

Pastor & Leadership Training School



The Pastoral Epistles

The Exegesis of 1 Timothy
The Exegesis of 2 Timothy
The Exegesis of Titus

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The Pastoral Epistles

In The Greek New Testament

Dedicated

To pastors everywhere, shepherds of God's flock, with the hope that this book will open up rich truth from the Greek New Testament for the spiritual enrichment of their own lives and of those to whom they minister

Preface

Very few Bible students enjoy the high privilege and tremendous advantage of being able to work beneath the surface of an English translation in the added richness and accuracy of interpretation which is found in the text of the Greek New Testament. Here is a book, which together with its eleven predecessors, is unique in the field of Biblical interpretation, a book which puts the Greek New Testament on a level where the student of the English Bible can successfully work, and with great benefit, a book which will enable him to uncover a wealth of truth that lies embedded like a gold mine in the manuscripts which left the hands of the inspired writers, and to which he does not have access except by means of the original language in which the New Testament was written. For instance, he is studying [Ephesians 4:11, 12](#), and he reads in the Authorized Version, "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." He would never suspect that there are only four individuals mentioned in verse eleven. The student of the English Bible could never know that the words, "pastors" and "teachers," are in a construction in the Greek text called Granville Sharp's rule which is stated as follows: "When two nouns are in the same case, connected by the word *kai* (and), the first noun having the definite article, the second noun without the article, the second noun refers to the same person or thing to which the first noun refers and is a further description of it." Not knowing this rule, he would fail to see that Paul was only referring to one individual when he spoke of pastors and teachers. Thus, he would miss the important truth that God's ideal pastor is a teaching pastor, one who specializes in expository sermons, one whose ministry is a teaching ministry. He would fail to grasp the fact that God gives to every man whom He calls to be a pastor, a teaching gift which he is to develop by use. A knowledge of this would revolutionize the ministry of many pastors. Again, the student of the English Bible, not familiar with Latin, would not know that the word "pastor" is from a Latin word meaning "shepherd," and not conversant with Greek, would be ignorant of the fact that the word in the Greek text was the Greek word for a shepherd. Thus, he would miss the practical illustration of the shepherd in the East who always leads his flock, never drives it. The story goes that a traveller in the East once saw a man driving a flock of sheep. He said to the man, "I thought that eastern shepherds always led their flocks, never drove them." Replied the man, "Oh, I am not the shepherd. I am the butcher." All of which means that the pastor who attempts to drive God's flock to the living of a holy life, only works havoc amongst his people, but the pastor who leads the people by a Christlike life, attains his purpose.

Again, the English reader studies verse twelve, and sees that the pastor has three responsibilities, to perfect the saints, to do the work of the ministry, and to edify the body of Christ. That means that the pastor does all the work in the local church, and his parishioners pay him for doing it, and sit back and do nothing. He could never know that the Greek New Testament has four different words which mean "perfect," and that the particular word used here means "to equip someone in order that he might be able to perform a certain piece of work." He would naturally think that the word "ministry" referred to the ordained minister, since the word is so used today. He would never suspect

that the Greek word of which it is the translation refers to the rendering of service. Thus, he could never know that Paul's idea was, "He gave some, teaching pastors for the equipping of the saints for ministering work with a view to the building up of the body of Christ."

But that clearer, more accurate translation and understanding of Paul's Greek here, would again revolutionize the ministry of a pastor. He would see that God called him to be a specialist.

He was not to do all the work of the church, nor even a large part of it. He was to specialize in training the saints in the pews to engage in Christian service, and he would thus be multiplying himself and his efforts, and instead of being a superintendent of an old people's rest home, he would be nurturing a beehive of activity. He would begin to be in God's eyes, a successful pastor. And so this book will open up to the student of the English Bible, a gold mine of truth which he can never obtain by the study of any translation or any number of translations. To obtain the best results, the student should have this book open alongside of his English Bible, and work through the Pastoral Epistles slowly, verse by verse. After he has completed his study, he will have had access to the Greek text of these three letters, and will have in his possession, a greatly augmented store of rich truth, and a more accurate interpretation of these books. After that, he can use the book as a reference work. The complete index in the back, will enable him to quickly find any passage. The translation commented upon is the Authorized Version, and the Greek text used is Nestle's. The authorities used are as follows: *Greek English Lexicon*, Thayer; *Vocabulary of the Greek Testament*, Moulton and Milligan; *Biblico-Theological Lexicon of New Testament Greek*, Hermann Cremer; *Synonyms of the New Testament*, Archbishop Trench; *Word Studies in the New Testament*, Marvin R. Vincent; *Expositor's Greek Testament*, Newport J. D. White; *Alford's Greek Testament*, Henry Alford; *Word Pictures in the New Testament*, A. T. Robertson; *A Manuel Grammar of the Greek New Testament*, Dana and Mantey. The Greek words have been included in their transliterated form for the benefit of those who are conversant with the Greek text. These latter will find this book of great help in that the author has done much of the Greek work for them, and has given them the results of his own study and the comments of Greek authorities, thus saving the Greek student much time and energy. The material is there, ready for him to use to the glory of God.

—Wuest's Word Studies

Introduction

These three letters are called the Pastoral Epistles because they consist chiefly of instructions and admonitions to two pastors, Timothy and Titus. Hence, they are of extreme importance to pastors today. Their contents revolve about three main subjects: false teaching, directions for a definite church polity, and adherence to the traditional doctrines of the Church. They are just as authoritative and helpful in the administration of the twentieth century local church, and as well adapted to meet its problems, as they were to cope with the situation in the first century Church, since like conditions obtain today. These epistles should be the handbook of every pastor in the administration of the affairs of the local church.

The following evidence seems conclusive to the effect that Paul suffered two Roman imprisonments, which would place the writing of 1 Timothy and Titus during the interval between them, and 2 Timothy at the time of the second one, 1 Timothy about A. D. 65, Titus, about 66, 67, and 2 Timothy, about 67, 68.

1. Luke, in recording the fact of Paul's two-year imprisonment in Rome, certainly would have known that the Apostle had been martyred at its termination, had such been the case, and would have included the account of his death. That he does not do so, is evidence of the fact that Paul was liberated from his first Roman imprisonment.
2. The condition of heresy and false teaching in the Church as reflected in the Pastoral Epistles, did not obtain during the time in which the other Pauline letters were written, which places the former after Paul's first Roman imprisonment.
3. The style and diction of the Pastoral Epistles is so similar, and so dissimilar to the other Pauline letters, that the former must have been written in close succession, one after another and not during the time of the writing of the other letters.
4. Eusebius writes: "Paul is said, after having defended himself, to have set forth again upon the ministry of preaching and to have entered the same city a second time, and to have there ended his life by martyrdom. Whilst then a prisoner, he wrote the Second Epistle to Timothy, in which he both mentions his first defence, and his impending death." There is no contrary tradition, and one cannot see what purpose anyone could have for foisting a lie upon the public in a case like this.
5. Passages in the Pauline Epistles confirm the view that Paul suffered two imprisonments.
 - a. Paul, writing to the Philippians during his first imprisonment, tells them that since it was needful for them that he remain on earth in order that they might make a pioneer advance in their spiritual lives, he has come to the settled conviction that he will remain with them. Paul believed that the servant of the Lord is immortal until his work is done ([Phil. 1:23-26](#)).
 - b. That he anticipated release from prison, is seen in the fact that he writes Philemon to have his guest room in readiness for him (22). Contrast this with his attitude towards death in 2 Timothy, where he expected martyrdom.

- c. In writing to Titus ([1:5](#)), he speaks of having left him in Crete. Paul did not touch Crete on his first three missionary journeys, which argues for his release from prison.
- d. In [2 Timothy 4:13](#), Paul asks Timothy to bring his cloak and books which he had left at Troas. In [4:20](#) he says: "Erastus remained at Corinth, but Trophimus left I in Miletus sick." Since Paul was in prison in Rome for two years, the last time he was at Troas and Miletus was six years before ([Acts 20:6, 17](#)). At that time, Timothy was with him, and he had repeatedly seen Timothy since. But what is even more conclusive, is that Trophimus did not remain at Miletus, for he was in Jerusalem with Paul at the time of the latter's arrest.
- e. In [Titus 3:12](#), Paul writes that he planned to spend the winter at Nicopolis. There were three cities of that name. But there is no record in the Book of Acts, of Paul having visited any city of that name on his first three missionary journeys.

Regarding the Expanded Translation

This teaching offers the student of the English Bible an expanded translation, the purpose of which is to bring out more truth from the Greek text than the standard translations are able to present. This is done by the use of more words than the standard versions use, the latter being held to a minimum number of words. It often happens, however, that there is no single English word which will bring out all there is in a certain Greek word. To bring out the total meaning of a Greek word, sometimes requires the use of several English words, or even an entire sentence. These added words are pure translation material, since their content of meaning is derived directly from the Greek word itself or from the rules of Greek grammar and syntax.

For instance, Greek has two words for "know," *ginōskō* and *oida*, the first referring to experiential knowledge, the second, to absolute knowledge. The standard translations make no distinction between them, rendering both by the single word "know," whereas an expanded translation will take note of the difference between them, and render the first "experiential knowledge," and the second, "absolute knowledge." The two qualifying adjectives are pure translation, not paraphrase, not even what is called free translation. Each word is given its total meaning in the translation, which makes for more accurate interpretation.

Take the case of the verb, for instance. The word *metaschēmatizō* means, "to change one's outward expression by assuming an expression that does not come from within, nor is it representative of what one is in his inner being, that expression being put on from the outside." This word is translated by the single word "transform" in [2 Corinthians 11:13-15](#). It takes thirty five English words to bring out the total meaning of the Greek word. Manifestly, one could not hope to offer that in a standard translation. But see how much richness of translatable material is left behind in the Greek text by the A. V., here, and how much more is brought out by an expanded translation.

Take the word *metamorphoōmai*, which means, "to change one's outward expression by giving expression to one's inner being, that expression coming from and being truly representative of one's inner nature." That word is rendered in the A. V., ([Rom. 12:2](#)) by the single word, "transform." Notice, if you will, that the words, *metaschēmatizō* and *metamorphoōmai*, while alike in that they both speak of a change of outward expression, are diametrically opposed as to the source of that expression, a fact which a standard translation fails to bring out.

It is this wealth of untranslatable material in the case of the standard translations, which the Bible student should know if he expects to do work of a high order in his interpretation of the New Testament. It is exactly this kind of material which this book and its eleven predecessors offer the English reader, and on a level where he can successfully work. The expanded translations in these books are to be used in connection with the student's standard translation, not as a substitute for it.

The Exegesis of 1 Timothy

Chapter 1

(1:1,2) "Paul . . . unto Timothy." It was the usual practice in the first century for the writer of a letter to sign his name first, and then write the name of the recipient. We have examples of this practice in official correspondence, for instance, "Pliny, to the emperor Trajan, wisheth health" etc., to which the emperor replied as follows: "Trajan to Pliny — health and happiness." Adolph Deissmann in his monumental work, *Light from the Ancient East*, gives us a letter from a naughty schoolboy to his father. The boy follows this first century custom when beginning his letter, "Theon to Theon his father, greeting." A prodigal son writing to his mother, begins his letter, "Antonius Longus, to Nilus his mother, many greetings." It was supposed that the recipient of the letter we know as Third John, was in ill health, since John begins his letter, "The elder unto the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." But with the discovery of the papyri, it was found that this was just the usual form of first century greeting, and our understanding of this portion of sacred Scripture had to be revised. The opening greetings in the New Testament letters, therefore, are not the distinctive practice of Bible writers, but represent the usual custom of first century letter writers.

The name "Paul" is a transcript for the Latin *paulus* or *paullus*, meaning *little*. It was a favorite name among the Cilicians, and the nearest approach in sound to the Hebrew "Saul." According to some, both names were borne by him in his childhood, Paulus being the one by which he was known among the Gentiles, and which was subsequently assumed to the exclusion of the other, in order to indicate his position as a friend and teacher of the Gentiles. The practice of adopting Gentile names may be traced through all the periods of Hebrew history. There is a hint in this name that the apostle was of diminutive stature. An expression in [2 Corinthians 10:1](#), "who in presence am base among you," the word "base" being *tapeinos*, which among the Greeks meant, "that which is grovelling, slavish, mean-spirited," and another in the tenth verse, "his bodily presence is weak," speaks of Paul's physique as being in the estimation of these athletically-minded Greeks, infirm, feeble, lacking manliness and dignity. But, as in the case of other servants of God, there was a great heart in a frail body.

The name "Timothy" is the transliteration of the Greek name made up of two words, "to honor," and "God," the name meaning, "he who honors God." The name was doubtless given him in his early childhood by his mother Eunice or his grandmother Lois, both godly women, in the hope that with right training, he might grow up to exemplify the name which he bore.

Paul designates himself as an apostle of Christ Jesus, thus giving an official tone to this letter. The word is *apostolos*, from the verb *apostellō*, "to send one off on a commission to do something as one's personal representative, with credentials furnished." The word was used in the first century for an envoy or ambassador. Paul thought of himself as an official ambassador of Christ Jesus. The best texts have the order of the names reversed.

Christ Jesus, not Jesus Christ. These names are used by the average English reader merely to indicate the identity of the person to whom they have reference. But to Paul and his Greek readers, each had a special significance over and above that of identifying the person. The word "Christ" is the English spelling of the Greek word *christos*, and this in turn is the translation of the Hebrew word which we know as "Messiah," both words, the Hebrew and the Greek, meaning "the one who is anointed." In a Jewish setting such as the Gospel according to Matthew, the word refers to the Messiah of Israel, the Anointed of God who is to become its King. In a Church setting, as here in First Timothy, it had the significance, not of the covenanted King of Israel, but of The Anointed One of God, to Paul and his Greek readers. The name "Jesus" is the English spelling of the Greek word *Iēsous*, which in turn is the Greek spelling of the Hebrew word we know in its transliterated form as "Jehoshua," the "h" disappearing, since the Greek language has no letter "h." The Hebrew word means "Jehovah saves." This was its significance to Paul and his Greek readers. In the latter name, we see the deity, incarnation, and substitutionary atonement of our Lord, for the Jehovah of the Old Testament could not save lost sinners unless He paid the price of their sins, thus satisfying His justice, the price being outpoured blood, since the penalty of sin is death. And He could not die unless He became incarnate in human form. Expositors says, "The use of this official title (apostle) is an indication that the Pastoral Epistles were not merely private letters, but were intended to be read to the churches committed to the charge of Timothy and Titus respectively."

He was an apostle by the commandment of God. Robertson says, "by way of command." He suggests that Paul means to convey the idea that he is an apostle under orders. Expositors has a note at this juncture. "It is to be noted that the *command* proceeds equally from God and from Christ Jesus. This language could hardly have been used if St. Paul conceived of Christ Jesus as a creature."

The same authority has this to say regarding the use of the expression, "of God our Saviour and Lord Jesus Christ, our hope." "In the text there is an antithesis between the offices of God as *our Saviour* and of Christ Jesus as *our hope*. The one points to the past, at least, chiefly, and the other to the future. In speaking of the saving action of God, St. Paul uses the aorist ([2 Tim. 1:9](#), [Tit. 2:11](#), [3:4, 5](#)). He *saved* us potentially . . . God is the *efficient cause* of our justification, while Jesus, 'our righteousness' besides being the *meritorious cause*, may be said to be *the formal cause*; for 'the righteousness of God by which He maketh righteous,' is embodied in Jesus, who 'was made unto us . . . righteousness, and sanctification' ([1 Cor. 1:30](#)). We advance from salvation to sanctification; and accordingly we must not narrow down the conception *Christ Jesus our hope* to mean 'the hope of Israel' ([Acts 23:6](#), [28:20](#)), but rather, the historical manifestation of the Son of God as Christ Jesus is the ground of our 'hope of glory' ([Col. 1:27](#)). Our hope is that 'the body of our humiliation will be conformed to the body of His glory' ([Phil. 3:20, 21](#)). Our hope is that we shall be like Him ([1 John 3:2](#))."

Paul calls Timothy, "my own son in the faith." The word "son" is not *huios*, "an adult son," but *teknon*, "a child, a born one," the emphasis being upon the birth relationship between child and parent. The word "own" is *gnēsios*, "legitimately born, not spurious,

genuine, true." The faith spoken of here is the Christian faith. When Paul contacted Timothy on his first missionary journey, the latter was already a disciple ([Acts 16:1](#)). That is, he was a learner. The term does not necessarily signify that the person is saved. Paul speaks of the Corinthian saints as those whom he begot through the gospel. This is his way of saying that he won them to a saving faith in the Lord Jesus. Timothy's mother and grandmother were Jews, and it is possible that Timothy, instructed in O. T. truth, was saved as sinners in the O.T., times were saved. When Paul contacted him, faith in the added revelation of the historic work of our Lord on the Cross, when accepted, would place him in the Body of Christ. In that sense, he could be a convert of the apostle, and thus, a genuine child by birth.

The words in the salutation, "grace, mercy, peace," deserve careful study. The word "grace" is probably the greatest word in the N.T., greater even than "love," for grace is love in action, and therefore includes it. Speaking of the use of the Greek word "grace," *charis*, in classical Greek, Trench, in his *Synonyms of the New Testament* has this to say; "It is hardly too much to say that the Greek mind has in no word uttered itself and all that was at its heart more distinctly than in this." In other words, all that the Greeks were and loved and exemplified in their art, literature, and thought, lies embedded in this word. We can take Trench's words, and substituting the word "God" say, "It is hardly too much to say that God has in no word uttered Himself and all that is in His heart more than in this." In pagan Greece, the word referred, among other things, to a favor done by one Greek to another, out of the spontaneous generosity of his heart, without, hope of reward. Of course, this favor was always done to a friend, not an enemy. When the word is used in the N. T., it takes an infinite leap forward, and acquires an additional meaning which it never had in pagan Greece, for this favor was done by God at the Cross, not to one who loved Him, but to one who hated Him. Grace here, is sanctifying grace, the work of the Holy Spirit in the life of the yielded believer.

Turning to the word "mercy," *eleos*, we offer Trench's note comparing it to grace; "While *Charis* (grace) has reference to the sins of men, and is that glorious attribute of God which these sins call out and display, His *free* gift in their forgiveness, *eleos* (mercy) has special and immediate regard to the misery which is the consequence of these sins, being the tender sense of this misery displaying itself in the effort, which only the continued perverseness of man can hinder or defeat, to assuage and entirely remove it. . . . In the divine Mind, and in the order of our salvation, as conceived therein, the mercy precedes the grace: God so *loved* the world with a pitying love (herein was the mercy), that He *gave* His only begotten Son (herein is the grace), that the world through Him might be saved. But in the order of the manifestation of God's purposes in salvation, the grace must go before, and make way for the mercy." The word "mercy" is not found in the apostolic salutations of any of Paul's letters except those to Timothy. The Nestle text of the letter to Titus does not include it. Expositors says concerning this: "If one may hazard a guess as to what prompted St. Paul to wish *mercy* to Timothy rather than Titus, it may be a subtle indication of the apostle's anxiety as to Timothy's administrative capacity."

The Greek word "peace," *eirēnē*, means literally, "that which has been bound together again after having been separated." The verb means "to bind together that which has been

separated." One is reminded of the words of Hamlet, "The times are out of joint. Oh, cursed spite that I was ever born to set them right." That is, when things become disjointed, separated, there is no feeling of tranquility, comfort, well-being. The latter come as a result of binding together things that have become separated. When the sanctifying grace and remedial mercy of God are operative in the life and ministry of Timothy, then that pleasant, satisfying feeling of tranquility, comfort, and well-being obtains.

Translation: *Paul, an ambassador of Christ Jesus by command of God our Saviour and Christ Jesus our hope, to Timothy, my genuine child in the Faith. Grace, mercy, peace, from God our Father and Christ Jesus our Lord.*

(1:3, 4) The words, "as I besought thee," refer Timothy to some previous instruction which Paul gave him. Expositors says: "The motive of this letter is to provide Timothy with a written memorandum of previous verbal instructions, especially with a view to novel speculations about the laws which sap the vitality of the gospel, the root of which is sincerity and love." The construction is left dangling in the air, so far as the actual Greek text is concerned. The A. V., rightly completes the thought of the apostle left unexpressed by him in his Greek, with the words, "so do."

The word "besought" is *parakaleō*, "to beg, entreat, beseech." It is a strong word. Evidently Timothy had other plans, and it needed Paul's pleading to get him to stay at the Ephesian church. The word "abide" is *prosmenō*, "to continue on." Expositors says: "The word naturally implies that St. Paul and Timothy had been together at Ephesus, and that St. Paul left Timothy there as vicar apostolic." The words, "when I went," are from a present participle in the Greek text. Vincent suggests, "was going," or, "was on my way."

The words, "teach no other doctrine," are the translation of a negative and the verb *heterodidaskaleō*, the latter word being made up of the verb, "to teach," and the word *heteros*, which means, "another of a different kind." The idea is not merely that those exhorted are not to teach any other doctrine, but they are not to teach a different doctrine, a doctrine which is contrary to the true doctrine. Our word, "heterodoxy," namely, false doctrine, refers, not to doctrines of false religions, but to doctrine which poses as true Christian doctrine, but which is diametrically opposed to the true teachings of Christianity. This is what Paul is referring to.

"Give heed" is *prosechein*, literally, "to hold to." It means here, not merely, "to give attention to," but, "to give assent to." "Fables" is *muthos*, from which we get our word "myth." The word in its widest sense means "word, speech, conversation." Hence it has reference to the talk of men, a rumor, report, a story, false or true. Later it came to mean a fiction as opposed to an historic tale. In Attic prose it referred to a legend of prehistoric Greek times. Vincent says: "As to its reference here, it is impossible to speak with certainty. Expositors are hopelessly disagreed, some referring it to Jewish, others to Gnostic fancies. It is explained as meaning traditional supplements to the law, allegorical interpretations, Jewish stories of miracles, Rabbinical fabrications, whether in history or doctrine, false doctrines generally, etc. It is to be observed that *muthoi* (fables) are called

Jewish in [Titus 1:14](#). In [1 Timothy 4:7](#), they are described as *profane* and *characteristic of old wives*."

As to the endless genealogies, Vincent states that "by some the genealogies are referred to the Gnostic *aeons* or series of emanations from the divine unity; by others to the O. T., genealogies as interpreted allegorically by Philo, and made the basis of a psychological system, or O. T., genealogies adorned with fables: by others to genealogical registers proper, used to foster the religious and national pride of the Jews against the Gentiles, or to ascertain the descent of the Messiah." The word "endless" is *aperantos*, *peras*, meaning, "a limit or terminus," the Alpha prefixed making the word mean, "without limit or terminus." Vincent suggests that the word may be taken in the sense of "object" or "aim," and thus, it would describe the study and teaching regarding these genealogies as without object, useless.

The same authority says that the word "and" is explanatory. The fables and genealogies form a single conception, the genealogies indicating in what the peculiarity of the fables consists.

The word "minister" is *parechō*, "to reach forth, to offer," thus, in this case, "to afford, furnish, give occasion to" questions. The word "questions" is *ekzētēsis*. The simple noun means "questionings," the prefixed preposition, *ek*, "out," making the compound word mean "an investigation, a subtle, laborious inquiry or dispute, an exhaustive investigation."

The word "edifying" is the translation of *oikodomian*, "edification." The correct reading is *oikonomian*, made up of *oikos*, "house," and *nomos*, "law," the compound word meaning "household economy," in the sense of the administration of the affairs of a household. The word here refers to the scheme or order of salvation as devised and administered by God, the method of operation of God's salvation in the life of the believing sinner. The words, "which is in faith," speak of the fact that faith is the sphere or element in which this salvation operates. Thayer in his lexicon offers the following translation: "which furnish matter for disputes rather than the (knowledge of the) dispensation of the things by which God has provided for and prepared salvation, which salvation must be embraced by faith."

Translation: *Just as I begged you to continue on in Ephesus, when I was going into Macedonia, in order that you might charge certain ones not to be teaching things contrary to sound doctrine, nor to be giving assent to fables and useless genealogies which are of such a character as to provide occasion for exhaustive investigations rather than a (knowledge of the) administration of the things by which God has provided for and prepared salvation, which salvation must be embraced by faith.*

([1:5-7](#)) The word "commandment" is not *entolē*, the word used when speaking of a commandment such as one of the ten commandments. It is *paraggelia*, a noun that has the same root as the verb in verse three, translated "charge." The article refers the word back to its cognate. Thus, it is, "the end of the charge," that charge which Paul gave

Timothy in verses three and four: The word "end" is *telos*, "aim," that which the charge contemplates, the object aimed at by the charge. Expositors says: "The true teaching — that of the apostle and of Timothy — would be the consequence of the charge given by Timothy and would issue in and be productive of an *oikonomia theou* (an administration of the things by which God has provided for and prepared salvation)." That is, if those to whom Timothy gives the charge, follow his instructions, they will exercise a careful stewardship of the gospel message, in other words, preach it in a way in which sinners will be saved. This working of God through His Word is further seen as to its nature, to be productive of charity out of a pure heart, and of a good conscience, and of faith unfeigned.

The word "charity" is *agapē*, the word used in [John 3:16](#) of God's love for the lost, in [Romans 5:5](#) of the love which the Holy Spirit sheds abroad in the heart of the yielded believer, and of the love defined by Paul in [1 Corinthians 13](#). The word "charity" is today an unfortunate translation of the Greek word.

The word "good" is *agathos*. Cremer in his *Biblico-Theological Lexicon of New Testament Greek*, has some valuable material on this word. "The word expresses in its use, a recognition alike simple and full, that the thing spoken of is perfect in its kind, so as to produce pleasure, satisfaction, and a sense of well-being. The fundamental conception of the word is that of well-being, pleasure. Good is existence which is perfect and promotes perfection.

"The transference of this conception to the sphere of morals was easy. Since that is *good* which, after its kind, is perfect, the sphere of good at once fundamentally limits itself to that which is as in general a thing should be, and thus the word becomes synonymous with *Dikaios* (righteous), observing divine and human laws, upright, virtuous, keeping the commands of God." One can see from the above that a good conscience, therefore, is one that produces a sense of well-being, satisfaction, and pleasure. The guilty conscience is uncomfortable, dissatisfied. A good conscience is one that leads its owner to obey the Word of God. The word "unfeigned" is the translation of *anupokritos*. The verb is *hupokrinomai*. The simple verb means "to judge," the prefixed preposition, "under." It was used in ancient Greece of an actor on the stage, of one who assumes to be what he is not. Our word "hypocrite" comes from this word. The Alpha prefixed makes the noun form refer to one who is not hypocritical in his actions or speech, one who is unfeigned, undisguised. The faith spoken of here is a genuine, as contrasted to a spurious, assumed, pretended faith, a mere intellectual assent that poses for a heart acceptance.

"Having swerved" is *astochēō*, "to miss the mark, to deviate from." "Have turned aside" is *ektrepō*, a medical term meaning "to turn or twist out," used of limbs which were dislocated.

Reference is made here to quite a doctrinal wrench from the true position. This was no slight misinterpretation of the Word, but a serious change of position doctrinally. The words, "vain jangling," are *mataiologian*, made up of *mataios*, "that which is devoid of

force, truth, success, result, that which is useless, to no purpose," and *logos* "a word." Thus, the compound word means "useless talk." Their talk was vain in the sense of being in vain, futile.

The participle "desiring," Vincent says, is explanatory and confirmatory of the preceding statement. It is, "They have turned aside unto vain jangling since they desire to be teachers of the law." The same authority says that this law is apparently the Mosaic law, and that these teachers may have been arbitrary teachers of the law, but in what way, cannot be shown. The participle "understanding" is concessive, namely, "though they neither understand."

Concerning the expression, "what they say, nor whereof they affirm," Vincent says, "They know not *what* they say, nor what kind of things they are *of which* they speak so confidently. . . . The false teachers announce their errors with assurance." The word "affirm" is *diabebaiomai*, "to affirm strongly, to assert confidently." The words, "teachers of the law," are one word in the Greek, *nomodidaskalos*, literally, "law teachers." That is, these individuals wished to be, not teachers who taught the law among other things, but their exclusive stock in trade would be the O. T., law. They aimed at being professional interpreters of the law.

Translation: *Now, the objective which is the aim of the aforementioned charge is love out of a heart which is pure, and a conscience which is good, and a faith which is not assumed but real, from which things certain having deviated, have turned off into talk which is futile, since they desire to be law teachers, though they neither understand what things they are saying, nor what kind of things they are concerning which they speak so confidently.*

([1:8-11](#)) Lest Paul be misunderstood in his words about the Mosaic law, he now indicates the true use of the law as against the use to which these teachers just mentioned put the law. He says the law is good (*kalos*) if a man uses it lawfully. The word *agathos* refers to intrinsic goodness, while *kalos* refers to goodness as it is seen on the outside. But the distinction does not help us here. Cremer says that the Greeks brought *kalos* into very close connection with *agathos*, so that the basic meaning of each is the same, although the goodness is looked upon from two different standpoints. The word "lawfully" is *nomimos*, properly, "agreeable to the law." Then Paul proceeds to make clear the proper use of the law.

The word "law" in [verse 9](#) is without the article. While the word "law" could refer to the Mosaic law in such a construction, Expositors suggests that it refers to law in general. The same authority says: "Law is not enacted for a naturally law-abiding man. *Dikaios* (righteous) is used here in the popular sense, as in 'I came not to call the righteous.' It is unnecessary to suppose that St. Paul had the theory of justification in his mind when writing this." Vincent concurs, in the words, "Morally upright. Not in the Pauline sense of justified by faith. . . . This appears from the way in which the opposite of *righteous* is described in the next clause. The lawless person is *anomos*, recognizing no law. The

disobedient person is *anupotaktos*." Vincent says, "Better *unruly*. *Disobedient* is too specific. It means those who will not come into subjection. It is closely allied with lawless. In the one case no legal obligation is *recognized*; in the other, subjection to law is *refused*."

"Ungodly" is *asebēs*, "destitute of reverential awe towards God, impious." The word "profane" is *bebēlos*. The word is derived from *bēlos*, "a threshold," and hence has the primary sense of that which may be trodden. That which is permitted to be trodden by people at large is unhallowed, profane. Thus, a profane person is one who has made himself accessible to evil influence.

He has not kept himself for God. He is common, unhallowed territory. He is secular, as contrasted to religious, so far as his relation to God is concerned. He is a non-religious person. The Greek word translated "murderers," may be applied to any unnatural treatment of fathers and mothers. Several authorities render it "smiters." The expression, "them that defile themselves with mankind," is the translation of *arsenokoitēs*, which Thayer defines as a sodomite, one who lies with a male as with a female. "Menstealers" is *andrapodistēs*. The word comes from *anēr* and *pous*, a person taken in war and sold into slavery. It refers to a slave-dealer, a kidnapper, a man-stealer, as well as to one who unjustly reduces free men to slavery, also to one who steals the slaves of others and sells them. The word includes all who exploit men and women for their own selfish ends.

The word "sound" is *hugiainō*, "to be in good health, to be well, sound." Expositors says; "*Healthy, wholesome*, admirably describe Christian teaching, as St. Paul conceived it, in its complete freedom from casuistry or quibbles in its theory, and from arbitrary or unnatural restrictions in its practise."

Commenting on the words, "According to the gospel of the glory of the blessed God," Expositors says: "Inasmuch as unsound teaching had claimed to be a gospel ([Gal. 1:6](#)), St. Paul finds it necessary to recharge the word with its old force by distinguishing epithets. The gospel had become impoverished by heterodox associations. The gospel with which St. Paul had been entrusted, was the gospel of the glory of the blessed God. . . . And this glory, although primarily an attribute of God, is here and elsewhere treated as a blessed state to which those who obey the gospel may attain, and which it is possible to miss ([Rom. 3:23](#), [5:2](#), [15:7](#))."

Translation: *But we know that the law is good if a person uses it properly, knowing this, that law is not enacted for a law-abiding person, but for lawless ones, and for unruly ones, for those who are destitute of reverential awe towards God, and for sinners, for unholy ones and for those who are non-religious, for those who ill-treat fathers and ill-treat mothers, for man-slayers, for whoremongers, for those who defile themselves with men, for men-stealers, for liars, for perjurers, and if as is the case, there is anything of a different nature which is opposed to sound teaching, according to the gospel of the glory of the blessed God with which I was entrusted.*

(1:12-14) Expositors says that "this parenthetical thanksgiving, which is quite in St. Paul's manner, is suggested by the words 'which was committed to my trust' (v. 11)." The words "I thank," are literally, "I have constant gratitude to." It is not a mere statement of the fact of being grateful, but a revelation of Paul's constant attitude of gratefulness. The word "enabled" is *endunō*. Paul uses this verb in [Philippians 4:13](#), "I am strong in the sphere of all things in the One who is constantly infusing strength in me." The verb itself means "to clothe with, to furnish with anything," the context indicating that with which the person is furnished. Since Paul in this statement is talking about being strong, the thing with which God clothes him or with which He furnishes him is strength. In our First Timothy context, the apostle is speaking of being entrusted with the proclamation of the gospel. Paul thus was clothed with the ability to proclaim the good news of salvation. The Greek text reads: "I have constant gratitude to the One who endued me with the necessary strength, Christ Jesus our Lord."

What Paul is grateful to Him for is given in the words, "for that He counted me faithful." The word "for" is *hoti*, better translated "because." The word "counted" is *hēgeomai*, "to deem, account, consider, think." It speaks of a belief or appraisal that does not rest upon one's emotions, but upon the due consideration of external grounds, upon the weighing and comparing of facts. It refers to a deliberate and careful judgment. God saw that the fiery, zealous, intense Pharisee would be just as fiery, zealous, and intense in the proclamation of the gospel as he was in its persecution, when saving grace was operating in his being. God demonstrated His confidence in Paul by putting him into the ministry. The participle is aorist, its classification, circumstantial. God considered Paul trustworthy, having put him into the ministry. The latter word is *diakonia*. The word means "service, ministering." This Greek word could have been used in the last war when speaking of the Armed Services. It speaks of a branch of activity in which the individual renders service. Here it is Christian service. The word "ministry" today is used of the ordained clergy. Paul thought of the sphere of Christian service as a whole. God placed him in the service.

The word "was" is a concessive participle in the Greek text, "though I was." Expositors notes that it was against Jesus personally that Paul had acted ([Acts 9:5](#), [22:7](#), [26:14](#)), and that this brings into stronger relief the kindness of Jesus to Paul. The word "blaspheme" in Greek means, "to speak reproachfully of, rail at, revile, calumniate." Paul was guilty of all this in respect to Jesus. The word "injurious" is the translation of *hubristēs*, "one whose insolence and contempt of others breaks forth in wanton and outrageous acts." Paul was *hubristēs* when he persecuted the Church.

In commenting upon the statement, "I obtained mercy," Expositors says, "Obtaining mercy does not in this case mean the pardon which implies merely exemption from punishment: no self-respecting man would value such a relationship with God. Rather, St. Paul has in his mind what he has expressed elsewhere as the issue of having received mercy, namely, to have been granted an opportunity of serving Him whom he injured." On the words "in unbelief," the same authority says, " 'In unbelief' does not so much qualify 'ignorantly,' as correct a possible notion that all ignorance must be excusable. St.

Paul declares, on the contrary, that his was a positive act of sinful disbelief; but 'where sin abounded, grace did abound more exceedingly.' "

Translation: *I am constantly grateful to the One who endued me with the necessary strength, Christ Jesus our Lord, because He deemed me trustworthy, having placed me in service, though I was the very one who heretofore was a reviler, and a persecutor, and an insolent, destructive person. But I was shown mercy because, being ignorant, I acted in unbelief. Moreover, the grace of our Lord abounded exceedingly, together with faith and love which is in Christ Jesus.*

([1:15-17](#)) Introducing comments on these verses, Expositors says, "The dealings of Christ with me, of course, are not unique.

My experience is the same in kind, though not in degree, as that of all saved sinners. Christ's longsuffering will never undergo a more severe test than it did in my case, so that no sinner need ever despair. Let us glorify God therefore."

The Greek order is, "faithful is the saying." The word "faithful" is *pistos*. Its usage in the first century can be seen from the following examples taken from the papyri, and quoted by Moulton and Milligan in their *Vocabulary of the Greek Testament*: "whom no one would trust; I have trusted no one to take it to her; I am no longer trusted, unless I behave fairly." It is easy to see that the basic idea in the word is that of trustworthiness. The statement Paul is about to make, he declares to be trustworthy. The word "acceptation" is *apodochē*. The verb form, *apodechomai*, means "to accept what is offered from without, to receive into the mind" with assent. The noun form means "reception, admission, approbation." The word "all," Vincent says, "describes the reception of which the saying is worthy, as complete and excluding all doubt."

The words, "of whom I am chief," are literally, "of whom, I, in contradistinction to others, am foremost." The pronoun is used with its intensive force.

The word "howbeit" is *alla*, used here, not in its adversative, but its ascensive sense, that of "moreover." It continues the thought of [verse 13](#) and develops the expression of self-depreciation. The connection, Expositors says, is, "I was such a sinner that antecedently one might doubt whether I could be saved or was worth saving. But Christ had a special object in view in extending to me His mercy." In the phrase, "that in me first Jesus Christ," the word "first" does not indicate that Paul is the chief sinner, but that he is "the representative instance of God's longsuffering to a high-handed transgressor" (Vincent). The word is explained by the word "pattern." Vincent notes that the A.V., misses the possessive force of the definite article which occurs with the word "longsuffering" in the Greek text. It is more correctly, "all His longsuffering." Expositors translates, "the utmost longsuffering which He has." The Greek word translated "longsuffering," is *makrothumia*, made up of *makros*, "long," and *thumos*, "soul" or "spirit." It has the sense of a strong passion, stronger even than *orgē*, "anger." *Thumos* is a *tumultuous* welling up of the whole spirit, a mighty emotion which seizes and moves the whole inner man. The restraint implied in *makrothumia* is more correctly expressed by *long-*

suffering. It is a patient holding out under trial, a long-protracted restraint of the soul from yielding to passion, especially that of anger.

The word "pattern" is *hupotupōsis*. The cognate verb means "to delineate, to outline." The noun means "an outline, sketch, brief or summary exposition, an example, a pattern." Thayer explains its use in this instance in the words, "for an example of those who should hereafter believe, i.e., to show by the example of my conversion that the same grace which I had obtained would not be wanting also to those who should hereafter believe."

The word "everlasting" is *aiōnion*, "without beginning or end, that which has always been and always will be." When used of the sufferings of the damned, the word of necessity must mean everlasting, not eternal, for these have a beginning but no end. When it is used of the life which God gives the believing sinner in salvation, the meaning is "eternal," since the life God gives is the life He possesses, and that life had no beginning and will have no end. Hence, the word "eternal" should be used here, not the word "everlasting."

The Greek has, "Now, to the King of the Ages." What a conception; God, the absolute Ruler of the Ages of time and of all that goes on in those ages. The word "immortal" is *aphthartos*, "uncorrupted, not liable to corruption or decay, imperishable." The word "immortal," meaning "that which is exempt from death," is not a correct translation of the Greek word. The word "wise" is not in the best texts. It is "the only God." Expositors translates by the word "unique." The word "honor" is *timē*?, "a valuing by which the price is fixed." Hence, it comes to mean "honor" in the sense that a person accords veneration, reverence, deference, to some one in the measure that he values that person.

Translation: Trustworthy is this word and worthy of unqualified acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost. Moreover, on this account I was shown mercy, in order that in me first Jesus Christ might demonstrate the longsuffering which He has, as an example to those who are about to be believing on Him for life eternal. Now, to the King of the Ages, the incorruptible, invisible, unique God, be honor and glory, for ever and ever. Amen.

