

THE AGES DIGITAL LIBRARY
REFERENCE

Word Pictures in the
New Testament

**Volume 4 -
1 Timothy**

By A.T. Robertson

To the Students of the Words, Works and Ways of God:

Welcome to the AGES Digital Library. We trust your experience with this and other volumes in the Library fulfills our motto and vision which is our commitment to you:

MAKING THE WORDS OF THE WISE
AVAILABLE TO ALL — INEXPENSIVELY.

**AGES Software Rio, WI USA
Version 1.0 © 2000**

FIRST TIMOTHY

PROBABLY A.D. 65 FROM MACEDONIA

BY WAY OF INTRODUCTION

Assuming the Pauline authorship the facts shape up after this fashion. Paul had been in Ephesus (<500B>1 Timothy 1:3) after his arrival from Rome, which was certainly before the burning of Rome in A.D. 64. He had left Timothy in charge of the work in Ephesus and has gone on into Macedonia (<500B>1 Timothy 1:3), possibly to Philippi as he had hoped (<50724>Philippians 2:24). He wishes to help Timothy meet the problems of doctrine (against the Gnostics), discipline, and church training which are increasingly urgent. There are personal touches of a natural kind about Timothy's own growth and leadership. There are wise words here from the greatest of all preachers to a young minister whom Paul loved.

<500B>**1 Timothy 1:1** *According to the commandment (kat' epitageen)*. A late *Koin*, word (Polybius, Diodorus), but a Pauline word also in N.T. This very idiom ("by way of command") in <4076>1 Corinthians 7:6; <4088>2 Corinthians 8:8; <5165>Romans 16:26; <5400>1 Timothy 1:1; <500B>Titus 1:3. Paul means to say that he is an apostle under orders.

Of God our Saviour (theou sooteeros heemoon). Genitive case with *epitageen*. In the LXX *sooteer* (old word from *soozoo* for agent in saving, applied to deities, princes, kings, etc.) occurs 20 times, all but two to God. The Romans called the emperor "Saviour God." In the N.T. the designation of God as Saviour is peculiar to <4047>Luke 1:47; <5025>Jude 1:25; <500B>1 Timothy 1:3; 2:3; 4:10; <500B>Titus 1:3; 2:10; 3:4. In the other Epistles Paul uses it of Christ (<5183>Philippians 3:20; <4163>Ephesians 5:23) as in <5010>2 Timothy 1:10. In <6001>2 Peter 1:1 we have "our God and Saviour Jesus Christ" as in <5023>Titus 2:13.

Our hope (tees elpidos heemoon). Like <5027>Colossians 1:27. More than the author and object of hope, "its very substance and foundation" (Ellicott).

<500>**1 Timothy 1:2** *True* (*gneesiooi*). Legitimate, not spurious. Old word from *ginomai*, but Pauline only in N.T. (<500>Philippians 4:3; <400>2 Corinthians 8:8; <500>Titus 1:4). In <500>Philippians 2:20 the adverb *gneesioos* occurs and of Timothy again.

Christ Jesus (*Christou Ieesou*). So twice already in verse 1 and as usual in the later Epistles (<500>Colossians 1:1; <400>Ephesians 1:1).

<500>**1 Timothy 1:3** *As I exhorted* (*kathoos parekalesa*). There is an ellipse of the principal clause in verse 4 (*so do I now* not being in the Greek).

To tarry (*prosmeinai*). First aorist active infinitive of *prosmenoo*, old verb, attributed by Luke to Paul in <400>Acts 13:43.

That thou mightest charge (*hina parageileeis*). Subfinal clause with *hina* and the first aorist active subjunctive of *paraggelloo*, old verb, to transmit a message along (*para*) from one to another. See <500>2 Thessalonians 3:4,6,10. Lock considers this idiom here an elliptical imperative like <400>Ephesians 4:29; 5:33.

Certain men (*tisin*). Dative case. Expressly vague (no names as in 1:20), though Paul doubtless has certain persons in Ephesus in mind.

Not to teach a different doctrine (*mee heterodidaskalein*). Earliest known use of this compound like *kakodidaskalein* of Clement of Rome. Only other N.T. example in 6:3. Eusebius has *heterodidaskalos*. Same idea in <400>Galatians 1:6; <400>2 Corinthians 11:4; <500>Romans 16:17. Perhaps coined by Paul.

<500>**1 Timothy 1:4** *To give heed* (*prosechein*). With *noun* understood. Old and common idiom in N.T. especially in Luke and Acts (<400>Acts 8:10ff.). Not in Paul's earlier Epistles. <500>1 Timothy 3:8; 4:1,13; <500>Titus 1:14.

To fables (*muthois*). Dative case of old word for speech, narrative, story, fiction, falsehood. In N.T. only <500>2 Peter 1:16; <500>1 Timothy 1:4; 4:7; <500>Titus 1:14; <500>2 Timothy 4:4.

Genealogies (*genealogiais*). Dative of old word, in LXX, in N.T. only here and <500>Titus 3:9.

Endless (aperantois). Old verbal compound (from *a* privative and *perainoo*, to go through), in LXX, only here in N.T. Excellent examples there for old words used only in the Pastorals because of the subject matter, describing the Gnostic emphasis on aeons.

Questionings (ekzeeteeseis). “Seekings out.” Late and rare compound from *ekzeeteoo* (itself *Koin*, word, ^{<4811>}Romans 3:11 from LXX and in papyri). Here only in N.T. Simplex *zeeteesis* in ^{<4452>}Acts 15:2; ^{<5001>}1 Timothy 6:4; ^{<4819>}Titus 3:9; ^{<5023>}2 Timothy 2:23.

A dispensation (oikonomian). Pauline word (^{<4917>}1 Corinthians 9:17; ^{<5005>}Colossians 1:25; ^{<4009>}Ephesians 1:9; 3:9; ^{<5400>}1 Timothy 1:4), ^{<2162>}Luke 16:2-4 only other N.T. examples.

In faith (en pistei). Pauline use of *pistis*.

^{<5001>}**1 Timothy 1:5** *The end (to telos)*. See ^{<4822>}Romans 6:21; 10:4 for *telos* (the good aimed at, reached, result, end).

Love (agapee). Not “questionings.” ^{<5139>}Romans 13:9. “Three conditions for the growth of love” (Parry): “Out of a pure heart” (*ek katharas kardias*, O.T. conception), “and a good conscience” (*kai sunideeseos agathees*, for which see ^{<4825>}Romans 2:25), “and faith unfeigned” (*kai pisteos anupokritou*, late compound verbal in ^{<4066>}2 Corinthians 6:6; ^{<5119>}Romans 12:9).

^{<5001>}**1 Timothy 1:6** *Having swerved (astochesantes)*. First aorist active participle of *astochoo*, compound *Koin*, verb (Polybius, Plutarch) from *astochos* (*a* privative and *stochos*, a mark), “having missed the mark.” In N.T. only here, 6:21; ^{<5018>}2 Timothy 2:18. With the ablative case *hoon* (which).

Have turned aside (exetrapeesan). Second aorist passive indicative of *ektrepoo*, old and common verb, to turn or twist out or aside. In medical sense in ^{<5123>}Hebrews 12:13. As metaphor in ^{<5001>}1 Timothy 1:6; 6:20; ^{<5004>}2 Timothy 4:4.

Vain talking (mataiologian). Late word from *mataiologos*, only here in N.T., in the literary *Koin*,.

^{<5001>}**1 Timothy 1:7** *Teachers of the law (nomodidaskaloi)*. Compound only in N.T. (here, ^{<4157>}Luke 5:17; ^{<4453>}Acts 5:34) and ecclesiastical writers.

Though they understand (*noountes*). Concessive participle of *noeoo*, old verb (<400> Ephesians 3:4,20).

Neither what (*meete ha*). Relative *ha* (which things).

Nor whereof (*meete peri tinoo*). Here the interrogative *tinoo* used in sense of relative *hoon*. It may be regarded as the use of an indirect question for variety (Parry).

They confidently affirm (*diabebaiountai*). Present middle indicative of the common *Koin*, compound, in N.T. only here and <400> Titus 3:8.

<500> **1 Timothy 1:8** *If a man use it lawfully* (*ean tis autooi chreetai*). Condition of third class with *ean* and present middle subjunctive of *chraomai* with instrumental case.

<500> **1 Timothy 1:9** *Is not made for* (*ou keitai*). The use of *keitai* for *tetheitai* (perfect passive of *titheemi*) is a common enough idiom. See the same point about law in Galatians 18-23; <500> Romans 13:13. For “knowing this” (*eidoos touto*) see <400> Ephesians 5:5.

Unruly (*anupotaktos*). Dative (like all these words) of the late verbal (*a* privative and *hupotassoo*). In N.T. only here, <500> Titus 1:6,10; <300> Hebrews 2:8.

Ungodly (*asebesi*). See <500> Romans 4:5; 5:6.

Sinners (*hamartoolois*). See <400> Romans 3:7.

Unholy (*anosiois*). Common word (*a* privative and *hosios*). In N.T. only here and <500> 2 Timothy 3:2.

Profane (*bebeelois*). Old word from *bainoo*, to go, and *beelos*, threshold. See <300> Hebrews 12:16.

Murderers of fathers (*patrolooiais*). Late form for common Attic *patralooiais* (from *pateer*, father, and *aloiaoo*, to smite) only here in N.T.

Murderers of mothers (*meetrolooiais*). Late form Attic *meetralooiais*. Only here in N.T.

Manslayers (*andraphonois*). Old compound (*aneer*, man, *phonos*, murder). Only here in N.T.

<5010>1 Timothy 1:10 *For abusers of themselves with men* (*arsenokoitais*). Late compound for sodomites. In N.T. only here and **<4110>1 Corinthians 6:9**.

Men-stealers (*andrapodistais*). Old word from *andrapodizoo* (from *aneer*, man, *pous*, foot, to catch by the foot), to enslave. So enslavers, whether kidnappers (men-stealers) of free men or stealers of the slaves of other men. So slave-dealers. By the use of this word Paul deals a blow at the slave-trade (cf. Philemon).

