [namely, the errors of those that yet know not, or assent not to the truth.] *reprove*, [namely, those that are of evil or disorderly life.] *exhort* [namely, to the practise of all Christian virtues, or *comfort* [namely, all weak and dejected persons.] *in all long-suffering* [that is, without harshness or bitterness, enduring patiently the ignorance and indiscretion of men. See Gal. 6. 1, 2. Tim. 2. 24.] *doctrine*, [that is, so that the chief points of doctrine may alwaies be cleerly and expressly propounded.]

3 *For there will be a time when they will not endure*, [That is, not onely not receive, but also will not suffer the same to be propounded to them.] *the sound doctrine* : [namely, of the holy Gospel. See chap. 1. 13.] *but being ticklish of hearing*, [that is, having a heart and eais that itch after somewhat that is new and strange.] *they shall gather up Teachers to themselves, Or heap up* : i. e. set up and chuse one after another, who may teach them something new.] *according to their own lusts* : [that is, who propound a doctrine agreeing with their sinful lusts.]

4 *And shall turn away [their] hearing*, [That is, they will not hear.] *from the truth*, [that is, from the pure and true doctrine of the Gospel.] *and shall turn themselves unto fables*, [Of these fables see 1 Tim. 1. 4. and chap. 4. 7. Tit. 1. 14. 2. Pet. 1. 16.]

5 *But be thou vigilant in all things*, [Or sober. Namely, not only in respect of the body, but chiefly in respect of the soul.] *suffer afflictions* : [Gr. *suffer the evil*, as chap. 2. ver. 3, 9.] *do the work of an Evangelist*, [that is, of a faithful Teacher of the holy Gospel. See of the office of an Evangelist, Act. 4. 8. Ephes. 4. 11.] *cause men to be fully assured of thy ministry*, [that is, carry thy self with such diligence and faithfulness in the ministry, that every one may see and be assured, that thou art a sincere Teacher, who well administers and accomplisheth all parts of his office, and thereby be more and more confirmed in the truth. See ver. 17.]

6 *For I am now* [That is, shall now be speedily offered, or put to death. This the Apostle knew either by a special Revelation, or by observation of the condition and circumstances of his affairs. See the like 2. Pet. 1. 14.] *offered for a thank-offering*, [See hereof the Annotat. on Phil. 2. 17.] *and the time of my dissolution, Or release, changing of house*. So he calls his death, as also Phil. 1. 23.. See the Annotation there.] *is at hand*.

7 *I have fought the good fight*, [The Apostle compares the course of his ministry and life to a fight or combat, which in former times was used by run-

ning, wrestling, and otherwise, thereby to get a prize or crown. See of the same similitude, 1. Cor. 9. 24. 25. 2. Tim. 2. 5.] *I have finished the course*, [Namely, seeing I am now come to the last and end of my life.] *I have kept the faith*, [Thereby is understood the saving faith, and the faith which he had promised Christ in the administration of the Apostleship.]

8 *Henceforth is laid up for me the crown of righteousness*, [That is, eternal life, with which the righteous or justified are crowned as it were with a prize, according to Gods gracious promise. A similitude taken from fighters or combatants, who for a prize received a crown, when they had contended lawfully. See 1. Cor. 9. 25. 2. Tim. 2. 5. Jam. 1. 12. Revel. 2. 10, and chap. 3. 11. which the Lord the righteous Judge, in that day, [Namely, of my dissolution, and fully in the day of the last Judgment, as 1. Cor. 1. 8. 2 Cor. 1. 14. 2. Tim. 1. 12. 18.] *shall give unto me*: [Gr. *render*, Namely, for a gracious recompence. [and not to me onely, but also to all, that have loved [that is, who being assured of their uprightness have longed after the same, with assurance and confidence that then they shall not be condemned, but shall receive the crown of life.] *his appearing*. [See ver. 1.]

9 *Give diligence to come speedily unto me*, [That is, yet before winter.] ver. 21.]

10 *For Demas hath forsaken me*, [That is, departed from hence, leaving the ministry which he here performed with me in preaching. See Phil. ver. 24.] *having fallen in love with the present world*. Gr. *age*, i. e. seeking the ease of this life to avoid labour and perill; or to take care of his temporal business: from whence then it follows not that he totally fell away from the faith,] *and is travelled into Thessalonica* : Crescens to Galatia, Titus to Dalmatia. [This Country is a part of Illyricum, bordering eastwards on Macedonia, and West and Southwards on the Adriatick Sea.]

11 *Luke* [See of him Col. 4. 14. and Philem. ver. 24.] *onely is with me*. Take along Mark, [This was Barnabas his Nephew, Col. 4. 10. named John, and surnamed Mark, Acts 12. 12, 25. and 15. 39. See concerning him also Philem. ver. 24. 1. Pet. 5. 13.] *and bring [him] with thee, for he is very useful to me for the Ministry*. [namely, of the Gospel, and not so much to serve me in particular.]

12 *But Tychicus*, [See of him Act. 20. 4. Ephes. 6. 21. Col. 4. 7. Tit. 3. 12.] *have I sent to Ephesus*, [Namely, to take care of that Church in thy stead.]

13 *The travelling-cloak* [Gr. *Phelonen*, Lat. *pennulam*, which was a cloak to make use of in travelling against rain and cold [some understand by it a small coffer to put books in,] *which I left at Troas with Carpus, bring with thee when thou comest, and the Books*, [Namely, of the holy Scripture, or others treating of Gods word,] *especially the parchments*, [Gr. *membranas*: a Latine word signifying certain thin skins of beasts, prepared to write upon, called by us parchments, because they were first found out and prepared in the City Pergamus.]

