

The First Epistle Of Paul To Timothy

The Argument

In writing this Epistle Paul seemed not only to have respect to teach Timothy, but chiefly to keep others in awe, which would have rebelled against him, because of his youth. And therefore he doeth arm him against those ambitious questionists, which under pretence of zeal to the Law, disquieted the godly with foolish and unprofitable questions, whereby they declared, that professing the Law they knew not what was the chief end of the Law. And as for himself, he so confesseth his unworthiness, that he sheweth to what worthiness the grace of God hath preserved him; and therefore he willett prayers to be made for all degrees and sorts of men, because that God by offering his Gospel and Christ his Son to them all, is indifferent to every sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinary means in his Church to bring men to salvation, he describeth what manner of men they ought to be, to whom the mystery of the Son of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustain, but specially in the latter days, when under pretence of religious men shall teach things contrary to the word of God. This done, he teacheth what widows should be received or refused to minister to the sick; also what Elders ought to be chosen into office, exhorting him neither to be hasty in admitting, nor in judging any; also what is the duty of servants, the nature of false teachers, of vain speculations, of covetousness, of rich men, and above all things he chargeth him to beware false doctrine.

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1 Timothy 1

1 Setting forth a perfect pattern of a true Pastor, whose office especially consisteth in teaching, 4 he warneth him that vain questions set apart, he teach those things, 5 which further charity and faith; 12 and that his authority be not condemned, 14 he sheweth what a one he is made through the grace of God.

1 Paul (1) an Apostle of Jesus Christ, by the (*) commandment of God our Saviour, and of *our* Lord Jesus Christ our hope,

(1) First of all, he avoucheth his own free vocation, and also Timothy's, that the one might be confirmed by the other; and therewithal he declareth the sum of the Apostolical doctrine, to wit, the mercy of God in Christ Jesus apprehended by faith, the end whereof is yet hoped for.
(*) Or, ordinance.

2 Unto Timothy *my* (*) natural son in the faith: Grace, (a) mercy, *and* peace from God our Father, and *from* Christ Jesus our Lord.

(*) So called because he followed the simplicity of the Gospel.
(a) There is as much difference between mercy and grace, as is between the effect and the cause; For grace is that free good will of God, whereby he chose us in Christ, and mercy is that free justification which followeth it.

3 (2) As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so do*, that thou mayest command some, that they teach none other doctrine,

(2) This whole Epistle consisteth in admonitions, wherein all the duties of a faithful Pastor are lively set out. And the first admonition is this, that no innovation be made either in the Apostle's doctrine itself, or in the manner of teaching it.

4 (3) Neither that they give heed to (*) fables and (b) genealogies (♣) *which are* endless, which breed questions rather than godly edifying which is by faith.

(3) The doctrine is corrupted not only by false opinions, but also by vain and curious speculations; the declaration and utterance whereof can nothing help our faith.
(*) Colossians 2:8; 1 Timothy 4:7; Titus 1:14;
(b) He noteth out one kind of vain question.
(♣) 1 Timothy 6:4 .

5 (4) (*) For the (♣) end of the (c) commandment is (d) love out of a pure heart, and of a good conscience, and of faith unfeigned.

(4) The second admonition is, that the right use and practice of the doctrine must be joined with the doctrine. And that consisteth in pure charity, and a good conscience, and true faith.
(*) Romans 13:10 .
(♣) Because these questionists preferred their curious fables to all other knowledge, and beautified them with the Law, as if they had been the very Law of God, Paul sheweth that the end of God's Law is love, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God; so their doctrine which is an occasion of contention is worth nothing.

(c) Of the Law.

(d) There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.

6 (5) From the which things some have erred, and have turned unto vain jangling.

(5) That which he spake before generally of vain and curious controversies, he applieth to them, which pretending a zeal of the Law, dwelled upon outward things, and never made an end of babbling of foolish trifles.

7 (6) They would be doctors of the Law, and yet understand not what they speak, neither whereof they affirm.

(6) There are none more unlearned, and more impudent in usurping the name of holiness, than foolish sophistical babblers.

8 (7) (*) And we know, that the Law is good, if a man use it lawfully;

(7) The taking away of an objection: he condemneth not the Law, but requireth the right use and practice of it.

(*) Romans 7:12 .

9 (8) Knowing this, that the Law is not given unto a (e) (*) righteous man, but unto the lawless and disobedient, to the ungodly, and to (f) (♣) sinners, to the unholy, and to the profane, to murderers of fathers and mothers, to manslayers,

(8) He indeed escapeth the curse of the Law, and therefore doeth not abhor it, who fleeing and eschewing those things which the Law condemneth, giveth himself with all his heart to observe it; and not he that maketh a vain babbling of outward and curious matters.

(e) And such a one is he, whom the Lord hath endued with true doctrine, and with the holy Ghost.

(*) Whose hearts God's Spirit doeth direct to do that willingly which the Law requireth; so that their godly affection is to them as a Law without further constraint.

(f) To such as make an art, as it were, of sinning.

(♣) Such as only delight in sinning.

10 To whoremongers, to (♣) buggerers, to (*) menstealers, to liars, to the perjured, and if there be any other thing that is contrary to wholesome doctrine,

(♣) Unnatural sexual intercourse; a sodomite.

