

THE FIRST EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

A | 1. 1, 2. BENEDICTION.

B | 1. 3-20. ADMONITION. PRACTICAL.

C | 2. 1-3. 13. INSTRUCTION AND DISCIPLINE.

D | 3. 14, 15. INTENDED VISIT AND INTERVAL.

E | 3. 16. THE MYSTERY OF GODLINESS.

E | 4. 1-12. THE MYSTERY OF INIQUITY.

D | 4. 13-16. INTENDED VISIT AND INTERVAL.

C | 5. 1-6. 2. INSTRUCTION AND DISCIPLINE.

B | 6. 3-21-. ADMONITION. PRACTICAL.

A | 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. 87 (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.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

A 1 PAUL, an °apostle of °Jesus Christ °by the
°commandment of °God our °Saviour, and
°Lord °Jesus Christ, °which is our °hope;
2 °Unto Timothy, my °own °son °in the
°faith: °Grace, mercy, and peace, °from °God
our °Father and °Jesus Christ our °Lord.

B A a 3 As I °besought thee to °abide still °at
Ephesus, when I went °into Macedonia, °that
thou mightest °charge °some °that they teach
°no other doctrine,
4 °Neither give heed to °fables and °endless
°genealogies, which minister °questions, rather
than °godly edifying which is °in °faith:
so do.

b 5 Now the end of the °commandment is
°charity °out of a pure heart, and of a °good
conscience, and of °faith °unfeigned:

c 6 From which °some °having swerved °have
°turned aside °unto °vain jangling;
7 °Desiring to be °teachers of the law, °under-
standing °neither what they say, °nor °where-
of 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 °made
for a °righteous man, but for the °lawless and
°disobedient, for the °ungodly and for °sinners,
for °unholy and °profane, for °murderers of
fathers and murderers of mothers, for °man-
slayers,

10 For whoremongers, for °them that defile
themselves with mankind, for °menstealers,
for liars, for °perjured persons, and °if °there
be any °other thing °that is contrary to °sound
doctrine;

1. 1 apostle. Ap. 189. See Phil. 1. 1.
Jesus Christ. Ap. 98. XI. Most texts read "Christ
Jesus".

by. Ap. 104. x. 2.
commandment. Gr. *epitagē*. See Rom. 16. 26.
God. Ap. 98. I. i. 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.
Lord. The texts omit.

Jesus Christ. The texts read "Christ Jesus". Ap.
98. XII. which is. Read "Who is".

hope. Cp. Col. 1. 5, 23, 27. Tit. 2. 13.

2 Unto=To.

own. Gr. *gnēnios*. See 2 Cor. 8. 8.
son. Ap. 108. i. in. Ap. 104. viii.
faith. Ap. 150. II. 1.

Grace, mercy, and peace. This salutation is pecu-
liar to the Epistles to Timothy and Titus.

Grace. Ap. 184. I. 1. from. Ap. 104. iv.

Father. Ap. 98. III.

Jesus Christ. Read "Christ Jesus".

Lord. Ap. 98. VI. i. β. 2. A.

1. 3-20 (B, p. 1799). ADMONITION. (Introversion)

B A a | 3, 4. The charge. Personal.

b | 5. Faith and a good conscience defined.

c | 6-10. Some who have turned aside.

B | 11. The blessed God.

C | 12. Paul, the trusted minister.

D | 13. The chief of sinners unsaved.

E | 14-. The Lord's abounding
grace.

E | -14. Faith and love which is
in Christ Jesus.

D | 15. The chief of sinners saved.

C | 16. Paul, the pattern of sinners
saved.

B | 17. The only God.

A a | 18. The charge. Personal.

b | 19-. Faith and a good conscience to be
held fast.

c | -19, 20. Some who have made shipwreck.

3 besought. Ap. 134. I. 6. abide. Gr. *prosmenō*. See Acts 11. 23. at. Ap. 104. viii. into. Ap.
104. vi. that=in order that. Gr. *hina*. charge. Gr. *parangellō*. See Acts 1. 4. some. Ap. 124. 4.
that they, &c.=not (Ap. 105. II) to teach otherwise (Gr. *heterodidaskaleō*. Only here and 6. 3). 4 Neither.
Gr. *mēde*. fables. Gr. *muthos*. Occ. also 4. 7. 2 Tim. 4. 4. Tit. 1. 14. 2 Pet. 1. 16. endless. Gr.
aperantos. Ap. 151. II. E. genealogies. Gr. *genealogia*. Only here and Tit. 3. 9. Referring to the list
of emanations of AEONS according to the Gnostics. questions. Gr. *zētēsis*. See Acts 25. 20. All the
occ. of the word show what questions occupy the natural mind. godly edifying=dispensation (Gr. *oiko-*
nomia, 1 Cor. 9. 17) of God (v. 1). A few texts read *oikodomē*, as 1 Cor. 14. 3, 6, 12. 5 commandment.
Gr. *parangelia*. See Acts 5. 28. charity. Ap. 135. II. 1. out of. Ap. 104. vii. good conscience.
See Acts 23. 1. unfeigned. Gr. *anupokritos*. See Rom. 12. 9. 6 having swerved. Gr. *astochēō*.
Elsewhere, 6. 21. 2 Tim. 2. 18. have. Omit. turned aside. Gr. *ektrepomai*. Elsewhere, 5. 15; 6. 20.
2 Tim. 4. 4. Heb. 12. 13. unto. Ap. 104. vi. vain jangling. Gr. *mataiologia*. Only here. Cp. Tit.
1. 10. 7 Desiring. Ap. 102. 1. teachers of the law. Gr. *nomodidaskalos*. See Luke 5. 17.
understanding, &c. There are double negatives in this phrase, *mē* at the beginning, and *mēte*, *mēte*,
neither, nor. whereof=concerning (Ap. 104. xiii. 1) what. affirm. Gr. *diabebaiomai*. Only here
and Tit. 3. 8. 8 know. Ap. 132. I. i. if. Ap. 118. 1. b. a man. Gr. *tis*. Ap. 123. 3. lawfully.
Gr. *nomimōs*. Only here and 2 Tim. 2. 5. 9 not. Ap. 105. I. made=appointed. righteous. Ap.
191. 1. lawless. Ap. 128. III. 3. disobedient=not under subjection, undisciplined. Gr. *anupotaktos*.
Here; Tit. 1. 8, 10. Heb. 2. 8. ungodly. Gr. *asebēs*. See Rom. 4. 5. sinners. Gr. *hamartōlos*. Cp. Ap.
128. I. i. unholy. Gr. *anosios*. Here and 2 Tim. 3. 2. Contrast Acts 2. 27. profane. Gr. *bebēlos*. Here,
4. 7; 6. 20. 2 Tim. 2. 16. Heb. 12. 16. murderers, &c. Gr. *patralōas*... *mētralōas*. Only here. man-
slayers. Gr. *androphonos*. Only here. 10 them that, &c. Gr. *arsenokōitēs*. See 1 Cor. 6. 9. men-
stealers. Gr. *andrapiodistēs*. Only here. perjured persons. Gr. *epiorkos*. Only here if. Ap. 118.
2 a. there be. Omit. other. Ap. 124. 2. that. Omit. sound. Gr. *hugiainō*. See Luke 5. 31.