14 *Alexander* [Of him see 1 Tim. 1. 20.] *the Copper-smith* [Or Copper-beater,] *hath shewed me much evil* : [Namely, by reproching and withstanding the sound doctrine, as is declared ver. 15.] *The Lord reward him according to his works*. [This is no cursing proceeding from a revengefull heart, contrary to the doctrine of Christ, Mat. 5. 44. and also of Paul himself, Rom. 12. 14. but a propheticall threatening out of a godly zeale to Gods glory, and inspiration of the holy Ghost, of the punishment which was ap-

proching

proching him, seeing he shewed himself to be altogether impenitent and hardened. See the like, *Nehem.* 4. 4. &c. *Psal.* 5. 11.]

15 *Of whom take thou heed also,* [Namely, that he do not thee also the like evil, or do the Church no hurt.] *for he hath greatly withstood our words.*

16 *In my first defence* [Namely, made before the Emperour Nero.] *no man* [namely, of my fellow-helpers in the Ministry of the Word; Or who were wont to follow and accompany me. It seems that he excepts *Luke*, ver. 11. If *Peter* were then at Rome, as is pretended, it would have been a great shame for him; which is not credible.] *was with me,* [namely, to help me with counsel, intercession, testimony, or otherwise.] *but they all forsook me;* [that is, left me alone, unaccompanied.] *let it not be imputed to them.* [seeing they had done this out of weakness and fear of danger, he prayeth to God for them, whereas before he prayed against wilful and obdurate *Alexander*, ver. 14. See the like *Luke*, 23. 34. *Act.* 7. 60.]

17 *But the Lord assisted me,* [Namely, with the grace of his Spirit, as he hath promised, *Luke* 21. 14, 15. Or *stood by me*, as *Acts* 27. 23. and comforted and strengthened me.] *and strengthened me:* [namely, with wisdom, prudence, and courage.] *that by me men might fully be assured of the preaching,* [Or that by me the preaching might be fulfilled. See ver 5.] *and all the Gentiles might hear [the same:]* [That is, that I might yet have time and opportunity further, to spread abroad the Gospel among the Gentiles, whose Apostle I am, *Rom.* 11. ver. 13.] *and I was delivered out of the mouth of the Lion,* [that is, out of a great and present danger of death, such as they are in who are already fallen into the mouth and jaws of a fierce Lion, *Psal.* 22. 22. and 58. 7. Others by the Lion understand the Emperour Nero, who

is so called because of his cruelty, as Tyrants and the enemies of the Church are every where, *Pf.* 35. 17. & 91. 13. *Prov.* 28. 15. *Ier.* 2. 15. and 4. 7. So Christ calls King Herod a Fox, because of his subtilty, *Luke* 13. 32.]

18 *And the Lord shall deliver me* [That is, I am assured of it by his promises, *Psal.* 34. 20. and 41. 3. and 55. 23.] *from every evil work,* [that is, from denying or weakening of the truth, and from doubting of his help.] *and keep me unto his heavenly kingdom,* [that is, until finally he shall give it me.] *to whom be glory to all eternity.* [Gr. unto eternities of eternities.] *Amen.*

19 *Salute Prisca,* [See of her *Acts* 18. 2. *Rom.* 16. 3.] *and Aquila, and the house of Onesiphorus.* [See of him chap. 1. 16.]

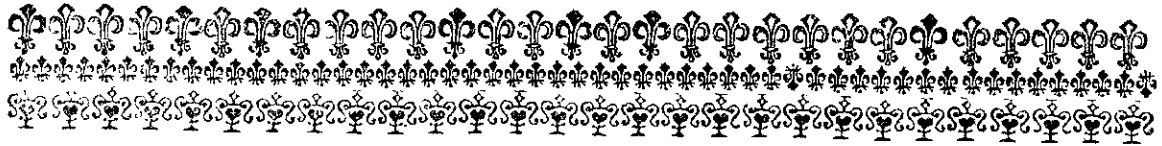
20 *Erastus* [See of him *Act.* 19. 22. *Rom.* 16. 23.] *abode at Corinth: and Trophimus* [See of him *Acts* 20. 4. and 21. 29.] *I have left at Miletum* [See of this City *Acts* 20. 15, 17.] *sick.*

21 *Give diligence to come before winter.* *There salute thee Eubulus, and Pudens, and Linus, and Claudia, and all the brethren.*

22 *The Lord Jesus Christ be with thy Spirit* [That is, grant thee his grace, especially in respect of thy soul.] *Grace be with you,* [that is, not onely with thee Timothy, but also with all beleivers at Ephesus.] *Amen.*

The second [Epistle] to Timothy, who was the first chosen Overseer of the Church of the Ephesians, was written from Rome, when Paul was the second time brought before the Emperour Nero. [These subscriptions even as it is uncertain who set them down, so their truth is also uncertain. See the subscriptions of divers Epistles before going.]

*The end of the second Epistle of Paul to Timothy.*

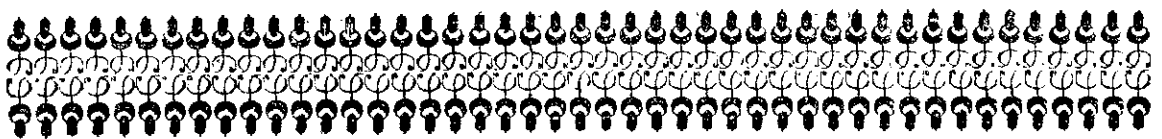


THE  
EPISTLE  
OF THE  
APOSTLE PAUL  
TO  
TITUS.

The Argument of this Epistle.

