THE FIRST EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

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THE FIRST EPISTLE TO TIMOTHY.

INTRODUCTORY NOTES.

1. The son of a Gentile father and of a Jewish mother, Timothy was born either at Derbe or Lystra, probably the latter. He is already a "disciple" when first mentioned (Acts 16. 1). His father is nowhere named, but his mother, Eunice, and his grandmother, Lois, have secured honourable mention wherever the Scriptures are read (2 Tim. 1. 5; 3. 14). Most likely Timothy had been brought to the light during the apostle's first visit to Lystra, and thereafter the two were much in association. Paul refers to him in affectionate terms as his own son in the faith, his dearly beloved son, his son Timothy, and while undergoing his second imprisonment at Rome he earnestly begged that his fellow-worker should come to him. See also Phil. 2. 19-22.

2. This, the earliest of the three Pastoral Epistles, as they are termed, was written probably in A. D. 87 (Ap. 180), but it is not known where the apostle was at the time, although some think he was at Troas, others in Macedonia (Ap. 180).

3. To Timothy were given the earliest instructions for orderly arrangement in the church, these instructions being of the simplest nature, and, as Dean Alford well observes with regard to the Pastoral Epistles as a whole, the directions given "are altogether of an ethical, not of an hierarchical, kind". These directions afford no warrant whatever for the widespread organizations of the "churches" as carried on to-day.

4. Even in the earliest period the increasing heresies are much in evidence. Some there were who had swerved and turned aside altogether; others denied vital truth and thus overthrew "the faith of some". Hence Paul's constant warnings against such, and instructions to enlighten the opposers, "if God's providence will give them repentance to the acknowledging of the truth". How the leaven spread is only too plainly shown in Paul's Second Epistle, which has been aptly termed a picture of the ruin of the church through departure from the apostolic doctrine.
THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

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

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

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

c 6 From which some having swerved have turned aside unto vain jangling;
7. Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.
8. But we know that the law is good, if a man use it lawfully;
9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unclean and for profane, for murderers of fathers and murderers of mothers, for slayers,
10. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1. 2-30 (B, p. 1799). ADMONITION. (Introversion)
B A a B b 2 | 3. The charge. Personal.
 A a b 4. Faith and a good conscience defined.
 A c 5. Some who have turned aside.
 B 6. The blessed God.
 C 7. Paul, the trusted minister.
 D 8. The chief of sinners unsaved.
 E 9. The Lord's abounding grace.
 F 10. Faith and love which is in Christ Jesus.
 C 11. The chief of sinners saved.
 C 12. Paul, the pattern of sinners saved.
 B 13. The only God.
 c 15. Faith and a good conscience to be held fast.
 c 16. Some who have made shipwreck.

Gr. aisthetai. See Acts 26. 22. All the occ. of the word show what questions occupy the natural mind.
goal edifying = dispensation (Gr. okonomia, 1 Cor. 9. 17) of God (v. 1). A few texts read oikodomai, as 1 Cor. 14. 5, 5, 12.
5 commandment.
11 According to the glorious gospel of the blessed God, which was committed to my trust.

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

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

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

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ shewed forth all suffering, for a pattern to them which should hereafter believe on Him to life everlasting.

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

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

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

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

1. Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

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

3. For this is good and acceptable in the sight of God our Saviour;

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

1. charge. Same as "commandment", v. 6.


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

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

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

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

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

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

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

11 Let the woman learn in silence with all submission;

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

13 For Adam was first formed, then Eve;

14 And Adam was not deceived, but the woman being deceived was in the transgression;

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

3 This is a true saying, If a man desire to be the office of a bishop, he desireth a good work.

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

3 Not given to wine, not a striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

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

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

6 Not a novice, lest being lifted up with


church. Ap. 189. God. Ap. 98. I. i. i. 6 novice. Gr. neophutos. Only here. lost in order that (Gr. hina) . . . not (Gr. me). lifted up, &c. = puffed up. Gr. tukphoomai. Here. 6. 4. 2 Tim. 3. 4.