- B** 11 °According to the °glorious °gospel of the °blessed °God, °which was committed to my trust.
- C** 12 °And I °thank °Christ Jesus our °Lord, Who °hath °enabled me, for that He counted me °faithful, putting me °into the °ministry;
- D** 13 Who was before a blasphemer, and a °persecutor, and °injurious: but I °obtained mercy, because I did it °ignorantly °in unbelief.
- E** 14 And the °grace of our °Lord °was exceeding abundant
- E** °with °faith and °love which is °in °Christ Jesus.
- D** 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 °chief.
- C** 16 Howbeit °for this cause I °obtained mercy, °that °in me °first °Jesus Christ might shew forth all longsuffering, °for a °pattern °to them which °should hereafter °believe on Him °to °life °everlasting.
- B** 17 Now °unto the °King eternal, °immortal, °invisible, the only °wise °God, be °honour and °glory °for ever and ever. Amen.
- A a** 18 This °charge I °commit °unto thee, °son Timothy, °according to the prophecies °which went before °on thee, °that thou °by them mightest °war °a good °warfare;
- b** 19 Holding °faith, and a °good conscience;
- c** which °some having °put away, °concerning °faith °have °made shipwreck:
- 20 Of whom is °Hymenæus and °Alexander; whom I °have °delivered °unto °Satan, °that they may learn °not to blaspheme.
- C F** 2 I °exhort therefore, that first of all, °supplications, °prayers, °intercessions, and °giving of thanks, be made °for all °men; 2 °For kings, and for all that are °in °authority; °that we may °lead a °quiet and °peaceable °life °in all °godliness and °honesty. 3 For this is good and °acceptable in the sight of °God our °Saviour;
- 11 According to. Ap. 104. x. 2. glorious gospel = gospel (Ap. 140) of the glory (p. 1511). Cp. 2 Cor. 4. 4. blessed. Only in this epistle is "blessed" (or happy), Gr. *makarios*, applied to God, here and 6. 15. which, &c. = with which I was entrusted. Ap. 150. I. 1. iv. 12 And. Omit. thank. Lit. I have thanks (Ap. 184. I. 1) to. Christ Jesus. Ap. 98. XII. hath. Omit. enabled. Gr. *endunamōō*. See Acts 9. 22. faithful. Ap. 150. III. ministry. Ap. 190. II. 1. 13 persecutor. Gr. *diōktēs*. Only here. injurious = an insulter. Gr. *hubristēs*. Only here and Rom. 1. 30. obtained mercy. Cp. 1 Cor. 7. 25. 2 Cor. 4. 1. ignorantly = not knowing. Cp. Luke 29. 34. Acts 3. 17. 14 was exceeding, &c. = abounded over all. Gr. *hyperpleonazō*. Only here. Cp. Rom. 5. 20. with. Ap. 104. xi. 1. love. Same as "charity", v. 6. 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. acceptation. Gr. *apodochē*. Only here and 4. 9. world. Ap. 129. 1. chief. Gr. *prōtos*. Here "foremost", i. e. first in position. 16 for this cause = on account of (Ap. 104. v. 2) - this. first. See "chief", v. 15. for. Ap. 104. xv. 3. pattern. Gr. *hupotupōsis*. Only here and 2 Tim. 1. 13. to = of. should hereafter = are about to. believe on. Ap. 150. I. 1. v. (iii) 1. to. Ap. 104. vi. life. Ap. 170. 1. everlasting. Ap. 151. II. B. ii. Paul was converted through the visible appearance of the Lord from heaven. Others will be (Zech. 12. 10). 17 King eternal = King of the ages (Ap. 151. II. A. i. 4). The same expression occ. in the Greek text of Tobit 13. 6, 10, and the "God of the ages", *Theos tōn aiōnōn*, in Eccles. 36. 17. Cp. Isa. 9. 6. Jer. 10. 10. immortal. Gr. *aphthartos*. See Rom. 1. 23. Cp. 6. 16. invisible. Gr. *avoratos*. See Rom. 1. 20. Cp. 6. 16. Ex. 33. 20. John 1. 18. Col. 1. 15. Heb. 11. 27. wise. The texts omit, the word having crept in from Rom. 16. 27. honour and glory. These words are coupled together in Heb. 2. 7. 9. 2 Pet. 1. 17. Rev. 4. 9, 11; 5. 12, 13; 19. 1, in describing Divine glory, and in reference to man in Rom. 2. 7, 10. Rev. 21. 24, 26. glory. See p. 1511. for ever and ever. Ap. 151. II. A. ii. 9. a. commit. Gr. *paratithēmi*. See Acts 17. 3. which on. Ap. 104. ix. 3. by. Ap. 104. viii. war. Gr. *strateuomai*. See 1 Cor. 9. 7. a = the. warfare. Gr. *strateia*. Only here and 2 Cor. 10. 4. This clause exhibits the Figs. *Paronomasia* and *Polyptōton*, Ap. 6. Gr. *strateuē strateian*. 19 put away = thrust away. Gr. *apōtheomai*. See Acts 7. 27. concerning. Ap. 104. xiii. 2. faith = the faith (v. 2). have. Omit. made shipwreck. Gr. *nauageō*. Only here and 2 Cor. 11. 25. 20 Hymenæus. Cp. 2 Tim. 2. 17, 18. Alexander. Cp. 2 Tim. 4. 14, 16. have. Omit. delivered. Gr. *paradidōmi*. See John 19. 30. Satan. Cp. 1 Cor. 5. 5. not. Ap. 105. II, as in v. 7.

2. 1-3. 13 (C, p. 1799). INSTRUCTION AND DISCIPLINE. (Introversion.)

- C** | F | 2. 1-8. Men. Kings and others.
 | G | 2. 9-15. Women.
 | F | 3. 1-13. Men. Overseers and ministers.

2. 1 exhort. Ap. 134. I. 6. supplications. Ap. 134. II. 3. prayers. Ap. 134. II. 2. intercessions. Ap. 134. II. 4. giving of thanks. Gr. *eucharistia*. See Acts 24. 3. for. Ap. 104. xvii. 1. men. Ap. 123. 1. 2 in. Ap. 104. viii. authority. Gr. *huperochē*. See 1 Cor. 2. 1. that = in order that. Gr. *hina*. lead. Gr. *diagō*. Only here and Tit. 3. 3. quiet. Gr. *ēremos*. Only here. peaceable. Gr. *hēsuchios*. Only here and 1 Pet. 3. 4. life. Ap. 170. 2. godliness. Gr. *eusebeia*. See Acts 3. 12. honesty = gravity. Gr. *semmotēs*. Only here, 3. 4, and Tit. 2. 7. Cp. 3. 8. 3 acceptable. Gr. *apodektos*. Only here and 5. 4. God. Ap. 98. I. i. 1. Saviour. See 1. 1.