([1:18-20](#)) The charge is given in what follows in this verse and the next. The expression, "son Timothy," is most tender. The word is *teknon*, "child," but the word was used as a term of endearment in connection with adults also. The words, "according to the prophecies that went before on thee," are explained as follows: "The sense of the whole passage is: 'I commit this charge unto thee in accordance with prophetic intimations which I formerly received concerning thee.' According to [1 Timothy 4:14](#), *prophecy* has previously designated Timothy as the recipient of a special spiritual gift; and *the prophecies* in our passage are the single expressions or detailed contents of the prophecy mentioned here" (Vincent).

The words, "that by them," are literally "in order that in them," that is, "in their sphere," or, possibly, "in their power." "Having put away," Vincent says, is not strong enough. The Greek has it, "having thrust from them." It implies wilful violence against

conscience. The word "faith" has the definite article. It was not with reference to their personal faith, but with regard to the Faith, the Christian Faith as looked upon as a revelation, that they made shipwreck.

Commenting on the words, "whom I have delivered unto Satan," Vincent refers the reader to his notes on [1 Corinthians 5:5](#), where another was to be delivered to Satan. He says, "On this very obscure and much controverted passage, it may be observed: 1. That it implies excommunication from the Church. 2. That it implies something more, the nature of which is not clearly known. 3. That casting the offender out of the Church involved casting him back into the heathen world, which Paul habitually conceives as under the power of Satan. 4. That Paul has in view the reformation of the offender, 'that the spirit may be saved' etc. This reformation is to be through affliction, disease, pain, or loss, which also he is wont to conceive as Satan's work."

The word "learn" is *paideuō*, in the passive, "to be instructed or taught." The verb, "have delivered," is in the perfect tense, speaking of a past complete act having present results. These two were still under sentence of excommunication at the time of the writing of 1 Timothy.

Translation: This charge I am entrusting to you, son Timothy, in accordance with the prophetic intimations concerning you, to the effect that in their sphere you are to wage the good warfare, holding faith and a good conscience, which (latter) certain having thrust from themselves concerning the Faith, have suffered shipwreck, among whom are Hymenaeus and Alexander, whom I have delivered over to Satan, in order that they may be taught not to be blasphemina.

Chapter 2

([2:1, 2](#)) The words, "I exhort therefore," resume and develop Paul's charge to Timothy in [1:18](#). The words, "first of all," are to be connected with "I exhort." It is as if Paul said, "The most important point in my exhortation concerns the universal scope of public prayer" (Expositors). The word "supplications" is *deēsis*, a word which gives prominence to personal need. It refers to prayer for one's personal needs. Here, the word refers to petitions having to do with one's personal needs as they are related to the government under which he lives. "Intercessions" is *enteuxis*. The verbal form means "to fall in with a person, to draw near so as to converse familiarly." Hence, *enteuxis* does not mean "intercession" in the accepted sense of that word, but rather, approach to God in free and familiar prayer. The verbal form *entugchanō*, used in [Romans 8:26](#), and translated "maketh intercession," has the idea of "to intervene, interfere." It is not that the Holy Spirit pleads in our behalf, but that He throws Himself into our case, takes part in it. In [Hebrews 7:25](#), it is not that our Lord is ever interceding for us, but that He is always meeting us at every point in our lives and intervening in all our affairs for our benefit (Vincent). In our present passage, the idea of interposition is prominent. We are as Christians to make prayers a factor in our relations to our secular rulers.

The word "authority" is *huperochē*. The verb form is *huperechō*, "to hold above," the noun meaning "elevation, preeminence, superiority." The word "quiet" is *erēmos*. It denotes quiet, arising from the absence of outward disturbance. The word may here imply, keeping aloof from political agitations, and freedom from persecutions. The word "peaceable" is *hēsuchios*, "tranquility arising from within." The word "honesty" is *semnotēs*. Vincent says that "honesty" according to the modern accepted meaning, is an unfortunate rendering. In earlier English it meant "becoming deportment, decency, decorum." It is so used in Shakespeare, "He is of noble strain, of approved valor and confirmed honesty." The adjective means "reverenced, venerable, exhibiting a dignity which arises from moral elevation, and thus invites reverence."

Translation: *I exhort therefore, first of all, that petitions be made continually for personal needs, prayers, intercessions, giving of thanks on behalf of all, on behalf of kings and all those holding high positions, in order that a quiet and peaceful life we may be leading in all godliness and becoming deportment.*

([2:3-5](#)) The demonstrative pronoun "this" points back to the obligation to pray for all men. The word "good" is not to be construed with the phrase "acceptable in the sight of God." Praying for all men "approves itself to the natural conscience, and it is also in accordance with the revealed will of God" (Expositors). The words, "God our Saviour," are literally "Our Saviour, God." In the Cult of the Caesar, the reigning emperor was called *sōtēr*, "saviour." He was a saviour in that he held mankind together under the great Roman power, providing peace and order, prosperity and protection. Over against this Cult of the Caesar, was the Cult of Christ, in which the Lord Jesus was worshipped as the Saviour — God. The former ruled over the temporal affairs of his subjects and was one of their gods. The latter was Saviour in the sense that He saved the believer's soul from sin and exercised a spiritual control over his life. In the expression as it stands in the

Greek text, there seems to be a polemic touch, contrasting the Saviour of Christians with the pagan saviour, and yet in the context, recognizing the right the latter had to rule over the temporal aspects of the lives of the members of the Roman empire. Paul recognizes here the fact that human government is a divinely appointed institution, and yet draws the line between that and such a thing as the worship of the Caesar, by using the expression, "Our Saviour, God."

The word "will" is *thelō*, speaking of a wish or desire that arises from one's emotions. The desire for the salvation of lost sinners arises spontaneously from the love of God for a lost race.

The literal Greek is, "who willeth all men" etc. It marks a determinate purpose. Yet with this purpose, God does not force a man to accept salvation against his will. He made man a free moral agent, and He will not violate the will of man. The word "knowledge" is *epignōsis*, "advanced or full knowledge." In the New Testament it is always used of the knowledge of things ethical or divine, and is never ascribed to God.

Commenting on the words, "For there is one God, and one mediator between God and men, the man Christ Jesus," Expositors says: "This emphatic statement as to the unity of the Godhead is suggested by the singular *sōtēros* (Saviour) just preceding. The word 'one' neither affirms nor denies anything as to the complexity of the nature of the Godhead; it has no bearing on the Christian doctrine of the Trinity; it is simply intended to emphasize the uniqueness of the relations of God to man. The use of 'one,' with this intention, is well illustrated by [Ephesians 4:4-6](#). The current thought of the time was conscious of many saviours. In contrast to these, St. Paul emphasizes the uniqueness of the Saviour and God worshipped by the Christians. . . . The oneness of God has a bearing on the practical question of man's salvation. It is possible for all men to be saved, because over them there are not many gods that can exercise conflicting will-power towards them, but one only. One Godhead stands over against one humanity; and the Infinite and the finite can enter into relations one with the other, since they are linked by a mediator who is both God and man. The word "man" explains how Christ Jesus could be a mediator. He can only be an adequate mediator whose sympathy with, and understanding of both parties is cognizable by and patent to both."

The word "mediator" is *mesitēs*, "one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact or ratify a covenant." Our Lord is a mediator in that He interposed Himself by His death, and made possible the restoration of the harmony between God and man which had been broken by sin. The distinctive word for "man" here is not *anēr*, "a male individual," but *anthrōpos*, the racial, generic term. It was not that our Lord became a man in the sense of a male individual of the human race, but that He in the incarnation, incorporated Himself with the human race.

Translation: *This is good and acceptable in the sight of our Saviour, God, whose desire it is that all men be saved and come to a precise and experiential knowledge of the truth, for there is one God, and one mediator between God and men, a Man, Christ Jesus.*

(2:6,7) The words, "who gave Himself," speak of the fact that our Lord's death was a spontaneous and voluntary sacrifice on His part. "We may note that this statement necessarily implies not only the pre-existence of our Lord, but also His cooperation in the eternal counsels and purpose of the Father as regards the salvation of man. Alford is probably right in saying that 'to give Himself,' as St. Paul expresses it, suggests more than 'to give His soul.' The latter might naturally be limited to the sacrifice of His death; the former connotes the sacrifice of His lifetime, the whole of the humiliation and self-emptying of the Incarnation" (Expositors).

The word "ransom" is *antilutron*, made up of *anti* and *lutron*. The latter was the common word used of the ransom of a slave or prisoner. *anti* was the preposition signifying substitution. Dana and Mantey, in their *Manual Grammar of the Greek New Testament* (p. 100), say that "there is conclusive proof that the dominant use for *anti* in the first century was *instead of*." They quote Moulton and Milligan in *Vocabulary of the Greek Testament* as saying, "By far the commonest meaning of *anti* is the simple *instead of*." Thus the *antilutron* is a payment given instead of the slave or prisoner, that is, in substitution for the slave or prisoner. The person holding the slave or prisoner is satisfied with the payment as a substitute for the slave he owns or the prisoner he holds. The preposition "for" is *huper*, "for the sake of, in behalf of, instead of." It is used in [Titus 2:14](#), "He gave Himself in behalf of us," also in [Galatians 3:13](#), "Christ redeemed us from the curse of the law, having become a curse instead of (*huper*) us." "In these passages, the context clearly indicates that substitution is meant" (Dana and Mantey).

Expositors, commenting on "a ransom for all," says, "If we are to see any special force in the *anti*, we may say that it expresses that the *lutron* is equivalent in value to the thing procured by means of it. But perhaps St. Paul's use of the word, if he did not coin it, is due to his desire to reaffirm our Lord's well-known declaration in a most emphatic way possible. *Lutron anti* merely implies an exchange; *antilutron huper* implies that the exchange is decidedly a 'benefit to those on whose behalf it is made.' As far as the suggestion of vicariousness is concerned, there does not seem to be much difference between the two phrases."

The words, "to be testified in due time," are in apposition with, "who gave Himself." Expositors says: "The great act of self-sacrifice is timeless; but as historically apprehended by us, the testimony concerning it must be made during a particular and suitable period of history." That period of history is, of course, from the descent of the Holy Spirit at Pentecost until the end of the Millennium.

The words, "in due time," are the translation of *kairois idiots*. The former word speaks of "the critical, epoch-making periods fore-ordained of God when all that has been slowly, and often without observation, ripening through long ages, is mature and comes to birth in grand decisive events which constitute at once the close of one period and the commencement of another" (Trench). The latter word (*idiois*) means "private, unique, only of its kind." The due time would be that unique, particular season for the proclamation of the gospel based upon the historic work of Christ on the Cross. The

gospel was preached all through O.T., times, but this was upon the basis of a prophetic work of salvation which was yet to be wrought out on the Cross.

The word "ordained" is *tithēmi*, "to appoint." "Preacher" is *kēruō*, in its common use in the first century, "a herald, a messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and who performed various other duties." When Paul writes Timothy, ([2 Tim. 4:2](#)), he says, "Make a public proclamation of the Word with such formality, gravity, and authority as must be heeded." He uses *kērussō*, the verbal form of the noun *kēruō*. The Imperial Herald would enter a town in behalf of the Emperor, and make a public proclamation of the message which his Sovereign ordered him to give, doing so with such formality, gravity, and authority as must be heeded. He gave the people exactly what the Emperor bade him give, nothing more, nothing less. This should be the example and pattern for present day preachers of the gospel.

The word "apostle" (*apostolos*) is from *stellō*, "to send," and *apo*, "off from," the word speaking of the act of an individual sending someone off from himself with a commission and credentials to act in his behalf and accomplish a certain mission. The noun form was used of an ambassador or an envoy. Paul thought of himself as such, a representative of the Lord Jesus.

Commenting on the words, "I speak the truth in Christ, I lie not," Expositors says; "There is nothing derogatory from the apostle in supposing that the personal struggle in which he had been for years engaged with those who opposed his gospel made him always feel on the defensive, and that his self-vindication came to be expressed in stereotyped phrases which rose to his mind whenever the subject came before him even in a letter to a loyal disciple." The words, "in Christ," are a rejected reading.

The words, "in faith and verity," are explanatory of the sphere in which the apostle discharges his apostolic function. The word "sincerity" is *alētheia*. The verbal form is *lanthanō*, "to be hidden." Alpha privative prefixed makes it mean, "that which is not hidden," namely, "that which is open to the light." Truth, in the thinking of the Greeks is that which is not covered or hidden, that which is open for inspection, that which is of such a nature, that, knowing that it is all that it should be, welcomes investigation. Thus, "faith and truth are the element or sphere in which the apostolic functions are discharged: that he preaches with a sincere faith in the gospel, and with a truthful representation of the gospel which he believes" (Vincent).

Translation: *Who gave Himself a ransom on behalf of all, the testimony of which was to be given in His own strategic seasons, to which I was appointed an official herald and an ambassador; I am speaking truth, I am not lying; a teacher of Gentiles in faith and truth.*

([2:8](#)) The word "therefore" is resumptive, picking up again the general topic of public worship from which Paul digressed in [verses 3-7](#). The words "I will" are *boulomai*, speaking of a desire which proceeds from the reason, as against *thelō*, a desire which originates with the emotions. The word "men" is preceded by the definite article in the

Greek text. Paul means that *the men*, as opposed to the women, should conduct public worship (Expositors). The word "everywhere" is *en panti tropōi*, more correctly, "in every place," that is, wherever Christian congregations assemble, not in every place indiscriminately.

The word "holy" is not in this instance *hagios*, holy in the sense of being set apart for God, but *hosios*, which is grouped with *Dikaios* (righteous) for purposes of discrimination. The holiness here is not that of position but of experience, of life. As to the lifting up of the hands, the following can be stated: Vincent says that among the orientals, the lifting up of the hands accompanied the taking of an oath, blessing, and prayer. The custom passed over into the primitive church, as may be seen from the mural paintings in the catacombs. Expositors suggests that "this is not directly intended to enjoin a particular gesture appropriate to prayer, but merely avoids the repetition of *proseuchomai* (pray)."

The words, "without wrath or doubting," indicate the two conditions necessary to effectual prayer, freedom from irritation towards our fellowmen, and confidence toward God. The word "doubting" (*dialogismos*) means "disputatious reasoning, skeptical questions or criticisms." Prayer, Vincent says, "is to be without the element of skeptical criticism, whether of God's character and dealings, or of the character and behavior of those for whom prayer is offered."

Translation: *I desire, therefore, that the men pray in every place, lifting up holy hands without anger or skeptical criticism.*

([2:9, 10](#)) Commenting on the words, "in like manner," Vincent says, "The writer's thought is still running upon the public assemblies for worship." The word "adorn" is *kosmeō*. The noun is *kosmos*, the basic meaning of which is "an ordered system, an apt and harmonious arrangement or constitution, order." It was used by the Greek writers with the meanings, "ornament, decoration, adornment." The verb *kosmeō* means, "to put in order, arrange, make ready." The word *Kosmos* ("order"), is opposed to *chaos* (our "chaos") which latter word the Greek philosophers used to designate what they thought was the original condition of the universe, one of disorder. In passing, it might be well to note that when the N.T., writers speak of the universe as it came into existence, they use *kosmos*, indicating that the original condition was that of order, perfection. By the use of this word, Paul indicates that the adornment of the Christian woman should be one in which order, not disorder, obtains. And this orderliness must not extend merely to the relationship of the various articles of wearing apparel to one another, but also to the relationship of that apparel to her Christian character and testimony. In other words, the apparel must be congruous with, fitting to, and consistent with what she is, a child of God. The word "modest" is the translation of *kosmios* "well arranged, seemly, modest." The word "apparel" here is *katastolē*, which conveys the idea of external appearance, principally in dress. It is deportment, as exhibited externally, whether in look, manner, or dress.

The word "shamefacedness" is *aidōs*. In earlier Greek it was sometimes blended with the sense of *aischunē* (shame), though it was used also of the feeling of respectful timidity in the presence of superiors, or of penitent respect toward one who has been wronged. It is the feeling of a suppliant or an unfortunate in the presence of those from whom he seeks aid, of a younger toward an older man. It is a feeling based upon the sense of deficiency, inferiority, or unworthiness. The word is a blend of modesty and humility.

"Sobriety" is *sōphrosunē*, "soundness of mind, self-control, sobriety." The word speaks of the entire command of the passions and desires, a self-control which holds the reins over these. Euripedes, a Greek writer, calls it "the fairest gift of the gods." Vincent remarks that the fact that it appears so rarely in the N.T., is, as Trench remarks, "not because more value was attached to it in heathen ethics than in Christian morality, but because it is taken up and transformed into a condition yet higher still, in which a man does not command himself, which is well, but, which is better still, is commanded by God." The fruit of the Spirit is temperance (*egkrateia*), "self-control," the virtue of one who masters his desires and passions, especially his sensual appetites. Balancing the above, we might say, that the Christian is a free moral agent, not a machine, and is expected by God to exercise self-control by a free act of his will, doing this however in the energy which the Holy Spirit supplies to the yielded Christian. It is a happy combination and interworking of the free will of the believer and the grace of God.

The word "with" is *meta*, a preposition speaking of association. Vincent says that "the words *with shamefacedness and sobriety*, may be taken directly with *adorn themselves*, or better perhaps as indicating moral qualities *accompanying* (*meta* with) the modest apparel. Let them adorn themselves in modest apparel, having *along with this* shamefacedness and sobermindedness."

The words, "broided hair," are literally "with plaitings." Vincent suggests "braided hair." Here is another of those obsolete words in the A.V., going back in this case to Chaucer; "Hir helow heer was broyded in a tresse, Bihinde hir bak, a yerde long, I gesse."

It is the principle that governs the kind of adornment, which is in Paul's mind here, namely, the Christian woman is to depend for her adornment upon a Christian character, good works. When she does this her apparel will be in keeping with her Christian character.

Translation: *Likewise, I desire that women be adorning themselves in apparel that is seemly, having along with this, modesty and sober-mindedness; not with braided hair, or pearls, or very costly garments, but with that which is fitting for a woman professing godliness, by means of good works.*

([2:11, 12](#)) Paul is still dealing with the conduct of women in the assemblies. This admonition to the effect that women are to learn in silence with all subjection, is made clear as to its meaning by [1 Corinthians 14:34, 35](#), where the women were disturbing the church service by asking their husbands questions, presumably about that which was being preached. The silence here and in our 1 Timothy passage has to do with

maintaining quiet in the assembly, and does not forbid a woman to take an active part in the work of the church in her own sphere and under the limitations imposed upon her in the contextual passage ([1 Tim. 2:12](#)).

The correct understanding of Paul's words, "I suffer not a woman to teach," are dependent upon the tense of the Greek infinitive and the grammatical rule pertaining to it. In the case of the infinitive, the Greek has a choice between the present and aorist tenses, and he can use either at will, since the time element in the tense of the infinitive is not considered. When the Greek desires to refer only to the fact of the action denoted by the infinitive, without referring to details, he uses the aorist. Should he use any other tense, he is going out of his way to add details, and the student must pay particular attention to his choice of the tense.

Dana and Mantey in their *Manual Grammar of the Greek New Testament* (p. 199) have this to say on the subject: "The aorist infinitive denotes that which is eventual or particular, while the present infinitive indicates a condition or process. Thus *pisteusai* (aorist) is to exercise faith on a given occasion, while *pisteuein* (present) is to be a believer; *douleusai* (aorist) is to render a service, while *douleuein* (present) is to be a slave; *hamartein* (aorist) is to commit a sin, while *hamartanein* (present) is to be a sinner." Thus, *didaxai* (aorist), is to teach, while *didaskein* (present [2:12](#)), is to be a teacher. Paul, therefore, says, "I do not permit a woman to be a teacher." The context here has to do with church order, and the position of the man and woman in the church worship and work. The kind of teacher Paul has in mind is spoken of in [Acts 13:1](#), [1 Corinthians 12:28, 29](#), and [Ephesians 4:11](#), God-called, and God-equipped teachers, recognized by the Church as those having authority in the Church in matters of doctrine and interpretation. This prohibition of a woman to be a teacher, does not include the teaching of classes of women, girls, or children in a Sunday School, for instance, but does prohibit the woman from being a pastor, or a doctrine teacher in a school. It would not be seemly, either, for a woman to teach a mixed class of adults.

The expression, "usurp authority," Vincent says, is not a correct translation of the Greek word. It is rather, "to exercise dominion over." In the sphere of doctrinal disputes or questions of interpretation, where authoritative pronouncements are to be made, the woman is to keep silence.

Translation: *Let a woman be learning in silence with all subjection. Moreover, I do not permit a woman to be a teacher, neither to exercise authority over a man, but to be in silence.*

([2:13-15](#)) The reason for the above position of the man in the Church and that of the woman, Paul says, is found in the original order of creation, and in the circumstances of the fall of man. The word "formed" is *plassō* "to form, mold" something from clay or wax. It was used strictly of one working in soft substances, as a potter in clay, molding or shaping. The first word "deceived," is the translation of *apataō*, "to cheat, deceive, beguile." The second instance of the use of the word is *exapataō*, "to completely or thoroughly deceive." The word "was" is *ginomai*, in the perfect tense, which verb when

used with *en* (in) as it is here, often signifies the coming or falling into a condition. One could render the expression, "has fallen into transgression."

Verse fifteen is most difficult of interpretation. We will look at the expression, "she shall be saved." The salvation spoken of here is not salvation in the ordinary sense of the word, as when a sinner puts his faith in the Lord Jesus, and is saved from sin and becomes a child of God. The woman spoken of here is a Christian, for Paul speaks of her as *continuing* in faith and love and holiness. These things could not be said of an unsaved person. The Greek word "to save" (*sōzō*), has a variety of uses. It is used in the N.T., of the healing of a sick person in the sense that he is saved from illness and from death ([Mark 5:34](#) "made whole," *sōzō*). It is used in the sense of being saved from drowning in a shipwreck ([Acts 27:20](#)). Paul uses it in relation to being saved from becoming entangled in false teaching (1

Tim. [4:16](#)). In our present verse ([2:15](#)), the word is used in the sense of being saved from something other than from an unsaved condition. It should be clear, that salvation in the latter sense can only be had through faith in the atoning work of the Lord Jesus, never by good works, or by anything which the sinner might do. What that something is which child-bearing saves the woman from is made clear by the excellent note in *Expositor's Greek Testament*; "The penalty for transgression, so far as woman is concerned, was expressed in the words, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children' ([Gen. 3:16](#)). But just as in the case of man, the world being as it is, the sentence has proved a blessing, so it is in the case of woman. 'In the sweat of thy face shalt thou eat bread' expresses man's necessity, duty, privilege, dignity. If the necessity of work be a stumbling block, man can 'make it a stepping-stone' (Browning, *The Ring and the Book*, The Pope, 413). Nay, it is the only stepping-stone available to him. If St. Paul's argument had led him to emphasize the man's part in the first transgression, he might have said, 'He shall be saved in his toil,' his overcoming the obstacles of nature.

"So St. Paul, taking the common-sense view that childbearing, rather than public teaching or the direction of affairs, is woman's primary function, duty, privilege, and dignity, reminds Timothy and his readers that there was another aspect of the story in Genesis besides that of the woman's taking the initiative in transgression: the pains of childbirth were her sentence, yet in undergoing these, she finds her salvation. *She shall be saved in her childbearing* (R.V. m. nearly). That is her normal and natural duty; and in the discharge of our normal and natural duties we all men and women alike, as far as our individual efforts can contribute to it, 'work out our own salvation.' "

To briefly state the matter, the interpretation is as follows: Just as hard labor is the man's salvation in a set of circumstances and surroundings that without it, would cause him to deteriorate instead of make progress in character, so the pains of childbirth become the salvation of the woman, and in the same sense and for the same purpose, that of enabling the woman to adjust herself in her circumstances and surroundings so that she too will do the same.

As to the Greek exegesis involved, we submit the following: The words "in childbearing" are the translation of *dia tēs teknogonias*. The preposition *dia* which ordinarily has the force of "by means of" and denotes intermediate agency, Expositors says, "here has hardly an instrumental force; it is rather the *dia* of accompanying circumstances, as in [1 Corinthians 3:15](#) (yet so as through fire)."

As to the plural pronoun "they," the same authority says, "The subject of 'continue' is usually taken to be women; but inasmuch as St. Paul has been speaking of women in the marriage relation, it seems better to understand the plural of the woman and her husband."

Translation: For Adam first was molded, then Eve, and Adam was not deceived, but the woman, having been completely deceived, has fallen into transgression. Yet she shall be saved in her childbearing if they continue in faith and love and holiness accompanied by sobermindedness.

Chapter 3

(3:1) After giving directions concerning public prayer, Paul takes up the matter of Church organization. He begins with the office of the bishop. The words, "This is a true saying," are more accurately, "Faithful (*trustworthy*) is the word." The word is *pistos*, "faithful," not *alēthēs*, "true." The word "bishop" is the rendering of *episkopos*. The verbal form is *episkopeō*, "to look over, to oversee, to superintend, to exercise oversight or care over." The word came originally from secular life, referring to the foreman of a construction gang, or the supervisor of building construction, for instance. Thayer defines the word; "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent." The word was taken up by the Church, and designated an overseer of any Christian church. The responsibilities of this office have to do with the oversight and direction of the spiritual life of the local church.

The word "desire" is *oregō*, "to stretch one's self out in order to touch or to grasp something, to reach after or desire something." Thus the word means more than "to desire." It includes the idea of reaching after or seeking. The word "desireth" is *epithumeō*, "to passionately long after."

Translation: *This is a trustworthy word. If a certain one is seeking the office of an overseer, he passionately desires a good work.*

(3:2) The word "blameless" is *anepilambanō*, made up of *lambanō*, "to take," and *epi*, "upon"; thus, the compound means "to lay hold upon," and all this is stated in the negative by having prefixed to it the letter, Alpha, making the entire word mean, "one who cannot be laid hold upon." That is, a bishop must be of such a spotless character that no one can lay hold upon anything in his life which would be of such a nature as to cast reproach upon the cause of the Lord Jesus. He presents to the world at large such a Christian life that he furnishes no grounds for accusation. Expositors says: "It is not enough for him to be not criminal; he must be *one against whom it is impossible to bring any charge of wrong doing such as could stand impartial examination*. He must be *without reproach* (R.V.), *irreprehensible* (Trench)."

Now, to consider the meaning of the words, "the husband of one wife." The Greek is *mias* (one) *gunaikos* (woman) *andra* (man). The word "man" is not *anthrōpos*, the generic term for man, but *anēr*, the term used of a male individual of the human race. The other two words are in the genitive case, while *anēr* is in the accusative. The literal translation is, "a man of one woman." The words, when used of the marriage relation come to mean, "a husband of one wife." The two nouns are without the definite article, which construction emphasizes character or nature. The entire context is one in which the character of the bishop is being discussed. Thus, one can translate, "a one-wife sort of a husband," or "a one-woman sort of a man." We speak of the Airedale as a one-man dog. We mean by that, that it is his nature to become attached to only one man, his master. Since character is emphasized by the Greek construction, the bishop should be a man who loves only one woman as his wife. It should be his nature to thus isolate and centralize his love. Does this mean that if the bishop is married, he is only to have one

wife, not two, or does it mean that if his wife dies, he is not to marry again? As to the answer, we will let Expositors, Alford, and Vincent speak. The two first named believe that the words forbid a second marriage, and the last thinks that that is the probable meaning.

As to the meaning that a bishop may have only one wife at a time, not two or more, Alford has this to say; "But the objection to taking this meaning is, that the Apostle would hardly have specified that as a requisite for the episcopate or presbyterate, which we know to have been fulfilled by all the Christians whatever: no instance being adduced of polygamy being practiced in the Christian church, and no exhortations to abstain from it."

Expositors says: "The better to ensure that the *episcopus* be *without reproach*, his leading characteristic must be self-control. In the first place — and this has special force in the East — he must be a man who has — natural or acquired — a high conception of the relations of the sexes: a married man, who, if his wife dies, does not marry again. Men whose position is less open to criticism may do this without discredit, but the *episcopus* must hold up a high ideal. Second marriage, which is mentioned as a familiar practice ([Rom. 7:2, 3](#)), is expressly permitted to Christian women in [1 Corinthians 7:39](#), and even recommended to, or rather enjoined upon, young widows in [1 Timothy 5:14](#).

"The words 'the husband of one wife,' of course, do not mean that the *episcopus* must be, or has been married. What is here forbidden is bigamy under any circumstances. This view is supported (a) by the general drift of the qualities required here in a bishop; self-control or temperance, in his use of food and drink, possessions, gifts, temper; (b) by the corresponding requirement in a church widow, V9, the wife of one man, and (c) by the practice of the early church (apostolic Constitutions, VI 17: Apostolic Canons 16 (17); Tertullian, Athenagoras, Origen, and the Canons of the councils.

"On the other hand, it must be conceded that the patristic commentators on the passage, (with the partial exception of Chrysostom) — Theodor Mops., Theodoret, Theophylact, Oecu-menius, Jerome, suppose that it is bigamy or polygamy that is here forbidden. But commentators are prone to go too far in the emancipation of their judgments from the prejudices or convictions of their contemporaries. In some matters 'the common sense of most' is a safer guide than the irresponsible conjectures of a conscientious student."

An interpretative translation offers the rendering, "married only once." We submit that this is not the literal translation of the Greek here, but in the light of the above historical background, it is the correct interpretation of the words, and gives the English reader in unmistakably clear language, the true meaning of the words in the A.V., "the husband of one wife."

Alford, in his closing comments, has the following to say: "How far such a prohibition is to be considered binding on us, now that the Christian life has entered into another and totally different phase, is of course an open question for the present Christian at any time to deal with. It must be as a matter of course understood that regulations, in all *lawful*

things, depend even when made by an Apostle, on circumstances: and the superstitious observance of the letter in such cases is often pregnant with mischief to the people and cause of Christ."

The word "vigilant" is *nēphalion*, "to be calm, dispassionate, and circumspect." "The A.V., 'vigilant' is too limited. Wise caution may be included" (Vincent). "Sober" is *sōphrona*, "soberminded, serious, earnest." "Of good behaviour" is *kosmion*, which speaks of order as against disorder. The word could be rendered here, "orderly." Expositors suggests, "perhaps *dignified* in the best sense of the term." The words, "given to hospitality," are *philoxenon*. The word *xenos* meant first of all, "a stranger, a foreigner." It was also used of a guest-friend, also of a host, one who receives and entertains hospitably. The word *philos* refers to one who has a liking for, is fond of something. Thus, the compound word means, "one who is fond of offering hospitality." But the hospitality referred to here is not of the kind which says, "Come over for dinner and let us have a good time. Some day you will return the favor and I will enjoy your hospitality." The hospitality spoken of here found its occasion in the fact that in the days of the great Roman persecutions, Christians were banished and persecuted, and rendered homeless. Or, in the case of travelling preachers and teachers, ministering from church to church, these servants of God were to be received and cared for by the bishop. Or, because in the early centuries, the local churches had no church edifice in which to worship, the church met in the home of an individual. The bishop should be glad to thus open his home for this purpose. "Apt to teach" is *didaktikon*. Alford says: "not merely *given to* teaching, but able and skilled in it. All *might teach* to whom the Spirit imparted the gift: but *skill* in teaching was the especial office of the minister on whom would fall the ordinary duty of instruction of believers and refutation of gainsayers." Expositors says: "*didaktikon*, as a moral quality would involve not merely the ability, but also the willingness to teach, such as ought to characterize a servant of the Lord ([2 Tim. 2:24](#)). The deacon's relation to theology is passive, ver. 9."

Translation: *It is necessary in the nature of the case, therefore, that the bishop be irreproachable, a one-wife sort of a husband, calm, dispassionate, and circumspect, soberminded, dignified, hospitable, a skilled teacher.*

(3:3) The words, "not given to wine," are *mē paroinon*. The noun is made up of *para*, "beside," and *oinon*, "wine." The compound means, "one who sits long at his wine." In our Timothy passage, the wine is fermented. Vincent says that the verb *paroinein*, "to behave ill at wine, to treat with drunken violence," is found in Xenophon, Aeschines, Aristophanes, and Aristotle. He suggests the translation, "quarrelsome over wine." Paul's meaning is that the bishop, in partaking of wine, which in the first century was a common beverage not having the associations with which it is identified today, must not drink it so freely that he becomes intoxicated and hence quarrelsome. While this injunction does not teach total abstinence in the case of intoxicating liquors, but rather temperance, yet the present day Christian should use such an injunction as [1 Corinthians 10:31](#) as a guide in the case of present day indulgence in intoxicating liquors. Alford says of the word, "one in his cups, a man rendered petulant by much wine." The word and its cognates were

often used without reference to wine. Expositors says, "The word means 'violent temper,' not specially excited by over-indulgence in strong drink."

The words, "no striker," are *mi plēktēn*. The noun speaks of "a bruiser, one who is ready with a blow, a pugnacious, contentious, quarrelsome person." The words, "not greedy of filthy lucre," are rejected by Nestle. The word "patient" is *epieikēs*. A cognate noun is defined by Trench as expressing "exactly that moderation which recognizes the impossibility cleaving to all formal law, of anticipating and providing for all cases that will emerge and present themselves for decision; which, with this, recognizes the danger that ever waits upon the assertion of *legal* rights, lest they should be pushed into moral wrongs . . . which, therefore, urges not its own rights to the uttermost, but, going back in part or in the whole from these, rectifies and redresses the injustices of justice. It is thus more truly just than strict justice would have been." Thayer defines, "mildness, gentleness, fairness, sweet reasonableness." Vincent says, "not unduly rigorous, not making a determined stand for one's just due." The word is used in [Philippians 4:5](#) and translated "moderation." Lack of this grace was at the bottom of the differences between those two saints, Euodia and Syntyche, who were not on speaking terms.

The words, "not a brawler," are *amachon*. The word *machē* means "a fight, combat," used of those in arms, "a battle." Thus, the word means, "not a fighter." Vincent suggests, "not contentious." The word describes a person who does not go about with a chip on his shoulder. The words, "not covetous," are *aphilarguron*. The word is made up of *phileō*, "to be fond of," *arguros*, "silver," and Alpha prefixed which makes the compound word mean, "not fond of silver." The love of money is in view here. The word "avaricious" could well translate it.

Translation: *Not quarrelsome over wine, not pugnacious, but sweetly reasonable, not contentious, not avaricious.*

([3:4, 5](#)) The word "rule" is *proistēmi*, "to superintend, to preside over." The word "own" is *idios*, "the bishop's own, private, peculiar household, as contrasted to the household of God. The word "house" is masculine, *oikos*, "household." The word "subjection" is *hupotagē*, "obedience, subjection." The verb is *hupotassō*, "to arrange under, to subordinate." It was originally a military term, used of a general arranging soldiers in battalions in military order. The words, "with all gravity," are to be construed with the bishops having their children in obedience. Expositors quotes Dean Bernard's comment to the effect that this is hardly a grace of childhood. The former authority translates, "with the strictest regard to propriety."

Thayer defines the word as "that characteristic of a person or thing which entitles to reverence or respect, dignity, gravity, majesty, sanctity." The word "well" is *kalōs*, "beautifully, finely, excellently, well." The word "church" is *ekklēsia*, "a called-out body of individuals who assemble in a certain place"; in the Christian sense, the Mystical Body of Christ, composed of believing sinners called into salvation. The word is also used of a local church or assembly.

Translation: *Presiding over his own household in a beautiful manner, holding children within the sphere of obedience, doing so with the strictest regard to propriety. Indeed, if a person does not know how to preside over his own household, how is it possible that he take care of God's assembly?*

(3:6) The word "novice" is *neophutos*, made up of *neos*, "new," and *phuō*, "to spring up." The word is used of newly-planted palm trees. It is used here of a new convert. The words, "being lifted up with pride," are *tuphoō*, "to raise a smoke, to emit smoke, smoulder," hence metaphorically, "to blind with pride or conceit." The noun describes a person who is in a beclouded or stupid state of mind as the result of pride. The condemnation of the devil refers to the fact that Satan is under the condemnatory sentence of God because of his original sin of rebellion against God, which sin was motivated by pride. Alford says that the decisive word which gives us the correct interpretation is *krima*, which in a context such as this, is to be rendered "condemnation," not "judgment." Expositors concurs in Alford's judgment.

Translation: *Not a new convert, lest, having his mind blinded by pride, he fall into the condemnation of the devil.*

(3:7) The words, "good report," are *marturian kalēn*, "an excellent testimony." "Those without" refers to the non-Christian world in the midst of which the saints live. Expositors says: "In the passage before us, indeed, St. Paul may be understood to imply that the opinion of 'those without' might usefully balance or correct that of the Church. There is something blameworthy in a man's character if the consensus of outside opinion be unfavorable to him; no matter how much he may be admired and respected by his own party. . . . One cannot safely assume, when we are in antagonism to it, that, because we are Christians, we are absolutely in the right and the world wholly wrong. Thus to defy public opinion in a superior spirit may not only bring discredit (reproach) on one's self and on the Church, but also catch us in the devil's snare, namely, a supposition that because the world condemns a certain course of action, the action is therefore right and the world's verdict may be safely set aside."

Translation: *Moreover, it is a necessity in the nature of the case for him to be having an excellent testimony from those on the outside, lest he fall into reproach and into the snare of the devil.*

(3:8,9) The absence of the article before "deacons" shows that these church officers, charged with the temporal welfare of the local church as the bishops were with its spiritual welfare, are treated as a class. The Greek word is used generally of a servant as seen from the standpoint of his activity in service. The word "grave" is *semnos*, of which Trench says: "The word we want is one in which the sense of gravity and dignity, and of these inviting reverence, is combined." The word "double-tongued" is *dilogos*, "saying one thing and meaning another, and making different representations to different people about the same thing." Expositors says: "Persons who are in an intermediate position, having in the same department, chiefs and subordinates, are exposed to a temptation to

speak of the same matter in different tones and manner, according as their interlocutor is above or below them."

The word "given" is *prosechō, pros*, "toward," *echō*, "to hold," thus, "to hold toward, to apply one's self to, to attach one's self to." Alford translates, "addicted to." "Greedy of filthy lucre," is the translation of *aischrokerdeis*, made up of *aischros*, "disgraceful," and *kerdos*, "gain." The adverb is used in [1 Peter 5:2](#), "in a base and gain-greedy way." The words "not greedy of (Gain)" are a proper rendering. Expositors says: "The *kerdos* (gain) becomes *aischron* (disgraceful), when a man makes the acquisition of it, rather than the glory of God, his prime object. On the other hand, the special work of deacons was Church finance; and no doubt they had to support themselves by engaging in some secular occupation. They would thus be exposed to temptations to disappropriate Church funds or to adopt questionable means of livelihood."

The word "mystery" is *mustērion*, the N.T., meaning of which is, "truth which was kept hidden from the world until revealed at the appointed time, and which is a secret to ordinary eyes, but is made known by divine revelation" (Vincent). This truth is understood by the illumination of the Holy Spirit. The words, "the faith," refer to the Christian system of revelation.

Vincent, commenting on the words, "in a pure conscience," says; "Construe with *holding*. The emphasis of the passage is on these words. They express conscientious purity and sincerity in contrast with those who are described as *branded in their own conscience*, and thus causing their followers *to fall away from the faith* (Ch. [4:1, 2](#)). 'Holding the mystery of the faith in a pure conscience, is a significant association of faith with ethics.' As Weiss puts it, 'It is as if the pure conscience were the vessel in which the mystery of the faith is preserved.' The idea is sound and valuable. A mere intellectual attitude toward the mystery which, in every age, attaches to the faith, will result in doubt, questioning, and wordy strife (see [1 Tim. 6:4](#), [2 Tim. 2:23](#), [Tit. 3:9](#)), sometimes in moral laxity, sometimes in despair. Loyalty and duty to God are compatible with more or less ignorance concerning the mystery. An intellect, however powerful and active, joined with an impure conscience, cannot solve but only aggravates the mystery; whereas a pure and loyal conscience, and a frank acceptance of imposed duty along with mystery, puts one in the best attitude for attaining whatever solution is possible."