**T**ITUS born of Grecian or Gentile parents, Gal. 2. 3. being converted to the faith, was a faithful companion of Paul in his travels, and employed for the Ministry of the word, 2 Cor. 2. 12. and 8. 23. sent unto Corinth to gather alms for the faithful in Judea, 2 Cor. 7. 14. and chap. 8. ver. 6, 16, 23. and chap. 12. 18. to Dalmatia, 2 Tim. 4. 10. and to the Island Crete, to furnish the Churches there with faithful Teachers, chap. 1. 5. for which end he writes this Epistle unto him, in which after the usual salutation contained in the four first verses, he shews first what manner of persons the Teachers and Overseers of the Churches must be as to their life and doctrine, and what gifts they must have. Afterward seeing there were many wicked people in that Island, and many seducers who maintained certain Jewish fables, and the difference of meats, he exhorts him to reprove them sharply and to stop their mouths. Chap. 1. Afterward he exhorts Titus, seeing many abused the doctrine of the Gospel to looseness, to teach as well in general all sorts of men, old and young, men and women, parents and children, as in particular believing servants, how they ought to carry themselves, and that he himself should go before them by a good example: teaching that the doctrine of the Gospel and of the grace shewed us by Christ is revealed unto us, not to give us occasion to looseness, but to stir us up unto all virtues. Chap. 2. And forasmuch as some also abused the doctrine of the liberty wherewith Christ hath set us, unto rebellion, he exhorts him in the third Chapter continually also to hold forth to the faithful, that they should be obedient to Magistrates, and carry themselves orderly; for that end shewing what manner of persons we were before our conversion, and how Christ delivered and saved us from it, not according to the merits of our works, but of grace, yet for that end that we should maintain good works. Exhorts him also to flee all foolish questions, contentions, and heretical persons. And giving him charge about some of his particular affairs, he concludes the Epistle with the usual salutation.

THE



# THE EPISTLE OF THE APOSTLE PAUL TO TITUS.

## CHAP. I.

1 After the superscription of the Epistle, in which Paul describes the dignity of his Apostleship, 5 he declares for what end he had left Titus in the Island Crete. 6 And describes the qualifications and gifts which are required in a good Teacher or Overseer. 10 Exhorts him to withstand the vain Speakers and seducers, and to stop their mouths: 12 and forasmuch as the Cretians were bad people, according to the testimony of one of their own Poets, that he should reprove them sharply, 14 and exhort them to avoid Jewish fables, and humane institutions, 15 especially of the difference of meats; 16 and describes the hypocrisie of these seducers, that they may the better avoid them.

**P**aul a servant of God [See Rom. 1. 1. Phil. 1. 1. Jam. 1. 1. 2 Pet. 1. 1. Jud. ver. 1. Rev. 1. 1.] and an Apostle of Jesus Christ, according to the faith of Gods elect, [That is, preaching the same doctrine which Gods elect have believed at all times. Or preaching the Gospel, whereby alone the elect of God are brought to saving faith: as Rom. 1. 5. 2 Tim. 1. 1. See also Acts 13. 48. Rom. 8. 30.] and the knowledge of the truth [so faith is called, because without knowledge of the truth of the Gospel there can be no saving faith. See Isa. 53. 11. Job. 17. 3. Col. 1. 9, 10. 1 Tim. 2. 4. Heb. 10. 26. 1 Joh. 4. 16.] which is according to godliness, [that is, which is such, that it must not onely be known, but also by exercising of true godliness be put in practise, and which prescribes and requires true godliness, and stirs up and brings men thereunto. 1 Tim. 6. 3.]

2 In the hope of eternal life [Or, unto the hope on the hope: which is wrought and confirmed in the hearts of the faithful by this doctrine. Rom. 5. 4, 5.] which [namely, truth.] God that cannot lye promised before the times of ages, [Gr. before secular times, i. e. from the beginning of the world, before men began to number ages. See Gen. 3. 15. Rom. 16. 25, 26] but hath revealed [namely, clearly, without the covering of shadows and types, and among all nations. Others joyn these words to the following verse, and

translate it thus: But hath in due time revealed his word, by, &c.] in its own time: [that is, in the fulness of time, Gal. 4. 4. namely, which God had appointed to send his son into the world.]

3 [Namely,] his word, [Namely, of the Gospel, the preaching whereof is intrusted unto me] by the preaching [Gr. in the preaching] which is intrusted unto me, according to the command of God our Saviour: [See 1 Tim. 1. 1.] To Titus my true son: [See hereof also 1 Tim. 1. 2.] after the common faith: [that is, which is common to us both, and to all the elect: whereby he signifies that he is not his natural but spiritual son. See the Annotat. on 1 Tim. 1. 2.]

4 Grace, mercy, peace be [to thee] from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete [This is an Island in the midland sea, now called Candia: see of this Island Acts 2. 11. and 27. 7, 12. it is a great Island, having in former times had an hundred cities] that thou mightest furnish a testimony [not amend that which was done amiss, as some interpret, but further supply that which yet remained needful to be taken care of, for the edification of the Church] that which [yet] was wanting. [Or, that which is yet left. Namely, undone] and [that] thou mightest [et Elders [namely, who labour in the word, i. e. Teachers, 1 Tim. 5. 17. who are also called Bishops, or Overseers, ver. 7. from whence appears that by Elders and Overseers here one kind of ministry is signified. See Act. 20. ver. 17, 28. Phil. 1. 1. 1 Tim. 5. 17. 1 Pet. 5. 1, 2.] from city to city, even as [that is, not by thine own authority and good pleasure onely, but according to the order which I have prescribed thee and observed my self: see of this order, Act. 14. 23. 1 Tim. 4. 14.] I command thee, [Gr. ordained.]

6 If any man be unblameable [Gr. unaccusable, unreprouvable. See 1 Tim. 3. 10.] the husband of one wife, [See hereof the Annotat. on 1 Tim. 3. 2.] having faithful children, who are not to be accused of excess, or are not disobedient.