4 Who °will °have all °men to be saved, and °to come °unto the °knowledge of the truth.

5 For there is one °God, and one °Mediator °between °God and °men, the °Man °Christ Jesus,

6 Who gave Himself a °ransom °for all, °to be testified in °due time.

7 °Whereunto °I am °ordained a °preacher, and an °apostle, (I speak the truth °in °Christ, and lie °not;) a teacher of the Gentiles °in °faith and °verity.

8 I °will therefore that °men °pray °every where, lifting up °holy hands, without wrath and °doubting.

G 9 °In like manner °also, that °women °adorn themselves °in °modest °apparel, °with °shamefacedness and °sobriety; °not °with °broided hair, 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 deceived °was °in the °transgression:

15 °Notwithstanding she shall be saved °in °childbearing, °if they °continue °in °faith and °charity and °holiness °with °sobriety.

F 3 This is a °true °saying, °“If a man °desire °the office of a bishop, he °desireth a good work.”

2 A °bishop then must be °blameless, the °husband of one wife, °vigilant, °sober, °of good behaviour, °given to hospitality, °apt to teach;

3 °Not °given to wine, °no striker, °not greedy of filthy lucre; but °patient, °not a brawler, °not covetous;

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

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, °lest being °lifted up with

4 will = wills. Ap. 102. 1.

have . . . to be - that . . . should be.

to. Omit.

unto. Ap. 104. vi.

knowledge. Ap. 132. II. ii.

5 Mediator. Gr. *mesistēs*. See Gal. 3. 19. between = of.

Christ Jesus. Ap. 98. XII.

6 ransom. Gr. *antilutron*. Only here. Cp. Matt 20. 28. Mark 10. 45 (*lutron*). Tit. 2. 14. Heb. 9. 12.

to be testified = the testimony.

due time = its own seasons (Ap. 195). Cp. Gal. 4. 4.

7 Whereunto = For (Gr. *eis*) which.

ordained = appointed. Same word in 1. 12 (putting). preacher. Ap. 121. 2.

apostle. Ap. 189.

Christ. Ap. 98. IX, but the texts omit “in Christ”. not. Ap. 105. I. Cp. Rom. 9. 1. 2 Cor. 11. 31. Gal. 1. 20.

faith. Ap. 150. II. 1.

verity = truth.

8 will. Ap. 102. 3.

men = the men, i. e. husbands. Ap. 123. 2.

pray. Ap. 134. I. 2.

every where = in (Gr. *en*) every place.

holy. Gr. *hosiōs*. See Acts 2. 27.

doubting = reasoning or disputing.

9 In like manner = Likewise.

also. The texts omit.

women. The whole context shows that wives are in the apostle's mind. See vv. 12-15.

adorn. Gr. *kosmeō*. Five times in the Gospels. Tit. 2. 10. 1 Pet. 3. 5. Rev. 21. 2, 19.

modest = becoming, orderly. Gr. *kosmios*. Only here and 3. 2.

apparel. Gr. *katastolē*. Only here. Cp. Mark 12. 38. with. Ap. 104. xi. 1.

shamefacedness = shamefastness, as originally in A. V. 1611. Gr. *aidōs*. Only here and Heb. 12. 28.

sobriety. Gr. *sōphrosunē*. See Acts 26. 25. Cp. 2 Tim. 1. 7. Tit. 2. 4, 12.

not. Ap. 105. II.

with. Ap. 104. viii.

broided hair = plaits, or braids. Gr. *plegma*. Only here. Cp. 1 Pet. 3. 3.

costly. Gr. *polutelēs*. Elsewhere, Mark 14. 3. 1 Pet. 3. 4.

10 godliness. Gr. *theosebeia*. Only here.

with. Ap. 104. v. 1.

11 subjection. Gr. *hupotagē*. See 1 Cor. 14. 34. 2 Cor. 9. 13.

12 nor. Gr. *oude*.

usurp authority. Gr. *authentēō*. Only here.

13 formed. Gr. *plassō*. Only here and Rom. 9. 20.

14 deceived. Gr. *apataō*. See Eph. 5. 6.

being deceived. Gr. *apataō*, but the texts read *exapataō*, as in 2 Cor. 11. 3 (thoroughly deceived, or as we say, “taken in”).

was = came to be. transgression. Gr. *parabasis*. Cp. Ap. 128. VI. 1, 3. 15 Notwithstanding = But. in = through. Ap. 104. v. 1. childbearing = the childbearing. Gr. *teknogonia*. Only here. if. Ap. 118. 1. b. continue. Gr. *menō*. See p. 1511. charity = love, as in 1. 5. holiness. Gr. *hagiasmos*. See Rom. 6. 19.

3. 1 true = faithful. Ap. 150. III. See 1. 15. saying. Ap. 121. 10. If a man = If (Ap. 118. 2. a) any one (Ap. 123. 3). desire. Gr. *oregomai*. Here, 6. 10. Heb. 11. 16. the office, & c. Gr. *episkopē*.

See Acts 1. 20. desireth. Gr. *epithumēō*, as Heb. 6. 11. 2 bishop. Gr. *episkopos*. See Acts 20. 28. blameless. Gr. *anepilēptos*. Only here, 5. 7; 6. 14. husband. Ap. 123. 2. vigilant = sober. Gr. *nēphaleos*. Here, v. 11. Tit. 2. 2. sober. Gr. *sōphrōn*. Here, Tit. 1. 8; 2. 2, 5. Cp. 2. 9, 15. 2 Tim. 1. 7.

Tit. 2. 4, 6, 12. of good behaviour. Gr. *kosmios*. See 2. 9. given to hospitality. Gr. *philoxenos*. Here; Tit. 1. 8. 1 Pet. 4. 9. Cp. Rom. 12. 13. apt to teach. Gr. *didaktikos*. Here and 2 Tim. 2. 24.

3 Not. Ap. 105. II. given to wine. Gr. *paroinos*. Here and Tit. 1. 7. no striker = not (Gr. *mē*) a striker (Gr. *plēktēs*. Here and Tit. 1. 7). not greedy, & c. The texts omit, the idea being expressed at the end of the verse. patient. Gr. *epieikēs*. See Phil. 4. 5. not a brawler = not contentious.