(*) Which steal away children or servants.

11 (9) *Which* is according to the glorious Gospel of the (*) blessed God, (10) which is committed unto me.

(9) He setteth against fond and vain babbling, not only the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandments of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the virtue whereof these babblers knew not.

(*) 1 Timothy 6:15 .

(10) A reason why neither any other Gospel is to be taught than he hath taught in the Church, neither after any other sort, because there is no other Gospel besides that which God committed to him.

12 (11) Therefore (*) I thank him which hath made me (g) strong, *that is*, Christ Jesus our Lord, for he counted me faithful, and put me in *his* service;

(11) He maintaineth of necessity his Apostleship against some that did carp at his former life, debasing himself, even to hell, to advance Christ's only mercy, wherewith he abolished all those his former doings.

(*) He declareth to Timothy the excellent force of God's Spirit in them whom he hath chosen to bear his word, although before they were Gods utter enemies, to encourage him in this battle that he should fight against all infidels and hypocrites.

(g) Who gave me strength, not only when I had no will to do well, but also when I was wholly given to evil.

13 When before I was a (h) blasphemer, and a persecutor, and an oppressor, but I was received to mercy, for I did it (*) ignorantly through unbelief.

(h) These are the preparative works which Paul braggeth of.

(*) Not knowing that I fought against God.

14 But the grace of our Lord was exceeding abundant (12) with (*) faith and (♣) love, which is in Christ Jesus.

(12) He proveth this change by the effects, for that, which he that was a profane man, is become a believer; and he that did most outrageously persecute Christ, burneth now in love towards him.

(*) Which chased away infidelity.

(♣) Which overcame cruelty.

15 (13) This is a (i) (♣) true saying, and by all means worthy to be received, that (*) Christ Jesus came into the world to save sinners, of whom I am chief.

(13) He turneth the reproach of the adversaries upon their own head, shewing that this singular example of the goodness of God, redoundeth of the whole Church.

(i) Worthy to be believed.

(♣) Or, faithful and assured.

(*) Matthew 9:13; Mark 2:17 .

16 Notwithstanding, for this cause was I received to mercy, that Jesus Christ should first shew on me all longsuffering unto the example of them, which shall in time to come believe in him unto eternal life.

17 (14) (*) Now unto the King everlasting, immortal, invisible, unto God (k) only wise, *be* honor *and* glory, forever, and ever, Amen.

(14) He breaketh out into an exclamation, even for very zeal of mind, for that he cannot satisfy himself in amplifying the grace of God.

(*) He brasteth forth into these godly affections, considering God's great mercy toward him.

(k) Look at John 17:3 .

18 (15) This commandment commit I unto thee, son Timothy, according to the (♣) prophecies, which went before upon thee, that thou (l) by them shouldest (*) fight a good fight,

(15) The conclusion of both the former fatherly admonitions, to wit, that Timothy striving manfully against all lets, being called to the ministry according to many prophecies which went before of him, should both maintain the doctrine which he had received, and keep also a good conscience.

(*) It appeareth that the vocation of Timothy was approved by notable prophecies, which then were revealed in the primitive Church as Paul and Barnabas by the oracle were appointed to go to the Gentiles.

(l) By the help of them.

(*) 1 Timothy 6:12 .

19 Having (m) faith and a good conscience, (16) which some have put away, and as concerning faith, have made shipwreck.

(m) Wholesome and sound doctrine.

(16) Whosoever keep not a good conscience, do lose also by little and little, the gift of understanding; which he proveth by two most lamentable examples.

20 Of whom is Hymenaeus, and Alexander, (*) (17) whom I have (n) delivered unto Satan, that they might (o) learn not to blaspheme.

(*) 1 Corinthians 5:5 .

(17) Such as fall from God, and his religion, are not to be sustered in the Church, but rather ought to be excommunicated.

(n) Cast out of the Church, and so delivered them to Satan.

(o) That by their smart they might learn what it is to blaspheme.

1 Timothy 2

1 He exhorteth them to make public prayers for all men, 4-5 and that for two causes, 8 and therefore he willeth all men in all places to pray, 9 and declareth in what apparel, 11 and with what modesty, women ought to behave themselves in holy assemblies.

1 I (1) Exhort therefore, that first of all supplications, prayers, intercessions, *and* giving of thanks be made for (*) all men,

(1) Having dispatched those things which pertain to doctrine, he speaketh now in the second place of the other part of the ministry of the word, to wit, of public prayers. And first of all declaring this question, for whom we ought to pray, he teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and most part of the magistrates, were at that time enemies of the Church.

(*) That is, of every degree, and all sorts of people.

2 For (*) Kings, and for all that are in authority, (2) that we may lead a quiet and a peaceable life, in all godliness and (a) honesty.

(*) Although persecute the Church of God, so it be of ignorance; else if they do it maliciously, as Julianus Apostata, they may not be prayed for, Galatians 5:12; 1 Thessalonians 2:16; 2 Timothy 4:14; 1 John 5:16 .

(2) An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godliness and honesty, and therefore must we commend them especially to God, that they may faithfully execute so necessary an office.