Translation: *Deacons, in like manner, grave and dignified, not double-tongued, not addicted to much wine, not greedy of gain, holding the mystery of the Faith in a pure conscience.*

[\(3:10\)](#) The words, "these also," imply clearly that the bishops must be proved before being appointed, as well as the deacons. The word "proved" is *dokimazō*, "to be put to the test for the purpose of approving, and having met the test, to be approved." The test and approval here do not refer to a formal examination, but have reference to the general judgment of the Christian community as to whether they fulfil the specifications set down in [verse 8](#). The word "blameless" is *anegklētoi*, "unaccused." It is a judicial term. The participle *ontes* is a conditional one, "provided they are unaccused."

Translation: *And these moreover are to be first put to the test and then approved if they meet the specifications; then let them serve as deacons, provided they are unaccused.*

(3:11) The word "wives" is *gunē*, "a woman." The word when used in reference to the marriage relation, means "a wife." Here, it should be translated "women." It does not necessarily refer to the wives of the deacons, and for the following reasons: *first*, the words, "even so," are the translation of *hōsautōs*, which is used in introducing a second or third in a series. The series here is of Church officials; *second*, there is no possessive pronoun in the Greek, which would be needed if the women were the wives of the deacons; *third*, the four qualifications which follow correspond, with appropriate variations, to the first four required of deacons as regards demeanor, government of the tongue, use of wine, and trustworthiness; and *fourth*, this is a section dealing wholly with Church officials. The reference here is to women who hold the office of deaconess, as Phoebe ([Rom. 16:1](#)).

The word "grave" is the translation of *semnos*, the same word used of the deacons ([v. 8](#)). It speaks of that combination of gravity and dignity which invites the reverence of others. The word "slanderers" is *diabolos*, the word used of the devil. The word comes from *diaballō*, which means "to throw over or across, to traduce, calumniate, slander, accuse, defame." "Sober" is *nēphalion*, the same word that is used in connection with a bishop ([v. 2](#)). It means, "to be calm, dispassionate, circumspect." "Faithful" is *pistos*, "faithful" in the sense of fidelity, of being true to the trust imposed in one.

Translation: *Women, likewise, grave and dignified, not slanderers, calm, dispassionate, and circumspect, faithful in all things.*

(3:12, 13) The Greek construction is the same as that in [verse 2](#). "Let the deacons be one wife sort of husbands," that is, married only once. The word "ruling" is *proistēmi*, "to be over, to superintend, to preside over." The word "purchase" is an unfortunate translation of *peripoieō*, from the standpoint of modern day usage. The words "acquire" or "obtain" would better translate the Greek word. The word "degree" is *bathmon*, primarily, "a step," used of a threshold; in ecclesiastical writers, "order, rank, grade." "Here the word apparently means a position of trust and influence in the church, possibly a promotion from the diaconate to the episcopate" (Vincent). Expositors says; "The R.V., *gain to themselves a good standing*, does not necessarily imply an advance in rank, but an assured position in the esteem of their fellow-Christians. We know that among the many who possess the same rank, whether in church or state, some from their character and abilities gain a standing that others do not."

"Boldness" is from the word *parrēsia*, primarily, "free and bold *speaking*; speaking out *every word*." Its dominant idea is *boldness, confidence*, as opposed to *fear, ambiguity, or reserve*. The idea of *publicity* is sometimes attached to it, but as secondary. "An assured position and blameless reputation in the church, with a pure conscience, would assure boldness of speech and of attitude in the Christian community and elsewhere" (Vincent).

The words, "in faith," are to be connected with the word "boldness" only. It speaks of boldness here as distinctively Christian, as founded on faith in the Lord Jesus.

Translation: *Let the deacons be one-wife sort of husbands, ruling their children and their own households in a commendable way, for those who have ministered in the office of a deacon in a commendable manner acquire a good standing and much confidence in the sphere of faith which is in Christ Jesus.*

(3:14, 15) The things Paul is writing to Timothy consist of instructions concerning the officers of the local church, their duties and qualifications, and matters of church discipline. The purpose Paul had in sending these was, not that Timothy should know how he should behave himself, but how the members of the church should conduct themselves.

The word "church" is *ekklēsia*. The verb is *ekkaleō*, "to call out of." The church is therefore composed of a body of called out people, called by the sovereign grace of God into salvation. The noun *ekklēsia* was used in pagan Greek to designate a meeting of the citizens of a town called by the town officials to an assembly. The local church is therefore an assembly of God's people.

The word "ground" is *hedraiōma*, "a stay, a prop." The kindred adjective is *hedraios*, "firm, stable." The words, "pillar" and "ground," are in apposition to the word "church." The idea is that the church is the pillar, and as such, the prop or support of the truth.

Translation: *These things to you I am writing, hoping to come to you quickly, but if I am long, in order that you may know how it is necessary in the nature of the case for men to be conducting themselves in God's house which is of such a nature as to be the living God's assembly, a pillar, even a support, of the truth.*

(3:16) The words, "without controversy," are the translation of *homologoumenōs*, an adverb from *homologeō*, "to agree with." The translation could read, "confessedly." The word "godliness" is *eusebeia*, "reverence, respect," in the Bible everywhere, "piety towards God, godliness." It is a term used, not of God, but of men. The word "mystery" is *mustērion*. A mystery in the Greek Mystery Religions was a secret rite which was administered to the person being initiated. The word as used in the N.T., refers to truth previously hidden, which when revealed, is understood by the believer. The word is also used of such things as the mystery of evil, which is a mystery not to be understood, at least, this side of the grave. The mystery of piety towards God on the part of men is the truth to which Paul referred in the previous verse. "The contents of this truth or mystery is Christ, revealed in the gospel as the Saviour from ungodliness, the norm and inspiration of godliness, the divine life in man, causing him to live unto God as Christ did and does (Rom. 6:10)" (Vincent).

The word "God" is not in the best texts, rather the relative pronoun *hos*, "who," which refers to Christ as its antecedent Vincent says that "the abruptness of its introduction may be explained by the fact that it and the words which follow were probably taken from an

ancient creedal hymn. In the early Christian ages it was not unusual to employ verse or rhythm for theological teaching or statement."

Our Lord was manifest in the flesh. The word "manifest" is *phaneroō*, "to make visible." He said to the Samaritan woman, "God is as to His nature, spirit." That is, God is incorporeal being. He does not have a physical body. He is therefore invisible. But in the incarnation, the invisible Son of God became visible as He took upon Himself a physical body.

He was justified in the Spirit. The word "justified" is *dikaioō*, used of the act of God justifying a believing sinner, that is, declaring him righteous. But here the meaning is "vindicated, endorsed, proved, pronounced as." The words "flesh" and "spirit" are set in opposition to one another. The former word refers to our Lord's life on earth as the Man Christ Jesus. The latter word refers to what He was in His preincarnate state as pure spirit, as Deity, as being in the form of God and as being the express image of God's substance. To simplify the matter further, let us say that the word "flesh" refers to His humanity, the word spirit, to His deity. During His life on earth, His humanity was clearly seen, but His deity was usually hidden underneath the cloak of His humanity. Yet, at times, momentary flashes of His deity were seen, such as on the Mount of Transfiguration, on the occasion when the Father's voice from heaven said, "This is my beloved Son, hear Him." It was seen by His exalted and spotless character, by His works of love and power, by His words of authority. All these vindicated, proved, endorsed, pronounced Him for what He was, Very God of Very God manifest in human flesh.

Our Lord was seen by angels. The incarnation was a spectacle to the angelic world, at our Lord's birth, His temptation, His agony in Gethsemane, at His resurrection and ascension.

The word "Gentiles" is *ethnos*, better, "nations." He was received up into glory. The word "received" is *analambanō*, "to take or receive up." It is the formal term to describe the ascension of Christ ([Acts 1:2; 22](#)). The reference here is most probably to that event. The word "into" is the translation of *en*, "in." He was taken up *in* glory, "with attendant circumstances of pomp or majesty, as we say of a victorious general" (Vincent). The cloud that received Him out of the sight of the disciples was the Shekinah Glory.

Translation: And confessedly, great is the mystery of godliness; who was made visible in the sphere of flesh, vindicated in the sphere of spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

Chapter 4

([4:1-3](#)) The word "now" is *de*, sometimes continuative in function, but here adversative, "but." There is a contrast here between the preceding confession of faith ([v. 16](#)) and the false doctrines spoken of in [4:2, 3](#). The word "latter" is *husteros*, a word referring to that which comes after. No particular period is referred to, simply, things which would come to pass after Paul had written. Expositors says: "In this sort of prophetic warning or denunciation, we are not intended to take the future tense too strictly. Although the prophet intends to utter a warning concerning the future, yet we know that what he declares will be hereafter, he believes to be already in active operation. It is a convention of prophetic utterance to denounce sins and sinners of one's own time under a form of a predictive warning." The word "times" is *kairos*, speaking, not of time as such (*chronos*), but of the critical, epoch-making periods of time foreordained of God.

Those who depart from the faith are not the heretical teachers of [1:3](#), but those whom they mislead (Vincent). The word "de part" is *aphistēmi*, "to stand off from, to fall away." Our word "apostatize" is the English spelling of a form of the Greek word. The definite article before the word "faith" marks it out as speaking, not of faith as an act, but of the Faith, that body of doctrine which forms the basis of what we as Christians believe. The word "seducing" is *pianos*, "wandering, roving, misleading, leading into error." The word "spirits" refers to evil spirits actuating human agents of the spirit of error, namely, Satan ([1 John 4:1, 6](#)). The word "doctrines" is *didaskalia*, "teaching, instruction." "Devils" is *daimonion*, demons. There is one devil (*diabalos*) a fallen angel, and many demons, not angels, but another order of being, who are his servants. It is significant that Paul finds the source of false doctrine in these demons who actuate members of the human race.

The words "speaking, having seared, forbidding" refer to the human agents of the seducing spirits. Demons are spirits, that is, free moral agents without physical bodies, and these are the seducing spirits. As to the expression, "speaking lies in hypocrisy," Expositors says: "The spirits work, and the teachings are exhibited in the hypocrisy of them that speak lies; and this hypocrisy finds detailed expression in regulations suggested by a false asceticism." The clause could be better rendered "through the hypocrisy of liars." It connects with "departing from the faith." That is, these individuals depart from the faith through the hypocrisy of liars, the false teachers. These who depart from the faith have their conscience seared with a hot iron. The words, "hot iron," are superfluous. Vincent offers, "branded in their conscience." He says, "The metaphor is from the practice of branding slaves or criminals, the latter on the brow. These deceivers are not acting under delusion, but deliberately, and against conscience. They wear the form of godliness, and contradict their profession by their crooked conduct ([2 Tim. 3:5](#)). The brand is not on their brow but on their conscience." These are branded with the marks of Satan ([2 Tim. 2:26](#)) as Paul was with the marks of the Lord Jesus ([Gal. 6:17](#)).

As to the prohibition of marriage and meats (*brōma*, food, not particularly animal flesh), Vincent says: "The ascetic tendencies indicated by these prohibitions, developed earlier than these Epistles among the Essenes, an ascetic Jewish brotherhood on the shores of the

Dead Sea, who repudiated marriage except as a necessity for preserving the race, and allowed it only under protest and under stringent regulations. They also abstained from wine and animal food. This sect was in existence in the lifetime of our Lord. Strong traces of its influence appear in the heresy assailed in Paul's Epistle to the Colossians. The Christian body received large accessions from it after the destruction of Jerusalem (A. D. 70). The prohibitions above named were imposed by the later Gnosticism of the second century." It is important to note that the word "meat" in A. D. 1611, meant food of any kind. Today, its meaning is largely confined to edible animal flesh. It must not be taken here to mean only the latter, but to refer to food in general. Asceticism would prescribe the particular kind of food forbidden.

The words, "to be received," are *metalambanō*, "to be made a partaker." These things were created so that those who believe might participate in them. The words "believe" and "know" do not denote two classes but one. Those who believe are described as those who have a precise and experiential knowledge of the truth. The better rendering is, "for them," not, "of them." That is, these things were created for those who believe in order that they may participate in them.

Translation: *But the Spirit says expressly that in latter times some will depart from the Faith, giving heed to spirits that lead one into error, and to teachings of demons, doing this through the hypocrisy of liars, branded in their own conscience, forbidding to marry, and commanding abstinence from foods, which things God created for participation with thanksgiving for those who are believers and who have a precise and experiential knowledge of the truth.*

(4:4, 5) The word "creature" is *ktisma*, which is better translated here "created thing." When we offer thanks at the table for the food we are about to eat, it is sanctified, Paul says. The word "sanctify" is *hagiazō*, "to set apart for God." Vincent says: "Not *declared* holy, but *made* holy. Thanksgiving to God has a sanctifying effect. The food in itself has no moral quality ([Rom. 14:14](#)), but acquires a holy quality by its consecration to God; by being acknowledged as God's gift, and partaken of as nourishing the life for God's service."

The food is sanctified by the Word of God and prayer Vincent says again: "The custom of grace at meat appears in [1 Samuel 9:13](#). Christ blessed the loaves and fishes ([Matt. 14:19](#); [15:36](#)). Paul on the ship gave thanks for the meal which the seamen ate ([Acts 27:35](#))."

Translation: *Because every created thing of God is good, and not even one thing to be rejected if it is received with thanksgiving, for it is consecrated through God's Word and prayer.*

(4:6) The word "brethren" is the translation of the Greek word for "brother," *adelphos*. The word means literally, "from the same womb." Thus, Christians are brethren in the sense that they have the same heavenly Father. Vincent, commenting on the use of the word here says: "In the Pastorals, it is only here that *adelphos* 'brethren' means the

members of the church to whose superintendent the letter is addressed. In [2 Timothy 4:21](#), they are the Christians of the church from which the letter comes; in [1 Timothy 6:2](#), Christians in general; and in 1 Timothy, without any ecclesiastical sense." "Put in remembrance" is from *hupotithēmi*, "to put under" thus, metaphorically, "to suggest, remind." Expositors remarks, "a somewhat mild term, as Chrysostom points out; but in some circumstances suggestion is more effectual than direct exhortation."

The word "minister" today generally refers to an ordained clergyman, a pastor of a church. And while Timothy was pastor of the local assembly at Ephesus, yet, the Greek word here does not have the technical meaning which we today give to the word "minister." The word is *diakonos*, one of the words used of a servant. It has special emphasis upon the servant as seen in his activity of serving. Our word "deacon" comes from it. Here, the idea is that of a servant, without any official meaning. Timothy is seen here as a servant of Jesus Christ, rendering Him a service by setting himself against ascetic errors. The words, "these things," refer to the contents of [verses 1-5](#). The words, "nourished up," are a present participle in the Greek, indicating the means by which Timothy may become a good minister. The idea is, "constantly nourishing thyself." This Timothy has been doing "in the words of faith and of good doctrine." The article is used with the two nouns. It is "the Faith and the good teachings," namely, the body of Christian truth as it is found in the Word of God. The case is locative of sphere, indicating the sphere within which the nourishing is taking place, and instrumental of means, speaking of the means employed, namely, the Word of God.

The word "attained" is *parakolouthēō*, "to follow beside, to attend closely." The perfect tense is used, indicating that Timothy has done a finished piece of work in thus closely attending to his course of Christian instruction. One could translate, "which you have closely followed."

Translation: *Constantly reminding the brethren of these things, you will be a good servant of Christ Jesus, continually nourishing yourself by means of the words of the Faith and of the good teaching which you have closely followed.*

[\(4:7, 8\)](#) The word "refuse" is *paraiteomai*, "to refuse, decline, shun, reject, beg off, get excused, avoid." The word "profane" is *bebēlos*, "accessible, lawful to be trodden," hence, profane in the sense of unhallowed, common, the absence of a divine or sacred character. The word "fables" is *muthos* "a fiction, a fable, an invention, falsehood." The fictions of the Jewish theosophists and Gnostics, especially concerning the emanations and orders of the aeons, are called *muthoi*, myths. "Exercise" is *gumnazō*, a word speaking of Greek athletes engaging in athletic exercises in the gymnasium. Here, the exercise is not that of the physical body but that of one's mind, emotions, will, the spiritual part of man. "Unto" is *pros*, "with a view to." Just as a Greek athlete would exercise with a view to winning in the athletic contests, so Timothy is exhorted to exercise with a view to excelling in godliness. The latter word is *eusebeia*, "reverence, respect, piety toward God," thus, "godliness."

The words, "bodily exercise," are found in a parallel passage from Seneca. Expositors remarks that this renders it almost certain that the primary reference is to gymnastic exercises. The context in which it is found in our Timothy passage refers this bodily exercise to an absurd and profane theosophy of which discipline of the body was the chief or only practical expression. The contrast then is not so much between *bodily exercise* commonly so called, and piety, as between piety (which includes a discipline of the body) and this asceticism spoken of in the context, that absurd and profane theosophy of which the just-mentioned authority speaks. Paul is not referring here to gymnastic exercises as such, and therefore what he says about their value, cannot be inferred from his remarks here. He is referring to ascetic practices which took the form of physical exercise. The latter as such is for the purpose of physical health, not a means of advancing in holiness of life.

The apostle says that the bodily discipline which took the form of physical exercise "profiteth little." The literal Greek is, "is profitable for a little." The meaning is that the use of physical exercise extends to only a few things.

On the other hand, godliness is profitable for all things. The word "godliness" is again *eusebeia*, "reverence, respect, piety toward God." Vincent's note here is helpful: "Godliness involves a promise for this life and for the next; but for this life as it reflects the heavenly life, is shaped and controlled by it, and bears its impress." One is reminded of Longfellow's lines in Evangeline: "Men whose lives glided on like rivers that water the woodlands, darkened by shadows of earth, but reflecting an image of heaven." "Godliness has promise for the present life *because* it has promise of the life which is to come. Only the life which is in Christ Jesus ([2 Tim. 1:1](#)) is *life indeed*, [1 Timothy 6:19](#). (Compare [1 Peter 3:10](#); [1 Corinthians 3:21-23](#))" (Vincent).

Translation: *But unhallowed and old wives' fictions shun. On the other hand, be exercising yourself with a new to piety toward God. For the aforementioned bodily exercise is of some small profit, but the aforementioned piety toward God is profitable with respect to all things, holding a promise of this present life and of that about to come.*

([4:9-11](#)) The truth stated in [verse 8](#), Paul earmarks with the statement, "This is a trustworthy word and worthy of every acceptance." The word "for" introduces a statement in support of his previous declaration in the latter verse. The words "labor" and "suffer reproach" are *kopiaō*, "to labor to the point of exhaustion," and *agōnizomai*, a Greek athletic term speaking of the participation of the athlete in the Greek games. We get our word "agony" from the latter. Both words denote strenuous and painful effort. The word "and" is ascensive, "we labor, yea struggle."

The word "hope" is *elpizō*, and is in the perfect tense. Literally, "we have set our hope upon with the present result that it is a settled hope."

Paul says that the Christian God is the Saviour of all men. This might appear to teach universalism, and hence needs careful exegesis. The word "Saviour" (*sōtēr*) means "saviour, deliverer, preserver." The name was given by the ancients to deities, to princes,

kings, and in general, to men who had conferred signal benefits upon their country, and in the more degenerate days, by way of flattery, to personages of influence (Thayer). In the Cult of the Caesar, the state religion of the Roman Empire, the reigning emperor was called "saviour of the world," in the sense that he was the preserver of mankind by reason of his beneficent reign.

One could find in this statement the idea that God is the Preserver of the entire human race in the sense of His providential care. But the context, which brings in the idea of faith, seems to indicate that the idea of salvation from sin and the impartation of eternal life is the function here of God as Saviour. He is Saviour of all men in the sense that our Lord is "the Saviour of the world" ([John 4:42](#)). He is the actual Saviour of those who believe, and the potential Saviour of the unbeliever in the sense that He has provided a salvation at the Cross for the sinner, and stands ready to save that sinner when the latter places his faith in the Lord Jesus.

Translation: This is a trustworthy word and worthy of every acceptance, for with a view to this we are laboring to the point of exhaustion; yes, we are putting forth great efforts against opposition, because we have set our hope permanently upon the living God who is the Saviour of all men, especially of believers. These things be constantly commanding and teaching.

[\(4:12\)](#) Vincent says that Timothy was probably from 38 to 40 years old at that time. Expositors remarks that, "many, probably, of the Ephesian presbyters were older than Timothy," also, that "in any case, the terms 'young' and 'old' are used relatively to the average age at which men attain to positions in the world. Forty is reckoned old for a captain in the army, young for a bishop, and very young for a Prime Minister." The word "despise" is *kataphroneō*. It speaks of that contempt felt in the mind which is displayed in injurious action. Moulton and Milligan say of this word: "The word does not denote a mere feeling of contempt — it is active. We may infer that Timothy is told not to let men *push him aside* as a stripling; and in all the N.T., passages, the action encouraged by contempt seems implied, rather than a mental state." The verb is present imperative in a prohibition, forbidding the continuance of an action already going on. Timothy was being despised. Paul says, "Stop allowing anyone to despise you." Paul means, "Assert the dignity of your office even though men may think you young to hold it. Let no one push you aside as a boy" (Expositors). Today we would say, "Stop allowing anyone to push you around." And the same authority says that "St. Paul shows Timothy 'a more excellent way' than self-assertion for the keeping up of his dignity: give no one any ground by any fault of character for despising thy youth."

The word "be" is not the ordinary verb of being in the Greek, but *ginomai*, "to become," Paul saying, "keep on becoming." "Example" is *tupos*, "the mark of a stroke or blow, a print, a figure formed by a blow or impression," in a technical sense, "the pattern in conformity to which a thing must be made," in an ethical sense, "a dissuasive example, pattern of warning, an example to be imitated." The last mentioned meaning is to be understood in our Timothy passage.

Timothy is to be a pattern to them that believe. It is an objective genitive. He is to be such in word, that is, in what he says, including teaching and verbal instruction. The word "conversation" is obsolete English for "behavior, manner of life." "Charity" is *agapē*, the love which God is and which the Holy Spirit produces in the heart of the yielded saint, a love whose constituent elements Paul gives us in [1 Corinthians 13](#), a love which impels the one loving to sacrifice himself for the benefit of the person loved. God's love must be seen in superabundance in the life of Timothy. The words, "in spirit," are not in the best Greek texts. The word "purity" (*hagnos*) is always used with a moral sense. It is not limited to sins of the flesh, but covers purity in motive as well as in acts.

Translation: *Stop allowing anyone to contemptuously push you aside because of your youth, but keep on becoming an example to the believers, in word, in behavior, in love, in faith, in purity.*

[\(4:13\)](#) The word "reading" is *anagnōsis*. The verb is *anaginōskō*, "to distinguish between, to recognize, to know accurately, to read." The verb is usually used of public reading. Here the noun refers to the public reading of the Scriptures in the meeting of the local assembly for worship. In post-classical Greek it is used sometimes of reading aloud with comments. Here we have the three elements in the ministry of the Word, the reading aloud of the Scriptures, exhortation based on the reading and appealing to the moral sense, and teaching, appealing to the intellect. Robertson injects a keen remark when he says that probably Paul does not mean that the exhortation should precede the instruction, but that the instruction should be given first. Exhortation needs teaching as a basis. This same authority suggests the rendering, "while I am coming," instead of, "till I come." "Give attendance to," is from *prosechō*, literally, "to hold toward," thus, "to give attention to." Robertson translates, "keep on putting your mind on." The word "doctrine" is from *didaskalia*, "teaching." Doctrine is a systematized body of teaching.

Translation: *While I am coming, keep concentrating on public reading, exhortation, and teaching.*

[\(4:14\)](#) "Gift" is from *charisma*, "in the technical Pauline sense of extraordinary powers distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit" (Thayer). The word refers here to a "special *inward* endowment which qualified Timothy for exhortation and teaching, and which was directly imparted by the Holy Spirit" (Vincent).

This special endowment was given Timothy "by prophecy." That is, prophetic intimations were given to Paul as to the selection of Timothy for the ministerial office. These prophecies were given by the Holy Spirit who also bestowed the gift. These prophetic intimations were repeated in connection with the ceremony of ordination at which time the hands of the Church elders were laid upon Timothy. The laying on of hands speaks of identification. Here it was the outward act and ceremony symbolizing the fact that Timothy was now to be identified with the elders in the common work of the ministry of the Word. He became one of them and one with them. The word "presbytery" is from

presbuteros, "an older person, one advanced in years," used in [Luke 22:66](#) of the body of representative elders of the people in the Sanhedrin. Here it is used of the elders of the local assemblies, those church officials charged with the responsibility of supervising the spiritual welfare of the local assembly. The word "neglect" is in the present imperative, which when used in a prohibition, forbids the continuance of an act already going on. One hesitates to translate, "Do not keep on neglecting the spiritual endowment which is in you," making Timothy guilty of such neglect. But if Paul were merely warning Timothy against such an act, he would have used the aorist subjunctive with the proper negative. Timothy, while a good young man at heart, was rather diffident, and needed periodical prodding by the great apostle.

Translation: *Do not keep on neglecting the spiritual endowment which is in you, which was given to you through prophecy in connection with the imposition of the hands of the elders.*

([4:15](#)) The word "meditate" is *meletaō*, "to care for, to attend to carefully, practice." It was used by the Greeks of the meditative pondering and the practice of orators and rhetoricians, but the context in which it is found in 1 Timothy, indicates that the meaning here is that Timothy is to carefully attend to the public reading of the Word, exhortation, and teaching.

The exhortation, "give thyself wholly to them," is *en toutois isthi*, "be constantly in these." The meaning is that Timothy is to throw himself wholly into his ministry. Robertson says that it is our "up to his ears in work" and "sticking to his task." The word "profiting" is *prokopēn*, "to cut forward, to blaze the way, make a pioneer advance."

Translation: *Diligently attend to these things; be constantly engrossed in them, in order that your advancement may be evident to all.*

([4:16](#)) "Take heed" is from *epechō*, "to hold upon, to fasten attention on." The exhortation is, "keep on paying attention to yourself and to your teaching." Vincent says: "The order is significant. Personality goes before teaching." "Continue" is *epimenō*, "to stay by the side of" a person or thing. The idea is, "stay by them, stick to them, see them through" (Robertson). The word "them" goes back to [verse 15](#) (these things), and the latter words refer back to the things in [verse 13](#) which Paul enjoined upon Timothy.

Timothy, Paul says, will save himself and those under his spiritual care by giving diligent attention to the public reading of the Word in the local assembly, by exhortation based upon the Word which has been read, and by an explanation of that Word. The salvation spoken of here cannot be the salvation of the sinner nor the preservation of the saint in salvation, for the reason that both of these are a work of God for man. The salvation referred to here is understood by a study of the context ([vv. 1-3](#)), namely, being saved from the teachings of demon-influenced men. That is, by the reading of the Word, by exhortation from it, and by a clear explanation of its meaning, Timothy and his hearers will be saved from becoming entangled in these heresies.

Translation: *Keep on paying careful attention to yourself and to the teaching. Constantly stay by these things, for in doing this, you will both save yourself and those who hear you.*

Chapter 5

([5:1, 2](#)) The word "elder" in this passage is to be understood as a designation of age, not of an appointed office. In this, Vincent, Expositors, and Robertson agree. Vincent says: "The Presbyterate denotes an honorable and influential estate in the church on the ground of age, duration of church membership, and approved character." Expositors says: "*Presbuteros* is best taken as a term of age." Robertson says: "*Presbuteros* used in the usual sense of an older man, not a minister (bishop as in [3:2](#)) as is shown by 'as a father.'"

Vincent presents a strong case for his assertion that "modern criticism compels us, I think, to abandon the view of the identity of Bishop and Presbyter." He cites the testimony of Clement of Rome to the effect that Bishops are distinguished from the Presbyters, and if the bishops are apparently designated as Presbyters, it is because they have been chosen from the body of Presbyters, and have retained the name even when they have ceased to hold office. Vincent argues that the offices are exhausted in the description of Bishops and Deacons. Nothing is said of Presbyters until chapter 5, where Timothy's relations to individual church members are prescribed, and in [Titus 2:2](#), these members are classified as *old men (presbutos)*, *old women*, *young men*, and *servants*. Vincent makes the point that men are not appointed as elders. They became elders by reason of long, mature experience in the Christian life. Bishops or overseers are appointed from among the elders ([Tit. 1:5](#), [Acts 14:23](#)). It is best, therefore, to take the term "elder" as a designation of a class of men in the church, the older men who by reason of age, character, and long church-membership, have a respected and trusted standing in the church.

The word "rebuke" is *epiplēssō*, "to strike upon, beat upon, to chastise with words, to chide, upbraid, rebuke, treat harshly." Expositors says: "Respect for age must temper the expression of reproof of an old man's misdemeanors." The word "intreat" is *parakaleō*, "to beg, beseech, entreat." It is, "I beg of you, please."

Translation: *Do not upbraid an elderly man, but entreat him gently as a father, younger men as brethren, older women as mothers, younger women as sisters, with the strictest regard to purity.*

([5:3](#)) The word "honor" (*timaō*) means "to estimate, fix the value, to honor, revere, venerate." It has in it the idea of properly appreciating the value of someone or something and of paying that person or thing the respect, reverence, deference, and honor due him or it by reason of its value or position. Here, the context injects the added idea of financial support as included in the honor shown the widows.

As to the identity of these widows, Vincent has a helpful note: "Paul alludes to widows in [1 Corinthians 7:8](#), where he advises them against remarrying. They are mentioned as a class in [Acts 6:1](#), in connection with the appointment of the seven. Also [Acts 9:39, 41](#). In the Pastorals they receive special notice, indicating their advance from the position of mere beneficiaries to the quasi-official position in the church. From the very first, the

church recognized its obligation to care for their support. A widow, in the East, was peculiarly desolate and helpless. In return for their maintenance, certain duties were required of them, such as the care of orphans, sick and prisoners, and they were enrolled in an order, which, however, did not include all of their number who received alms of the church. In Polycarp's epistles, they are styled 'the altar of God.' To such an order, the references in the Pastorals point."

The word "indeed" is *ontōs*, "verily, truly." "The meaning is, who are *absolutely* bereaved, without children or relations, (comp. [v. 4](#)), and have been but once married. There is probably also an implied contrast with those described in [vv. 6, 11-13](#)" (Vincent), Translation: *Be constantly showing filial reverence and respect to widows who are truly widows.*

([5:4](#)) The English word "nephews" is used here in an obsolete sense of grandsons or other lineal descendants. Vincent quotes Jeremy Taylor, "Nephews are very often liker to their grandfathers than to their fathers." The words, "let them learn," are to be construed with widows, not children, since Paul is speaking of what should be done to the widow, not of what she should do. The widows if utterly alone and without natural supporters, are to be cared for by the Church, but if they have children, or grandchildren, these should assume the obligation for their support. The word "first" (*prōton*) points to this obligation as their first and natural one.

The words "to show piety," are *eusebeō*, "to act piously or reverently" toward God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due. "At home" is *to idion oikon*, literally, "one's own private, unique, personal household." Vincent remarks that it has been suggested that the phrase may mark the duty as an act of family feeling and honor. The word "requite" is *apodidōmi*. The verb itself means "to give," the prefixed preposition "off," the compound verb, "to give off from" one's self. It is used of discharging one's obligations, since a debt like a burden, is thrown off. The word "parents" is *progonos*, from *proginomai*, "to become before." Thus, it refers to those who have come into existence before, thus, to ancestors. The word "parents" is therefore too limited. The reference is to mothers and grandmothers here and to living ancestors generally. The words, "good and," are a rejected reading. The word "before" is *enōpion*, literally, "in the sight of."

Translation: *But, as is the case, if a certain widow has children or grandchildren, let them learn first to show filial reverence and respect to their own household, and to discharge their obligation relative to a recompense to their forebears, for this is acceptable in the sight of God.*

([5:5-7](#)) The word "now" is *de*, and is adversative here, pointing to the contrast between the widow of [verse 4](#) who has relatives to take care of her, and the widow of [verse 5](#) who does not. Alford says, "Thus what follows is said more for moral eulogy of such a widow, than as commending her to the charity of the church: but at the same time, as pointing out that one who thus places her hopes and spends her time, is best deserving of the Church's help." The word "desolate" is from *monos*, "alone." The perfect tense participle of

monoō, "to leave alone," is used, emphasizing a lone condition. The word "trusteth" is *ēlpīke*, the perfect tense of *elpizō*, "to hope." This tense speaks of a past completed process having present results, sometimes, permanent ones. It speaks here of a widow who has as a habit of life set her hope upon God with the result that the hope has become permanently fixed as a settled and immovable trust. One could translate, "has directed her hope at God," or, "has her hope settled permanently on God."

The word "supplications" is *deēsis*, and refers to a prayer that is the expression of one's personal needs. "Prayers" is *proseuchē*, "prayer addressed to God." It has an element of devotion in it. The words, "liveth in pleasure," are the translation of *spatalaō*, "to live luxuriously, lead a voluptuous life" (Thayer). Expositors says of this word; "The modern term *fast*, in which the notion of prodigality and wastefulness is more prominent than that of sensual indulgence, exactly expresses the significance of this word." The same authority suggests the translation of the R.V., "she that giveth herself to pleasure." Moulton and Milligan in their *Vocabulary of the Greek Testament* give the meaning as, "give myself to pleasure, am wanton." They say that this word is often combined in the LXX and other sources with *truphaō*, "'to live a luxurious life,' with perhaps somewhat worse associations." The expression, "is dead while she liveth," is *zōsa tethnēkin*, the present participle of the verb *zaō*, "to live, be alive," and the perfect tense verb of *thnēskō*, "to die." The literal Greek here is, "living, having died, with the present result that she is dead."

Translation: *But the one who is a widow and has been left completely and permanently alone, has set her hope permanently on God, and continues constantly in petitions for her needs and in prayers night and day. But the one who lives luxuriously, lives while she is in the state of having died, with the result that she is dead. And these things constantly be commanding in order that they may be irrefragable.*

(5:8) The word "provide" is *pronoēō*, "to perceive before, foresee, think of beforehand, provide, to take thought for, care for." Vincent says that "the A.V., uses *provide* in its earlier and more literal meaning of *taking thought in advance*. This has been mostly merged in the later meaning of *furnish*, so that the translation conveys the sense of providing honestly for ourselves and our families" (note on [Romans 12:17](#)).

Vincent comments on the words, "he hath denied the faith," as follows: "Faith demands works and fruits. By refusing the natural duties which Christian faith implies, one practically denies his possession of faith. 'Faith does not abolish natural duties, but perfects and strengthens them.' " The word "infidel" is *apistos*, the word for "faith," *pistos*, and Alpha prefixed which negates the word, the total meaning of the word being, "an unbeliever." Vincent remarks that even an unbeliever will perform these duties from natural promptings. The faith spoken of here is, of course, the Christian Faith.

Expositors has a helpful note: "The Christian faith includes the law of love. The moral teachings of Christianity recognize the divine origin of all natural and innocent human affections. The unbeliever, i.e., the born heathen, possesses natural family affection; and

though these feelings may be stunted by savagery, the heathen are not likely to be sophisticated by human perversions of religion, such as those denounced by Jesus in [Mark 7](#) The Christian who falls below the best heathen standard of family affection, is the more blame-worthy, since he has, what the heathen has not, the supreme example of love in Jesus Christ."

The words, "his own," refer to near relatives, "of his own house," to members of one's own household.

Translation: *But if, as is the case, a certain one does not anticipate the needs of his own and provide for them, and especially for those of his own household, he has denied the Faith and is worse than an unbeliever.*

([5:9, 10](#)) The words, "be taken into the number," are the translation of *katalegō, legō*, "to pick out," and *Kata*, "down," thus, "to select and write down in a register or a list." The verb was used originally in the sense of "to pick out," as soldiers. Here it means "to be enrolled" in the body of widows who are to receive church support. The words, "having been the wife of one man," are literally, "a woman of one man." That is, she could be enrolled as above, provided she had not married more than once. "Well reported" is literally, "borne witness to." It is the word *martureō*, "to bear witness or testimony." On the clause, "if she have washed the saint's feet," Vincent comments, "A mark of Oriental hospitality bestowed on the stranger arriving from a journey, and therefore closely associated with 'lodged strangers,' " A definite article in the Greek text where the A.V., uses an indefinite article, makes it clear that this washing of the feet was a necessity and not a ritual. In [John 13:5](#), Jesus is said to pour water into *the* basin. The Greek definite article points to a basin placed at the door of the rented room by the owner of the building for the use of a slave who would wash the feet of the guests as they arrived for the supper. The Oriental wore sandals, and as a result, his feet became dusty and needed cleansing. There being no slave in attendance, the Son of God performed the duties of a slave. The word "saints" is *hagios*, the verb *hagiazō*, "to set apart for God, to consecrate." Thus, a saint is a Christian, one set apart for God. The name "Christian" was coined by the world. The city of Antioch in Syria was noted in the first century for the nicknames it coined and applied to famous personages. Luke tells us, "The disciples were called Christians first in Antioch" ([Acts 11:26](#)). It was a term of derision given to those who worshipped Christ as God rather than the Roman Emperor. Agrippa used the name in his famous sentence, "With but little persuasion you would make me a Christian" ([Acts 26:28](#)). He used it as a term of derision. Peter, by the Holy Spirit, accepts it as a name to designate a believer when he says, "If any man suffer as a Christian" ([1 Peter 4:16](#)). In each case, it is used as a term of reproach.

Translation: *Do not allow a widow to be enrolled who is less than sixty years old; she must be married only once, have testimony borne her in the matter of good works, if she reared children, if she showed hospitality to strangers, if she washed the saints' feet, if she succored those who were hard pressed by circumstances, if she persevered in every good work.*

(5:11, 12) "Younger" (*neōteres*) may be rendered positively, "young" (Expositors). Vincent says: "Almost in a positive sense, young. Not under sixty years." "Wax wanton" is *katastrēniaō*, "to feel the impulses of sexual desire." Vincent corrects A.V., rendering, "when they have begun to wax wanton," *Hotan* (whenever) is used with the aorist subjunctive. Vincent says, "Their unruly desire withdraws them from serving Christ in His church, and is, therefore, *against* Him." "They will marry" is *gamein thelousin*. The verb *thelō* speaks of a desire which comes from the emotions. These widows were bent on marrying or determined to marry. The word "damnation" is from *krima*, which only means "judgment," or at its strongest, "condemnation." Vincent says that "the meaning is that they carry about with them in their new married life, a condemnation, a continuous reproach." The word "damnation" in A.D. 1611 was used in the sense of judgment or condemnation, as is shown by the present tense of the participle "having." In its early usage, the word had in it no idea of a future punishment. Chaucer uses the word in the following: "For wel thou woost (knowest) thyselfen verrailly, that thou and I be dampned (damned) to prisoun." Here is just another example of those obsolete words in the A.V. "Cast off" is *atheteō*, "to do away with something laid down or prescribed, to act towards something as though it were annulled, to make void, nullify." Vincent explains: "The meaning here is that they *have broken their first pledge*: and this may refer to a pledge to devote themselves, after they became widows, to the service of Christ and the Church. The whole matter is obscure."

