**Simple Studies**

**in**

**First Timothy**

**Pettingill**

**All Chapters are in memory**

**Introduction**

Timothy was Paul’s constant friend and helper. The first mention of him in Scripture is in **Acts 16:1-40**, where we are told that when Paul came to Derbe and Lystra he found there a certain disciple named Timotheus, the son of a believing Jewish mother, “but his father was a Greek.” From **2Ti. 1:5** we learn that his grandmother Lois and his mother Eunice were Christians before him. Since his home was in Lystra, it may be that young Timothy had been an eyewitness of the stoning of Paul in that town, recorded in **Acts 14:19-20**; and this might have been the immediate cause of Timothy’s conversion. From the record in **Acts 16:1-40** we learn that Timothy was “well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they all knew that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily” (**1Ti. 1:2-5**).

Although the name Timothy is more familiar to us than Timotheus, the latter form is found in Scripture more frequently than the former.

“Timotheus” occurs seventeen times besides two subscriptions at the end of First Corinthians and Second Timothy, while “Timothy” is found only seven times besides two subscriptions at the end of First Timothy and Hebrews. “Timotheus” is made up of two words and it means “dear to God.” He surely was dear to God, and he was dear also to the Apostle Paul, who, from the prison in Rome, wrote to the Philippian church, saying, “I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ’s. But ye know the proof of him, that, as a son with the father, he has served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly” (**Php. 2:19-24**).

There seems to be conclusive evidence that Paul’s expressed desire to be soon released from prison was gratified, and that during the interval between two Roman imprisonments the First Epistle to Timothy was written.

First Timothy deals with church order and church discipline. The theme of the Epistle may be seen in **1Ti. 3:15**, “That thou may know how thou ought to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” How much better it would have been if the churches everywhere had been guided by the simple instructions of the Apostle Paul in this Epistle!

***I. The Dangers of Legalism and False Doctrine (chapter 1).***

1. “Paul, an apostle of Jesus Christ by the commandment of God our Savior” (**1Ti. 1:1**). He received his commission as an apostle, “not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead” (**Gal. 1:1**).

2. “And Lord Jesus Christ, which is our hope” An unusual expression concerning our Lord, —“our hope.” A somewhat similar expression is found in **Col. 1:27**, “Christ in you, the hope of glory.”

3. “Unto Timothy, my own son in the faith”. More literally it reads, “My true child in faith” (RV). The Greek words gnesios teknon might be translated “genuine born-one.” It is a great thing to know that you are really and truly a child of God by regeneration, that you have been genuinely born again.

4. “Grace, mercy, and peace, from God our Father and, Jesus Christ our Lord” (**1Ti. 1:2**). Familiar language to us, but language which we do well to ponder carefully and thankfully. Think of having God for “our Father,” and Jesus Christ as “our Lord.” Let us remember that all this involves an obligation, for he himself asked, “Why call ye me Lord, Lord, and do not the things that I say?” (**Luke 6:46**.)

5. “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou might charge some that they teach no other doctrine neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.” (**1Ti. 1:3-4**). The word for “fables” is myths. The phrase “endless genealogies” probably refers to the teaching of the gnostics concerning the succession of the ages. Reference may be had also to the doctrines of the legalistic teachers as to the law of Moses and the endless genealogies connected therewith, seeking to link up the Old Testament dispensation with the New, and to make Christianity just a new form of Judaism.

6. “Now the end of the commandment” (**1Ti. 1:5-7**). By “the commandment” Paul refers to the charge he had already delivered to Timothy when he had left him in Ephesus. **1Ti. 1:5-7** in the Revision read: “But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.” It is the old fight between law and grace. The struggle went on continuously against the legalizers who taught that salvation is partly through faith and partly by obedience to the law; and also that the believer’s rule of life is the law of Moses, which one must obey in order to keep saved. This was the doctrine of the false teachers in Galatia, and the Epistle to the Galatians was written to meet and refute that doctrine. In **Gal. 1:8-9** the double anathema of God is pronounced upon all such false teachers: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

