

PAUL'S EPISTLES TO

# 1 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 1

# 1<sup>st</sup> Timothy

- Who** - Apostle Paul
- When** - 62-64 A.D.
- What** - To encourage and instruct Timothy on how to carry out his ministry

# 1<sup>st</sup> Timothy

Verses 1:1-20 - Legality and unsound doctrine rebuked

Verses 2:1-15 -Prayer and the divine order of the sexes enjoined

Verses 3:1-16 -The qualifications of elders and deacons

# 1<sup>st</sup> Timothy

Verses 4:1-16 -The walk of the "good minister,"

Verses 5:1-6:21 -The work of the "good minister"

# 1<sup>st</sup> Timothy

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

**1 Timothy 1:1**

**1 Timothy 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;**

**Paul an apostle of Jesus Christ,** His name was well known to Timothy, and very dear to him; and so was his office as an apostle, and which he mentions

**By the commandment of God;** the appointment and decree of God, by which he was separated to this office, even from eternity, and is the same with the counsel or will of God,

# 1<sup>st</sup> Timothy

Unto Timothy, *my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.*

1 Timothy 1:2

**1 Timothy 1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.**

**My own son in the faith.** Converted to the Christian faith by my instrumentality, and regarded by me with the affection of a father.

- Grace.** This word properly means, *favour.* (unmerited divine favor)
- Mercy:** The benevolence tenderness of heart which causes one to treat an offender better than he deserves
- And peace:** *Peace* is the state of freedom from war. (Justifying and sanctifying peace)

**From God our Father.** He is the Father of all creation, but He is especially the Father of all Christians, as they have been "begotten by him to a lively hope," have been adopted into his family, and share His nature.

**And the Lord Jesus Christ.** The Lord Jesus Christ is especially regarded in the New Testament as the source of peace as His sacrifice afforded us peace with God

# 1<sup>st</sup> Timothy

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,

1 Timothy 1:3

**1 Timothy 1:3 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,**

**As I besought thee still to abide at Ephesus.** It is clear from this, that Paul and Timothy had been labouring together at Ephesus,

**When I went into Macedonia.** Having been driven away by the excitement caused by Demetrius and his fellow craftsmen

**Acts 20:1** And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

**That thou mightest charge some.** Paul is referring to the “teachers of error” among them

**That they teach no other doctrine.** Than the doctrine of Christ and his apostles; than what had been preached by the apostle at Ephesus, (personal opinion NEVER trumps scripture)

# 1<sup>st</sup> Timothy

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

1 Timothy 1:4

**1 Timothy 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.**

**Neither give heed to fables.** That is, that they should not bestow their attention on fables, or regard such trifles as of importance.

**Fables** = *muthos* fable or fiction, or a mystic discourse.

**And endless genealogies.** This also refers to Jewish teaching. The Hebrews kept careful genealogical records, for this was necessary in order that the distinction of their tribes might be kept up. As the Messiah, however, had now come--as the Jewish polity was to cease--as the separation between them and the heathen was no longer necessary, and the distinction of tribes was now useless

**Which minister questions.** Which afford matter for troublesome and angry debates. It was often difficult to settle or understand them.

**Rather than godly edifying which is in faith.** These inquiries do nothing to promote true religion in the soul. They settle no permanent principle of truth; they determine nothing that is really concerned in the salvation of men.

# 1<sup>st</sup> Timothy

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

1 Timothy 1:5

**1 Timothy 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:**

**Now the end of the commandment.** In order that Timothy might fulfil the design of his appointment, it was necessary that he should have a correct view of the design of the law.

**Romans 10:4** For Christ *is* the end of the law for righteousness to every one that believeth.

**Is charity out of a pure heart.** The love which is genuine must proceed from a holy heart. The commandment was not designed to secure merely the outward expressions of love, but that which had its seat in the heart.

**And of a good conscience.** A conscience free from guilt. Of course there can be no genuine love to God where the dictates of conscience are constantly violated, or where a man knows that he is continually doing wrong.

**And of faith unfeigned.** Undissembled confidence in God. This does seem to be intended specifically of faith in the Lord Jesus, but it means that all true love to God, such as this law would produce, must be based on confidence in him. How can any one have love to him who has no confidence in him?

# 1<sup>st</sup> Timothy

From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1 Timothy 1:6-7

## 1 Timothy 1:6 From which some having swerved have turned aside unto vain jangling;

**From which some having swerved.** Swerved means, to miss the mark; to err; and then, to swerve from.

The word "**which**" refers not to the law, but to the things enumerated --a pure heart, a good conscience, and unfeigned faith.

**Have turned aside unto vain jangling.** Vain talk, empty declamation, discourses without sense. The sense here is that some, but not all, had swerved away from a pure heart, a good conscience, and faith and had ship-wrecked upon **vain jangling**.

## 1 Timothy 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

**Desiring to be teachers of the law.** They had a great desire to have the credit and reputation of being well versed in the law of Moses, and qualified to explain it to others.

**Understanding neither what they say.** That is, they do not understand the true nature and design of that law which they attempt to explain to others. They made affirmations of what they knew nothing of, and though they made confident declarations, yet they had no knowledge.

# 1<sup>st</sup> Timothy

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

1 Timothy 1:8

**1 Timothy 1:8 But we know that the law *is* good, if a man use it lawfully;**

**But we know that the law is good.** We admit this; it is that which we all concede. This declaration is evidently made by the apostle to guard against the supposition that he was an enemy of the law.

**"If a man use it lawfully".** The "goodness" of the law hinges upon its proper usage. It is intended to occupy a most important place, but it should not be perverted.

# 1<sup>st</sup> Timothy

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 manslayers,

1 Timothy 1:9

1 Timothy 1:9 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 manslayers,

**Knowing this.** "If any one knows, or admits this, he has the proper view of the design of the law."

**The law is not made for a righteous man.** No *righteous* man feels himself fettered by wholesome laws, nor does he feel that the purpose of law is to reduce him to a state of servitude. It is only the wicked who have this feeling--and in this sense the law is made for a man who intends to do wrong.

**For the lawless.** To bind and restrain them.

**And disobedient.** Those who are insubordinate and lawless

**For the ungodly.** Those who have no religion; who do not worship or honour God.

**And for sinners.** The word used here is the common word to denote *sinners*. It is general, and includes sins of all kinds.

**For unholy.** "Those who fail in their duty towards God or man."

**And profane.** means properly those who are impious, or who are scoffers.

**For murderers of fathers and murderers of mothers** The Greek properly means a

# 1<sup>st</sup> Timothy

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 Timothy 1:10

**1 Timothy 1:10 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;**

**For whoremongers** - Whoremongers Gk: *pornos a (male) prostitute, a person who has dealings with prostitutes, especially a sexually promiscuous man.*

**For them that defile themselves with mankind.** Sodomites. It was forbidden by the law of Moses, and was punishable with death. Although the law has been superseded by the New Covenant, God's moral code has not changed.

**Leviticus 20:13** If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be upon them.*

**For menstealers.** One who steals another for the purpose of making him a slave--a human trafficker

**For liars.** A person who knowingly utters falsehood; one who declares to another as a fact what he knows to be not true, and with an intention to deceive him.

**For perjured persons.** Those who swear falsely. Perjury is the intentional act of swearing a false oath or falsifying an affirmation to tell the truth,

**And if there be any other thing that is contrary to sound doctrine.** If there is anything else that is opposed to the instruction which the law of God gives.

# 1<sup>st</sup> Timothy

According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

1 Timothy 1:11-12

**1 Timothy 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.**

**According to the glorious gospel.** The Gospel is a system of Divine revelation. It makes known the will of God. It states what is duty of man.

**Which was committed to my trust.** Not to him alone, but to him in common with others, he had received it directly from the Lord.

**1 Timothy 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;**

**And I thank Christ Jesus our Lord.** The mention of the Gospel that was committed to him leads the apostle to express his gratitude to him who had called him to the work of preaching it.

**Who hath enabled me.** The apostle traced to the Lord Jesus *the fact* that he was in the ministry at all, and all the ability which he had to perform the duties of that holy office.

**For that he counted me faithful.** This is equivalent to saying that he reposed confidence in me.

# 1<sup>st</sup> Timothy

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1 Timothy 1:13-14

**1 Timothy 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.**

**Who was before a blasphemer.** Meaning that he had reviled the name of Christ, and opposed him and his cause and in thus opposing he had really been guilty of blasphemy.

**And a persecutor.** Clearly the history recorded in Acts show Saul of Tarsus to have been a persecutor of the those whom God declared righteous

**And injurious.** It means that what he did was done with a proud, haughty, insolent spirit. Tindal and Coverdale render this word a "tyrant."

**But I obtained mercy, because I did it ignorantly in unbelief.** It is undoubtedly true that persons who sin ignorantly, and who regard themselves as right in what they do, are much more likely to obtain mercy than those who do wrong designedly.

**1 Timothy 1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.**

**And the grace of our Lord was exceeding abundant.** Grace was abundant in his conversion under these circumstances, and in the aid which was afterwards imparted to him in his work.

**With faith and love which is in Christ Jesus.** Accompanied with the exercise of faith and love; or producing faith and love. The grace which was imparted to him was seen in the faith and love which it produced.

# 1<sup>st</sup> Timothy

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.

1 Timothy 1:15

**1 Timothy 1:15 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.**

**This is a faithful saying.** That the doctrine that Christ came to save sinners might be depended on as certainly true.

**And worthy of all acceptation.** Worthy to be embraced or believed by all. This is so because:

- All are sinners and need a Saviour
- Because Christ died for all.

**That Christ Jesus came into the world to save sinners.** The great doctrine of the Gospel. He "came into the world." He, therefore, had a previous existence. He *came* with an intention, a plan.

He came to save, not to destroy; not to announce judgment, but to save sinners.

**Of whom I am chief.** The word is used to denote eminence, and it means that in his mind he occupied the *first rank* among sinners.

# 1<sup>st</sup> Timothy

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.

1 Timothy 1:16

**1 Timothy 1:16 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.**

**Howbeit for this cause I obtained mercy.** Paul's sinfulness was one of the causes, maybe a leading cause, for Paul receiving the great grace of God. It was well to have one such example at the outset, that a doubt might never arise about the possibility of forgiving great transgressors. Saul's conversion forever settled that question.

**In me first Jesus Christ might shew forth all longsuffering.** The highest possible degree of forbearance was shown Paul, in order that no sinner could ever have any doubt.

**A pattern to them which should hereafter believe on him to life everlasting.** It settled the question for ever that the greatest sinners might be pardoned; for as he was "the chief of sinners," it proved that a case could not occur which was beyond the possibility of mercy.

# 1<sup>st</sup> Timothy

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

1 Timothy 1:17

**1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.**

**Now unto the King eternal.** This ascription of praise is the outbreak of that grateful emotion which swelled his bosom, when Paul recalled his former life and the mercy of God.

**Immortal.** This refers to God himself, not to his reign. It means that he does not die, and it is given to him to distinguish him from other sovereigns.

**The only wise God.** Jehovah is the only God. The gods of the heathen are "vanity and a lie," and they are wholly destitute of wisdom.

**Be honour.** Let there be all the respect and veneration shown to him which is his due.

# 1<sup>st</sup> Timothy

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;

1 Timothy 1:18

**1 Timothy 1:18 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;**

**This charge.** Refers to a direct command

**According to the prophecies which went before on thee.** It seems best to understand these prophecies to have been delivered by the prophets in the church, who when Timothy was a child foretold that he would have great gifts bestowed upon him, and would be a very useful, and successful preacher of the Gospel.

**Mightest war a good warfare.** The Christian life is often compared to a warfare or struggle for victory. The meaning here is, that he should contend with earnestness as a Christian and a minister to Endeavour to secure the victory.