Translation: *But young widows refuse. For whenever they feel the impulses of sexual desire, thus becoming unruly with respect to Christ, they determine to marry, having judgment because they have nullified their first faith.*

(5:13) Vincent, commenting on the words, "They learn to be idle," says: "To be taken absolutely, as in [1 Cor. 14:31](#); [2 Tim. 3:7](#). They go about under the influence of an insatiable curiosity, and meet those who creep into houses and take captive silly women ([2 Tim. 3:7](#)), and learn all manner of nonsense." "Wandering about" is *perierchomai*, "to go about," used of stroll-ers, wanderers, navigators. Expositors suggests that this may possibly refer to the house to house visitation which might be part of the necessary duty of the Church widows; but which would be a source of temptation to young women, and would degenerate into wandering. "Tattlers" is *phluareō*, "to utter nonsense, talk idly, prate, to bring forward idle accusations, make empty charges, to accuse one falsely with malicious words." "Busybodies" is *periergos*. In [Acts 19:19](#), the neuter form of the word is used, and it refers to the curious arts of the pagan Greeks. There it means, "the arts of those who are curious about, and pry into matters concealed from human knowledge, *impertinent* to man's lawful needs" (Expositors). In our Timothy passage, the word refers to these young widows who would pry into the private affairs of others.

Translation: *And at the same time they also learn to be idle, gadding about from house to house, and not only idle, but tattlers, and those who pry into the private affairs of others, speaking the things which they ought not to speak.*

(5:14, 15) "I will" is *boulomai*, speaking of a desire which comes from one's reason as contrasted to a desire which comes from one's emotions. The word "women" is not in the Greek text. The word "younger" is in the feminine gender. The word *oun* (therefore) indicates that the word to be supplied should be "widows." Expositors says: "There is nothing really inconsistent between this deliberate injunction that young widows should marry again, and the counsel in [1 Cor. 7:8](#), that widows should remain unmarried. The widows here spoken of would come under the class of those who 'have not continency'; not to mention that the whole world-position of the Church had altered considerably since St. Paul had written 1 Cor." "Guide the house" is *oikodespoteō*, "to manage family affairs." "Occasion" is *aphormē*, "a place from which a movement or attack is made, a base of operations." "Adversary" is *antikeimai*, "to be set over against, lie opposite to (in a local sense), to oppose, be adverse to, to set one's self over against another." The word does not speak of Satan here, but of any human being who sets himself against Christianity. "Satan" is the transliteration of the Hebrew word for "adversary."

Translation: *Therefore, after mature consideration, I desire that the younger widows marry, bear children, manage household affairs, affording not even one place of advantage from which the one who sets himself in opposition would be able to revile, for already certain ones have turned aside to Satan.*

(5:16) The word "church" is *ekklēsia*, from *ekkaleō*, "to call out from." The noun speaks of a group of individuals summoned to a meeting. It was used of a gathering of citizens called out from their homes into some public place. As used in Christianity, it refers to that called-out body of individuals elected before the universe was created, to be saved, from Pentecost to the Rapture, which constitutes the Church of Jesus Christ, called also the Mystical Body of Christ. In our present passage, the word refers to the local church made up of a number of these called-out ones. The word thus means literally, "an assembly," and we so translate it.

Translation: *If, as is the case, a certain person who is a believer, has widows, let him be giving them assistance, and let not the assembly be burdened, in order that it may give assistance to those who are truly widows.*

(5:17, 18) "Rule" is *proistēmi*, "to be over, to superintend, preside over." "Honor" is *timē*, which Vincent says, "at least includes pecuniary remuneration for services, if it is not limited to that. The use of *timē* as *pay* or *price* appears ([Matt. 27:6, 9](#); [Acts 4:34, 7:16](#); [1 Cor. 6:20](#)). . . . The comparison is with those Elders who do not exhibit equal capacity or efficiency in ruling. The passage lends no support to the Reformed theory of two classes of Elders — ruling and teaching. The special honor or emolument is assigned to those who combine qualifications for both." "Doctrine" is *didaskalia*, "teaching." Vincent says that "the special emphasis (especially) shows the importance which was attached to teaching as an antidote of heresy." "Labor" is *kopiaō*, "to grow weary, tired, exhausted, to labor with wearisome effort, to toil."

Translation: *Let the elders that are ruling well be deemed deserving of double honor, especially those who are laboring with wearisome effort in the Word and in the teaching;*

for the scripture says, You should not muzzle an ox while he is treading out the corn, The worker is worthy of his pay.

(5:19) "Accusation" is *katēgoria*, "a formal accusation before a tribunal." "But" is *ektos ei mē*, a pleonastic formula, "except in case." "Before" is *epi*, "upon," the idea here being, "upon the authority of."

Translation: *Against an elder do not receive a formal accusation before a tribunal, except it be upon the authority of two or three who bear testimony.*

(5:20) "Them that sin" refers to the elders in the context. Because of their public position, they should receive a public rebuke. "Rebuke" is *elegchō*, "to rebuke another with such effectual wielding of the victorious arms of the truth, as to bring him, if not always to a confession, yet at least to a conviction of his sin" (Trench). "Others" is *hoi lopoī*, "the rest," namely, of the elders. "May fear" is *phobon echōsin*, "may have fear."

Translation: *Those who are sinning, in the presence of all be rebuking, in order that the rest may have fear.*

(5:21) "I charge," is *diamarturomai*, "to call gods and men to witness (classical meaning), to testify earnestly, religiously charge." Expositors says: "It is easy to see that St. Paul had not perfect confidence in the moral courage of Timothy. He interjects similar adjurations, [6:13](#), [2 Tim. 4:1](#)." As to the expression, "the elect angels," Expositors says, "The epithet *elect* has probably the same force as *holy* in our common phrase, *The holy angels*. . . . The references to angels in St. Paul's speeches and letters suggest that he had an unquestioning belief in their beneficent ministrations; though he may not have attached any importance to speculations as to their various grades. We are safe in saying that *the elect angels* are identical with 'the angels which kept their own principality' ([Jude 6](#)), 'that did not sin' ([2 Pet. 2:4](#))." "Observe" is *phulassō*, "to guard," in the Pauline sense of *keeping* the law (Vincent). "Preferring one before another" is *prokrimatos*, "a pre-judgment." The idea is well expressed by the word "prejudice." "Partiality" is *prosklisis*, "leaning toward, a joining the party of one." It refers in general to a leaning or inclination toward one person, thus, "a showing of partiality towards him." The words, "God, and the Lord Jesus Christ," are in a construction which is called Granville Sharp's rule which makes the words "God" and "Lord Jesus Christ" refer to the same individual. It is "our God, even Christ Jesus." "Lord" is not in text. "Our" is from the article before "God." The expression is polemic, the apostle having in mind the institution of emperor worship, the state religion of the Roman Empire, in which the emperor was worshipped as a deity. He was called "lord," "saviour," and "god."

Translation: *I solemnly charge you in the presence of our God, even Christ Jesus, and the elect angels, that these things you are to guard without showing prejudice, doing not even one thing dominated by the spirit of partiality.*

(5:22) The words, "Lay hands suddenly," have to do with the restoration of a sinning church member back into the fellowship of the local church. The laying on of hands

always signifies identification. The saint, upon forsaking his sin, is again identified with the local church. In [verse 19](#), we see the accusation, in [verse 20](#), the conviction and sentence, and in [verse 22](#), the restoration to church fellowship. Expositors says: "Timothy is bidden to restrain by deliberate prudence, the impulses of mere pity. A hasty reconciliation tempts the offender to suppose that his offence cannot have been so very serious after all; and smooths the way to a repetition of the sin; 'good-natured easy men' cannot escape responsibility for the disastrous consequences of their lax administration of the law. They have a share in the sins of those whom they have encouraged to sin. Those who give letters of recommendation with too great facility, fall under the apostolic condemnation." These latter words explain Paul's injunction to Timothy, "Neither be partaker of other men's sins." "Keep" is *tēreō*, "to exercise a watchful care." The Greek word is suggestive of a present possession. "Pure" is *hagnos*. The context demands that the meaning here should not be "chaste," but "upright, honorable" as in [2 Cor. 7:11](#), [Phil. 4:8](#), [Jas. 3:17](#) (Expositors).

Translation: *Lay hands hastily on not even one person, neither be a partner in others' sins. Exercise a watchful care over yourself with respect to your present purity.*

([5:23](#)) The words, "Drink no longer water," are *mēketi hudropotei*, the verb meaning, "to drink water, be a drinker of water." Thus Vincent translates rightly, "Be no longer a drinker of water." "Timothy is not enjoined to abstain from water, but is bidden not to be a *water-drinker*, entirely abstaining from wine" (Vincent). The same authority, commenting on the words, "for thy stomach's sake," says: "The appearance at this point, of this dietetic prescription, if it is nothing more, is sufficiently startling; which has led to some question whether this verse has been misplaced. If it belongs here, it can be explained only as a continuation of the thought in [verse 22](#), to the effect that Timothy is to keep himself pure by not giving aid and comfort to ascetics, and imperiling his own health by adopting rules of abstinence. Observe that *oinos* (wine) here, as everywhere else, means *wine, fermented, and capable of intoxicating*, and not a sweet syrup made by boiling down grape-juice, and styled by certain modern reformers 'unfermented wine.' Such a concoction would have tended rather to aggravate than relieve Timothy's stomachic or other infirmities." Expositors concurs in the above interpretation of the matter. We must remember that wine was one of the chief remedial agents of those times in which the science of medicine was in its infancy among Greek physicians. We must remind ourselves that Paul was speaking of wine as a medicine here, not as a beverage. The rule for the Christian today in the midst of the complex civilization in which we live is found in [1 Cor. 10:31](#), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Translation: *Be no longer a water-drinker, but be using a little wine for the sake of your stomach and your frequent illnesses.*

([5:24](#)) Both Vincent and Expositors say that the A.V., is wrong in translating *prodēloi*, "open beforehand." The *pro* is not temporal in its significance, but merely strengthens *dēloi*. The meaning is, "openly manifest to all eyes." As to the words, "going before to judgment," Vincent says: "The meaning here is that these open sins go before their

perpetrator to the judgment-seat like heralds, proclaiming their sentence in advance. *Krisin* (judgment), is not specifically the judgment of men or the final judgment of God, or the sentence of an ecclesiastical court — but is used indefinitely. The writer would say, no judicial utterance is necessary to condemn them of these sins." The words, "they follow after," refer to sins that "follow up the offender to the bar of judgment, and are first made openly manifest there" (Vincent).

Translation: *The sins of certain men are openly manifest to all eyes, going ahead to judgment; and certain individuals, they follow after.*

([5:25](#)) The works that are "otherwise" are not evil works in contrast to good ones, but works that are not openly evident or plainly seen, as the word *hōsautōs* (likewise) indicates, which introduces an antithesis to what has gone before in [verse 24](#).

Translation: *Likewise, also the good works are openly manifest to all eyes, and those that are otherwise than manifest, are not able to be hidden.*

Chapter 6

(6:1) "Servants" is *Doulos*, a slave. Slavery in the Roman Empire was taken for granted. While the general ethics of Christianity did not allow such a thing, yet the apostles never openly preached against it. It was a common thing for Christians to have slaves, witness Philemon and his slave Onesimus. These slaves to whom Paul has reference here, were Christians, slaves of unsaved masters. Vincent translates, "as many as are under the yoke as bondservants." The designation, "bondservants," is added in explanation of *under the yoke*, which implies a hard and disagreeable condition. Expositors says that the phrase, "under the yoke," proves that that slave belongs to a heathen master. The same authority says: "The heathen estimate of a slave differed in degree, not in kind, from their estimate of cattle. A Christian master could not regard his slaves as under a yoke." The words "their own" are *idios*, "one's personal, private, peculiar possession." "Master" is not *kurios*, "lord, master," but *despotēs*, a correlative of *Doulos*, and denoted absolute ownership and uncontrolled power. The word "count" is *hēgeomai*, which denotes a belief or opinion, resting, not upon one's inner feelings or sentiments, but upon the due consideration of external facts. The word "honor" is *timē*, "a valuing by which a price is fixed, thing prized, the honor which belongs to one, deference, reverence." Hence the admonition is for these Christian slaves to treat their pagan masters with the respect and honor due one who is master. They are not called upon to honor what they are, but to honor the position they occupy, lest reproach be brought upon the name of God. Since slavery was a common and accepted institution at that time, it would hurt the cause of Christianity for Christian slaves to rebel against their masters. Peter, in his first letter, exhorts to the same thing (2:18-25). The expression, "the name of God," refers to all that God is in His matchless Person as deity. Rebellion on the part of these Christian slaves would bring reproach upon all that God is in Himself. The word "blasphemed" is *blasphēmēō*, "to speak reproachfully, to revile, rail at, calumniate."

Translation: *Let as many as are under the yoke as slaves, consider their own absolute masters worthy of the greatest respect, in order that the name of God and the teaching be not evil spoken of.*

(6:2) Expositors says that "a Christian slave would be more likely to presume on his newly acquired theory of liberty, equality, and fraternity in relation to a Christian master than in relation to one that was a heathen. The position of a Christian master must have been a difficult one, distracted between the principles of a faith which he shared with his slave, and the laws of a social state which he felt were not wholly wrong." Robertson suggests that some of these slaves might have been pastors of local churches to which the master belonged. "Despise" is *kataphroneō*, "to think down, disdain, think little or nothing of." The Christian slaves are exhorted not to despise their Christian masters, because they (the masters) are brethren, (belonging to the same brotherhood and not liberating them). Instead, they are to do them service. The verb is *douloō*, having the same stem as the noun *Doulos*, literally "slave for them all the more," or, "serve them as their slaves all the more." They are to do this because the Christian masters are faithful and beloved. "Faithful" is *pistos*, referring here, not to the fact that these Christian masters have the quality of faithfulness, but that they are believers. The word "benefit" is

euergesia, used here in its non-religious signification of "kindly service." It refers to kindly acts which these Christian masters do to their slaves, not to benefits received by the masters. Expositors and Vincent both concur in this interpretation. This would be the appreciation on the part of the Christian master of the excellent service rendered by the Christian slave.

Translation: *And those who have believing masters, let them not despise them because they are brothers, but render them a slave's service, all the more because they are believing ones and beloved ones who busy themselves in kindly service.*

(6:3-5) The "if" is the particle of a fulfilled condition (*ei*) "If, as is the case, any man teaches otherwise." Some were teaching things diametrically opposed to Paul's teaching. The word "otherwise" is *heteros*, "another of a different kind," and which frequently refers to something diametrically opposed to what is right. The word "consent" is *proserchomai*, literally, "to come to, to draw near." It refers to the act of one who confidingly accepts another's proffer. Thus it means, "to give one's assent to." "Wholesome" is *hugiainō*, "to be sound, to be well, to be healthy." Our word "hygiene" comes from this Greek word. Expositors says, "*Healthy, wholesome*, admirably describe Christian teaching, as St. Paul conceived it, in its complete freedom from casuistry or quibbles in its theory, and from arbitrary or unnatural restrictions in its practice." The word "godliness" is *eusebeia*. The verbal form means, "to act piously or reverently toward God." The noun form used here means, "piety toward God, reverence, respect." The doctrine which is according to godliness therefore refers to that teaching which concerns the proper attitude of the individual towards God. "Proud" is *tuphoō*, "to raise a smoke, to wrap in a mist." It speaks metaphorically of a beclouded and stupid state of mind as the result of pride. The verb is in the perfect tense which speaks of an action completed in past time having finished results in present time. The person concerning whom Paul is speaking has come to the place where pride has finished its work, and he is in a permanent or settled state of pride. "Knowing" is *epistamai*, "to put one's attention on, fix one's thoughts on, to understand." Thus, this person is not merely devoid of a knowledge of facts, but is unable to do any concentrated or reflective thinking. "Nothing" is literally, "not even one thing." "Doting" is *noseō*, "to be sick," metaphorically used of any ailment of the mind. It speaks of a morbid fondness for something. Expositors says that both *doting* and *mad after* as translations err by excess of vigor. The idea is a simple one of *sickness* as opposed to health. The word is used as opposed to the word *hugiainō*, translated "wholesome" in [v. 3](#), and referring to a state of sound health. This person has a morbid curiosity about questions. The word is *zētēsis*, literally, "processes of inquiry," hence, "debates." "Strifes of words" is *logomachia*, which is made up of *logos*, "a word," and *machē*, "a fight," hence, "a war of words." "Perverse disputings" is *diaparatribē*. *Paratribē* is "a rubbing against." *dia* signifies *continuance*. Thus the meaning is *continued friction*. "Of men of corrupt minds" has a participial construction in the Greek text and could better be, "of men corrupted in mind." These are "destitute of the truth" (A.V.). The word is *apostereō*, "to defraud, rob, despoil, to allow one's self to be defrauded." "The implication is that they once possessed the truth. They put it away from themselves. Here it is represented as taken away from them" (Vincent). Expositors

says, "The truth was once theirs; they have disinherited themselves." The word "destitute" (A.V.) does not adequately translate it. Commenting on the words, "supposing that gain is godliness," Vincent says: "Wrong. Rend, that *godliness is a way (or source) of gain*. . . . They make religion a means of livelihood." Expositors comments: "not *godliness* in general, but the *profession of Christianity*. . . . Here the significance of the clause may be that the false teachers demoralized slaves, suggesting to slaves who were converts, or possible converts, that the profession of Christianity involved an improvement in social position and worldly prospects." The words, "from such withdraw thyself," are not in the best texts.

Translation: *If, as is the case, anyone is teaching things of a different nature and opposed to the things just mentioned, and does not give his assent to wholesome words, those of our Lord Jesus Christ, and to the teaching which is according to a godly piety, he is in a beclouded and stupid state of mind, which condition is caused by pride, not doing any concentrated or reflective thinking in even one instance, but exercising a morbid curiosity about inquiries and quarrels about words, from which come envy, strife, speech injurious to another's good name, malicious suspicions, protracted and wearing discussions of men corrupted in mind, who have disinherited themselves of the truth, thinking that godly piety is a way of gain.*

[\(6:6-10\)](#) "Contentment" is *autarkeia*. It speaks of an inward self-sufficiency as opposed to the lack or the desire of outward things. It is a favorite Stoic word, expressing the doctrine of that philosophy that a man should be sufficient to himself for all things, and able, by the power of his own will, to resist the force of circumstances. "In Song of Solomon 5:18, we read: 'Blessed is the man whom God remembereth with a sufficiency convenient for him;' that is, with a sufficiency proportioned to his needs" (Vincent). Thus, Paul's teaching here is that the possession of a godly piety makes a person independent of outward circumstances, and self-sufficient, enabling him to maintain a spiritual equilibrium in the midst of both favorable circumstances and those which are adverse. "With" is *meta*, a preposition showing close association of two things. This inward self-sufficiency is a natural accompaniment of godly piety. The "and" of [verse 7](#) is in italics and thus not in the Greek text. The translators supplied it in an attempt to connect the two statements. The Greek word *hoti* is the connection. Vincent offers the following "Omit *and* and *certain*. Rend *hoti because*. The statement is: We brought nothing into this world *because* we can carry nothing out. The fact that we brought nothing into the world is shown by the impossibility of our taking with us anything out of it: since if anything belonging to us in our premundane state had been brought by us into the world, it would not be separated from us at our departure from the world. Compare [Job 1:21](#), [Eccl. 5:15](#), [Ps. 49:17](#)." Expositors says: "The reasoning of this clause depends upon the evident truth that since a man comes naked into this world ([Job 1:21](#)), and when he leaves it can 'take nothing for his labor which he may carry away in his hand' ([Eccl. 5:15](#); [Ps. 49:17](#)), nothing the world can give is any addition to the man himself. He is a complete man, though naked ([Matt. 6:25](#), [Luke 12:15](#))." The word "content" of [v. 8](#), has the same root as the one in [v. 6](#). It is the Stoic word, except that the pronoun *autos*, "self," is not prefixed. The word is *arkeō*, "to be possessed of unfailling strength, to suffice, to be enough (as against any danger)," hence, "to defend, ward off." It is used in

the statement, "My grace is sufficient for thee," that is, it is sufficient "to enable thee to bear the evil manfully; there is, therefore, no reason why thou shouldst ask for its removal ([2 Cor. 12:9](#))" (Vincent). The contentment in [v. 8](#) is therefore the consciousness that having food and clothing provided by God, we are fortified against outward circumstances. These protect the body. Nothing of outward circumstances can injure the inner life. The word "will" is not *thelō*, a desire which comes from the emotions, but *boulomai*, a desire that comes from the reasoning faculties. This desire to be wealthy is not a passing emotional thing, but the result of a process of reasoning. Mature consideration has been given the matter of the acquisition of riches, with the result that that desire has become a settled and planned procedure. Vincent says: "It is not the *possession* of riches, but the love of them that leads men into temptation." Expositors comments: "The warning applies to all grades of wealth: all come under it whose ambition is to have more money than that which satisfies their accustomed needs. We are also to note that what is here condemned is not an ambition to excel in some lawful department of human activity, which though it bring an increase in riches, develops character, but the having a single eye to the accumulation of money by any means." "Coveted" ([v. 10](#)) is *oregō*, "to stretch one's self out in order to touch or grasp something, to reach after or desire something." "Sorrows" is *odunē*, "consuming grief."

Translation: But godly piety associated with an inward self-sufficiency which is its natural accompaniment, is great gain; for not even one thing did we bring into this world, because not even one thing are we able to take out. And having food and clothing, by these we shall be fortified sufficiently; but they that after giving the matter mature consideration, desire to be wealthy, fall into temptation and a snare and many foolish and hurtful cravings which drown men in destruction and perdition; for a root of all the evils is the fondness for money, which certain ones bending their every effort to grasp, have been led astray from the Faith and have pierced themselves through with many consuming griefs.

([6:11](#)) "But thou" is *su de*, the pronoun being used for emphasis and contrast. It is, "but as for you in contradistinction to others." The phrase, "O man of God" is not an official designation of Timothy's position in the Church, but a strong form of address. It is in the vocative case in Greek, the case of address. The word "God" is in the genitive case, the descriptive genitive here, describing the kind of man Timothy was, a godly man. The verb "flee" is *pheugō*, in the present imperative which commands a continuous action. Timothy is to make it the habit of his life to be everlastingly fleeing away from a fondness for money. Expositors says that "love of money in ministers of religion does more to discredit religion in the eyes of ordinary people than would indulgence in many grosser vices." "Follow" is *diōkō*, "to run swiftly in order to catch some person or thing, to run after, pursue," metaphorically, "to seek eagerly, earnestly endeavor to acquire." "Righteousness" here is not in the Pauline dogmatic sense, but as in [Ephesians 5:9](#), refers to moral rectitude. "Love" here is *agapē*, God's love as produced in the heart of the yielded believer by the Holy Spirit. "Patience" is *hupomonē* "steadfastness, constancy, endurance." Thayer defines it: "in the N.T., the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings." The word is a compound of *menō*, "to remain," and *hupo*, "under," and

describes the man who remains under trials in a God-honoring manner. "Meekness" is *praupatheia*; in general, "mildness of disposition, gentleness of spirit, meekness." Trench in defining the Greek word for meekness (*praotēs*) says, "It is that temper of spirit in which we accept God's dealings with us as good, and therefore without disputing or resisting. . . . This meekness, however, being first of all a meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect."

Translation: *But, as for you, O man of God, these things be constantly fleeing. But be as constantly eagerly seeking to acquire righteousness, godly piety, faith, divine love, steadfastness, meek-spiritedness.*

(6:12) In the exhortation to Timothy, "Fight the good fight of faith," we have a reference to the Greek athletic games. Paul was educated so far as his Greek training was concerned, at the University of Tarsus, at that time the foremost Greek university in the world, outstripping, according to Strabo, the University of Athens, in its zeal for learning. The great apostle shows a first-hand acquaintance with Greek athletics in his writings, where he frequently uses them as illustrations of spiritual truth, for instance, [1 Corinthians 9:24-27](#) and [Philippians 3:12](#). All the churches Paul founded were composed of Greeks. Here he was writing to Timothy, whose father was a Greek. One of the chief activities of Roman life was the Greek games, held all over the empire. It was part of the atmosphere the Romans breathed. When Rome conquered Greece in a military sense, Greece conquered Rome in a cultural one. The word "fight" is *agōnizomai*. Its cognate noun was used in pagan Greece to refer to the place of a contest, the lists, race course, the assembly at the national games, a struggle, battle. The verb means, "to contend in the athletic games for the prize, to fight." When we find that the gloves of the Greek boxer were fur lined on the inside, but made on the outside of ox-hide with lead and iron sewed into it, and that the loser in a wrestling match had his eyes gouged out, we come to some appreciation of what a Greek athletic contest consisted of. Thus, the word "fight" (*agōnizomai*) had a very definite meaning for Timothy. The verb is present tense, imperative mode, commanding a continuous action. It showed Timothy the necessity for the continuous nature of the Christian's warfare against evil, and of his desperate effort to live a life pleasing to God. The second use of the word "fight" is *agōn*, the cognate noun of the verb. Expositors translates, "Engage in the contest." The word "good" is not *agathos*, referring to intrinsic goodness, but *kalos*, speaking of goodness as seen from the outside by a spectator. Paul, writing to Timothy just before his martyrdom, says, "The desperate, straining, agonizing contest, marked by its beauty of technique, I, like a wrestler, have fought to a finish, and at present am resting in its victory" ([2 Tim. 4:7](#)). The phrase, "marked by its beauty of technique," refers to the beautiful display of his art which the Greek athlete presents to the thousands in the stadium, and in Paul's sentence, to the beautiful technique inspired by the Holy Spirit, which he used in gaining victory over sin and in the living of a life pleasing to God. Paul therefore exhorts Timothy, "Be constantly engaging in the contest marked by its beauty of technique." The word "faith" is preceded by the definite article in the Greek text, "the faith." It is not "faith" in general as exercised by the Christian, to which reference is made here, but to the Faith as

consisting of a body of doctrine with its corresponding ethical responsibilities, namely, Christianity and the Christian life. "Lay hold of" is *epilambanō*, "to seize upon, take possession of." Thayer, in defining the word, says, "i.e., to struggle to obtain eternal life." Thus, the act of fighting the good fight is the same act as seen in the words, "lay hold of." The verb is in the aorist imperative, referring to a single act rather than a process. It refers to the habitual act of fighting the good fight, but takes no note of the process, rather emphasizing the result. Grammarians call it the culminative aorist, viewing the action from its existing results. Now, when Paul exhorts Timothy to lay hold of eternal life, he does not imply that he does not possess it. Timothy was saved, and possessed eternal life as a gift of God. What Paul was desirous of was that Timothy experience more of what this eternal life is in his life. The definite article appears before "life," marking it out as a particular life which the Scriptures say God gives the believer. The word "profession" is *homologeō*, made up of *legō*, "to say," and *homos*, "the same," hence, "to say the same thing as another says," thus, "to agree with what someone else says." Here it is used of Timothy's statement of his agreement with the doctrines of Christianity at the occasion of his baptism. "In the early Church, the baptism of a person was a matter in which the Church generally took an interest and a part. The rule in *The Didache* was, "Before baptism let him that baptizeth and him that is baptized fast, and any others also who are able" (Expositors). This explains the many witnesses who testified to Timothy's statement of faith in the doctrines of the Church, and his acceptance of them.

Translation: Be constantly engaging in the contest of the Faith, which contest is marked by its beauty of technique. Take possession of the eternal life, into a participation of which you were called and concerning which you gave testimony to your agreement with the good profession in the presence of many witnesses.

(6:13-16) Expositors says: "St. Paul passes in thought from the past epoch in Timothy's life, with its human witnesses, among whom was the apostle himself, to the present probation of Timothy, St. Paul, far away; and he feels impelled to remind his lieutenant that there are real Witnesses of his conduct whose real though unseen presence is an encouragement as well as a check." "Give charge" is *paraggellō*, "to command, order, charge." "Quickeneth" is *zōogoneō*, "to preserve alive." The word *zōopoieō* means, "to quicken" or "make alive." Expositors remarks that "the word has here a special appropriateness. Timothy is stimulated to exhibit moral courage by an assurance that he is in the hands of One whose protective power is universal, and by the example of One who, as Man, put that protective power to a successful test, and was 'saved out of death' " ([Heb 5:7](#)). The good confession here is the historical confession of our Lord before Pilate. Vincent says that this is the warrant for the truthfulness of Timothy's confession. The latter authority, commenting on the mention of Pilate here says that "the 'mention of Pontius Pilate in connection with the crucifixion is of constant occurrence in early Christian writings." "Keep" is *tēreō*, "watch, observe, guard, protect, preserve." It is aorist imperative. Paul gives the order to Timothy with military snap and curtness. It was a sharp order. Timothy, a good young man, was rather diffident. He was not cast in the heroic mold of a Paul. He needed just such sharp prodding once in awhile. He commands him to preserve the commandment intact. The commandment here is probably to be explained by reference to the command-merit spoken of in [1:5](#). There it referred to the

responsibility Paul laid upon Timothy to charge certain ones not to teach any other doctrine, etc. "Without spot" is *aspilon*, "free from censure, irreproachable, free from vice, unsullied." "Unrebukable" is *anepilēptos*, which in turn comes from Alpha privative prefixed to *epilambanō*, "not apprehended, that cannot be laid hold of," hence, "that cannot be reprehended, not open to censure, irreproachable." "Appearing" is *epiphaneia*, "an appearing, appearance." It was often used by the pagan Greeks of a glorious manifestation of the gods, and especially of their advent to help (Thayer). Here it is used of the second Advent of our Lord, His coming to the earth to reign over the Millennial Kingdom. As a Christian, Timothy would be looking, not for the Advent, but for the Rapture of the Church, and doubtless the latter was blended with the former in the mind of Paul when he wrote this. The word "which" is a relative pronoun in the Greek text referring back to the word "appearing." The connection is as follows: "Which appearing in His own times He will expose to the eyes, He who is the blessed and only Potentate, etc." The word "times" is not *chronos* "time in general," but *kairos* "the critical and epoch-making periods fore-ordained of God when an that has been slowly, and often without observation, ripening through long ages, is mature and comes to birth in grand decisive events which constitute at once the close of one period and the commencement of another" (Trench). "His" is *idios*, a word referring to one's own peculiar, private, personal possessions. It will be in God the Father's own personal time only known to Himself that the Lord Jesus will come in glorious manifestation. Our Lord in [Acts 1:7](#) says that it is not for us to know the times (*chronos*) or seasons (*kairos*) which the Father has put in His own power (*exousia* authority), and that He Himself does not know the time of the second Advent ([Mark 13:32](#)). God is called a Potentate. The word is *dunastēs*; the verb form is *dunamai*, "to be able, to have power." The noun is *Dunamis*, "strength, power, ability." It is the word used in [Romans 1:16](#), where the gospel is the power of God resulting in salvation. Here our word refers to one who has power such as a prince, a high officer, a royal minister. God is called a potentate from the viewpoint of His power. He is a ruler by virtue of the fact that He has the power and ability to rule. This is what is meant by the word "potentate" here. He is the *blessed* potentate. There are two words in the Greek New Testament translated "blessed," *eulogētos*, "well spoken of, praised" ([Eph. 1:3](#), our word "eulogy," Greek word made up of *logos* "a word," and *eu*, "good," thus, "a good word"), and *Makarios* "happy" (used here), in the sense of prosperous. The blessedness of this Potentate is found in the fact of His prosperity, all that He is and possesses in His Person as deity. The word "only" (*monos*) expresses His uniqueness as God. "King of kings" is literally, "King of those who are ruling as kings." "Lord of lords" is again, "Lord of those who are ruling as lords." This is a protest against the Cult of the Caesar in which the Roman emperor was worshipped as lord and god. Domitian (A.D. 81-96) assumed the titles of "lord" and "god." The Roman emperors were called "saviour of the world." "Immortality" is *athanasia*, made up of *thanatos*, "death," and the Greek letter Alpha, which when prefixed to a word negates its meaning, thus, "no death, incapable of dying." "Dwelling" is *oikeō*, "to be at home." God is spoken of here as being at home in unapproachable light. Expositors says: "This is a grander conception than that in [Psalm 104:12](#), 'Who cover-est thyself with light as with a garment.' Here, if one may ven-ture to express it, the

Person of God is wholly concealed by His dwelling, which is light; and this dwelling is itself unapproachable."

Translation: *I am giving you a charge in the presence of God who is constantly preserving in life all things, and Christ Jesus, the One who in His testimony before Pontius Pilate made the good profession, preserve this commandment intact, unsullied, irreproachable, until the glorious manifestation of our Lord Jesus Christ, which (glorious manifestation) He will expose to the eyes in His own strategic seasons, the One who is the blessed and only Potentate, the King of those who are reigning as kings, and Lord of those who are ruling as lords, who alone has immortality, dwelling in unapproachable light, whom not even one in the human race has seen nor even is able to see, to whom be honor and power forever. Amen.*

(6:17-19) "World" is *aiōn*, which Trench defines as, "All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral, atmosphere which at every moment of our lives we inhale, again inevitably to exhale." Bengel defines *aiōn* as "the subtle, informing spirit of the *Kosmos* or world of men who are living alienated and apart from God." The Germans have a word for it — *zeit geist*, "the spirit of the age." It is this present age of which Paul is speaking. The Greek has it, "the now age." He is thinking here of those who belong to the unsaved portion of humanity and are part of this age system, and who think that the material wealth which they possess is the sum of all existence. Timothy is under the responsibility of charging them not to be high-minded. The word is *hupsēlo-phroneō*, made up of *phroneō*, "to think" and *hupsēlos*, "high, lofty," the compound word meaning, "proud, highminded." The word "trust" is *elpizō*, "to hope." The infinitive is in the perfect tense. The translation reads: "have their hope set on." "Giveth" is *parechō*, "to hold forth, offer, supply."

Translation: *To those who are wealthy in the present age, be giving a charge not to be high-minded, neither to have their hope set upon the uncertainty of wealth, but upon God, the One who is constantly offering us all things in a rich manner to enjoy; to be doing good, to be wealthy in the sphere of good works, to be liberal, sharers with others, laying away for themselves a good foundation with a view to the future, in order that they may lay hold of that which is truly life.*

(6:20, 21) "Keep" is *phulassō*, "to guard," used so in a military sense in the classics. Timothy is commanded by Paul to guard as a sacred trust, the deposit of truth delivered to him. The words, "committed to thy trust," are *parathēkēn*, the verbal form meaning "to place alongside of someone." It is the teaching which Paul imparted to Timothy, "the sound words," that the latter was to guard. "Vain babblings" is *kenophōnia*, from *kenos*, "empty" and *phōnē*, "voice," thus, "empty voices." "Profane" is *bebēlos*, literally, "accessible, lawful to be trodden," thus, "common, unhallowed," here, devoid of godliness. Timothy is to avoid these. The word is *ektrepō*, "to turn aside, to turn away from, to shun, to avoid meeting or associating with one." The words, "falsely so called,"

are *pseudōnumou*, made up of *pseudos*, "false" and *onoma*, "name," literally, "falsely named." "Science" is the A.V., translation of *gnōseōs*, "knowledge." The definite article precedes it. It is a particular knowledge to which Paul refers. It is used here, Vincent says, "in its simple sense of the arguments and teachings of those who opposed the true Christian doctrine as entrusted to Timothy." "*Gnōsis (knowledge)* was the characteristic word of the Gnostic school, the most formidable enemy of the Church of the second century. The Gnostics claimed a superior knowledge peculiar to an intellectual caste. According to them, it was by this philosophic insight, as opposed to faith, that humanity was to be regenerated. Faith was suited only to the rude masses, the animal-men. The intellectual questions which occupied these teachers were two; to explain the work of creation, and to account for the existence of evil. Their ethical problem was how to develop the higher nature in the environment of matter which was essentially evil. In morals they ran to two opposite extremes — asceticism and licentiousness. The principal representatives of the school were Basilides, Valentinus, and Marcion. Although Gnosticism as a distinct system did not reach its full development until about the middle of the second century, foreshadowings of it appear in the heresy at which Paul's Colossian letter was aimed. It is not strange if we find in the Pastoral Epistles, allusions pointing to Gnostic errors; but, as already remarked, it is impossible to refer these allusions to any one definite system of error" (Vincent). The word "oppositions" is *antithesis*, which comes into our language in exact transliteration. The verbal form is made up of *anti*, "against," and *tithēmi*, "to place"; hence it refers to the act of placing arguments and objections against any certain proposition. Expositors, commenting on our word says: "The *antithesis*, then of this spurious knowledge would be the dialectical distinctions and niceties of the false teachers. Perhaps *inconsistencies* is what is meant." "Erred" is *astochēō*, "to deviate from, miss the mark."

Translation: *O, Timothy, that which was committed to you, guard, turning away from unhallowed and empty mouthings, and oppositions of the falsely-named knowledge, which (knowledge) certain ones announcing, missed the mark concerning the Faith. The grace be with all of you.*

The Expanded Translation of 1 Timothy

Now that you have worked your way through the exegesis of First Timothy, read this letter as Timothy read it, with all the force of the original Greek in it, and in a single reading.

If the Authorized Version had been in existence in the first century, and Timothy had read Paul's letter in the polished periods of that translation, he would have been deprived of much valuable and rich truth which that version leaves behind in the Greek text. That which is presented in this expanded translation, is what Timothy read in Paul's Greek manuscript.

And then, Timothy did not read Paul's letter a chapter at a time, and for the simple reason that the N.T. manuscripts were not divided into chapters. We may be sure that Timothy read Paul's letter clear through without stopping, just as one would read an ordinary letter. The reading and rereading of this letter at a single sitting, will bring together the isolated exegesis through which the reader has worked his way, and afford a panoramic view of it in its entirety. The Greek manuscripts of the early centuries were not divided into paragraphs. However, the expanded translations offered in this book are so divided for the benefit of the student.

Paul, an ambassador of Christ Jesus by command of God our Saviour and Christ Jesus our hope, to Timothy, my genuine child in the Faith. Grace, mercy, peace, from God our Father and Christ Jesus our Lord.

Just as I begged you to continue on in Ephesus, when I was going into Macedonia, in order that you might charge certain ones not to be teaching things contrary to sound doctrine, nor to be giving assent to fables and useless genealogies which are of such a character as to provide occasion for exhaustive investigations rather than a (knowledge of the) administration of the things by which God has provided for and prepared salvation, which salvation must be embraced by faith.

Now, the objective which is the aim of the aforementioned charge is love out of a heart which is pure, and a conscience which is good, and a faith which is not assumed but real, from which things certain having deviated, have turned off into talk which is futile, since they desire to be law teachers, though they neither understand what things they are saying, nor what kind of things they are concerning which they speak so confidently. But we know that the law is good if a person uses it properly, knowing this, that law is not enacted for a law-abiding person, but for lawless ones, and for unruly ones, for those, who are destitute of reverential awe towards God, and for sinners, for unholy ones and for those who are non-religious, for those who ill-treat fathers and ill-treat mothers, for manslayers, for whoremongers, for those who defile themselves with men, for menstealers, for liars, for perjurers, and if as is the case, there is anything of a different nature which is opposed to sound teaching, according to the gospel of the glory of the blessed God with which I was entrusted.

I am constantly grateful to the One who endued me with the necessary strength, Christ Jesus our Lord, because He deemed me trustworthy, having placed me in service, though I was the very one who heretofore was a reviler, and a persecutor, and an insolent, destructive person. But I was shown mercy because, being ignorant, I acted in unbelief. Moreover, the grace of our Lord abounded exceedingly, together with faith and love which is in Christ Jesus. Trustworthy is this word and worthy of unqualified acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost. Moreover, on this account I was shown mercy, in order that in me first Jesus Christ might demonstrate the longsuffering which He has, as an example to those who are about to be believing on Him for life eternal. Now, to the King of the Ages, the incorruptible, invisible, unique God, be honor and glory forever and ever. Amen.