Gr. *amachos*. Here and Tit. 3. 2. not covetous = not loving money. Gr. *aphilarguros*. Here and Heb. 13. 5. 4 ruleth. Gr. *proistēmi*. See Rom. 12. 8. children. Ap. 108. i. in. Gr. *en*. Ap. 104. viii. subjection. See 2. 11. with. Ap. 104. xi. 1. gravity. See “honesty”, 2. 2. 5 know.

Ap. 132. I. i. not. Ap. 105. I. take care of. Gr. *epimeleomai*. Only here and Luke 10. 34, 35. church. Ap. 186. God. Ap. 98. I. i. 1. 6 novice. Gr. *neophytos*. Only here. lest = in order that (Gr. *hina*) . . . not (Gr. *mē*).

lifted up, & c. = puffed up. Gr. *tuphoomai*. Here, 6. 4. 2 Tim. 3. 4. The noun *tuphos* means smoke. Cp. Matt. 12. 20.

pride he fall °into the °condemnation of the devil.

7 °Moreover he must have a good °report °of them which are without; °lest he fall °into °reproach and the °snare of the devil.

8 Likewise *must* the °deacons be °grave, °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 °proved; then let them °use the office of a deacon, being *found* °blameless.

11 Even so *must* their wives be °grave, °not °slanderers, °sober, °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 °have °used the office of a deacon well °purchase to themselves a good °degree, and great °boldness °in the °faith which is °in °Christ Jesus.

D (p. 1799) 14 These things write I °unto thee, hoping to come °unto thee shortly:

15 But °if I °tarry long, °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.

E 16 And °without controversy °great is the °mystery of °godliness: °God °was manifest °in °the flesh, °justified °in °the °Spirit, °seen of angels, °preached °unto the Gentiles, °believed on °in the °world, °received up °into °glory.

E H¹ d 4 Now the °Spirit speaketh °expressly, that °in the °latter °times °some shall °depart from the °faith, giving heed to °seducing °spirits, and °doctrines of °devils;

° 2 °Speaking lies °in hypocrisy; °having their conscience °seared with a hot iron;

° 3 °Forbidding to marry, and commanding to °abstain from °meats, which °God °hath created °to be received °with °thanksgiving °of them which believe and °know the truth.

received up. Same word as Mark 16. 19. Acts 1. 2, 11, 22. into=in. Gr. *en*. glory. See p. 1511.

4. 1-12 (E, p. 1799). THE MYSTERY OF INIQUITY. (Division.)

E | H¹ | 1-5. Its characteristics.
| H² | 6-12. What is needed to meet it.

4. 1-5 (H¹, above). ITS CHARACTERISTICS. (Introversion.)

H¹ | d | 1. Teachings of demons.
| e | 2. Lies.
| e | 3. Prohibitions.
| d | 4, 5. Teaching of truth.

4. 1 Spirit. Ap. 101. II. 3. expressly=in express words. Gr. *rhētos*. Only here. in. Ap. 104. viii. latter. Gr. *husteros*. Only here as adj. times=seasons. See Gen. 49. 1. See Ap. 195. some. Ap. 124. 4. depart=apostatize. Gr. *aphistēmi*. faith. Ap. 150. II. 1. seducing. Gr. *planos*. See 2 Cor. 6. 8. spirits. Ap. 101. II. 12. doctrines=teachings. devils=demons. 2 Speaking, &c. =By (Gr. *en*) the hypocrisy of liars (Gr. *pseudologos*. Only here). having, &c.=having been seared with a hot iron as to their own conscience. seared, &c. Gr. *kautērizomai*. Only here. 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. abstain. Gr. *apechomai*. See Acts 15. 20. meats=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. God. Ap. 98. I. i. 1. hath. Omit. to be received=for (Gr. *eis*) reception. Gr. *metalēpsis*. Only here. with. Ap. 104. xi. 1. thanksgiving. See 2. 1. of, &c.=by believers. Ap. 150. III. know=have (fully) known. Ap. 132. I. iii.

into. Ap. 104. vi. condemnation. Ap. 177. 6.

7 Moreover=But.

report=testimony. Add "Also".

of. Ap. 104. iv.

reproach. Gr. *oneidismos*. See Rom. 15. 3.

snare. Gr. *pagis*. Here, 6. 19. Luke 21. 35. Rom. 11. 9. 2 Tim. 2. 6.

8 deacons. Ap. 190. I. 1.

grave. Gr. *semnos*. See Phil. 4. 8.

doubletongued. Gr. *dilogos*. Only here.

greedy, &c. Gr. *aischrokerdēs*. Here and Tit. 1. 7. Cp. 1 Pet. 5. 2.

9 mystery. Ap. 193. faith. Ap. 150. II. 1.

10 proved=tested.

use, &c.=serve. Ap. 190. III. 1.

blameless. Gr. *aneklētos*. See 1 Cor. 1. 8.

11 slanderers. Gr. *diabolos*, adj.

sober. Same as "vigilant", v. 2.

faithful. Same as "true", v. 1.

13 have. Omit.

purchase. Gr. *peripoiomai*. See Acts 20. 28.

degree. Gr. *bathmos*. Only here.

boldness. Gr. *parrhēsia*. Transl. "freely", in Acts 2. 29. Christ Jesus. Ap. 98. XII.

14 unto=to. unto. Ap. 104. xv. 3.

15 if. Ap. 118. 1. b.

tarry long=delay. Gr. *bradunō*. Here and 2 Pet. 3. 9.

that=in order that. Gr. *hina*.

behave thyself. Gr. *anastrephō*. See 2 Cor. 1. 12. An alternative reading, as R.V., "how men ought to behave themselves".

pillar. Gr. *stulos*. See Gal. 2. 9.

ground. Gr. *hedraisma*. Only here.

16 without controversy=confessedly. Gr. *homologoumenōs*. Only here.

great. Emph.

godliness. See 2. 2.

God. The R.V. prints "He Who", and adds in margin, "Theos (God) rests on no sufficient evidence". The probability is that the original reading was *ho* (which), with the Syriac and all the Latin Versions, to agree with *mustērion* (neut.). The Gr. uncial being O, some scribe added the letter s, making OC (He Who), which he thought made better sense. Later another put a mark in this O, making the word OC, the contraction for OEOC, God. This mark in Codex A, in the British Museum, is said by some to be in different ink.

was manifest. Ap. 106. I. v. the. Omit.

justified. Ap. 191. 2. Spirit. Ap. 101. II. 4.

seen. Ap. 106. I. vi.

preached. Ap. 121. 1.

unto=among. Gr. *en*. Ap. 104. viii. 2.

believed on. Ap. 150. I. 1. i.

world. Ap. 129. 1.

d 4 For every °creature of °God is good, and °nothing °to be refused, °if it be received °with °thanksgiving:

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

H² J f 6 °If thou put the brethren in remembrance of these things, thou shalt be a good °minister of °Jesus Christ,

g °nourished up in the °words of °faith, and of good doctrine, °whereunto thou hast °attained.