# 1<sup>st</sup> Timothy

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

1 Timothy 1:19-20

**1 Timothy 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:**

**Holding faith** means that he should have that fidelity which a good soldier ought to have.

**And a good conscience.** A good conscience is that which is well informed in regard to what is right, and where its dictates are honestly followed.

**Which some having put away.** That is, which good conscience some have put from them, or in other words, have not followed its dictates. The truth thus taught is, that men make shipwreck of their faith by not keeping a good conscience.

**Concerning faith.** In respect to the whole subject of faith. They are unfaithful to God, and they reject the whole system of the Gospel.

**Have made shipwreck.** There is an entire destruction of faith--as a ship is wholly ruined that strikes on a rock and sinks.

**1 Timothy 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.**

**Of whom is Hymenaeus and Alexander.** Hymenaeus is nowhere else mentioned in the New Testament, except in [2Ti 2:17](#), where he is mentioned in connection with Philetus as a very dangerous man. An Alexander is mentioned in [Ac 19:33](#), which some have supposed to be the same as the one referred to here.

PAUL'S EPISTLES TO

# 1 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 2

# 1<sup>st</sup> Timothy

I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1 Timothy 2:1-2

**1 Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;**

**Supplications, prayers, intercessions, and giving of thanks.** The different types of prayers we can approach the Throne of grace with.

**For all men.** Prayers should be made for all men--for all need the grace and mercy of God;

thanks should be rendered for all, for all may be saved.

**1 Timothy 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.**

**For kings, and for all that are in authority.** While all men should be the subjects of prayer, those should be particularly remembered before the throne of grace who are in authority.

**That we may lead a quiet and peaceable life.** That their hearts may be so inclined to what is right that they may protect us in the enjoyment of religion, and that we may not be opposed or harassed by persecution. Christians are disposed of themselves to be peaceful and orderly; they ask of their rulers only that they may not be harassed in the enjoyment of their rights.

**In all godliness and honesty.** In the practice of all our duties towards God, and of all the duties which we owe to men.

# 1<sup>st</sup> Timothy

For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

1 Timothy 2:3-4

**1 Timothy 2:3 For this *is* good and acceptable in the sight of God our Saviour;**

**For this is good and acceptable.** That is, it is good and acceptable to God that we should pray for all men.

**1 Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.**

**Who will have all men to be saved.** That is, it is in accordance with his nature, his feelings, his desires.

**2 Peter 3:9** The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

**And to come unto the knowledge of the truth.** The truth which God has revealed: the "truth as it is in Jesus."

# 1<sup>st</sup> Timothy

For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.

1 Timothy 2:5-6

**1 Timothy 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;**

**For (because) there is one God.** This is a reason for offering prayer for all men, and for the declaration [1Ti 2:4](#) that God desires that all men should be saved.

**And one Mediator between God and men.** This also is given as a reason why prayer should be offered for all, and a proof that God desires their salvation.

**The man Christ Jesus.** Jesus was truly and properly a man, having a perfect human body and soul, and is often called a man in the New Testament.

**1 Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.**

**Who gave himself a ransom for all.** As Christ died for all, it is proper to pray for all;

**To be testified in due time.** The testimony of this will be furnished in the proper time; it shall be made known through all the world."

# 1<sup>st</sup> Timothy

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

1 Timothy 2:7-8

**1 Timothy 2:7 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.**

**I am ordained.** Meaning Paul was set apart solemnly to a sacred office of **preacher, and an apostle**

**A teacher of the Gentiles.** Specially appointed to carry the Gospel to the gentiles or the heathen.

**In faith and verity.** He was appointed to instruct the Gentiles in faith and the knowledge of the truth.

**1 Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.**

**That men pray everywhere.** Not merely in the temple, or in other sacred places, but in all places.

**Lifting up holy hands.** To lift up the hands denotes supplication, as it was a common attitude of prayer to spread abroad the hands towards Heaven.

**Without wrath.** That is, without the intermingling of any evil passion; with a calm, peaceful, benevolent mind.

**And doubting.** We are to come before God without any doubts of our own piety, or in the exercise of perfect faith.

# 1<sup>st</sup> Timothy

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

1 Timothy 2:9-10

**1 Timothy 2:9 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;**

**In like manner also.** The apostle had stated particularly the duty of men in public worship, and he now proceeds to state the duty of women.

**That women adorn themselves.** By the use of the word *adorn*, we understand Paul is not opposed to *ornament* or *adorning*, provided it be of the right kind.

**In modest apparel.** Relates to ornament or decoration, and means that which is *well-ordered, decorous, becoming*.

**With shame-facedness.** With modesty of appearance and manner--an eminent female virtue, whether in the sanctuary or at home.

**And sobriety.** Sober-mindedness, moderation of the desires and passions. It is opposed to all that is frivolous, and undue excitement of the passions.

**Not with broided hair, or gold, or pearls, or costly array.** Females in the east pay much more attention to the hair than is commonly done with in the west. It is plaited with great care, and arranged in various forms, according to the prevailing fashion, and often ornamented with spangles, or with silver wire, or tissue interwoven.

The sense here is, that Christian females are not to imitate those of the world in their careful attention to the ornaments of the head.

# 1<sup>st</sup> Timothy

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1 Timothy 2:11-12

## 1 Timothy 2:11 Let the woman learn in silence with all subjection.

**Let the woman learn in silence.** Listen attentively to instruction. The culture of that day caused men to sit on one side of the room and women on the other, wives would call out across the room to ask their husbands question and thus interrupt the services.

**With all subjection.** With due subjection to those who are in authority. Subjection is a voluntary act, this is a requirement for all.

## 1 Timothy 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

**I suffer not a woman to teach, nor to usurp authority over the man.** This statement has to be understood and is rooted in the Greek language tenses. The meaning is that women are prohibited in the area of Pastors and doctrinal teachers (establishers of doctrine), for the purpose of church authority. It does not mean that women can't teach a class or share a sermon. It means that the women should not be placed in or usurp in a position of authority over a man.

**But to be in silence.** This reiterates the thought of verse 11. The culture of that day caused men to sit on one side of the room and women on the other, wives would call out across the room to ask their husbands questions and thus interrupt the services.

# 1st Timothy

For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

1 Timothy 2:13-14

## 1 Timothy 2:13 For Adam was first formed, then Eve.

**For Adam was first formed, then Eve.** The apostle gives reasons why a woman should occupy a subordinate situation, and not usurp authority.

Eve was second in the act of creation, or was made subsequent to man.

Man was made as the Lord, of God's creation, and placed in the garden, and then the woman was made of a rib taken from his side, and given to him, not as a lord, but as a companion.

**Genesis 3:16** Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. (*this is the creation model*)

## 1 Timothy 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

**And Adam was not deceived.** This is the second reason why the woman should occupy a subordinate rank in all things. It. Adam did not fall to the simple temptations of the serpent, His sin was to give in to the allurements of His wife.

**But the woman being deceived.** The woman should remember that original sin began with her, and she should therefore be willing to occupy an humble and subordinate situation.

# 1<sup>st</sup> Timothy

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

1 Timothy 2:15

**1 Timothy 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.**

**Notwithstanding she shall be saved in childbearing.** Though Eve was first in the transgression, and brought death on herself, her husband, and all her posterity, the female shall be saved (equally with the male) through child-bearing - through bringing forth the Savior.

**If they continue in faith and charity and holiness with sobriety.** Which lifestyle is demanded not only of the woman but of the man as well.

PAUL'S EPISTLES TO

# 1 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 3

# 1<sup>st</sup> Timothy

This *is a true saying*, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1 Timothy 3:1-2

**1 Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.**

**This is a true saying.** The idea here is, that it was worthy of credence; it was not to be doubted.

**If a man desire.** The Lord, undoubtedly, by his Spirit, often excites an earnest and irrepressible desire to preach the gospel-- In such a case, it should be regarded as one evidence of a call to this work.

**The office of a bishop** - *episkepe* means overseership, superintendent or pastor. Someone in a leadership position in the church.

**He desireth a good work.** An honourable office; an office which it is right for a man to desire.

**1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**

**Must be blameless.** *anepileptos* - not arrested or inculpable

**The husband of one wife.** This does not mean that a bishop should be a married man. This statement is intended to outlaw both bigamy and polygamy

**Vigilant** . Means, properly, *sober, temperate, abstinent,*

**Sober.** He should have his desires and passions well regulated.

**Of good behaviour.** The most correct rendering, would be, that he should be a

# 1<sup>st</sup> Timothy

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity;

1 Timothy 3:3-4

**1 Timothy 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;**

**Not given to wine.** *paroinos* means *by wine*; i.e., spoken of what takes place *by or over wine* (Marg., "Not ready to quarrel and offer wrong, as one in wine.") It cannot be inferred, from the use of the word here, that wine was absolutely and entirely prohibited.

**No striker.** *No striker*, he must be a peaceable, not a quarrelsome man.

**Not greedy of filthy lucre.** Not greedy or desirous of base gain. The desire of this is condemned everywhere in the New Testament; but it is especially the duty of a minister to be free from greed. He has a just right to a support, but nothing paralyzes the usefulness of a minister more than the love of money.

**But patient.** The word means that the minister of the Gospel should be a man of mild and kind demeanor, such as his Master was.

**Not a brawler.** That is, he should not be a man given to contention, or apt to take up a quarrel.

**Not covetous.** A man should not be put into the ministry who is characteristically a lover of money.

**1 Timothy 3:4 One that ruleth well his own house, having his children in subjection with all gravity;**

**One that ruleth well his own house.** This implies that a minister of the Gospel ought to be, a married man who could be an example in all the relations of life.

# 1<sup>st</sup> Timothy

(For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

1 Timothy 3:5-6

## 1 Timothy 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

**For if a man know not how to rule his own house.** Which is an affair of less importance, and more easy to be done.

**How shall he take care of the church of God?** The argument is from the lesser to the greater. He who is unfit to govern a family is unfit to govern a people.

## 1 Timothy 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

**Not a novice.** Novice: *neophytos* newly planted, i.e. a young convert; He would be likely to be elated by being entrusted at once with the highest office in the church, and by the commendations and flattery which he might there receive.

**He fall into the condemnation of the devil.** That is, the same kind of condemnation which the devil fell into;

# 1<sup>st</sup> Timothy

Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise *must* the deacons *be grave*, not doubletongued, not given to much wine, not greedy of filthy lucre;

1 Timothy 3:7-8

**1 Timothy 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.**

**Moreover he must have a good report of them which are without.** Who are without the church; that is, of those who are not Christians.

**Lest he fall into reproach.** That is, in such a way as to bring dishonor on the ministry or reproach the cause to Christianity.

**And the snare of the devil.** The snare which the devil lays to entrap and ruin the ministers of the Gospel and all good men.

**1 Timothy 3:8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;**

**Likewise must the deacons be grave** – deacon *diakonos* an attendant, a waiter, of an assistant to the Pastor.

He must be a serious, sober-minded men

**Not doubletongued** = Deacons should be men who can be relied on for exact truth in what they say, and for the exact fulfillment of their promises.

**Not given to much wine.** As with the bishops wine is a concern involved with the position of deacon. *Paroinos* means *by wine*; i.e., spoken of what takes place *by or over wine* (Marg., "Not ready to quarrel and offer wrong, as one in wine.") It cannot be inferred, from the use of the word here, that wine was absolutely and entirely prohibited.

**Not greedy of filthy lucre.** Again this requirement is the same as for the bishop. Not

# 1<sup>st</sup> Timothy

Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

1 Timothy 3:9-10

## 1 Timothy 3:9 Holding the mystery of the faith in a pure conscience.

**Holding the mystery of the faith.** On the word *mystery*, It means that which had been concealed, or hidden, but which was now revealed. **The Faith** refers to the Gospel

**In a pure conscience.** A mere faith was not all that was necessary, it was possible for one to believe the truths of scripture, and yet be corrupt at heart.