This charge I am entrusting to you, son Timothy, in accordance with the prophetic intimations concerning you, to the effect that in their sphere you are to wage the good warfare, holding faith and a good conscience, which (latter) certain having thrust from themselves concerning the Faith, have suffered shipwreck, among whom are Hymenaeus and Alexander, whom I have delivered over to Satan, in order that they may be taught not to be blaspheming.

I exhort therefore, first of all, that petitions be made continually for personal needs, prayers, intercessions, giving of thanks on behalf of all, on behalf of kings and all those holding high positions, in order that a quiet and peaceful life we may be leading in all godliness and becoming deportment. This is good and acceptable in the sight of our Saviour, God, whose desire it is that all men be saved and come to a precise and experiential knowledge of the truth, for there is one God, and one mediator between God and men, a Man, Christ Jesus, who gave Himself a ransom on behalf of all, the testimony of which was to be given in His own strategic seasons, to which I was appointed an official herald and an ambassador; I am speaking truth, I am not lying; a teacher of Gentiles in faith and truth.

I desire, therefore, that the men pray in every place, lifting up holy hands without anger or skeptical criticism. Likewise, I desire that women be adorning themselves in apparel that is seemly, having along with this, modesty and sober-mindedness; not with braided hair, or pearls, or very costly garments, but with that which is fitting for a woman professing godliness, by means of good works. Let a woman be learning in silence with all subjection. Moreover, I do not permit a woman to be a teacher, neither to exercise authority over a man, but to be in silence, for Adam first was molded, then Eve, and Adam was not deceived, but the woman, having been completely deceived, has fallen into transgression. Yet she shall be saved in her child-bearing if they continue in faith and love and holiness accompanied by sobermindedness.

This is a trustworthy word. If a certain one is seeking the office of an overseer, he passionately desires a good work. It is necessary in the nature of the case, therefore, that the bishop be irreproachable, a one-wife sort of a husband, calm, dispassionate, and circumspect, soberminded, dignified, hospitable, a skilled teacher, not quarrelsome over wine, not pugnacious, but sweetly reasonable, not contentious, not avaricious, presiding

over his own household in a beautiful manner, holding children within the sphere of obedience, doing so with the strictest regard to propriety. Indeed, if a person does not know how to preside over his own household, how is it possible that he take care of God's assembly? not a new convert, lest, having his mind blinded by pride, he fall into the condemnation of the devil. Moreover it is a necessity in the nature of the case for him to be having an excellent testimony from those on the outside, lest he fall into reproach and into the snare of the devil.

Deacons, in like manner, grave and dignified, not double-tongued, not addicted to much wine, not greedy of gain, holding the mystery of the Faith in a pure conscience. And these moreover are to be first put to the test and then approved if they meet the specifications; then let them serve as deacons, provided they are unaccused. Women, likewise, grave and dignified, not slanderers, calm, dispassionate, and circumspect, faithful in all things. Let the deacons be one-wife sort of husbands, ruling their children and their own households in a commendable way, for those who have ministered in the office of a deacon in a commendable manner, acquire a good standing and much confidence in the sphere of faith which is in Christ Jesus.

These things to you I am writing, hoping to come to you quickly, but if I am long, in order that you may know how it is necessary in the nature of the case for men to be conducting themselves in God's house which is of such a nature as to be the living God's assembly, a pillar, even a support, of the truth. And confessedly, great is the mystery of godliness: who was made visible in the sphere of flesh, vindicated in the sphere of spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

But the Spirit says expressly that in latter times some will depart from the Faith, giving heed to spirits that lead one into error, and to teachings of demons, doing this through the hypocrisy of liars, branded in their own conscience, forbidding to marry, and commanding abstinence from foods, which things God created for participation with thanksgiving for those who are believers and who have a precise and experiential knowledge of the truth; because every created thing of God is good, and not even one thing to be rejected if it is received with thanksgiving, for it is consecrated through God's Word and prayer.

Constantly reminding the brethren of these things, you will be a good servant of Christ Jesus, continually nourishing yourself by means of the words of the Faith and of the good teaching which you have closely followed. But unhallowed and old wives' fictions shun. On the other hand, be exercising yourself with a view to piety toward God. For the aforementioned bodily exercise is of some small profit, but the aforementioned piety toward God is profitable with respect to all things, holding a promise of this present life and of that about to come.

This is a trustworthy word and worthy of every acceptance, for with a view to this we are laboring to the point of exhaustion; yes, we are putting forth great efforts against opposition, because we have set our hope permanently upon the living God who is the

Saviour of all men, especially of believers. These things be constantly commanding and teaching.

Stop allowing anyone to contemptuously push you aside because of your youth, but keep on becoming an example to the believers, in word, in behavior, in love, in faith, in purity. While I am coming, keep concentrating on public reading, exhortation, and teaching. Do not keep on neglecting the spiritual endowment which is in you, which was given to you through prophecy in connection with the imposition of the hands of the elders. Diligently attend to these things; be constantly engrossed in them, in order that your advancement may be evident to all. Keep on paying careful attention to yourself and to the teaching. Constantly stay by these things, for in doing this, you will both save yourself and those who hear you.

Do not upbraid an elderly man, but entreat him gently as a father, younger men as brethren, older women as mothers, younger women as sisters, with the strictest regard to purity.

Be constantly showing filial reverence and respect to widows who are truly widows. But, as is the case, if a certain widow has children or grandchildren, let them learn first to show filial reverence and respect to their own household, and to discharge their obligation relative to a recompense to their forebears, for this is acceptable in the sight of God. But the one who is a widow and has been left completely and permanently alone, has set her hope permanently on God, and continues constantly in petitions for her needs and in prayers night and day. But the one who lives luxuriously, lives while she is in the state of having died, with the result that she is dead. And these things constantly be commanding in order that they may be irreproachable. But if, as is the case, a certain one does not anticipate the needs of his own and provide for them, and especially for those of his own household, he has denied the Faith and is worse than an unbeliever. Do not allow a widow to be enrolled who is less than sixty years old; she must be married only once, have testimony borne her in the matter of good works, if she reared children, if she showed hospitality to strangers, if she washed the saints' feet, if she succored those who were hard pressed by circumstances, if she persevered in every good work.

But young widows refuse. For whenever they feel the impulses of sexual desire, thus becoming unruly with respect to Christ, they determine to marry, having judgment because they have nullified their first faith. And at the same time they also learn to be idle, gadding about from house to house, and not only idle, but tattlers, and those who pry into the private affairs of others, speaking the things which they ought not to speak.

Therefore, after mature consideration, I desire that the younger widows marry, bear children, manage household affairs, affording not even one place of advantage from which the one who sets himself in opposition would be able to revile, for already certain ones have turned aside to Satan. If, as is the case, a certain person who is a believer, has widows, let him be giving them assistance, and let not the assembly be burdened, in order that it may give assistance to those who are truly widows.

Let the elders that are ruling well be deemed deserving of double honor, especially those who are laboring with wearisome effort in the Word and in the teaching; for the scripture says, You should not muzzle an ox while he is treading out the corn, and, The worker is worthy of his pay. Against an elder do not receive a formal accusation before a tribunal, except it be upon the authority of two or three who bear testimony. Those who are sinning, in the presence of all be rebuking, in order that the rest may have fear.

I solemnly charge you in the presence of our God, even Christ Jesus, and the elect angels, that these things you are to guard without showing prejudice, doing not even one thing dominated by the spirit of partiality. Lay hands hastily on not even one person, neither be a partner in others' sins. Exercise a watchful care over yourself with respect to your present purity. Be no longer a water-drinker, but be using a little wine for the sake of your stomach and your frequent illnesses. The sins of certain men are openly manifest to all eyes, going ahead to judgment; and certain individuals, they follow after. Likewise, also the good works are openly manifest to all eyes, and those that are otherwise than manifest, are not able to be hidden.

Let as many as are under the yoke as slaves, consider their own absolute masters worthy of the greatest respect, in order that the name of God and the teaching be not evil spoken of. And those who have believing masters, let them not despise them because they are brothers, but render them a slave's service, all the more because they are believing ones and beloved ones who busy themselves in kindly service.

If, as is the case, anyone is teaching things of a different nature and opposed to the things just mentioned, and does not give his assent to wholesome words, those of our Lord Jesus Christ, and to the teaching which is according to a godly piety, he is in a beclouded and stupid state of mind, which condition is caused by pride, not doing any concentrated or reflective thinking in even one instance, but exercising a morbid curiosity about inquiries and quarrels about words, from which come envy, strife, speech injurious to another's good name, malicious suspicions, protracted and wearing discussions of men corrupted in mind, who have disinherited themselves of the truth, thinking that godly piety is a way of gain. But godly piety associated with an inward self-sufficiency which is its natural accompaniment, is great gain; for not even one thing did we bring into this world, because not even one thing are we able to take out. And having food and clothing, by these we shall be fortified sufficiently; but they that after giving the matter mature consideration, desire to be wealthy, fall into temptation and a snare and many foolish and hurtful cravings which drown men in destruction and perdition; for a root of all the evils is the fondness for money, which certain ones bending their every effort to grasp, have been led astray from the Faith and have pierced themselves through with many consuming griefs.

But, as for you, O man of God, these things be constantly fleeing. But be as constantly eagerly seeking to acquire righteousness, godly piety, faith, divine love, steadfastness, meek-spirited-ness. Be constantly engaging in the contest of the Faith, which contest is marked by its beauty of technique. Take possession of the eternal life, into a participation of which you were called and concerning which you gave testimony to your agreement

with the good profession in the presence of many witnesses. I am giving you a charge in the presence of God who is constantly preserving in life all things, and Christ Jesus, the One who in His testimony before Pontius Pilate made the good profession, preserve this commandment intact, unsullied, irreproachable, until the glorious manifestation of our Lord Jesus Christ, which (glorious manifestation) He will expose to the eyes in His own strategic seasons, the One who is the blessed and only Potentate, the King of those who are reigning as kings, and Lord of those who are ruling as lords, who alone has immortality, dwelling in unapproachable light, whom not even one in the human race has seen nor even is able to see, to whom be honor and power forever. Amen.

To those who are wealthy in the present age, be giving a charge not to be high-minded, neither to have their hope set upon the uncertainty of wealth, but upon God, the One who is constantly offering us all things in a rich manner to enjoy; to be doing good, to be wealthy in the sphere of good works, to be liberal, sharers with others, laying away for themselves a good foundation with a view to the future, in order that they may lay hold of that which is truly life.

O, Timothy, that which was committed to you, guard, turning away from unhallowed and empty mouthings, and oppositions of the falsely-named knowledge, which (knowledge) certain ones announcing, missed the mark concerning the Faith. The grace be with all of you.

The Exegesis of 2 Timothy

Chapter 1

([1:1, 2](#)) For comments on the words, "Paul, an apostle of Jesus Christ," see notes on [1 Timothy 1:1](#). "Will" is *thelēma*, "a desire which comes from one's emotional nature" as contrasted to *boulē*, "a desire which comes from one's rational processes." "St. Paul believed that his commission as an apostle was a part of God's arrangements to this end, one of the ways in which the Will manifested itself" (Expositors). Vincent, commenting on the words, "An apostle . . . according to the promise of life which is in Christ Jesus" says: "With the promise of the life in Christ goes the provision for its proclamation. Hence the apostle, in proclaiming 'Ye shall live through Christ,' is an apostle according to the promise." For word studies covering [verse 2](#), see [1 Timothy 1:2](#). "Child" is *teknon*, which was used as a term of affection even in the case of adults.

Translation: *Paul, an ambassador of Christ Jesus through the will of God, according to the promise of life which is in Christ Jesus, to Timothy, beloved child. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.*

([1:3-7](#)) Expositors sums up these verses in the following: "I know that your weak point is deficiency in moral courage. Be braced, therefore, by the assurance that I am constantly thinking with thankfulness and prayer about your genuine and inborn faith; and by the fact that the gift of the Holy Spirit which you received at ordination, was that of power and love and discipline." "I thank God," is literally, "I am constantly having thanks to God." "Serve" is *latreuō*, "to render religious service." Expositors comments: "Two thoughts are in St. Paul's mind: (a) the inheritance of his religious consciousness from his forefathers, and (b) the continuity of the revelation of God; the same light in the New Covenant as in the Old, only far brighter. If St. Paul had been asked, When did you first serve God? he would have answered, Even before God separated me from my mother's womb for His service. St. Paul was conscious that he was the result of generations of God-fearing people. His inborn, natural instincts were all towards the service of God ([Acts 22:3, 24:14; Rom. 11:1; 2 Cor. 11:22; Phil. 3:5](#))." Paul remembered the tears Timothy had shed at their last parting. The Ephesian elders wept when Paul bid them farewell ([Acts 20:37](#)). Expositors translates, "having been reminded," and rejects, "I call to remembrance." The word used here (*hupomnēsis*) speaks of an act of recollection specially excited by a person or thing, whereas *anamnēsis* speaks of an act of recollection which is self-originated. The word "unfeigned" is *anupokritos*. The verb is *hupokrinomai*, literally, "to judge under," thus, "to act beneath a disguise." Greek actors were called *hupokritēs*. Our word "hypocrite" is the transliteration and also translation of this word. The Alpha put before the word negates its meaning, thus, "unhypocritical." That was the nature of Timothy's faith. "Dwelt in" is *enoikeō*, "to dwell in," metaphorically, "to dwell in one and influence him for good." The word *oikos* means "a home," and *oikeō* means "to live at home." The supernatural faith resident in Timothy was at home in him in the sense that it held free sway over his life. "Stir up" is *anazōpureō*, a compound of *ana*, "again," *zōē*, "life," and *pur*, "fire," the word

meaning, "to kindle anew, rekindle, resuscitate." The infinitive is in the present tense which speaks of progressive, continuous action. Robertson translates, "keep blazing." Vincent says that it is not necessary to think that Timothy's zeal had grown cold. The A.V. could have translated, "keep stirring up." The particular gift of God here is determined by the context which speaks of fearfulness. This would point to a gift of administration, presiding over the affairs of the local church. The word "spirit" here is best taken as an equivalent of *charisma*, a gift given by the Holy Spirit, thus, a spirit of power and of love and of a sound mind. The word "spirit," used with "fear," is best understood as referring to a disposition of the mind, thus, a spirit of fear. "Fear" is *deilia*, "fearfulness, timidity." Expositors comments: "There was an element of *deilia* 'fear' in Timothy's natural disposition which must have been prejudicial to his efficiency as a church ruler. For that position is needed (a) force of character, which if not natural, may be inspired by consciousness of a divine appointment, (b) love, which is not softness, and (c) self-discipline, which is opposed to all easy self-indulgence which issues in laxity of administration."

Translation: I constantly have a spirit of thanksgiving to God, to whom I am constantly rendering sacred service from the time of my forebears with a pure conscience, how unceasingly I have you in my mind in my petitions for needs, day and night, greatly longing to see you, remembering your tears, in order that I may be filled with joy, having been reminded of the unhypo-critical faith which is in you, which is of such a nature as to have been at home first in your grandmother Lois and in your mother Eunice, and concerning which I have come to a settled persuasion, is at home in you also; for which cause I am reminding you to keep constantly blazing the gift of God which is in you through the imposition of my hands. For God did not give to us a spirit of fearfulness, but of power and of love and of a sound mind.

(1:8) The exhortation, "Be not ashamed," does not mean that Timothy was ashamed. Had that been the case, Paul would have used the present imperative, which with the negative, forbids the continuance of an action already going on. Here he uses the aorist subjunctive with the negative which forbids the doing of an act not yet begun. The testimony of the Lord here refers to "the *testimony* borne by our Lord, His ethical and spiritual teachings by which Christianity has influenced the ideals and practice of society" (Expositors). The construction is the subjective genitive. The words, "of me His prisoner," do not mean *one made prisoner by the Lord* but *one who belongs to the Lord and is a prisoner for His sake*. "Be thou partaker of the afflictions" is *sugkakopatheō*, made up of *sun*, "with," *patheō*, "to suffer," and *kakos*, "evil." The compound word means, "to suffer hardships together with one." The exhortation is, "Be a fellow-partaker with us (the Lord and Paul) with respect to our sufferings for the gospel's sake." The sufferings are those that are a natural accompaniment of the preaching of the gospel. Paul alludes to the same thing in [Colossians. 1:24](#) where he says: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body's sake which is the Church." The phrase "according to the power of God" is connected with the verb "be thou partaker." It is the power given by God which enables Timothy to endure suffering for the sake of the gospel. This is ministered to the yielded saint by the Holy Spirit.

Translation: *Therefore, do not be ashamed of the testimony borne by our Lord, nor of me His prisoner, but be a fellow-partaker with respect to our sufferings for the sake of the gospel according to the power of God.*

(1:9) Having just spoken of the power of God given us in salvation whereby we are enabled to suffer hardship for the sake of the gospel, Paul now speaks of God's act of saving the believing sinner. "Who saved" is *tou sōsantos*, article and participle, the latter in the aorist tense, which tense refers the act of saving to a definite point of time. Paul's argument is that since God saved us and called us at a definite point, of time, that should strengthen our faith in the continuance in the future of His gifts of power to us (Expositors). The call of God here is, of course, that effectual call into salvation in which the sinner called, willingly accepts the salvation God offers him. Pauline teaching is to the effect that even the appropriating faith is given in sovereign grace by God, and is part of the salvation given. In [Ephesians 2:8](#) we have, "For by the grace have you been completely saved in past time with the result that your salvation persists through present time, through faith, and this (salvation) is not from you as a source. Of God it is the gift, not out of a source of works, in order that a person may not boast." Paul uses the periphrastic perfect here. The word "this" ("that" A.V.) is neuter, and cannot therefore refer to either "grace" or "faith" which are feminine. It refers to the general idea of salvation spoken of in the context. The words, "holy calling," are *klēsis hagia*. *Klēsis*, "a calling to, an invitation," is used here not only of the invitation which God extends to a holy life, but also to the holy life which the one called is expected to live. This act of God saving and calling us, was not according to our works, but according to His own purpose and grace. The words, "according to," are the translation of *Kata*, which in its local use means "down." The word "down" has the idea of domination or control. Thus, salvation is not dominated or controlled by the works of the sinner. The works of a sinner do not enter into the economy of God whereby He gives salvation to the individual. All of which means that salvation is not earned nor merited by anything that the sinner does. It is dominated by God's purpose in salvation, that of glorifying Himself in the bestowal of salvation and in the life of the person who is the recipient of that salvation. Salvation, therefore, can never be earned. If it could, the sinner would be glorified. Salvation must be a free gift with no strings tied to it. And that is grace, the act of God giving salvation as a free gift to one who does not only not deserve it, but who deserves punishment for his sins. This grace is given us in Christ Jesus in the sense that He made the gift of salvation possible through His death on the Cross by which He satisfied the just requirements of the law which sinners broke, thus making it possible for a righteous God to show mercy to a hell-deserving sinner on the basis of justice satisfied. This grace was given us before the world began. The expression in the Greek is *pro chronōn aiōniōn*, literally, "before eternal times." Expositors, commenting on these words says: "expresses the notion of that which is anterior to the most remote period in the past conceivable by any imagination that man knows of." It was before the time of the ages, before time was reckoned by aeons or cycles, and that was before the creation of the universe, that grace was given the believer, not actually, for he did not exist, but in God's decree. Vincent says, "The gift planned and ordered in the eternal counsels is here treated as an actual bestowment."

Translation: *The One who saved us and called us in the sphere of a holy calling, not according to our works, but according to His own private purpose and grace which was given us in Christ Jesus before the beginning of time.*

([1:10, 11](#)) "Made manifest" is *phaneroō*, "to make manifest or visible or known what has been hidden or unknown." The word refers back to "purpose" and "grace." Paul speaks of the hidden purpose of God in forming Jew and Gentile into one body in Christ ([Eph. 3:5](#)). The word "appearing" is *epiphaneia*, used by the pagan Greeks of a glorious appearance of a Greek god, and by the New Testament writers in other places, of the second Advent, and here by Paul of the first Advent at which time our Lord by His death on the Cross abolished (A.V.) death. Expositors says, however, that we must not restrict the application of the word here to the incarnation, but should extend its application to the future Advent. "Abolished" is *katargeō*, "to render idle, unemployed, inactive, inoperative, to bring to naught, make of none effect." Expositors says, "*Abolished* does not express the truth. Christians all 'taste of death' as their Master did ([John 8:52](#), [Heb. 2:9](#)), though they do not 'see' it; and they are confident that they too will be saved 'out of death' ([Heb. 5:7](#)). Death for them has lost its sting ([Heb. 2:14, 15](#))." The word "see" in [John 8:52](#), is *theōreō*, "to look at with interest and attention." The dying saint has his interest and attention so fixed on the Lord Jesus and the glories of Heaven, that that stark specter, death, is only on the periphery of his consciousness. "Immortality" is from *aphtharsia*, "incorruption, perpetuity." "Brought to light" is *phōtizō*; as used in this verse, "to cause something to exist and thus come to light and become clear to all" (Thayer). The words, "of the Gentiles," are not found in the best manuscripts. Paul calls himself a preacher. The word is *kērux*, a name given the Imperial Herald who made a public proclamation of the Emperor's message with that formality, gravity, and authority which must be heeded. It is the noun form of the word used by Paul in [2 Timothy 4:2](#) where he exhorts his young understudy to preach the Word.

Translation: *But is now made known through the appearing of our Saviour, Christ Jesus, since He not only made of none effect the death, but also brought to light, life and incorruption through the gospel, with reference to which gospel I was appointed a herald and an ambassador and a teacher.,*

([1:12](#)) The words, "for the which cause," refer back to [verse 11](#). The connection is: "I suffer these things because I am a herald, an ambassador, and a teacher of the gospel." Expositors interprets the words, "I am not ashamed," "I am not disappointed of my hope." The idea is that Paul, in spite of his sufferings incurred in his service for the Lord, has not been put to shame, has not been defeated, has not had his hopes disappointed. When writing to the Romans ([1:16](#)) he uses the same word, saying that he is not afraid that the gospel will not work at Rome, for it is the power of God. Therefore, he is not ashamed of it. The word "know" is not *ginōskō*, "experiential knowledge," but *oida*, "absolute, beyond a peradventure of a doubt knowledge," the latter being the stronger word. The knowledge here is not personal knowledge gained by experience, such as fellowship with God, but a knowledge of what God is in Himself which makes Him absolutely dependable in any circumstances. "I have believed," is in the perfect tense in the Greek text. It is in its full meaning, "I have believed with the present result that my faith is a

firmly settled one." It is like hammering a nail through a board and clinching it on the other side. It is there to stay. So, Paul's faith was placed permanently in the God whom he knew, which faith was immovable. Again, "persuaded" is perfect in tense. Paul had come to a settled persuasion regarding the matter and was fixed in an immovable position. You could not budge him. "Able" is *dunatos*. The verb *dunamai* means, "to be able, to have power." The noun *dunatos*, Vincent says, is "often used with a stronger meaning, as [1 Cor. 1:26](#) mighty; [Acts 25:5](#) *hoi dunatoi*, the chief men; as a designation of God, *ho dunatos*, the mighty one, [Luke 1:49](#): of preeminent ability or power in something, as of Jesus, *dunatos en ergōi kai logōi*, *mighty in deed and word*." Thus, when Paul uses the word here, he is not thinking of mere ability to do some thing, but of the might and power resident in the Being who is of ability to do what he trusts Him to do. The word "keep" is *phulassō*, a military term meaning "to guard, defend, keep watch." Now, as to the meaning of the words, "that which I have committed unto Him." Expositors and Alford concur in saying that they refer to the apostle committing the salvation of his soul into the keeping of God. Vincent maintains that they refer to the deposit of the truth and the responsibility to preach it, that God has committed to Paul. In cases like this, the acid test as to who is correct, is a recourse to the context. The latter does not have to do with salvation, but service. This consideration has decided the present writer for Vincent. The Revised Standard Version has, "He is able to guard until that Day what has been entrusted to me." Paul had just been speaking of himself as a herald, an apostle, and a teacher. In [verse 13](#) he exhorts Timothy to maintain sound doctrine. In [verse 14](#) he charges him to guard the deposit of the truth which God had entrusted to him. Vincent says: "The meaning of the passage is that Paul is convinced that God is strong to enable him to be faithful to his apostolic calling, in spite of the sufferings which attend it, until the day when he shall be summoned to render his final account." The word "committed" is *paratithēmi*, "to place beside, to deposit, to entrust, commit to one's charge." The words, "that day," refer to the time when Paul's works will be judged at the Judgment Seat of Christ, the purpose of the judgment being the determination of the reward which the apostle earned.

Translation: On which account I am also suffering these things. But I am not ashamed, for I know with an absolute knowledge the One in whom I have permanently placed my trust, and have come to a settled persuasion that He is of power to guard that which has been committed as a trust to me with reference to that day.

[\(1:13\)](#) "Form" is *hupotupōsis*. The verb is *hupotupoō*, "to sketch, outline." The noun *tupos* means "a blow"; it was used of the beat of horses' hoofs; it meant the impression left by a seal, the effect of a blow or pressure, an engraved mark, a pattern, a model. The word thus speaks of a pattern by which one can maintain the sameness of a thing. Paul exhorts Timothy to hold fast the pattern of the sound words committed to him. That is, he is to hold to the doctrinal phraseology he received from the great apostle. Particular words are to be retained and used so that the doctrinal statements of the truth may remain accurate and a norm for future teachers and preachers. This is vitally connected with the doctrine of verbal inspiration which holds that the Bible writers wrote down in God-chosen words, the truth given by revelation. The words, "in faith and love," are understood with the exhortation, "hold fast."

Translation: *Be holding fast the pattern of sound words which (words) from me personally you heard, in faith and love which is in Christ Jesus.*

(1:14) The words, "that good thing which was committed unto thee," refer to the form of sound words, the deposit of truth committed, to Timothy by Paul. The Greek is, "the beautiful deposit entrusted to you." "Keep" is *phulassō*, "to guard, watch, defend." Timothy is to guard, watch, and defend the truth once for all delivered to the saints in view of the defection from the truth that was even then in its inception in the early Church. He is to do this "through the Holy Ghost which dwelleth in us" (A.V.). The word "ghost" is the translation here of the same Greek word (*pneuma*) which is rendered elsewhere "spirit." "Dwelleth" is *enoikeō*, made up of *en*, "in," and *oikeō*, "to be at home." The word means "to dwell in one and influence him for good." Paul's idea of the indwelling of the Holy Spirit is that the normal, expected attitude of the believer is one of yieldedness to and cooperation with the Spirit, which makes Him feel at home in the believer's heart and unrestricted in His work of sanctification.

Translation: *That goodly thing which was committed in trust to you, guard through the Holy Spirit who indwells you.*

(1:15) Asia is not here to be understood as the continent of that name, but proconsular Asia, which included Mysia, Lydia, Caria, a great part of Phrygia, the Troad, and the islands off the coast. This would include the western part of what we used to know as Asia Minor, but which today is called Turkey. It comprises the provinces bordering the Aegean Sea, except Phrygia, which is inland. Paul says that all the believers in this territory had turned away from him. But this turning away was not for mere personal reasons, as the context indicates. In 1:13, 14, the apostle had just been speaking of the necessity for guarding and defending the truth, and in 2:17, 18, the two individuals mentioned in verse 15, are said to be involved in a departure from true doctrine. It was for doctrinal reasons that those in Asia turned away from Paul.

Translation: *You know this, that there turned away from me all those in Asia, of whom there are Phygellus and Hermogenes.*

(1:16, 17) In 4:19, the household of Onesiphorus is greeted. It is natural to suppose that he was dead. Robertson hints that he may have lost his life at the hands of Rome by reason of his visit to Paul in prison. "Refreshed" is *anapsuchō*, "to cool again, to cool off." It is an admirable word to express the comforts which this saint brought to Paul who was enduring the discomforts of a Roman prison. "Chain" is *halusis*, "a manacle or handcuff." Paul was handcuffed to a Roman soldier twenty-four hours a day. By not being ashamed of Paul's chain, the apostle means that Onesiphorus was not deterred from visiting Paul in prison by any danger which he might incur by reason of the fact that he was a friend of a prisoner who was a Christian, and who was on trial for his life. "Very diligently" is *spoudaios*, which speaks of a diligence which was more than could be looked for or expected. Alford translates, "with extra-ordinary diligence."

Translation: *The Lord give mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my handcuff, but when he was in Rome he sought me out with more than expected diligence, and found me.*

(1:18) "Very well" is the comparative *beltion*, "better." The idea is, Timothy knew better than Paul all that Onesiphorus did for the apostle at Ephesus, for Timothy was the pastor of the Ephesian church.

Translation: *The Lord grant to him to find mercy in the presence of and from the Lord in that day. And in how many things he served me in Ephesus, you know better (than I).*

Chapter 2

(2:1, 2) "Thou" is the translation of *su*, the pronoun of the second person. It is used for emphasis here, and as Expositors remarks, "marks the apostle's anxiety for the future conduct of Timothy in the Church." "Therefore" is *oun*. "It is resumptive of all the considerations and appeals for loyalty in chapter one" (Expositors). "Son" is *teknon*, "child," used even of adults as a most endearing term of affection. "Be strong," is *endunamoō*, "to be strengthened inwardly." "Of me" is not, "concerning me," but *par' emou*, "from me personally." The preposition *para* speaks of personal presence. "Among" is *dia*, speaking of accompanying circumstances. The witnesses here could refer to those who were present at Timothy's baptism or ordination, or at any public occasion where the members of the local church were present. "Commit" is *paratithēmi*, "to deposit as a trust." "Faithful" is *pistos*, not "faithful" in the sense of "believing" but in the sense of "trustworthy." "Able" is *hikanos*, "sufficient." Expositors' note here is most helpful. "St. Paul is here contemplating an apostolic succession in respect of teaching rather than of administration. It is natural that in the circumstances of the primitive Church, the building up of converts in the Faith should have occupied a larger place in the Christian consciousness than the functions of an official ministry; but the historical continuity of the ministry of order is of course involved in the direction here. St. Paul would have been surprised if any other conclusion had been drawn from his words. In any case, the Providence of God sees further than do His servants."

Translation: *As for you, therefore, my child, be clothed with inward strength by the grace which is in Christ Jesus; and the things which you heard from me personally in the presence of many witnesses, these things commit as a trust to trustworthy men who are of such a character as to be adequate to teach others also.*

(2:3, 4) "Endure hardness" is *sunkakopatheō*, "to endure hardship together with someone else." The A.V. fails to take note of the prefixed preposition *Sun* which means "with." Paul is exhorting Timothy to endure hardships with him. Expositors suggests the translation, "Take your part in suffering hardship." Paul and other Christian workers were enduring afflictions, and so should Timothy. The exhortation was needed. Timothy was a rather timid, reticent young fellow. He was not cast in the heroic mold of Paul. Paul uses the military metaphor of a soldier. The Roman legionnaires suffered hardship in the service of the Emperor. Why not the Christian in the service of the King of kings? "Warreth" is *strateuō*, "to make a military expedition, to do military duty, be on active service, to be engaged in warfare." "Entangleth" is *emplekō*, "to inweave, to be involved in, to entangle." "Affairs" is *pragmateia*, "the prosecution of any affair, business, occupation"; with the addition of *bios*, "the necessities of life" as it is here, it means "pursuits and occupations pertaining to civil life." "Chosen as a soldier" is *stratologeō*, "to enlist one as a soldier."

Translation: *Take your part with others in enduring hardships as a good soldier of Christ Jesus. No one when engaged in military service allows himself to become involved in civilian pursuits, in order that he may please the one who enlisted him as a soldier.*

(2:5) From the figure of a soldier, Paul turns to that of a Greek athlete. "Striveth for the masteries" is *athleō*, "to engage in a contest, to contend in the public games." Our words, "athletic, athlete," come from this word. It was the Greek word for the act of contending in athletic contests. The crown the victor received, was a wreath for his head, woven of ivy, laurel, roses, oak leaves, etc. But the victor does not receive it unless he has striven lawfully, that is, unless he has obeyed the regulations governing the contest. The Greek athlete was required to spend ten months in preparatory training before the contest. During this time he had to engage in the prescribed exercises and live a strictly separated life in regard to the ordinary and lawful pursuits of life, and he was placed on a rigid diet. Should he break training rules, he would, in the words of the A.V., be a castaway ([1 Cor. 9:27](#)), *adokimos*, "disqualified," barred from engaging in the athletic contest.

Translation: *And if a person contends in the games, he is not crowned as the victor unless he engages in the athletic contest according to the prescribed rules.*

(2:6) Having used the illustrations of a soldier and an athlete, Paul now brings to Timothy's attention that of a farmer. The word is *geōrgos*, "a tiller of the soil." "Laboreth" is *kopiaō*, "to grow weary, exhausted, to labor with wearisome effort, toil." "Must" is *dei*, "it is necessary in the nature of the case." The tiller of the soil must be the first to partake of the fruits. Vincent says: "His is the first right to the fruits of his labor in the gospel. The writer seems to have in his eye [1 Cor. 9:7](#), where there is a similar association of military service and farming to illustrate the principle that they that proclaim the gospel should live of the gospel." But there is a great difference in living off the gospel, which latter is strictly forbidden.

Translation: *It is a necessity in the nature of the case that the tiller of the soil who labors with wearisome effort, be the first to partake of the fruits.*

(2:7) "Consider" is *noeō*, "to perceive with the mind, to understand, think upon, ponder, consider." Expositors translates, " 'Grasp the meaning' of these three similes. . . . If you have not sufficient wisdom to follow my argument, 'ask of God who giveth to all men liberally' ([Jas. 1:15](#))." Paul had used the illustration of a soldier. Timothy was to live a rugged, strenuous Christian life in which hardships as the result of serving the Lord Jesus were an expected thing. He used the simile of a Greek athlete. Timothy should live a life of rigid separation, not merely with respect to evil things, but also with regard to things which, good in themselves, would unfit him for the highest type of Christian service. Paul now uses the metaphor of a tiller of the soil. Timothy is reminded that the Christian worker who labors with wearisome effort in the Lord's service, has the right to derive his financial support from it, so that he might be able to give all of his time and strength to his work.

Translation: *Grasp the meaning of that which I am saying, for the Lord will give you understanding in all things.*

(2:8-10) Expositors says: "These words form rather the conclusion of the preceding paragraph than the beginning of a new one. St. Paul in pressing home his lesson, passes

from the figure of speech to the concrete example of suffering followed by glory. And as he has, immediately before, been laying stress on the certainty of reward, he gives a prominent place 'the having been raised from the dead.' Jesus Christ, of the seed of David, 'Himself Man' ([1 Tim. 2:5](#)), is the ideal soldier, athlete, and field-laborer; yet One who can be an example to us. It is not the resurrection as a doctrinal fact (A.V.) that St. Paul has in mind, but the resurrection as a personal experience of Jesus Christ, the reward He received, His being 'crowned with glory and honor, because of the suffering of death' ([Heb. 2:9](#))." Al-ford, commenting on [verses 8-10](#), says: "This statement and substantiation of two of the leading facts of the gospel, seems especially connected with the exhortations which follow on it, to be aimed at the false teachers by assumption that Timothy was in danger of being daunted. The incarnation and resurrection of Christ were two truths especially imperiled, and indeed, denied, by their teaching. At the same time these very truths, believed and persisted in, furnished him with the best grounds for steadfastness in his testimony to the gospel, and attachment to the Apostle himself, suffering for his faithfulness to them." The Greek has it, "Remember Jesus Christ raised from the dead." The perfect participle is used, referring to an action completed in past time having present results. "The perfect tense marks the permanent condition — raised and still alive" (Vincent). Commenting on the words, "Of the seed of David," Vincent says: "Not referring to Christ's human descent as a humiliation in contrast with his victory over death, but only marking His human, visible nature along with His glorified nature, and indicating that in both aspects He is exalted and glorified." "From the dead" is *ek nekron*, "out from among the dead people." When our Lord was raised from the dead, the rest of the dead stayed dead. He arose out from among them to live forevermore. The expression, "my gospel," means, of course, "the gospel or good news preached by me, Paul." "Wherein" refers to the gospel. It was because of his preaching of the gospel that Paul suffered trouble. "Evil doer" is *kakourgos*, "a malefactor." It is a technical word. Expositors says: "Evil doer (A.V.) does not so vividly express the notion of criminality implied in the word. Ramsay notes that the use of this word here marks 'exactly the tone of the Neronian period, and . . . refers expressly to the *flagitia*, for which the Christians were condemned under Nero, and for which they were no longer condemned in A.D. 112.'" "Unto bonds" is *mechri desmos*, "to the extent of bonds." "The word of God is not bound." The verb is perfect in tense, literally, "The word of God has not been bound, with the present result that it is not shackled." "Therefore," is, "because I know that God is carrying on His work" (Vincent). This, together with the knowledge that others had been, and were being saved through his ministry, enabled Paul to endure afflictions that accompanied the preaching of the good news. The word of God was not shackled, and there were souls to be saved. Expositors offers the following as a definition of "the elect": " 'The elect' are those who, in the providence of God's grace, are selected for spiritual privileges with a view directly to the salvation of others, as well as of themselves." The word "elect" is *eklegō*, "to pick out." It refers to the act of God selecting from among mankind certain to be the recipients of spiritual privileges with a view directly to the salvation of others.

Translation: *Be remembering Jesus Christ raised out from among the dead, from the seed of David according to my gospel, in which sphere of action I am suffering hardship to the extent of bonds as a malefactor. But the Word of God has not been bound, with the*

present result that it is not shackled. Because of this I am enduring all things for the sake of the selected-out ones, in order that they themselves also may obtain salvation which is in Christ Jesus, together with eternal glory.

(2:11-13) The Greek order of words is, "Faithful is the saying." The word "saying" is *logos*, "a word," used to indicate a concept of thought. One could translate, "Trustworthy is the word." "Saying" in English usually refers to a proverbial expression or statement. The word to which reference is made here is in the previous verse which speaks of the eternal glories of those who are saved, which stimulate to endurance of suffering for the gospel. "For" introduces a reinforcement of the teaching, and connects the contents of [verses 11-13](#) with what precedes. The "if" in the Greek text is the particle of a fulfilled condition. Here is no hypothetical case, "if we be" (A.V.), but an, "in view of the fact that we died with Him," the aorist speaking of a past fact, not a present condition. Paul refers to the same thing in [Romans 6:1-10](#), where he speaks of the believer's identification with Christ in His death and resurrection when He died on the Cross and was raised from the dead. The words, "We shall live with Him," are in a context in which they are also found in [Romans 6:8](#), "We shall live by means of Him." He is our life. They should so be rendered here. We have the preposition *sun* with the instrumental case. The reference is to this present life as well as the life to come. The word "suffer" is *hupomenō*, "to endure, to persevere," here to persevere in and under trials and hold! to one's faith in Christ. "Reign" is *basileuō*, "to reign as a king," referring here to the saints as reigning with the King of kings in the Messianic Kingdom. Commenting on the words, "He also will deny us," Vincent says, " 'will not acknowledge us as His own,' compare [Luke 9:26](#), [Matt. 10:33](#)." The words, "believe not," are *apisteuō*, and refer here, not to the act of believing, but to unfaithfulness. "If we are untrue to the Lord Jesus in our Christian lives," is the idea. He abides faithful. Vincent says, "True to His own nature, righteous character, and requirements, according to which He cannot accept as faithful one who has proved untrue to Him. To do this would be to deny Himself." The "if" with "deny" and "believe not" is *ei*, the particle of a fulfilled condition. Some were denying Him and were unfaithful.