Liars (*pseustais*). Old word, see **<4114>Romans 3:4**.

False swearers (*epiorkois*). Old word (*epi*, *orkos*, oath). Perjurers. Only here in N.T. For similar lists, see **<4151>1 Corinthians 5:11; 6:9f.**; **<4159>Galatians 5:19f.**; **<4128>Romans 1:28f.**; **13:13**; **<5116>Colossians 3:5**; **<4115>Ephesians 5:5**; **<5112>2 Timothy 3:2f**.

The sound doctrine (*teei hugiainouseei didaskaliai*). Dative case after *antikeitai*, for which verb see **<4157>Galatians 5:17** for the conflict between the Spirit and the flesh. “The healthful (*hugiainoo*, old word for being well, as **<4151>Luke 5:31**; **<6102>3 John 1:2**, in figurative sense in N.T. only in the Pastorals) teaching.” See **<3010>Titus 1:9**; **<5112>2 Timothy 4:3**.

<5011>1 Timothy 1:11 *Of the blessed God* (*tou makariou theou*). Applied to God only here and **<5115>1 Timothy 6:15**, but in **<5113>Titus 2:13** *makarios* occurs with *elpis* (hope) of the “epiphany of our great God and Saviour Jesus Christ.”

Which was committed to my trust (*ho episteutheen egoo*). “with which (*ho* accusative retained with first aorist passive verb *episteutheen*) I was entrusted.”

<5012>1 Timothy 1:12 *I thank* (*charin echoo*). “I have gratitude to.” Common phrase (**<2170>Luke 17:9**), not elsewhere in Paul.

That enabled me (*tooi endunamoosanti me*). First aorist active articular participle of *endunamooo*. Late verb, but regular Pauline idiom (**<4110>Romans 4:20**; **<5113>Philippians 4:13**; **<4110>Ephesians 6:10**; **<5112>1 Timothy 1:12**; **<5117>2 Timothy 4:17**).

Appointing me to his service (*themenos eis diakonian*). Second aorist middle participle. Pauline phrase and atmosphere (**<4110>Acts 20:24**; **<4115>1**

Corinthians 3:5; 12:18,28; ^{<408>}2 Corinthians 3:6; 4:1; ^{<5023>}Colossians 1:23; Eph. 3:7; ^{<5046>}1 Timothy 4:6; ^{<5046>}2 Timothy 4:5,11).

^{<5013>}**1 Timothy 1:13** *Before (to proteron)*. Accusative of general reference of the articular comparative, “as to the former-time,” formerly, as in ^{<4013>}Galatians 4:13.

Though I was (onta). Concessive participle agreeing with *me*.

Blasphemer (blasphemon). Old word either from *blax* (stupid) and *phemee*, speech, or from *blapto*, to injure. Rare in N.T. but Paul uses *blasphemeo*, to blaspheme in ^{<4124>}Romans 2:24.

Persecutor (diooktees). So far found only here. Probably made by Paul from *diookoo*, which he knew well enough (^{<4224>}Acts 22:4,7; 26:14f.; ^{<4013>}Galatians 1:13,23; ^{<5086>}Philippians 3:6; ^{<5182>}2 Timothy 3:12).

Injurious (hubristeen). Substantive, not adjective, “an insolent man.” Old word from *hubrizoo*, in N.T. only here and ^{<4131>}Romans 1:30.

I obtained mercy (eleeethen). First aorist passive indicative of *eleeoo*, old verb. See ^{<4001>}2 Corinthians 4:1; ^{<5131>}Romans 11:30f.

Ignorantly (agnoon). Present active participle of *agnoeoo*, “not knowing.” Old verb (^{<4104>}Romans 2:4). In a blindness of heart.

In unbelief (en apistiai). See ^{<5112>}Romans 11:20,25.

^{<5014>}**1 Timothy 1:14** *Abounded exceedingly (huperepleonasen)*. Aorist active indicative of the late and rare (So ^{<5459>}1 Timothy 5:19 and in Herond.) compound *huperepleonazoo* (here alone in N.T.), in later ecclesiastical writers. The simplex *pleonazoo* Paul used in ^{<4181>}Romans 5:20; 6:1 and the kindred *hupereperisseusen* used also with *hee charis*. Paul is fond of compounds with *huper*. For “faith in Christ Jesus” see ^{<4185>}Galatians 3:26, for “faith and love in Christ Jesus” as here, see ^{<5013>}2 Timothy 1:13.

^{<5015>}**1 Timothy 1:15** *Faithful is the saying (pistos ho logos)*. Five times in the Pastorals (^{<5015>}1 Timothy 1:15; 3:1; 4:9; ^{<5088>}Titus 3:8; ^{<5121>}2 Timothy 2:11). It will pay to note carefully *pistis*, *pisteuoo*, *pistos*. Same use of *pistos* (trustworthy) applied to *logos* in ^{<5009>}Titus 1:9; ^{<6215>}Revelation 21:5; 22:6. Here and probably in ^{<5121>}2 Timothy 2:11 a definite saying seems to be referred to, possibly a quotation (*hoti*) of a current saying quite like the

Johannine type of teaching. This very phrase (Christ coming into the world) occurs in ^{<408>}John 9:37; 11:27; 16:28; 18:37. Paul, of course, had no access to the Johannine writings, but such “sayings” were current among the disciples. There is no formal quotation, but “the whole phrase implies a knowledge of Synoptic and Johannine language” (Lock) as in ^{<416>}Luke 5:32; ^{<424>}John 12:47.

Acceptation (*apodochees*). Genitive case with *axios* (worthy of). Late word (Polybius, Diod., Jos.) in N.T. only here and ^{<509>}1 Timothy 4:9.

Chief (*prootos*). Not *een* (I was), but *eimi* (I am). “It is not easy to think of any one but St. Paul as penning these words” (White). In ^{<419>}1 Corinthians 15:9 he had called himself “the least of the apostles” (*elachistos toon apostoloon*). In ^{<418>}Ephesians 3:8 he refers to himself as “the less than the least of all saints” (*tooi elachistoterooi pantoon hagioon*). On occasion Paul would defend himself as on a par with the twelve apostles (^{<416>}Galatians 2:6-10) and superior to the Judaizers (^{<416>}2 Corinthians 11:5f.; 12:11). It is not mock humility here, but sincere appreciation of the sins of his life (cf. ^{<424>}Romans 7:24) as a persecutor of the church of God (^{<413>}Galatians 1:13), of men and even women (^{<424>}Acts 22:4f.; 26:11). He had sad memories of those days.

^{<506>}**1 Timothy 1:16** *In me as chief* (*en emoi prootooi*). Probably starts with the same sense of *prootos* as in verse 15 (rank), but turns to order (first in line). Paul becomes the “specimen” sinner as an encouragement to all who come after him.

Might shew forth (*endeixetai*). First aorist middle subjunctive (purpose with *hina*) of *endeiknumi*, to point out, for which see ^{<417>}Ephesians 2:7 (same form with *hina*).

Longsuffering (*makrothumian*). Common Pauline word (^{<416>}2 Corinthians 6:6).

For an ensample (*pros hupotupoosin*). Late and rare word (in Galen, Sext. Emp., Diog. Laert., here only in N.T.) from late verb *hupotupooo* (in papyri) to outline. So substantive here is a sketch, rough outline. Paul is a sample of the kind of sinners that Jesus came to save. See *hupodeigma* in ^{<416>}2 Peter 2:6.

1 Timothy 1:17 This noble doxology is a burst of gratitude for God's grace to Paul. For other doxologies see ^{<4005>}Galatians 1:5; ^{<5135>}Romans 11:36; 16:27; ^{<5100>}Philippians 4:20; ^{<4021>}Ephesians 3:21; ^{<5156>}1 Timothy 6:16. White suggests that Paul may have often used this doxology in his prayers. Lock suggests "a Jewish liturgical formula" (a needless suggestion in view of Paul's wealth of doxologies seen above). For God's creative activity (King of the ages) see ^{<5011>}1 Corinthians 10:11; ^{<4022>}Ephesians 2:7; 3:9,11.

Incorruptible (aphthartooi). As an epithet of God also in ^{<5123>}Romans 1:23.

Invisible (aoratooi). Epithet of God in ^{<5015>}Colossians 1:15.

The only God (monooi theooi). So ^{<5167>}Romans 16:27; ^{<4354>}John 5:44; 17:3.

For ever and ever (eis tous aionas toon aioonon). "Unto the ages of ages." Cf. ^{<4022>}Ephesians 3:21 "of the age of the ages."

1 Timothy 1:18 *I commit (paratithemai)*. Present middle indicative of old and common verb, to place beside (*para*) as food on table, in the middle to entrust (^{<0248>}Luke 12:48) and used by Jesus as he was dying (^{<0246>}Luke 23:46). Here it is a banking figure and repeated in ^{<5012>}2 Timothy 2:2.

According to the prophecies which went before on thee (kata tas proagousas epi se propheeteias). Intransitive use of *proagoo*, to go before. When Timothy first comes before us (^{<4102>}Acts 16:2) "he was testified to" (*emartureito*) by the brethren. He began his ministry rich in hopes, prayers, predictions.

That by them thou mayest war the good warfare (hina strateueei en autais teen kaleen strateian). Cognate accusative (*strateian*, old word from *strateuoo*, in N.T. only here and ^{<4005>}2 Corinthians 4:4) with *strateueei* (second person singular middle present subjunctive of *strateuoo*, old verb chiefly in Paul in N.T., ^{<4107>}1 Corinthians 9:7; ^{<4008>}2 Corinthians 10:3). As if in defensive armour.

1 Timothy 1:19 *Holding faith and a good conscience (echoon pistin kai agatheen suneideesin)*. Possibly as a shield (^{<4066>}Ephesians 6:16) or at any rate possessing (^{<4121>}Romans 2:20) faith as trust and a good conscience. A leader expects them of his followers and must show them himself.