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pride he fall into the condemnation of the devil.
7. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
8. Likewise must the deacons be full of grace, not doublemouthed, not given to much wine, nor greedy of filthy lucre;
9. Holding the mystery of the faith in a pure conscience.
10. And let these also first be proved; then let them use the office of a deacon, being blameless.
11. Even so must their wives be grave, sober, faithful in all things.
12. Let the deacons be the husband of one wife, ruling their children and their own houses well.
13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

D 14. These things write I unto thee, hoping to come unto thee shortly:
15. But if I delay, or rather if I shall tarry long, I will send unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

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

E H I d

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

E H I 1-5. Its characteristics.
H II 6-12. What is needed to meet it.

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

4. 4. I. TIMOTHY.

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

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.

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

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

For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

This is a faithful saying and worthy of all acceptance.

Therefore we both labour and suffer reproach, because we trust in the living God, Who is the Saviour of all men, especially of those that believe.

These things command and teach.

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

Till I come, give attendance to reading, to exhortation, to doctrine.

Neglect not the gift that is given thee by prophecy, with the laying on of the hands of the presbytery.

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

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

Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

elder women as mothers; the younger as sisters, with all purity;


5. 1—6. 2 (C, p. 1796). INSTRUCTION AND DISCIPLINE. (Introversion.)


1 Honour widows that are widows indeed.
2 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for this is good and acceptable before God.
3 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.
4 But she that liveth in pleasure is dead while she liveth.
5 And these things give in charge, that they may be blameless.
6 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.
7 Let not a widow be taken into the number under threescore years old, having been the wife of one man,
8 Well reported for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
12 Having dammation, because they have cast off their first faith.
13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.
15 For some are already turned aside after Satan.
16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve those who are widows indeed.

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

5. 2-18 (M, p. 1804). WOMEN. (Alternation.)

M 2, 17-20. Elders.
2, 17, 20. Charge.

3, 1-7. treadeth out, &c. See 1 Cor. 9, 9, where the same quotation occurs. The latter part of the verse is from Matt. 10, 10, &c.

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

L 5, 17-20. Elders.
5, 17-20. Charge.
18. Bond-servants.
18. treadeth out, &c. See 1 Cor. 9, 9, where the same quotation occurs. The latter part of the verse is from Matt. 10, 10, &c.
Against the elder receive not an accusation, but before two or three witnesses. Then that man that rebuke before all, that other also may fear.

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

Lay hands suddenly on no man, neither be partaker of another man's sins: keep thyself pure.

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

Some men's sins are open beforehand; and they are manifest beforehand; and they that are otherwise cannot be hid.

Let as many servants as are under the yoke count their own masters worthy of all honour; that the name of our Lord Jesus Christ be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren;

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

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

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

Perverse disputings of men of corrupt minds, and of ungodliness: from such withdraw thyself.

But godliness with contentment is great gain.


I. TIMOTHY.

7 For we brought nothing into this world, and it is certain we can carry nothing out.
8 And having food and raiment let us be therewith content.
9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

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

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

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

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

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

16 Who only hath immortality, dwelling in light unapproachable, whom no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power for ever and ever. Amen.

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

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

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

20 O Timothy, keep that which is committed to thee trust, avoiding profane and unprofitable questions.
THE SECOND EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction)

A  | 1. 1, 2. GREETING AND BENEDICTION.
B  | 1. 3-18. EPISTOLARY. PRIVATE AND PERSONAL.
C  | 2. 1-20. CHARGES CONNECTED WITH THE GOSPEL.
D  | 3. 1-4. 8. CHARGES CONNECTED WITH THE APOSTASY.
B  | 4. 9-21-. EPISTOLARY. PRIVATE AND PERSONAL.
A  | 4. 21-32. GREETINGS. BENEDICTION.

THE SECOND EPISTLE TO TIMOTHY.

INTRODUCTORY NOTES.