7. “But we know that the law is good, if a man use it lawfully” (**1Ti. 1:8-11**). True enough! “The law is holy, and the commandment holy, and just, and good” (**Rom. 7:12**). But it is because the law is good, absolutely good, and demanding absolute goodness from man in whom there is no good thing (**Rom. 7:18**); it is because the law is good that the sinner cannot obey it. So, in order that the sinner might be saved it was necessary to find a way apart from obedience of a perfect law. And it is the glory of the gospel that God found a way “that he might be just, and the justifier of him which believeth in Jesus” (**Rom. 3:26**). “For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (**Rom. 8:3-4**). God found a Ransom in the person of his Son our Lord Jesus Christ, “and through this Man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (**Acts 13:38-39**). “Justified from all things!” Reckoned righteous according to the righteous reckoning of God himself. And so Paul goes on here in writing to Timothy, saying, “that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust.” According to the gospel of God the believer is “a righteous man”; he is justified from all things; and therefore the law has no claim upon him. He is saved by grace, through faith, plus nothing. He is accepted in the Beloved, and stands before God in the absolute and flawless righteousness of God himself.

But the gospel not only gives the believer a perfect standing before God: it also works in the believer to produce a godly walk. The law could never do this, for the law is a ministration of condemnation and death (**2Cor. 3:1-18**). Under it the best man in the world is absolutely condemned, while under the gospel the worst man in the world is absolutely justified, if only he believes. The sinner cannot be saved by good works, for he is unable to perform any good works; being “in the flesh,” he “cannot please God” (**Rom. 8:8-9**). So, good works cannot produce salvation, but salvation should produce good works. We are not saved by good works, but we are saved unto good works. This is all set forth briefly but clearly in **Eph. 2:8-10** : “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

8. “And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (**1Ti. 1:12-16**). This phrase “the ministry” is much misunderstood and abused. We talk about a man “entering the ministry” when he becomes professionally a preacher or teacher or missionary. But this is a misuse of words. Ministry is serving, and unless a man has already been in the service of God it would be better for him to keep out of the pulpit altogether. All Christians are “in the ministry,” and they would do well to remember the fact that they are appointed to the service of God as truly as is the pastor, or the missionary, or any other of God’s children. The Revised Version is much to be preferred in this passage. We quote:

“I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an example of them that should thereafter believe on him unto eternal life.” This word “ensample,” or “pattern” as in the old version, has been understood by some to indicate that Paul’s conversion, “as of one born out of due time” (**1Cor. 15:8**), is to be considered a type of the future conversion of the nation of Israel. The word employed in **1Cor. 15:8** and translated “out of due time” is to ektromati, and its literal meaning is “abortion,” or “an untimely birth,” a birth before the due time. In a note on this Dr. Scofield says: “Paul thinks of himself here as an Israelite whose time to be born again had not come, nationally (compare **Matt. 23:39**), so that his conversion by the appearing of the Lord in glory (**Acts 9:3-6**) was an illustration, or instance before the time, of the future national conversion of Israel. See **Ezek. 20:35-38**; **Hos. 2:14-17**; **Zech. 12:10-14**; **13:1-6**; **Rom. 11:25-27**” (Scofield Reference Bible).

9. “Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen” (**1Ti. 1:17**). Of course by “the King” Paul means our Lord Jesus Christ, and here in this beautiful doxology he ascribes honor and glory to him in whom “dwells all the fullness of the Godhead bodily” (**Col. 2:9**).

10. “This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them might war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenceus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme” (18-20). The words, “which went before on thee,” are changed by the Revision to read, “which led the way to thee.” In **2Ti. 2:17-18** Hymenaeus is mentioned again as denying the future resurrection, and as Dr. Scofield points out: “It is significant as bearing upon the seriousness of all false teaching, and particularly as related to resurrection, that Paul calls it blasphemy to teach that ‘the resurrection is past already’” (Scofield Reference Bible).

***II. Order in Worship (chapter 2).***

1. “I exhort therefore” (**1Ti. 2:1**). The Revision reads: “I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men.” Here we have committed to us the ministry of intercession for the world. In **John 17:9** the Lord Jesus said to the Father: “I pray not for the world, but for them which thou hast given me; for they are thine.” But here we are instructed to make intercession for all men.

