

# THE FIRST EPISTLE TO TIMOTHY.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

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1:3—20.	ADMONITION. PRACTICAL. Faith and a good conscience defined.
2:1—3:13.	INSTRUCTION AND DISCIPLINE. Men. Kings and others. Women. Men. Overseers and ministers.
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6:-21.	BENEDICTION.

## THE FIRST EPISTLE TO TIMOTHY. INTRODUCTORY NOTES.

1. The Son of a Gentile father and of a Jewish mother, Timothy was born either at Derbe or Lystra, probably the latter. He is already a "disciple" when first mentioned (Acts 16:1). His father is nowhere named, but his mother, Eunice, and his grandmother, Lois, have secured honourable mention wherever the Scriptures are read (2 Tim. 1:5; 3:14). Most likely Timothy had been brought to the light during the apostle's first visit to Lystra, and thereafter the two were much in association. Paul refers to him in affectionate terms as his own son in the faith, his dearly beloved son, his son Timothy, and while undergoing his second imprisonment at Rome he earnestly begged that his fellow-worker should come to him. See also Phil. 2:19—22.

2. This, the earliest of the three Pastoral Epistles, as they are termed, was written probably in A.D. 67 (Ap. 180), but it is not known where the apostle was at the time, although some think he was at Troas, others in Macedonia (Ap. 180).

3. To Timothy were given the earliest instructions for orderly arrangement in the church, these instructions being of the simplest nature, and, as Dean Alford well observes with regard to the Pastoral Epistles as a whole, the directions given "are altogether of an ethical, not of an hierarchal, kind". These directions afford no warrant whatever for the widespread organizations of the "churches" as carried on to-day.

4. Even in the earliest period the increasing heresies are much in evidence. Some there were who had swerved and turned aside altogether; others denied vital truth and thus overthrew "the faith of some". Hence Paul's constant warnings against such, and instructions to enlighten the opposers, "if God peradventure will give them repentance to the acknowledging of the truth". How the leaven spread is only too plainly shown in Paul's Second Epistle, which has been aptly termed a picture of the ruin of the church through departure from the apostolic doctrine.

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**1** PAUL, an apostle [sent forth] of *Christ Jesus* by the commandment of God our <sup>o</sup>Saviour, and ... *Christ Jesus, Who is* our hope;

**2** To Timothy, my own son in the faith: <sup>o</sup>Grace, <sup>o</sup>mercy, and <sup>o</sup>peace, from God our Father and *Christ Jesus* our Lord.

**3** As I *urged* thee to abide still at Ephesus, when I went into Macedonia, *in order that* thou mightest *command certain ones not to teach otherwise*,

**4** Neither give heed to fables and endless <sup>o</sup>genealogies, which minister questions, rather than *dispensations of God* which is in faith: *so do*.

**5** Now the end of the commandment is *love and to regard with favour* out of a pure heart, and *of a good conscience*, and *of faith* <sup>o</sup>unfeigned:

**6** From which some having *missed the mark* ... turned aside unto *discourse without sense*;

**7** Desiring to be *doctors* of the law; understanding neither what they say, nor *concerning what* they affirm.

**8** But we know that the law *is* good, if a man use it lawfully;

**9** Knowing this, that the law is not *appointed* for a righteous man, but for the lawless and *undisciplined*, for the *impious* and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

**10** For whoremongers, for <sup>o</sup>them that defile themselves with mankind [*homo-sexuals*], for menstealers [*kidnappers*], for liars, for perjured persons, and if *there be* any other thing that is contrary to sound doctrine;

**11** According to the *gospel of the glory* of the <sup>o</sup>blessed God, *with which I was entrusted*.

**12** ... I *have thanks to* Christ Jesus our Lord, *Who* ... enabled me, for that he counted me faithful, putting me into the ministry;

**13** Who was before a blasphemer, and a persecutor, and *an insulter*: but I obtained mercy, because I did *it not knowing* in unbelief.