## 1 Timothy 3:10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

**And let these also be first proved.** That is, tried or tested in regard to the things which were the proper qualifications for the office.

**THEN let them use the office of a deacon.** Let them be appointed to this office, and fulfil its duties.

# 1<sup>st</sup> Timothy

Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

1 Timothy 3:11-12

**1 Timothy 3:11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.**

**Wives.** *gune* a woman in general specially, a wife

**YLT** - Women--in like manner grave, not false accusers, vigilant, faithful in all things.

**Be grave.** She should maintain self-respect, and inspire others with respect for her

**Not slanderers.** Slanderers: *diabolos* a false accusers, a devil

**Sober.** A woman of a sound mind; one who follows sound reason, and who is not under the control of passion.

**Faithful in all things.** To their husbands, to their families, to the church, to the Saviour.

**1 Timothy 3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.**

**The husband of one wife.** As with a bishop, this does not mean that a deacon must be a married man. This statement is intended to outlaw both bigamy and polygamy.

**Ruling their children and their own houses well.** As with a bishop, if one cannot run his own household and family, he will not be able to operate the house of the Lord.

# 1<sup>st</sup> Timothy

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

1 Timothy 3:13-14

**1 Timothy 3:13 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.**

**Or they that have used the office of a deacon well.** They who have discharged this ministry in a proper manner are worthy of no small honor; because highly honorable office.

**Purchase to themselves a good degree.** Speaks of an increase of gifts and grace and degree of respect and honour in the church.

**And great boldness in the faith, which is in Christ Jesus.** Not so much public speaking, as a manly and independent exercise of faith in Christ.

**1 Timothy 3:14 These things write I unto thee, hoping to come unto thee shortly:**

**These things write I unto thee, hoping to come unto thee shortly.** He hoped to come there to give instructions personally, or to finish, himself.

# 1<sup>st</sup> Timothy

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.

1 Timothy 3:15

**1 Timothy 3:15 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.**

**But if I tarry long.** Paul appears to have been uncertain how long circumstances would require him to be absent.

**That thou mayest know how thou oughtest to behave thyself.** That is, that he might have just views about settling the affairs of the church.

**In the house of God.** The church is called the "house of God," because it is that in which he dwells. Formerly, his peculiar residence was in the temple at Jerusalem; now that the temple is destroyed, it is in the church of Christ, among his people.

# 1<sup>st</sup> Timothy

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.

1 Timothy 3:16

1 Timothy 3:16 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.

**And, without controversy.** Undeniably, certainly

**Great is the mystery.** On the meaning of the word revelation (*the revelation he lays out now*)

**God was manifest in the flesh.** This refers to the greatest revelation known to man; God the creator of all was manifest via the incarnation and partook of the human experience.

**Justified in the Spirit** – As a man, Jesus was justified by the Holy Spirit working in and through His ministry and life, including His resurrection from the dead.

**Seen of angels** – Seen and witnessed by Angels:

- at His birth in Bethlehem
- in the wilderness, after He had been tempted by Satan
- in the garden upon His agony
- at His resurrection from the dead, who rolled away the stone from the sepulchre,
- at His ascension to heaven

**Preached unto the Gentiles.** A great part of the revelation (mystery) is that salvation was available to all mankind, and not the Jews only.

**Believed on in the world.** Considering the scandal of the Cross that Christ remarkably is still believed on in every area the Gospel is preached.

PAUL'S EPISTLES TO

# 1 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 4

# 1<sup>st</sup> Timothy

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;

1 Timothy 4:1

**1 Timothy 4:1 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;**

**Now the Spirit speaketh expressly.** - Not by mere hints, and symbols, and shadowy images of the future.

**That in the latter times.** Under the last dispensation, during which the affairs of the world would close.

**Some shall depart from the faith.** That they would *apostatize* or depart from the belief of the truths of the Gospel.

**Giving heed to seducing spirits.** Rather than to the Spirit of God. It would be a part of their system to yield to those spirits that led astray, seducing teachings of demon influence ministers

# 1<sup>st</sup> Timothy

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

1 Timothy 4:2-3

## 1 Timothy 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

**Speaking lies in hypocrisy.** Through the hypocrisy of those speaking lies.

**Having their conscience seared with a hot iron.** The allusion here is to the effect of applying a hot iron to the skin. The cauterized part becomes rigid and hard, and is dead to sensibility.

## 1 Timothy 4:3 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.

**Forbidding to marry and commanding to abstain from meats.** Meaning "They will depart from the faith through the hypocritical teaching--of those who forbid to marry and abstinence from meats."

**God hath created to be received with thanksgiving.** The false teaching led people in the opposite direction for which God intended. God intended Marriage and meat to be received with thanksgiving.

**Hebrews 13:4** Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

**Acts 10:11-15** And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or

# 1<sup>st</sup> Timothy

For every creature of God *is good*, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

1 Timothy 4:4-5

## 1 Timothy 4:4 For every creature of God *is good*, and nothing to be refused, if it be received with thanksgiving:

**For every creature of God is good.** The term creature often rendered creation. It refers to all the creatures, and all that God has created.

**And nothing to be refused.** If God made it, and it is used for the purpose for which he designed, it is not to be held to be evil; it is not to be prohibited as if there were merit in abstaining from it.

**If it be received with thanksgiving.** The thought is that every creation of God is good if it be received with thanksgiving. Receiving of God's goodness without a thankful heart corrupts the goodness of God's gifts.

## 1 Timothy 4:5 For it is sanctified by the word of God and prayer.

**For it is sanctified by the word of God.** By the authority or permission of God. It would be profane or unholy if He had forbidden it.

**And prayer.** By thankful prayer we are enabled to receive it with gratitude

# 1<sup>st</sup> Timothy

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

1 Timothy 4:6

**1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.**

**If thou put the brethren in remembrance of these things.** In remembrance of the truths just stated. It is the duty of the preacher to show what is error and to caution people to avoid it.

**Nourished up in the words of faith and of good doctrine** - Meaning a good minister of Jesus Christ, is one who has been nourished up in the words of faith, or trained up in the doctrines of religion.

# 1<sup>st</sup> Timothy

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

1 Timothy 4:7-8

**1 Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.**

**But refuse.** That is, refuse to pay attention to them, or reject them. Do not consider them of sufficient importance to occupy your time.

**Profane.** Does not mean that the fables were blasphemous, but that they had not the character of true religion.

**And old wife's** - The word is used here refers to silly tales foolishly held as important.

**Fables** - Stories that were not founded on fact.

**And exercise thyself rather unto godliness.** Exercise thyself rather unto godliness rather than attempt to understand those fables.

**1 Timothy 4:8 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.**

**Bodily exercise.** Refers to the previously mentioned abstinence and penance, which is foolishly made a part of religion.

**But godliness is profitable unto all things.** There is not an interest of man, in reference to this life, or to the life to come, which godliness does not promote.

**Having promise of the life that now is and of that which is to come.** "Godliness" holds promises of fulfillment of whatever is necessary for us in this life, and eternal life that is to come.

# 1<sup>st</sup> Timothy

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

1 Timothy 4:9-10

## 1 Timothy 4:9 This is a faithful saying and worthy of all acceptation.

**This is a faithful saying.** A true saying that to be believed, that godliness has such promises annexed to it;

**And worthy of all acceptation.** By all godly persons, to encourage them to the exercise of godliness.

## 1 Timothy 4:10 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.

**For therefore we both labour and suffer reproach.** They labor and suffer so that this truth might be known and that salvation was offered to all.

**Because we trust in the living God.** The labour and suffering reproach are not a result of trusting God but a result of sharing the truths mentioned.

**Who is the Saviour of all men, specially of those that believe.** He may be called the Saviour of all men, while, at the same time, it is *actually* true that those only are saved who believe.

# 1<sup>st</sup> Timothy

These things command and teach. 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.

1 Timothy 4:11-12

## 1 Timothy 4:11 These things command and teach.

A minister of the Gospel is solemnly bound to teach that there is a sense in which God is the Saviour of all men.

## 1 Timothy 4:12 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.

**Let no man despise thy youth.** Act as becomes a minister of the Gospel in all things, and in such a way that men will respect you as such, though you are young.

**But be thou an example of the believers.** A minister should live, so that if all his people should follow his example, their salvation would be secure, and they would make the highest possible attainments in piety.

# 1<sup>st</sup> Timothy

Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

1 Timothy 4:13-14

## 1 Timothy 4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

**Give attendance to reading.** Refers to either to public or to private reading of scripture.

**Exhortation.** Incitement to that which is good or commendable.

**Doctrine.** The foundational truths taught by Christ and his apostles.

## 1 Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

**Neglect not the gift that is in thee.** He was not to neglect or disregard the responsibilities and advantages of the ministry gift in his life

**Which was given thee by prophecy.** A prophetic declarations in regard to Timothy's future usefulness, have been among the means by which you have been introduced to the ministry.

**With the laying on of the hands of the presbytery.** It was common to lay on the hands in imparting a blessing, or in setting apart to any office.

# 1<sup>st</sup> Timothy

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

1 Timothy 4:15-16

**1 Timothy 4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.**

**Meditate upon these things.** Upon the train of events by which you have been led into the ministry, and upon the responsibilities and duties of the office.

**Give thyself wholly to them.** The meaning is plain. He was to devote his life wholly to this work. He was to have no other grand aim of living.

**That thy profiting.** A minister of the Gospel ought to make steady improvement in all that pertains to his office. No man ought to be satisfied with present attainments.

**1 Timothy 4:16 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.**

**Take heed unto thyself.** Pay attention to everything that would qualify him for his work.

**And unto the doctrine.** The kind of *teaching* which you give. The meaning is, that he should hold and teach only the truth.

**For in doing thou shalt both save thyself and them that hear thee.** By holding to the truth, and by the faithful performance of your duties, you will secure the salvation of the souls of men.

PAUL'S EPISTLES TO

# 1 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 5

# 1<sup>st</sup> Timothy

Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed.

1 Timothy 5:1-3

## 1 Timothy 5:1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

**Rebuke not an elder.** Refers not to an elder in office, but in age;

**But entreat him as a father.** As a child should entreat a father, when he is going out of the way; give him honour and respect, fear and reverence, and persuade him to desist.

**And the younger men as brethren.** Timothy was a young man himself; and as he was to consider an elderly man as his father, so he was to consider young men as equal with him.

## 1 Timothy 5:2 The elder women as mothers; the younger as sisters, with all purity.

**The elder women as mothers.** Showing still the same respect for age. No son who had proper feelings would rebuke his own mother with severity.

**The younger as sisters.** With the feelings which you have toward a sister. The tender love which one has for a beloved sister would always keep him from using harsh and severe language.

**With all purity.** Paul knew the danger of a youthful minister of admonishing and entreating a youthful female; he knew the scandal to which he might be exposed if there should be the slightest departure from purity and propriety.

## 1 Timothy 5:3 Honour widows that are widows indeed.

**Honour widows.** Attention and respect were given to the class of widows who were

# 1<sup>st</sup> Timothy

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. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

1 Timothy 5:4-5

**1 Timothy 5:4 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.**

**But if any widow have children or nephews.** Children or nephews who would be dependent on her care, and who might themselves contribute to her support.

**Let them learn first to shew piety at home.** Let them first uphold their duty towards their aged parent or grandparent. Do not receive such a widow among the dependent females of the church, to be maintained at public expense, but let her children support her.

**And to requite their parents.** To repay them, as far as possible, for all their kindness. This debt can never be wholly repaid, but still a child should feel it a matter of sacred obligation to do as much towards it as possible.

**1 Timothy 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.**

**A widow indeed, and desolate.** The word rendered desolate means solitary, alone. The sense is, that she had no children or other descendants; none on whom she could depend for support.

**Trusteth in God.** She has no one else to look to but God. She has no earthly reliance; and, destitute of husband, children, and property, she feels her dependence, and steadily looks to God for consolation and support.

