THE FIRST EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

A | 1. 1, 2. BENEDI\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;\;}
THE FIRST EPISODE OF PAUL THE APOSTLE TO TIMOTHY.

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

B A 3. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some things 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 unholy and for profane, for murderers of fathers and murderers of mothers, for manstainers, 10. For whoremongers, for them that defile themselves with mankind, for menstainers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

I. TIMOTHY.

1. 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 might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to everlasting life.

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 hast of them which should be the bishop of a good warfare;

19 Holding faith, a good conscience;

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

2. (C, p. 1788) INSTRUCTION AND DISCIPLINE. (Introversion.)

2. 1—3. 13. (C, p. 1788.)

19 charge. Same as “commandment,” v. 5.

20 charge. War. Gr. strateuton. See 1 Cor. 9. 7; the warfare. Gr. strateuton. Only here and 2 Cor. 10. 4. This clause exhibits the terms Figs. Parnonion and Polyploion, Ap. 6. Gr. strateuton. In 19 pr.put away — thrust away. Gr. apodéset. See Acts 27. 27. concerning. Ap. 104. xiii. 2. faith = the faith (v. 2).

4 Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified of 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. 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 broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.

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

13 For Adam was first formed, then Eve; 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 the office of a bishop, let him desire a good work.

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

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

4 One that ruleth 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


I. TIMOTHY.

3. 6.

4. 3.

pride he fall into the condemnation of the devil.
7. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
8. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre;
9. Holding the mystery of the faith in a pure conscience.
10. And let these also first be proved; then let them use the office of a deacon, being found blameless.
11. Even so must their wives be grave, not slanderers, sober, faithful in all things.
12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.
13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

D (p. 1799)

14. These things write I unto thee, hoping to come unto thee shortly:
15. But if I tarry long, or if let thou best 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 H I d

4. 1-12 (E, p. 1790). THE MYSTERY OF INIQUITY. (Division)

E H I 1-5. Its characteristics.

E H I 6-12. What is needed to meet it.

ITS CHARACTERISTICS. (Introversion)

H I d 1. Teachings of demons.
   e 2. Lies.
   e 5. Prohibitions.

H I d 4. 5. Teaching of truth.

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

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

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

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

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

8 But refuse profane and old wives’ fables,

9 And exercise thyself rather unto godliness,

10 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.

11 This is a faithful saying and worthy of all acceptance.

12 For therefore we both labour and suffer reproach, because we trust in the living God, Who is the Saviour of all men, especially of those who believe.

13 These things command and teach.

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

15 in faith, in purity.

16 Till I come, give attendance to prayer, to exhortation, to doctrine.

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

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

19 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.

20, 21) “chiefly” (Phil. 4. 22. 2 Pet. 2. 10).


13 conversation. See Gal. 1. 13.

14 πάθεσθαι. Here; Matt. 22. 25. Heb. 2. 3. 8. 9. 2 Pet. 1. 22.

15 upon. See Acts 22. 6.

16 Meditate upon. Gr. μεθέλεται. See Acts 22. 18.

17 unto. See Acts 2. 13; unto. See Acts 10. 43.

18 in. Omit. both save = save both.

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

5. 1—6. 2 (For Structure see next page).
5. 3. I. TIMOTHY.

3 Honour widows that are widows indeed.

4 But if any widow have children or

nephews, let them learn first to shew piety

at home, and to requite their parents: for

that is good and acceptable before God.

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

6 But she that liveth in pleasure is dead
while she liveth.

7 And these things give in charge, that

they may be blameless.

8 But if any provide not for his own, and

especially if those of his own house, he hath
denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the num-

ber under threescore years old, having been
the wife of one man,

10 Well reported of for good works; if

she have brought up children, if she have

lodged strangers, if she have washed the

saints' feet, if she have relieved the afflicted,

if she have diligently followed every good

work.

11 But the younger widows refuse: for

when they have begun to wax wanton against

Christ, they will marry;

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

13 And withal they learn to be idle, wand-

ering 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

marry, children, guide the house, give

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

the church be charged; that it may

relieve them of 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. 2-16 (M, p. 1804). WOMEN. (Alteration.)

M [2-7. Elder.] [In respect of age.

3-10. Elder.


3 indeed. See John 8. 35.


8 nephews = grandchildren or other descendants. Gr.

ekylogos. Only here. Shakespeare in Othello uses the

word nephews for grandchildren.

9 shew piety at home = treat reverently (Gr. euergetes).