K h 7 But °refuse °profane and °old wives' °fables,

i and °exercise thyself *rather* °unto °godliness.

K h 8 For bodily °exercise °profiteth °little, 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 °therefore we both labour and °suffer reproach, because we °trust °in the °living °God, Who is the °Saviour of °all °men, °specially of °those that believe.

J f 11 These things °command and teach.

g 12 Let °no man despise thy °youth; but °be thou an °example of the °believers, °in °word, °in °conversation, °in °charity, °in spirit, °in °faith, °in °purity.

D 13 Till I come, °give attendance to °reading, to °exhortation, to °doctrine.

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

15 °Meditate upon these things; °give thyself wholly °to them; °that thy °profiting may °appear to all.

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

C L 5 °Rebuke °not an °elder, but °intreat *him* as a father, *and* the younger men as brethren;

M j 2 The °elder women as mothers;

k the younger as sisters, °with all °purity.

20. 38); "chiefly" (Phil. 4. 22. 2 Pet. 2. 10).

11 command. See Acts 1. 4. Cp. 1. 3.

12 no man. Gr. *mēdeis*. youth. See Acts 26. 4. be

=become. example. Gr. *tupos*. See John 20. 25. believers. Same as "those that believe", v. 10.

conversation. Gr. *anastrophē*. See Gal. 1. 13. charity. See 1. 5. in spirit. The texts omit.

purity. Gr. *hagneia*. Only here and 5. 2. 13 give attendance=take heed, as v. 1 (giving heed).

reading. See Acts 13. 15. exhortation. Gr. *paraklēsis*. See Acts 4. 36. doctrine = teaching.

14 Neglect. Gr. *ameleō*. Here; Matt. 22. 5. Heb. 2. 3; 8. 9. 2 Pet. 1. 12. not. Ap. 105. II. gift.

Ap. 181. I. 2. prophecy. Cp. 1. 18. presbytery. See Acts 22. 5. 15 Meditate upon. Gr.

meletaō. See Acts 4. 25. give, &c. Lit. be in them, i.e. occupied in them. to. Ap. 104. viii. that

=in order that. Gr. *hina*. profiting. Gr. *prokopē*. See Phil. 1. 12. appear = be manifest. Ap. 106.

I. viii. 16 Take heed. Gr. *epechō*. See Acts 3. 5. unto = to. continue. Gr. *epimenō*. See

Acts 10. 48. in. Omit. both save = save both.

5. 1-6. 2 (C, p. 1799). INSTRUCTION AND DISCIPLINE. (Introversion.)

C | L | 5. 1. Men.

M | 5. 2-16. Women.

L | 5. 17-6. 2. Men.

5. 1 Rebuke. Gr. *epiplateō*. Only here. not. Ap. 105. II. elder. Ap. 189. intreat. Same as "exhort", 2. 1 and 6. 2.

5. 2-16 [For Structure see next page].

2 elder women. Fem. of "elder", v. 1. with. Ap. 104. viii. purity See 4. 12.

4 creature. Gr. *ktisma*. Here; Jas. 1. 18. Rev. 5. 13; 8. 9. nothing. Gr. *oudeis*.

to be refused. Gr. *apoblētos*. Only here. Cp. Heb. 10. 35.

if it be = being.

5 by. Ap. 104. v. 1.

word. Ap. 121. 10.

prayer. Ap. 134. II. 4.

4. 6-12 (H², p. 1803). ITS REQUIREMENTS. (Introversion and Alternation.)

H² | J | f | 6-. Good ministers.

g | -6. Their duty.

K | h | 7-. Negative

i | -7. Positive

K | h | 8-. Negative

i | -8-10. Positive

J | f | 11. Good ministers.

g | 12. Their example.

6 If thou put, &c. Lit. Putting . . . in remembrance. Gr. *hupotithēmi*. Only here and Rom. 16. 4.

minister. Ap. 190. I. 1.

Jesus Christ. Ap. 98. XI. The texts read "Christ Jesus" (XII).

nourished up. Gr. *entrephomai*. Only here.

whereunto = to which.

attained. Lit. followed up. Gr. *parakolouthēō*. Here; Mark 16. 17. Luke 1. 3. 2 Tim. 3. 10.

7 refuse. Gr. *paraiteomai*. See Acts 25. 11.

profane = the profane. Referring to 1. 4. See 1. 9.

old wives'. Gr. *grāulēs*. Only here.

fables. See 1. 4.

exercise. Gr. *gymnazō*. Here; Heb. 5. 14; 12. 11.

2 Pet. 2. 14.

unto. Ap. 104. xv. 3.

godliness. See 2. 2.

8 exercise. Gr. *gymnasia*. Only here.

profiteth, is profitable. Gr. *ōphelimos*. Here;

2 Tim. 3. 16. Tit. 3. 8.

little = unto (as v. 7) a little (matter).

life. Ap. 170. 1.

9 faithful, &c. See 1. 15.

and. Omit.

acceptation. See 1. 15.

10 therefore = for (Gr. *eis*) this.

suffer reproach = are reviled. The texts read "strive", as in 1 Cor. 9. 25.

trust = have hoped.

in. Ap. 104. ix. 2. living God. See Acts 14. 15.

Saviour. See 1. 1.

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.

men. Ap. 123. 1.

specially. Occ. N.T. twelve times. Rendered

"specially", "especially" (nine); "most of all" (Acts

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

those that believe = the believing. Ap. 150. III.

3 Honour widows that are widows °indeed.

4 But °if °any widow have °children or °nephews, let them learn first to °shew piety at home, and to °requite their °parents: for that is good and °acceptable °before °God.

5 Now she that is a widow °indeed, and °desolate, °trusteth °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 °give in charge, °that they may be °blameless.

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

9 Let °not a widow be °taken into the number °under threescore years old, having been the wife of one °man,

10 °Well reported of °for good works; °if she have °brought up children, °if she have °lodged strangers, °if she have washed the °saints' feet, °if she have °relieved the °afflicted, °if she have °diligently followed every good work.

11 But the younger widows °refuse: for when they have °begun to wax wanton against °Christ, they °will marry;

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

13 And withal they learn to be °idle, °wandering about from house to house; and °not only °idle, but °tattlers also and °busybodies, °speaking things which they ought °not.

14 I °will therefore that the younger women marry, °bear children, °guide the house, give °none °occasion to the adversary °to speak reproachfully.

15 For °some are already °turned aside after Satan.

16 °If °any °man or woman that believeth have widows, let them °relieve them, and let °not the °church be °charged; °that it may °relieve them that are widows °indeed.