Having thrust from them (apooosameni). First aorist indirect middle participle of *apootheoo*, to push away from one. Old verb (see ^{<510>}Romans 11:1f.).

Made shipwreck (enauageesan). First aorist active indicative of *nauageoo*, old verb from *nauagos* (shipwrecked, *naus*, ship, *agnumi*, to break), to break a ship to pieces. In N.T. only here and ^{<471>}2 Corinthians 11:25.

Concerning the faith (peri teen pistin). Rather, “concerning their faith” (the article here used as a possessive pronoun, a common Greek idiom).

^{<501>}**1 Timothy 1:20** *Hymenaeus (Humenaios)*. The same heretic reappears in ^{<507>}2 Timothy 2:17. He and Alexander are the chief “wreckers” of faith in Ephesus.

Alexander (Alexandros). Probably the same as the one in ^{<504>}2 Timothy 4:14, but not the Jew of that name in ^{<449>}Acts 19:33, unless he had become a Christian since then.

I delivered unto Satan (paredooka tooi Satanai). See this very idiom (*paradounai tooi Satanai*) in ^{<415>}1 Corinthians 5:5. It is a severe discipline of apostolic authority, apparently exclusion and more than mere abandonment (^{<528>}1 Thessalonians 2:18; ^{<415>}1 Corinthians 5:11; ^{<421>}2 Corinthians 2:11), though it is an obscure matter.

That they might be taught not to blaspheme (hina paideuthoosin mee blasphemein). Purpose clause with *hina* and first aorist passive subjunctive of *paideuoo*. For this use of this common late verb, see ^{<413>}1 Corinthians 11:32; ^{<409>}2 Corinthians 6:9.

CHAPTER 2

<51B>1 Timothy 2:1 *First of all (prooton pantoon)*. Take with *parakaloo*. My first request (first in importance).

Intercessions (enteuxeis). Late word (Polybius, Plutarch, etc.), only here in N.T. and 4:5, though the verb *entugchanoo* in **<48B>** Romans 8:27,34; 11:2,25. The other three words for prayer are common (**<50A6>** Philippians 4:6).

For all men (huper pantoon anthroopoon). The scope of prayer is universal including all kinds of sinners (and saints).

<51B>1 Timothy 2:2 *For kings (huper basileoon)*. And this included Nero who had already set fire to Rome and laid it on the Christians whom he was also persecuting.

And all them that are in high place (kai pantoon toon en huperocheei ontoon). *Huperochee* is old word (from *huperochos* and this from *huper* and *echoo*), but in N.T. only here and **<41B1>** 1 Corinthians 2:1.

That we may lead (hina diagoomen). Purpose clause with present active subjunctive of *diagoo*, an old and common verb, but in N.T. only here and **<41B3>** Titus 3:3.

Tranquil (eereemon). Late adjective from the old adverb *eereema* (stilly, quietly). Here only in N.T.

Quiet (heesuchion). Old adjective, once in LXX (**<26A2>** Isaiah 66:2), in N.T. only here and **<41B4>** 1 Peter 3:4.

Life (bion). Old word for course of life (not *zooee*). So **<41B4>** Luke 8:14.

Gravity (semnoteeti). Old word from *semnos* (**<50A8>** Philippians 4:8), in N.T. only here, **<51B>** 1 Timothy 3:4; **<51B>** Titus 2:7.

<51B>1 Timothy 2:3 *Acceptable (apodekton)*. Late verbal adjective from *apodechomai*. In inscriptions and papyri. In N.T. only here and **<51B>** 1 Timothy 5:4.

<404> **1 Timothy 2:4** *Willeth* (*thelei*). God's wish and will in so far as he can influence men.

That all men should be saved (*pantas anthroopous sootheenai*). First aorist passive infinitive of *soozoo* with accusative of general reference. See <603> 1 Corinthians 10:33; <405> 2 Corinthians 5:18f.

To the knowledge (*eis epignosisin*). "The full knowledge" as in <500> Colossians 1:6; <403> Ephesians 4:13 (ten times in Paul). See <507> 2 Timothy 3:7 for the whole phrase "full knowledge of the truth" (*aletheia* 14 times in the Pastorals). Paul is anxious as in Colossians and Ephesians that the Gnostics may not lead the people astray. They need the full intellectual apprehension of Christianity.

<405> **1 Timothy 2:5** *One God* (*heis theos*). Regular Pauline argument for a universal gospel (<403> Galatians 3:20; <403> Romans 3:30; <406> Ephesians 4:6).

One mediator (*heis mesitees*). Late word (Polybius, Philo) from *mesos* (middle), a middle man. In N.T. only here, <403> Galatians 3:20; <386> Hebrews 8:6; 9:15; 12:24.

Between God and men (*theou kai anthroopoon*). Ablative case (though objective genitive may explain it) after *mesitees* (notion of separation) as in <502> Romans 10:12; <384> Hebrews 5:14.

Himself man (*anthroopos*). No "himself" (*autos*) in the Greek.

<406> **1 Timothy 2:6** *A ransom for all* (*antilutron huper pantoon*). "A reminiscence of the Lord's own saying" (Lock) in <408> Matthew 20:28 (<406> Mark 10:45) where we have *lutron anti polloon*. In the papyri *huper* is the ordinary preposition for the notion of substitution where benefit is involved as in this passage. *Anti* has more the idea of exchange and *antilutron huper* combines both ideas. *Lutron* is the common word for ransom for a slave or a prisoner. Paul may have coined *antilutron* with the saying of Christ in mind (only one MS. of <388> Psalm 48:9 and Orph. *Litt.* 588). See <400> Galatians 1:4 "who gave himself for our sins."

The testimony (*to marturion*). Either the nominative absolute or the accusative absolute in apposition to the preceding clause like *to adunaton* in <403> Romans 8:3.

In its own times (*kairois idiois*). Locative case as in ^{<5465>}1 Timothy 6:15; ^{<500>}Titus 1:3. See ^{<800>}Galatians 6:9 for “due season.” There is no predicate or participle here, “the testimony in its due seasons” (plural).

^{<540>}**1 Timothy 2:7** *For which* (*eis ho*). The testimony of Jesus in his self-surrender (verse 6). See *eis ho* in ^{<5011>}2 Timothy 1:11.

I was appointed (*etetheen egoo*). First aorist passive indicative of *titheemi*.

Preacher and apostle (*keerux kai apostolos*). In ^{<5010>}2 Timothy 1:10 Paul adds *didaskalos* (herald, apostle, teacher) as he does here with emphasis. In ^{<5023>}Colossians 1:23f. he has *diakonos* (minister). He frequently uses *keerusoo* of himself (^{<4023>}1 Corinthians 1:23; 9:27; ^{<800>}Galatians 2:2; ^{<5008>}Romans 10:8f.).

I speak the truth, I lie not (*aleetheian legoo, ou pseudomai*). A Pauline touch (^{<5008>}Romans 9:1). Cf. ^{<800>}Galatians 1:20; ^{<4013>}2 Corinthians 11:31. Here alone he calls himself “a teacher of the Gentiles,” elsewhere apostle (^{<5013>}Romans 11:13), minister (^{<5156>}Romans 15:16), prisoner (^{<4008>}Ephesians 3:1).

^{<5408>}**1 Timothy 2:8** *I desire* (*boulomai*). So ^{<5012>}Philippians 1:12.

The men (*tous andras*). Accusative of general reference with the infinitive *proseuchesthai*. The men in contrast to “women” (*gunaikas*) in 9. It is public worship, of course, and “in every place” (*en panti topooi*) for public worship. Many modern Christians feel that there were special conditions in Ephesus as in Corinth which called for strict regulations on the women that do not always apply now.

Lifting up holy hands (*epairontas hosious cheiras*). Standing to pray. Note also *hosious* used as feminine (so in Plato) with *cheiras* instead of *hosias*. The point here is that only men should lead in public prayer who can lift up “clean hands” (morally and spiritually clean). See ^{<4250>}Luke 24:50. Adverb *hosioos* in ^{<5020>}1 Thessalonians 2:10 and *hosiootees* in ^{<4004>}Ephesians 4:24.

Without wrath and disputing (*chooris orgees kai dialogismou*). See ^{<5014>}Philippians 2:14.

^{<5400>}**1 Timothy 2:9** *In like manner that women* (*hosautoos gunaikas*).

Boulomai must be repeated from verse 8, involved in *hosautoos* (old adverb, as in ^{<5033>}Romans 8:26). Parry insists that *proseuchomenas* (when

they pray) must be supplied also. Grammatically that is possible (Lock), but it is hardly consonant with verses 11-15 (White).

Adorn themselves (*kosmein heautas*). Present active infinitive after *boulomai* understood. Old word from *kosmos* (arrangement, ornament, order, world). See ^{<1205>}Luke 21:5; ^{<1020>}Titus 2:10. See ^{<6105>}1 Corinthians 11:5ff. for Paul's discussion of women's dress in public worship.

In modest apparel (*en katastoleei kosmiooi*). *Katastolee* is a late word (a letting down, *katastellōo*, of demeanour or dress, arrangement of dress). Only here in N.T. *Kosmios* is old adjective from *kosmos* and means well-arranged, becoming. W. H. have adverb in margin (*kosmioos*).

With shamefastness (*meta aidous*). Old word for shame, reverence, in N.T. only here and ^{<8128>}Hebrews 12:28.

Sobriety (*soophrosunees*). Old word, in N.T. only here, verse 15, and ^{<4835>}Acts 26:15 (Paul also).

Not with braided hair (*mee en plegmasin*). Old word from *plekoo*, to plait, to braid, for nets, baskets, here only in N.T. Cf. ^{<6101>}1 Peter 3:1 (*emplokees*).

And gold (*en chrusiooi*). Locative case with *en* repeated. Some MSS. read *chrusooi*. Both used for gold ornaments.