**And continueth in supplications and prayers night and day.** The apostle regards this as one of the characteristics of those who were "widows indeed," whom he would

# 1<sup>st</sup> Timothy

But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. 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.

1 Timothy 5:6-8

## 1 Timothy 5:6 But she that liveth in pleasure is dead while she liveth.

**But she that liveth in pleasure.** The kind of pleasure connected with luxurious living, and with pampering the appetites.

**Is dead while she liveth".** There is great emphasis that true happiness is not to be found in the pleasures of sense.

## 1 Timothy 5:7 And these things give in charge, that they may be blameless.

**And these things give in charge.** Declare these things, particularly respecting the duty of children to their widowed mothers

## 1 Timothy 5:8 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.

**But if any provide not for his own.** The apostle was speaking [1Ti 5:4](#) particularly of the duty of children towards a widowed mother. All ought to provide for those who are dependent on them.

**And especially for those of his own house.** Those who live in his own family.

**He hath denied the faith.** He may still be a *professor* of religion and also be a stranger to its real nature. The meaning is, that he would, by such negligence be renouncing Christianity, since it enjoins this duty on all.

**And is worse than an infidel.** For the very Heathens are taught and directed by the light of nature to take care of their poor and aged parents.

# 1<sup>st</sup> Timothy

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

1 Timothy 5:9

**1 Timothy 5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,**

**Let not a widow be taken into the number under threescore years old** The sense here is, that they would not be subordinate to the restraints implied in that situation; they would become impatient, and would marry again.

# 1<sup>st</sup> Timothy

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.

1 Timothy 5:10

**1 Timothy 5:10 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.**

**Well reported of for good works.** Of good character or reputation.

**If she have brought up children.** Either her own or others.

**If she have lodged strangers.** If she has been characterized by hospitality

**If she have washed the saints' feet.** It is not certain whether this is to be understood literally, or whether it merely denotes that she had performed offices of a humble and self-denying kind.

**If she have relieved the afflicted.** If it has been her character that she was ready to furnish relief to those who were in distress.

**If she have diligently followed every good work.** This is one of the characteristics of true piety. A sincere Christian will be the friend goodness, and will be ready to promote every good work according to his ability.

# 1<sup>st</sup> Timothy

But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith.

1 Timothy 5:11-12

**1 Timothy 5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;**

**But the younger widows** - Do not admit them into the class of widows here referred to as to be provided for by the church.

**refuse** -

**When they have begun to wax wanton against Christ** – If and when these widows grew negligent of their proper duty, sensual affections might prevail upon them; it is very possible that they would even take up with *heathen husbands*, and so be led to apostatize from Christianity.

**1 Timothy 5:12 Having damnation, because they have cast off their first faith.**

**Having damnation** - Or rather, having condemnation; or incurring guilt.

**Cause they have cast off their first faith** - When they became are blasted. They were then dead to the world, and felt their sole dependence on God. But if, under the influence of these strong emotions there was no certainty that they would continue in this state of mind.

# 1<sup>st</sup> Timothy

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.

1 Timothy 5:13

**1 Timothy 5:13 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.**

**And withal they learn to be idle** - In addition to the prospect that the young widows may marry again, Paul has the concern that if supported by the church, and if without the settled principles which might be expected in those more aged and experienced, it may be feared that they will give themselves up to an indolent life.

**wandering about from house to house; and not only idle, but tattlers also and busybodies –**

**But tattlers** - after becoming acquainted with the secrets of families; then indulging in much idle and improper conversation.

**Busybodies** - Persons who have nothing to do of their own, commonly find employment by interesting themselves in the affairs of their neighbors.

**Speaking things which they ought not** - Revealing the concerns of their neighbors; disclosing secrets; magnifying trifles, so as to exalt themselves into importance.

# 1<sup>st</sup> Timothy

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan.

1 Timothy 5:14-15

**1 Timothy 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.**

**I will therefore that the younger women marry, bear children, guide the house** - as a general rule, it is better for such persons to have domestic concerns that require their attention, rather than to be exposed to the evils of an idle life.

**Give none occasion to the adversary to speak reproachfully** - Every one who professes religion should so live as to give no occasion to an infidel, or a man of the world, to speak reproachfully of the cause of the Redeemer.

**1 Timothy 5:15 For some are already turned aside after Satan.**

**For some are already turned aside after Satan.** That is, some young widows had already followed the great Tempter, rather than the Lord Jesus, in this regard. This is stated as a reason why they should not be admitted into the number of the widows who were to be maintained at the expense of the church

# 1<sup>st</sup> Timothy

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.

1 Timothy 5:16

**1 Timothy 5:16 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.**

**If any man or woman that believeth have widows** - Speaks of widowed mothers, or grandmothers, or any other widows whose support would naturally devolve on them.

**Let them relieve them** - That is, let them support them.

**Let not the church be charged; that it may relieve them that are widows indeed** - so that the church may be in a better capacity, its resources not being expended on others, to supply the wants of those who are really widows;

# 1<sup>st</sup> Timothy

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

1 Timothy 5:17-18

**1 Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.**

**Let the elders that rule well** – The elders of the church which manage well the spiritual interests of the church.

**Be counted worthy of double honour.** Of a high degree of respect; a degree of respect becoming their age and office.

**Especially they who labour in word and doctrine.** In preaching and instructing the people. From this it is clear that, while there were "elders" who laboured "in the word and doctrine," that is, in preaching, there were also those who did not labour "in the word and doctrine,"

**1 Timothy 5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.**

**For the Scripture saith.** Paul reverts to the authority of the Scripture and in with Pauline discernment bring meaning to what might appear to be a remote scripture.

**Thou shalt not muzzle the ox that treadeth out the corn** - The Ox that labors to tread the corn was not to be restricted from eating the corn on which it tread.

**The labourer is worthy of his reward** - As the ox was worthy of the reward of eating the corn with it tread. The minister is worthy of benefiting from the word (spiritual corn) that he treads out.

# 1<sup>st</sup> Timothy

Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

1 Timothy 5:19-20

**1 Timothy 5:19 Against an elder receive not an accusation, but before two or three witnesses.**

**Receive not an accusation.** He was not to regard a charge as well founded unless sustained by two or three witnesses. Paul supposed that Timothy would be called on to hear charges against others who were in the ministerial office, and to express his judgment on such cases.

**But before two or three witnesses.** The meaning is, unless supported by the testimony of two or three persons, he was not to regard an accusation. This is compatible with:

**Deuteronomy 17:6** At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

**1 Timothy 5:20 Them that sin rebuke before all, that others also may fear.**

**Them that sin** - That have been proved to have committed sin--referring probably to the elders mentioned in the previous verse, but giving the direction so general a form that it might be applicable to others.

**Rebuke before all** - Before all the church. The word *rebuke* properly denotes to reprove or reprehend. One will note there is no authority given of inflicting any punishment.

**That others also may fear.** That they be kept from committing the same offence.

**Galatians 2:11-13** But when Peter was come to Antioch, I withstood him to the face,

# 1<sup>st</sup> Timothy

I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

1 Timothy 5:21

**1 Timothy 5:21 I charge you in the sight of God, and Christ Jesus, and the chosen angels, that you observe these things without prejudice, doing nothing by partiality.**

**I charge you in the sight of God** - The word rendered charge means, properly, to call to witness; then to affirm with solemn attestations;

**And the Lord Jesus Christ And the elect angels** - With his eye resting upon the giving of the charge.

**That thou observe these things** - Referring to all the things which he had enjoined in this epistle.

**Without preferring one before another** - Without judgment or prejudice on due to rank, wealth, personal friendship, or predilection of any sort.

# 1<sup>st</sup> Timothy

Lay hands suddenly on no man; neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

1 Timothy 5:22-23

**1 Timothy 5:22 Lay hands hastily on no one, neither be a participant in other men's sins. Keep yourself pure.**

**Lay hands suddenly on no man.** Referring to the laying on of hands regarding ordination. Ordination should be a prayerful, deliberate process

**Keep thyself pure.** Particularly in regard to participation in the sins of others; generally, in all things--in heart, in word, in conduct.

**1 Timothy 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.**

**Drink no longer water.** The phrase, "drink no longer water," is equivalent to "drink not water *only*."

**But use a little wine.** Mingled with the water--the common method of drinking wine in the East.

**For thy stomach's sake.** It was not for the pleasure, but solely because for the promotion of health; that is, as a medicine.

alcohol is an antiseptic and contains natural botanicals.

# 1<sup>st</sup> Timothy

Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

1 Timothy 5:24-25

**1 Timothy 5:24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.**

**Some men's sins are open before hand.** Some men are such open sinners, that there is no need of any inquiry in order to pass judgment concerning them

**Going before to judgment.** Their character of these open sinners is well understood. There is no need of waiting for the day of judgment to know what they are.

**And some men they follow after.** That is, their character is not fully understood here. They conceal their plans. They practice deception. They appear different from what they really are.

**1 Timothy 5:25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.**

**Likewise also the good works of some are manifest beforehand.** Contra wise, the character of some men is clear, and accurately understood. We need not wait for the day of judgment to determine that, but may treat them here as good men, and introduce them to offices which only good men can fill.

**And they that are otherwise cannot be hid.** That is, they cannot be ultimately concealed or misunderstood.

PAUL'S EPISTLES TO

# 1 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 5

# 1<sup>st</sup> Timothy

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.

1 Timothy 6:1

**1 Timothy 6:1 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.**

**Let as many servants as are under the yoke,** Not under the yoke of the law of God, or under the yoke of Christ; but "under the yoke of government"

**count their own masters worthy of all honour;** and give it to them; which includes subjection to them; obedience to all their lawful commands, which are consistent with religion and reason, with the laws of God, and with the light of nature;

**that the name of God and *his* doctrine be not blasphemed;** if believing servants are disobedient, or disrespectful, the unbelieving masters would be apt to say, what a God do these men serve? is this their religion?

# 1<sup>st</sup> Timothy

And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

1 Timothy 6:2

**1 Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.**

**And they that have believing masters.** Masters who are Christians.

**Not despise them, because they are brethren.** Should not treat them with any lack of the respect due to their station.

**But rather do them service.** That is, serve them with more cheerfulness than they did before the master was converted;

**Because they are faithful.** That is, *because* they are believers, or are Christians

# 1<sup>st</sup> Timothy

If any man teach otherwise, and consent not to wholesome words, *even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;*

1 Timothy 6:3

**1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;**

**If any man teach otherwise.** Any otherwise than that respect should be shown to masters; (*especially political activism in the church*)

**And consent not to wholesome words.** Not consenting to words that create a healthful state of the church; that is, doctrines tending to produce order and a due observance of the proprieties of life;

***even the words of our Lord Jesus Christ*** Paul defines what “wholesome words: are which are those preached by or sourced from Jesus Christ

# 1<sup>st</sup> Timothy

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Timothy 6:4-5

**1 Timothy 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,**

**He is proud.** That is, he is lifted up with his fancied superior knowledge of religion.

**Knowing nothing.** he does not understand the nature of Christianity as he supposes he does. He does not understand the genius of Christianity

**But doting.** The meaning here is, that such persons had a *sickly* or *morbid* desire for debates of this kind.

**Strife.** Or contentions with those who will not readily yield to their opinions.

**Railings.** Harsh and abusive language towards those who will not concede

**Evil surmisings.** Suspicions that they are led to hold their views, not by the love of the truth, but from sordid or worldly motives.

**1 Timothy 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.**

**Perverse disputings of men of corrupt minds,** Who being corrupt in their principles, and corrupters of the word of God, dispute in a very froward and perverse way,

**and destitute of the truth** knowing nothing of spiritual value concerning Christ or His truth

**Supposing that gain is godliness;** such are false teachers, who make merchandise of men, and acted as if there is nothing in Christianity but worldly profit and gain;

# 1<sup>st</sup> Timothy

But godliness with contentment is great gain.  
For we brought nothing into *this* world, *and it is*  
certain we can carry nothing out. And having  
food and raiment let us be therewith content.