17 Let the °elders that °rule 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 °reward."

wandering about. Gr. *perierchomai*. See Acts 19. 13. **3** John 10. busybodies. Gr. *periergos*. See Acts 19. 13. **4** bear children. Gr. *teknogoneō*. Only here. Cp. 2. 15. **5** none. Gr. *mēdeis*. occasion. Gr. *aphormē*. See Rom. 7. 8. **6** to speak reproachfully. Lit. for the sake of (Gr. *charin*, acc. case of *charis*, used as a preposition) reviling (Gr. *loidoria*. Here and 1 Pet. 3. 9. Cp. John 9. 28. Acts 23. 4. 1 Cor. 4. 12. 1 Pet. 2. 23). **7** some. Ap. 124. 4. **8** turred aside. See 1. 6. **9** man or woman that believeth, &c. The texts read "believing (woman) . . . let her:" "believing" being fem. of Ap. 150. III. church. Ap. 186. charged = burdened. Gr. *bareō*. See 2 Cor. 1. 8.

5. 17-6. 2 (L, p. 1804). MEN. (Alternation.)

L | 1 | 5. 17-20. Elders.
m | 5. 21-25. Charge.
l | 6. 1, 2-. Bond-servants.
m | 6. -2. Charge.

17 rule. See 3. 4. be counted worthy. Gr. *axioō*. See Acts 15. 38. double. Gr. *diplous*. Only here; Matt. 23. 16 (compar.). Rev. 18. 6. in. Ap. 104. viii. word. Ap. 121. 10. **18** muzzle. Gr. *phimōō*. See Luke 4. 35. 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. reward = pay. Gr. *misthos*.

5. 2-16 (M, p. 1804). WOMEN. (Alternation.)

M | j | 2-. Elder.
k | -2. Younger. } In respect of age.
j | 3-10. Elder.
k | 11-16. Younger. } Widows.

3 indeed. See John 8. 36.

4 if. Ap. 118. 2. a. any. Ap. 123. 3. children. Ap. 108. i.

nephews = grandchildren or other descendants. Gr. *ekgonos*. Only here. Shakespeare in *Othello* uses the word nephews for grandchildren.

shew piety at home = treat reverently (Gr. *eusebeō*. Only here and Acts 17. 23) their own household.

requite = return recompenses (Gr. *amoiōē*. Only here) to.

parents. Gr. *progonos*. Only here and 2 Tim. 1. 3. acceptable. Gr. *apodektos*. Only here and 2. 3.

before = in the sight of.

God. Ap. 98. I. i. 1.

5 desolate. Gr. *monomai*. Only here.

trusteth = has hoped. Implying continued hoping. in. Ap. 104. ix. 3.

continueth. Gr. *prosmenō*. See 1. 3.

supplications. Ap. 134. II. 3.

prayers. Ap. 134. II. 2.

6 liveth in pleasure. Gr. *spatalaō*. Only here and Jas. 5. 5. liveth. See Ap. 170. 1.

7 give in charge. Gr. *parangellō*. See Acts 1. 4. Cp. 1. 3; 4. 11; 6. 13, 17.

that = in order that. Gr. *hina*.

blameless. See 3. 2.

8 provide. Gr. *pronoeō*. See Rom. 12. 17.

not. Ap. 105. I.

those, &c. Gr. *oikeios*. See Gal. 6. 10.

own. Omit. faith. Ap. 150. II. 1.

infidel = unbeliever. Gr. *apistos*. See 1 Cor. 6. 6; 7. 12.

9 taken, &c. = enrolled. Gr. *katalegomai*. Only here. under = less than. Gr. *elassōn*. See Rom. 9. 12.

man. Ap. 123. 2.

10 Well reported of = Borne witness to.

for. Ap. 104. viii.

brought up, &c. Gr. *teknotropheō*. Only here.

lodged strangers. Gr. *xenodocheō*. Only here.

saints'. See Acts 9. 13.

relieved. Gr. *eparkeō*. Only here and v. 16.

afflicted. Gr. *thlibō*. See 2 Cor. 1. 6.

diligently followed. Gr. *epakolouthēō*. Here, v. 24. Mark 16. 20. 1 Pet. 2. 21.

11 refuse. See 4. 7.

begun to wax wanton = grown wanton. Gr. *katastrēniazō*. Only here.

Christ. Ap. 98. IX.

will. Ap. 102. 1.

12 damnation = judgment. Ap. 177. 6.

cast off. Gr. *atheteō*. See John 12. 48.

13 idle. Gr. *argos*. See Matt. 12. 36. Cp. the verb *katargeō*. Luke 13. 7. Add "also".

tattlers. Gr. *phluaros*. Only here. The verb

speaking. Ap. 121. 7. **14** will. Ap. 102. 3.

guide the house. Gr. *oikodespoteō*. Only here.

to speak reproachfully. Lit. for

the sake of (Gr. *charin*, acc. case of *charis*, used as a preposition) reviling (Gr. *loidoria*. Here and 1 Pet. 3. 9.

Cp. John 9. 28. Acts 23. 4. 1 Cor. 4. 12. 1 Pet. 2. 23). **15** some. Ap. 124. 4.

turred aside. See 1. 6.

16 man or woman that believeth, &c. The texts read "believing (woman) . . . let her:"

"believing" being fem. of Ap. 150. III. church. Ap. 186. charged = burdened. Gr. *bareō*. See

2 Cor. 1. 8.

19 °Against an ¹elder °receive ¹not an °accu-
sation, °but °before °two or three witnesses.

20 Them that °sin °rebuke ⁴before all, ⁷that
°others also may °fear.

m 21 I °charge *thee* ⁴before ⁴God, and the °Lord
°Jesus Christ, and the elect angels, ⁷that thou
°observe these things °without °preferring
one before another, doing °nothing °by °par-
tiality.

22 Lay hands °suddenly on °no man, °nei-
ther 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 °often
infirmities.

24 ¹⁸Some °men's ²²sins are °open before-
hand, °going before °to °judgment; and ¹⁸some
men they ¹⁰follow after.

25 Likewise °also the good works of *some*
are °manifest beforehand; and they that are
°otherwise °cannot be hid.

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

2 And they that have °believing ¹masters,
let them ¹not despise *them*, because they are
brethren;

m but rather °do *them* service, because they are
°faithful and °beloved, °partakers of the
°benefit. These things teach and °exhort.

B N 3 °If °any man °teach otherwise, and con-
sent ¹not to °wholesome °words, °even the
words of our °Lord °Jesus Christ, and to the
doctrine which is °according to °godliness;

4 He is °proud, °knowing °nothing, but
°doting °about °questions and °strifes of
words, °whereof cometh envy, strife, railings,
evil °surmisings,

5 °Perverse disputings of °men °of corrupt
minds, and °destitute of the truth, supposing
that °gain is °godliness: °from such °with-
draw thyself.