Translation: *Trustworthy is the word. For in view of the fact that we died with Him, also we shall live by means of Him. If, as is the case, we are persevering, we shall reign as kings with Him. If, as is the case, we are denying Him, that One will deny us. If, as is the case, we are unfaithful, that One remains faithful, for to deny Himself He is not able.*

(2:14) Expositors, commenting on the words, "of these things," says: "*Tauta* (these things) has special reference to the issues of life and death set out in [verses 11-13](#). There is no such prophylactic against striving about words as a serious endeavor 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' (*De Imitatione Christi*, [1:3](#))." "Strive about words" is *logomacheō*, "to contend about words," and in this context "to wrangle about empty and trifling matters." "Profit" is *chrēsimos*, "fit for use, useful." "Subverting" is *katastrephō*, "to turn over, turn under," as the soil with a plow, "to overturn, overthrow, throw down." Our word "catastrophe" is the transliteration of the noun form. In the LXX, the word is used of the destruction or overthrow of men or cities.

Translation: *These things constantly be reminding (them), charging (them) in the presence of God not to be continually wrangling about empty and trifling matters, which results in not even one useful thing, since it ruins those who hear.*

(2:15) "Study" is *spoudazō* "to make haste, to exert one's self, endeavor, give diligence." There are some interesting examples of its use in the papyri. Moulton and Milligan in their *Vocabulary of the Greek Testament* give the following: "make haste, am eager, give diligence" with the further idea of "effort." "I am *anxious* that you receive another letter." "I wish to know that you are *hurrying on* the making of it." "*Make haste* therefore and put our little slave Artemidorus under pledge"; "that he may meet him and *do his best* until it is effected." "*Take care* that Onnophris buys me what Irene's mother told him." Paul writes to Timothy, "Do your best, make haste, give diligence, hurry on, be eager to show yourself approved unto God." "Show" is *paristēmi*, "to place beside or near, to present"; "to show" the quality which the person or thing exhibits. "Approved" is *dokimos*. The verbal form means "to put to the test for the purpose of approving, and finding that the person or thing meets the specifications laid down, to put one's approval upon that person or thing." A workman approved is a workman who has been put to the test, and meeting the specifications, has won the approval of the one who has subjected him to the test. The words, "to God," are to be understood with the verbal form, "to present." It is, "Do your best to present yourself to God, approved." "That needeth not to be ashamed," is explained by Expositors, "a workman who has no cause for shame when his work is being inspected." Literally, the verb can be rendered, "not made ashamed." "Rightly dividing" is *orthotomeō*, from *temnō*, "to cut," and *orthos*, "straight," the compound verb meaning "to cut straight." Moulton and Milligan suggest that it might be a metaphor derived from the stone mason's art of cutting stones fair and straight to fit into their places in a building. They quote Sophocles, a Greek writer, using it to mean, "expound soundly." Vincent defines the word, "to cut straight," as paths, 'to hold a straight course, to make straight, to handle rightly.' He says: "The thought is that the minister of the gospel is to present the truth rightly, not abridging it, not handling it as a charlatan, not making it a matter of wordy strife (v. 14), but treating it honestly and fully, in a straightforward manner." Alford says that the meanings, "to manage rightly, to treat truthfully without falsification," seem to approach the nearest to the requirements of the context. Expositors suggests, "handling aright," as giving the general sense well enough. Robertson suggests, "handling aright." He quotes Theodoret as explaining it to mean "ploughing a straight furrow," and Parry as saying that the metaphor is that of a stone mason cutting the stones straight, since the Greek words were so used. He adds his own comment; "Since Paul was a tent-maker and knew how to cut straight the rough camel-hair cloth, why not let that be the metaphor? Certainly plenty of exegesis is crooked enough (crazy-quilt pattern) to call for careful cutting to set it straight."

Translation: *Bend your every effort to present yourself to God, approved, a workman unashamed, expounding soundly the word of the truth.*

(2:16:18) "But" (*de*) points a contrast, not only to the last injunction, "expounding soundly the word of truth," but to the exhortation, "to bend your every effort to present yourself to God, approved." "Shun" is *periistēmi*, "to place around, to stand around," in

the middle voice, "to turn one's self about," as for the purpose of avoiding something, hence, "to avoid, shun." Expositors translates, "give them a wide berth." "Profane" is *bebēlos*, from *bainō*, "to step," and *bēlos*, "threshold," thus, "accessible, lawful to be trodden," used of places, thus, "common, unhallowed" as opposed to "that which is set apart, restricted as to its use for God," thus "holy." "Vain babblings" is *keno-phōnia*, made up of *phōnē*, "voice," and *kenos*, "empty, hollow." The word is used in [1 Cor. 15:58](#) "labor in vain," thus, "labor which yields no return"; in [Phil. 2:3](#) "vainglory," hence, "empty glory." Trench says: "St. Paul reminds the Thessalonians ([1 Thess. 2:1](#)) that his entrance to them was not *kenē* (feminine gender of *kenos*), not unaccompanied with the demonstration of the Spirit and of power. When not used of things but persons, *kenos* predicates not merely an absence and emptiness of good, but, since the moral nature of man endures no vacuum, the presence of evil. It is thus employed only once in the N.T., namely, at [James 2:20](#), where the *anthrōpos kenos* (the empty man) is one in whom the higher wisdom has found no entrance, but who is puffed up with a vain conceit of his own spiritual insight, 'aufgeblasen,' as Luther has it." Thus, "vain babblings" are not merely empty words, but because empty, evil words, for as nature will not endure a vacuum, so empty words become filled with evil, and thus become words of evil content and purpose. Thayer defines *kenophōnia* as "empty discussion, discussion of vain and useless matters." The word *phōnē* means "a sound, a tone, a voice," namely "the sound of uttered words." Thus, it does not refer directly to words as such, but to "babbling" as the A.V. puts it, or to "chatter," as the R.S.V. renders the word. "Increase" is *prokoptō*, "to cut or beat forward, to lengthen out by hammering" (as a smith forges metals); metaphorically, "to promote forward; to go forward, advance, proceed." "Ungodliness" is *asebeia*, the opposite of *eusebeia*, "a holy reverence or respect for God, piety towards God." The word does not refer to a person's character as such, but to his attitude towards God. "Will eat" is *nomē*, "pasturage, fodder, food," and *echō*, "to have," thus, "Their word will have pasturage," and "so grow." Thayer defines the word, "growth, increase." It refers to the spread of something, for instance, *nomē puros* "a spreading of fire"; a sore is said *nomē poieō*, "to spread." "Canker" is *gaggraina*, our word "gangrene." Thayer defines it as follows: from the verb *graō* or *grainō*, "to gnaw, eat"; "a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away at the bones." "Who" is *hoitines*. The word has the twofold function of pointing out and showing character. It refers back to Hymenaeus and Philetus, "the very ones who are of such a character as to." The word, Expositors says, "implies that Hymenaeus and Philetus were only the more conspicuous members of a class of false teachers." "Erred" is *astochēō*, "to deviate from, miss the mark."

Translation: *But with reference to unhallowed and empty discussions, give them a wide berth, for they will progress to more impiety towards God, and their word will spread as does a gangrene, of whom are Hymenaeus and Philetus, the very ones who are of such a character as to have deviated from the truth, saying that the resurrection already has taken place, and are overthrowing the faith of certain ones.*

(2:19) "Nevertheless" connects the mention of the defection of some from the truth ([v. 16, 17](#)) with the fact that "the foundation of God standeth sure," the thought being that the "Church of the New Covenant . . . has an ideal integrity unaffected by some who seemed to belong to it" (Expositors). John, speaking of the same thing says, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us" ([1 John 2:19](#)). This firm foundation, Expositors defines as the Church, in the words: "The Church, as existing in the divine knowledge, not as apprehended by man's intellect, is the *firm foundation of God* (R.V.) i.e., that which God has firmly founded." Vincent takes exception to the A.V. translation, and correctly translates, "the firm foundation of God standeth," explaining that the adjective "firm" is in the attributive, not the predicate position. "Firm" is *stereos*, which Thayer defines in this instance of its use as "immovable." "Standeth" is *hestēken*, a verb in the perfect tense, literally, "has stood with the present result that it stands permanently." Vincent also holds this to be the Church "which is the 'pillar and stay of the truth' ([1 Tim. 3:15](#)), by means of which the truth of God is to withstand the assaults of error." As to the words, "having this seal," Expositors has this comment: "Here the apostle passes rapidly from the notion of the Church collectively as a foundation, or a building well founded, to that of the men and women of whom it is composed, and who have been sealed by God. . . . They are marked by God so as to be recognized by Him as His; and this mark also serves as a perpetual reminder to them that 'they are not their own,' and of their consequent obligation to holiness of life ([1 Cor. 6:19, 20](#)). . . . The one seal bears two inscriptions, two mutually complementary parts or aspects: (a) The objective fact of God's superintending knowledge of His chosen; (b) the recognition by the consciousness of each individual of the relation in which he stands to God, with its imperative call to holiness." Vincent puts the matter this way, "There are two inscriptions on the foundation stone, the one guaranteeing the *security*, the other the *purity*, of the Church. The two go together. The purity of the Church is indispensable to its security." The best manuscripts have, "the name of the Lord." "Nameth" is *onomazō*, "to pronounce a name as having a special virtue, to utter a name as acknowledging and appropriating what the name involves, as a confession of faith and allegiance."

Translation: *However, the immovable foundation has stood and at present stands, having this seal, The Lord knows those who are His, and, Let those who name the name of the Lord depart from unrighteousness.*

(2:20, 21) In [verse 19](#), Paul has been speaking of the true Church, the Mystical Body of Christ made up of believers only. In this verse he is referring to the visible organized Church on earth, made up of saved and unsaved. Vincent says: "But the Church embraces a variety of characters. Unrighteous men steal into it. So in a great household establishment there are vessels fit only for base uses." The word "base" is here used as meaning "common." Again, the same authority has this: "As *themelios*, 'foundation,' indicates the inward, essential character of the church, *oikia*, 'house,' exhibits its visible, outward aspect. The mixed character of the Church points to its greatness (*megalē*)." "Vessels" is *skeuē*, "any apparatus, equipment, or furniture, household utensils, domestic gear." "Earth" is *ostrikinos*, "baked clay." "Honor" is *timē*, "a valuing by which the price is fixed, an estimation of the value of a thing," thus, "an attitude towards a person or thing

commensurate with its value," and therefore, "reverence, deference." "Dishonor" is *atimia*, "ignominy, disgrace, contempt." "Purge" is *ekkathairō*, "to cleanse out, clean thoroughly." Here it means, "to avoid defilement from one and so keep one's self pure." Timothy is to separate himself from communion with "these," the vessels of dishonor spoken of in [verse 20](#), such as are mentioned in [verses 16, 17](#). "Sanctified" is *hagiazō*, "to set apart for the worship and service of God." The word is a perfect participle. The reference here is to the separated life a Christian should live. Here it has direct application to the obligation of a pastor to refuse to fellowship in the work of the ministry with another pastor who is a Modernist. The perfect tense speaks of a past action on his part of separating himself from such, and his present confirmed practice of maintaining that separation. "Meet" is *euchrēstos*, "easy to make use of, useful, usable." "Master" here is *despotēs*, "a master, lord, one who has undisputed ownership and uncontrolled power over someone else." It is used often in relation to slavery. "Prepared" is *hetoimazō*, "prepared" in the sense of being "equipped."

Translation: *Now, in a great house there are not only instruments of gold and of silver, but also of wood and of baked clay, also some which are highly prized and others which are treated with contempt. If, therefore, a person separate himself from these, he shall be an instrument highly prized, in a state of permanent separation, useful to the master, for every good work equipped.*

([2:22](#)) "Lust" is *epithumia*, "a craving, a passionate desire," good or evil, depending upon the context. It is used of the Holy Spirit in [Gal. 5:17](#). Here, the context refers it to inordinate desires of uncontrolled youth. Expositors says: "Timothy had just been cautioned against errors of the intellect; he must be warned also against vices of the blood." "Follow" is *diōkō*, "to pursue," a stronger word than "follow"; Vincent says: "a favorite word with Paul to denote the pursuits of moral and spiritual ends." "Faith" is *pistis*, better here translated "faithfulness" in the sense of fidelity, trustworthiness, since Paul is speaking of Christian virtues in the context. "Charity" is *agapē*, "love," the love which God is and which is produced in the heart of the yielded saint by the Holy Spirit, a love that impels one to sacrifice one's self for the benefit of the object loved ([John 3:16](#)). "Charity" is used today for the help one gives to the poor.

Translation: *The passions of youth be constantly fleeing from, but be pursuing as constantly, righteousness, faithfulness, love, peace, in company with those who are calling upon the Lord out of a pure heart.*

([2:23](#)) "Foolish" is *mōros*, "dull, sluggish, stupid." "Unlearned" is *apaideutos*. *Paideuō* means "to train children." A *paideutēs* is an instructor, a teacher. The Alpha privative placed before our word makes it mean "untrained, uninstructed, undisciplined." These questions were those of an untrained mind carried away with novelties. They were questions that did not come from any trained habit of thinking. "Questions" is *zētēsis*, "questionings." "Avoid" is *paraiteomai*, "to refuse, decline." "Gender" is *gennaō*, "to beget." "Strifes" is *machē*, "a quarrel, a contention, a fight."

Translation: *But stupid questionings, and questionings that come from an uninstructed and undisciplined mind refuse, knowing that they constantly beget contentions.*

(2:24-26) "Servant" is *Doulos*, "a bonds slave" of the Lord, referring here primarily to the pastor. Paul says in [2 Cor. 4:5](#), "We proclaim not ourselves but Christ Jesus as Lord, but ourselves your bonds slaves for Jesus' sake." "Strive" is *machomai*, "to fight, wrangle, quarrel, dispute." "Must" is *dei*, "it is a necessity in the nature of the case." There is a moral obligation attached to this duty. "Gentle" is *ēpios*, "affable, mild, gentle." Expositors says that *ēpios* implies gentleness in demeanor, as *prautēs*, meekness of disposition. "Apt to teach" is *didaktikos*, "skillful in teaching." "Patient" is *anexikakos*, "patient of ills and wrongs, forbearing." "Those that oppose themselves" is *antidiatithēmi*, "to place one's self in opposition." Those who place themselves in opposition to the true servant of the Lord and to true doctrine, "are to be dealt with as tenderly and considerately as they who err from right living" (Expositors). "Instructing" is *paideuō*. Vincent suggests "correcting" as the better rendering here. The context bears him out. "Will give" is *dōiē*, a verb in the optative mood, expressing a condition undetermined and with remote prospect of determination. "Acknowledging" is *epignōsis*, "precise, experiential knowledge." "May recover themselves" is *ananēphō*, "to return to soberness." "A similar connection of thought between coming to the knowledge of God and awaking out of a drunken stupor, occurs [1 Cor. 15:34](#)" (Vincent). "Who are taken captive" is a perfect participle in the Greek text, literally, "having been held captive." "At his will" is *eis to ekeinou thelēma*, "unto his will," that is, to do God's will. The pronoun *ekeinos* refers back to "God" ([v. 25](#)).

Translation: *And the Lord's bonds slave must not in the nature of the case quarrel, but be gentle to all, skillful in teaching, forbearing, in meekness correcting those who set themselves in opposition, if perchance God may give them repentance, resulting in a precise, experiential knowledge of the truth, and that they may return to soberness out of the snare of the devil, having been held captive by him, (so as to serve) the will of that One, (God).*

Chapter 3

(3:1-5) "This know," is like Paul's, "I would have you to know" ([Phil. 1:12](#)) and, "I would you should know" ([1 Cor. 11:3](#)), literally, "this be knowing," that is, "be keeping this in your mind." The demonstrative pronoun "this" points to the contents of [verses 2-5](#). The expression, "in the last days," refers to the time immediately preceding the Rapture of the Church and the second Advent of the Lord Jesus. "Times" is *kairos*, which Trench defines as follows: "a critical, epoch-making period foreordained of God when all that has been slowly, and often without observation, ripening through long ages, is mature and comes to the birth in grand decisive events, which constitute at once the close of one period and the commencement of another." "Perilous" is *chalepos*, literally, "hard times," *schwere zeiten*, in the German language. Expositors defines: "grievous (R.V.), but not necessarily *perilous* to those who feel their grievousness." Moulton and Milligan define the word as follows: "hard, difficult." They mention an account of an audience granted by Trajan to certain Greek and Jewish envoys from Alexandria, when the Emperor does not return the salute of the Alexandrian envoys, but exclaims, "Do you give me greeting like men deserving to receive one, when you are guilty of such outrages to the Jews?" The word "outrages" is our word *chalepos*. The word speaks of the difficult, dangerous times which Christians, living just before the Rapture, will encounter. "Shall come" is *enistēmi*, "to set in." "Men" is *anthrōpos*, the generic, racial term referring, not to male individuals only, but to the race, mankind. "Lovers of their own selves" is *philautos*, made up of *phileō*, "to be fond of," and *autos*, "self," thus, "fond of self." The word *agapaō*, referring to the love produced in the heart of the believer by the Holy Spirit, is not used here. It is *phileō*, which speaks of a fondness, a liking, an affection. "Covetous" is *philarguros*, made up of *phileō*, "to be fond of," and *arguros*, "silver," thus "fond of money." "Boasters" is *alazōn*, its root, the same as that of *ale*, "wandering," its meaning, "an empty pretender, a boaster, a swaggerer." "Proud" is *huperēphanos*, "to show above," thus, speaks of one who shows himself to be above other people. Vincent defines it by the word "haughty." "Blasphemous" is *blasphēmos*, "speaking evil, slanderous, reproachful, reviling, railing, abusive." "Without natural affection" is *astorgos*. This is the Greek word denoting natural affection, with Alpha, which when prefixed to a word negates its meaning. The word is *stergō*. Benjamin B. Warfield, in his excellent article in *The Princeton Theological Review* of April 1918, *The Terminology of Love in the New Testament*, defines it as follows: It designates "that quiet and abiding feeling within us, which, resting on an object as near to us, recognizes that we are closely bound up with it and takes satisfaction in its recognition." It is a love that is "a natural movement of the soul, something almost like gravitation or some other force of blind nature." It is the love of parents for children, and children for parents, of husband for wife, and wife for husband. It is a love of obligatoriness, the term being used here, not in its moral sense, but in a natural sense. It is a necessity under the circumstances. This is the binding factor by which any natural or social unit is held together. "Trucebreakers" is *aspondos*. The word is made up of *spondē*, "a libation," which is a kind of sacrifice, and which accompanied the making of treaties and compacts. The Alpha prefixed, negates the word, and it means "refusing to enter into a treaty, irreconcilable, implacable." "False accusers" is *diabolos*, the word used for the devil, literally, "slanderers." "Incontinent"

is *akratēs*. *Kratos* means "power," and with Alpha privative means "without power," thus, "without power over one's self," thus, "without self-control." "Fierce" is *anēmeros*, "not tame; savage, fierce." "Despisers of those that are good," is *aphilagathos*, literally, "not fond of that which is good," the good being such things that are true, honorable, just, pure, lovely, and of good report ([Phil. 4:8](#)). Vincent translates, "Haters of good," R.V., "no lovers of good." "Traitors" is *prodotēs*, "a betrayer or traitor." "Heady" is *propetēs*, from *pro*, "before" and *piptō*, "to fall," thus, "falling forwards, headlong; precipitous." It describes a person who is reckless, headstrong, in the pursuit of a bad end, under the influence of passion (Vincent). "Highminded" is *tuphoō*, "to raise a smoke, to wrap in a mist." It is used metaphorically, "to make proud, puff up with pride, render insolent." The participle here is perfect in tense, and speaks of a person who in the past has come to a state of such pride, and is so puffed up, that his mind as a permanent result is beclouded and besotted with pride. "Lovers of pleasure, lovers of God"; the word is *phileō*, "to be fond of." "Form" is *morphōsis*. Vincent says: "*morphē*, *form* is the expression or embodiment of the essential and permanent being of that which is expressed . . . yet the meaning differs in different passages. In [Rom. 2:20](#), *morphōsis* is the truthful embodiment of knowledge and truth as contained in the law of God. Here, the mere outward resemblance, as distinguished from the essential reality." "Godliness" is *eusebeia*, not "godlikeness," but "reverence, respect, piety toward God." "Power" is *Dunamis*, "power" in the sense of that which overcomes resistance. It is used in [Rom. 1:16](#) of the power of God which results in salvation. Here it refers to that same power which those who only have an outward semblance of piety toward God and not the inward reality, refuse to allow access to their lives that they might be saved.

Translation: *This be constantly knowing, that in the last days, difficult times will set in, for men shall be fond of self, fond of money, swaggerers, haughty, revilers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, lacking self-control, savage, haters of good, betrayers, headstrong, besotted with pride, fond of pleasure rather than having an affection for God, having a mere outward semblance of piety toward God, but denying the power of the same. And these be constantly shunning.*

([3:6, 7](#)) "Of this sort" is *ek toutōn*, literally, "out of these." The idea is, "from these evil doers seen as a group, which are mentioned in [verses 2-5](#), there are certain ones who creep into houses, etc." "Creep into" is *endunō*, "to envelope in, to hide in, to put on, to clothe with." It is used of a person clothing himself with a garment. From the meaning of "enveloping one's self in something," the word thus comes to mean, "to insinuate one's self into, to enter, to creep into." By trickery, stealth, under false pretences, these insinuate themselves into the homes of people. Expositors quotes Chrysostom, "Observe how he (Paul) shows their impudence by this expression, their dishonorable ways, their deceitfulness." "Lead captive" is *aichmalōtizō*, "to lead away captive, subjugate, bring under control, take captive one's mind." "Silly women" is *gunaikarion*, "a little woman," and is used here contemptuously, the diminutive form of the word expressing the idea of contempt and giving us the adjective "silly." Expositors says: "Chrysostom acutely implies that the victims of the crafty heretics were 'silly women' of both sexes. 'He who is easy to be deceived is a silly woman, and nothing like a man; for to be deceived is the

part of silly women.' St. Paul, however, refers to women only." Alford, Robertson, and Vincent concur with Expositors in limiting the expression to women. One of the great virtues of womanhood, namely, that of trusting another, is turned into a weakness by Satan here. Eve was deceived. Adam sinned with his eyes wide open. "Laden" is *sōreuō*, "to heap together, to heap up." It is used in the LXX, of loading a wagon. It implies "heavily laden." Expositors translates, "overwhelmed," and asks: "Is there any contrast implied between the diminutive, indicating the insignificance of the women, and the load of sins which they carry? DeWette (quoted by Alford), notes that a sin-laden conscience is easily tempted to seek the easiest method of relief." And that method of getting relief from a sin-laden conscience, is the embracing of a false religion, one that satisfies the religious instinct of the individual, and at the same time fails to deal with the sin question and the true way of salvation. "Led away" is *ago*, "to move, impel," used of forces and influences affecting the mind. "Lusts" is *epithumia*, "a craving, a passionate desire." "Divers" is *poikilos*, "variegated, of many different kinds." Vincent comments on the words, "ever learning," as follows: "From anyone who will teach them. . . . It is a graphic picture of a large class, by no means extinct, who are caught and led by the instruction of itinerant religious quacks." With reference to the words, "never able," he says: "Because they have not the right motive, and because they apply to false teachers. Ellicott thinks that there is in *dunamena* (able) a hint of an unsuccessful endeavor, in better moments, to attain to the truth." "Knowledge" is *epignōsis*, "a knowledge gained by experience," the prefixed preposition making the compound word mean "precise and correct experiential knowledge." This would mean, not merely an intellectual understanding of the truth, but a heart submission and appropriation of the same, resulting in salvation.

Translation: *For of these are those who by means of insinuation, slink into houses and take captive the minds of silly women who have been in times past heavily laden with sins, and who are at present heavily loaded down with them, who are under the impelling urge of variegated, passionate desires, ever learning and never able to come to a precise and experiential knowledge of the truth.*

(3:8) Paul now leaves the matter of silly women led astray in doctrinal matters by the false teachers, to consider the latter again, whom he compares with the two instruments of Satan who withstood Moses and Aaron ([Ex. 7:11, 22](#)). "Withstood" is *anistēmi*, "to set one's self against." "So" is *houtōs*, which Expositors says, "refers rather to the degree of their hostility, than to the manner in which it was expressed, i.e., by magical arts. At the same time, it is possible that magic was practiced by the false teachers; they are styled impostors in [verse 13](#): Ephesus was a home of magic. See [Acts 19:19](#)." Vincent suggests, "men corrupted in mind," as better than "men of corrupt minds." "Reprobate" is *adokimos*, "rejected after having been tested for the purpose of approving," thus, "disapproved."

Translation: *Now, in the same manner as Jannes and Jambres set themselves against Moses, so also these set themselves against the truth, men corrupted in mind; after having been put to the test, disapproved concerning the truth.*

(3:9) "Proceed" is *prokoptō*, "to lengthen out by hammering," metaphorically, "to promote, further, forward." The word speaks of progress made in some activity. "Folly" is *anoia*, "want of understanding, folly," "madness" expressing itself in rage. Vincent comments: "The senselessness of their teaching, with an implication of its immoral character." Expositors uses the word "dementia" as an approximation of its meaning. In the case of Jannes and Jambres, Aaron's rod swallowed up their rods, they failed to produce lice, they could not stand before Moses because of the boils with which they were afflicted.

Translation: *But they shall make no further progress, for their insane folly shall become evident to all, as their folly became evident.*

(3:10-11) "Thou hast fully known" is *parakolouthēō*, "to follow after, so to follow one as to be always at his side, to follow faithfully (a standard or rule), to conform one's self to." The simple verb *akolouthēō* means "to join one as a disciple, become his disciple, conform wholly to another's example." Expositors translates, "Thou wert attracted as a disciple to me on account of." This same authority comments: "It is not necessarily implied that Timothy had copied his master in all these respects. The A.V., *Thou hast fully known*, follows the A.V. of [Luke 1:3](#). This translation fails to bring out the appeal to Timothy's loyalty which underlies this passage. The aorist is appropriate here, because St. Paul is recalling to Timothy's recollection the definite occasion in the past when the youth cast in his lot with him. He is not thinking, as in [1 Tim. 4:6](#), of Timothy's consistent discipleship up to the moment of writing." The pronoun is used here for emphasis. It is, "But as for you in distinction from others." "Manner of life" is *agōgē*, which both Vincent and Expositors translate "conduct," the latter authority commenting; "The A.V., *manner of life* has perhaps reference to guiding principles of conduct rather than to the external expression of them, which is meant here." "Charity" is *agapē*, the word for the divine love produced in the heart of the yielded saint by the Holy Spirit.

Translation: *But as for you, you were attracted as a disciple to me because of my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, afflictions such as came to me in Antioch, in Iconium, in Lystra, what manner of persecutions I endured; and out of them all the Lord delivered me.*

(3:12) "Will live" is *thelō*, "to desire." Vincent translates, "Whose will is" to live, or, "who are bent on" living. "Godly" is *eusebōs*, "piously, godly." The word describes a life of piety towards God. Expositors comments: "Consistency in the life in Christ must necessarily be always opposed by the world."

Translation: *And all indeed who desire to be living a life of piety towards God in Christ Jesus, shall be persecuted.*

(3:13) "Evil" is *ponēros*, "evil in active opposition to the good," thus, "pernicious." "Seducers" is *goēs*, "a wailer, a howler, a juggler, an enchanter" (incantations used to be uttered in a kind of howl), thus, one who *chants* spells, a wizard, a sorcerer," hence "a

cheat." Translate, "imposter, deceiver." "Wax" is *prokoptō*, "to increase, make progress." "Deceiving" is *planaō*, "to lead astray, to deceive." Expositors comments: "Those who deceive others impair, in so doing, their sense of the distinction between truth and falsehood, and thus weaken their power of resistance to self-deceit and to imposition by others."

Translation: *But pernicious men and impostors shall progress to the worst, leading astray and being led astray.*

(3:14, 15) "The holy scriptures" is *hiera grammata*, referring here to the Old Testament scriptures which Timothy was taught. The word *gramma* means, "that which has been written, any writing, a document, a record." The word "scripture" comes from the Latin *scriptura* and means "anything written." The author has retained this word in preference to the word "writing," since it has by usage come to signify the Word of God. Josephus used the above expression of the sacred writings of the Old Testament "Child" is *brephos*, "a new-born child, an infant, a babe." Timothy's tutorship in the scriptures began at a very early age.

Translation: *But, as for you, remain as you are in the things which you learned and have been assured of, knowing from whom you have personally learned them, and that from a very young child you knew the sacred scriptures which are able to make you wise with respect to salvation through faith in Christ Jesus.*

(3:16, 17) After exhorting Timothy to hold fast to the sacred scriptures he was taught, and those were the Old Testament scriptures, Paul now proceeds to describe them. "All" is *pas*, which when used with a singular substantive without the article, means "every," not "all." "Scripture" here is *graphē*, "a writing, thing written," used of the writings of the O.T. prophets ([Matt. 26:56](#)), and of the O.T. scriptures in general ([Matt. 26:54](#)). The expression *pasa graphē* ("every scripture") speaks, not of the O.T. scriptures as a whole, but of each separate passage considered as a unit. The first thing Paul says about the O.T. scriptures which Timothy was taught, is that every part of them is inspired of God. The verb of being is often left out, as it is here, and the reader or translator must supply it. "Inspired of God" is *theopneustos*, made up of *theos*, "God," and *pneustos*, from *pnein*, "to breathe." The compound word means "God-breathed." The statement therefore is, "Every scripture is God-breathed." The context in which Paul is writing is limited to the O.T. scriptures. One could translate, "Every scripture is God-breathed." The context limits these writings to the O.T. writings. Thus, does Paul declare the divine inspiration of the O.T. The N.T. had not yet been completed, and Paul does not refer here to its divine inspiration. His classic passage on this subject is [1 Cor. 2:9-16](#) which includes the inspiration of the N.T. "Doctrine" is *didaskalia*, "teaching," that is, "teaching material." "Reproof" is *elegmos*, "conviction." The verbal form *elegchō* means "to rebuke another with such effectual wielding of the victorious arms of the truth, as to bring him, if not always to a confession, yet at least to a conviction of his sin" (Trench). "Correction" is *epanorthōsis*, "restoration to an upright or right state, correction or improvement" of life or character. Vincent translates, "setting right." "Instruction" is *paideia*, "the whole

training and education of children which relates to the cultivation of mind and morals, and employs for this purpose, now commands and admonitions, now reproof and punishment; whatever in adults also cultivates the soul, especially by correcting mistakes and curbing passions, hence, instruction which aims at the increase of virtue; in biblical usage, chastisement, chastening" (Thayer). In the LXX, the word means primarily either "correction" or "discipline." It is used in the N.T. especially of God's chastisement by means of sorrow and evil. We must be careful to note that the word does not have a punitive connotation. "Perfect" is *artios*, "complete, fitted," having reference to special aptitude for given uses. It speaks of "a mutual, symmetrical adjustment of all that goes to make a man: a harmonious combination of different qualities and powers" (Vincent). "Thoroughly furnished" is *exartizō*, "to complete, finish." It has the same root as *artios*, the word for "perfect." The prefixed preposition *ex* means "out," and makes the compound verb mean, "fitted out."

Translation: *Every scripture is God-breathed, and is profitable for teaching, for conviction, for correction, for training with respect to righteousness, in order that the man of God may be complete, fitted out for every good work.*

Chapter 4

(4:1) Paul says, "I charge thee therefore." Paul's final charge to the young pastor, Timothy, the one upon whose shoulders he is now placing the responsibility for the care of all the churches and the leadership in maintaining the Faith once for all delivered to the saints, is given in view of the spiritual declension and departure from true doctrine which had even then already set in, and which in the last days would come to a head. The Greek word translated "charge" is *diamarturomai*. In pagan Greek it was used to call the gods and men to witness. It was used in such an expression as, "I adjure thee." Timothy had splendid moral and spiritual qualities. But he lacked the dogged perseverance and tremendous moral courage of the great apostle. Hence this strong word. The word translated "before," is *enōpion*, and is a compound of a number of Greek words which together mean, "one who is in sight." It was used in such expressions as, "the case will be drawn up against you in the court at Heracleopolis *in the presence of*," "deliver *personally*," "I gave notice *in person*." It is used of one who does or says something in the presence of someone else, and does it with the consciousness that that one has him in sight and mind. Paul delivered this solemn charge to Timothy, conscious of the fact that he was doing so in the sight of God, and he wished Timothy to ever so regard the charge.

The expression, "God, and the Lord Jesus Christ" is in a construction in Greek which requires us to understand that the word "God" and the names "Lord Jesus Christ" refer to the same person. The translation should read, "our God, even Christ Jesus," the word "Lord" not appearing in the best Greek texts. This gives us an insight into the Pauline attitude towards the deity of the Lord Jesus. He emphasizes the fact here, and in a way in which to defend it against both the heresies of the day and the cult of the Caesar, both of which were opposed to the doctrine of the deity of our Lord. Thus, the departing apostle leaves with his young understudy, an indelible impression of the basic and large place which the deity of our Lord should occupy in our Christian teaching and preaching.

The Lord Jesus is described as One "who shall judge the quick and the dead." "Shall" is *mellō*, "to be about" to do something. The word is used of someone who is on the point of doing something, and in Scripture, of those things which will come to pass by fixed necessity or divine appointment. Paul was living in the expectation of the imminent return of the Lord. "Judge" is from a construction which speaks of action going on. Thus, the various judgments are in the apostle's mind, the judgment of the Church, of the Nations, and that of the Great White Throne, a series of judgments, not one judgment. The word "quick" (*zaō*) has changed its meaning in the years since the Authorized Version was translated. Today it means "fast, swift." Then it meant "alive."

The words, "appearing" (*epiphaneia*) and "kingdom" (*basileia*), are in a construction which shows the thing by which a person adjures another. For instance, [Mark 5:7](#) has, "I adjure thee by God." Paul solemnly charged Timothy by the appearing and the kingdom of the Lord Jesus. The Greek word translated "appearing" means "to appear or become visible." It was often used by the Greeks of a glorious manifestation of the gods, and especially of their advent to help. It is used of the first Advent in [2 Timothy 1:10](#), here of the second. Thus the aged apostle, expecting martyrdom, puts upon the shoulders of

Timothy, the great responsibility which he himself had carried these many years, and solemnly charges him in the presence of God, even the Lord Jesus, and by His glorious appearing and kingdom.

Translation: *I solemnly charge you as one who is living in the presence of our God, even Christ Jesus, the One who is on the point of judging the living and the dead, I solemnly charge you as not only living in His presence, but also by His appearing and His kingdom.*

(4:2) The charge is to preach the Word. The English word "preach" brings to our mind at once the picture of the ordained clergyman standing in his pulpit on the Lord's Day ministering the Word. But the Greek word here (*kērussō*) left quite a different impression with Timothy. At once it called to his mind the Imperial Herald, spokesman of the Emperor, proclaiming in a formal, grave, and authoritative manner which must be listened to, the message which the Emperor gave him to announce. It brought before him the picture of the town official who would make a proclamation in a public gathering. The word is in a construction which makes it a summary command to be obeyed at once. It is a sharp command as in military language. This should be the pattern for the preacher today. His preaching should be characterized by that dignity which comes from the consciousness of the fact that he is an official herald of the King of kings. It should be accompanied by that note of authority which will command the respect, careful attention, and proper reaction of the listeners. There is no place for clowning in the pulpit of Jesus Christ.

Timothy is to preach the Word. The word "Word" here refers to the whole body of revealed truth, as will be seen by comparing this passage with [1 Thessalonians 1:6](#) and [Galatians 6:6](#). The preacher must present, not book reviews, not politics, not economics, not current topics of the day, not a philosophy of life denying the Bible and based upon unproven theories of science, but the Word. The preacher as a herald cannot choose his message. He is given a message to proclaim by his Sovereign. If he will not proclaim that, let him step down from his exalted position.

He is to be instant in season and out of season in this proclamation. The words, "be instant" are from a word which means "to stand by, be present, to be at hand, to be ready" (*epistēmi*). The exhortation is for the preacher to hold himself in constant readiness to proclaim the Word. The words, "in season," are from a word which means "opportune" (*eukairōs*), "out of season," from a word which means "inopportune" (*akairōs*). The preacher is to proclaim the Word when the time is auspicious, favorable, opportune, and also when the circumstances seem unfavorable. So few times are still available for preaching that the preacher must take every chance he has to preach the Word. There is no closed season for preaching.

In his preaching he is to include reproof and rebuke. The Greek word translated "reprove" (*elegchō*), speaks of a rebuke which results in the person's confession of his guilt, or if not his confession, in his conviction of sin. The preacher is to deal with sin, both in the lives of his unsaved hearers and in those of the saints to whom he ministers, and he is to

do it in no uncertain tones. The word "sin" is not enough in the vocabulary of our preaching today. And as he deals with the sin that confronts him as he preaches, he is to expect results, the salvation of the lost and the sanctification of the saints.

The word "rebuke" (*epitimaō*) refers to a rebuke which does not bring the one rebuked to a conviction of any fault on his part. It might be because the one rebuked is innocent of the charge, or that he is guilty but refuses to acknowledge his guilt. This word implies a sharp, severe rebuke with possibly a suggestion in some cases, of impending penalty. Even where the preacher has experienced failure after failure in bringing sinners or saints to forsake their sin, or where there seems little hope of so doing, yet he is to sharply rebuke sin. He has discharged his duty, and the responsibility is upon his hearers to deal with the sin in their lives.

Not only is he to speak in stern language against sin, but he is to exhort. The word "exhort" (*parakaleō*) has in it the ideas of "please, I beg of you, I urge you." Thus, there is to be a mingling of severity and gentleness in his preaching. He is to exhort with all longsuffering and doctrine. The word "longsuffering" (*makrothumia*) speaks of that temper which does not easily succumb under suffering, of that self-restraint which does not hastily retaliate a wrong. The word "doctrine" (*didachē*) is in the Greek, literally, "teaching." It speaks of instruction. Vincent says in this connection: "Longsuffering is to be maintained against the temptations to anger presented by the obstinacy and perverseness of certain hearers; and such is to be met, not merely with rebuke, but also with sound and reasonable instruction in the truth." Calvin says: "Those who are strong only in fervor and sharpness, but are not fortified with solid doctrine, weary themselves in their vigorous efforts, make a great noise, rave . . . make no headway because they build without a foundation." Or, as Vincent says, "Men will not be won to the truth by scolding," and then quotes another as saying, "They should understand what they hear, and learn to perceive why they are rebuked."

Translation: Make a public proclamation of the Word with such formality, gravity, and authority as must be heeded. Hold yourself in readiness for this proclamation when opportunity presents itself and when it does not; reprove so as to bring forth conviction and confession of guilt; rebuke sharply, severely, and with a suggestion of impending penalty. Pleadingly exhort, doing all this with that utmost self-restraint which does not hastily retaliate a wrong, and accompany this exhortation with the most painstaking instruction.