**14** And the grace of our Lord was *abounded over all* with faith and love which is in Christ Jesus.

**15** This *is* a faithful <sup>o</sup>saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am *foremost*.

**16** Howbeit *on account of this* I obtained mercy, *in order that* in me first *Christ Jesus* might shew forth all longsuffering, for a pattern *of* them which *are about to* believe on **H**im to life <sup>o</sup>everlasting.

**17** Now unto the <sup>o</sup>*King of the ages, deathless*, invisible, the only <sup>o</sup><-> God, *be* honour and glory for ever and ever. Amen.

**18** This charge I commit unto thee, son Timothy, according to the prophecies *going before* on thee, *in order that* thou by them mightest war *the* good warfare;

**19** Holding faith, and a good conscience; which some having *thrust away* concerning *the faith* ... made shipwreck:

**20** Of whom is <sup>o</sup>Hymenaeus and <sup>o</sup>Alexander; whom I ... delivered unto Satan, *in order that* they may learn not to blaspheme.

**2** I exhort therefore, that, first of all, <sup>o</sup>supplications, prayers, intercessions, and giving of thanks, be made *in behalf of* all men;

**2** For kings, and *for* all that are in authority; *in order that* we may lead a quiet and peaceable life in all godliness and *gravity*.

**1. 1 Saviour.** God is called "Saviour", here, 2:3. Luke 1:47. Tit. 1:3; 2:10; 3:4. Jude 25. Elsewhere the title is used of the Lord Jesus Christ.

**2 Grace, mercy, and peace.** This salutation is peculiar to the Epistle to Timothy and Titus.

**4 genealogies.** Gr. *genealogia*. Only here and Tit. 3:9. Referring to the list of emanations of AEONS according to the Gnostics.

**5 unfeigned.** Gr. *anupokritos*. [sincere]. See Rom. 12:9 (without dissimulation).

**10 them that, &c.** Gr. *arsenokoites*. [homo-sexuals, sodomite]. See 1 Cor. 6:9.

**11 blessed.** Only in this epistle is "blessed" (or happy), Gr. *makarios*, applied to God, here and 6:15.

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**15 saying.** Ap.121.10. This is the first of five "faithful sayings" in the Pastoral Epistles. Cp. 3:1; 4:9. 2 Tim. 2:11. Tit. 3:8. Cp. Rev. 21:5; 22:6.

**16 everlasting.** Paul was converted through the visible appearance of the Lord from heaven. Others will be (Zech. 12:10).

**17 King of the ages.** The same expression occ. in the Greek text of Tobit 13:6, 10., &c.

<-> **wise.** The text omit, the word having crept in from Rom. 16:27.

**20 Hymenaeus.** Cp. 2 Tim. 2:17, 18. **Alexander.** Cp. 2 Tim. 4:14, 15.

**2. 1 supplications.**  
Ap.134.II.3.

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**3** For this *is* good and acceptable in the sight of God our Saviour;

**4** Who *wills that all men should be* saved, and ... come unto the knowledge of the truth.

**5** For *there is* one God, and one mediator *of* God and men, the Man Christ Jesus;

**6** Who gave **H**imself a ransom for all, *the testimony* in *its own season*.

**7** *For which* I am *appointed* a preacher, and an apostle, (I speak the truth ..., *and* lie not;) a teacher of the Gentiles in faith and *truth*.

**8** I *strongly desire* therefore that *the men* [husbands] pray *in every place*, lifting up holy hands, without wrath and *reasoning or disputing*.

**9** *Likewise* ..., that women adorn themselves in *becoming, orderly* apparel, with *shamefastness* [modesty] and sobriety; not with *plaits, or braids*, or gold, or pearls, or costly array;

**10** But (which becometh women professing godliness) with good works.

**11** Let the woman learn in silence with all subjection.

**12** But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

**13** For Adam was first formed, then Eve.

**14** And Adam was not deceived, but the woman being *thoroughly deceived* [taken in] *came to be* in the transgression.

**15** *But* she shall be saved *through the child bearing*, if they continue in faith and *love* and holiness with sobriety.