2. “For kings, and for all that are in authority” (**1Ti. 2:2-3**). Here we are commanded to pray for “the powers that be” which “are ordained of God” (**Rom. 13:1**). Let it be remembered that when Paul wrote these words the ordained “power of God” was the Roman Empire, and that the man on the throne was the terrible Nero. And yet Paul as an apostle of Christ commands that we should be praying for rulers, “for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior.” Any government is better than no government. Even an evil, corrupt government, if it really governs, is better than anarchy. Civil government is a gift from God, and we ought to be giving thanks for it and praying for it continually. If man has corrupted it and misused it, that does not alter the fact that it is a gift from God’s hands for the preservation of life and order. Kings and rulers must give an account to God for the way they administer their office. But all the time they are to be respected and prayed for and obeyed, excepting only when their commands are opposed to the commands of God.

3. “Who will have all men to be saved, and to come unto the knowledge of the truth” (**1Ti. 2:4**). The word “will” should read “would” as in the Revision. God “would have all men to be saved.” He is not willing that any should perish (**2Pet. 3:9**). This should dispose once and for all of the notion that God has predestinated a large portion of the human race to be lost. There is much mystery connected with the equally true doctrines of the sovereignty of God and the freedom of the human will, but let us not allow ourselves to believe anything contrary to the plain statements of Scripture. The doctrine of election is a true doctrine, and we thank God for it. But it is also true, for God has said so, that he “would have all men to be saved,” and that he “is not willing that any should perish.”

4. “For there is one God, and one mediator” (**1Ti. 2:5-7**). There are not many gods, as was taught by heathenism and paganism, but “there is one God.” On the other hand, there is a mediator between God and man, “one mediator” and only one. The approach to God is no longer through the Levitical priesthood, but through the mediatorship of God’s Son. He is the mediator, thank God, between God and men, a “days-man betwixt us, that might lay his hand upon us both” (**Job 9:33**). This mediator is none other than “the man Christ Jesus; who gave himself a ransom for all, to be testified in due time,” whereunto Paul was “ordained a preacher, and an apostle, a teacher of the Gentiles in faith and verity.” This he asserted with great earnestness, saying “I speak the truth in Christ, and lie not.”

5. “I will therefore that men pray everywhere” (**1Ti. 2:8-15**). Here the apostle discusses the order of God with reference to the sexes in connection with the worship of the local church. Instead of “men” the text reads, “the men.” The apostle says: “I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing” (**1Ti. 2:8**, RV). And then he goes on to say: “In like manner also, that women adorn themselves in modest apparel” (**1Ti. 2:9**). The word “shamefacedness” in the common Version or “shame-fastness” in the Revised Version seems to be an unwarranted translation of the Greek word, which has no iota of shame in it, but is rather expressive of modesty towards men or awe towards God. The same word is translated “reverence” in **Heb. 12:28** : “Let us have grace, whereby we may serve God acceptably with reverence and godly fear.” Women are given a certain place in the church of God, and that place is not the place of authority or leadership, but rather the place of subjection under the leadership of men (compare **Eph. 5:22-24**; **1Cor. 11:2-15**). Women ought to thank God every day for what the gospel has done for them, and they ought to be careful to observe God’s order and be content to occupy the place assigned to them in the church by God himself. They ought to adorn themselves modestly and soberly. Their true adornment should not be outward, but inward, expressing itself outwardly through their good works (compare **1Pet. 3:1-9**).

In **1Ti. 2:11** Paul is approaching his discussion of the qualifications of elders and deacons in the churches. These positions are not for women, but only for men. The 15th verse takes us back to **Gen. 3:16**, where God said to Eve and to all women through Eve: “I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” The promise of **1Ti. 2:15** is that the godly Christian woman who continues in faith and love and holiness with sobriety may expect from God to be safely delivered in her bearing of children.

***III. The Office of a Bishop (3:1-7).***

1. “This is a true saying, If a man desire the office of a bishop, he desires a good work” (**1Ti. 3:1-5**). In the primitive churches the pastor was called by various titles. He was a presbyter or elder, he was a pastor or shepherd, and he was a bishop or overseer. Of course for such a position he should be properly qualified and should be selected by the Spirit of God, though the Spirit of God might reveal his selection through the action of the church as a body (compare **Acts 1:15-26**; **6:1-7**). He “must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that rules well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?).”

2. “Not a novice” (**1Ti. 3:6-7**). He must not be a new convert, “lest being lifted up with pride he fall into the condemnation of the devil.” So we learn here as elsewhere that Satan was condemned for his pride.

