

I TIMOTHY

Book note for 1 Timothy

No book note, yet.

Chapter note for 1 Timothy 1

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of St. Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

1 Tim 1:1

Most new versions tend to omit "Lord."

1 Tim 1:2

Timothy = precious to God. Php. 2:19.

1 Tim 1:3

There are 12 charges in 1 Timothy. The first is from this verse through verse 20 which is to remember the purpose of the law. The next is found in 2:1.

1 Tim 1:4

2 Tim. 4:4.

Fables are myths and evolution is a myth. Evolutionary "science" raises more questions than it answers and, evolution has endless genealogies. Another example of endless genealogies is apostolic succession.

1 Tim 1:5

The end is 1 Jn. 3:23. Also see 1 Cor. 13 and Col. 3:14.

1 Tim 1:8

Implies that the law can be used unlawfully.

1 Tim 1:10

Lev. 18:22; 20:13; Deu. 23:17; Rom. 1:27.

1 Tim 1:16

Rom. 15:16, q.v.

1 Tim 1:19

The shipwreck theme: attempting to subject the gospel to Babylon; Jon. 1; Ac. 27, esp. v. 6 vf. Also see note to Ac. 27:2.

1 Tim 1:20

Eg. 1 Sam. 16:14.

Alexander = defender of men, lit. crowing about men.

Hymenaeus = humanist.

Chapter note for 1 Timothy 2

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.

1 Tim 2:1

The second charge of 12 runs through v. 8: continue in prayer and teach the church to pray. Previous charge is 1:3. Next charge is in v. 9.

1 Tim 2:4

2 Tim. 3:7.

1 Tim 2:5

Contrast daysman in Job 9:33. Implies Jesus is God.

1 Tim 2:6

Contra Calvin.

1 Tim 2:9

Third of 12 charges (1:3) runs through v. 15: Show women in church their proper place in the family and church witness. Next charge, 3:1.

1 Tim 2:11

1 Cor. 14:34.

1 Tim 2:14

See note to Gen. 3:6 for an application to husbands and wives.

1 Tim 2:15

The first half of the verse refers to the virgin birth of the saviour.

The last half of the verse are the marks of salvation, the New Testament version of Lev. 12.

Chapter note for 1 Timothy 3

2 How bishops, and deacons, and their wives, should be qualified: 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

1 Tim 3:1

Through v. 7, the fourth charge of 12 (1:3): prospective elders must qualify. The previous charge was in 2:9. The next charge is in v. 8.

1 Tim 3:2

Bishop = oversee; a ministry of leadership. Tit. 1:6-7. Compare Eph. 4:11-16; Ac. 1:20.

Some maintain that a remarried divorced man violates the “husband of one wife” restriction but that remarried widowers are clear. Nevertheless, 2 Sam. 11:26 and 12:9-15, where Bathsheba is referred to as Uriah’s wife even after he is dead and even after she’s remarried. Also see notes to Deu. 21:13 and Deu. 22:28 for Old Testament “husband of one wife” commentary.

1 Tim 3:8

Deacon = servant; active; a ministry of services.

This is the fifth of twelve charges (1:3), here a charge for the deacons through v. 13. The previous charge was in v. 1 and the next is in v. 14.

1 Tim 3:14

The sixth of twelve charges in the book (1:3): the true nature of the body of Christ (through v. 16). Previous charge was v. 8; next is 4:1.

1 Tim 3:15

Jn. 14:6. Epistemology.

1 Tim 3:16

See note to 2 Thess. 2:7 for the mystery of godliness.

Verse 9. Modern versions read “he” instead of “God.” This reading is based on one manuscript (Vaticanus) only and since it there lacks an antecedent (“he” who?), it is faulty Greek. In addition, gender is in error, too, in Vaticanus. The key doctrine at issue here is the deity of Christ. Modern versions ignore the correct interpretation of the text as given in 1 Jn. 5:20; Isa. 9:6, and Jn. 14:9. List of versions that change the text: RV, ASV, RSV, NASV, NRSV, Living Bible, NIV.

Chapter note for 1 Timothy 4

1 He foretelleth that in the latter times there shall be departure from the faith. 6 And to the end that Timothy might not fail in his duty, he furnisheth him with divers precepts belonging thereto.

1 Tim 4:1

Seventh charge of twelve (1:3): beware of false (Roman Catholic) teachings. Previous charge was in 3:14; next is in 4:12.

Note that those who “depart from the faith” are Christians. See 5:12 for another example of “departing” Christians. This also prophesies of the falling away from the faith which leaves Jesus outside the door of the Church, knocking to come in (Laodicea, Rev. 3).

The O.T. and N.T. teach different things. Comparing this chapter with Lev. 17, for instance, shows two different dispensations.

1 Tim 4:3

NKJV says “foods” for “meats,” but v. 4 makes it clear that animal meat is meant. Col. 2:16, q.v.