7 For an Overseer [Gr. Episcopus. Of which word see Act. 20. 28. Phil. 1. 1. 1 Tim. 3. 1.] must be unblameable, as a steward of God, not self-willed, [or not self-concerned, pleasing himself, i. e. who will fol-



low his own head only, and proudly rejects the opinion of others, and who will yield to no man] *not inclined to anger, not inclined to wine, no striker, no seeker of filthy lucre.*

8 *But ready to give entertainment, loving the good, [Or, that which is good] temperate, [or, prudent] just, holy, chaste.*

9 *Holding fast to the faithfull word [Or, the word that is worthy to be believed, and is received by Faith] that is according to the doctrine, [that is, according to the pure doctrine of the holy Gospel, see John 7.17. Rom. 16.17.] that he may be able both to exhort by sound doctrine, and to confute the gainsayers. [that is, with solid reasons out of the holy Scripture to convince them of their errors.]*

10 *For there are also many unruly, [That is, who will be subject to no order. See 1 Tim. 1.9. Tit. 1.6.] vain-speakers, [see of this word, 1 Tim. 1.6.] and seducers of mindes: Especially they that are of the circumcision: [that is, who are Jews, Acts 11.2. Rom. 3.30. Gal. 2.12. Col. 4.11. who most eagerly pressed the observation of the Law, and mingled the same with the gospel. That there were many Jews in Crete, appears from Acts 2.11.]*

11 *Whose mouths must be stopped, [Namely, by confuting of their false doctrines and slanders. See vers. 9. and Math. 22.34.] who pervert [or, overturn, i.e. turn them away from the true Faith, and bring them to destruction] whole houses, [that is, households, as Luke 10.5. Acts 16.15. and 18.8. 1 Cor. 1.16. 1 Tim. 3.4. and 5.2. 2 Tim. 1.16.] teaching things unfitting for filthy lucre's sake.*

12 *One of them [That is, one of the Cretians, who was born in Crete, namely, Epimenides, recited in Callimachus] being their own Prophet, [that is, Poet. For the Heathen held their Poets almost in the same esteem, as the Jews did their Prophets, and believed, (although perversly), that they had some divine inspirations: Wherefore they were also called *Vates*, that is, Prophets: Elsewhere he also calls such Poets, Acts 17.28.] hath said, the Cretians are alwaies liars, evil beasts, lazy bellies. [that is, gluttonous and lazy persons.]*

13 *This testimony is true. [Namely, of the greatest company of the Cretians, who are such] Therefore [Gr. for which cause sake] reprove them sharply, [or, severely. Gr. cuttingly, as Rom. 11.22. 2 Cor. 13.10. A similitude taken from Physicians, who cut off the dead flesh] that they may be found in the Faith.*

14 *And not give themselves to Jewish Fables, [See hereof the annot. on 1 Tim. 1.4. and 4.7.] and commandments of men, who turn away from the truth. [or, who turn away from the truth.]*

15 *All things [That is, all kind of meats. For the Jews maintained that men under the new Testament were bound still to observe the difference of meats commanded in the old Testament, Lev. 11.] are indeed pure [that is, lawfull to be eaten. See 1 Tim. 4. v. 3, 4, 5.] to the pure: [that is, to believers, whose hearts are purified by faith, Acts 15.9.] but to the polluted [that is, whose hearts are not yet purified by Faith, as the following word unbelieving further declares] and unbelieving, nothing is pure, [that is, they use no meat purely, as they ought. Or no abstaining from any meat can make them pure] but both their understanding and conscience are polluted. [that is, impurity consists not in the outward abstaining from any meat, but is inward in the soul of man, and in the faculties of the same; which in unbelievers are all impure and defiled with sin, how much soever they may withhold themselves from any meat. See Mar. 15. v. 11. 18.]*

16 *They [That is, these seducers, and maintainers of the difference of meats] profess [namely, with the mouth and outward shew] that they know God, [that*

*is, that they exercise the true Religion and worship of God] but they deny (him) by (their) works [namely, which are evil and contrary to the true Religion, as is declared in that which followes] they being abominable [that is, committing not only small faults, but also foul and abominable sins. See Job 15. 16. Psal. 13.3.] and disobedient, [that is, who will not give place to the truth, or who will not be moved to believe and embrace the same] and unto every good work unprofitable. [Gr. rejectable, or, disapproved. That is, who because they bring forth no good works, are justly disapproved, that they are no true believers, but to be rejected.]*

## C H A P. II.

1 *The Apostle exhorts Titus rightly to hold forth the sound doctrine, and to instruct 2 old men, 3 and old women, 4 and withall by them the young women, 6 and young men, how they they ought to carry themselves, and to exhort them therunto, both by words, 7 and also by his own example, in conversation and doctrine. 9 Afterward also believing servants, how they should carry themselves: 11 And adjoines reasons, which ought to move every one to piety, and 10 all Christian virtues, taken both from the end wherefore God hath revealed his Gospel unto us, 13 and from the hope of reward at the coming of Christ, 14 and from the greatness, fruit, and end of the benefits of Christ bestowed upon us, 15 willing him earnestly to press and inculcate this.*

**B**ut thou [That is, do not as these seducers, but as a faithfull Teacher, leaving such fables, vain speaking, and commandments of men, preach the doctrine of the gospel purely] *Speak that which becometh sound doctrine: [See 1 Tim. 1.10. and chap. 6.3.]*

2 *That the old men be sober, grave [Or, stayed, composed, decent] prudent, [or, temperate] found in Faith, in love, in patience.*

3 *The old women likewise that in (their) carriage [Gr. fashion. Namely, both in apparel, and in their whole conversation] they be even as becometh Saints, that they be no slanderers, not giving themselves to much wine, [Gr. not making themselves slaves to much wine] (but) be teachers of that which is good:*