Or pearls (*ee margaritais*). See ^{<4006>}Matthew 7:6 for this word.

Or costly raiment (*ee himatismooi polutelei*). *Himatismos* a common *Koin*, word from *himatizoo*, to clothe. *Polutelees*, old word from *polus* and *telos* (great price). See ^{<4143>}Mark 14:3.

^{<4020>}**1 Timothy 2:10** *Becometh* (*prepei*). Old word for seemly. Paul wishes women to wear "becoming" clothes, but *theosebeian* (godliness, from *theosebees*, ^{<4031>}John 9:31, *theos*, *sebomai*, worship) is part of the "style" desired. Only here in N.T. Good dress and good works combined.

^{<4021>}**1 Timothy 2:11** *In quietness* (*en heesuchia*). Old word from *heesuchios*. In N.T. only here, ^{<4021>}Acts 22:2; ^{<5182>}2 Thessalonians 3:12.

In all subjection (*en paseei hupotageei*). Late word (Dion. Hal., papyri), in N.T. only here, ^{<4093>}2 Corinthians 9:13; ^{<4005>}Galatians 2:5. See ^{<4643>}1 Corinthians 14:33-35.

1 Timothy 2:12 *I permit not (ouk epitrepoo)*. Old word *epitrepoo*, to permit, to allow (**4107** 1 Corinthians 16:7). Paul speaks authoritatively.

To teach (didaskein). In the public meeting clearly. And yet all modern Christians allow women to teach Sunday school classes. One feels somehow that something is not expressed here to make it all clear.

Nor to have dominion over a man (oude authentein andros). The word *authenteo* is now cleared up by Kretschmer (*Glotta*, 1912, pp. 289ff.) and by Moulton and Milligan's *Vocabulary*. See also Nageli, *Der Wortschatz des Apostels Paulus* and Deissmann, *Light, etc.*, pp. 88f. *Autodikeo* was the literary word for playing the master while *authenteo* was the vernacular term. It comes from *aut-hentes*, a self-doer, a master, autocrat. It occurs in the papyri (substantive *authentees*, master, verb *authenteo*, to domineer, adjective *authentikos*, authoritative, "authentic"). Modern Greek has *aphentes* = Effendi = "Mr."

1 Timothy 2:13 *Was first formed (prootos eplasthee)*. Note *prootos*, not *prooton*, first before Eve. First aorist passive indicative of *plassoo*, old verb, in N.T. only here and **4107** Romans 9:20 (cf. **0017** Genesis 2:7f.).

1 Timothy 2:14 *Being beguiled (exapateetheisa)*. First aorist passive participle of *exapateo*, old compound verb, in N.T. only by Paul (**5113** 2 Thessalonians 2:3; **4108** 1 Corinthians 3:18; **4710** 2 Corinthians 11:3; **4171** Romans 7:11; 16:18; **5124** 1 Timothy 2:14). Not certain that *ex-* here means "completely deceived" in contrast to simplex (*ouk eepateethee*) used of Adam, though possible.

Hath fallen (gegonen). Second perfect indicative active, permanent state. See **4107** 1 Corinthians 11:7.

1 Timothy 2:15 *Through the child-bearing (dia tees teknogonias)*. Late and rare word (in Aristotle). Here alone in N.T. From *teknogonos* and this from *teknon* and root *genoo*. This translation makes it refer to the birth of the Saviour as glorifying womanhood. That is true, but it is not clear that Paul does not have mostly in mind that child-bearing, not public teaching, is the peculiar function of woman with a glory and dignity all its own. "She will be saved" (*sootheesetai*) in this function, not by means of it.

If they continue (ean meinoosin). Condition of third class, *ean* with first aorist active subjunctive of *menoo*, to continue. Note change to plural from the singular (*sootheesetai*).

CHAPTER 3

1 Timothy 3:1 *Faithful is the saying* (*pistos ho logos*). Here the phrase points to the preceding words (not like **1 Timothy 1:15**) and should close the preceding paragraph.

If a man seeketh (*ei tis oregetai*). Condition of first class, assumed as true. Present middle indicative of *oregoo*, old verb to reach out after something, governing the genitive. In N.T. only here, **6:10**; **Hebrews 11:16**.

The office of a bishop (*episkopees*). Genitive case after *oregetai*. Late and rare word outside of LXX and N.T. (in a Lycaonian inscription). From *episkopeoo* and means “over-seership” as in **Acts 1:20**.

1 Timothy 3:2 *The bishop* (*ton episkopon*). The overseer. Old word, in LXX, and inscriptions and papyri. Deissmann (*Bible Studies*, pp. 230f.) has shown it is applied to communal officials in Rhodes. See **Acts 20:28** for its use for the elders (presbyters) in verse 17. So also in **Titus 1:5,7**. See **Philippians 1:1**. The word does not in the N.T. have the monarchical sense found in Ignatius of a bishop over elders.

Without reproach (*anepileempton*). Accusative case of general reference with *dei* and *einai*. Old and common verbal (*a* privative and *epilambano*, not to be taken hold of), irreproachable. In N.T. only here, **5:7**; **6:14**.

Of one wife (*mias gunaikos*). One at a time, clearly.

Temperate (*neephalion*). Old adjective. In N.T. only here, verse 11; **Titus 2:2**. But see *neephoos*, to be sober in **1 Thessalonians 5:6,8**.

Soberminded (*soophrona*). Another old adjective (from *saos* or *soos*, sound, *phreen*, mind) in N.T. only here, **Titus 1:8**; **2:2,5**.

Orderly (*kosmion*). See on **1 Timothy 2:9**. Seemly, decent conduct.

Given to hospitality (*philoxenon*). Old word (see *philoxenia* in **Romans 12:13**), from *philos* and *xenos*, in N.T. only here, **Titus 1:8**; **1 Peter 4:9**.

Apt to teach (*didaktikon*). Late form for old *didaskalikos*, one qualified to teach. In Philo and N.T. only (**1 Timothy 3:2**; **2 Timothy 2:24**).

<40B> **1 Timothy 3:3** *No brawler* (*mee paroinon*). Later word for the earlier *paroinios*, one who sits long at (beside, *para*) his wine. In N.T. only here and <30B> Titus 1:3.

No striker (*mee pleekteen*). Late word from *pleessoo*, to strike. In N.T. only here and <30B> Titus 1:3.

Gentle (*epieikee*). See on <104B> Philippians 4:5 for this interesting word.

Not contentious (*amachon*). Old word (from *a* privative and *machee*), not a fighter. In N.T. only here and <30B> Titus 3:2.

No lover of money (*aphilarguron*). Late word (*a* privative and compound *phil-arguros*) in inscriptions and papyri (Nageli; also Deissmann, *Light*, etc., pp. 85f.). In N.T. only here and <30B> Hebrews 13:5.

<40B> **1 Timothy 3:4** *Ruling* (*proistamenon*). Present middle participle of *proisteemi*, old word to place before and (intransitive as here) to stand before. See <31B> 1 Thessalonians 5:12; <51B> Romans 12:8.

In subjection (*en hupotageei*). See verse 11.

<40B> **1 Timothy 3:5** *If a man knoweth not* (*ei tis ouk oiden*). Condition of first class, assumed as true.

How to rule (*prosteenai*). Second aorist active infinitive of same verb *proisteemi* and with *oiden* means “know how to rule,” not “know that he rules.”

How (*poos*). Rhetorical question expecting negative answer.

Shall he take care of (*epimeleesetai*). Future middle of *epimeleomai*, old compound (*epi*, direction of care towards) verb, in LXX, in N.T. only here and <20B> Luke 10:34f.

The church of God (*ekkleesias theou*). Anarthrous as in verse 15, elsewhere with article (<40B> 1 Corinthians 10:32; 15:9; <50B> 2 Corinthians 1:1; <80B> Galatians 1:13). The local church described as belonging to God. No one in N.T. but Paul (<40B> Acts 20:28) so describes the church. This verse is a parenthesis in the characteristics of the bishop.

1 Timothy 3:6 *Not a novice (mee neophuton)*. Our “neophyte.” Vernacular word from Aristophanes on, in LXX, and in papyri in the original sense of “newly-planted” (*neos, phuoo*). Only here in N.T.

Lest (hina mee). “That not.”

Being puffed up (tuphootheis). First aorist passive participle of *tuphoo*, old word (from *tuphos*, smoke, pride), to raise a smoke or mist (a smoke-screen of pride). In N.T. only here; ^{<5004>}1 Timothy 6:4; ^{<5004>}2 Timothy 3:4.

He fall into (empeseei eis). Second aorist active subjunctive with *hina mee*, negative purpose, of *empiptoo*, old verb, to fall into. Note both *en* and *eis* as in ^{<0121>}Matthew 12:11; ^{<0105>}Luke 10:36.

The condemnation of the devil (krima tou diabolou). See ^{<6008>}Romans 3:8 for *krima*. Best to take *tou diabolou* as objective genitive, though subjective in verse 7, “the condemnation passed on or received by the devil” (not just “the slanderer,” any slanderer).

1 Timothy 3:7 *From them that are without (apo toon exoothern)*. “From the outside (of the church) ones.” Paul’s care for the witness of outsiders is seen in ^{<5002>}1 Thessalonians 4:12; ^{<6002>}1 Corinthians 10:32; ^{<5005>}Colossians 4:5. There are, of course, two sides to this matter.

Reproach (oneidismos). Late word from *oneidizoo*. See ^{<6008>}Romans 15:3.

The snare of the devil (pagida tou diabolou). Here subjective genitive, snare set by the devil. *Pagis*, old word from *peegnumi*, to make fast. So a snare for birds (^{<0215>}Luke 21:35), any sudden trap (^{<6009>}Romans 11:9), of sin (^{<5009>}1 Timothy 6:9), of the devil (^{<5407>}1 Timothy 3:7; ^{<5026>}2 Timothy 2:26). Ancients used it of the snares of love. The devil sets special snares for preachers (conceit verse 6, money ^{<5009>}1 Timothy 6:9, women, ambition).