6 But °godliness °with °contentment is great
°gain.

2 believing. Ap. 150. III. do ... service. Ap. 190. III. 2. faithful. Same as "believing".
beloved. Ap. 135. III. partakers=those who are partaking. Gr. *antilambanomai*. See Acts 20. 36.
benefit=good work. Gr. *euergesia*. See Acts 4. 9. exhort. Ap. 134. I. 6.

6. 3-21- (B, p. 1799). ADMONITION. (Introversion and Alternation.)

B N | 3-6. False teachers.

O | n | 7-10. Riches. Danger.

o | 11-14. Charge.

P | 15, 16. Ascription and Doxology.

O | n | 17-19. Riches. Duty.

o | 20. Charge.

N | 21-. False teachers.

3 If. Ap. 118. 2. a. any man=any one. Ap. 123. 3. teach otherwise. See 1. 3. wholesome.
Same as "sound", 1. 10. words. Ap. 121. 10. even the words=those. Lord. Ap. 98. VI. i. β.
2. A. Jesus Christ. Ap. 98. XI. according to. Ap. 104. x. 2. godliness. See 2. 2. 4 proud
=puffed up. See 3. 6. knowing. Ap. 132. I. v. nothing. Gr. *mēdeis*. dotting=sick, or diseased.
Gr. *noseō*. Only here. Cp. Matt. 4. 24. about. Ap. 104. xiii. 2. questions. See 1. 4. strifes, &c.
Gr. *logomachia*. Only here. The verb in 2 Tim. 2. 14. whereof= out of (Ap. 104. vii) which. sur-
misings. Gr. *kuponoiā*. Only here. 5 Perverse disputings. Gr. *paradiatribē*. Only here. The
texts read *diaparatribē*. men. Ap. 123. 1. of corrupt minds=corrupted (Gr. *diaphtheirō*. See
2 Cor. 4. 16) as to their mind. destitute=deprived. Gr. *apostereō*. See 1 Cor. 6. 7. gain, &c. Read
"godliness is a way of gain". gain. Gr. *porismos*. Here and v. 6. from. Ap. 104. iv. with-
draw thyself. Same as "depart", 4. 1, but the texts omit "from such", &c. 6 with. Gr. *meta*. Ap.
104. xi. 1. contentment. Gr. *autarkeia*. See 2 Cor. 9. 8 Cp. Phil. 4. 11.

19 Against. Ap. 104. x. 1.
receive. Gr. *paradechomai*. See Acts 16. 21.
accusation. Gr. *katēgoria*. Here; Luke 6. 7. John
18. 29. Tit. 1. 6.

but. See 1 Cor. 14. 5 (except).

before. Ap. 104. ix. 1.

two, &c. Cp. Deut. 19. 15. Matt. 18. 16. 2 Cor. 13. 1.

20 sin. Ap. 128. I. i.

rebuke. Gr. *elenchō*. See 1 Cor. 14. 24.

others. Ap. 124. 3.

fear=have fear.

21 charge. Gr. *diamarturomai*. See Acts 2. 40.

Lord. The texts omit.

Jesus Christ. The texts read "Christ Jesus". Ap.
98. XII.

observe=guard.

without=apart from.

preferring . . . another=prejudgment, prejudice.

Gr. *prokrima*. Only here.

nothing. Gr. *mēdeis*, as in vv. 14, 22.

by. Ap. 104. x. 2.

partiality. Lit. inclining towards. Gr. *prosklitis*.
Only here.

22 suddenly=hastily, i.e. without sufficient testing.

no man=no one. Gr. *mēdeis*. See v. 21.

neither. Gr. *mēde*. other men's. Ap. 124. 6.

sins. Ap. 128. I. ii. 1.

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.

23 Drink . . . water. Gr. *hudropoteō*. Only here.

no longer. Gr. *mēketi*.

for . . . sake. Ap. 104. v. 2.

stomach's. Gr. *stomachos*. Only here.

often=frequent. Gr. *puknos*. See Luke 5. 33.

24 men's. Ap. 123. 1.

open beforehand. Gr. *prodēlos*. Only here, v. 26,
and Heb. 7. 14.

going before. See 1. 18.

to. Ap. 104. vi.

judgment. Ap. 177. 7. Some are notoriously unfit;
the unfitness of others is not manifest till they are
tested.

25 also. Should follow works.

manifest beforehand. Same as "open beforehand",
v. 24.

otherwise. Gr. *allōs*. Only here.

cannot=are not (Ap. 105. I) able to.

6. 1 servants. Ap. 190. I. 2.

under. Ap. 104. xviii. 2.

masters. Ap. 98. XIV. ii.

that=in order that. Gr. *hina*.

God. Ap. 98. I. i. 1.

not. Ap. 105. II.

On 7 For we brought °nothing °into *this* °world, °and it is certain we can carry °nothing out.

8 And having °food and °raiment let us be therewith °content.

9 But they that °will be rich °fall °into temptation and a °snare, and *into* many °foolish and °hurtful lusts, which °drown °men °in °destruction and °perdition.

10 For the °love of money is °the root of °all °evil: which while °some °coveted after, they °have erred °from the °faith, and °pierced themselves through °with many °sorrows.

o 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, °whereunto thou art also called, and °hast °professed °a good °profession °before many witnesses.

13 I °give thee charge °in the sight of °God, Who °quickeneth all things, and *before* °Christ Jesus, Who °before Pontius Pilate witnessed °a good °confession;

14 That thou keep *this* commandment °without spot, °unrebukenable, until the °appearing of our °Lord °Jesus Christ:

P 15 °Which in °His °times He shall shew, °Who is the °blessed and only °Potentate, the King of kings, and Lord of °lords;

16 Who only hath °immortality, °dwelling in °the °light °which °no °man can approach unto; Whom °no °man hath °seen, °nor can °see: to Whom be honour and °power °everlasting. Amen.

On 17 Charge them that are rich °in °this °world, that they be °not °highminded, °nor °trust °in °uncertain riches, but °in °the living °God, Who °giveth us °richly all things °to enjoy;

18 That they °do good, that they be rich °in good works, °ready to distribute, °willing to communicate;

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

o 20 O Timothy, °keep °that which is committed to thy trust, °avoiding °profane °and

7 nothing. Gr. *oudeis*.

into. Ap. 104. vi.

world. Ap. 129. 1.

and it is certain. Read "neither" (Gr. *oude*). This makes with the second *ouden* a double negative. certain. The texts omit.

8 food=nourishment. Gr. *diatrophē*. Only here.

raiment=covering, perhaps including shelter. Gr. *skepasma*. Only here.

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

9 will. Ap. 102. 3.

fall, &c. Cp. 3. 6, 7.

snare. See 3. 7.

foolish. Gr. *anoētos*. See Rom. 1. 14.

hurtful. Gr. *blaberos*. Only here.

drown. Gr. *buthizō*. Only here and Luke 5. 7.

in. Ap. 104. vi.

destruction. Gr. *olethros*. See 1 Cor. 5. 6.

perdition. See John 17. 12.