***IV. The Office of a Deacon (8-13).***

1. “Likewise the deacons” (**1Ti. 3:8-9**). The word diakonos means a servant. It is variously translated, “deacon,” “minister,” and “servant.” Nowadays we are quite in the habit of referring to the pastor as “the minister,” and to the pastorate as “the ministry.” But if we were exact about it we would call the deacons ministers, while the pastor would be more properly called a bishop. The word “bishop” comes from episkopos which means an overseer or superintendent. The modern idea of a bishop ruling over other bishops and churches has no warrant in Scripture. Strictly speaking, every pastor is a bishop, and the deacons are ministers or servants. The deacons should be “grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience.”

2. “And let these also be first proved” (**1Ti. 3:10**). This verse should read as in the Revision, “And let these also first be proved; then let them serve as deacons, if they be blameless.”

3. “Women in like manner” (**1Ti. 3:11-13**). Because of its connection it would seem that this verse is dealing not with women in general, but specifically with the deacons’ wives. The translators in our common version evidently came to this conclusion and so they supplied the italicized words, “must their.” The text simply reads “women.”

The deacons’ wives should be grave, not slanderous, sober, faithful in all things. And each deacon should be the husband of one wife, ruling his children and his house well. In the Revision the 13th verse reads: “For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.”

The seven men appointed in the 6th chapter of Acts, while not in that chapter called “deacons,” were nevertheless appointed to serve as deacons should always serve. They had to do with the business affairs of the church, while the apostles and elders gave themselves continually to prayer and to the ministry of the Word (**Acts 6:3-4**).

4. “These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou may know how thou ought to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” (**1Ti. 3:14-15**). The word “ground” is used here in the sense of “support” or “stay.” The church is here to hold aloft the truth, even to manifest him who is its Head and who himself said, “I am the truth” (**John 14:6**).

5. “And without controversy great is the mystery of godliness” (1Ti\_3:16). In this verse there are outlined the steps by which God has produced godliness in men,

(1) “God was manifest in the flesh.” He became incarnate in a virgin’s Son. “The Word was made flesh, and dwelt among us” (**John 1:14**).

(2) “Justified in the Spirit.” The Son of God was put to death after declaring that he would be put to death and then in three days rise again from the dead. When He did indeed rise from the dead he showed that all his claims were true, and thus he was vindicated, and justified; thus he was “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead” (**Rom. 1:4**).

(3) “Seen of angels.” He is indeed seen of angels, and is the object of their adoring worship. The decree of the Father has gone forth, saying, “Let all the angels of God worship him” (**Heb. 1:6**).

(4) “Preached unto the Gentiles.” This is going on today. The gospel spreads abroad, carrying the invitation, “Come, for all things are now ready.”

(5) “Believed on in the world.” The world itself hates him, rejects him, and believes not on him. But there are some who believe unto salvation; and as many as receive him, to them gives he the right to become children of God, even to those who believe on his name. And these are born, born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God (**John 1:11-13**).

(6) “Received up into glory.” This does not refer to his ascending into heaven from the Mount of Olives as recorded in **Acts 1:1-26**, but rather to the catching up of his body, which is the church, to be joined to him who is the Head, as described in **1Th. 4:13-18**. This tremendous event may take place at any moment of any day or any night. And while we go on serving the living and true God, we must also be waiting for his Son from heaven (**1Th. 1:9-10**).