1 Timothy 3:8 *Deacons (diakonous)*. Accusative case of general reference like the preceding with *dei einai* understood. Technical sense of the word here as in ^{<5008>}Philippians 1:1 which see (two classes of church officers, bishops or elders, deacons).

Grave (semnous). See ^{<5008>}Philippians 4:8. Repeated in verse 11; ^{<6002>}Titus 2:2.

Not double-tongued (mee dilogous). Rare word (*dis, legoo*) saying same thing twice. Xenophon has *dilogeoo* and *dilogia*. In Pollux, but LXX has

diglossos (double-tongued, Latin *bilinguis*). Only here in N.T. One placed between two persons and saying one thing to one, another to the other. Like Bunyan's Parson "Mr. Two-Tongues."

Not given to much wine (*mee oinooi pollooi prosechontas*). "Not holding the mind (*ton noun* understood as usual with *prosechoo*, ^{<500>}1 Timothy 1:4) on much wine" (*oinooi*, dative case). That attitude leads to over-indulgence.

Not greedy of filthy lucre (*mee aischrokerdeis*). Old word from *aischros* (^{<482>}Ephesians 5:12) and *kerdos* (^{<502>}Philippians 1:21). "Making small gains in mean ways" (Parry). Not genuine in verse 3. In N.T. only here and ^{<507>}Titus 1:7 (of bishops).

^{<549>}**1 Timothy 3:9** *The mystery of the faith* (*to musteerion tees pisteoos*). "The inner secret of the faith," the revelation given in Christ. See for *musteerion* in Paul (^{<507>}2 Thessalonians 2:7; ^{<481>}1 Corinthians 2:7; ^{<515>}Romans 16:25; ^{<505>}Colossians 1:26; ^{<483>}Ephesians 3:9).

In a pure conscience (*en katharai suneideesei*). See ^{<549>}1 Timothy 1:19. "The casket in which the jewel is to be kept" (Lock).

^{<549>}**1 Timothy 3:10** *First be proved* (*dokimazesthoosan prooton*). Present passive imperative third plural of *dokimazoo*, old and common verb, to test as metals, etc. (^{<514>}1 Thessalonians 2:4, and often in Paul). How the proposed deacons are to be "first" tested before approved Paul does not say. See ^{<510>}Philippians 1:10 for the two senses (test, approve) of the word.

Let them serve as deacons (*diakoneitoosan*). Present active imperative of *diakoneoo* (same root as *diakonos*), common verb, to minister, here "to serve as deacons." Cf. *diakonein* in ^{<442>}Acts 6:2. See also verse 13.

If they be blameless (*anegkleetoi ontes*). "Being blameless" (conditional participle, *ontes*). See ^{<408>}1 Corinthians 1:8; ^{<502>}Colossians 1:22 for *anegkleetos*.

^{<549>}**1 Timothy 3:11** *Women* (*gunaikas*). Accusative with *dei einai* understood (*hosautoos*, likewise) as in verse 8. Apparently "women as deacons" (^{<510>}Romans 16:1 about Phoebe) and not women in general or just "wives of deacons." See Pliny (*Ep. X. 97*) *ministrae*.

Not slanderers (mee diabolous). Original meaning of *diabolos* (from *diaballoo*, ^{<2161>}Luke 16:1), the devil being the chief slanderer (^{<4061>}Ephesians 6:11). “She-devils” in reality (^{<5013>}Titus 2:3). “While men are more prone to be *dilogous*, double-tongued, women are more prone than men to be slanderers” (White).

Faithful in all things (pistas en pasin). Perhaps as almoners (Ellicott) the deaconesses had special temptations.

^{<5012>}**1 Timothy 3:12** *Of one wife (mias gunaikos)*. At a time as in verse 2.

Ruling well (proistamenoï kaloos). As in 4.

^{<5013>}**1 Timothy 3:13** *Gain to themselves (heautois peripoïountai)*. Present middle indicative of *peripoieoo*, old verb, to make besides (*peri*, around, over), to lay by. Reflexive (indirect) middle with reflexive pronoun (*heautois*) repeated as often happens in the *Koin*,. In N.T. only here, ^{<2773>}Luke 17:33; ^{<4018>}Acts 20:28 (Paul also, quoting ^{<2342>}Isaiah 43:21).

A good standing (bathmon kalon). Late word from *bainoo*, in LXX for steps at a door (^{<0105>}1 Samuel 5:5). In plural the steps of a stair. In the inscriptions it means a good foothold or standing. The ecclesiastical writers (Theodoret) take it to be a higher grade or rank, but it is doubtful if Paul means that here.

Much boldness (polleen parreesian). A Pauline phrase (^{<4702>}2 Corinthians 3:12; 7:4; ^{<3010>}Philippians 1:20).

In the faith which is in Christ Jesus (en pistei teei en Christooi Ieesou). Pauline phrase again (^{<4038>}Acts 26:18; ^{<4035>}Galatians 3:26; ^{<5104>}Colossians 1:4; ^{<4015>}Ephesians 1:15; ^{<5013>}2 Timothy 1:13; 3:15).

^{<5014>}**1 Timothy 3:14** *Shortly (en tachei)*. Old idiom (locative case of *tachos*, quickness, speed). See ^{<5160>}Romans 16:20. A pseudonymous writer would hardly have put in this phrase. Paul’s hopes were not to be realized, but he did not know that.

^{<5015>}**1 Timothy 3:15** *But if I tarry long (ean de bradunoo)*. Condition of third class with *ean* and the present active subjunctive of *bradunoo*, old verb, to be slow (usually intransitive), from *bradus* (slow, dull, ^{<2225>}Luke 24:25), in N.T. only here and ^{<6100>}2 Peter 3:9.

That thou mayest know (*hina eideeis*). Final clause with *hina* and second perfect active subjunctive of *oida*, to know.

How men ought (*poos dei*). “How it is necessary for thee” (supply *se* more naturally than *tina*, any one). Indirect question.

To behave themselves (*anastrephesthai*). Present middle (direct) infinitive of *anastrephoo*, old verb, to turn up and down. See ^{<4012>}2 Corinthians 1:12; ^{<4018>}Ephesians 2:3.

In the house of God (*en oikooi theou*). Probably here “household of God,” that is “the family of God” rather than “the house (or temple) of God.” Christians as yet had no separate houses of worship and *oikos* commonly means “household.” Christians are the *naos* (sanctuary) of God (^{<4016>}1 Corinthians 3:16f.; ^{<4016>}2 Corinthians 6:16), and Paul calls them *oikeioi tou theou* (^{<4019>}Ephesians 2:19) “members of God’s family.” It is conduct as members of God’s family (*oikos*) that Paul has in mind.

Which (*heetis*). “Which very house of God,” agreeing (feminine) with the predicate word *ekkleesia* (church).

The church of the living God (*ekkleesia theou zoontos*). Probably here the general church or kingdom as in Colossians and Ephesians, though the local church in verse 5.

The pillar and ground of the truth (*stulos kai hedraiooma tees aletheias*). Paul changes the metaphor again as he often does. Those words are in apposition to *ekkleesia* and *oikos*. On *stulos*, old word for pillar, see ^{<4019>}Galatians 2:9; ^{<4012>}Revelation 3:12 (only other N.T. examples).

Hedraiooma, late and rare word (from *hedraiooo*, to make stable) occurs here first and only in ecclesiastical writers later. Probably it means stay or support rather than foundation or ground. See ^{<5023>}Colossians 1:23; ^{<4019>}2 Timothy 2:19 for similar idea. See also ^{<4018>}Matthew 16:18f.

^{<4016>}**1 Timothy 3:16** *Without controversy* (*homologoumenoos*). Old adverb from the participle *homologoumenos* from *homologeoo*. Here only in N.T. “Confessedly.”

Great (*mega*). See ^{<4018>}Ephesians 5:32. “A great mystery.”

The mystery of godliness (*to tees eusebeias musteerion*). See verse 9 “the mystery of the faith,” and 2:2 for *eusebeia*. Here the phrase explains “a pillar and stay of the truth” (verse 15). See in particular Co 1:27. “The

revealed secret of true religion, the mystery of Christianity, the Person of Christ” (Lock).

He who (hos). The correct text, not *theos* (God) the reading of the Textus Receptus (Syrian text) nor *ho* (neuter relative, agreeing with *musteerion*) the reading of the Western documents. Westcott and Hort print this relative clause as a fragment of a Christian hymn (like ^{<4054>}Ephesians 5:14) in six strophes. That is probably correct. At any rate *hos* (who) is correct and there is asyndeton (no connective) in the verbs. Christ, to whom *hos* refers, is the mystery (^{<5027>}Colossians 1:27; 2:2).

Was manifested (ephaneroothee). First aorist passive indicative of *phanerooo*, to manifest. Here used to describe the incarnation (*en sarki*) of Christ (an answer also to the Docetic Gnostics). The verb is used by Paul elsewhere of the incarnation (^{<5163>}Romans 16:26; ^{<5025>}Colossians 1:26) as well as of the second coming (^{<5004>}Colossians 3:4).

Justified in the spirit (edikaioothee en pneumati). First aorist passive indicative of *dikaiooo*, to declare righteous, to vindicate. Christ was vindicated in his own spirit (^{<5014>}Hebrews 9:14) before men by overcoming death and rising from the dead (^{<5003>}Romans 1:3f.).

Seen of angels (oophthee aggelois). First aorist passive indicative of *horaoo*, to see, with either the instrumental or the dative case of angels (*aggelois*). The words were probably suggested by the appearance of Jesus (*oophthee*, the usual form for the resurrection appearances of Christ) of the angels at the tomb and at the ascension of Christ. See ^{<5190>}Philippians 2:10; ^{<4022>}1 Peter 3:22 for the appearance of Jesus to the angels in heaven at the ascension. Some would take “angels” here to be “messengers” (the women).