(a) This word containeth all kind of duty, which is to be used amongst men in all their affairs.

3 (3) For this is good and acceptable in the sight of God our Saviour,

(3) Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kind, age, or order, to wit, because the Lord by calling of all sorts, yea, sometimes those that are the greatest enemies to the Gospel, will have his Church gathered together after this sort, and therefore prayer to be made for all.

4 (*) Who will that (♣) all men shall be saved, and come unto the knowledge of the truth.

(*) Galatians 5:12; 1 Thessalonians 2:16; 1 John 5:16 .

(♣) As Jew and Gentile, poor and rich.

5 (4) For there is one God, and one (*) Mediator between God and man, *which is* the (b) (♣) man Christ Jesus,

(4) God would not else be manifested to be the only God of all men, unless he would shew his goodness in saving of all sorts of men; neither should Christ be seen to be the only Mediator between God and all sorts of men, by having taken upon him that nature of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all.

(*) Who will reconcile of all nations, people and sorts to one God.

(b) Christ Jesus which was made man.

(♣) Who being God was made man.

6 Who gave himself a (*) ransom for all (♣) men, (5) *to be* the (♣) testimony in due time,

(*) He sheweth that there can be no Mediator, except he be also the redeemer.

(♣) Which should believe.

(5) A confirmation, because that even to the Gentiles in the secret of salvation now opened and made manifest, the Apostle himself being appointed properly to this office, which he doth faithfully and sincerely executes.

(♣) Which the Prophets testified, that Christ should offer himself for the redemption of man at the time that God had determined.

7 (*) Whereunto I am ordained a preacher and an Apostle (I speak the truth in Christ, and lie not) *even* a teacher of the Gentiles in (c) faith and verity.

(*) 2 Timothy 1:11 .

(c) Faithfully and sincerely; and by faith he meaneth wholesome and sound doctrine, and by truth, an upright and sincere handling of it.

8 (6) I will therefore that the men pray, everywhere (d) lifting up (*) pure hands without (e) wrath, or (f) doubting.

(6) He hath spoken of the persons for whom we must pray; and now he teacheth that the difference of places is taken away; for in times past, one only nation, and in one certain place, came together to public service; but now Churches or Congregations are gathered together everywhere (orderly and decently), and men come together to serve God publicly with common prayer, neither must we strive for the nation or for the purification of the body, or for the place, but for the mind to have it clean from all offence, and full of sure trust and confidence.

(d) He putteth the sign for the thing itself, the lifting up of hands, for the calling upon God.

(*) As testimonies of a pure heart and conscience.

(e) Without the griefs and offences of the mind, which hinder us from calling upon God with a good conscience.

(f) Doubting which is against faith; James 1:6 .

9 (*) (7) Likewise also the women, that they array themselves in comely apparel, with shamefastness and modesty, not with (♣) broided hair, or gold, or pearls, or costly apparel,

(*) 1 Peter 3:3 .

(7) Thirdly, he appointeth women to learn in the public assemblies with silence and modesty, being comely appareled without any riot or excess in their apparel.

(♣) The word signifieth to plat, to crisp, to broid, to fold, to bush, to curl, or to lay it curiously; whereby all pomp and wantonness is condemned, which women use in trimming their heads.

10 But (as becometh women that profess the fear of God) with good works.

11 Let the woman learn in silence with all subjection.

12 (*) I permit not a woman to teach, (8) neither to usurp authority over the man, but to be in silence.

(*) 1 Corinthians 14:34 .

(8) The first argument, why it is not lawful for women to teach in the Congregation, because by this means they should be placed above men, for they would be their masters; which is against God's ordinance.

13 (9) For (*) Adam was first formed, then Eve.

(9) He proveth this ordinance of God, whereby the woman is subject to man, first by that, which God made the woman after man, for man's sake.

(*) Genesis 1:27 .

14 (*) (10) And Adam was (♣) not (g) deceived, but the woman was deceived, and was in the (♣) transgression.

(*) Genesis 3:6 .

(10) Then because that after sin God enjoined the woman this punishment, for that the man was deceived by her.

(♣) The woman was first deceived, and so became the instrument of Satan to deceive the man; and though therefore God punisheth them with subjection and pain in their travel, yet if they be faithful and godly in their vocation, they shall be saved.

(g) Adam was deceived, but through his wife's means, and therefore she is worthily for this cause subject to her husband, and ought to be.

(♣) That is, guilty of the transgression.

15 (11) Notwithstanding, through bearing of children she shall be saved, if (*) they continue in faith, and love, and holiness with modesty.

(11) He addeth a comfort by the way, that their subjection hindereth not, but that women may be saved as well as men, if they behave themselves in those burdens holily and modestly, with faith and charity.

(*) Or, women.

1 Timothy 3

2 He setteth out Bishops, 8 and Christian deacons with their wives, 12 children and family, 15 he calleth the Church the house of God.

1 This (1) is a true saying, (2) (*) If any man (a) (♣) desire the office of a (♣) Bishop, he desireth (♠) a worthy work.

(1) Having dispatched the treatise, as well of doctrine and of the manner of handling of it, as also of public prayer, he now in the third place cometh to the persons themselves, speaking first of Pastors, and afterwards of Deacons, and he useth a preface, that the Church may know that these be certain and sure rulers.