**3** This *is a faithful* saying, If a man desire the office of a bishop [overseer], he desireth a good work.

**2** A <sup>1</sup>bishop then must be blameless [no charge of immorality], the husband of one wife, *sober, of sound mind, orderly*, given to hospitality, *qualified as a teacher*;

**3** Not given to wine, *not a striker*, ...; but patient [gentle], *not contentious or disposed to fight, not loving money*;

**4** One that ruleth well his own house, having his children in subjection with all *honesty*;

**5** (For if a man know not how to rule his own house, how shall he take care of the church of God?)

**6** Not a novice [new convert], lest being *puffed up* with pride he fall into the condemnation of the devil.

**7** *But* he must have a good *testimony also* of them which are without; *in order that he not* fall into reproach and the snare of the devil.

**8** *Likewise must* the deacons [servants] be *honourable*, not doubletongued, not given to much wine, not greedy of filthy lucre;

**9** Holding the mystery of the faith in a pure conscience.

**10** And let these also first be *tested*; then let them *serve* the office of a deacon, being *found* blameless.

**11** Even so *must their wives* be *honourable*, not slanderers [devils], *vigilant*, faithful in all things.

**12** Let the deacons be the husbands of one wife, ruling their children and their own houses well.

**13** For they that ... used the office of a deacon well *procure for* themselves a good degree [step], and great boldness in the faith which is in Christ Jesus.

**14** These things write I *to* thee, hoping to come unto thee shortly:

**15** But if I *delay, in order that* thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

**16** And *confessedly great* is the mystery of godliness: God was manifest [appeared] in the flesh, justified [vindicated] *by* the Spirit, seen of angels, preached *among* the Gentiles, believed on in the world, received up *in* glory.

**4** Now *THE Holy Spirit* speaketh *in express words*, that in the latter *seasons* some shall *apostatize* from the faith, giving heed to *deceiving evil* spirits, and *teachings* of *demons*;

**2** *By the hypocrisy of liars; having been seared* [cauterized] *with a hot iron as to their own conscience*;

**3** °Forbidding to marry, *and commanding* to abstain from °*foods*, which God ... created *for reception* with thanksgiving *by believers* and *have fully known* the truth.

**4** °For every *created thing* of God *is* good, and nothing to be refused, *being* received with thanksgiving:

**5** For it is sanctified by the word of God and prayer.

**6** *Putting the brethren in remembrance* of these things, thou shalt be a good minister of *Christ Jesus*, nourished up in the words of faith and of good doctrine, *which* thou hast *followed up*.

**7** But refuse °*the profane* and old wives' fables, and exercise thyself *rather* unto godliness.

**8** For bodily exercise profiteth *unto a little matter*: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

**9** This is a faithful saying ... worthy of all acceptation.

**10** For, *for this* we both labour and *strive*, because we *have hoped* in the living God, *Who* is the Saviour of °all men, °specially of *the believing*.

**11** These things command and teach.

**12** Let no man despise thy youth; but *become* thou an °example of *those that believe*, in word, in *manner of life*, in *love*, ..., in faith, in purity.

**13** Till I come, *take heed* to reading, to exhortation, to *teaching*.

**14** Neglect not the °*gift from God* that is in thee, which was given thee by °prophecy, with the laying on of the hands of the *elders*.

**15** Meditate upon these things; *be occupied in them; in order that* thy *progress* may *be manifest* to all.

**16** Take heed *to* thyself, and *to* the doctrine; continue in them: for ... doing this thou shalt *save both* thyself, and them that hear thee.

**5** Rebuke not an *older person*, but *exhort him* as a father; *and* the younger men as brethren;

**2** The *older* women as mothers; the younger as sisters, with all purity.

**3** Honour widows that are widows °indeed.

**4** But if any widow have children or *grandchildren or other descendants*, let them learn first to *treat reverently their own household*, and to *return recompence to* their parents: for that is good and acceptable *in the sight of* God.

**5** Now she that is a widow <sup>3</sup>indeed, and *solitary alone*, °*has hoped* in God, and continueth in supplications [*special personal request*] and prayers night and day.

**6** But she that °liveth in pleasure is dead while she liveth.

**7** And these things *command, in order that* they may be blameless.

**8** But if any provide not for his own, and specially for those of his ... house, he hath denied the faith, and is worse than an *unbeliever*.