4 *That they teach the young (women) [They, namely, the old women, by whom the young women may better and with less reproach, be instructed, then by men, namely, in private: For to teach openly in the church is forbidden women, 1 Cor. 14.34. 1 Tim. 2.12.] to be prudent [or temperate; as in the following verse] to love their husbands, to love their children.*

5 *To be temperate, [Or, prudent] to be chaste, to keep the house, [that is, not idle, to run from house to house, as 1 Tim. 5.13. but to abide at home] to be good, [that is, kind, and of a good disposition] to be subject to their own husbands: that the word of God may not be reproached. [namely, as is used to be done by the Enemies of the Truth; who from the ill life of those who embraced Gods word, took occasion to reproach the word itself, as if that maintained an evil life, Rom. 2.24.]*

6 *Young (men) inlike manner exhort to be temperate. [Or, prudent, as v. 2.4.]*

7 *Show thy self in all things a pattern of good works, in doctrine, [That is, in propounding and preaching the doctrine of the Gospel] (shew) sincerity [Gr. incorruptedness, i.e. without mingling any false sophisticated doctrine or humane inventions therewith, whereby the pure doctrine is corrupted and falsified] gravity, [or, staidness. The former concerns the doctrine itself, and this the manner in which the same must be propounded] uprightness.*

8 *The word* [See 1 Tim. 1. 10. and 6. 3. 2 Tim. 1. 13. and chap. 4. 3. Tit. 1. 9. 13. namely, that which thou shalt publicly preach, or shalt privately use amongst men] *sound and that may not be rejected*, [or, unreprouvable, uncondemnable, not to be despised; which may be understood both of the word, and also of the person of *Titus*] *that he that is against it* [that is, who is yet a stranger, and an Enemy to the Evangelical doctrine] *may be ashamed*, [namely, in his reproaching of the doctrine or Teachers of the Gospel] *and have no evil thing to say* [namely, with rule] *of you*. [Others read of us. Namely, us Ministers of the Gospel.]

9 (*Exhort*) *servants to be obedient to their own Masters, to be well-pleasing in all things*, [Namely, that are not contrary to the commands of the supream Lord Jesus Christ. See Acts 4. 19. and 5. 29. and the annotat on Col. 3. 18, 22.] *not gainsaying*. [namely, the commands or reproofs of their masters.]

10 *Not purloining*; [That is, privily, by craft, and by way of stealth, getting any of their Masters goods to themselves. See of this word Acts 5. 2. 3.] *but shewing all good fidelity; that they may adorn* [which is done when they practise the same, and follow it in all things] *the doctrine of God our Saviour* [namely, which commands this, and which they have embraced, and profess] *in all things*.

11 For [Now the Apostle gives a reason why Titus must exhort all sorts of men, Old and Young, and even the slaves or servants also, to carry themselves piously] *the saving grace of God* [that is, the doctrine of the grace of God shewn us by Christ, and contained in the Gospel] *hath appeared* [namely, as a light in the darkness of the shadows of the old Testament, and of the ignorance of Gentilism, Isa. 42. 7, 16. Acts 26. 18. Ephes. 5. 8. 1 Pet. 2. 9. 1 John 2. 8.] *unto all men*; [that is, all sorts of men; men, women, old, young, free, and bond-men, as appears from what goes before. See the like, 1 Tim. 2. 1. 4. Some joyn these words *all men* to the word *saving*, in this sence, *the grace of God saving all men hath appeared*]

12 *And instructeth us that we denying* [See Mat. 16. 24.] *ungodliness, and worldly lusts*, [that is, which are found and reign in worldly and unregenerate men, and are described, 1 Pet. 4. 3. 1 John 2. 16.] *should live soberly*, [namely, in respect of our selves] *and justly*, [namely, in respect of our neighbour] *and godly*, [namely, in respect of God] *in this present world*: [Gr. age.]

13 *Looking for the blessed hope*, [That is, salvation which the faithfull hope for] *and appearing* [namely, to judge the quick and the dead. For so is this word taken every where. See 2 Thess. 2. 8. 1 Tim. 6. 14. 2 Tim. 4. 1, 8.] *of the glory* [for this appearing shall be with great glory. See Mat. 16. 27. and 19. 28. and 24. 30. and 25. 31. 1 Pet. 4. 13.] *of the great God, and our Saviour Jesus Christ*; [that is, of Jesus Christ our great God and Saviour: for both these Titles are here ascribed to Jesus Christ, as appears, forasmuch as here is spoken of his glorious appearing to judgement, and as the connexion of the Greek words also shewes. A clear demonstration of his Godhead.]

14 *Who gave himself* [Namely unto death] *for us, that he might redeem us from all iniquity*, [that is, not only to reconcile us unto God, by a perfect satisfaction for our sins by his blood, Eph. 1. 7. 1 Pet. 1. 18. 1 John 1. 7. Rev. 5. 9. but also by his Spirit of regeneration to deliver us from the dominion of sin and iniquity, Rom. 6. 3, &c. Gal. 5. 24. Col. 2. 11, 12. 1 Pet. 4. 1, 2.] *and might purifie* [namely by his Spirit, whereby as by pure water the faithfull are purified from the filthiness of sin, and are separated to be a people of God. See Ezek. 36. 25, 26.] *to himself a peculiar people*, [Gr. Periousion; by which word the Greek Translators of the Old Te-

stament expound the Hebrew word *Segyllah*, Exod. 19. 5. and signifieth properly that which as somewhat singular, excellent, and precious, is laid up to be kept] *zealous in good works*.

15 *This speak and exhort, and reprove, with all earnestness*. [Gr. command, authority. See of this word, Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 8. 8. i.e. shew in teaching that thou speakest as an Ambassadour of God, whose commands thou must propound with earnestness] *Let no man despise thee*.