(2) A Bishoprick or the ministry of the word is not an idle dignity, but a work, and that an excellent work; and therefore a Bishop must be furnished with many virtues both at home and abroad. Wherefore it is requisite before he be chosen, to examine well his learning, his gifts, and ableness, and his life.

(*) Titus 2:6 .

(a) He speaketh not here of ambitious seeking, then the which there cannot be a worse fault in the Church, but generally of the mind, and disposition of man, framed and disposed to help and edify the Church of God, when and wheresoever it shall please the Lord.

(♣) With a fervent zeal to profit the Church of God, wheresoever he shall call him.

(♣) Whether he be Pastor or Elder.

(♠) Both for the difficulty of the charge and also the excellency thereof and the necessity of the same.

2 (*) A Bishop therefore must be unreprouable, the husband of (♣) one (b) wife, watching, sober, modest, harberous, apt to teach,

(*) Titus 2:6 .

(♣) For in those countries at that time some men had more than one, which was a sign of incontinency.

(b) Therefore he that shutteth out married men from the office of Bishops, only because they are married, is Antichrist.

3 Not (c) given to wine, no striker, not given to filthy lucre, but gentle, no fighter, not covetous,

(c) A common tippler, and one that will sit by it.

4 One that can rule his own house honestly, having children under obedience with all (*) honesty.

(*) Or, reverence.

5 For if any cannot rule his own house, how shall he (*) care for the Church of God?

(*) If it be requisite that a man should take care in governing his own house, how much more are they bound to be careful which shall govern the Church of God?

6 He may not be a young (*) scholar, lest he being puffed up fall into the (d) (♣) condemnation of the devil.

(*) In the doctrine of faith.

(d) Lest by reason that he is advanced to that degree, he takes occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into.

(♣) Lest being proud of his degree he be likewise condemned as the devil was for lifting up himself by pride.

7 He must also be well reported of, even of them which are (*) without, lest he fall into (♣) rebuke, and the snare of the devil.

(*) That is, no man may have anything justly to lay to his charge.

(♣) As being defamed, should become impudent, and do much harm.

8 (3) Likewise *must* (e) Deacons *be* (*) grave, not double tongued, not given unto much wine, neither to filthy lucre,

(3) Likewise the Deacons must first be proved that there may be a good trial of their honesty, truth, sobriety, mind, void of covetousness, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integrity.

(e) These are they that had to see to the poor.

(*) Or, honest, dignified, honorable.

9 (*) (♣) Having the (f) mystery of the faith in a pure conscience.

(*) 1 Timothy 1:19 .

(♣) Having the true doctrine of the Gospel, and the fear of God.

(f) The doctrine of the Gospel, which is a mystery indeed; for flesh and blood do not reveal it.

10 And let them first be proved; then let them minister, if they be found blameless.

11 (4) Likewise their (*) wives *must be* honest, not evil speakers, *but sober, and faithful* in all things.

(4) Regard must be had also to the Pastor's and Deacon's wives.

(*) Or the Bishops and Deacons.

12 (5) Let the Deacons be the husbands of one wife, and such as can rule their children well, and their own households.

(5) They that have more wives than on at one time, must neither be called to be ministers, nor to be Deacons.

13 For they that have ministered well, get themselves a (*) good (g) degree, and (h) great (♣) liberty in the faith, which is in Christ Jesus.

(*) The good report of all men.

(g) Honor and estimation.

(h) Bold and assured confidence without fear.

(♣) To serve God with greater assurance, because they have always a good conscience.

14 (6) These things write I unto thee, trusting to come very shortly unto thee.

(6) Paul purposing to add many peculiar things pertaining to the daily office of a Pastor, speaketh first a word or two concerning his coming to Timothy, that he would be so much the more careful, lest at his coming he might be reprov'd of negligence.

15 But if I tarry long, that thou mayest yet know, how thou oughtest to behave thyself in the (7) house of God, which is the Church of the living God, the (i) (*) pillar and ground of truth.

(7) The Pastor hath always to think, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept.

(i) To wit, in respect of men; for the Church resteth upon that cornerstone, Christ, and is the preserver of the truth, but not the mother.

(*) This is spoken in respect of men, for as much as in this world the truth only remaineth in the Church, by reason of God's word; for otherwise Christ is the foundation, and the cornerstone, which both beareth and maintaineth his Church.

16 (8) And without controversy, great is the mystery of godliness, *which is*, God is manifested in the flesh, (k) (*) justified in the Spirit, (♣) seen of Angels, preached unto the Gentiles, believed on in the world, *and* received up in (♣) glory.

(8) There is nothing more excellent than this truth, whereof the Church is the keeper and preserver here amongst men, the ministry of the word being appointed to that end and purpose; for it teacheth us the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature upon him, whose Majesty, notwithstanding in so great weakness was manifested many ways, in so much that the sight of it pierced the very Angels; and to conclude, he being preached unto the Gentiles was received of them, and is now placed above in glory unspeakable.

(k) The power of the Godhead sheweth itself so marvelously in that weak flesh of Christ, that though he were a weak man, yet all the world knoweth he was, and is God.