***V. Principles of Guidance in Church Administration (chapters 4, 5, 6).***

**Chap 4**

1. “Now the Spirit speaks expressly, that in the latter times some shall depart from the faith” (**1Ti. 4:1-5**). A similar warning pointing to the apostasy of “the last days” is found in **2Ti. 3:1-5**. There is no promise in Scripture of a widespread revival at the close of this age; and, while revivals are always desirable, it is not well to teach that such a revival must of necessity precede the coming of the Lord for his people. Nothing, even so much as a thickness of a tissue paper, must be allowed to come in between the believer and the expectation of his Lord's coming for him. There are some who teach that the rapture cannot take place until the whole world is evangelized, and they base their teaching upon the words of our Lord in **Matt. 24:14**, where he said: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” This is a grievous wresting of Scripture, for our Lord’s words have nothing whatever to do with the rapture. The phrase frequently occurring in **Matt. 24:1-51**, “the end,” is not the end of the church age, but rather the end of the Great Tribulation period, immediately preceding the glorious second coming of Christ to earth to set up his kingdom and to judge his enemies. The “gospel of the kingdom” is not committed to the church at all. The gospel of the kingdom was the gospel preached by John the Baptist when he said, “Repent ye, for the kingdom of heaven is at hand.” It was also preached by the twelve when our Lord sent them out two by two, and instructed them to say, “Repent ye, for the kingdom of heaven is at hand.” It was also preached by the seventy whom our Lord afterward sent out two by two with the same instructions (**Matt. 3:1-2**; **10:1-7**; **Luke 10:1-12**). If a preacher today should say, “The kingdom of heaven is at hand,” he would not be preaching the truth. The kingdom of heaven is not at hand. The kingdom of heaven, which was offered to Israel and rejected by Israel nineteen hundred years ago, is postponed, and cannot be established until the King returns. Meanwhile the church is commissioned to preach the gospel of the grace of God and to gather out, not a company of subjects to be ruled over in the coming kingdom, but rather a company of co-rulers to reign with the King when the kingdom is manifested.

Timothy is instructed that in the latter times there shall be a falling away from the faith, and a “giving heed to seducing spirits, and doctrines of demons.” False preachers will be “speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats.” Many of the “isms” of our day seek to regulate marriage, if not to forbid it, and also to regulate our diet, and tell us what we may or may not eat. Especially is this true of the legalizing teachers who would put us under law and command us to “abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.” Of course, under the law certain foods were permitted and certain others were forbidden. But under grace, “every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.” In **Mark 7:1-37** the Lord of glory himself set aside the law’s regulations concerning diet:

“And he called to him the multitude again, and said unto them, Hear me all of you, and understand: there is nothing without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. And when he was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goes into the man, it cannot defile him; because it goes not into his heart, but into his belly, and goes out into the draught? This he said, making all meats clean” (**Mark 7:14-19**, RV).

2. “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ” (**1Ti. 4:6-8**). We have said that the ministers of the church were the deacons, but that does not mean, and we tried to make it plain that it did not mean, that the deacons were the only ministers. For every Christian is a minister, since every Christian is a servant, and, of course, these include the pastor himself. He also is a minister and he should be “a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.” He must “refuse profane and old wives’ fables, and exercise himself rather unto godliness. For bodily exercise profiteth little (rather, a little, RV); but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

3. “This is a faithful saying and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe” (**1Ti. 4:9-10**). So then the world has a Savior. Christ is the Savior of all men! He is the Savior “specially of those that believe,” but he is also “the Savior of all men.” So that if men are not saved it is not because they have not a Savior. What a pity, what a tragedy, that the world should have such a Savior and still go on in its lost condition! Men are lost, not because they have not a Savior, but because, having a Savior and such a Savior, they refuse to receive him; preferring rather to tread him under1 foot, making the blood of the covenant an unholy thing, and doing despite to the Spirit of grace. For such there is coming a terrible vengeance. “It is a fearful thing to fall into the hands of the living God” (**Heb. 10:28-31**).

4. “These things command and teach” (**1Ti. 4:11-16**). Timothy was a young man, but he must not let anyone despise his youth. He must be an example to believers, in word, in conduct, in love, in spirit, in faith, in purity. He must give attention to reading, to exhortation, to doctrine. He must not neglect the gifts bestowed upon him by prophecy, with the laying on of the hands of the presbytery. He must meditate on these things; giving himself wholly to them; that his profiting may appear to all. He must take heed to himself, and unto the teachings. He must continue in these things, for in so doing he should both save himself and them that heard him. The word “save” in **1Ti. 4:16** is used in the sense of deliverance from responsibility. He must keep himself clean from the blood of all men, carefully discharging his obligations in connection with the charge committed to him.

**I Tim 5**

5. “Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity” (**1Ti. 5:1-2**). The chapter is occupied with regulations showing Timothy how he ought to behave himself in the church of God.