10 only here and Acts 17. 23) their own household.

11 requite = return recompenses (Gr. amomoi). Only here.

to parents. Gr. progonos. Only here and 2 Tim. 1. 5.

12 acceptable. Gr. epedettes. Only here and 2. 3.

13 before = in the sight of.


16 trusteth = has hoped. Implying continued hoping.


18 continueth. Gr. proymmen. See 1. 3.


21 liveth in pleasure. Gr. spatolabos. Only here and

10 Jas. 5. 5.


23 give in charge. Gr. parangello. See Acts 1. 4.

24 5. 5; 8. 17.

25 that = in order that. Gr. hina.

26 blameless. See 3. 2.

27 provide. Gr. proomai. See Rom. 12. 17.


29 those, &c. Gr. olkeies. See Gal. 6. 10.

30 own. Gr. oikos. See Gal. 6. 10.

31 faith. Gr. elamai. See Acts. 1. 5.

32 infidel = unbeliever. Gr. apistos. See 1 Cor. 6. 6;

7. 12.

33 taken, &c. = enrolled. Gr. katekologai. Only here.

34 become. Gr. eknothetos. Only here.

35 lodged strangers. Gr. xenodochos. Only here.


38 afflicted. Gr. athlos. See 2 Cor. 1. 6.


40 Mark 16. 20. 1 Pet. 2. 21.

41 refuse. See 4.

42 began to wax wanton = grown wanton. Gr. kata-

strefnamei. Only here.

43 Christ. Ap. 98. IX.


katakeudai. Luke 13. 6. Add "also."

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

L | 5. 17-20. Elders.

m | 6. 1-2. Bond-servants.

n | 6. 2. Charge.

17 rule. See 3. 4.

18 be counted worthy. Gr. ezer. See Acts 15. 28.

double. Gr. diplous. Only here; Matt. 23. 16 (compex.).


21 treadeth out, &c. See 1 Cor. 9. 6, where the same quotation occurs. The

latter part of the verse is from Matt. 10. 10, &c.

reward = pay. Gr. misthos.
5. 19. I. TIMOTHY.

10. Against an elder receive not an accusation, but before two or three witnesses.

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

21. 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.

22. Lay hands suddenly on no man, whether be partaker of other men's sins: keep thyself pure.

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

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

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

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

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

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

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

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

5. Perverse disputations of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6. But godliness with contentment is great gain.

6. 3-21. (B, p. 1789.) ADMONITION. (Interruption and Alteration.)

B N

6. 3. False teachers.

<table>
<thead>
<tr>
<th>B</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>{n}</td>
<td>7-13. False teachers.</td>
</tr>
<tr>
<td>0</td>
<td>11-14. Chargé.</td>
</tr>
<tr>
<td>P</td>
<td>15, 16. Ascription and Doxology.</td>
</tr>
<tr>
<td>0</td>
<td>17-19. False teachers.</td>
</tr>
<tr>
<td>0</td>
<td>20. Chargé.</td>
</tr>
</tbody>
</table>

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 give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;
14 That thou keep this commandment without spot, unrebukeable, 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 the light which no man can approach unto; Whom no man hath seen, nor can see: to whom be honour and power everlastling. 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 thy trust, avoiding profane and avoid nothing. Gr. oudeis, into. Ap. 104. vi, world. Ap. 129. 1, and it is certain. Read "neither" (Gr. oudeis). This makes with the second oude a double negative. certain. The texts omit.
content. Same word as 2 Cor. 12. 9 (sufficient).
Hab. 13. 5.
destruction. Gr. oleothros. See 1 Cor. 5. 5, perdition. See John 17. 12.
10 love of money. Gr. philaguría. Only here. Cp. 2 Tim. 3. 2.
coveted after. See 3. 1.
have erred were reduced. Gr. apolytános. Only here and Mark 13. 12.
faith. Ap. 162. II. 1,
pierced...through. Gr. peripéteía. Only here.
with=by. Dat. case.
sorrow=pangs. Gr. odós. Only here and Rom. 9. 2.
meekness. See 1 Cor. 4. 21.
right. Gr. agon. See Phil. 1. 20, Fig. Paronomasia. Ap. 6.
whence unto unto (Ap. 104. vi) which.
hast. Omit.
profess=confessed. Gr. homologeó. Occ. twenty-three times; seventeen times "confess"; three times "confess...profess"; "make confession"; "promise"; "give thanks" once each.
a=the.
profession=confession. Gr. homología. See 2 Cor. 9. 13, Fig. Hyperbaton. Ap. 6.
before= in the sight of.
19 give...charge. See 1. 3.
in the sight of...before, as above.
quickened. See Rom. 4. 17. The texts read zogonéis, preserve alive.
Christ Jesus. Ap. 98. XII.
See Luke 22. 27.
lay, hold, &c. Cp. u. 12, eternal life. The texts read, "the life that is life indeed": for átòmos reading omós. Cp. 5. 3.
20 keep=guard, as in 5. 21 (observe). Cp. 2 Tim. 1. 12, 11, that...trust. Gr. parakatathēke.
Only here and 2 Tim. 1. 10, But the texts read parakatathēke. in both places, thus agreeing with 2 Tim. 1. 14. Both words mean "deposit". The deposit entrusted to Timothy was the teaching regarding the Mystery (3. 16).
avoiding=turning aside from. See 1. 6; 5. 15, profane. Gr. babatos. See 1. 9, and. Omit.
THE SECOND EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Proteration.)