(*) Approved just in that he was not only a man, but God.

(♣) So that the Angels marveled at his excellency.

(♣) To the right hand of God the Father.

1 Timothy 4

1 He condemneth as well false doctrine, 3 of marriage and chief of meats, 7 as also profane fables; 8 and commendeth the godly exercise, 13 and the daily reading of the Scriptures.

1 Now (1) the Spirit speaketh evidently, that in the (*) latter times some shall depart from the (a) faith, and shall give heed unto (♣) spirits of error, and doctrines of devils,

(1) He setteth against that true doctrine, false opinions, which he foretelleth that certain which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so that a great number shall give ear to them.

(*) 2 Timothy 3:1; 2 Peter 3:3; Jude 1:18 .

(a) From the true doctrine of God.

(♣) False teachers, which boast themselves that they have the revelation of the holy Ghost.

2 (2) Which speak lies through (b) hypocrisy, and have their (c) (*) consciences burned with a hot iron,

(2) Although heretics counterfeit holiness never so much, yet they have no conscience.

(b) For they will as it were practice the art of disguised persons and players, so that we may not think they will lie lurking in some one corner, or keep any resemblance of shamefastness.

(c) Whose conscience waxed so hard, that there grew a hard fleshiness over it, and so became to have a canker on it, and now at length required by very necessity to be burned with a hot iron.

(*) Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burned of with a hot iron, so that he meaneth such as have no conscience, Ephesians 4:19 .

3 (3) Forbidding to marry, *and commanding* to abstain from meats (4) which God hath created (5) to be received (6) with giving thanks of them which believe and know the truth.

(3) He setteth down two kinds of this false doctrine, to wit, the Law of sole life, and difference of meats.

(4) He proveth that he justly called such doctrines devilish, first, because the teachers of them make laws of things which are not their own; for have they created the meats?

(5) Secondly, because they overthrow with their decrees, the end wherefore they were created of God, to wit, that we should use them.

(6) Thirdly, for that by this means they rob God of his glory, who will be honored in the use of them. And herewithal the Apostle declareth that we must use the liberality of God soberly, and with a good conscience.

4 (7) For every creature of God *is* good, and nothing *ought* to be refused, if it be received with thanksgiving.

(7) He setteth an Apostolical rule, for taking away the difference of meats, against that false doctrine.

5 (8) For it is (d) (*) sanctified by the (e) word of God, and prayer.

(8) He useth God's benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.

(d) It is so made pure and holy in respect of us, so that we may use it with a good conscience, as received from the Lord's hands.

(*) Unto us, which receive it, as at God's hands.

(e) We confess and acknowledge that God is the maker and giver of those creatures which we use. Secondly, that we are of those, who through Christ's benefit, have recovered that right over all creatures, which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord, that we may use those meats with a good conscience, which we receive from his hands. Fourthly, we make an end of our eating and drinking, with thanksgiving and prayer; and so are our meats sanctified to us.

6 (9) If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hath been nourished up in the words of faith, and of good doctrine, which thou hast continually (f) followed.

(9) The conclusion with an exhortation to Timothy, to propound these things diligently to the Churches, which he had sucked of the Apostle even in a manner from the teat.

(f) Never departing from the side of it.

7 (10) (*) But cast away profane, and old wives' fables, (11) and exercise thyself unto (g) godliness.

(10) He setteth again true doctrine not only against that false and apostatical doctrine, but also against all vain and curious subtilities.

(*) 1 Timothy 1:4; 1 Timothy 6:20; 2 Timothy 2:16; 2 Timothy 2:23; Titus 3:9 .

(11) It is not only requisite that the minister of the word be sound in doctrine, but also that his life be godly and religious.

(g) In the true serving of God.

8 (12) For (*) bodily exercise profiteth little, but (♣) godliness is profitable unto all things, which hath the promise of the life present, and of that which is to come.

(12) Godliness consisteth in spiritual exercise, and not in outward aulterness of life, which though it be something to be accounteth of, if it be rightly used, yet it is in no wise comparable with godliness; for it profiteth not of itself, but through the benefit of another; but this hath the promise both of the present life, and of that which is to come.

(*) Meaning to be given to ceremonies and to such things as delight the fantasy of man.

(♣) That is, he that hath faith and a good conscience, is promised to have all things necessary for this life, and to enjoy life everlasting.

9 (13) This is a true saying, and by all means worthy to be received.

(13) He goeth a little from his matter, and sheweth that they which give themselves to godliness, although they are afflicted and reproached, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is far different one from the other. For how can God forsake his own, which is bountiful even towards his enemies? And he willeth that this doctrine be well beaten into their heads.

10 For therefore we labor and are rebuked, because we trust in the living God, which is the (*) Saviour of all men, specially of those that believe.

(*) The goodness of God declareth itself toward all men, but chiefly towards the faithful by preserving them; and here he meaneth not of life everlasting.

11 These things command and teach.

12 (14) Let no man despise thy youth, but be unto them that believe, an example, in word, in conversation, in love, in (*) spirit, in faith, *and* in pureness.