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

2. The prominent feature of this Epistle is the "church's" departure from the truth (see 1. 10; 2. 17; 3. 8; 4. 4). When "all they which are in Asia (cp. Acts 19. 16) be turned away from " Paul, he exhorts Timothy, his "son", therefore to "be strong in the grace that is in Christ Jesus". No more is there heard, as in the First Epistle and in that to Titus, the apostolic guidance for church rule or administration of any kind. Only two things are possible now, "Preach the word" (4. 2), and "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2. 2). And, as in the First Epistle, the Holy Spirit through Paul tells of even worse days to come, perilous, or grievous, times "in the last days" (3. 1; 4. 3), the only charge in connexion with which is "Continue thou in the things which thou hast learned and hast been assured of" (3. 16).
THE SECOND EPISODE OF PAUL THE APOSTLE
TO TIMOTHY.

    will. Ap. 102. 2.
    according to. Ap. 104. x. 2.
    Christ Jesus. Ap. 98. XII.
    Father. Ap. 98. III.
    Lord. Ap. 98. VI. i. 2. A. Cpl. Phil. 1. 2. 1 Thess.
    1. 1. 1 Tim. 1. 1.

1. 3-13(3, p. 1080). EPISTOLAR. PRIVATE AND PERSONAL. (Intervention and Alteration.)

B | A | 3-4. Thanksgiving for Timothy.
    1. b 6-11. Exhortation.
    | b | 12. Paul's sufferings.
    2. a 13, 14. Exhortation.
    | b | 15. Desolation of Paul.

3 thank. See 1 Tim. 1. 12.
    foresathers. Gr. progonos. See 1 Tim. 5. 4.
    with = in. Gr. en.
    without ceasing. Gr. adiakoptes. See Rom. 9. 2.
    Cp. Rom. 1. 5.
    remembrance. Gr. memnesis. See Rom. 1. 9.
    Greatly desiring. Gr. epipoteo. See Rom. 1. 11.
    being mindful = having remembered.
    that = in order that. Gr. hina.
    6 When I call, &c. Lit. Having received remembrance
    Gr. kynomene. Here and 3 Pet. 1. 13; 8. 1.
    unfeigned. See 1 Tim. 1. 6.
    that is. Omit.
    dwelt = indwelt. Gr. enivete. See Rom. 8. 11.
    grandmother. Gr. mammis. Only here.
    Wherefore = on account of (Ap. 104. v. 2) which
    cause.
    stir up. Lit. stir into flame. Gr. anapomene. See
    1 Cor. 4. 17.
    b 12. For which the cause I also suffer these things = nevertheless I am not ashamed; for I know Whom I have believed, and am

only here. Cp. 1 Tim. 2. 9; 3. 2. Tit. 2. 4, 5, 12.
Gr. mide. nor. Gr. mede. purpose. See Acts 11. 23.
partner of the afflictions = suffer evil with (me). Gr. sunkakopatize. Only here.
immortality = corruption. Gr. aphtharia. See Rom. 2. 7.
Whereunto = unto (Gr. elai) which. am = was. Gentiles. Gr. ethnos. Cp. Acts 121. 2.
Same as "wherefore", v. 6. also, &c. = I suffer these things also.
believed.
1. 12. II. TIMOTHY.

persuaded that He is able to keep that which I have committed unto Him against that day.

B a 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost Which dwelleth in us.

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

A 16 The Lord give mercy unto the house of Onesiphorus; for he often refreshed me, and was not ashamed of my chain.

B 17 But, when he was in Rome, he sought me out very diligently, and found me.

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

C E 2 Thou therefore, my son, be strong in the grace which is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men.

F c 5 And if a man also strive for masteries, 5 ye yet he not crowned, except he strive lawfully.

E 6 The husbandman that laboureth must be first partaker of the fruits.

D j 7 Consider what I say; and the Lord give thee understanding in all things.

D j 8 Remember that Jesus Christ of the seed of David, was raised from the dead according to my gospel:

keep = guard, as in 1 Tim. 6. 20.
that which I have committed unto Him = my deposit. Gr. parathëke. See 1 Tim. 6. 20. against = unto. Gr. eis.
that day. The day of His appearing. Cp. 4. 8.
13 fast. Omit.
form. Gr. hupolupos. See 1 Tim. 1. 16.
sound. See 1 Tim. 1. 10 and 8. 5.
words. Ap. 121. 10.
14 That good ... the = The good deposit. Gr. parathëke, as in v. 12.
be turned = turned.
Phygellus, &c. Nothing is known of these two.
unto = to.
house = household. Onesiphorus must have recently died.
Lord. Ap. 98. VI. I. β. 2. B.
unto me. Omit.
very well. Gr. beilion. Only here.