Preached among the nations (ekeeruchthee en ethnesin). First aorist passive indicative of *keerusoo*, to proclaim. The word *ethnos* may mean “all creation” (^{<5023>}Colossians 1:23) and not just Gentiles as distinct from Jews. Paul had done more of this heralding of Christ among the Gentiles than any one else. It was his glory (^{<4001>}Ephesians 3:1,8). Cf. ^{<5017>}1 Timothy 2:7.

Believed on in the world (episteuthee en kosmooi). First aorist indicative passive again of *pisteuoo*, to believe (^{<5010>}2 Thessalonians 1:10). Cf. ^{<5015>}1 Timothy 1:15; ^{<4059>}2 Corinthians 5:19.

Received up in glory (aneleemphthee en doxeei). First aorist passive again (six verbs in the same voice and tense in succession, a rhythmic arrangement like a hymn). Cf. ~~<882>~~Romans 8:29f. This time the verb is *analambanoo*, the verb used of the ascension (~~<4011>~~Acts 1:11,22, which see). In a wonderful way this stanza of a hymn presents the outline of the life of Christ.

CHAPTER 4

<501>1 Timothy 4:1 *Expressly (reetoos)*. Late adverb, here alone in N.T., from verbal adjective *reetos* (from root *reoo*). The reference is to the Holy Spirit, but whether to O.T. prophecy (<4016> Acts 1:16) or to some Christian utterance (<5112> 2 Thessalonians 2:2; <441> 1 Corinthians 14:1ff.) we do not know. Parry recalls the words of Jesus in <4240> Matthew 24:10,24.

In later times (en husterois kairois). Old adjective (<4123> Matthew 21:31) usually as adverb, *husteron* (<4042> Matthew 4:2). Relative time from the prediction, now coming true (a present danger).

Some shall fall away (aposteesontai tines). Future middle of *aphisteemi*, intransitive use, shall stand off from, to fall away, apostatize (<4713> 2 Corinthians 12:8).

From the faith (tees pisteoos). Ablative case (separation). Not creed, but faith in God through Christ.

Giving heed (prosechontes). Supply *ton noun* (the mind) as in <5438> 1 Timothy 3:8.

Seducing spirits (pneumasin planois). Old adjective (*planee*, wandering), here active sense (deceiving). As substantive in <4668> 2 Corinthians 6:8. Probably some heathen or the worst of the Gnostics.

Doctrines of devils (didaskaliais daimonioon). “Teachings of *daimons*.” Definite explanation of the preceding. Cf. <4610> 1 Corinthians 10:20f.

<5012>1 Timothy 4:2 *Through the hypocrisy of men that speak lies (en hupokrisei pseudologoon)*. For *hupokrisis*, see <4813> Galatians 2:13.

Pseudologos (pseudees, legoo) Koin, word from Aristophanes on. Here only in N.T. “A good classical word for liars on a large scale” (Parry).

Branded in their own conscience as with a hot iron (kekausteeriasmenoon teen idian suneideesin). Accusative case *suneideesin* retained with the perfect passive participle of *kausteeriazoo*, a rare verb only here and once in Strabo. Branded with the mark of Satan (<5126> 2 Timothy 2:26) as Paul was with the marks of Christ (<4867> Galatians 6:17). Agreeing in case with *pseudologoon*.

^{<5018>}**1 Timothy 4:3** *Forbidding to marry (kooluontoon gamein)*. Present active participle of common verb *kooluoo*, to hinder, genitive case agreeing with *pseudologoon*. See ^{<5026>}Colossians 2:16,21f., where Paul condemns the ascetic practices of the Gnostics. The Essenes, Therapeutae and other oriental sects forbade marriage. In 1 Corinthians 7 Paul does not condemn marriage.

To abstain from meats (apechesthai broomatoon). Infinitive dependent, not on *kooluontoon*, but on the positive idea *keleuontoon* (implied, not expressed). Ablative case of *broomatoon* after *apechesthai* (present direct middle, to hold oneself away from). See 1 Corinthians 8-10; Romans 14; 15 for disputes about “meats offered to idols” and ^{<5022>}Colossians 1:22f. for the Gnostic asceticism.

Which God created (ha ho theos ektisen). First active indicative of *ktizoo* (^{<5016>}Colossians 1:16). Cf. ^{<4025>}1 Corinthians 10:25.

To be received (eis metaleempsin). “For reception.” Old word, only here in N.T.

By them that believe and know (tois pistois kai epegnookosi). Dative case, “for the believers and those who (one article unites closely) have known fully” (perfect active participle of *epiginooskoo*), a Pauline use of the word (^{<5006>}Colossians 1:6).

^{<5048>}**1 Timothy 4:4** *Creature (ktisma)*. Late word from *ktizoo*, result of creating. See ^{<0031>}Genesis 1:31; ^{<4075>}Mark 7:15; ^{<5444>}Romans 14:14 for the idea stated.

To be rejected (apobleeton). Old verbal adjective in passive sense from *apobaloo*, to throw away, here only in N.T.

If it be received (lambanomenon). “Being received.” Present passive participle of *lambanoo*, in conditional sense, “with thanksgiving.”

^{<5015>}**1 Timothy 4:5** *It is sanctified (hagiazetai)*. Present passive indicative of *hagiazoo*, here “rendered holy” rather than “declared holy.” Cf. verse 4.

Through the word of God and prayers (dia logou theou kai enteuxeos). See ^{<5011>}1 Timothy 2:1 for *enteuxis*. Paul seems to refer to Genesis 1. It is almost a hendiadys “by the use of Scripture in prayer.”

1 Timothy 4:6 *If thou put the brethren in mind of these things* (*tauta hupotithemenos tois adelphois*). Present middle participle of *hupotitheemi*, to place under, to suggest, old and common verb, here only in N.T., “suggesting these things to the brethren.”

Thou shalt be a good minister of Christ Jesus (*kalos eseei diakonos Christou Ieesou*). This beautiful phrase covers one’s whole service for Christ (3:1-7).

Nourished in (*entrephomenos*). Present passive participle of *entrephoo*, old verb, to nourish in, used by Plato of “nourished in the laws,” here only in the N.T.

The words of the faith (*tois logois tees pisteoos*). Locative case. The right diet for babes in Christ. The Bolsheviks in Russia are feeding the children on atheism to get rid of God.

Which thou hast followed (*heei pareekolouthEEKas*). Perfect active indicative of *parakolouthEoo*, old verb, to follow beside, of persons (often in old Greek) or of ideas and things (^{<400B>}Luke 1:3; ^{<504B>}1 Timothy 4:6; ^{<880>}2 Timothy 3:10). With associative instrumental case *heei* (which).

1 Timothy 4:7 *Refuse* (*paraitou*). Present middle imperative second person singular of *paraiteoo*, old verb, to ask of one and then to beg off from one as in ^{<244B>}Luke 14:18f.; ^{<4251>}Acts 25:11; ^{<504B>}1 Timothy 4:7; 5:11; ^{<880>}Titus 3:10; ^{<8123>}2 Timothy 2:23.

Profane (*bebeelous*). See ^{<500B>}1 Timothy 1:9.

Old wives’ fables (*graoodeis muthous*). On *muthos*, see ^{<500B>}1 Timothy 1:4. *Graoodeis*, late word (Strabo, Galen) from *graus*, old woman, and *eidos* (look, appearance). Such as old women tell to children like the Gnostic aeons.

Exercise thyself (*gumnaze seauton*). Present active imperative of *gumnazoo*, originally to exercise naked (*gumnos*). Old and common verb, but in N.T. only here and ^{<8544>}Hebrews 5:14; 12:11.

1 Timothy 4:8 *Bodily exercise* (*hee soomatikee gymnasia*). *Gymnasia* (from *gumnazoo*), also a common old word, here only in N.T. So also *soomatikee* (from *sooma*, body) in N.T. only here and ^{<4022>}Luke 3:22.

Profitable (oophelimos). Another old word (from *oopheleoo*, to help, to profit), in N.T. only here, ^{<508>}Titus 3:8; ^{<516>}2 Timothy 3:16.

For a little (pros oligon). “For little.” Probably extent in contrast to *pros panta* (for all things), though in ^{<504>}James 4:14 it is time “for a little while.”

Which now is (tees nun). “The now life.”

Of that which is to come (tees mellousees). “Of the coming (future) life.”

^{<509>}**1 Timothy 4:9** See ^{<5015>}1 Timothy 1:15 for these very words, but here the phrase points to the preceding words, not to the following as there.

^{<500>}**1 Timothy 4:10** *To this end (eis touto)*. The godliness (*eusebeia*) of verse 8. See ^{<5060>}2 Corinthians 6:10 as Paul’s own commentary.

*We labour (kopiomen, <502>*Colossians 1:29)

*and strive (kai agoonizometha, <502>*Colossians 1:29). Both Pauline words.

Because we have set our hope (hoti elpikamen). Perfect active indicative of *elpizoo* (^{<512>}Romans 15:12).

Saviour of all men (sooteer pantoon anthroopoon). See 1:1 for *sooteer* applied to God as here. Not that all men “are saved” in the full sense, but God gives life (^{<5013>}1 Timothy 6:13) to all (^{<4172>}Acts 17:28).

Specially of them that believe (malista pistoon). Making a distinction in the kinds of salvation meant. “While God is potentially Saviour of all, He is actually Saviour of the *pistoi*” (White). So Jesus is termed “Saviour of the World” (^{<5042>}John 4:42). Cf. ^{<5060>}Galatians 6:10.

^{<5012>}**1 Timothy 4:12** *Despise (kataphroneitoo)*. Imperative active third singular of *kataphroneoo*, old verb, to think down on, to despise (^{<504>}Romans 2:4).

Thy youth (sou tees neoteetos). Genitive case of old word (from *neos*) as in ^{<4100>}Mark 10:20.

Be thou (ginou). Present middle imperative of *ginomai*. “Keep on becoming thou.”