(14) Now he returneth to that exhortation, shewing which are the virtues of a Pastor, whereby he may come to be revered, although he be young, to wit, such speech and life as are witnesses of charity, zeal, faith, and purity, but here is no mention made of the crozier staff, ring, cloak, and such other foolish and childish toys.

(*) In godly zeal or gifts of the Spirit.

13 (15) Till I come, give attendance to reading, to exhortation, *and* to doctrine.

(15) The private exercise of Pastors, is the continual reading of the Scriptures, whence out they may draw water out of wholesome doctrine and exhortation, both to themselves and to others.

14 Despise not the gift that is in thee, which was given thee (*) by prophecy with the laying on of the hands of the company of the (♣) Eldership.

(*) And revelation of the holy Ghost.

(♣) Under this name he containeth the whole ministry of the Church which was at Ephesus.

15 These things exercise, *and* give thyself unto them, that (*) it may be seen how thou profitest among all men.

(*) Or, that all may see how thou profitest.

16 Take heed unto thyself, and unto learning; continue therein, for in doing this thou (*) shalt both (h) save thyself, and them that hear thee.

(*) Thou shalt faithfully do thy duty which is an assurance of thy salvation.

(h) Faith is by hearing, and hearing by preaching; and therefore the ministers of the word are so said to save themselves and others, for that in them the Lord hath put the word of reconciliation.

1 Timothy 5

1 Having set down a manner how to rebuke all degrees. 5 He entreateth of widows, who then were chosen for the service of the Church; 17 Then he cometh to Elders, 23 and speaketh somewhat touching the health of the body.

1 Rebuke (1) not an Elder, but exhort him as a father, *and* the younger men as brethren,

(1) Of keeping measure in private reprehensions according to the degrees of ages and kinds.

2 The elder women as mothers, the younger as sisters, with all pureness.

3 (2) (a) Honor widows, which are widows indeed.

(2) The Apostle giveth these rules touching the care of widows.
(a) Have care of those widows which have need of help.

4 (3) But if any widow have children or nephews, let (*) them learn first to shew godliness (4) toward their own house, and (5) to recompense their kindred; (6) for that is an honest thing and acceptable before God.

(3) Widow's children and nephews must take care of their parents according to their ability.
(*) Paul willeth that the widows put the Church to no charge which have either children or kinsfolks, that are able to relieve them, but that the children nourish their mother or kinsfolks according as nature bindeth them.
(4) The first reason, because that, which they bestow upon theirs, they bestow it upon themselves.
(5) Another, because nature itself teacheth us to recompense our parents.
(6) The third: because this dutifulness pleaseth God.

5 (7) And she that is a widow (*) indeed and left alone, trusteth in God, and continueth in supplications and prayers night and day.

(7) The second rule: Let the Church have care of such as are widows indeed, that is to say, such as are poor and destitute of help of their own friends, and live godly and religiously.
(*) Which hath no manner of worldly means to help herself with.

6 (8) But she that liveth in pleasure, is (*) dead, while she liveth.

(8) The third rule: Let widows that live in pleasure, and neglect the care of their own family, be holden and accounted as fallers away from God and his religion, and worse than the very infidels.
(*) Because she is utterly unprofitable.

7 These things therefore command, that they may be blameless.

8 If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel.

9 (9) Let not a widow be taken into the number under threescore years old, that hath been the wife of (b) (*) one husband,

(9) The fourth rule: Let none under threescore years old, be taken into the number of widows, to serve the Congregations or Churches, and such as are free from all reproach of unchastity, and are well reported of for their diligence, charity, and integrity.
(b) That hath had no more husbands, but one at one time.
(*) He meaneth such widows which being justly divorced from their first husband's married again to the slander of the Church; for else he doeth not reprove the widows that have been oftener married than once.

10 And well reported of for good works; if she have nourished her children, if she have lodged the strangers, if she have (c) washed the Saint's feet, if she have

ministered unto them which were in adversity, if she were continually given unto every good work.

(c) This is spoken in respect of the manner of those countries.

11 (10) But (d) refuse the younger widows, for when they have begun to wax (*) wanton against Christ, they will marry,

(10) The first reason why younger widows are not to be admitted to this ministry, to wit, because of the lightness of their age, they will at length shake off the burden that Christ hath laid upon them, and think rather upon marrying again; and so will forsake the ministry whereunto they had bound themselves.

(d) Take them not into the assembly of widows.

(*) Forgetting their vocation.

12 Having (*) damnation, because they have broken the (♣) first faith.

(*) Not only have slandered the Church in leaving their charge, but have forsaken their religion, and therefore shall be punished with everlasting death.

(♣) They have not only done dishonor to Christ in leaving their vocation, but also have broken their faith.

13 (11) And likewise also being idle they learn to go about from house to house; yea, *they are* not only idle, but also prattlers and busybodies, speaking things which are not comely.

(11) Another reason: because they are for the most part prattlers and busybodies, and gadders up and down, neglecting their charge and duty.

14 (12) I will therefore that the younger women marry, and bear children, and govern the house, *and* give none occasion to the adversary to speak evil.

(12) The fifth rule: Let younger widows marry and govern their houses godly.

15 For certain are already turned back after Satan.

16 (13) If any faithful man or faithful woman have widows, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widows (*) indeed.