2. 1-26 (C, p. 1808). CHARGES CONNECTED WITH THE GOSPEL. (Introversion.)

C | C | 1-7. Charge.

2. 1-7 (C, above). CHARGE. (Introversion and Alternation.)

C | E | 1, 2. Grace.
F | c | 3. The soldier.
D | d | 4. Conditions of approval.
E | e | 5. Conditions of approval.
F | f | 6. The athlete.
G | g | 7. Conditions of being crowned.
H | h | 8. The husbandman.
F | j | 10. Wisdom.

Christ Jesus. Ap. 98. XII.
the same = these. faithful. Ap. 150. III.
who = such as.
able = competent. See 2 Cor. 2. 16 (sufficient).
stephanoû. Only here and Heb. 2. 7, 9. The crown was of wild olive or laurel leaves. except = if son ... not (me) lawfully. See 1 Tim. 1. 8.
VI. I. β. 2. A. give. The texts read "shall give".

2. 8-13 (D, above). THE GOSPEL. (Alternation.)

| k | 9, 10. Paul faithful unto bonds.
| j | 11, 12. Death with Christ, life with Him.
| k | 13. Christ faithful, though we be unfaithful.

B 8 that. Omit.
from the dead. Ap. 139. 3. according to.

ecclesiastical organizations. All these have failed.
evil. Cp. v. 5. 11. 13.
Jesus Christ. Cp. I Tim. 1. 18.
only here. Gr. paradidôme. Only here.
the affairs of this life; that he may please him who hath chosen him to be a soldier.
he not crowned, except he strive lawfully.
the Lord give thee understanding in all things.
the good deposit. Gr. parathêke. See I Tim. 6. 20.
that = in order that. Gr. hina.
that = in order that. Gr. hina.
and = chose, &c. Gr. stratelogoû. Only here. The Master's "Well done" is the reward.
a man = any one. Ap. 123. 3. also strive = strive also. strive for masteries = contend in the games. Gr. athlê. Only here. Not = Ap. 105. I. 7. crowned. Gr. stephanoû. Only here and Heb. 2. 7, 9. The crown was of wild olive or laurel leaves. except = if (son) ... not (me) lawfully. See 1 Tim. 1. 8.
first, &c. = the first to partake. 7 Lord. Ap. 98.

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2. 9

II. TIMOTHY.

9. b. b. 

9 Wherein I suffer trouble, as an evil doer, even unt to bonds; but the word of God is not bound.

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

11 It is a faithful saying: For if we be dead with Him, we shall also live with Him.

12 If we suffer, we also reign with Him: if we deny Him, He also will deny us.

13 If we believe not, yet be abideth faith: He cannot deny Himself.

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

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

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

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

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

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

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

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

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

23 But foolish and unlearned questions availing, knowing that they which are such do gender strifes.

rightly dividing. Gr. orthotoméō. Only here. See 1 Tim. 1. 9. vain babblings. See 1 Tim. 6. 20.

1. 20. canker = gangrene.

1. 20. Philetus. Nothing is known of him.

1. 20. have omitted. See 1 Tim. 1. 6. resurrection. Ap. 178. II. 1. past = has taken place.

1. 22. Christ. The texts read "the Lord", as above, from.

1. 22. who = for their. See 1 Tim. 3. 8. and Tit. 1. 11. from.


1. 22. Lord. See 1 Cor. 5. 7. unto. Ap. 104. vi. meet = useful or profitable. Gr. euchôristos. Only here, 4. 11.

1. 22. youthful = the youthful. Gr. neôterikos. Only here.


1. 22. wooded. Gr. xulinos. Only here and Rev. 2. 29.

1. 22. wood. Gr. xulós. Only here.