1 Timothy 6:6-8

1 Timothy 6:6-8 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content.

**godliness with contentment is great gain.** godliness, connected with a contentment, acquiescing to God in the allotments of life--is to be regarded as the *real* gain."

**For we brought nothing into *this* world,** This is the reason why we should be contented if our actual wants are supplied; for this is really all that we need, and all that the world is toiling for.

**having food and raiment let us be therewith content** - food and raiment represent all of the needs of men and Paul reiterates the need to be content with those things.

# 1<sup>st</sup> Timothy

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.

1 Timothy 6:9

**1 Timothy 6:9 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.**

**But they that will be rich.** Further to enforce the duty of contentment, the apostle refers to some of the evils which necessarily attend a desire to be rich.

**Fall into temptation.** That is, they are tempted to do wicked things in order to accomplish their purposes.

**And a snare.** Birds are taken in a snare, A net was sprung suddenly upon them, and they could not escape.

**And *into* many foolish and hurtful lusts.** Desires, such as the love of wealth creates. They are **foolish**--as being not such as an intelligent and immortal being should pursue;

**Which drown men in destruction and perdition.** to *sink in the deep*, or, to cause to sink; the meaning here is, that they become submerged as a ship that sinks. a total ruin of happiness, of virtue, of reputation, and of the soul.

# 1<sup>st</sup> Timothy

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.

1 Timothy 6:10

**1 Timothy 6:10 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.**

**For the love of money is the root of all evil.** That is, of all *kinds* of evil.

**Which while some coveted after.** That is, some who were professing Christians. The apostle is, doubtless, referring to persons whose history was known to Timothy, and warning him, and teaching him to warn others, by their example.

**They have erred from the faith.** They have been so deceived, as to depart from the faith.

**And have pierced themselves through with many sorrows.** They learn too late that they have thrown away the hopes of religion for that which is at best unworthy the pursuit of an immortal mind; which leads them on to a life of wickedness; which fails of imparting what it promised when its pursuit is successful;

# 1<sup>st</sup> Timothy

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

1 Timothy 6:11

1 Timothy 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

**But thou, O man of God, flee these things.** These allurements of wealth, and these sad consequences which the love of gold produces.

**But follow after righteousness** Make these the grand object of your pursuit.

# 1<sup>st</sup> Timothy

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.

1 Timothy 6:12

**1 Timothy 6:12 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.**

**Fight the good fight of faith.** The noble conflict in the cause of Christianity

**Lay hold on eternal life.** As the crown of victory that is held out to you. Seize this as eagerly as the competitors at the Grecian games laid hold on the prize.

**Whereunto thou art also called.** called by the Spirit of God,

**hast professed a good profession** Timothy's public Christian profession was a good one

# 1<sup>st</sup> Timothy

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; That thou keep *this* commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ:

1 Timothy 6:13-14

1 Timothy 6:13 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;

**Who quickeneth all things.** Who gives *life* to all.

**Who before Pontius Pilate witnessed a good confession.** The reference is to the fact that the Lord Jesus, when standing at the bar of Pilate, who claimed to have power over his life, did not shrink from an open avowal of the truth.

1 Timothy 6:14 That thou keep *this* commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ:

**that thou keep this commandment.** Referring particularly to the solemn injunction which he had just given him, to "fight the good fight of faith,"

**Unrebutable.** So that there be no occasion for reproof or reproach

**Until the appearing of our Lord Jesus Christ.** Maintain this unspotted reputation as a man of God until the coming of the Lord

# 1<sup>st</sup> Timothy

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

1 Timothy 6:15

**1 Timothy 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;**

**Which in his times he shall show.** Which God will reveal Himself at such times as he shall deem best

**Who is the blessed and only Potentate.** God who is the Ruler over all.

**The King of kings.** Who claims dominion over all the kings of the earth.

**Lord of lords.** The idea here is, that all the sovereigns of the earth are under his sway; that none of them can prevent the accomplishment of his purposes;

# 1<sup>st</sup> Timothy

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.

1 Timothy 6:16

**1 Timothy 6:16 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.**

**Who only hath immortality.** immortality means *exemption from death*, and states that God, in his own nature, enjoys a perfect death and dying.

**Dwelling in the light which no man can approach unto.** Gr., "*Inhabiting inapproachable light.*" The light where he dwells is so brilliant and dazzling, that mortal eyes could not endure it.

**Whom no man hath seen nor can see** – although men have seen God face to face this phrase means no man has fully comprehended Him, as He is infinite

# 1<sup>st</sup> Timothy

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

1 Timothy 6:17-18

**1 Timothy 6:17 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;**

**Charge them that are rich in this world, that they be not high-minded..** The idea is, that they should not value themselves on account of their wealth, or look down with pride and arrogance on their inferiors.

**Nor trust in uncertain riches.** Marg., *The uncertainty of.* Riches are uncertain because they may soon be taken away. No dependence can be placed on them in the emergencies of life. He who is rich to-day, has no security that he will be tomorrow;

**But in the living God.** He is able to supply all our wants, and to do for us what riches cannot do;

**Who giveth us richly all things to enjoy.** God permits us to enjoy everything. Everything in the works of creation and redemption he has given to man for his happiness, and he should therefore trust in him.

**1 Timothy 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;**

**That they do good, that they be rich in good works** - "That their good works may be as abundant as their riches."

**Ready to distribute.** To divide with others, meaning they should be liberal, or bountiful.

**Willing to communicate..** The idea they should be "willing to communicate" of their

# 1<sup>st</sup> Timothy

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

1 Timothy 6:19-20

**1 Timothy 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.**

**Laying up in store for themselves .... that they may lay hold on eternal life** - The meaning of this verse is, that they were to make such a use of their property that it would contribute to their eternal welfare.

**1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:**

**Keep that which is committed to thy trust.** Keep secure all that is entrusted to you; the honour of the gospel, and the interests of religion,

**Avoiding profane and vain babblings.** Gr., "Profane, empty words." The reference is to such controversies and doctrines as tended only to produce strife, and were not adapted to promote the edification of the church.

**And oppositions of science falsely so called.** Religion has nothing to fear from true science, and the minister of the gospel is not exhorted to dread that. Real science, in all its advances, contributes to the support of religion;

**Isaiah 40:22** *It is he that sitteth upon the circle of the earth*, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

Earth discover round in 3rd century BC, Isaiah prophesied this in 8th century BC 500 years before the discovery

# 1<sup>st</sup> Timothy

Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

1 Timothy 6:21

**1 Timothy 6:21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.**

**Which some professing.** Evidently some who professed to be true Christians. They were attracted by false philosophy, and soon, as a consequence, were led to deny the doctrines of Christianity.

**have erred concerning the faith** They have been so deceived, as to depart from the faith.

PAUL'S EPISTLES TO

# 2 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 1

# 2<sup>nd</sup> Timothy

I. Introduction (1:1-5)

II. Stand Strong In the Present (1:6-2:26)

III. Stand Strong in the Future (3:1-4:5)

IV. Paul's Personal Example (4:6-22)

## 2<sup>nd</sup> Timothy

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

2 Tim 1:1-2

Vs 1-2 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Although Paul's instruction does not begin until verse 6, the first five verses reflect principles pertinent not only to Timothy, but also to Christian parents, Sunday school teachers, youth leaders, pastors, counsellors, neighbours, and friends—to any believer who is helping another grow.

**Paul, an apostle of Jesus Christ** - Paul's apostleship already was well understood by Timothy. It is mentioned here by way of reminder that, despite their close and loving relationship, Paul ranked above Timothy in spiritual authority because he brought the Word of the Lord and was writing in that capacity.

Intimacy does not preclude authority. The relationship of love that parents have with their children does not preclude their authority over their children. The same is true of spiritual authority.

**Apostle** - *Apostolos* - literally means one who is sent out, "a messenger, ". The New Testament connotation is of an ambassador, or representative who carries with him the authority of the one he represents

Paul writes Timothy not merely as a dear friend but as a divinely commissioned ambassador of God the Father and God the Son. He is not offering brotherly counsel but declaring divine truth with firm authority.

## 2<sup>nd</sup> Timothy

I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

2Ti 1:3

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day

**Whom I serve from my forefathers** - Paul identifies with the patriarchs of Judaism and considers his faith and it's object to be consistent with that of the "forefathers"

**With pure conscience,** - Paul did not feel that the Gospel he preached was a deviation from the faith of Father Abraham or those who preceded him.

**Without ceasing** - *adialeiptos* (constantly) refers to that which is unceasing, without interruption. Paul constantly went before the Lord with Timothy on his mind and heart.

## 2<sup>nd</sup> Timothy

Greatly desiring to see thee, being mindful  
of thy tears, that I may be filled with joy;

2Ti 1:4

### Vs 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy

**Greatly desiring to see thee** - It was probably on, account of this earnest desire that this Epistle was written. Later in the letter he reflects the same aching desire, imploring Timothy, "Make every effort to come to me soon" 2 Tim 4:9

**Being mindful of thy tears** - Alluding probably to the tears which he shed at parting from him.

**That I may be filled with joy** - Paul probably realized he might never see Timothy again, but even the remote prospect of such a reunion filled Paul with joy.

## 2<sup>nd</sup> Timothy

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

2Ti 1:5

**Vs 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also**

**thy grandmother Lois, and thy mother Eunice** - this proves that Paul was well acquainted with the family. Enough to know and call Timothy's mother and grand mother by name.

**in thy mother Eunice** – Luke mentions the faith of Timothy's mother in Act 16:1

Act 16:1 - Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek

## 2<sup>nd</sup> Timothy

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

2Ti 1:6

vs 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands

**That thou stir up the gift of God** - The original word used here denotes the kindling of a fire. The idea is, that Timothy was to use all proper means to keep the flame of pure religion in the soul burning, and more particularly his zeal in the great cause to which he had been set apart.

**Which is in thee by the putting on of my hands** - This proves that Paul took part in the ordination of Timothy; but it does not mean Paul imparted the call or even an anointing into Timothy's life.

**1Ti 4:14.** Neglect not the gift that is in thee, which was given thee by prophecy, with the *laying on of the hands of the presbytery*

## 2<sup>nd</sup> Timothy

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2Ti 1:7

vs 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind

Fear - *deilia* - timidity

God hath not given us the spirit of fear- This is said in order to encourage Timothy, who was not improbably modest and perhaps insecure also.

The Spirit which He gave us, was not the spirit of timidity (literally, " cowardice," which is weakness), but of " power".

But of power - Power to bear up under trials and persecutions. It is the nature of the Gospel to inspire the mind with holy courage.

And of love - Nothing will do more to inspire courage, and fearlessness of danger, than " love." The love of country, and wife, and children, and home, makes the most timid bold when they are assailed; Likewise the love of Christ and of a dying world nerves the soul to great enterprises, and sustains it in the deepest sorrows emboldens men in service to Christ.

And of a sound mind - A sound mind is well balanced, and under right influences; in which it sees things in their just proportions and relations; not a mind which it is not feverish and excited

## 2<sup>nd</sup> Timothy

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

2Ti 1:8

**Vs 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God**

Because God has not given us the weakness of a spirit of fear but rather power; **THEREFORE, be not ashamed of the Lord**

**Be not thou therefore ashamed** - Paul seems to have apprehended that Timothy was in some danger of being ashamed of this Gospel, or of shrinking back from its open avowal in the trials and persecutions to which he now saw it exposed him.

**Nor of me his prisoner** - Timothy knew that he had been thrown into prison on account of his love for the Gospel. To avoid that himself, there might be some danger that a timid young man might shrink from an open avowal of his belief in the same system of truth.

**Be thou partaker of the afflictions of the gospel** - Preach, teach and live the truth even though it may lead you to the sufferings to which the profession of the Gospel may expose you.