(13) The sixth rule: Let the faithful help their widows at their own charges as much as they can, and let not the Congregation be burdened with these expenses.

(*) Which are without all man's help and succor.

17 ¶ (14) The Elders that rule well, are worthy of (e) (*) double honor, (f) specially they which labor in the word and doctrine,

(14) Now he giveth rules, and sheweth how he ought to behave himself with the Elders, that is to say, with the Pastors and such as have the governance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see to this especially, as God himself

hath commanded, that the Elders that do their duty well, be honestly maintained.
(e) We must be more careful for them, than for the rest.
(* Deuteronomy 15:18 .
(f) There were two kinds of Elders, the one attended upon the government only, and looked to be manners of the Congregation; the other did beside that, attend upon preaching and prayers, to and for the Congregation.

18 For the Scripture saith, (*) Thou shalt not mussel the mouth of the ox that treadeth out the corn; and, (♣) The laborer is worthy of his wages.

(* Deuteronomy 25:4; 1 Corinthians 9:9 .
(♣) Matthew 10:10; Luke 10:7 .

19 (15) Against an Elder (*) receive none accusation, but under two or three witnesses.

(15) The second rule: Let no accusation be admitted against an Elder, but under two or three witnesses.
(* Except that he which doeth accuse him, have at least two witnesses which promise with the accuser to prove that which they lay to his charge.

20 (16) Them that sin, (*) rebuke openly, that the rest also may fear.

(16) The third rule: Let the Elders so convicted be rebuked openly, that they may be an example to others.
(* Chiefly the ministers and so all others.

21 ¶ (*) (17) I (♣) charge *thee* before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things without (♣) preferring one to another, and do nothing partially.

(* 1 Timothy 6:13 .
(17) The fourth rule: Let sincerity be used without any prejudice or respect of persons in Ecclesiastical proceedings (especially against the Elders), because God himself is there present, and the Lord Jesus Christ with a multitude of Angels.
(♣) Or, protest.
(♣) Or, without hasty judgment.

22 (18) Lay hands (g) suddenly on no man, (*) neither be partaker of other men's sins; keep thyself (♣) pure.

(18) The fifth rule: Let the minister lay hands suddenly on no man. Let him not be faulty herein either, either by favoring any man's folly, or perverse affection. If ought be not done otherwise of his fellows, let him keep his conscience pure.
(g) As much as in thee lieth, do not rashly admit any whatsoever, to any Ecclesiastical function.
(* In admitting them without sufficient trial.
(♣) From just offence.

23 (19) Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

(19) The sixth rule: Let the Elders have indifferent consideration of their health, in the manner of their diet.

24 (20) Some men's sins are open (*) beforehand, and go before unto judgment; but some men's (♣) follow after.

(20) Because hypocrites sometimes creep into the ministry although there be never so great diligence used, the Apostle willeth the Pastors not to be troubled therefore, or slack any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our parts to take heed that we offend not therein.

(*) As Simon the sorcerer.

(♣) Their sins follow, which for a time have deceived the godly, and after are detected, as Saul, Judas, and other hypocrites.

25 (21) Likewise also the good works are manifest beforehand, and they that are otherwise, cannot be hid.

(21) Another comfort belonging to them, which sometimes are slandered and misreported of.

1 Timothy 6

1 He sheweth the duty of servants; 10 and what a mischievous evil covetousness is; 13 and having spoken somewhat of rich men, he once again forbiddeth Timothy, 20 to cumber himself with vain babblings.

1 Let (1) as many (*) servants as are under the yoke, count their masters worthy of all honor, (2) that the Name of God, and *his* doctrine be not evil spoken of.

(1) He addeth also rules for the servant's duty towards their masters; whereupon no doubt there were many questions then moved by them which took occasion by the Gospel to trouble the common state. And this is the first rule: Let servants that have come to the faith, and have infidels to their masters, serve them notwithstanding with great fidelity.

(*) Ephesians 6:5; Colossians 3:22; 1 Peter 2:18 .

(2) The reason: lest God should seem by the Doctrine of the Gospel to stir up men to rebellion and all wickedness.

2 (3) And they which have believing masters, let them not despise them, because they are brethren, but rather do service, because they are faithful, and beloved, and (a) partakers of the (*) benefit. (4) These things teach and exhort.

(3) The second rule: Let not servants that are come to the faith, and have also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them.

(a) Let this be sufficient, that as touching those things which pertain to everlasting life, they are partakers of the same good will and love of God, as their masters themselves are.

(*) That is, of the grace of God, as their servants are, and having the same adoption.

(4) A general conclusion, that these things ought not only to be simply taught, but must with exhortations be diligently beaten into their heads.

3 (5) If any man teach otherwise, and consenteth not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

(5) He condemneth severely, and excommunicateth or casts out of the Church as proud men, such as content not themselves with Christ's doctrine, (that is to say, the doctrine of godliness) but weary both themselves and others in vain questions, (for all other things are vain) because they content not themselves in Christ's doctrine; and as lying deceivers, because they savor or sound of nothing but vanity; as mad men, because they trouble themselves so much in matters of nothing; as mischievous plagues, for that they cause great contentions, and corrupt men's minds and judgment. To be short, as profane and wicked, because they abuse the precious name of godliness and religion to filthy lucre.