### CHAP. III.

1 *He exhorts Titus that he would inculcate to his hearers to be obedient to Magistrates. 2 Not to revile and contend, but use meekness towards all men. 3 For that end setting forth the corrupt estate, wherein they were before their conversion, 4 and in what manner, and for what end they were delivered out of it by Christ; 8 That he earnestly exhort them to maintain good works. 9 That he reject all foolish questions and contentions, 10 and shun heretical persons. 12 Charge him to come to him to Nicopolis, 13 to conduct and take care of Zenas and Apollo. 14 That believers be taught to maintain good works, 15 and concludes the Epistle with usual salutations.*

**E**Xhort [Gr. put them in minde] *them* [namely the Cretians thy hearers] *to be subject to Magistracies and powers* [namely, what manner of ones soever they be, not only believing ones, but also those that are unbelieving, as then they were yet most of them] *to be obedient (to them) to be ready unto every good work*: [namely, aswell that which is commanded them by the Magistrate, and is not contrary to Gods word, as also in general, as the following exhortations import.]

2 *That they revile no man, be no fighters* [Namely, neither in words nor else otherwise] *(but) be discreet, shewing all meekness towards all men*.

3 *For we also were formerly unwise*, [Namely, before our conversion to Christ, in spiritual things concerning salvation. See 1 Cor. 2. 14. Ephes. 4. 17, 18.] *disobedient, going astray, serving many kinds of lusts and pleasures, living in malice and envy, being hatefull, and hating one another*.

4 *But when the kindness of God our Saviour* [Namely, which is, the first cause of our salvation, whereby God was moved to impart the same unto us. See John 3. 16. Rom. 5. 8. 1 John 4. 9.] *and (his) love to men appeared*. [namely, by the preaching of the Gospel: as Tit. 2. 11.]

5 *He saved us, not by works* [Namely, as causes which should merit or be worthy of salvation] *of righteousness* [Gr. which are in righteousness, i.e. which are done according to the Law of God, which is the rule of all righteousness: So that here are clearly excluded all good works done, not only according to the ceremonial Law, but also according to the moral Law, or the ten commandments] *which we had done*, [namely, not only before our conversion and justification, as if by the same we had prepared our selves thereunto: But also which were done after conversion, seeing to these works are not opposed works after conversion, but Gods mercy, which excludes all works, Rom. 9. 16. and chap. 11. 6.] *but according to his mercy, by the bath of regeneration, and renewing of the Holy Ghost*: [that is, by regeneration and renewing of the Holy Ghost, which is as a bath, whereby the filthiness of our sins are washed and purified, Ezek. 36. v. 25, 26, 27. whereof the bath of baptism is a sign and seal. See the like phrase, Rom. 9. 11.]

6 *Which* [Namely, Holy Ghost] *he bath richly poured out upon us* [that is, imparted abundantly. He continues in the similitude of water. See the like Isa.

44.3. *Ezek.* 36.25. and 39.29. *Jos.* 2. 28. *Zach.* 12. 10. *Acts* 2.17. and 10.45.] by *Jesus Christ our Saviour*.

7 *That we being justified* [That is, absolved in the judgement of God, by imputation of the righteousness of Christ, and forgiveness of sins] *by his grace, might be heirs according to the hope of eternal life.* [that is, eternal life which believers hope for : as chap. 1.2.]

8 *This is a faithful word :* [See *1 Tim.* 1.15. and *2 Tim.* 2.11.] *and these things I will that thou confirm earnestly,* [that is, inculcate them into thy hearers with firm and solid reasons out of the Scripture, that they may firmly believe this, and diligently pursue it] *that they who believe in God, take care to maintain good works :* [that is, chiefly to exercise themselves therein, and to go before others with good examples] *these things be they which are good and profitable unto men.* [namely, seeing God of grace will reward the same.]

9 *But withstand foolish questions, and genealogies, and contentions, and strivings about the law :* For they are unprofitable and vain.

10 *An Heretical man* [That is, who obstinately urgeth and maintaineth false doctrine, to the disturbing and rending of the Church. See of this word, *Acts* 5. 17. and chap. 15. 5. *1 Cor.* 11. 19.] *reject* [or avoid, shun : That is, have no communion with him : Let him go without disputing any more with him, and casting that which is holy before such dogs. *Mat.* 7.6. Let him not remain in the external communion of the Church] *after the first and second admonition :* [namely, given him by the Church to depart from his errors, and making of schismes. See *Mat.* 18.17.]

11 *Knowing that such a one is perverted,* [Namely, like as a house, which is broken down to the ground, and overturned] *and sinneth,* [namely, wilfully and grievously] *being condemned by himself.* [that is, convinced in his own mind, that he opposeth the truth.]

12 *When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis :* [There

were divers cities of this name, wherefore some think that here is understood Nicopolis in Thracia, lying not far from Philippi : Others, Nicopolis in Epirus, built by Augustus in remembrance of the victory by Sea, which he had there against Antony, now called Prevesia] *for there* [it seems therefore that this Epistle was not written at Nicopolis, as the Postscript mentions] *I have purposed* [Gr. judged, that is, determined] *to winter.*

13 *Zenas the Lawyer,* [So they were called who were expert in the Law of Moses, and interpreted the same to the people. See *Mat.* 22. v. 35. *Luke* 7.30. and chap. 10.25. and chap. 11.45. and chap. 14.3.] *and Apollo conduct carefully* [Gr. diligently] *that nothing be wanting to them.* [that is, no money for their journey, and other necessities needfull for their journey.]