**According to the power of God** - Paul fully expected the strength and power of God to help in time of need. That every *persecution* and trial could be met and overcome "according to the power of God".

## 2<sup>nd</sup> Timothy

Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

2Ti 1:9

Vs 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began

Called us with an holy calling - A calling which is in its own nature holy, and which leads to holiness

Not according to our works, but according to his own purpose and grace - our own works have nothing to do in inducing God to call us. As, when we become Christians, he does not choose us because of our works.

**Eph 2:8-9** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast

Which was given us in Christ Jesus, before the world began - He intended to give us, before it was actually given. The thing was so certain in the divine purposes, that it might be said to be already done

## 2<sup>nd</sup> Timothy

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

2Ti 1:10

**Vs 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel**

**But is now made manifest** - The purpose to save us was long concealed in the divine mind, but the Saviour came to both make it known and to execute the Gods plan of salvation.

**Who hath abolished death** - That is, he has made it so certain that death will be abolished, that it may be spoken of as already done. Death will cease to reign, and in the Golden Age there will be no such thing as we now understand by dying.

**Abolished** - *katargeō* - To completely do away with

**Hath brought to light** - Means to shine upon; to bring to light, to make known

**Immortality**" - " incorruption, incapacity of decay;"

## 2<sup>nd</sup> Timothy

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2Ti 1:11

### Vs 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles

Paul is sharing that he too has a calling which requires that he "*be not ashamed*" of the Lord Jesus Christ.

"I" is *ego* in Greek and means "I myself"

#### Preacher, and an apostle, and a teacher

It was because of his threefold divine calling, that he also [had to] suffer these things, His "suffering for the gospel according to the power of God" (v. 8)

His loneliness (1:4)

His "imprisonment as a criminal" (2:7; 1:8).

## 2<sup>nd</sup> Timothy

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2Ti 1:12

**Vs 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day**

**For the which cause I also suffer these things**- It is due to the call(s) on Paul's life that suffering came. Prior to his conversion he was loved by the world.

**Nevertheless I am not ashamed** - Despite the hardships, persecutions, and trials Paul allowed no shame for Christ's sake.

**For I know whom I have believed** - He understood the character of that Redeemer to whom he had committed his eternal interests, and knew that he had no reason to be ashamed of confiding in him.

**He is able to keep that which I have committed unto him** - The soul, with all its immortal interests. A man has nothing of higher value to entrust to another than the interests of his soul, and there is no other act of confidence like that in which he entrusts the keeping of that soul to the Son of God.

**Against that day** - The day of judgment - called "that day,"

## 2<sup>nd</sup> Timothy

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

2Ti 1:13

**Vs 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus**

**The form of sound words** - It is believed the doctrinal outline given Timothy by Paul at his ordination is in view here.

**Which thou hast heard of me** - Paul gave the doctrines to Timothy verbally and not in written form.

**In faith and love which is in Christ Jesus** - Hold these truths with sincere faith in the Lord Jesus, and with that love which is the best evidence of attachment to him.

## 2<sup>nd</sup> Timothy

That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

2Ti 1:14

### Vs 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us

**That good thing committed to thee** – Is the sound Christian doctrine with which he had been entrusted, and which he was required to transmit to others.

**Keep by the Holy Ghost which dwelleth in us**- One of the best methods of preserving the knowledge and the love of truth is to cherish the influences of the Holy Spirit.

## 2<sup>nd</sup> Timothy

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

2Ti 1:15

Vs 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes

**All they which are in Asia be turned away from me** - Paul says that "all" in a general sense, because in verse 16 he specifies one who had been faithful and kind to him. So it was not all but probably the vast majority.

**Phygellus and Hermogenes** -We know nothing of these individuals but what is here mentioned. It would seem that they were prominent persons, and those from whom the apostle had a right to expect other treatment.

It is a sad thing when the only record made of a man - the only evidence which we have that he ever lived at all - that they lived to do wrong.

## 2<sup>nd</sup> Timothy

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

2Ti 1:16

**Vs 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain**

**Onesiphorus** –Little is known of this man. The record is entirely honourable to him, and for his family the apostle felt a warm interest on account of the kindness which he had showed to him in prison.

**He oft refreshed me** – He was often kind to me

**Was not ashamed of my chain** - He did not break fellowship because Paul was imprisoned.

## 2<sup>nd</sup> Timothy

But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

2Ti 1:17-18

### Vs 17 But, when he was in Rome, he sought me out very diligently, and found me

It is not everyone, even among professors of religion, who in a great and splendid city would be at the trouble to search out a Christian brother, or even a minister, who was a prisoner, and endeavour to relieve his sorrows.

### Vs 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well

The Lord grant unto him that he may find mercy of the Lord in that day: - The day of judgment;

This proves that Onesiphorus was then alive, as Paul would not offer prayer for him if he was dead.

Ephesus was the home of Onesiphorus . When Paul was at Ephesus, it would seem that Onesiphorus had showed him great kindness. His affection for him did not change when he became a prisoner

PAUL'S EPISTLES TO

# 2 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 2

# 2<sup>nd</sup> Timothy

II. Stand Strong in the Present (1:6-2:26)

III. Stand Strong in the Future (3:1-4:5)

IV. Paul's Personal Example (4:6-22)

## 2<sup>nd</sup> Timothy

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2Ti 2:1

### Vs 1 Thou therefore, my son, be strong in the grace that is in Christ Jesus

**Thou therefore** - In view of the fact stated in the previous chapter, that many had turned away from the apostle.

**Be strong** - Relying on the grace which the Lord Jesus only can impart.

## 2<sup>nd</sup> Timothy

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.

2Ti 2:2

Vs 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

The things that thou hast heard of me among many witnesses - Perhaps he refers to a solemn charge which he gave him, in the presence of the church, when he was ordained. It is likely the apostle stated a summary of Christian doctrine at that time.

The same commit thou to faithful men, who shall be able to teach others also - Timothy was to see that those only were admitted to the ministry who were qualified to understand the truths of Christianity and to communicate them to others

## 2<sup>nd</sup> Timothy

Thou therefore endure hardness, as a good soldier of Jesus Christ.

2Ti 2:3

### vs 3 Thou therefore endure hardness, as a good soldier of Jesus Christ

The minister of the Gospel might be called to endure hardships, and that it is reasonable that he should be as ready to do it as a soldier is.

**2Co 11:23-29** - Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not

## 2<sup>nd</sup> Timothy

No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

2Ti 2:4

**Vs 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier**

**No man that warreth entangleth himself with the affairs of this life;** - Having alluded to the soldier, Paul states Christian neither the minister nor the soldier is to be encumbered with the affairs of this life,

This is always a condition in becoming a soldier. He gives up his own business during the time for which he is enlisted, and devotes himself to the service of his country.

**That he may please him who hath chosen him to be a soldier** - That is, him who has enlisted him, or in whose employ he is. His purpose is not to pursue his own plans, or to have his own will, or to accumulate property or fame for himself. His will is absorbed in the will of his commander.

## 2<sup>nd</sup> Timothy

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits.

2Ti 2:5-6

### Vs. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully

**And if a man also strive for masteries** - As in the Grecian games. See this favorite illustration of Paul explained in the notes at **1Co 9:24** *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.]*

The apostle here represents the Christian minister as engaged in a struggle or conflict for the crown. There exists no hope to win unless he should comply with all the rules of the game; and make an effort like that evinced by the combatants at the Olympic games.

### Vs 6 The husbandman that laboureth must be first partaker of the fruits

The principle is that the husbandman must work before he receives a harvest.

The point was not that the husbandman would be the first one who would partake of the fruits; but that he must first labor before he obtained the fruits; Thus understood, this would be an encouragement to Timothy to persevere in his toils, looking onward to the reward.

## 2<sup>nd</sup> Timothy

Consider what I say; and the Lord give thee understanding in all things.

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

2Ti 2:7-8

### vs 7 Consider what I say; and the Lord give thee understanding in all things

Consider what I say - The is to be taken in the following way:

1. Think of the condition of the soldier, and the principles on which he is enlisted;
2. Think of the aspirant for the crown in the Grecian games;
3. Think of the farmer, patiently toiling in the prospect of the distant harvest;

### Vs 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel

The idea is: Think of the Saviour, now raised up from the dead after all the sorrows of this life, and let this encourage you to bear your trials.

## 2<sup>nd</sup> Timothy

Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

**Vs 9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound**

**I suffer trouble, as an evil doer** - I am suffering being treated as if I were a criminal or an evil-doer even to the point of being bound with a chain.

In Paul's first imprisonment in Rome he was allowed to dwell in a rented house with some degree of liberty. His second imprisonment he was in the Mamertine prison at Rome under much harsher treatment.

**But the word of God is not bound** - Through this epistle the Gospel circulated with freedom, even when he who was appointed to preach was in chains.

**Vs 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory**

**endure all things for the elect's sakes** - The sense is, "What I suffer is in the cause of the Church."

**2Co 1:6** - And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

He was willing to suffer to secure the salvation of the elect - because it was that for which the Redeemer was willing to lay down His life.

## 2<sup>nd</sup> Timothy

*It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us:*

2Ti 2:11-12

### Vs 11 It is a faithful saying: For if we be dead with him, we shall also live with him

For if we be dead with him - Paul is referring to our co-crucifixion with Christ.

We shall also live with him - Meaning we are also co-resurrected with Christ.

**Rom 6:3-5** - Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

### Vs 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us

We suffer, we shall also reign with him - The meaning is, that the members will be treated as the Head is. We become united with Him by faith, and, if we share his treatment on earth, we shall share His triumphs in Heaven.

If we deny him, he also will deny us -

## 2<sup>nd</sup> Timothy

If we believe not, *yet he abideth faithful: he cannot deny himself.* Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but to the subverting of the hearers.*

### Vs 13 If we believe not, yet he abideth faithful: he cannot deny himself

**If we believe not, yet he abideth faithful** - The meaning is that our desertion takes nothing from the Son of God or from His glory; because, having everything in Himself, He stands in no need of our confession.

### vs 14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers

**Of these things** - *tauta* - Has special reference to the issues of life and death set out in verses 11-13.

**Put them in remembrance** - These great principles in regard to the kingdom of Christ. They would be as useful to others as they were for Timothy, to whom they were specially addressed.

**Strive** *logomacheō*, "to contend about words," "to wrangle about empty and trifling matters."

**That they strive not about words to no profit** - There is no greater barrier against striving about words as to realize the relative importance of time and eternity. He to whom the eternal Word speaks is set at liberty from a multitude of opinions.

**"Subverting"** - is *katastrepō*, "to turn over, "to overturn, overthrow, throw down."

## 2<sup>nd</sup> Timothy

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness.

### Vs15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth

**Study to show thyself approved unto God** - Give diligence to discharge the duties of the ministerial office as to be pleasing to the Lord.

**A workman that needeth not to be ashamed** - A man faithfully performing his duty, so that when he looks over what he has done, he may not blush.

**Rightly dividing the word of truth** - The allusion here may be to a steward who makes a proper distribution to each one under his care of such things as his office and their necessities require.

### Vs 16 But shun profane and vain babblings: for they will increase unto more ungodliness

**But shun profane and vain babblings** - The ministry of false teachers is mere babbling - a voice, and nothing else. Great swelling words of vanity are like large bubbles of water, they look big, and make a great noise, but have nothing in them; contain nothing but vain, empty, babbling.

**They will increase unto more ungodliness** - Profane and vain babblings will increase over time, dragging its adherents deeper and deeper into error.

**Profane** - *bebilos* heathenish, wicked.

## 2<sup>nd</sup> Timothy

And their word will eat as doth a canker:  
of whom is Hymenaeus and Philetus;  
Who concerning the truth have erred,  
saying that the resurrection is past  
already; and overthrow the faith of  
some.