**9** Let not a widow be *enrolled less than* threescore [*sixty*] years old, having been the wife of one man [*adult male*],


**10** *Borne witness to* for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have *helped* the afflicted, if she have diligently followed every good work.

**11** But the younger widows °*beg off*: for when they have *grown wanton* against Christ, they will marry;

**12** Having *judgment*, because they have cast off their first °faith.

**3 Forbidding to marry.** This has been taken as indicating the Church of Rome, but that church only enjoins the celibacy of priests and monks and nuns. Spiritism, or the teaching of demons, enjoins being united only to the "spiritual affinity" and has wrecked many homes.

**foods.** Spiritist teaching is that animal food is unfavourable to the development of mediumistic power. The permission of Gen. 9:3 is significant, coming immediately after the outbreak of Gen. 6:1-4.

**4**  All of God's created things are good "for what they were created for". (i.e. a buzzard is good for cleaning up dead bodies, but not to eat).

**7 the profane.** Referring to 1:4. See 1:9.

**10 all men.** When our first parents incurred the penalty of immediate judicial death, the race would have been extinguished, had not God interposed, before dealing with the culprits, with the promise of the Redeemer, and so suspending the execution of the sentence denounced.

**specially.** Occ. N.T. twelve times. Rendered "specially", "especially" (nine); "most of all" (Acts 20:38); "chiefly" (Phil. 4:22 2 Pet. 2:10).


**12 example.** Gr. *tupos*. See John 20:25. (type, figure, fashion).

**14 gift.** Ap. 184.1.2. (a gift of grace, a free gift, always of God's gift).

**prophecy.** Cp. 1:18.

**5. 3 indeed.** Gr. *ontos*. [really, of a truth]. See John 8:36

**5 has hoped.** Implying continued hoping.

**6 liveth in pleasure.** Gr. *spatalao*. [luxury].  She that liveth delicately-voluptuously indulging herself with dainties; it does not indicate grossly criminal pleasures; but simply means one who indulges herself in good eating and drinking, pampering her body at the expense of her mind.

**11 beg off.** Gr. *paraitomai*. See Acts 25:11.

**12 faith.** Ap. 150.1.1. (the living, Divinely implanted principle).

**13** And withal they learn *to be careless also, roving* from house to house; and not only *careless* but *gossipers* also and busybodies [*intermeddler*], speaking things which they ought not.

**14** I *would have* therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary *for the sake of reviling*.

**15** For *certain ones* are already turned aside after Satan.

**16** If any *believing woman have widows, let her help* them, and let not the church be *burdened; in order that* it may *help* them that are widows indeed.

**17** Let the elders that *direct* well be counted worthy of double honour, especially they who labour in the word and doctrine.

**18** For the Scripture saith, Thou shalt not muzzle the ox that <sup>o</sup>treadeth out the corn. And, The labourer is worthy of his *pay*.

**19** Against an elder receive not an accusation, *except* before two or three witnesses.

**20** Them that sin rebuke before all, *in order that* others also may *have fear*.

**21** I charge *thee in the sight of* God, and ... *Christ Jesus*, and the elect angels, *in order that* thou *guard* these things *apart from prejudice*, doing nothing by <sup>o</sup>partiality.

**22** Lay hands *hastily, without sufficient testing* on *no one*, neither be partaker of other men's sins: keep thyself <sup>o</sup>pure.

**23** Drink no longer water, but use a little wine for thy stomach's sake and thine *frequent* infirmities.

**24** Some men's sins are <sup>o</sup>*obvious*, going before to judgment; and some *men* they follow after.

**25** Likewise the good works *also of some* are <sup>o</sup>manifest beforehand; and they that are otherwise *are not able to* be hid.

**6** Let as many *slaves* as are under the yoke count their own masters worthy of all honour, *in order that* the name of God and *His* doctrine be not blasphemed.

**2** And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are *believing* and beloved, *those who are partaking* of the *good work*. These things teach and exhort.