14 *And let ours also* [That is, the Teachers themselves, who are of our calling and order] *learn to maintain good works* [this may be understood either in general of all good works, or in particular of the works of liberality towards them that are in need, as the following words seem to import.] *for necessary use* [or, uses which are necessary] *that they be not unfruitfull.* [namely, in bringing forth the fruits of Faith and Love.]

15 *All they that are with me salute thee. Salute them that love us in the Faith,* [That is, with such love as the Christian Faith requires. Or for the common Faiths sake] *Grace be with you all,* [namely with all the Faithfull that are with you] *AMEN.*

\* (The Epistle) to Titus, the First Elected Overseer [Gr. *EPISCOPON* ; That Titus was an Evangelist, sent to and fro by the Apostles to spread abroad the Gospel, is indeed collected out of the Scriptures ; but not that he was anywhere a Bishop, as they are at this day called amongst the Papists] of the Church of the Cretians, was written from Nicopolis in Macedonia. [See hereof verse 12. from whence also appears that these Postscripts are not altogether certain, as hath been often noted.]

The End of the Epistle of Paul to T I T U S.

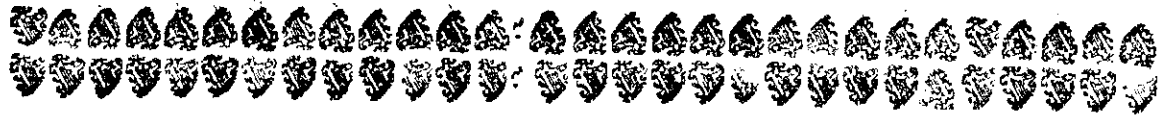


# THE EPISTLE OF THE APOSTLE PAUL TO PHILEMON.

## The Argument of this Epistle.

**O**ncimus a bond-man or servant of Philemon (who seems to have been a Teacher in the Church of Colosse, v. 1, 17, 23. and Col. 3. 7. and 4. 9, 12, 17) was run away from his Master, and had also purloined and carried away somewhat from him: who being by Paul at Rome in his hands converted to the Christian Religion, according to the doctrine of the same, would return again to his Master, and for that end requested of Paul a letter of intercession unto him, that he might the better be reconciled, and received into favour with him. For this end therefore the Apostle wrote this Epistle, wherein after the superscription and salutation in the three first verses, with a fit introduction to procure the favour of Philemon, relating his love to him, verse 4. and Philemons vertues, verse 5. principally his love to the faithful, and his faith in Christ, 8. he declares that he would not command him this, as he might do, but friendly intreat it of him, 10. Afterwards he propounds this his request, shewing that the same was honest, 11. profitable for him, 12. and also in some sort necessary. 13. Excuseth Onesimus his fault of running away, seeing it was an occasion of his conversion, whereby he was now become a brother also, 18. and engageth that he should be satisfied for the damage done him, 20. And finally concludes his request with very affectionate words, 22. adding that he should prepare him a lodging; 23. Salutes him in the name of some special fellow-labourers, 25. and addes also his usuall salutation.

PHIL.



# PHILEMON.

## CHAP. I.

**P**aul a prisoner of Christ Jesus, [Namely, at Rome for Christs sake, *Acts* 28. 16, 20. He relates here immediately his bonds, the better to move *Philemon* not to deny this his request.] and *Timothy* the Brother, [him he often joyns with him in the superscriptions of his Epistles. See *2 Cor.* 1. 1. *Phil.* 1. 1. *Col.* 1. 1. *1 Thes.* 1. 1. *2 Thes.* 1. 1. here he doth it also, that the intercession of two might have the greater force.] to *Philemon* the beloved, and our fellow-labourer, [namely, either in the preaching of the Gospel, or that he did help to further the same by all good services, even as women also are so called in such a sense, *Rom.* 16. 3.]

2 And to the beloved *Appia* [It is very probable that this was the wife of *Philemon*, who is joynd because the business concerned her also.] and to *Archippus* [this was a Minister of the Church at *Coloss*, *Col.* 4. 17. and is here joynd, because he should help to further the reconciliation of *Onesimus* by his presence and esteem.] our fellow-souldier [namely, in that war whereof the Apostle speaks, *1 Tim.* 1. 18. and *2 Tim.* 2. 3.] and the Church which is at thine house: [this is to be understood of the house of *Philemon*, to whom this Epistle is chiefly written.]

3 Grace be to you and peace [This is the usual salutation of Paul in almost all his Epistles] from God our Father, and the Lord Jesus Christ.

4 I thank my God, being alwayes mindful of thee in my prayers:

5 For that I hear of thy love, and faith which thou hast in the Lord Jesus, [This must be joynd with the word faith, as the following words to the word love] and towards all the Saints: [that is, believers being yet here upon earth, who are sanctified by the blood and the Spirit of Christ.]

6 That the communion of thy faith [That is, thy faith, which thou hast in common with us. Or the communication of the fruits of thy faith, especially thy liberality which springs from faith. See *Heb.* 13. 16.] may be powerful [that is, powerfully shew it self by the powerful operation of the same. See a like place, *1 Cor.* 16. 9.] in the making known, [Gr. acknowledgement,

*i. e.* that thereby all that good may be made known to all] of all the good, [that is, of all Christian vertues] which is in you by Christ Jesus. [Gr. *eis*, *i. e.* into Christ Jesus, *eis* for *dia* *i. e.* by, as *1 Cor.* 10. 2. For we have no good but by the gift of Christ and of his Spirit, *Joh.* 15. 5. Or, shewed towards Christ. For all the good that we do to the Saints, Christ reckons as done to himself, *Mat.* 25. 35, &c.]