### Vs 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus

**Canker:** *gaggraina* – Related to our modern word gangrene. It meant to gnaw away affecting not only the immediate area but will soon touch areas that were previously healthy. This is what false doctrine will do to its adherents.

A little leaven will leaven the whole lump.

**Hymenaeus and Philetus-** These two men are named before all of creation and destined to be known to the end of time only as the advocates of error.

**1Ti 1:20** Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme

### Vs. 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

**Who concerning the truth have erred, saying that the resurrection** - To what extent they had erred is unknown. Paul mentions only the doctrine of the resurrection; but says that this was like a gangrene, unless checked, it would destroy all the other godly doctrines.

**Overthrow the faith of some** - It is not known what they believed concerning this doctrine, but Paul saw it as a serious departure from truth that would potentially overthrow the entire faith of some Christians.

## 2<sup>nd</sup> Timothy

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

2Ti 2:19

Vs 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity

The foundation of God standeth sure - Though some had been turned away by the arts of these errorists, yet the foundation of the church which God had laid remained firm.

Having this seal - A seal is used as a mark of genuineness; the Lord is able to know the genuineness of those professing Christianity.

Let every one that nameth the name of Christ depart from iniquity

Irrespective of the defections of errorists, and all their attempts to draw away others from the true faith, those might be known to be the true people of God who did avoid evil.

## 2<sup>nd</sup> Timothy

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

2Ti 2:20

Vs 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour

**But in a great house there are not only vessels** - The idea is, that the Church is a large edifice, and that in such a building we are not to expect entire uniformity in all the articles which it contains.

**Vessels of gold and of silver, but also of wood and of earth** - The application here seems to be that in the Church it is to be presumed that there will be a great variety of gifts and attainments, and that we are no more to expect that all will be alike than we are that all the vessels in a large house will be made of gold.

## 2<sup>nd</sup> Timothy

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

2Ti 2:21

**Vs 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work**

**A man therefore purge himself from these** - The word "these" refers to the persons represented by the vessels of wood and of earth (*like Hymenaeus and Alexander*) as mentioned verses 16-18 & 20.

**Meet for the master's use, and prepared unto every good work** - If one would preserve himself from the corrupting influence of such men, he would be fitted to be a vessel of honor, or to be employed in the cause of his Master.

## 2<sup>nd</sup> Timothy

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2Ti 2:22

**Vs 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart**

**Flee also youthful lusts** - Paul felt that Timothy, then a young man, was subject to the same passions as other young men; and cautioned to him to avoid all those things, arising from his youth, which might be the occasion of scandal.

Most preachers can be corrupted by women or money (youthful lusts)

**Follow righteousness, faith, charity, peace** - The general meaning here is that he was to practice all that is good and virtuous.

**With them that call on the Lord out of a pure heart** - That is, with all Christians, who are often characterized as those who call on the Lord

## 2<sup>nd</sup> Timothy

But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

2Ti 2:23-24

vs 23 But foolish and unlearned questions avoid, knowing that they do gender strifes

**Unlearned** - means " trifling; that which does not tend to edification; stupid."

**Knowing that they do gender strifes** - The only effect of such disputes is to engender harsh contention.

**Vs 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient**

**The servant of the Lord must not strive** - He may discuss points of morals, or theology, if, but he **must not strive** (i.e., to fight, to make war, to contend)

**Be gentle unto all men, apt to teach, patient** - It means that the Christian minister is to be meek and mild toward all, not disputatious and quarrelsome.

## 2<sup>nd</sup> Timothy

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2Ti 2:25-26

**2 Tim 2:25-26 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;**

**Meekness:** *praute* - Has no relation to weakness but denotes power that is under willing control. Like a horse subject to its rider or as Jesus, with power to kill with a word, submitting to dignities as it was the Father's will for Him to do so.

**Instructing:** *paideuo* - Means to instruct, educate, or give guidance.

Those that oppose themselves; Those who embrace error and array themselves against truth and often against.

God peradventure will give them repentance to the acknowledging of the truth; If God will give them such a view of the error which they have embraced, In hopes they will show regret for having embraced it, that they shall be willing to admit the truth.

**2 Tim 2: 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will**

**Recover:** *anane* - To become sober again, as from inebriation; to awake from a deep sleep, and then, to come to a right mind,

Out of the snare of the devil, who are taken captive by him at his will they had been ensnared by the arts of Satan "unto (*eis*) his will;" that is, they were so influenced by him, that they complied with his will.

PAUL'S EPISTLES TO

# 2 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 3

# 2<sup>nd</sup> Timothy

III. Stand Strong in the Future (3:1-4:5)

IV. Paul's Personal Example (4:6-22)

## 2<sup>nd</sup> Timothy

This know also, that in the last days  
perilous times shall come.

2Ti 3:1

### Vs 1 This know also, that in the last days perilous times shall come

**In the last days** - Under the Gospel dispensation; some time in that period during which the affairs of the world will be wrapped up.

**Perilous times shall come** - The general characteristics of those times are of danger, of persecution, and of trial.

## 2<sup>nd</sup> Timothy

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

2Ti 3:2

Vs 2-4 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; - one of the characteristics of those end times is that men shall be eminently selfish - evidently under the garb of religion.

These negative attributes have become the norm of modern society. In fact they are hardly noticed anymore although they remain prevalent.

**For men** (*members of mankind – a refers mainly to Apostate Christianity*)

**lovers of their own selves**, (*not crucifiers of self*)

**covetous**, (*greed gospel preachers and followers*)

**boasters**, (*braggarts, look at my car, my house, my ring, my plane*)

**proud**, (*appearing above others, I thank thee I am not as other men*)

**blasphemers**, (*speaking (i.e. preaching) evil*)

**disobedient to parents**, (*not recognizing natural authorities*)

**unthankful**, (*not feeling a need to give thanks to God*)

**unholy**, (*wicked, deviating from the divine law*)

**Without natural affection**, (*with affections normally found in nature, implies unnatural affection (homosexual lifestyles)*)

**trucebreakers**, (*refuses to enter a covenant*)

**false accusers**, (*Gk: diablos – this is the term used of Satan, slanderers*)

## 2<sup>nd</sup> Timothy

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God;

2Ti 3:3-4

Vs 2-4 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; - one of the characteristics of those end times is that men shall be eminently selfish - evidently under the garb of religion;

these negative attributes have become the norm of modern society. In fact they are hardly noticed anymore although they remain prevalent.

**For men** (*members of mankind – a refers mainly to Apostate Christianity*)

**lovers of their own selves**, (*not crucifiers of self*)

**covetous**, (*greed gospel preachers and followers*)

**boasters**, (*braggarts, look at my car, my house, my ring, my plane*)

**proud**, (*appearing above others, I thank thee I am not as other men*)

**blasphemers**, (*speaking (i.e. preaching) evil*)

**disobedient to parents**, (*not recognizing natural authorities*)

**unthankful**, (*not feeling a need to give thanks to God*)

**unholy**, (*wicked, deviating from the divine law*)

**Without natural affection**, (*with affections normally found in nature, implies unnatural affection (homosexual lifestyles)*)

**trucebreakers**, (*refuses to enter a covenant*)

**false accusers**, (*Gk: diablos – this is the term used of Satan, slanderers*)

## 2<sup>nd</sup> Timothy

Having a form of godliness, but denying the power thereof. from such turn away.

2Ti 3:5

Vs 5 Having a form of godliness, but denying the power thereof: from such turn away -

**Having a form of godliness** -They profess religion, or are in connection with the church. This shows that the apostle referred to some great corruption in the church

**But denying the power thereof** - Opposing the real power of religion; not allowing it to exert any influence in their lives. It imposes no restraint on their passions and carnal propensities. Except in the form of religion, they live as if they had none.

## 2<sup>nd</sup> Timothy

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

2Ti 3:6

**Vs 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.**

**They which creep into houses** - Who go slyly and insidiously into families.

**Lead captive silly women laden with sins, led away with divers lusts.** - They are not open and manly in propagating their views, but they ingratiate themselves first with weak women, and through them to influence men. Satan began his work of temptation with Eve rather than with Adam, and the advocates of error usually follow his example.

**Led away with divers lusts** - Meaning their own lust and desires cause them to be led as captives. The greed gospel is a sample in that it appeals to greedy hearts.

## 2<sup>nd</sup> Timothy

Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres ~~withstood~~ Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

2Ti 3:7-8

### Vs 7 Ever learning, and never able to come to the knowledge of the truth

They submit to these false religious teachers, but they never acquire the true knowledge of the way of salvation, as it is not presented.

### Vs 8 Now as Jannes and Jambres ~~withstood~~ Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

**Now as Jannes and Jambres ~~withstood~~ Moses** - The names of these two men are not elsewhere mentioned in the Bible. Tradition says they are two of the magicians who resisted Moses before Pharaoh.

**Men of corrupt minds** - Of wicked hearts.

**Reprobate concerning the faith** - In respect to the Christian faith, or the doctrines of religion, their views could not be approved, and they were not to be regarded as true teachers of religion.

## 2<sup>nd</sup> Timothy

But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

2Ti 3:9

**Vs 9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was**

**They shall proceed no further** - There is a certain point beyond which they will not be allowed to go. They would not be suffered always to prosper and prevail.

**For their folly shall be manifest unto all men** - The world will see and understand what they are, and what they teach. By smooth sophistry, and cunning arts, they will not be able always to deceive mankind.

Examples are; promise keepers, Tilton.

## 2<sup>nd</sup> Timothy

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

2Ti 3:10-11

Vs 10-11 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me

Timothy had an opportunity to examine closely the manner of life of the apostle Paul. He had the opportunity of knowing how Paul lived and taught, and how he had borne persecutions.

Paul is attempting to prepare Timothy for the hardships of ministry by reminding him of the hardships in his own life.

**But out of them all the Lord delivered me** - Although persecution, trials and hardship awaited Paul on every side, God was faithful to see the Apostle through every trial.

## 2<sup>nd</sup> Timothy

Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

2Ti 3:12-13

### Vs 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution

**Pul was stressing that his persecutioins were** - The common lot of all who endeavoured to serve their Redeemer faithfully; and Timothy himself, therefore, must not hope to escape from it.

Those who are persecuted for Christ's sake should remember that they are being treated as the Master was, and are in the goodly company of the prophets, apostles, and martyrs; for they were all persecuted.

### Vs 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived

This is the general law of depravity - that if men are not converted, they are always growing worse, and sinking deeper into iniquity. Their progress will be certain, though it may be gradual.

**Deceiving** - Making others believe that to be true and right, which is false and wrong.

**And being deceived** - The worst victims of delusion are those who attempt to delude others.

## 2<sup>nd</sup> Timothy

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2Ti 3:14-15

**Vs 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them**

**The things which thou hast learned** - Timothy had been taught the truths of Christianity when a child, and he had been confirmed in them by Paul.

**Knowing of whom thou hast learned them** - To wit, of his mother 2Ti 1:5, and of Paul; 2Ti 1:13

A child should reflect and pray much, before he deliberately adopts opinions which he knows his Christian father or mother would regard as wrong.

**Vs 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus**

**From a child thou hast known the holy scriptures** - The mother of Timothy was a pious Hebrewess, and regarded it as one of the duties of her religion to train her son in the careful knowledge of the word of God

**Able to make thee wise unto salvation** - If a man had only the Old Testament, he could find the way to be saved. Much more, if he had the New Testament.

**Through faith which is in Christ Jesus** - Paul knew of no salvation, except through the Lord Jesus

## 2<sup>nd</sup> Timothy

All scripture *is* given by inspiration of God,  
and *is* profitable for doctrine, for reproof, for  
correction, for instruction in righteousness:

2Ti 3:16

**Vs. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness:**

**All scripture** - This includes not only the Old Testament but also the New Testament. In other words the full canon of scripture.