(4:3, 4) The exhortation to proclaim the Word is given in view of the coming defection from the Faith once for all delivered to the saints. The word "endure" (*anechō*) means literally, "to hold one's self upright or firm against a person or thing." It is a perfect description of the Modernist and his following today. The Greek word translated "sound" (*hugiainō*), has the idea of "healthy, wholesome." The word "doctrine" (*didaskalia*, teaching), is preceded by the definite article. It is Paul's system of doctrine to which reference is made, the Pauline theology. "After" is from a preposition whose root meaning is "down" (*kata*). It speaks of domination. "Lusts" is in the Greek, *epithumia*, "cravings." These who set themselves against Pauline theology are dominated by their

own private, personal cravings. Those cravings consist of the desire for personal gratification. They, having itching ears, heap to themselves teachers. The Greek makes it clear that the itching ears belong to the people. The word "heap" (*episōreuō*) means "to accumulate in piles." It speaks of the crowd electing teachers *en masse*, an indiscriminate multitude of teachers. These teachers give the people what they want, not what they need. The word "itch" (*knēthō*) in its active verb form means "to scratch, to tickle, to make to itch," in the passive, "to itch." It describes that person who desires to hear for mere gratification, like the Greeks at Athens who spent their time in nothing else but either to tell or to hear, not some new thing, but some *newer* thing ([Acts 17:21](#)). The comparative form of the adjective is used here, not the positive. Ernest Gordon, commenting on this verse says: "Hardly has the latest novelty been toyed with, than it is cast aside as stale and frayed, and a newer is sought. One has here the volatile spirit of the Greek city, so in contrast with the gravity and poise of the Christian spirit, engaged with eternal things." Such is the spirit of Modernism with its teachings of the divinity of mankind, and the relativity of truth, its rejection of the doctrine of total depravity, the sacrificial atonement, the resurrection, and the need of the new birth, catering to the desires of a fallen race. It gratifies man's pride. It soothes his troubled conscience. The desire for the gratification of one's cravings is insatiable, and is increased or aggravated by having that desire satisfied. Hence the heaping to themselves of teachers.

The words "turn away" (*apostrephō*), carry the idea of "averting." That is, those who follow these heretics, not only turn away their ears from the truth, but see to it that their ears are always in such a position that they will never come in contact with the truth, like a country windmill whose owner has turned its vanes so that they will not catch the wind. Notice the active voice of the verb "turn away," and the passive voice of the verb "shall be turned." The first named action is performed by the people themselves, while in the case of the second one, they are acted upon by an outside force. The second occurrence of the word "turn" is from a verb (*ektrepō*) which means "to turn or twist out." In a medical sense it means, "to wrench out of its proper place," as of the limbs. It is used of a dislocated arm, for instance. When people avert their ears from the truth, they lay themselves open to every Satanic influence, and are easily turned aside to error. Instead of being in correct adjustment to the truth, namely, that of seeking it for the purpose of appropriating it, these people have put themselves out of adjustment and have been consequently wrenched out of place. They have become dislocated, put out of joint. Like a dislocated arm which has no freedom of action, they have given themselves over to a delusion which incapacitates them for any independent thinking along religious lines which they might do for themselves. They are in much the same condition as those under the reign of the Beast who, because they refuse to receive the love of the truth, are the victims of a strong delusion ([2 Thess. 2:10, 11](#)). The word "fable" (*muthos*) is from a Greek word which refers to fiction as opposed to fact. And surely, the teachings of Modernism are fictional as to their nature, for they have a theoretical basis, the unproved hypotheses of science, naturalism and evolution.

Translation: *For the time will come when they will not endure our wholesome doctrine, in that they will hold themselves firm against it, but, dominated by their own personal cravings, they, having ears that desire merely to be gratified, gather to themselves an*

accumulation of teachers. In fact, from the truth they shall avert the ear, and (as a result) they shall receive a moral twist which will cause them to believe that which is fictitious.

(4:5) In view of this sad condition in the visible church, Timothy is exhorted by the great apostle to do four things in connection with his proclamation of the Word. First, he is to watch in all things. "Watch" is from a Greek word (*nēphō*) which has the following meanings, "to be in a sober mood, to be calm and collected in spirit, to be temperate, dispassionate, circumspect, alert." All these would pass through the mind of Timothy as he meditated upon Paul's Greek. Second, the pastor is to endure afflictions. "Endure afflictions" is *kakopatheō*, "to suffer evils, hardships, troubles." The verb is aorist imperative. It is a sharp command given with military snap and curt-ness. Timothy needed just that. He was not cast in a heroic mold. How we in the ministry of the Word need that injunction today. What "softies" we sometimes are, afraid to come out clearly in our proclamation of the truth and our stand as to false doctrine, fearing the ostracism of our fellows, the ecclesiastical displeasure of our superiors, or the cutting off of our immediate financial income. I would rather walk a lonely road with Jesus than be without His fellowship in the crowd, wouldn't you? I would rather live in a cottage and eat simple food, and have Him as Head of my house and the Unseen Guest at every meal, than to live in royal style in a mansion without Him.

Third, the pastor is to do the work of an evangelist. The latter word is the transliteration of a Greek word (*euaggelistēs*) that means, "one who brings good news." The word is not preceded by the definite article. When that is the case, character, quality, or nature are stressed. The idea is, "Let your work be evangelistic in character. Always be a bringer of good news. Be ever reaching out for lost souls in your teaching and preaching." Paul does not exhort the local pastor to engage in an itinerant ministry, going from place to place holding evangelistic meetings. That work is for those specially gifted men called evangelists ([Eph. 4:11](#)). But the local pastor should be evangelistic in his message and methods. He must ever be reaching out for the lost both in his teaching, preaching, and personal contacts.

Fourth, he must make full proof of his ministry. The words, "make full proof," are the translation of a Greek word (*plēro-phoreō*) which means "to cause a thing to be shown to the full, to carry through to the end, to fully perform." "Ministry" is from a Greek word (*diakonia*) which speaks of Christian work in general, covering every mode of service. One of the chief temptations of the pastorate is laziness and neglect. Paul lived an intense and tremendously active life. The word "drive" characterizes him perfectly. As the saying goes: "It is better to wear out for the Lord than to rust out."

Translation: But as for you, you be constantly in a sober mood, calm, collected, wakeful, alert in all things. Endure hardships. Let your work be evangelistic in character. Your work of ministering fully perform in every detail.

(4:6) In verses one to five, Paul is urging Timothy to take the initiative because he himself is being called from the field of action, and Timothy must carry on. He says, "I am now ready to be offered." The "I" is emphatic in the Greek text. It is, "as for myself,"

in contradistinction to Timothy and others. To translate literally, "As for myself, I am already being offered." What he is now suffering is the beginning of the end. The process has already begun which shall shed his blood. The word "offered" is from a Greek word (*spendomai*) used in pagan worship to refer to the libation or drink-offering poured out to a god. Paul uses the same word in [Philippians 2:17](#), where he looks upon himself as the libation poured out upon the sacrifice, namely, the Philippians service to the Lord Jesus, the lesser part of a sacrifice poured out upon the more important part. Only one who considered himself less than the least of all saints could write in such deep humility.

Paul had had his preliminary hearing before Nero, and was expecting the final one, and death. He knew it would not be crucifixion, for a citizen of the Roman Empire was not crucified. If the death penalty was demanded by the State, it would be decapitation, hence the figurative reference to a libation.

He writes, "the time of my departure is at hand." The servant of the Lord is immortal until his work is done. Paul's work was over, or Nero could not have taken his life. The word translated "departure" (*analuō*) is interesting. The simple meaning of the word is "to unloose, undo again, break up." It meant "to depart." It was a common expression for death. It was used in military circles of the taking down of a tent and the departure of an army, and in nautical language, of the hoisting of an anchor and the sailing of a ship. Paul uses the same word in [Philippians 1:23](#). During his first imprisonment, he was kept a prisoner at the Praetorium, the military camp of the Emperor's bodyguard, but now in his second, it is thought that he writes from a cold, damp, Roman dungeon. In his first use of the word, it would seem that he used the figure of striking one's tent. He was in a military camp, he was a tent-maker by trade, and he spoke of the human body as a tent. If so, it is probable that he had the same figure of speech in mind here. The words, "is at hand," are from a word (*ephistēmi*) which means "to stand by, to be on hand." It was as if death already stood there. Peter also had a premonition of approaching death ([2 Peter 1:14](#)).

Translation: *For my life's blood is already being poured out as a libation, and the time of my departure is already present.*

(4:7) And now he casts a swift glance over his past life, and sums it up in three sentences, using the figures of a Greek wrestler, a Greek runner, and a Roman soldier. He says, using the first figure, "I have fought the good fight." The definite article appears before the word "fight" in the Greek. The use of the indefinite article in the English translation is unwarranted, and makes the expression appear egotistical. The word "fight" is the translation of a word (*agōn*) used in Greek athletics of a contest in the Greek stadium where the games were held. The word "good" (*kalos*) refers to external goodness as seen by the eye, that which is the expression of internal, intrinsic goodness. It is goodness that is not moral here but aesthetic, a beauty of action that would characterize either the Greek wrestler's efforts or the Christian's warfare against evil. The words "have fought" (*agōnizomai*), are in the perfect tense, speaking of an action completed in past time with present results. Paul fought his fight with sin to a finish, and was resting in a complete victory. What a happy ending to a strenuous, active, heroic life. He says in his colorful

Greek, "The beautiful contest I, like a wrestler, have fought to the finish, and at present am resting in a complete victory."

"I have finished my course." The Greek word translated "course" (*dromos*) refers to a race course, the cinder path of the present day college athletic field. The words "have finished" (*teleō*) are also in the perfect tense. Like a Greek runner, he has crossed the finishing line and is now resting at the goal. His life's work is over.

"I have kept the faith." "The faith" here is the deposit of truth with which God has entrusted Paul. The word "kept" (*tēreō*) means "to keep by guarding." Again, the apostle uses the perfect tense. His work of safe-guarding that truth is now at an end. He has defended it against the attacks of the Gnostics, the Judaizers, and the philosophers of Athens. He has laid it down now at the feet of his Captain. He, like a soldier who has grown old in the service of his country, is awaiting his discharge. And so he writes to Timothy, "The desperate, straining, agonizing contest marked by its beauty of technique, I, like a wrestler, have fought to a finish, and at present am resting in its victory; my race, I like a runner have finished, and at present am resting at the goal; the Faith committed to my care, I, like a soldier, have kept safely through everlasting vigilance." All this would surge through Timothy's mind as he read Paul's Greek. Much of this is lost to the English reader, this untranslatable richness of the Greek New Testament.

Translation: *The desperate, straining, agonizing contest marked by its beauty of technique, I, like a wrestler, have fought to the finish, and at present am resting in its victory. My race, I, like a runner, have finished, and at present am resting at the goal. The Faith committed to my care, I, like a soldier, have kept safely through everlasting vigilance, and have delivered it again to my Captain.*

(4:8) But his use of illustrations from Greek athletics is not finished. He likens himself to the Greek athlete, who, having won his race, is looking up at the judge's stand, and awaiting his laurel wreath of victory. He says, "Henceforth there is laid up for me a crown of righteousness." "Henceforth" is from a word (*loipon*) that means literally "what remains." "Crown" is from the Greek word *Stephanos*, referring to the victor's crown, a garland of oak leaves or ivy, given to the winner in the Greek games. The victor's crown of righteousness is the crown which belongs to or is the due reward of righteousness. The righteous Judge is the just Judge, the Umpire who makes no mistakes and who always is fair. The word "judge" is *kritēs*, and refers here in this context, not to a judge on a judicial bench but to the umpire or referee at the athletic games. The words "righteousness" and "just" are the two translations of the Greek word used here (*dikaios*). The word "love" is perfect in tense, and is the Greek word for a love that is called out of one's heart because of the preciousness of the object loved (*agapaō*). The Greek word translated "appearing" (*epiphaneia*), means literally, "to become visible," and was used of the glorious manifestation of the gods, here of the glorious coming of the Lord Jesus into the air to catch out the Church. To those who have considered precious His appearing and therefore have loved it, and as a result at the present time are still holding that attitude in their hearts, to those the Lord Jesus will also give the victor's garland of righteousness. The definite article is used in the Greek text. It is a particular crown

reserved for these. The word "give" (*apodidōmi*) can be here translated "award." Thus Paul, the spiritual athlete, his victory won, is resting at the goal posts, awaiting the award which the judge's stand will give him.

Translation: Henceforth, there is reserved for me the victor's laurel wreath of righteousness, which the Lord will award me on that day, the just Umpire, and not only to me but also to all those who have loved His appearing and as a result have their love fixed on it.

([4:9](#)) After his swift glance down the years of his strenuous life, Paul turns to his present circumstances. He is a prisoner in a cold, Roman dungeon, awaiting his second trial before Nero, and death. Great soul that he was, he yet needed and craved human fellowship and sympathy in his hour of trial. How this reminds us of the Man of Sorrows who needed the fellowship and sympathy of the inner circle, Peter, James, and John, in His hour of trial in Gethsemane. How real a Man He was, yet all the time Very God. Paul writes to Timothy, "Do thy diligence to come shortly unto me." The words, "do thy diligence," in the Greek have the idea of "make haste, exert every effort," and can be translated "do your best." It is the word *spoudazō*, translated "study" in [2 Timothy 2:15](#). See notes on that verse for a more intensive study of the Greek word. Timothy was urged to do his best to come to Paul quickly. Timothy was at Ephesus, bearing a heavy burden of responsibility.

Translation: Do your best to come to me quickly.

([4:10-12](#)) Paul's associates who were carrying on the work in Rome, had left. He writes, "Demas hath forsaken me, having loved this present world." The Greek word "forsaken" (*egkatalēipō*) means "to abandon, desert, leave in straits, leave helpless, leave in the lurch, let one down." This tells us that Demas had not only left Paul so far as fellowship was concerned, but he had left him in the lurch also, so far as the work of the gospel was concerned. He had been one of Paul's dependable and trusted helpers. Paul said that he let him down. This latter expression, so often heard today, was in common use in Paul's day. Our Lord used it while on the Cross ([Matt. 27:46](#)), and it is used in [Hebrews 13:5](#). The Greek word is however stronger than the English words. It is made up of three words, "to leave" (*leipō*), "down" (*kata*), and "in" (*en*), that is, to forsake one who is in a set of circumstances that are against him. It was a cruel blow to Paul. Right to the last, his intense nature impelled him to do what he could in the service of the Lord. He was awaiting the executioner's axe. Now, one whom he had trusted, had let him down. Paul was in prison, his freedom of action curtailed. Here was one who had his liberty, and who deserted the Christian work for the world (*aiōn*), that world which Trench defines as "that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations at any time current in the world, which it may be impossible to seize and accurately define, but which constitutes a most real and effective power, being the moral or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale, the subtle informing spirit of the world of men who are living alienated and apart from God." Demas loved all this. He prized it highly, and therefore set his affection upon it. The spirit of the age had gotten hold of him. What a warning example to those of us

who are teachers and preachers of the Word. How careful we should be to obey the exhortation of Paul, "Set your affection on things above, not on things on the earth" ([Col. 3:2](#)).

Crescens and Titus, others of Paul's helpers, had set out on their own initiative as appears from a small particle Paul uses in [verse 12](#) (*de*), which is translated "and," but is adversative in its nature, and should be translated "but." He writes Timothy, "Only Luke is with me." The "only" refers to Paul's fellow-laborers. He had many friends in Rome. How beautiful it is to see that the "beloved physician" should feel that his place was beside Paul when the end was approaching. How true to his medical instinct this was; not to depreciate the grace of God moving him in his heart to the same action. What a trophy of God's grace Luke is. Here is a Greek doctor of medicine, leaving his medical practice to be the personal physician of an itinerant preacher, to share his hardships and privations, his dangers, and toil. The great success of the apostle whom he attended in a medical way, is due in some measure, to the physician's watchful care over his patient who was the recipient of stonings, scourgings, and beatings, a man whose physical strength was always at the ragged edge of exhaustion because of his incessant and intense work and long difficult journeys. Luke knew all the marks (*stigmata*) of the Lord Jesus ([Gal. 6:17](#)) on the body of the apostle, the scars left after the assaults upon his person. He had bathed and tended those wounds. Now, his patient, grown old before his time, was suffering the discomforts of a Roman cell. He had to be guarded against disease. "Only Luke is with me." What a comfort he was to Paul. A Gentile and a Jew, one in Christ Jesus.

Paul writes to Timothy, "Take Mark and bring him with thee." "Take" (*analambanō* "to take up") is literally, "pick up." That is, "on your way to Rome, stop by Mark's home and pick him up."

The word "and" in the Greek text is adversative, and has the idea of "but." It distinguishes the going of Demas, Crescens, and Titus from that of Tychicus. The latter had been sent by Paul to Ephesus, possibly to take Timothy's place there while the latter came to Rome. The "but" implies that Paul had not sent the others. Crescens and Titus had gone to some other field of Christian work, leaving Paul alone in Rome, and without helpers.

Translation: For Demas let me down, having set a high value upon this present age and thus has come to love it. And he set out for Thessalonica, Crescens, for Galatia, Titus, for Dalmatia. Luke alone is with me. Mark, pick up, and bring with you, for he is profitable for ministering work. But Tychicus I sent off to Ephesus.

[\(4:13\)](#) The apostle asks Timothy when he sets out, to bring his cloak along which he left behind at the home of Carpus who lived in Troas. The Greek word translated "cloak," is the name of a circular cape which fell down to the knees, with an opening for the head in the center. H. V. Morton, a student of Roman times, and a traveller in the regions of the Pauline journeys, speaks of this type of cloak in his excellent book, "In the Steps of St. Paul." He has seen these cloaks on shepherds in what in the Bible is called Cilicia. They are felt cloaks called *kepenikler*, and are impervious to wind and water. They are so stiff,

he says, that the wearer can step out of them and leave them in an upright position. They are made of the tough Cilician goat's hair with which Paul was familiar in the making of tents. Such a coat must have been a great comfort to Paul on his long journeys. Now he needed it to keep out the cold and damp of his Roman cell.

Paul asks Timothy to carry along his books and the parchments. The word "books" is the translation of a Greek word (*biblion*) meaning a "book," which in turn comes from a Greek word (*bublos*) that refers to the pith of the papyrus plant which grew in the Nile River. This pith was cut in strips and laid in rows, over which other rows were laid crosswise, and the whole was pressed into a paper-like material called papyrus. The books Paul asked for were papyrus rolls. The parchment manuscripts (*membrana*) were made from the skins of sheep, goats, or antelopes, or of vellum, which latter was made from the skins of young calves. Even at the approach of death, and in the midst of the discomforts of his dungeon, the aged apostle did not allow his normal strenuous life and his study habits to grow less intense in their nature. What a rebuke this is to those who, charged with the responsibility of expounding the Word of God, are content with a mere surface understanding, not willing to do the exhausting work of research which only will bring out the inexhaustible riches of the Bible. What a reprimand this is to those who have had training in Greek, and who have put aside their Greek New Testament. What an exalted privilege it is to be called of God to minister the Word. As Alexander Whyte says in his book, *The Walk, Conversation, and Character of Jesus Christ our Lord*, "That elect, and honorable, and enviable class of men that we call students of New Testament exegesis. Surely they are the happiest and the most enviable of all men, who have been set apart to nothing else but to the understanding and the opening up of the hid treasures of God's Word and God's Son."

Translation: *My cloak, which I left behind at Troas at the home of Carpus, when you are coming, carry along, and my papyrus rolls, especially my parchments.*

(4:14, 15) Paul warns Timothy against a certain Alexander. The word "coppersmith" in the Greek text refers to any craftsman in metal. He was a metal worker of Ephesus, probably engaged in the manufacture of silver shrines of Diana. Paul's preaching of the gospel was cutting into his trade in idols, and that touched his pocket book, and he was out to get Paul. The word "did" (*endeikmi*) is literally "showed," with the idea of, not only "evil words," but "evil deeds." One could translate, "showed me much ill-treatment." The word "reward" (*apodi-dōmi*) does not in the Greek text express a wish or desire. It is a simple future, a statement of a future fact. The word is to be taken in the sense of "will requite." The apostle takes satisfaction in the future punishment of Alexander because of his opposition to Christianity. Expositors has the following to say on this attitude of Paul's: "Was the future punishment of Alexander which Paul considered equitable, a matter of more satisfaction than distress to Paul? Yes, and provided that no element of personal spite intrudes, such a feeling cannot be condemned. If God is a moral governor; if sin is a reality; those who know themselves to be on God's side cannot help a feeling of joy in knowing that evil will not always triumph over good." The word "beware" (*phulassō*) is from a Greek word meaning "to guard one's self." It often implies assault from without. The word "withstood," *anistēmi* in the original, has the idea of "to

set one's self against." Alexander set himself against Christianity. It interfered with his business. How this reminds us of our Lord's words; "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" ([Matt. 16:26](#)).

Translation: *Alexander, the metal worker, showed me many instances of ill-treatment. The Lord shall pay him off in accordance with his evil works. And you also, with reference to him, be constantly guarding yourself, for he in an extraordinary manner set himself in opposition to our words.*

([4:16](#)) Then Paul speaks of his trial at Nero's tribunal. It is possible that Nero himself was presiding. He speaks of his "first answer." The word "answer" is the translation of a Greek word (*apologia*) which literally means, "to talk one's self off from." It was a technical word used in the Greek law courts, referring to a verbal defense in a judicial trial, namely, talking one's self off from a charge preferred against one. Paul was offering his defense against the charges of his accusers. But he stood alone, for he says, "No man stood with me." The word "stood" (*paraginomai*) is a technical word used of one who appeared in a court of justice in behalf of the accused. No one appeared, to act as his advocate, to advise him as to legal forms, to testify to his character. The last persecution had been so severe, that those who lived through it, dared not appear in Paul's defense. Paul says, "All forsook me." He used the same word (*egkataleipo*) when he wrote, "Demas hath forsaken me." Those whom he had reason to suppose would come to his aid, left him in the lurch, left him helpless, let him down.

Translation: *During my self defense at the preliminary trial, not even one person appeared in court, taking his stand at my side as a friend of mine, but all let me down. May it not be put to their account.*

([4:17](#)) But the Lord did not let Paul down. He made good his promise, "I will never leave thee, nor forsake thee" ([Heb. 13:5](#)), this Lord of his who on one awful day was let down by His Father ([Matt. 27:46](#)). He says, "The Lord stood with me." "Stood" is from a Greek word *paristēmi*, "to stand alongside," used in [Romans 16:2](#), where it is translated "assist." The Roman saints were to stand by Phoebe the deaconess in whatever she needed, that is, they were to make themselves responsible for all her needs. So the Lord Jesus took His stand by the side of His faithful apostle and made Himself responsible for all his needs. He strengthened Paul, that is, poured strength into him, clothed him with strength (*endunō*).

The strengthening of Paul resulted in the preaching being fully known. "Preaching" refers in the Greek to a public proclamation given by an official herald. Paul used the same word in [4:1](#) (*kērussō*). As long as there had been no public proclamation of the gospel by Paul himself in Rome, the function of a herald had not been completely fulfilled by him. Thus, Paul brought in a full declaration of the gospel as he gave his teachings to the court. If Nero sat on the judge's bench, he heard the gospel from the lips of the great apostle himself.

We now consider the significance of Paul's words, "And I was delivered out of the mouth of the lion." Paul did not mean that he was delivered from death, for he had just written, "my life-blood is already being poured out as a libation." He did not mean that he was delivered from Nero's power, for he was aware that a second trial was awaiting him, and that he would be executed. He was not referring to the lions of the arena, for this could not come to a Roman citizen.

The expression, "I was delivered out of the mouth of the lion," is an echo of our Lord's words in [Psalm 22:21](#) where He, while hanging on the Cross, prays to be delivered from the lion's mouth, namely from death, His humiliation. [Hebrews 5:7](#) (Greek text) makes it clear that our Lord was not praying to be saved from death, that is, saved from dying, but, *out of death*, that is, saved from the grip of death, namely, to be raised out from among the dead. Paul's humiliation in these circumstances would be his defeat at the hands of Satan when all his friends had let him down, and he would fail to proclaim the gospel from the pulpit of the then known world.

Translation: *But the Lord took His stand at my side to render all the assistance I needed, and clothed me with strength, in order that through me the public proclamation might be heralded abroad in full measure, and that all the Gentiles might hear. And I was drawn to His side out of the lion's mouth.*

[\(4:18-22\)](#) The words, "And the Lord shall deliver me from every evil work," are vitally bound up with, "I was delivered from the mouth of the lion." The word for "evil" here (*ponēros*, pernicious), refers to evil that is in active opposition to the good. The word "work" in the Greek text has a subjective reference and thus speaks of an action that would be committed by Paul. Thus, the expression does not speak of deliverance from an external evil personality here, but from a possible evil deed of the apostle's own doing. This is in harmony with the context. Failure to proclaim publicly the gospel on this important occasion, would have been in Paul's opinion "an evil work."

The word "deliver" (*ruomai*) is from a very tender word in the Greek text. It means "to draw to one's self out of harm's way." Paul was standing alone before the great tribunal, yet not alone, for the unseen Christ, standing at his side, drew Paul to Himself out of harm's way.

This was the climax of Paul's testimony to the Faith once for all delivered to the saints. He had faithfully preached the Glad Tidings through a long life in which hardships, trials, opposition, illness, heartache, and tremendous responsibility had been the rule rather than the exception; and now, at its close, just before his martyrdom, had he failed in maintaining that testimony to his Lord before the Court of the Emperor, what an inglorious ending that would have been to a glorious life. But God's grace Paul found to be sufficient right to the end of his life ([1:12](#)). He could now go to a martyr's death in triumph. He had remained faithful to his Lord.

Translation: *And the Lord will draw me to Himself away from every pernicious work actively opposed to that which is good, and will keep me safe and sound for His kingdom,*

the heavenly one, to whom be the glory forever and ever. Amen. Greet Prisca and Aquila, and the household of Onesiphorus. Erastus was remaining in Corinth, but Trophimus, being ill, I left behind in Miletus. Do your best to come before winter. There greet you Eubulus, and Pudens, and Linus, and Claudia, and all the brethren The Lord be with your spirit. The grace be with you.

The Expanded Translation of 2 Timothy

Paul, an ambassador of Christ Jesus through the will of God, according to the promise of life which is in Christ Jesus, to Timothy, beloved child. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

I constantly have a spirit of thanksgiving to God, to whom I am constantly rendering sacred service from the time of my forebears with a pure conscience, how unceasingly I have you in my mind in my petitions for needs, day and night, greatly longing to see you, remembering your tears, in order that I may be filled with joy, having been reminded of the unhypocritical faith which is in you, which is of such a nature as to have been at home first in your grandmother Lois and in your mother Eunice, and concerning which I have come to a settled persuasion, is at home in you also; for which cause I am reminding you to keep constantly biasing the gift of God which is in you through the imposition of my hands. For God did not give to us a spirit of fearfulness, but of power and of love and of a sound mind.

Therefore, do not be ashamed of the testimony borne by our Lord, nor of me His prisoner, but be a fellow-partaker with respect to our sufferings for the sake of the gospel according to the power of God, the One who saved us and called us in the sphere of a holy calling, not according to our works, but according to His own private purpose and grace which was given us in Christ Jesus before the beginning of time, but is now made known through the appearing of our Saviour, Christ Jesus, since He not only made of none effect the death, but also brought to light, life and incorruption through the gospel, with reference to which gospel I was appointed a herald and an ambassador and a teacher; on which account I am also suffering these things. But I am not ashamed, for I know with an absolute knowledge the One in whom I have permanently placed my trust, and have come to a settled persuasion that He is of power to guard that which has been committed as a trust to me with reference to that day.

Be holding fast the pattern of sound words which (words) from me personally you heard, in faith and love which is in Christ Jesus. That goodly thing which was committed in trust to you, guard through the Holy Spirit who indwells you. You know this, that there turned away from me all those in Asia, of whom there me Phygellus and Hermogenes.

The Lord give mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my handcuff, but when he was in Rome he sought me out with more than expected diligence, and found me. The Lord grant to him to find mercy in the presence of and from the Lord in that day. And in how many things he served me in Ephesus, you know better (than I).

As for you, therefore, my child, be clothed with inward strength by the grace which is in Christ Jesus; and the things which you heard from me personally in the presence of many witnesses, these things commit as a trust to trustworthy men who are of such a character as to be adequate to teach others also.

Take your part with others in enduring hardships as a good soldier of Christ Jesus. No one when engaged in military service allows himself to become involved in civilian pursuits, in order that he may please the one who enlisted him as a soldier. And if a person contends in the games, he is not crowned as the victor unless he engages in the athletic contest according to the prescribed rules. It is a necessity in the nature of the case that the tiller of the soil who labors with wearisome effort, be the first to partake of the fruits.

Grasp the meaning of that which I am saying, for the Lord will give you understanding in all things. Be remembering Jesus Christ raised out from among the dead, from the seed of David according to my gospel, in which sphere of action I am suffering hardship to the extent of bonds as a malefactor. But the Word of God has not been bound, with the present result that it is not shackled. Because of this I am enduring all things for the sake of the selected-out ones, in order that they themselves also may obtain salvation which is in Christ Jesus, together with eternal glory. Trustworthy is the word. For in view of the fact that we died with Him, also we shall live by means of Him. If, as is the case, we are persevering, we shall reign as kings with Him. If, as is the case, we are denying Him, that One will deny us. If, as is the case, we are unfaithful, that One remains faithful, for to deny Himself He is not able. These things constantly be reminding (them), charging (them) in the presence of God not to be continually wrangling about empty and trifling matters, which results in not even one useful thing, since it ruins those who hear.

Bend your every effort to present yourself to God, approved, a workman unashamed, expounding soundly the word of the truth. But with reference to unhallowed and empty discussions, give them a wide berth, for they will progress to more impiety towards God, and their word will spread as does a gangrene, of whom are Hymenaeus and Philetus, the very ones who are of such a character as to have deviated from the truth, saying that the resurrection already has taken place, and are overthrowing the faith of certain ones.

However, the immovable foundation has stood and at present stands, having this seal, The Lord knows these who are His, and, Let those who name the name of the Lord depart from unrighteousness. Now, in a great house there are not only instruments of gold and of silver, but also of wood and of baked clay, also some which are highly prized and others which are treated with contempt. If, therefore, a person separate himself from these, he shall be an instrument highly prized, in a state of permanent separation useful to the master, for every good work equipped.

The passions of youth be constantly fleeing from, but be pursuing as constantly, righteousness, faithfulness, love, peace, in company with those who are calling upon the Lord out of a pure heart. But stupid questionings, and questionings that come from an uninstructed and undisciplined mind refuse, knowing that they constantly beget contentions. And the Lord's bondsman must not in the nature of the case quarrel, but be gentle to all, skillful in teaching, forbearing, in meekness correcting those who set themselves in opposition, if perchance God may give them repentance resulting in a precise, experiential knowledge of the truth, and that they may return to soberness out of

the snare of the devil, having been held captive by him, (so as to serve) the will of that One, (God).

This be constantly knowing, that in the last days, difficult times will set in, for men shall be fond of self, fond of money, swaggerers, haughty, revilers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, lacking self-control, savage, haters of good, betrayers, headstrong, besotted with pride, fond of pleasure rather than having an affection for God, having a mere outward semblance of piety toward God, but denying the power of the same. And these be constantly shunning.

For of these are those who by means of insinuation, slink into houses and take captive the minds of silly women who have been in times past heavily laden with sins, and who are at present heavily loaded down with them, who are under the impelling urge of variegated, passionate desires, ever learning and never able to come to a precise and experiential knowledge of the truth. Now, in the same manner as Jannes and Jambres set themselves against Moses, so also these set themselves against the truth, men corrupted in mind; after having been put to the test, disapproved concerning the truth. But they shall make no further progress, for their insane folly shall become evident to all, as their folly became evident.

But as for you, you were attracted as a disciple to me because of my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, afflictions such as came to me in Antioch, in Iconium, in Lystra, what manner of persecutions I endured; and out of them all the Lord delivered me. And all indeed who desire to be living a life of piety towards God in Christ Jesus, shall be persecuted. But pernicious men and impostors shall progress to the worst, leading astray and being led astray.

But, as for you, remain as you are in the things which you learned and have been assured of, knowing from whom you have personally learned them, and that from a very young child you knew the sacred scriptures which are able to make you wise with respect to salvation through faith in Christ Jesus. Every scripture is God-breathed, and is profitable for teaching, for conviction, for correction, for training with respect to righteousness, in order that the man of God may be complete, fitted out for every good work.

I solemnly charge you as one who is living in the presence of our God, even Christ Jesus, the One who is on the point of judging the living and the dead, I solemnly charge you as not only living in His presence, but also by His appearing and His kingdom; make a public proclamation of the Word with such formality, gravity, and authority as must be heeded. Hold yourself in readiness for this proclamation when opportunity presents itself and when it does not; reprove so as to bring forth conviction and confession of guilt; rebuke sharply, severely, and with a suggestion of impending penalty. Pleadingly exhort, doing all this with that utmost self-restraint which does not hastily retaliate a wrong, and accompany this exhortation with the most painstaking instruction; for the time will come when they will not endure our wholesome doctrine, in that they will hold themselves firm against it, but, dominated by their own personal cravings, they, having ears that desire merely to be gratified, gather to themselves an accumulation of teachers. In fact, from the

truth they shall avert the ear, and (as a result) they shall receive a moral twist which will cause them to believe that which is fictitious.

But as for you, you be constantly in a sober mood, calm, collected, wakeful, alert in all things. Endure hardships. Let your work be evangelistic in character. Your work of ministering fully perform in every detail, for my life's blood is already being poured out as a libation, and the time of my departure is already present. The desperate, straining, agonizing contest marked by its beauty of technique, I, like a wrestler, have fought to the finish, and at present am resting in its victory. My race, I, like a runner, have finished, and at present am resting at the goal. The Faith committed to my care, I, like a soldier, have kept safely through everlasting vigilance, and have delivered it again to my Captain. Henceforth, there is reserved for me the victor's laurel wreath of righteousness, which the Lord will award me on that day, the just Umpire, and not only to me but also to all those who have loved His appearing and as a result have their love fixed on it.

Do your best to come to me quickly, for Demas let me down, having set a high value upon this present age and thus has come to love it. And he set out for Thessalonica, Crescens, for Galatia, Titus, for Dalmatia. Luke alone is with me. Mark, pick up, and bring with you, for he is profitable for ministering work. But Tychicus I sent off to Ephesus. My cloak, which I left behind at Troas at the home of Carpus; when you are coming, carry along, and my papyrus rolls, especially my parchments. Alexander, the metal worker, showed me many instances of ill-treatment. The Lord shall pay him off in accordance with his evil works. And you also, with reference to him, be constantly guarding yourself, for he in an extraordinary manner set himself in opposition to our words.

During my self defense at the preliminary trial, not even one person appeared in court, taking his stand at my side as a friend of mine, but all let me down. May it not be put to their account. But the Lord took His stand at my side to render all the assistance I needed, and clothed me with strength, in order that through me the public proclamation might be heralded abroad in full measure, and that all the Gentiles might hear. And I was drawn to His side out of the lion's mouth. And the Lord will draw me to Himself away from every pernicious work actively opposed to that which is good, and will keep me safe and sound for His kingdom, the heavenly one, to whom be the glory forever and ever. Amen.

Greet Prisca and Aquila, and the household of Onesiphorus. Erastus was remaining in Corinth, but Trophimus, being ill, I left behind in Miletus. Do your best to come before winter. There greet you Eubulus, and Pudens, and Linus, and Claudia, and all the brethren. The Lord be with your spirit. The grace be with you.

The Exegesis of Titus

Chapter 1

(1:1-4) We have in these verses, the salutation of the writer to the recipient of this letter; Paul (v. 1) to Titus (v. 4). For word studies on "Paul" and "apostle" see notes on [1 Timothy 1:1](#). "Servant" is *Doulos*, the most abject, servile term in use among the Greeks for a slave. This abject, servile attitude on the part of a pagan slave finds its expression in true Christian humility on the part of the Christian who regards himself as a slave of Jesus Christ. The word in its various meanings finds a doctrinal place in the Christian system in the providence of God who destined the Greek language as the vehicle by which to give His N.T., revelation to the human race. *Doulos* refers to one born into slavery. The Greeks had a word for a person taken in war and sold as a slave (*andrapodon*). Paul was born into slavery to sin at his first birth. He became a loving bondsman of the Lord Jesus through being born of the Holy Spirit. The word refers to one whose will is swallowed up in the will of another. Before salvation, Paul's will was swallowed up in the will of Satan. After he was saved, his will was swallowed up in the sweet will of God. The word referred to one bound to another in bands so strong that only death could break them. It was Paul's identification with Christ in His death ([Rom. 6:3](#)) which broke the bands that bound him to Satan. After salvation, Paul became bound to the Lord Jesus in bands so strong that only death could break them. And because the Lord Jesus became Paul's life, and He will never again die, Paul's union with the Lord is so strong that nothing can break it. *Doulos* refers to one who serves another to the disregard of his own interests. Before Paul was saved, he served Satan to the disregard of his own best interests. After salvation, Paul served Jesus Christ with an abandon that caused him to live a life of self-sacrificial service which culminated in a martyr's death. "According to" is *Kata*, a preposition whose local meaning is "down," which suggests "domination," and which here is used with the accusative case which is the case of extension, the two ideas totaling up to the concept of a correspondence with some thing. Paul was an apostle of Jesus Christ, whose apostleship corresponded "to the norm or standard of faith which is set for God's elect" (Vincent). This apostleship in its nature corresponds or is fitting or congruous to the precise, experiential knowledge (*epignōsis*) of the truth which in turn corresponds to (*kata*) piety toward God. Since faith and truth are brought together here, we take it that the faith spoken of here is not an act of faith exerted by the saints, but the Christian faith, that body of truth which we call the doctrines of the Christian system. "In" is *epi*, "upon," and can be translated, "upon the basis of" a hope of life eternal. Paul characterizes his apostleship as of a kind that corresponds to the Christian faith embraced by God's elect (believers), and a full knowledge of that truth, and then says that both these characterizations have to do with life eternal which God who cannot He (literally, "the un-lie-able God," *apseudēs*, "without lie") promised before eternal times (*pro chronōn aiōniōn*, "before the times of the ages"), that is, before time began to be reckoned by aeons. "Due times" is *idios kairos*, *idios* referring to that which is one's own peculiar, private, unique possession, *kairos* speaking of those strategic times in the calendar of God during which events come to a culmination and ripen to usher in a new age or dispensation. "Manifested" is *phaneroō*, "to make visible that which has been

hidden." God's secret purposes in salvation have in the preaching of the apostle been brought to light. "Own" is *gnēsios*, "legitimately born." Titus was a convert of Paul. "Common" is *koinē*, "common" in the sense of belonging to several, thus "held in common." For word studies on "grace" and "peace," see notes on [1 Timothy 1:2](#). "Mercy" not in best Mss.

Translation: *Paul, God's slave, and an ambassador of Jesus Christ in accordance with the Faith of God's elect ones and a precise experiential knowledge of truth which is in accordance with piety towards God, upon the basis of a hope of life eternal which God who cannot lie promised before eternal times, but made known in His own strategic seasons, His Word in a proclamation with which I was entrusted in correspondence with the commandment of our Saviour, God; to Titus, a genuine child in correspondence with the commonly-held Faith. Grace and peace from God the Father and Christ Jesus, our Saviour.*

([1:5](#)) Crete, one of the largest islands in the Mediterranean Sea, was not visited by Paul on any of his first three missionary journeys. He touched there on his way to Rome as a prisoner of the Roman Empire, but at that time, Titus was not with him. This is one of the facts which indicates that Paul was liberated from his first Roman imprisonment and spent some time in missionary work. Here he refers to the time when he and Titus had worked there together, and he had left him there to finish the organization of the churches they had founded. "Left" is *apoleipō*, "to leave behind temporarily" something or someone. *Kataleipō* is often used of a permanent leaving behind. Expositors notes that "St. Paul's language favors the supposition that the commission given Titus was that of a temporary apostolic legate rather than a permanent local president." "Set in order" is *epidiorthoō*, used by medical writers of setting broken limbs or straightening crooked ones. It is used in the N.T., with the meaning, "to set in order besides or further." Titus should arrange what remained to be set in order after Paul's departure. "Things that are wanting" is *ta leiponta*, "the things left" to do. "Ordain" is *kathistēmi*, literally "to set down," thus, "to appoint one to administer an office." "Elders" is *presbuteros*. Vincent says: "The meaning of the injunction is, that Titus should appoint out of the number of elderly men of approved Christian reputation, certain ones to be overseers (*episkopos*) of the churches in the several cities. The eldership was not a distinct office." "Appointed" is *diatassō*, "to prescribe, give a charge."