An ensample (tupos). Old word from *tuptoo*, a type. Pauline use of the word (^{<5007>}1 Thessalonians 1:7; ^{<5089>}2 Thessalonians 3:9; ^{<5087>}Philippians 3:17; ^{<5087>}Titus 2:7).

To them that believe (toon pistoon). Objective genitive.

In word (en logooi). In conversation as well as in public speech.

In manner of life (en anastrophei). “In bearing” (^{<8013>}Galatians 1:13; ^{<4002>}Ephesians 4:22).

In purity (en hagneiai). Old word from *hagneuoo* (*hagnos*). Sinlessness of life. Used of a Nazirite (^{<0402>}Numbers 6:2,21). Only here and ^{<5412>}1 Timothy 5:2 in N.T.

^{<5013>}**1 Timothy 4:13** *Till I come (heoos erchomai)*. “While I am coming” (present indicative with *heoos*), not “till I come” (*heoos elthoo*).

Give heed (proseche). Present active imperative, supply *ton noun*, “keep on putting thy mind on.”

The reading (teei anagnoosei). Old word from *anaginooskoo*. See ^{<0704>}2 Corinthians 3:14. Probably in particular the public reading of the Scriptures (^{<4435>}Acts 13:15), though surely private reading is not to be excluded.

To exhortation (teei parakleesei),

to teaching (teei didaskaliai). Two other public functions of the minister. Probably Paul does not mean for the exhortation to precede the instruction, but the reverse in actual public work. Exhortation needs teaching to rest it upon, a hint for preachers today.

^{<5014>}**1 Timothy 4:14** *Neglect not (mee amelei)*. Present active imperative in prohibition of *ameleoo*, old verb, rare in N.T. (^{<4025>}Matthew 22:5; ^{<5044>}1 Timothy 4:14; ^{<8088>}Hebrews 2:3; 8:9). From *amelees* (*a* privative and *melei*, not to care). Use with genitive.

The gift that is in thee (tou en soi charismatos). Late word of result from *charizomai*, in papyri (Preisigke), a regular Pauline word in N.T. (^{<4000>}1 Corinthians 1:7; ^{<5011>}2 Corinthians 1:11; ^{<5011>}Romans 1:11; etc.). Here it is God’s gift to Timothy as in ^{<5006>}2 Timothy 1:6.

By prophecy (dia propheteias). Accompanied by prophecy (^{<5018>}1 Timothy 1:18), not bestowed by prophecy.

With the laying on of the hands of the presbytery (meta epitheseoos toon cheiroon tou presbuterion). In ^{<413D>}Acts 13:2f., when Barnabas and Saul were formally set apart to the mission campaign (not then ordained as ministers, for they were already that), there was the call of the Spirit and the laying on of hands with prayer. Here again *meta* does not express instrument or means, but merely accompaniment. In ^{<5006>}2 Timothy 1:6 Paul speaks only of his own laying on of hands, but the rest of the presbytery no doubt did so at the same time and the reference is to this incident. There is no way to tell when and where it was done, whether at Lystra when Timothy joined Paul's party or at Ephesus just before Paul left Timothy there (^{<5006>}1 Timothy 1:3). *Epithesis* (from *epititheemi*, to lay upon) is an old word, in LXX, etc. In the N.T. we find it only here, ^{<5016>}2 Timothy 1:16; ^{<4188>}Acts 8:18; ^{<3802>}Hebrews 6:2, but the verb *epititheemi* with *tas cheiras* more frequently (^{<4186>}Acts 6:6 of the deacons; 8:19; 13:3; ^{<5072>}1 Timothy 5:22, etc.). *Presbuterion* is a late word (ecclesiastical use also), first for the Jewish Sanhedrin (^{<0216>}Luke 22:66; ^{<4215>}Acts 22:5), then (here only in N.T.) of Christian elders (common in Ignatius), though *presbuteros* (elder) for preachers (bishops) is common (^{<4413>}Acts 11:30; 15:2; 20:17, etc.).

^{<5015>}**1 Timothy 4:15** *Be diligent in these things (tauta meleta).* Old verb from *meletee* (care, practice), present active imperative, "keep on practising these things." In N.T. only here and ^{<4405>}Acts 4:25.

Give thyself wholly to them (en toutois isthi). Present imperative second person singular of *emi*, "keep on in these things." Note five uses of *en* in verse 12 and three datives in verse 14. Plutarch (Pomp. 656 B) says Caesar was *en toutois* ("in these things"). It is like our "up to his ears" in work (*in medias res*) and sticking to his task.

Thy progress (sou hee prokopee). *Koin*, word from *prokoptoo*, to cut forward, to blaze the way, in N.T. only here and ^{<5012>}Philippians 1:12,25. Paul's concern (purpose, *hina* and present subjunctive *eei* of *emi*) is that Timothy's "progress" may be "manifest to all." It is inspiring to see a young preacher grow for then the church will grow with him.

^{<5016>}**1 Timothy 4:16** *Take heed to thyself (epeche seautooi).* Present active imperative of old verb *epechoo*, to hold upon (^{<5011>}Philippians 2:1,16), but here *ton noun* (the mind) must be supplied as in ^{<4185>}Acts 3:5 and as is common with *prosechoo*. With dative case *seautooi*. "Keep on

paying attention to thyself.” Some young preachers are careless about their health and habits. Some are too finical.

And to the teaching (kai teei didaskaliai). This is important also.

Continue in these things (epimene autois). Present active imperative of *epimenoo*, old and common verb to stay by the side of a person or thing. See ^{<4161>}Romans 6:1; ^{<5123>}Colossians 1:23. “Stay by them,” “stick to them,” “see them through.” “Stick to the business of framing your own life and your teaching on right lines” (Parry).

Thou shalt save (sooseis). Future active of *soozoo*, effective future, finally save. Cf. ^{<4127>}1 Corinthians 9:27; ^{<4109>}John 10:9.

CHAPTER 5

<54RB>1 Timothy 5:1 *Rebuke not an elder (presbuterooi mee epipleexeeis)*. Dative case *presbuterooi* used in the usual sense of an older man, not a minister (bishop as in **<54RB>1 Timothy 3:2**) as is shown by “as a father.” First aorist (ingressive) active subjunctive with negative *mee* (prohibition against committing the act) of *epipleessoo*, to strike upon, old verb, but here only in N.T. and in figurative sense with words rather than with fists. Respect for age is what is here commanded, an item appropriate to the present time.

The younger men as brethren (neooterous hoos adelphous). Comparative adjective *neooteros* from *neos* (young). No article, “younger men.” Wise words for the young minister to know how to conduct himself with old men (reverence) and young men (fellowship, but not stooping to folly with them).

<54RB>1 Timothy 5:2 *The elder women as mothers (presbuteras hoos meeteras)*. Anarthrous again, “older women as mothers.” Respect and reverence once more.

The younger as sisters, in all purity (neoterias hoos adelphas en paseei hagniai). Anarthrous also and comparative form as in verse 1. See **<54RB>1 Timothy 4:12** for *hagnia*. No sort of behavior will so easily make or mar the young preacher as his conduct with young women.

<54RB>1 Timothy 5:3 *That are widows indeed (tas ontoos cheeras)*. For *ontoos* (actually, really), see **<D23B> Luke 23:47**; **<64D5> 1 Corinthians 14:25**; and verse 5. For widows (*cheera*) see **<412D> Mark 12:40,42**; **<446E> Acts 6:1**; **<407B> 1 Corinthians 7:8**. Parry notes that in verses 3-8 Paul discusses widows who are in distress and 9-16 those who are in the employment of the local church for certain work. Evidently, as in **<446E> Acts 6:1-6**, so here in Ephesus there had arisen some trouble over the widows in the church. Both for individual cases of need and as a class Timothy is to show proper respect (*tima*, keep on honouring) the widows.

<54RB>1 Timothy 5:4 *Grandchildren (ekgona)*. Old word from *ekginomai*, here only in N.T.

Let them learn (manthanetoosan). The children and grandchildren of a widow. Present active imperative third person plural of *manthanoo*. “Let them keep on learning.”

First (prooton). Adverb, first before anything else. No “corban” business here. No acts of “piety” toward God will make up for impiety towards parents.

To shew piety (eusebein). Present active infinitive with *manthanetoosan* and old verb, in N.T. only here and ^{<4172>}Acts 17:23. From *eusebees (eu, sebomai)*, pious, dutiful.

Their own family (ton idion oikon). “Their own household.” Filial piety is primary unless parents interfere with duty to Christ (^{<2146>}Luke 14:26).

To requite (amoibas apodidonai). Present active infinitive of *apodidoomi*, to give back, old and common verb (^{<8116>}Romans 2:6), to keep on giving back. *Amoibas* (from *ameibomai*, to requite like for like) is old and common word, but here only in N.T.

Their parents (tois progonois). Dative case of old and common word *progonos* (from *proginomai*, to come before), “ancestor.” In N.T. only here and ^{<5008>}2 Timothy 1:3. See ^{<5411>}1 Timothy 2:3 for “acceptable” (*apodekton*).

^{<5411>}**1 Timothy 5:5** *Desolate (memonoomenee).* Perfect passive participle of *monooo* (from *monos*), “left alone,” old verb, here alone in N.T. Without husband, children, or other close kin.

Hath her hope set on God (eelpiken epi theon). Perfect active indicative of *elpizoo*, “hath placed her hope (and keeps it) on God.” Text doubtful whether God (*theon*) or Lord (*Kurion*).

Continues (prosmenei). See on ^{<5408>}1 Timothy 1:3. With dative case here.

Night and day (nuktos kai heemeras). “By night and by day” (genitive, not accusative). Paul does not say that she should pray “all night and day.”

^{<5411>}**1 Timothy 5:6** *She that giveth herself to pleasure (hee spataloosa).* Present active participle of *splatalaoo*, late verb (Polybius) from *spatalee* (riotous, luxurious living). In N.T. only here and ^{<5118>}James 5:5.