7 For we have great joy [Gr. *charan* *i. e.* joy. For which others read *charin* *i. e.* acceptance] and consolation for thy love, that the bowels [that is the hearts. Hebr. See *2 Cor.* 6. 12. and 7. 15. and here verse 12. 20. *1 Joh.* 3. 17.] of the saints were refreshed [Gr. *were brought to rest*. Namely, by thy liberality shewed unto them] by thee, brother, [this friendly word he addes, thereby to expresse the greatnesse of his affection unto him.]

8 Therefore though I have great boldnesse in Christ, [That is, by reason of my Apostolical office, wherein the Lord Christ hath put me, and which Christ hath furnished with such authority] to command thee that which is convenient.

9 (Nevertheless) I rather beseech through love, [Or for loves sake. This may be understood either of *Philemons* love towards Paul, or of Pauls unto him, which is most probable: for this love is opposed to authority] I being such an one, to wit Paul an aged man, and now also a prisoner of Jesus Christ. [See verse 1.]

10 I beseech thee (therefore) for my son [Gr. my childe. See *1 Tim.* 1. 2, 18. *2 Tim.* 1. 2. and 2. 1.] whom I have begotten [i. e. have converted by the Gospel] in my hands, (namely) *Onesimus*;

11 Who formerly was unprofitable to thee, [Namely, through his unfaithfulness, when he ran away from thee, and carried away somewhat from thee] but now very profitable to thee and me: [It seems the Apostle alludes to his name *Onesimus*, whereof see verse 20. which formerly indeed he had not made good, but now doth it] whom I have sent again.

12 But do thou receive him, [That is, into favour, and into thy service] that is my bowels, [that is, whom I heartily love: Or who is as dear to me as mine own heart] (again.)

13 *Whom I would indeed have kept with me, that he might serve me for thee* [That is, in thy stead, as who should account his service as if it were done by thy self] *in the bands of the Gospel:* [that is, which I suffer for the Gospels sake.]

14 *But without thy approbation I would do nothing, that thy bounty,* [Gr. thy good. Hebr.] *might not be as by constraint* [Gr. necessity] *but according to willingness.*

15 *For perhaps* [This word doth not make any doubtfulness here, but mollifies that which is said] *he therefore for a little while* [Gr. for an hour, or short while] *was parted (from thee)* [so Paul mollifies Onesimus's fault of running away, the better to reconcile him to his Master] *that thou mightest have him again for ever.* [that is, all his life long, Heb. For seeing he was now become a good Christian, he would not once think of running away again, or of being unfaithful to his master. It seems that he hath in some sort respect to the Laws of perpetual bondage, Exod. 21. 6. Deut. 15. 17.]

16 *(Now) hence forward not as a servant,* [That is not onely as a servant: For he requesteth here no setting of him free, but onely a reconciliation] *but more then a servant, (namely) a beloved brother,* [that is, a Christian whom Christians ought to love, and who is dear to me] *especially to me, how much more then to thee, both in the flesh* [that is, who concerning his outward and fleshly state is subject to thee, and will do thee much service in the things which concern the outward matters of this life in the flesh] *and in the Lord.* [namely, who now also believeth in the Lord Christ.]

17 *If therefore thou account me a companion* [Or a co-partner. Namely, in the faith, and also in the Ministry of the word] *receive him even as my self.* [that is, as thou wouldst deal with my self.]

18 *And if he have wronged thee ought,* [Thus he mollifies the misdeed of stealing or thievery, with a general and milder word, as also verse 11. 15. In like manner also Joseph comforts his brethren, Gen. 45. 5.] *or is indebted (to thee) impute it to me,* [or put that upon my account, namely, as if I ought it to thee. Here we see what the word impute properly signifies, which by a similitude from suretiship is used in the doctrine of a mans justification before God, Gen. 15. 6. Rom. 4. 3, &c.]

19 *I Paul have written it with this mine own hand, I will pay it:* [This is, as a writing or obligation, in which

he promiset to pay for Onesimus, the dammage which he had done his Master, that the reconciliation might not be hindered for that] *not to tell thee that thou owest me thy self also over and above.* [namely, forasmuch as by my preaching and instruction, I have converted thee to Christ and saved thee: for which great benefit thou owest me not onely thy goods, but also thy self. And therefore thou oughtest not to desire this payment of mee.]

20 *Yea,* [The Greek particle is used not onely to confirm the truth, but also to intreat: as also the Hebrew word *ana* or *na*, and the word I pray thee, I beseech thee, in our tongue. See Mat. 15. 27. Rev. 22. 20.] *brother let me (herein) enjoy* [he here useth a Greek word, from whence Onesimus had his name, which is as much to say as profitable, or one from whom a man receives fruit, help, or joy] *thee* [that is, this fruit or benefit from thee] *in the Lord:* [that is, according to the command and the will of the Lord: or in the Lords name, for the Lords sake, unto whom he is now converted] *refresh* [See of this phrase verse 7.] *my bowels,* [this may be understood either of Paul himself or of Onesimus, as verse 12.] *in the Lord.*

21 *I have written to thee, being confident in thine obedience,* [That is, that thou wilt hearken to me, and yield to my request] *and I know that thou wilt do even above that which I say:*

22 *And withall prepare me a lodging,* [This he addes because Philemon understanding that Paul would come thither himself, should the lesse deny him this] *for I hope that through your prayers* [which ye make for my deliverance] *I shall be freely given you.* [that is, shall be delivered by God of grace, and be given unto you again, even as from death. See the like phrase, Acts 27. 24. Phil. 1. 25.]

23 *There salute thee Epaphras my fellow-prisoner in Christ Jesus,*

24 *Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.*

25 *The grace of our Lord Jesus Christ be with your spirit.* [That is, with the spirit of you. See Gal. 6. 18. 2 Tim. 4. 22.] *Amen.*

(The Epistle) to Philemon was written from Rome, (and sent) by Onesimus the domestick servant.

## The End of the Epistle of Paul to PHILEMON.