**Is given** - It is given by God unto mankind.

**By inspiration of God** - inspiration is God breathed. As God breathed life into Adam, so God breathed life into the scripture.

**2 Pet 1:21** For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.**

**Is profitable** - It is adapted to give instruction, to administer reproof. It profits it's true adherents.

**Doctrine** - For teaching or communicating instruction as the foundation of all acceptable theological doctrine worthy of acceptance.

**For reproof** - For convincing a man of his sins, of the truth and claims of religion.

**For correction** - *epanorthooto* "a reformation" The Scriptures are a powerful means of reformation, or of putting men into the proper condition in regard to morals.

**Instruction** - In regard to the principles of justice, or what is right. Man needs not

## 2<sup>nd</sup> Timothy

That the man of God may be perfect,  
throughly furnished unto all good works.

2Ti 3:17

**Vs. 17 That the man of God may be perfect, throughly furnished unto all good works**

**That the man of God may be perfect** - The object is not merely to convince and to convert him; it is to furnish all the instruction needful for his entire perfection.

**Thoroughly furnished unto all good works** - The idea is, that whatever good work the man of God desires to perform, or however perfect he aims to be, he will find no deficiency in the Scriptures, but will find there the most ample instructions that he needs.

PAUL'S EPISTLES TO

# 2 TIMOTHY

---

THE STRUCTURE AND SPIRIT OF THE CHURCH

---

Chapter 4

# 2<sup>nd</sup> Timothy

III. Stand Strong in the Future (3:1-4:5)

IV. Paul's Personal Example (4:6-22)

## 2<sup>nd</sup> Timothy

I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2Ti 4:1

**Vs 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom**

**Charge** - Means, properly, to call to witness; then to affirm with solemn attestations; it is a word which implies that the subject is of great importance.

**Before God, and the Lord Jesus Christ** - Paul gives this charge as in the presence of *before God, and the Lord Jesus Christ*.

**Who shall judge the quick and the dead** - This refers to the quick (alive) and dead (died in Christ), and refer as well to the judgement seat of Christ. This excludes those wicked men who shall be judge at the Great White Throne.

**At his appearing and his kingdom** - This judgement will be accomplished after the catching away of the saints.

## 2<sup>nd</sup> Timothy

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Ti 4:2

### vs 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine

This was to be the main business of the life of Timothy as it is for EVERY preacher. The Word of God is the seed of the sower when it is preached faithfully.

**In season** - The sense is, when it could be conveniently done; when all things were favorable, and when there were no obstructions or hindrances.

**Out of season** - The opposite of the former, and means that a minister is to seek opportunities to preach the Gospel even at such periods as might be inconvenient to himself, or when there might be hindrances and embarrassments, or when there was no stated appointment for preaching.

**Reprove** - The meaning is that he was to use such arguments as would "convince" men of the truth of Christianity and of their own need of it.

**Rebuke** - The word is used to express a judgment of what is wrong; it implies that there is something evil, or faulty in him who is rebuked.

**Exhort** - To present the warnings and the promises of God to excite men to the discharge of their duty.

**Longsuffering** - With a patient and persevering spirit if you are opposed.

## 2<sup>nd</sup> Timothy

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2Ti 4:3

**vs 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.**

**For the time will come** - Probably referring to the time mentioned in 2 Ti 3:1

**When they will not endure sound doctrine** - "healthful doctrine;" Doctrine contributing to salvation. At that time they would seek a kind of instruction more conformable to their wishes and feelings.

**But after their own lusts** - They will seek such kind of preaching as will deal gently with their vices.

Isa 30:10. " Speak unto us smooth things; prophesy deceits."

**Shall they heap to themselves teachers, having itching ears** - Such persons would have teachers according to "their own lusts," who would be the advocates of the errors which they held and who would be afraid to rebuke their faults.

## 2<sup>nd</sup> Timothy

And they shall turn away *their* ears from the truth, and shall be turned unto fables.

2Ti 4:4

**Vs. 4 And they shall turn away their ears from the truth, and shall be turned unto fables**

**They shall turn away their ears from the truth** - The people themselves will turn away from the truth. It does not mean that the teachers would turn them away by the influence of their instructions.

**Fables** - One of the most successful arts of the adversary of souls has been to mingle fable with truth; and when he cannot overthrow the truth by direct opposition, to neutralize it by mingling with it much that is false and frivolous

## 2<sup>nd</sup> Timothy

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

2Ti 4:5

**vs. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry**

**But watch thou in all things** - Be vigilant against error and against sin, and faithful in the performance of duty.

**Endure afflictions** - The Greek word here is the same which is there rendered "endure hardness" in 2Ti 2:3

**Do the work of an evangelist** - The phrase here means, "do the work of preaching the Gospel," or of one appointed to proclaim the glad tidings of salvation. This is the proper business of all ministers.

**Make full proof of thy ministry** - The aim of all the ministers of the gospel. Every minister's goal should be that the ministry, in his hands, would show an example of what salvation does to a people.

## 2<sup>nd</sup> Timothy

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith:

2Ti 4:6-7

### Vs 6 For I am now ready to be offered, and the time of my departure is at hand

Paul uses his own imminent death as a reason why Timothy should be laborious and faithful in the performance of the duties of his office.

**I am now ready** - This is the ultimate expression of faith. To stare imminent death in the face and proclaim "I am now ready."

### Vs 7 I have fought a good fight, I have finished my course, I have kept the faith:

**I have fought a good fight** - The Christian life is often represented as a conflict, or warfare; with sin, the world, the flesh, and the devil, Paul now says he had been able to maintain the struggle throughout his life.

**I have finished my course** - The Christian life, too, is often represented as a "race" to be run.

**Matt 10: 22** And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved

## 2<sup>nd</sup> Timothy

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2Ti 4:8

Vs 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing

Henceforth there is laid up for me a crown of righteousness - The race had been run; the conflict had been waged; and all which was now necessary to complete the whole transaction, was merely that the crown be bestowed by the Master.

**Which the Lord, the righteous Judge, shall give me** - The Lord Jesus, Himself, will dispense the rewards of eternity. The rewards of Heaven are not conferred in an arbitrary manner, but will be bestowed because they ought to be. No man will be admitted to Heaven who ought not, and no one will be excluded who ought to have been saved.

Unto all them also that love his appearing - That is, unto all who desire and believe in the second advent of the Lord Jesus to judge the world.

## 2<sup>nd</sup> Timothy

Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

2Ti 4:9-10

Vs 9-10 Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

**Do thy diligence to come shortly unto me:** - The apostle was now nearly forsaken, and was about to pass through severe trials. It is not certainly known for what purpose he wished him to come to him, but perhaps he desired to give him some parting counsels; perhaps he wished him to be near him when he died.

**For Demas hath forsaken me** - Demas is honourably mentioned in Col 4:14; but the last bit of information given on this man is that he forsook the Apostle and Christ.

**Having loved this present world** - it means that Demas desired to live. He was not willing to stay with Paul, and subject himself to the probabilities of martyrdom. In order to secure his life, Demas departed to a place of safety.

**Titus unto Dalmatia** - The apostle does not suggest that he was deserving of blame for having gone, and it can hardly be supposed that "Titus" would have left him at this time without his concurrence.

## 2<sup>nd</sup> Timothy

Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

2Ti 4:11

**Vs 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry**

Luke is the author of the Gospel that bears his name and for a considerable part of the ministry of Paul, he was his travelling companion.

**Take Mark, and bring him with thee: for he is profitable to me for the ministry -**

There had been a temporary alienation between Paul and Mark but this passage proves that that had been removed, and that Paul was reconciled to him.

**Acts 15:36-40** And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God

## 2<sup>nd</sup> Timothy

And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but especially the parchments*.

2Ti 4:12-13

vs 12-13 And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments

Tychicus have I sent to Ephesus - Much is not known about Tychicus, but Paul calls him, "a beloved brother, and faithful minister in the Lord."

Eph 6:21- But that ye also may know my affairs, and how I do, Tychicus, *a beloved brother and faithful minister in the Lord*, shall make known to you all things

Books, but especially the parchments - No one can be sure as to the content of these "books and parchments". They may have been scripture, Paul's own writings, or lettered written to Paul from others.

## 2<sup>nd</sup> Timothy

Alexander the coppersmith did me much evil: the Lord reward him according to his works:

2Ti 4:14

Vs 14 Alexander the coppersmith did me much evil: the Lord reward him according to his works

**Alexander the coppersmith** - This is probably the same person who is mentioned in 1Ti 1:20 - Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

**Did me much evil** - In what way this evil was done, is not mentioned, but we can be sure it was contrary to the purpose of he Lord and thereby evil.

**The Lord reward him according to his works** - This need not be regarded as an expression of a desire of revenge. It is the language of one who wished that God would treat him exactly as he ought to be treated.

Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord

## 2<sup>nd</sup> Timothy

Of whom be thou ware also; for he hath greatly withheld our words. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

2Ti 4:15-16

### vs 15 Of whom be thou ware also; for he hath greatly withheld our words

**Of whom be thou ware also** - It would seem from this that Alexander was still a public teacher, and that his discourses were a danger to even Timothy. The best and the wisest of men need to be on their guard against the efforts of the advocates of error.

**For he hath greatly withheld our words** – I.e., withheld Paul's preaching. It was no private wrong that Paul referred to, but the injury which he was doing to the cause of truth as a professed public teacher.

### Vs 16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge

**At my first answer** - This evidently refers to some trial which he had had before the Roman emperor.

**No man stood with me** - Paul had many friends in Rome but it seems that they did not wish to appear when he was put on trial for his life. They were doubtless afraid that they would be identified with him, and would endanger their own lives.

**I pray God that it may not be laid to their charge** - That it may not be "reckoned," or imputed to them - This prayer reflects the very spirit of Christ

## 2<sup>nd</sup> Timothy

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

2Ti 4:17

vs 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion

**Notwithstanding the Lord stood with me** - Though all "men" forsook me, yet "God" did not. This expresses the universal truth of Gods faithfulness.

**That by me the preaching might be fully known** - The apostle doubtless means that on his trial, though forsaken by all men, that he may be so calm in the prospect of death, that all who witnessed his trial see that there was a reality in Christ and that the Gospel was founded in truth.

**That all the Gentiles might hear** - Paul was at this time in Rome. His trial was before a pagan tribunal, and he was surrounded by Gentiles.

**And I was delivered out of the mouth of the lion** - This may either mean that he was delivered from Nero, compared with a lion, or literally that he was saved from being thrown to lions in the amphitheatre, as was common in Rome.

## 2<sup>nd</sup> Timothy

And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

2Ti 4:18

**2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.**

**And the Lord shall deliver me from every evil work** - He does not say from *death*, for he expected now to die. See [2Ti 4:6](#). But he was assured that God would keep him from shrinking from death when the hour approached; from apostasy, and from the manifestation of an improper spirit when he came to die.

**To whom be glory for ever and ever** - Paul, with his own death impending, is yet able to glorify the Lord.

**2 Timothy 4:22** The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. *The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.*

**The Lord Jesus Christ be with thy spirit** - As if he had said, "Be not sad at my departure; for, though I must leave thee, yet the Lord will uphold thee by his grace, and be present with thee by the influence of the Holy Spirit."

## 2<sup>nd</sup> Timothy

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

2Ti 4:19-21

vs 19-20 Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

**Salute Prisca and Aquila** - Prisca was the wife of Aquila, though her name is sometimes mentioned first. This couple was active in ministry and well verse in scripture inasmuch as they were ale to teach Apollos see Acts 18:24.

**Onesiphorus;** - Was one that blessed and helped Paul.

Vs 21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen

**To come before winter** - Probably because of the dangers of the navigation then, and because the circumstances of the apostle were such as to demand the presence of a friend.

## 2<sup>nd</sup> Timothy

The Lord Jesus Christ *be* with thy spirit.  
Grace *be* with you. Amen.

2Ti 4:22