Translation: *On this account I left you behind temporarily in Crete, in order that you should straighten out the things which are left to do, and appoint in every city, elders, as I gave you charge.*

([1:6-9](#)) In these verses, Paul gives the qualifications of bishops or overseers. These were to be selected from the elderly men who had a reputation in the church, of approved Christian character. Paul lists the requirements for this office. "Blameless" is *anegklētos*, from *egkaleō*, "to call to account, to bring a charge against," and Alpha prefixed, which negates the word and makes it mean, "not to call to account, etc." Thus, a bishop must live such an exemplary life that there is no occasion to call him to account or bring a

charge against him. As to the requirement, "the husband of one wife," this has been treated sufficiently in the notes on [1 Timothy 3:2](#), which please see. "Faithful children" are believing children or children who are believers. "Riot" is *asōtia*, "an abandoned, dissolute life, profligacy." "Unruly" is *anupotaktos*, "that cannot be subjected to control, refractory." It is not "a bishop," but *ton episkopon*, "the bishop" or "the overseer." Vincent observes that "the qualifications of the elders are fixed by those of the bishop. Appoint elders who shall be unaccused, etc., for the bishop must be unaccused, etc. The overseers must have the qualifications of approved presbyters (elders *presbuteros*)." "Steward" is *oikonomos*, made up of *oikos*, "house," and *nomos*, "law," hence, the law whereby a household is administered or governed. The word refers to a manager of a household, a superintendent. Into such a person's hands is entrusted the responsibility to properly administer the affairs of the household. The bishop is given the responsibility of properly administering the affairs of the local church. "Self-willed" is *authadē*, made up of *autos*, the personal pronoun of the third person, "he," and *hēdomai*, "to enjoy one's self, take one's pleasure." The compound word means "self-pleasing, self-willed, arrogant." "Soon angry" is *orgilon*, "prone to anger, irascible." The *orgilon* person is one who does not have his passion of anger under control (Expositors). On the words, "not given to wine, no striker, not given to filthy lucre," see notes on [1 Timothy 3:3](#). For the words, "a lover of hospitality," see notes on [1 Timothy 3:2](#). "A lover of good men" is *philagathon*, "a lover of goodness." See [1 Timothy 3:2](#) (notes) on the word "sober." "Temperate" is *egkratē*. The word originally meant, "having power over, possessed of," hence, "keeping in hand, controlling." It is the great Greek word for "self-control." This is one of the fruits of the Spirit ([Gal. 5:23](#) "temperance"). "Holding fast" is *antechō*, "holding firmly to." Expositors says: "The R.V. *holding to* correctly suggests the notion of withstanding opposition, which is not so clearly felt in A.V., *holding fast*." "The faithful word" is "the trustworthy, reliable word," the word worthy of trust because it is reliable. "As he hath been taught" is *kata didachēn*, literally, "according to the teaching," that is, agreeing with the apostolic teaching. Expositors translates, "the faithful word which is in accordance with the teaching." Vincent translates, "may be able both to exhort in the sound teaching" (the body of Christian doctrine). "Exhort" is, "I beg of you, please" (*parakaleō*), and "convince" is *elegchō*, "to convict so as to bring forth conviction or confession." Expositors says, "The shepherd must be able to tend the sheep, and to drive away the wolves." "Gainsayers" is *antilegō*, "to speak against, to contradict."

Translation: *If a certain one is such that no charge can be brought against him, married only once, having children who are believers, who are not such as could be charged with dissolute living or cannot be subjected to control; for it is a necessity in the nature of the case that the overseer be such that no charge can be brought against him as God's superintendent; not self-willed, not irascible, not quarrelsome over wine, not pugnacious, not eager for base gain, but fond of showing hospitality, fond of that which is good, sober-minded, just, holy, self-controlled, holding to the trustworthy Word according to the teaching, in order that he may be able both to be exhorting in the sound teaching and to be convicting the gainsayers.*

(1:10, 11) Expositors sums up the contents of [verses 10-16](#) as follows: "I have just mentioned rebuke as a necessary element in a presbyter's teaching. This is especially needful in dealing with Cretan heretics, in whom the Jewish strain is disagreeably prominent. Alike in their new-fangled philosophy of purity, and in their pretensions to orthodoxy, they ring false. Purity of life can only spring from a pure mind; and knowledge is alleged in vain, if it is contradicted by practice." "Vain talkers" is *matailogos, mataios*, "devoid of force, truth, success, result," thus "vain" in the sense of "in vain"; and *logos*, "a word," thus, speech that is in vain, resultless, speech that does not bring the results that it should; thus, an empty talker, one who utters empty, senseless things. "Deceivers" is *phrenapatēs*, "a mind deceiver." Of the verb, Thayer remarks, "More is implied in this word than in *apataō* ('to cheat, beguile, deceive'), for it brings out the idea of subjective fancies." The word "specially," Expositors says, shows that "it is probable that there were very few false teachers who were not 'of the circumcision.'" On the word "circumcision," Expositors comments: "The persons spoken of here were Christian Jews. . . . That they were at least nominally Christians is also implied by the epithet 'unruly.' We cannot call those persons *unruly* on whose obedience we have no claim." "To stop the mouth" is *epistomizō*, originally "to put something into the mouth," as a bit into a horse's mouth. The noun form is used of the "stop" of a waterpipe. The verb used metaphorically means "to reduce to silence." Vincent translates, "whom it is necessary to silence." "Subvert" is *anatrepō*, "to overturn, overthrow, destroy." "Houses" is *oikos*, "households, families." Expositors translates; "pervert whole families." The words, "teaching . . . for filthy lucre's sake" refer to the claim to financial support made by itinerant or vagrant prophets and apostles.

Translation: *For there are many who are refractory, empty talkers, and deceivers of the mind, especially those of the circumcision whom it is a necessity in the nature of the case to be reducing to silence, who are of such a character as to disrupt whole families, teaching things which they ought not for the sake of base gain.*

(1:12) The phrase, "one of themselves," refers to the gainsayers. The Cretan false teachers were self-styled prophets, and it is possible that Paul was referring to this when he used the word. The Cretan to whom reference is made was Epimenides, a contemporary with Solon who was born in Crete 659 B.C. "Always" is *aei*, "perpetually, incessantly." Here was a Cretan who for once told the truth. Vincent says that the Cretan habit of lying passed into a verb *krētizō*, "to speak like a Cretan, to lie," and a noun *krētismos*, "Cretan behavior, lying." "Evil beasts" is *kaka thēria*, "evil wild beasts," rude, cruel, and brutal (Vincent). "Slow bellies" is *gastēr argos*, "idle bellies." *Gastēr* refers to the stomach in this context. Vincent says: "Rev. gives the correct idea, *idle gluttons*. They are so given to gluttony that they are mere bellies." Expositors says: "The R.V., *idle gluttons*, is more intelligible English than A.V. *slow bellies*, but does not so adequately represent the poet's meaning. He has in mind the belly, as it obtrudes itself on the beholder, and is a burden to the possessor, not as a receptacle for food." The writer cannot help but add the following, addressed to himself and his associates in the ministry; "Brethren, let us curb our appetite for food in order that we may make a pleasing appearance in the pulpit."

Translation: *A certain one of themselves, a prophet of their very own, said, Cretans by nature are incessant liars, evil beasts, idle gluttons.*

([1:13, 14](#)); Paul endorses this testimony of the poet Epimenides. He had a first-hand knowledge of these Cretan characteristics. "Rebuke" is *elegchō*, "to rebuke so as to bring conviction and confession of sin." "Sharply" is *apotomōs*, from *apotemnō*, "to cut off." Thus the adverb means, "abruptly, precipitously," and then, "sharply, severely, curtly." The word "that" is *hina*, which "expresses the object aimed at in the reproof, not the substance of it. The intention of the reproof was not merely the securing of a controversial triumph, but 'to bring into the way of truth all such as have erred, and are deceived' " (Expositors). "Giving heed" is *prosechō*, literally, "to hold to."

The word implies the giving one's consent, as well as one's attention. The commandments of men refer to arbitrary ascetic prohibitions such as are referred to in [Col. 2:22](#). "Turn" is *anastrephō*, a participle in the middle voice, thus, men who "turn themselves away" from the truth.

Translation: *This testimony is true, for which cause, be rebuking them severely, in order that they may be sound in the Faith, not giving consent to Jewish myths and the commandments of men who are turning themselves away from the truth.*

([1:15, 16](#)) The words, "Unto the pure all things are pure," are to be understood in their context, which latter speaks of arbitrary ascetic prohibitions. Expositors says: "This is best understood as a maxim of the Judaic Gnostics, based on a perversion of [Luke 11:41](#)" where our Lord, speaking of the Pharisees and their man-made ceremonial washings says, "All things are clean to you." The purity spoken of in our Titus reference speaks, not of purity which is the absence and opposite of immorality, etc., but of the ceremonial purity of man-made regulations. Our Lord tells the Jewish leaders that there is nothing wrong in eating with ceremoniously unwashed hands. That is, the person who does not subscribe to the Pharasaical regulations is not impure or defiled, nor is the food he eats affected in that way. We must be careful in explaining our Titus passage to make clear that the purity here spoken of is not moral, but ceremonial purity, lest we by our interpretation open the flood gates to license. Expositors says: "Paul accepts the statement as a truth, but not in the intention of the speaker." Commenting on the rest of the verse, the same authority says, referring to those who are defiled; "their moral obliquity is more characteristic of them than their intellectual perversion. The satisfaction of natural bodily desires (for it is these that are in question) is, when lawful, a pure thing, not merely innocent, in the case of the pure; it is an impure thing, even when lawful, in the case of 'them that are defiled.' And for this reason: their intellectual apprehension of these things is perverted by defiling associations; 'the light that is in them is darkness,' and their conscience has, from a similar cause, lost its sense of discrimination between what is innocent and what is criminal. That any action with which they themselves are familiar could be pure, is inconceivable." "Profess" is *homo-logomai*, "to agree" with someone as to some thing, thus, "to confess belief" in it. "Reprobate" is *adokimos*, "put to the test for the purpose of being approved, but failing to meet the requirements, being disapproved."

Translation: *All things are pure to those who are pure. But to those who are defiled and unbelieving, not even one thing is Pure. But even their mind and conscience are defiled. God, they confess that they know, but in their works they deny, being abominable and disobedient and with reference to every good work, disapproved.*

Chapter 2

(2:1) "Thou" is *su*, the pronoun used intensively. It is, "But as for you, in contradistinction to those I have just mentioned." "Become" is *prepō*, originally, "to stand out, be conspicuous," hence, "to become conspicuously fit, to be becoming, beseem, to be seemly."

Translation: *But as for you, be constantly speaking the things which are fitting to sound teaching.*

(2:2) "Aged men" (*presbutōs*) are here not to be understood as holding an ecclesiastical position but as men old in years. "Sober" is *nēphalios*, "abstaining from wine, either entirely or at least from its immoderate use." "Grave" is *semnos*, "august, venerable, reverent." "Temperate," *sōphrōn*, "curbing one's desires and impulses, self-controlled." "Faith" has the definite article, here, not "faith" as exercised, but "The Faith," the body of Christian doctrine. "Charity" is *agapē*, with the definite article, referring to that love produced in the heart of the yielded saint by the Holy Spirit. "Patience" is *hupomenō*, literally, "remaining under" trials and afflictions in a way that honors God. It is patience in the sense of meekness which Trench has defined as "that temper of spirit in which we accept God's dealings with us as good, and therefore without disputing or resisting." "Sound" is *hugiainō*, "to be sound, well, in good health." It is used of those whose Christian teachings are free from any admixture of error. The word here speaks of true and incorrupt doctrine.

Translation: *That aged men be sober, venerable, self-controlled, sound in the Faith, in the love, in the patience.*

(2:3-5) "Behavior" is *katastēma*. Expositors says: "*Demeanor* (R.V.) is better than *behavior* (A.V.), which has a wide reference to conduct, in all respects and on all occasions. *Deportment* which includes a slight reference to dress, would be the best rendering, only that the word has become depreciated." "Holiness" is *hieroprepēs*, from *hieron*, "a sacred place, a temple," and *prepō*, "to be fitting," the compound word meaning, "befitting men, places, actions, or things sacred to God, reverent." "False accusers" is *diabolos*, "a slanderer." This is the word rendered "devil" in other contexts. "Given to much wine" is the translation of the Greek words for "much wine," and the perfect participle of *douloō*, "to make a slave of." The tense speaks here of a confirmed drunkard. Expositors remarks: "It is proved by experience that the reclamation of a woman drunkard is almost impossible." "Teachers of good things" is *kalodidaskalos*, the word for "good" (*kalos*), and "teacher" (*didaskalos*). We get our word "didactic" from the latter. "They may teach" is *sōphronizō*, "to make sane or sober-minded, to recall a person to his senses," hence "to moderate, chasten, discipline." Here it should be translated "to school, to train." "Sober" is not in the Nestle text. With reference to Paul's words, "to love their husbands, to love their children," Vincent calls attention to an inscription from Pergamum; "Julius Bassus to Otacilia Polla, my sweetest wife, who loved her husband and children and lived with me blamelessly for thirty years."

"Discreet" is *sōphronōs*, "with sound mind, discreetly." "Keepers at home" is *oikourgos*, "caring for the home, working at home." So Vincent, Expositors, Thayer. "Good" is *agathos*. Expositors says: "Mothers who work at home usually find it a more absorbing pleasure than 'going about from house to house' ([1 Tim. 5:13](#)). But 'the worker at home' is under temptation to be as unsparing of her household as of herself; and so St. Paul adds *agathos* 'kind' (R.V.) rather than 'good' (A.V.)." "Obedient" is *hupotassō*, used in a military connection of a general arranging soldiers under him in subjection to himself. "Blasphemed" is *blasphēmeo*, "to speak reproachfully, to revile, calumniate, rail at."

Translation: *Aged women likewise, that they be reverent in demeanor, not slanderers, not enslaved to much wine, teachers of that which is good, in order that they may train the young women to love their husbands, to love their children, to be discreet, chaste, workers at home, kind, in subjection to their own husbands, in order that the Word of God may not be reproachfully spoken of.*

([2:6-8](#)) "Exhort" is *parakaleō*, "I beg of you, please, I urge." This word is a good commentary upon the manner in which Titus should deal with these various groups. It should not be a domineering, high-handed, demanding one, but a humble, loving, kindly, exhorting one. The heart will respond to loving, kind treatment where it will rebel against the opposite. "Sober minded" is *sōphroneō*, "to exercise self-control, think of one's self soberly, to put a moderate estimate upon one's self, to curb one's passions." "Sincerity" is not in Nestle text. It is *hēmōn*, "us," not "you."

Translation: *The young men likewise be exhorting to be exercising self-control; concerning all things showing yourself a pattern of good works; in the teaching, uncorruptness, gravity, sound speech which, cannot be censured, in order that the one who is an opponent may be ashamed, not having one evil thing to be saying concerning us.*

([2:9, 10](#)) "Servants" is *doulos*. These were Christian slaves serving for the most part in pagan households. "Be obedient" is *hupotassō*, used in a military sense of soldiers arranged in battalions under the commanding officer, thus, in subjection to him. Here it refers to the obligation of the slave (middle voice) to put himself in subjection to his master. "Master" is *despotēs* (our word "despot"), "a master, lord, one who has absolute ownership of and uncontrolled power over another." "In all things" is to be construed with "be obedient." "To please well" is *euaristos*. Alford says that it is a servant's phrase, like the English, "to give satisfaction." "Answering" is *antilegō*, "to speak against, contradict." Ellicott thinks that more is implied than pert answers (A.V. *answering again*); rather, thwarting their master's plans, wishes, or orders. "Purloining" is *nosphizō*. Expositors says that "the particular form of theft implied is the abstraction or retention for one's self, of a part of something entrusted to one's care." The word "pilfer" will translate it well.

"Fidelity" is *agathos*. Expositors suggests, "trustworthiness." "Adorn" is *kosmeō*, "to put in order, arrange, to ornament, adorn, decorate, garnish." The noun is *kosmos*, "an ordered system, a system where harmony prevails." Expositors says: "The teaching, though really practical, can be plausibly alleged to be mere theory; it must then, by good works, be rendered attractive to them that are without." *Kosmeō*, as used in our present passage, means therefore "to embellish with honor." The doctrine (teaching) is that found in [verses 11-14](#).

Translation: *Exhort slaves to put themselves in subjection to their own masters in all things; to give them satisfaction, not crossing them, not pilfering, but showing the utmost trustworthiness, in order that the teaching of God our Saviour they may embellish with honor in all things.*

[\(2:11-15\)](#) "Grace" is *charis*. Of this word, Trench in his *Synonyms of the New Testament* has this to say: "It is hardly too much to say that the Greek mind has in no word uttered itself and all that was at its heart more distinctly than in this." With regard to its use in the New Testament, we could say; "It is hardly too much to say that the mind of God has in no word uttered itself and all that is in His heart more distinctly than in this." In the ethical terminology of the Greek schools, *Charis* implied a favor freely done, without claim or expectation of return. Aristotle, defining *charis*, lays the whole stress on this very point, that it is conferred freely, with no expectation of return, and finding its only motive in the bounty and free-heartedness of the giver. But in pagan Greece, this favor was always conferred upon a friend, not upon an enemy. When *Charis* is taken over into the terminology of the New Testament, it takes an infinite leap forward, and acquires an added meaning which it never had in pagan Greece, for the favor God did at Calvary's Cross, He did, not for a race that loved Him but which hated Him. Thus, in the N.T., *Charis* refers to an act that is beyond the ordinary course of what might be expected and is therefore commendable. All the human race could rightfully expect would be condign punishment for its sins. But it is offered mercy from the Judge who stepped down from His judgment throne in the Glory, to take upon Himself the guilt and penalty of human sin, thus satisfying His justice and making it possible to bestow mercy on the basis of justice satisfied upon a hell-deserving sinner who puts his faith in the Saviour who died for him. "That bringeth salvation" is *sōtērios*, "bringing salvation," an adjective qualifying "grace." "Hath appeared" is *epiphainō*, "to appear, become visible, to become clearly known." "Teaching" is *paideuō*, "to instruct, train:" Our words, "pedagogue, pedagogy," come from this word. "Ungodliness" is *asebeia*, "lack of piety or reverence toward God." "Lusts" is *epithumia*, "a passionate desire." "Worldly" is *kosmikos*, "worldly, having the character of this present age." The word *Kosmos* is used here of the world system of evil of which Satan is the head, the fallen angels and the demons are his emissaries, and all the unsaved are his servants, together with the pleasures, pursuits, practices, and purposes of the individuals involved. "Soberly" is *sōphronōs*, "with sound mind, temperately, discreetly." "Godly" is *eusebōs*, "piously, godly." "World" is *aiōn* which Trench defines as "that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective

power, being the moral or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale." Christians live in this atmosphere. We breathe it. It confronts us wherever we go. It seeks our destruction. It is pernicious. It surrounds us like the air we breathe. We take it in unconsciously like every breath of air we breathe. We must therefore be well supplied with an inner antidote which will counteract its evil tendencies, the fullness of the Holy Spirit, the Word of God, a godly life, and the upward look for the coming of the Lord Jesus. "Looking" is *prosdech-omai*, "to receive to one's self, to admit, give access to one's self, to receive into intercourse and companionship, to expect, look for, wait for." The verb has an atmosphere of expectancy about it, and a readiness to welcome the person looked for and expected. The A.V. makes "that blessed hope" and "the glorious appearing" to be two different things, whereas the Greek text requires that they be construed as one. We have Granville Sharp's rule here, which says that when there are two nouns in the same case connected by *kai* (and), the first noun having the article, the second noun not having the article, the second noun refers to the same thing the first noun does and is a further description of it. Thus, that blessed hope is the glorious appearing of our Lord. The translation should read, "that blessed hope, even the appearing of the glory of our great God and Saviour, Jesus Christ." The same rule applies to the words, "the great God and our Saviour Jesus Christ." Both expressions refer to the same individual. The deity of the Lord Jesus is brought out here by a rule of Greek syntax. The pronoun "our" is polemic. The god and saviour of the Roman empire was the Emperor himself, who was looked upon as a god and as the saviour of the world in that he by his government brought peace and prosperity to the people. He was worshipped as a god in the state religion of the Roman empire, which was Emperor Worship. But the Christian's God and Saviour is Jesus Christ. This is a protest against emperor worship. "Blessed" is *makarios*, "prosperous." The hope we have of the return of our Lord to catch out the Church, is one that is prosperous, it is filled with richness, benefits, good things. "Appearing" is *epiphaneia*, which was used by the pagan Greeks of the glorious manifestation of their gods. Here it is used of the glory that will accompany the return of the Lord Jesus. The Greek does not speak of "the glorious appearing." It is "the appearing of the glory" of our great God and Saviour Jesus Christ. "For" is *huper*, the preposition of substitutionary atonement. It means, "for the sake of, in behalf of, instead of." It is used in [John 11:50](#): "It is expedient for you that one man should die *instead of* the people, and not that the whole nation perish." In [Galatians 3:13](#) we have: "Christ redeemed us from the curse of the law, having become a curse instead of us." The local meaning of *huper* (instead of) is "above." One could translate, "Christ redeemed us from the curse of the law, having become a curse above us." In His death on the Cross, He came above us and between us and a holy God, thus intercepting the penalty that would have fallen upon us. "Redeem" is *lutroō*. There are three words in the N.T., translated "redeem," which tell the story of the Cross. The first is *agorazō*, "to buy a slave in the market place" ([1 Cor. 6:20](#), [2 Peter 2:1](#), [Rev. 5:9](#)). The slave market is this earth. All the unsaved are slaves of sin and Satan. Our Lord paid the penalty for sin at the Cross. Those who trust in His blood, belong to Him as His bondslaves. The second is *exagorazō*, "to buy off, to buy up," thus, "to buy out of the slave market" ([Gal. 3:13](#), [4:5](#)). The saved are never to be put up for sale in any slave market again. They belong to the Lord Jesus forever. The third is *lutroō*, "to set free by the payment of a ransom" ([Titus 2:14](#), [1 Peter 1:18](#)). The Lord's slaves are set free from sin and their old master Satan, to experience in their lives,

that for which God created them, fellowship with and service to God. "Iniquity" is *anomia*, "lawlessness," made up of *nomos*, "law," and Alpha privative, thus, "without law." "Peculiar" is *periousion*, from the participle of *perieinai*, "to be over and above." It also means, "possessed over and above," that is, "specially selected for one's own; exempt from ordinary laws of distribution." It refers therefore to a private possession. The word "peculiar" is from *peculium*, "a private purse, a special acquisition of a member of a family distinct from the property administered for the good of the whole family." Thus, Christians are the private possession of God.

Translation: For the grace of God bringing salvation, appeared to all men, instructing us that denying impiety and worldly cravings, we should live discreetly and righteously and piously in the midst of this present age, expectantly looking for the blessed hope, even the appearing of the glory of our great God and Saviour, Jesus Christ, who gave Himself on our behalf in order that He might set us free from all lawlessness, and purify to Himself a people of His own private possession, zealous of good works. These things be constantly speaking and exhorting; and be rebuking with all authority. Let no one despise you.

Chapter 3

(3:1-3) Since the Cretans were naturally intractable, Paul warns Titus to be careful to insist upon obedience to the properly constituted civil authorities (Expositors). "Put in mind" is *hupomimniskō*, "to cause one to remember, bring to remembrance." "Be subject" is *hupotassō*, used here in the direct middle voice, "to put one's self in subjection to or under the authority of" some person. "Principalities" is *archē*, "the person or thing that commences, the first person or thing in a series, the first place, the rule, magistracy." The word speaks here of the persons first in order of rulership in a community, "the first ones" in the town. "Powers" is *exousia*, which speaks of delegated authority. Here the word qualifies the civil rulers as those having duly constituted authority. The word "and" is not in the Nestle text. "To obey magistrates" is *peitharcheō*, "to obey a ruler or superior." Expositors says that the word here is best taken in its wider sense "to be obedient," rather than merely to obey magistrates. "No brawlers" is *amachos*, "abstaining from fighting, not contentious." "Gentle" is *epieikeia*. Trench has a valuable note on this word. "The mere existence of such a word as *epieikeia*, is itself a signal evidence of the highest development of ethics among the Greeks. It expresses exactly that moderation which recognizes the impossibility cleaving to all formal law, of anticipating and providing for all cases that will emerge and present themselves to it for decision; which with this, recognizes the danger that ever waits upon the assertion of legal rights, lest they should be pushed to moral wrongs . . . which, therefore urges not its own rights to the uttermost, but, going back in part or in the whole from these, rectifies and redresses the injustices of justice. It is thus more truly just than strict justice would have been." The word could be translated, "sweet reasonable-ness, being satisfied with less than is due you." "Meekness" is *praotēs*. Trench says of this word: "The scriptural *praotēs* (related word to *prautes*) is not in man's outward behavior only; nor yet in his relations to his fellow-men; as little in his mere natural disposition. Rather is it an inwrought grace of the soul; and the exercises of it are first and chiefly towards God ([Matt. 11:29](#); [James 1:21](#)). It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing and resisting; it is closely linked with *tapeinophrosunē* (humility), and follows directly upon it ([Eph. 4:2](#); [Col. 3:12](#); cf. [Zeph. 3:12](#)); because it is only the humble heart which is also the meek; and which, as such, does not fight against God, and more or less struggle and contend with Him. This meekness, however, being first of all meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect. This was the root of David's *praotēs*, when Shimei cursed and flung stones at him — the consideration that the Lord had bidden him ([2 Sam. 16:11](#)), that it was just for him to suffer these things, however unjustly the other might inflict them; and out of like convictions all true Christian *praotēs* must spring. He that is meek indeed will know himself a sinner among sinners; — or, if there was One who could not know Himself such, yet He too bore a sinner's doom, and endured therefore the contradiction of sinners ([Luke 9:35, 36](#); [John 18:22, 23](#)); — and this knowledge of his own sin will teach him to endure meekly the provocations with which they may provoke him, and not withdraw himself from the burdens which their sin may impose ([Gal. 6:1](#); [2](#)

[Tim. 2:25](#); [Tit. 2:2](#))." "Foolish" is *anoētos*, "not understanding, unwise; without understanding" of spiritual things, as in [Proverbs 17:28](#). "Disobedient" is *apeithēs*, from *peithomai*, "to persuade," and Alpha privative, "impersuasive, uncompliant." "Living" is *diagō*, "to lead through, to pass the time." "Hateful" is *stugētos*, "hated, detestable."

Translation: *Be constantly reminding them to put themselves in subjection to rulers who have been delegated their authority, to be obedient, to be ready to every good work, to be speaking evil of not even one person, to abstain from being contentious, sweetly reasonable, exhibiting all meekness to all men. For we were at one time also foolish, impersuasive, deceived, rendering a slave's obedience to variegated pleasures, in malice and envy passing the time, detestable, hating one another.*

[\(3:4-7\)](#) "Love toward man" is *philanthrōpia*, from *phileō*, "to be fond of, to show affection to," and *anthrōpos*, the racial term for "man." Our word *philanthropy* comes from this word. The Greek has it, "not by works, those in the sphere of righteousness which we have done, but according to His mercy He saved us." Paul is using the term "righteousness" in its classical sense, for he is speaking of the effort of an unsaved person attempting to merit salvation by the performance of deeds done in the sphere of righteousness as conceived of by the pagan Greeks. He uses the word in a like sense in [Romans 5:7](#), "For scarcely for a righteous man will one die," namely, a man who lives an outwardly moral, respectable, upright life. "According to" is *Kata*, the root idea of which is "down" and suggests dominance, control. God, in saving sinners, is dominated in His act by the mercy that flows spontaneously from His heart. Pure mercy on the part of God shown to the sinner, does not take into account any so-called good works the latter may do. After indicating the factor that motivated God in saving the sinner, Paul speaks of the process. "Regeneration" is *palinggenesia*. In heathen and Jewish Greek it meant "a recovery, a restoration, a revival." The word is a compound of *palin*, "again," and *ginomai*, "to become." It is the new-birth of the believing sinner to which Paul refers here. Our Lord spoke of it in [John 3:3-7](#). There He speaks of the necessity of the sinner being born again. The word "again" is *anōthen*, "the repetition of an act, the repeated act having the same source as the first act." The source of the repeated act, namely, regeneration, is the Holy Spirit. The repeated act is the impartation of divine life to the believing sinner. The source of the first act is the Holy Spirit, and the act was that of the impartation of divine life to Adam in his creation ([Gen. 2:7](#)). The first Adam lost that life for the human race in the Fall, and the Last Adam recovered it for those who put their trust in Him through His atoning work on the Cross. "Washing" is *loutron*. *Loud* means, "to bathe, perform a complete ablution." Our Lord uses the word in [John 13:10](#), "He that has been completely bathed with the present result that he is bathed, (*louō* perfect tense), needeth not save to wash (*nīptō*) his feet." The first refers to the cleansing of the sinner in the Fountain filled with Blood drawn from Immanuel's veins. The second refers to the need for the daily cleansing of the saint in his walk. The first has to do with justification, the second with sanctification. In regeneration there is also a cleansing, in that a new life is introduced into the believing sinner. Trench defines *palinggenesia* as follows: "that free act of God's mercy and power, whereby He causes the sinner to pass out of the kingdom of darkness into that of light, out of death into life." This ultimately results in

the introduction of righteousness and holiness into the life, thus, purifying and cleansing it. "Renewing" is *anakainōsis*, *kainos*, "new," and *ana*, "again." "This is the gradual conforming of the man more and more to that new spiritual world into which he has been introduced, and in which he now lives and moves; the restoration of the divine image" (Trench). This is the work of the Holy Spirit in sanctification. "Which" is the relative pronoun referring back to the words, "Holy Ghost," which are neuter gender in the Greek text. The pronoun as to form could be either neuter or masculine. Since the Holy Spirit is a person, we translate according to sense rather than grammar, and render it "whom."

Translation: *But when the kindness and love of God our Saviour toward man appeared, not by works, those in the sphere of righteousness, which we did, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit whom He poured forth upon us abundantly through our Saviour, Jesus Christ, in order that, having been justified by His grace, we might become heirs according to the hope of life eternal.*

(3:8) "Faithful" is *pistos*, in the sense of "trustworthy" here. "Saying" is *logos*, "a word," the emphasis being upon the word as a concept of thought. Thus, *logos* refers to the doctrines as given in [verses 4-7](#), and their contents. "Affirm" is *diabainō*, "to assert strongly, to asseverate." The word "constantly" comes from the prefixed preposition which has a perfective force, which intensifies the already existing idea in the verb. The idea is not "constantly" in the sense of *continually*, but *uniformly*. Vincent translates, "affirm steadfastly." "Be careful" is *phrontizō*, "to think or consider, to take careful thought." "Maintain" is *proistēmi*, "to set or place before, to give attention to, to be forward in." Expositors translates, "occupy themselves in good works."

Translation: *Trustworthy is the word. And concerning these things I desire you to be strongly assertive, in order that those who have believed God may take careful thought to be forward in good works.*

(3:9) "Avoid" is *periistēmi*, in the middle voice as used here, "to turn one's self about" for the purpose of avoiding something, thus, "to avoid, shun." "Foolish" is *mōros*, "dull, sluggish, stupid." "Questions", is *zētēsis*, "questionings." On "genealogies" see notes on [1 Timothy 1:4](#). "Vain" is *mataios*, "aimless, resultless," thus, "in vain."

Translation: *But stupid questionings and genealogies and wranglings and contentions about laws turn away from and shun, for they are without profit and in vain.*

(3:10,11) "Heretick" is *hairetikos*, from the verb *haireō*, "to take, to take for one's self, to choose, prefer." The noun means, "fitted or able to take or choose, schismatic, factious." A heretic is one therefore who refuses to accept true doctrine as it is revealed in the Bible, and prefers to choose for himself what he is to believe. "Subverted" is *ektrepō*, "to turn or twist out," used in a medical sense of limbs; "to turn aside." Vincent says: "More than turned away from the right path: rather, *turned inside out*" "Condemned of himself" is *autokatakritos*, literally, "self-condemned," made up of *autos*, "self," *Kata*,

"down," and *krinō*, "to judge," thus, "to judge one's self down," thus, "to condemn one's self."

Translation: *A schismatic individual, after one or two admonitions be rejecting, knowing that he that is of such a character, is turned inside out, and keeps on constantly sinning, being self-condemned.*

(3:12) As to Nicopolis, Vincent says that there were three cities of that name, one in Cilicia, one in Thrace, and one in Epirus. Expositors reports that the city in Epirus has found more favor with modern scholars. Either Artemas or Tychicus was to relieve Titus at Crete and assume his duties so that the latter could join Paul at Nicopolis. "Be diligent" is *spoudazō*, "do your best," the word translated in [2 Timothy 2:15](#), "study." See note there for more detailed word study. "Determined" is *krinō*, "to separate, put asunder, pick out, select, choose, approve, prefer," thus, "to determine, resolve." It is in the perfect tense which speaks of an action completed in past time having present results. The use of this tense by Paul is indicative of a person who thinks a matter through and finally comes to a conclusion where he is so sure of himself that he is settled in his determination to follow a certain course of action. Paul thought the matter through carefully as to the advisability of spending the winter season in which travel by land was difficult, and by sea impossible, at Nicopolis, and came to the settled conclusion that that city was the best place at which he could stay.

Translation: *When I shall send Artemas to you or Tychicus, do your best to come to me at Nicopolis, for there I have determined to spend the winter.*

(3:13) As to the word "lawyer," Expositors says: "In the absence of any example of this word being used as referring to the legal profession, it seems best to assume that Zenas was a *nomikos* (lawyer) in the usual N.T. sense, an expert in the Mosaic law."

Translation: *Zenas the lawyer, and Apollos, diligently set forward on their journey in order that not even one thing be lacking to them.*

(3:14) "Ours" (*hēmeteros*) refers to the Christian brethren in Crete. "Maintain" is *proistēmi*, "to give attention to." On the word "unfruitful," Vincent says: "Not only in supplying the needs, but in cultivating Christian graces in themselves by acts of kindness."

Translation: *And let those also who are ours, learn to give attention to good works for necessary needs in order that they may not be unfruitful.*

(3:15) "Salute" is *aspazomai*, "to salute one (not in a military sense), greet, wish well to."

Translation: *All those with me send greetings to you. Greet those who love us in the Faith. The grace be with you all.*

The Expanded Translation of Titus

Paul, God's slave, and an ambassador of Jesus Christ in accordance with the Faith of God's elect ones and a precise, experiential knowledge of truth which is in accordance with piety towards God, upon the basis of a hope of life eternal which God who cannot lie promised before eternal times, but made known in His own strategic seasons, His Word in a proclamation with which I was intrusted in correspondence with the commandment of our Saviour, God; to Titus, a genuine child in correspondence with the commonly-held Faith. Grace and peace from God the Father and Christ Jesus, our Saviour.

On this account I left you behind temporarily in Crete, in order that you should straighten out the things which are left to do, and appoint in every city, elders, as I gave you charge. If a certain one is such that no charge can be brought against him, married only once, having children who are believers, who are not such as could be charged with dissolute living or cannot be subjected to control; for it is a necessity in the nature of the case that the overseer be such that no charge can be brought against him as God's superintendent; not self-willed, not irascible, not quarrelsome over wine, not pugnacious, not eager for base gain, but fond of showing hospitality, fond of that which is good, sober-minded, just, holy, self-controlled, holding to the trustworthy Word according to the teaching, in order that he may be able both to be exhorting in the sound teaching and to be convicting the gainsayers. For there are many who are refractory, empty talkers, and deceivers of the mind, especially those of the circumcision whom it is a necessity in the nature of the case to be reducing to silence, who are of such a character as to disrupt whole families, teaching things which they ought not for the sake of base gain. A certain one of themselves, a prophet of their very own, said, Cretans by nature are incessant liars, evil beasts, idle gluttons.

This testimony is true, for which cause, be rebuking them severely, in order that they may be sound in the Faith, not giving consent to Jewish myths and the commandments of men who are turning themselves away from the truth. All things are pure to those who are pure. But to those who are defiled and unbelieving, not even one thing is pure. But even their mind and conscience are defiled. God, they confess that they know, but in their works they deny, being abominable and disobedient and with reference to every good work, disapproved.

But as for you, be constantly speaking the things which are fitting to sound teaching: that aged men be sober, venerable, self-controlled, sound in the Faith, in the love, in the patience; aged women likewise, that they be reverent in demeanor, not slanderers, not enslaved to much wine, teachers of that which is good, in order that they may train the young women to love their husbands, to love their children, to be discreet, chaste, workers at home, kind, in subjection to their own husbands, in order that the Word of God may not be reproachfully spoken of.

The young men likewise be exhorting to be exercising self-control; concerning all things showing yourself a pattern of good works; in the teaching, uncorruptness, gravity, sound

speech which cannot be censured, in order that the one who is an opponent may be ashamed, not having one evil thing to be saying concerning us.

Exhort slaves to put themselves in subjection to their own masters in all things; to give them satisfaction, not crossing them, not pilfering, but showing the utmost trustworthiness, in order that the teaching of God our Saviour they may embellish with honor in all things; for the grace of God bringing salvation, appeared to all men, instructing us that denying impiety and worldly cravings, we should live discreetly and righteously and piously in the midst of this present age, expectantly looking for the blessed hope, even the appearing of the glory of our great God and Saviour, Jesus Christ, who gave Himself on our behalf in order that He might set us free from all lawlessness, and purify to Himself a people of His own private possession, zealous of good works. These things be constantly speaking and exhorting; and be rebuking with all authority. Let no one despise you.

Be constantly reminding them to put themselves in subjection to rulers who have been delegated their authority, to be obedient, to be ready to every good work, to be speaking evil of not even one person, to abstain from being contentious, sweetly reasonable, exhibiting all meekness to all men. For we were at one time also foolish, impersuasive, deceived, rendering a slave's obedience to variegated pleasures, in malice and envy passing the time, detestable, hating one another.

But when the kindness and love of God our Saviour toward man appeared, not by works, those in the sphere of righteousness, which we did, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit whom He poured forth upon us abundantly through our Saviour, Jesus Christ, in order that, having been justified by His grace, we might become heirs according to the hope of life eternal.

Trustworthy is the word. And concerning these things I desire you to be strongly assertive, in order that those who have believed God may take careful thought to be forward in good works. But stupid questionings and genealogies and wranglings and contentions about laws turn away from and shun, for they are without profit and in vain. A schismatic individual, after one or two admonitions be rejecting, knowing that he that is of such a character, is turned inside out, and keeps on constantly sinning, being self-condemned.

When I shall send Artemas to you or Tychicus, do your best to come to me at Nicopolis, for there I have determined to spend the winter. Zenas the lawyer, and Apollos, diligently set forward on their journey in order that not even one thing be lacking to them. And let those also who are ours, learn to give attention to good works for necessary needs in order that they may not be unfruitful. All those with me send greetings to you. Greet those who love us in the Faith. The grace be with you all.