6. “Honor widows that are widows indeed” (**1Ti. 5:3-16**). This discussion about widows seems to turn upon the question as to which of the widows in the church should be “taken into the number,” evidently referring to those who should be enrolled for assistance from the church. It is not necessary to go into the chapter in detail, for it is easily understood. **1Ti. 5:11-12** should read as in the Revised Version, “But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first pledge.” **1Ti. 5:8** and **1Ti. 5:16** command that relatives who have dependent widows should care for them, “and let not the church be charged.”

7. “Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine” (**1Ti. 5:17-22**). Care must be taken in choosing these ministering brethren and those who sin should be openly rebuked. Timothy was to be careful to avoid partiality in the choosing of teaching elders. He was not to suddenly ordain any man by the laying on of hands. He must keep himself pure.

8. “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities” (**1Ti. 5:23**). Evidently Paul had been informed of Timothy’s infirmities and perhaps of the difficulty of finding pure water to drink, and so he prescribed for him “a little wine.” This prescription has been overworked by many, and has been used as a warrant for all kinds of indulgences and excesses in the use of strong drink. Anyone who is really submissive to the Word of God will find little difficulty in learning from it the danger attending this thing. There is nothing to really satisfy man’s longing that comes from the vine-tree of the earth, “from the kernels even to the husk” (**Num. 6:4**). Christ himself is the true vine of heaven (**John 15:1**), and “he satisfies the longing soul, and fills the hungry soul with goodness” (**Ps. 107:9; Isa. 55:1**). His Word warns his people against fellowshipping with winebibbers and gluttons (**Pro. 23:20**), and declares that “it is not for kings to drink wine; nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted” (**Pro. 31:4-5**). Wine may be good for medicinal purposes (**Pro. 31:6-7**; **1Ti. 5:23**), but there is great danger that it may be used to excess, and it is far better to be filled with the Holy Spirit of God than to be drunken with what men call “ardent spirits” (**Eph. 5:18**). Men have said that the wine furnished by the Lord Jesus Christ at the Cana wedding was fermented wine. I do not pretend to know the nature of the wine furnished there, but I am satisfied that there was little resemblance in it to the thing described in the Scriptures of God as biting like a serpent, and stinging like an adder (**Pro. 23:29-32**). Doubtless rather it was like the heavenly fruit of the vine that he will drink new with his own in his Father’s kingdom (**Matt. 26:29**). No wonder the governor of the wedding feast at Cana pronounced it the best wine kept till the last. Never before had he tasted such wine and never did he taste such wine again.

9. “Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid” (**1Ti. 5:24-25**). The Revision is helpful here: “Some men’s sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid.” Some men’s sins are openly manifest while they are yet living, and other men’s sins come to light only after the men themselves have departed this scene. It is so with good works. Some men do good works which are immediately known to their fellow men; while other men’s good works are not known until after the men themselves have gone.

**I Tim. 6**

10. “Let as many servants as are under the yoke count their own masters worthy of all honor” (**1Ti. 6:1-10**). This passage deals with the poor and the rich, beginning with the bondservants or slaves. Let them be content to serve, and if they have believing masters let them serve them all the better. Those who teach otherwise are wrong. Godliness with contentment is great gain, and having food and raiment we should be content. Those who are ambitious to be rich are subject to many temptations and snares which may lead to destruction and perdition. “For the love of money is the root of all evil.” The love of money is selfishness, and selfishness is at the root of all kinds of evil. Observe that it is not said that money is the root of all evil, but the love of it is the root of all evil. So those who have no money may be as guilty of this form of sin as those who have much money. Coveting after money is dangerous business, for some who have thus coveted have erred from the faith, and have pierced themselves through with many sorrows.

11. “But thou, O man of God, flee these things” (**1Ti. 6:11-12**). The man of God is to “flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.” He is to “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.”

12 “I give thee charge in the sight of God, who quickens all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ” (**1Ti. 6:13-16**). In due time he will be manifested as the blessed and only Potentate, the King of kings, and Lord of lords; 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 honor and power everlasting.

The Epistle closes with another warning against pursuing after riches, and shows how much better it is to “trust in the living God, who giveth us richly all things to enjoy.” Let believers rather “do good, that they may be rich in good works, ready to distribute, willing to share; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life (or, on what is really life).”

The apostle seems reluctant to close his message. His heart longs over his son Timothy, and he appeals to him in this final word: “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing have erred concerning the faith. Grace be with thee. Amen.”