A | 1. 1, 2. GREETING AND BENEDICTION.
B | 1. 3-18. EPistolARY. PRIVATE AND PERSONAL.
C | 2. 1-25. CHARGES CONNECTED WITH THE GOSPEL.
D | 3. 1-4. 8. CHARGES CONNECTED WITH THE APOSTASY.
A | 4. 22-22. GREETINGS. BENEDICTION.

THE SECOND EPISTLE TO TIMOTHY.

INTRODUCTORY NOTES.

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

2. The prominent feature of this Epistle is the "church's" departure from the truth (see 1. 10; 2. 17; 3. 8; 4. 4). When "all they which are in Asia (cp. Acts 19: 10) be turned away from" Paul, he exhorts Timothy, his "son", therefore to "be strong in the grace that is in Christ Jesus". No more is there heard, as in the First Epistle and in that to Titus, the apostolic guidance for church rule or administration of any kind. Only two things are possible now, "Preach the word" (4. 2), and "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2. 2). And, as in the First Epistle, the Holy Spirit through Paul tells of even worse days to come, perilous, or grievous, times "in the last days" (3. 1; 4. 3), the only charge in connexion with which is "Continue thou in the things which thou hast learned and hast been assured of" (5. 14).
THE SECOND EPISODE OF PAUL THE APOSTLE TO TIMOTHY.

1. To Timothy, my dearly beloved son: grace, mercy, and peace, from God the Father and Jesus Christ our Lord.

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

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

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

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

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

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

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

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

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

11. For which cause I also suffer these things: nevertheless I am not ashamed: for I know Whom I have believed, and am
2. 8.

II. TIMOTHY.

B

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 Phygelus and Hermogenes.

A

16 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, if thou knowest very well.

C

17 Therefore, my son, be strong in the grace that is in Christ Jesus. 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.

E

3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also striveth for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits. 7 Remember that Jesus Christ of the seed of David, was raised from the dead according to my gospel:


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

D


k 9, 10. Paul faithful unto bonds.

J

11, 12. Death with Christ, life with Him.

k 13. Christ faithful, though we be unfaithful.

2. 9.  

II. TIMOTHY. 2. 23.

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

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

i 11 *It is a faithful saying, *For if we *be dead with Him, we *also shall *live together also *with God. 12 If *we suffer, we *also shall *also reign with Him: 13 if we *deny Him, *He also *will deny us.

k 13 If we *believe not, yet *He abideth *faithful: He *cannot deny Himself.

l 14 Of these things *put *them in remembrance, *charging them before *the Lord that they *strive *not *about words, *to *prophesy, but *the *publicans.

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

n 16 But *shun *profane and *vain babbilings: for they will *increase unto *more *ungodliness.

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

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

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

r 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.

s 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.

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

s 23 But *foolish and *unlearned *questions *avoid, *knowing that they do *gender *strifes.

And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgment of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

This know also, 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, unthankful, unholy,

Without natural affection, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures 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,

Learning, and never able to come to the knowledge of the truth.

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

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

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

3. 1-4. 8 (C. p. 1880). CHARGES CONNECTED WITH THE APOSTASY. (Alternation and Introversion.)
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.

L M 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

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

M 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.

G 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 fables.

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

wax. Same as "waxed", v. 2.
worse, &c. to (Ap. 104. ix. 3) the worse.