**3** If any man teach otherwise, and consent not to *sound* words, *those* of our Lord Jesus Christ, and to the doctrine which is according to <sup>o</sup>godliness;

**4** He is *puffed up*, knowing nothing, but *diseased* about *disputes* and strifes of words, *out of which* cometh envy, strife, railings, evil *suspensions*,

**5** *Constant arguing* [*gallings one of another*] of men *corrupted as to their minds*, and *deprived* of the truth, supposing that *godliness is a way of gain*: ...

**6** But <sup>3</sup>godliness with <sup>o</sup>*competence* is great gain.

**7** For we brought nothing into *this* world, <sup>o</sup>*neither* we can carry nothing out.

**8** And having *nourishment* and raiment [*and shelter*] let us be therewith <sup>o</sup>content.

**9** But they that *strongly desire to* be rich fall into temptation and a snare [*trap*], and *into* many foolish and hurtful lusts, which drown [*cause to sink*] men in destruction and *perishing*.

**10** For the love of money is the root of *all the evils*: which while some coveted after, they *were seduced* from the faith, and pierced themselves through *by* many *pangs*.

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

**12** Fight the good fight of faith, lay hold on eternal life, *unto which* thou art also called, and ... <sup>o</sup>*confessed the good confession in the sight of* many witnesses.

**18 treadeth out, &c.** See 1 Cor. 9:9, where the same quotation occurs. The latter part of the verse is from Matt. 10:10, &c.

**21 partiality.** Lit. inclining toward. Gr. *prosklisis*, Only here.

**22 pure.** Gr. *hagnos*. See 2 Cor. 7:11. Not as the word is used to-day, but as clear from aiding in sending unfit men into the ministry, from which all the churches are suffering at this hour. Cp. Jude 11.

**24 obvious.** Gr. *prodelos*. Only here, v. 25, and Heb. 7:14 (evident).

**25 manifest beforehand.** Same as "open beforehand".

**6. 3 godliness.** See Acts 3:12 (holiness).

**6 competence.** Gr. *autarkeia*. See 2 Cor. 9:8 (sufficiency). Cp. Phil. 4:11.

**7 neither.** (Gr. *oude*). This makes with the second *ouden* a double negative.

**8 content.** Same word as 2 Cor. 12:9 (sufficient). Heb. 13:5.

**12 confessed.** Gr. *homologeoe*. Occ. twenty-three times; seventeen times "confess"; three times "profess"; "make confession"; "promise"; "give thanks", once each.

**13** I give thee charge *before* God, Who *preserves alive* all things, and *before* Christ Jesus, Who *in the presence of* Pontius Pilate witnessed *the* good confession;

**14** That thou keep *this* commandment *unspotted, blameless*, until the appearing of our Lord Jesus Christ:

**15** Which [*appearing*] in *His own seasons* He shall shew, ... the <sup>o</sup>*blessed and only God a mighty Prince*, the King of kings, and Lord of lords;

**16** Who only hath *deathlessness, inhabiting* in ... light *unapproachable*; Whom *no one of men* hath seen, nor can see: to Whom *be* honour and power everlasting. Amen.

**17** Charge them that are rich in *the present* world, that they be not *arrogant*, nor *set their hope upon the uncertainty of* riches, but *upon* ... God, Who *provideth* us richly all things *for enjoyment*;

**18** That they do good, that they be rich in good works, ready to distribute [*divide with others*], willing to communicate [*share their blessings with others*],

**19** Laying up in store for themselves a good foundation against the time to come, *in order that* they may lay hold on *the life that is life indeed*.

**20** O Timothy, *guard* that <sup>o</sup>*deposit*] which is committed to thy trust, *turning aside from* profane ... vain babblings [*vain empty words*], and oppositions of science [*knowledge*] <sup>o</sup>falsely so called:

**21** Which some professing ... erred [*swerved*] concerning the faith. Grace be with *you*. ....

**15** *blessed and only God*. See Note on 1:11.

**20** *deposit*. The deposit entrusted to Timothy was the teaching regarding the Mystery (3:16).

**20** *falsely so called*. There is much science (knowledge) which does not deserve the name, being only speculation.