THE FIRST EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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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 hierarchical, 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.

This is Page 1799 From The Companion Bible.
1 Paul, an apostle [sent forth] of Christ Jesus by the commandment of God our Saviour, and ... Christ Jesus, Who is our hope;

2 To Timothy, my own son in the faith: Grace, mercy, and 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 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 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 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 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 saying, and worthy of all acceptation, 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 Him to life everlasting.

17 Now unto the King of the ages, deathless, invisible, the only 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 Hymenaeus and Alexander; whom I ... delivered unto Satan, in order that they may learn not to blaspheme.

2 I exhort therefore, that, first of all, 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.
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 Himself 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 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;

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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 and 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, especially 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 Meditate upon these things; be occupied in them; in order that thy progress may be manifest to all.  
15 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 indeed, and solitary alone, has hoped in God, and continueth in supplications 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 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.
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 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 partiality.

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

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

24 Some men's sins are obvious, going before to judgment; and some men they follow after.

25 Likewise the good works also of some are 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 godliness;

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

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 godliness with competence is great gain.

7 For we brought nothing into this world, neither we can carry nothing out.

8 And having nourishment and raiment [and shelter] let us be therewith 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 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 … confessed the good confession in the sight of many witnesses.
6. 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 unsotted, blameless, until the appearing of our Lord Jesus Christ:

15 Which [appearing] in His own seasons He shall shew, … the 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 … 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 deposit which is committed to thy trust, turning aside from profane … vain babblings [vain empty words], and oppositions of science [knowledge] falsely so called:

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

6. 21. 

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.