10 love of money. Gr. *philarguria*. Only here. Cp. 2 Tim. 3. 2. the=a.

all, &c.=all the evils.

evil. Ap. 128. III. 2. some. Ap. 124. 4.

coveted after. See 3. 1.

have erred=were seduced. Gr. *apoplanaō*. Only here and Mark 13. 22.

faith. Ap. 150. II. 1.

pierced... through. Gr. *peripeirō*. Only here.

with=by. Dat. case.

sorrows=pangs. Gr. *odunē*. Only here and Rom. 9. 2.

11 righteousness. Ap. 191. 3.

love. Ap. 135. II. 1.

meekness. See 1 Cor. 4. 21.

12 Fight. Gr. *agōnizomai*. See Luke 13. 24.

fight. Gr. *agōn*. See Phil. 1. 30. Fig. *Paronomasia*. Ap. 6.

eternal. Ap. 151. II. B. i.

life. Ap. 170. 1.

whereunto=unto (Ap. 104. vi) which.

hast. Omit.

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

a=the.

profession=confession. Gr. *homologia*. See 2 Cor. 9. 13. Fig. *Hyperbaton*. Ap. 6.

before=in the sight of.

13 give... charge. See 1. 3.

in the sight of="before", as above.

quickeneth. See Rom. 4. 17. The texts read *zōōgonēō*, preserve alive.

Christ Jesus. Ap. 98. XII.

before. Ap. 104. ix. 1.

confession. Same as "profession", v. 12.

14 without spot=unspotted. Gr. *aspilos*. Here; Jas. 1. 27.

1 Pet. 1. 19. 2 Pet. 3. 14. unrebukenable. Same as "blameless", 3. 2; 5. 7. appearing. Ap. 106. II. ii.

15 Which. Refers to "appearing". His=His own. times=seasons. Cp. Acts 1. 7. See Ap. 195. Who is. Omit. blessed. See 1. 11. Potentate. Ap. 98. V. lords. Gr. *kurieus*.

See Luke 22. 25. 16 immortality=deathlessness. Gr. *athanasia*. Only here and 1 Cor. 15. 53, 54.

dwelling in=inhabiting. Gr. *oikeō*. the. Omit. light. Ap. 130. 1. which, &c.=unapproachable.

Gr. *aprositos*. Only here. no man=no one (Gr. *oudeis*) of men (Ap. 123. 1). seen, see. Ap. 133. I. 1.

nor. Gr. *oude*. power. Ap. 172. 2. everlasting. Ap. 151. II. B. ii. Cp. v. 12. 17 in. Ap. 104.

viii. this=the present. world. Ap. 129. 2. highminded. Gr. *hupsēlophroneō*. Only here and Rom. 11. 20. nor. Gr. *mēde* trust=set their hope. in=upon. Ap. 104. ix. 1. uncertain=the

uncertainty of. Gr. *adēlotēs*. Only here. in. The texts read Ap. 104. ix. 2. the living. The texts omit.

giveth=provideth. See 1. 4 (minister). richly. See Col. 3. 16. to enjoy=for (Ap. 104. vi)

enjoyment. Gr. *apolausis*. Here and Heb. 11. 25. 18 do good. Gr. *agathoergeō*. Only here. ready

to distribute. Gr. *eumetadotos*. Only here. willing to communicate. Gr. *koinōnikos*. Only here.

"Sociable" (A.V. m.). 19 Laying up, &c. Gr. *apothēsaizō*. Only here. against. Ap. 104. vi. lay

hold, &c. Cp. v. 12. eternal life. The texts read, "the life that is life indeed": for *aionios* reading *ontōs*.

Cp. 5. 3. 20 keep=guard, as in 5. 21 (observe). Cp. 2 Tim. 1. 12, 14. that... trust. Gr. *parakatasthēkē*.

Only here and 2 Tim. 1. 14. But the texts read *parathēkē* in both places, thus agreeing with 2 Tim. 1. 14. Both

words mean "deposit". The deposit entrusted to Timothy was the teaching regarding the Mystery (3. 16).

avoiding=turning aside from. See 1. 6; 5. 15. profane. Gr. *bebēlos*. See 1. 9. and. Omit.

° vain babblings, and ° oppositions of ° science
° falsely so called:

N 21 Which ¹⁰ some professing ° have ° erred
° concerning the ¹⁰ faith.

A ° Grace be ° with ° thee. ° Amen.

vain babblings. Gr. *kenophōnia*. Only here and
2 Tim. 2. 16.

oppositions. Gr. *antithesis*. Only here.
science. Ap. 182. II. i.

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

21 have. Omit. erred. See 1. 6 (swerved).
184. I. 1. thee. The texts read "you". Amen. Omit.

concerning. Ap. 104. xiii. 2. Grace. Ap.

THE SECOND EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

A | 1. 1, 2. GREETING AND BENEDICTION.

B | 1. 3-18. EPISTOLARY. PRIVATE AND PERSONAL.

C | 2. 1-26. CHARGES CONNECTED WITH THE GOSPEL.

C | 3. 1-4. 8. CHARGES CONNECTED WITH THE APOSTASY.

B | 4. 9-21-. EPISTOLARY. PRIVATE AND PERSONAL.

A | 4. -21-22. GREETINGS. BENEDICTION.

THE SECOND EPISTLE TO TIMOTHY.

INTRODUCTORY NOTES.

1. The Second Epistle to Timothy is the latest of all Paul's writings. It was written during his second imprisonment at Rome, within a short time of his martyrdom (4. 6), probably at the end of A. D. 67 or early 68. It is thought that at this time Timothy was at Ephesus. The apostle's regard for his "dearly beloved son" is seen in 1. 4, and it is affecting to observe the pathetic desire to see Timothy once more before death, 4. 9, 11, 21. No further mention is made of Timothy. The tradition that he suffered martyrdom about the end of the first century is only tradition.

2. The prominent feature of this Epistle is the "church's" departure from the truth (see 1. 15; 2. 17; 3. 8; 4. 4). When "all they which are in Asia (cp. Acts 19. 10) be turned away from" Paul, he exhorts Timothy, his "son", *therefore* to "be strong in the grace that is in Christ Jesus". No more is there heard, as in the First Epistle and in that of Titus, the apostolic guidance for church rule or administration of any kind. Only two things are possible now, "Preach the word" (4. 2), and "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2. 2). And, as in the First Epistle, the Holy Spirit through Paul tells of even worse days to come, perilous, or grievous, times "in the last days" (3. 1; 4. 3), the only charge in connexion with which is "Continue thou in the things which thou hast learned and hast been assured of" (3. 14).