24 And the servant of the Lord must not strive; but he gentle unto all men, apt to teach, patient,
25 In meekness instructing those that oppose themselves;
26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at will.

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

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, unthankful, without affection, false accusers, incontinent, fierce, despisers of those that are good,

traitors, heady, highminded, lovers of pleasure more than lovers of God;

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

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, repudiate concerning the faith.

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

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

persecutions, afflictions, which came unto me at Antioch, Iconium, Lysstra; what persecutions I endured: but out of them all the Lord delivered me.

III. TIMOTHY.


meekness. See 1 Cor. 4. 21. instructing. Gr. paideuō, which means to train a child, and so to chastise, chasten. Cp. Acts 22. 3. 2 Cor. 6. 9. 12. 4; Heb. 12. 6; those that, καί = the opposers. Gr. antidiatithēmi. Only here.


recover themselves. Lit. become sober again. Gr. anakaleō. Cp. 4. 6. snare. See 1 Tim. 3. 7. taken captive. Gr. σηκωμή. See Luke 5. 10. by. Ap. 104. xviii. 1. unto. Ap. 104. vi. will. Ap. 102. 2. The pronouns "him" and "this" have not the same ref. The first refers to the servant, the second to God, and the meaning of the passage is, the devil stirs up those he has ensnared to oppose, lest God should give them repentance, and lest, having been taken captive by God's servant, they should escape the snare, to do the will of God.

1-4. 8 (C, p. 1808). CHARGES CONNECTED WITH THE APOSTASY.
(Alternation and Interposition.)


Last days. See Acts 2. 17.


traitors. Gr. ἀποτρεπτές. Only here. Highminded = puffed up. See 1 Tim. 3. 6.

lovers, &c. Gr. philoumsē. Only here.

lovers of God. Gr. philoumsēs. Only here.

form = the form of. Gr. anthropos. Only here and Rom. 2. 9. power. Ap. 172. I. from such and from these turn away. Gr. apoteleō. Only here.


houses = the house. lead captive. See Eph. 4. 5. silly women. Gr. gunaikeion, neut. A diminutive form of gunaikeion, used as a term of contempt. Only here.


knowledge. Ap. 132. II. ii. as. Lit. in the manner in which.


concerning. Ap. 104. viii. I. proceed. Gr. prokoptō, as in Rom. 13. 12. further. Lit. to (Ap. 104. ix. 8) more. The magicians were allowed to imitate Moses up to a certain point, and then God stopped them. Ex. 7. 13, 12, 22; 8. 7, 18, 19. folly. Gr. anoiē. Only here and Luke 5. 11.


II. TIMOTHY.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

N q 16 All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness:
17 That the man of God may be perfect, throughly furnished unto all good works.

4 I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom;
2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
4 And they shall turn away their ears from the truth, and shall be turned unto unprofitable fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous, Judge, shall give me at that day; and not to me only, but also unto all them that love His appearing.

Do thy diligence to come shortly unto me:

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Luke is with me; take Mark, and bring him with thee: for he is profitable unto the ministry forasmuch as he is profitable to me.

Tychicus have I sent to Ephesus.

The cloak that I left at Troas with Carpus, when thou comest, bring with thee, the books also, especially the parchments.

Alexander the coppersmith did me much evil: the Lord reward him according to his works.

Of whom be mindful also; for he hath greatly withstood our words.

At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge.

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

And the Lord shall deliver me from every evil work, and preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen.

Salute Priscas and Aquilas, and the household of Onesiphorus.

Erastus abode at Corinth; but Trophimus have I left at Miletum sick.

Do thy diligence to come before winter.

Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Now ready, &c. — already being poured out. Gr. espellomai. See Phile. 2. 17.


at hand. Same as "instant", v. 2.


righteousness. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


my. — the course. Gr. kramos. See Acts 13. 25.


laid up. Gr. apoekimai. See Col. 1. 5.


Lord. Ap. 98. VI. 1. 2. A.


Judge. Cp. v.

Acts 17. 21.

give — repay or recompense. Gr. apodidomai. See v. 14.


unto. — to love. Ap. 135. I. 1. Perf. tense, "have loved".