4 He is puffed up and knoweth nothing, but doteth about (*) questions and (b) strife of words, whereof cometh envy, strife, railings, evil surmisings,

(*) 1 Timothy 1:4 .

(b) Strivings about words, and not about matter; and by words he meaneth all those things which have no pith in them, and whereby we can reap no profit.

5 Vain (c) disputations of men of corrupt minds and destitute of the truth, which think that gain is godliness; from such separate thyself.

(c) Such as we see in those shameless schools of Popery, which are nothing else but vain babbling and prattling.

6 (6) (*) But godliness is great gain, if a man be content with that he hath.

(6) He turneth away fitly the name of gain and lucre, confessing that godliness is great gain, but far after another sort, to wit, because it bringeth true sufficiency.

(*) They that measure religion by riches, are here taught, that only religion is the true riches.

7 (7) (*) For we brought nothing into the world, *and* it is certain, that we can carry nothing out.

(7) He mocketh their folly, which do so greedily gape after frail things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that excess.

(*) Job 1:21; Proverbs 27:26; Ecclesiastes 5:14 .

8 Therefore when we have food and raiment, let us therewith be content.

9 (8) For they that will be (*) rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction.

(8) He frayeth Timothy from covetousness after another sort, to wit, because it draweth with it an infinite sort of lusts, and those very hurtful, wherewith covetous men do torment themselves so far forth, that in the end they cast away from them their faith and salvation.

(*) That set their felicity in riches.

10 For the desire of money is the root of all evil, which while some lusted after, they erred from the faith, and (d) (*) pierced themselves through with many sorrows.

(d) Sorrow and grief do as it were pierce through the mind of man, and are the harvest and true fruits of covetousness.

(*) For they are never quiet neither in soul nor body.

11 (9) But thou, O (e) man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, *and* meekness.

(9) A peculiar exhortation to divers virtues, wherewith it behooveth the Pastors especially to be furnished.

(e) Whom the Spirit of God ruleth.

12 Fight the good fight of faith; lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 (*) (10) I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, which under Pontius Pilate (♣) witnessed a good confession,

(*) 1 Timothy 5:21 .

(10) A most earnest request and charge, to observe and keep all the premises faithfully, with our eyes set upon the coming of Jesus Christ, whose glory we have to set against the vain glittering of this world, and his power, against all the terrors of the wicked.

(♣) Matthew 27:11; John 18:37 .

14 That thou keep *this* commandment without spot, and unrebukeable, until the appearing of our Lord Jesus Christ,

15 Which in due time he shall shew, that is (f) (*) blessed and Prince only, (♣) the King of kings and Lord of lords,

(f) He heapeth many words together, to one purpose; whereby he voucheth the power of God, which if we stick fast unto, we shall not be moved out of our standings.

(*) 1 Timothy 1:11; Revelation 17:14; Revelation 19:16 .

(♣) By this mighty power of God the faithful are admonished boldly to stand in their vocation although the world, Satan and hell rage against them.

16 Who only hath immortality, and dwelleth in the light that none can attain unto, (*) whom never man saw, neither can see, unto whom *be* honor and power everlasting, Amen.

(*) John 1:18 .

17 (11) Charge them that are rich in (g) this world, that they be not highminded, and that they (*) trust not in uncertain riches, but in the (h) living God, (which giveth us abundantly all things to enjoy.)

(11) He addeth for an overplus as it were a sharp admonition to the rich, that they chiefly take heed of two mischiefs, to wit, of pride, and deceitful hope, against which he setteth three excellent virtues, hope in the living God, liberality towards their neighbor, and gentle conditions.

(g) In things pertaining to this life, with whom those men are compared which are rich in good works.

(*) Mark 4:19; Luke 12:15 .

(h) Who only alone is, and that everlasting; for he setteth the frail nature of riches against God.

18 That they do good, *and* be rich in good works, *and* ready to distribute, and communicate,

19 (*) (12) Laying up in store for themselves a good foundation against the time to come, that they may obtain eternal life.

(*) Matthew 6:20 .

(12) The praise of liberality by the effects thereof, because it is a sure testimony of the Spirit of God which dwelleth in us, and therefore of the salvation that shall be given us.

20 (13) O Timothy, keep (♣) that which is committed unto thee, and (*) avoid profane *and* vain babblings, and (♣) oppositions of science falsely so called,

(13) He rehearseth the chiefest of all the former exhortations, which ought to be deeply imprinted in the minds of all ministers of the word, to wits, that they eschew all vain babblings of sophistry and continue in the simplicity of sincere doctrine.

(♣) The gifts of God for the utility of the Church.

(*) 1 Timothy 1:4; 1 Timothy 4:7 .

(♣) As when question engendereth question.

21 Which while some (i) profess, they have erred concerning the faith. Grace *be* with thee, Amen.

(i) Not only in word, but also in countenance and gesture; to be short, whiles their behavior was such that even when they held their peace, they would make men believe their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

The first Epistle to Timothy, written from Laodicea, which is the chiefest city of Phrygia Pacaciana.