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, 2-21. 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. 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 be for us, who can be against us?" 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.

   Lord. The texts omit.

   Jesus Christ. Read "Christ Jesus".
   Lord. Ap. 98. VI. 1. 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.
   F | 15. Faith and love which is saved.
   G | 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.

   questions. Gr. zetés. See Acts 26. 20. All the occ. of the word show what questions occupy the natural mind.
   godly edifying = dispensation (Gr. orkomeno, 1. Cor. 9. 17) of God (v. 1). A few texts read oikodome, as 1 Cor. 14. 5, 12. 5. commandment.
   slavers. Gr. androphonos. Only here. 10 then. that, &c. Gr. arsenokotis. See 1 Cor. 6. 3. men.
1. 11. I. TIMOTHY.

2. 3.

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, that I counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and an injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant.

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.

16 Now unto King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

17 This charge I commit unto thee, my son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

18 Holding faith, and a good conscience; 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.

11 According to... (continued from previous page)
I. TIMOTHY.

4 Who  will  have all men to be saved, and  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 the men pray every where, lifting up holy hands, without wrath and doubting.

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 women 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 was deceived, being tempted of Satan.  
15 Notwithstanding she shall be saved in childbearing, if she continue in faith and charity with holiness.

F

3 This is a true saying, If a man desire to be bishop, let him desire 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


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 doubleminded, 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

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 II 1 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;
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. 21, 22. into in. Gr. en. glory. See p. 1511.

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

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

...
3 Honour widows that are widows indeed.
4 But if any widow have children or nephews, let them learn first 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 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 nothing to do, but studious for the word, that she may be able to teach doctrine.
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 will that 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 mar, 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 those 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.”
19 Let as many as 2 servants as are under the yoke count their own 3 masters worthy of all honour, 4 that the name of 5 God and His doctrine be not blasphemed. 2 And they that have 6 believing 7 masters, let them not despise them, because they are brethren; but rather do them service, because they are 8 faithful and 9 beloved, 10 partakers of the 11 benefit. These things teach and 12 exhort.

6. 21. (B, p. 1799.) ADMONITION. (Introduction and Alternation.)

6. 21. (B, p. 1799.) ADMONITION. (Introduction and Alternation.)

If any man teach otherwise, and consent not to wholesome words, 13 even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is 14 proud, 15 knowing nothing, but doting about questions and strifes of words, 5 whereof cometh envy, strife, railings, evil surmisings, 6 Perverse disputings of men of corrupt minds, 7 and destitute of the truth, supposing that gain is godliness: 8 from such withdraw thyself. 9 But godliness with contentment is great gain.


I. TIMOTHY.

15 Which in his times shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in light, which none can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

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

20 O Timothy, keep that which is committed to thee, avoiding profane and unprofitable doctrine.
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<td>vain babblings, and *oppositions of *science *falsely so called:</td>
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<td>21 Which to some professing *have *erred *concerning the *faith.</td>
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<td>Grace be *with *thee. *Amen.</td>
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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. BENEDICATION.

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. 18; 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 to 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).