3. 14—2. (L p. 1812.) TIMOTHY. MINISTRY.

N | 4. 2. All Scripture inspired. Consequence.

14 continue abide. Gr. menô. See p. 1511.
hast learned was didst learn.
hast been, &c. was assured of. Gr. pisteûmati. Only here.
holys. Gr. hierôs. Only here and 1 Cor. 9. 13.
Scriptures. Gr. pl. of grammâ. See John 7. 16. The usual word for the "Scriptures" is grapphâ, v. 16.

3. 16, 17 (N, above.) ALL Scripture INSPIRED. STATEMENT.

N q 16 God's Divinely inspired Word.
17-18. For doctrine. Teaching what is true.
17-18. For reproof. Convicting of what is false.
17-18. For correction of what is wrong.
17-18. For instruction in what is right.

q 17 God's Divinely fitted man.
18 All Scripture is given by inspiration of God—God-breathed. Gr. theopneustos. Only here.
reprove. Gr. elenchos. It means "proof" and so "conviction". Only here and Heb. 11. 1. The texts read elegonos.

3. 17 (N, above.) ALL Scripture INSPIRED. STATEMENT.

G 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 fables.

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

instruction. Gr. paideia. See Eph. 6. 4.
righteousness. Ap. 101. 3. It will be noticed that in the earlier part of the verse the word "is" appears in italics, showing that there is no word for it in the Greek and it has therefore to be supplied. The R.V. omits "is" in the first case and reads, "Every Scripture inspired of God is also profitable", thus suggesting that some Scriptures are not inspired. There are eight other passages which present exactly the same construction, and not one of these has been altered by the Revisers. Had they done so in the same manner as they have done in this case, the result would have been as follows:—Rom. 7. 12. The holy commandment is also just. 1 Cor. 11. 20. Many weak are also sickly. 2 Cor. 10. 10. His weighty letters are also powerful. Similarly with the other passages, which are 1 Tim. 1. 13; 2. 3; 4. 4, 9. Heb. 4. 13. It is true the A.V. rendering is given in the margin of the R.V., but it is difficult to see why that should be disturbed. 17 That. In order that. Gr. hina. the man of God. See 48.

14 I charge Gr. diamarturion. Only here.
rebuke. Gr. epitimôs. Occ. twenty-nine times, twenty-four times "rebuke", five times "charge". All in Gospels, save here and Jude 3. The difference between these two Gr. words is that the former means to bring to conviction, as used in John 18. 16; 16; 18. 4; while the latter can be used of unjust or ineffectual rebuke, as in Matt. 18. 22. Luke 23. 48. exhort. Ap. 134. I. 6. with. Ap. 104. viii. doctrine teaching. Gr. didachê. 3 time season.
II. TIMOTHY.

8 For I am now ready to be offered, and the

8. time of my departure is at hand.

7 I have fought a good fight, I have

6. finished my course, I have kept the faith:

8 Henceforth there is laid up for me a

crown of righteousness, which the Lord, the

gentle judge, shall give me at that day:

22. and not to me only, but unto all them also

that love His appearing.

9 Do thy diligence to come shortly unto

6. me:

10 For Demas hath forsaken me, having

2. loved this present world, and is departed

unto Thessalonica; Crescens to Galatia,

5. Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and

12. bring him with thee: for he is profitable to

me for the ministry.

13 And Tychicus have I sent to Ephesus.

14 Alexander the coppersmith did me

2. much evil: the Lord reward him according

to his works:

15 Of whom be thou warned also; for he hath

1. greatly withstood our words.

16 At my first answer no man stood with me,

5. but all men forsook me: I pray God that it

5. may not be laid to their charge.

17 Notwithstanding the Lord stood with me,

7. and strengthened me; and 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.

18 And the Lord shall deliver me from every

3. evil work, and will preserve me unto His

3. heavenly kingdom: to whom be glory


19 Salute Priscus and Aquila, and the

6. household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus

5. have I left at Miletum sick.

21 Do thy diligence to come before winter.

22 Eubulus greeteth thee, and Pudens, and

8. Linus, and Claudia, and all the brethren.

23 The Lord Jesus Christ be with thy

2. spirit. Grace be with thee. Amen.

B t

8 now ready, &c. = already being poured out. Gr.

22. spondomi. See Phil. 2. 17.

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


5. with. Gr. ophónto.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.


2. faith. Gr. ápò. See Phil. 1. 20 and cp. 1 Tim. 6. 12.


2. my-the.