1 Tim 4:8

Bodily exercises profits a little, that is, it profits the body, but it does not contribute to godliness. That is the implication of this verse. History confirms this. The Olympics were, and still are dedicated to total paganism. These days, each Olympic’s opening and closing pageantry is increasingly paganistic and hostile to the God of the Holy Bible. Godliness results from spiritual exercise.

1 Tim 4:10

Contra Calvinism’s limited atonement.

1 Tim 4:12

The eighth charge of twelve (1:3): the charge to personal holiness. Previous charge was in v. 1; next is in 5:1.

1 Tim 4:13

Contra those who trivialize doctrine (v. 16). Why give attendance to reading if one can’t trust all that one reads?

Chapter note for 1 Timothy 5

1 Rules to be observed in reprovng. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

1 Tim 5:1

Charge nine of twelve (3:1): treat the elderly properly, especially widows. The next charge is in v. 17, the previous in 4:12.

Elder: compare Num. 8:25-26, which sets it to start at 50 years of age. This is the first occurrence of "elder" after the gospels and the context is age. Indeed, of the twenty times elder appear as singular in scripture, 18 have age in the context of the same verse, and two (1 Tim. 5:19 & 1 Pet. 5:1) have age in the greater context (1 Tim. 5:1 & 1 Pet. 5:5).

1 Tim 5:4

But beware, pietism is a form of gnosticism in that it holds all matter as evil.

Requite = make repayment.

1 Tim 5:8

Compare Mt. 15:5 and Mk. 7:11.

This is a Christian who denies the faith, not an infidel. For more see 6:10.

1 Tim 5:9

If convents are at all Biblical, then its members must all be over 60. 2 Cor. 10:12 says more about the "number."

1 Tim 5:11

Wanton = undisciplined; given to amorous dalliance (e.g., romantic novels); unmanageable. In the lewd or amorous sense, the word refers only to women.

Damnation = to inflict damage or loss upon; to condemn (judicial).

1 Tim 5:12

Re. damnation see Mat. 23:14. (2 Th. 2:12, 2 Pet. 2:1).

As in 4:1, these have the faith (i.e., they are Christians) but cast it off. See 5:8.

1 Tim 5:17

Tenth of twelve charges (1:3): how to deal with elders. Previous is v. 1; next 6:1.

Doctrine is not legalism but loving, Eph. 3:19 note.

1 Tim 5:18

Re. ox, Deu. 25:4.

Re. labourer, Mat. 10:10, q.v.

1 Tim 5:20

Both included: elder and accuser; whichever sinned.

1 Tim 5:21

Ecc. 5:6.

1 Tim 5:22

The main application seems to be physical violence in anger. Secondary is promotion.

1 Tim 5:23

Contra those who maintain that all can and should be healed. According to many of them, Timothy was short of faith.

Chapter note for 1 Timothy 6

1 Of the duty of servants. 3 Not to have fellowship with newfangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow, 17 and wherefore to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

1 Tim 6:1

Eleventh of twelve charges (3:1): relationships between servants and masters. Next starts in v. 6; previous was in 5:17.

1 Tim 6:3

Portrait of a “natural philosopher-scientist.” Verse 20.

1 Tim 6:5

Gain not only in money but in reputation, too. NKJV etc. here says “godliness is a *means* of gain” associating that idea with “corrupt minds” (this verse); but the next verse (v. 6) says that “godliness” **IS** a means of gain. Note how the new “interpretation” allows for the church to be an, as the IRS calls it, “not-for-profit” organization. For the church the *profit* is godliness with contentment. If it says it is a non-profit organization, then godliness and contentment are disallowed. Some may say that non-profit organizations are non-profit in financial ways only, but then why does the IRS ruling not explicitly say so?

1 Tim 6:6

Last of the twelve charges (1:3): dealings with rich people and money matters. Previous was in v. 1.

1 Tim 6:7

Gen. 2:25; Job 1:21; Ecc. 5:15.

1 Tim 6:9

N.B., “will,” not “are.”

1 Tim 6:10

Eze. 28:13, 15, 18; Rev. 18.

Here Christians err from the faith by covetousness (4:1). Modern versions alter “**the** root of all evil” to something less, like “**a** root of all kinds of evil.” See v. 21 for next example of Christians abandoning the faith.

1 Tim 6:11

Num. 12:3.

1 Tim 6:12

This is the believer’s fight.

1 Tim 6:14

I.e., v. 12.

1 Tim 6:18

How to enjoy.

1 Tim 6:20

1 Cor. 2:14; Col. 2:8; 2 Tim. 3:7. Also see vv 3-5.

Science = having knowledge.

1 Tim 6:21

The first to Timothy was written from Laodicea [Col. 4:16] which is the chief city in Phrygia Pacatiana. I

Here Christians again err concerning the faith (compare v. 10). Next, 2 Tim. 2:18.