1 Timothy 5:7 *That they may be without reproach (hina anepileemptoi oosin)*. See **1 Timothy 3:2** for *anepileemptos*. Final clause with *hina* and present subjunctive.

1 Timothy 5:8 *Provideth not for his own (toon idioon ou pronoei)*. Condition of first class with *ei* and present active (or middle *pronoetai*) indicative of *pronoeeo*, old verb, to think beforehand. Pauline word in N.T. only here, **2 Corinthians 8:21**; **Romans 12:7**. With genitive case.

He hath denied the faith (teen pistin eerneetai). Perfect middle indicative of old verb *arneomai*. His act of impiety belies (**Titus 1:16**) his claim to the faith (**Revelation 2:13**).

Worse than an unbeliever (apistou cheiroon). Ablative case of *apistou* after the comparative *cheiroon*. Who makes no profession of piety.

1 Timothy 5:9 *Let none be enrolled as a widow (cheera katalegesthoo)*. Present passive imperative of *katalegoo*, old verb, to set down in an official list, only here in N.T. “Let a widow be enrolled,” the negative coming later, “having become of no less than sixty years” (*mee elatton etoon hexeekonta gegonuia*). Second perfect active participle of *ginomai*. For the case of *etoon*, see **Luke 2:42**. This list of genuine widows (verses 3,5) apparently had some kind of church work to do (care for the sick, the orphans, etc.).

The wife of one man (henos andros gunee). Widows on this list must not be married a second time. This interpretation is not so clear for **1 Timothy 3:2,12**; **Titus 1:6**.

1 Timothy 5:10 *If she hath brought up children (ei eteknotropheesen)*. Condition of first class. Late and rare word (Aristotle, Epictetus), first aorist active indicative of *teknotropheoo* (*teknotrophos*, from *teknon*, *trephoo*), here only in N.T. Qualification for her work as leader.

If she hath used hospitality to strangers (ei exenodocheesen). First aorist again and same condition. Late form (Dio Cassius) of old verb *xenodokeoo* (Herodotus), to welcome strangers (*xenous dechomai*). Only here in N.T. Hospitality another qualification for such leadership (**1 Timothy 3:2**).

If she hath washed the saints' feet (*ei hagioon podas enipsen*). Same condition and tense of *niptoo* (old form *nizoo*), common in N.T. (<4816> John 13:5). Proof of her hospitality, not of its being a church ordinance.

If she hath relieved the afflicted (*ei thlibomenois epeerkesen*). Same condition and tense of *eparkeoo*, to give sufficient aid, old word, in N.T. only here and verse 16. Experience that qualified her for eleemosynary work.

If she hath diligently followed (*ei epekoloutheesen*). Same condition and tense of *epakolouthoo*, old verb, to follow close upon (*epi*). So here, verse 24; <4021> 1 Peter 2:21. In a word such a widow must show her qualifications for leadership as with bishops and deacons.

<5481> **1 Timothy 5:11** *But younger widows refuse* (*neoteras de cheeras paraitou*). Present middle imperative as in <5047> 1 Timothy 4:7. "Beg off from." They lack experience as above and they have other ambitions.

When they have waxed wanton (*hotan katastreenisasosin*). First aorist (ingressive) active subjunctive of *katastreeniaoo*, late compound (only here and Ignatius), to feel the impulse of sexual desire, but simplex *streeniaoo* (<6817> Revelation 18:7,9). Souter renders it here "exercise youthful vigour against Christ" (*tou Christou*, genitive case after *kata* in composition).

<5482> **1 Timothy 5:12** *Condemnation* (*krima*). See <5085> 1 Timothy 3:6.

They have rejected (*eetheteesan*). First aorist passive of *atheteoo*, late verb (first in LXX and Polybius), to reject, set aside (from *athetos*). See <5048> 1 Thessalonians 4:8; <8121> Galatians 2:21.

Their first faith (*teen prooteen pistin*). "Their first pledge" (promise, contract) to Christ. It is like breaking the marriage contract. Evidently one of the pledges on joining the order of widows was not to marry. Parry suggests a kind of ordination as with deacons and bishops (technical use of *krima* and *pistis*).

<5483> **1 Timothy 5:13** *And withal* (*hama de kai*). See <5012> Philemon 1:22 for this very phrase, "and at the same time also." Such young enrolled widows have other perils also.

They learn to be idle (*argai manthanousin*). There is no *einai* (to be) in the Greek. This very idiom without *einai* after *manthanoo* occurs in Plato

and Dio Chrysostom, though unusual. *Argai* (idle) is old adjective (*a* privative and *ergon*, without work). See ^{<401B>}Matthew 20:3; ^{<5012>}Titus 1:12.

Going about (*perierchomenai*). Present middle participle of *perierchomai*, old compound verb. See ^{<449B>}Acts 19:13 of strollers.

From house to house (*tas oikias*). Literally “the houses,” “wandering around the houses.” Vivid picture of idle tattlers and gossipers.

But tattlers also (*alla kai phluaroi*). Old word from *phluoo* (to boil up, to throw up bubbles, like blowing soap bubbles). Only here in N.T. *Phluareoo* in ^{<6010>}3 John 1:10 only in N.T.

And busybodies (*kai periergoi*). Old word (from *peri*, *ergon*), busy about trifles to the neglect of important matters. In N.T. only here and ^{<449B>}Acts 19:19. See ^{<5311>}2 Thessalonians 3:11 for *periergazomai*.

Things which they ought not (*ta mee deonta*). “The not necessary things,” and, as a result, often harmful. See ^{<5011>}Titus 1:11 *ha mee dei* (which things are not necessary).

^{<5154>}**1 Timothy 5:14** *I desire* (*boulomai*). See ^{<5018>}1 Timothy 2:8.

The younger widows (*neoteras*). No article and no word for widows, though that is clearly the idea. *Neoteras* is accusative of general reference with *gamein* (to marry) the object (present infinitive active) of *boulomai*.

Bear children (*teknogonein*). A compound verb here only in N.T. and nowhere else save in Anthol. See *teknogonia* in ^{<5025>}1 Timothy 2:15.

Rule the household (*oikodespotein*). Late verb from *oikodespotees* (^{<4144>}Mark 14:14), twice in the papyri, only here in N.T. Note that the wife is here put as ruler of the household, proper recognition of her influence, “new and improved position” (Liddon) .

Occasion (*aphormeen*). Old word (*apo*, *hormee*), a base to rush from, Pauline use in ^{<4752>}2 Corinthians 5:12; 11:12; ^{<4853>}Galatians 5:13.

To the adversary (*tooi antikeimenooi*). Dative case of the articular participle of *antikeimai*, a Pauline idiom (^{<5028>}Philippians 1:28).

Reviling (*loidorias*). Old word (from *loidoreoo*), in N.T. only here and ^{<4019>}1 Peter 3:9. Genitive case with *charin*.

^{<5485>}**1 Timothy 5:15** *Are turned aside (exetrapeesan)*. Second aorist (effective) passive indicative of *ektrepoo*. See 1:6.

After Satan (opisoo tou Satana). “Behind Satan.” Late use of *opisoo* (behind) as a preposition. Used by Jesus of disciples coming behind (after) him (^{<4062>}Matthew 16:24).

^{<5486>}**1 Timothy 5:16** *That believeth (pistee)*. “Believing woman.”

Hath widows (echei cheeras). The “any believing woman” is one of the household-rulers of verse 14. The “widows” here are the widows dependent on her and who are considered as candidates to be enrolled in the list.

Let her relieve them (eparkeitoo autais). For this verb (imperative present active) see verse 10.

Let not be burdened (mee bareisthoo). Present passive imperative (in prohibition *mee*) of *bareoo*, old verb (*baros*, burden), Pauline word (^{<4008>}2 Corinthians 1:8).

That are widows indeed (tais ontoos cheerai). Dative case with *eparkeseei* (first aorist active subjunctive with *hina*, final clause). See verse 3 for this use of *ontoos* with *cheerai* “the qualified and enrolled widows.” Cf. verse 9.

^{<5487>}**1 Timothy 5:17** *The elders that rule well (hoi kaloos proestootes presbuteroi)*. See verse 1 for ordinary sense of *presbuteros* for “older man.” But here of position in same sense as *episkopos* (^{<5482>}1 Timothy 3:2) as in ^{<5015>}Titus 1:5 = *episkopos* in verse 7. Cf. Luke’s use of *presbuteros* (^{<4017>}Acts 20:17) = Paul’s *episkopous* (^{<4018>}Acts 20:28). *Proestootes* is second perfect active participle of *proisteemi* (intransitive use) for which see 3:4.

Let be counted worthy (axiousthoosan). Present passive imperative of *axioo*, to deem worthy (^{<5011>}2 Thessalonians 1:11). With genitive case here.

Of double honour (diplees timees). Old and common contract adjective (*diploos*, two-fold, in opposition to *haploos*, single fold). But why “of double honour”? See ^{<5401>}1 Timothy 6:1 for “of all honour.” White suggests “remuneration” rather than “honour” for *timees* (a common use for price or

pay). Liddon proposes “honorarium” (both honour and pay and so “double”). Wetstein gives numerous examples of soldiers receiving double pay for unusual services. Some suggest twice the pay given the enrolled widows.

Especially those who labour in word and teaching (malista hoi kopioontes en logooi kai didaskaliai). Either those who work hard or toil (usual meaning of *kopiao*, ^{<5116>}2 Timothy 2:6) in preaching and teaching (most probable meaning. See verse 18) or those who teach and preach and not merely preside (a doubtful distinction in “elders” at this time). See ^{<5108>}Titus 1:8f. See both *kopiao* and *proistamai* used for same men (elders) in ^{<5162>}1 Thessalonians 5:12 and the use of *kopiao* in ^{<6510>}1 Corinthians 15:10; 16:16.

^{<5458>}**1 Timothy 5:18** *Thou shalt not muzzle (ou phimooseis).* Prohibition by *ou* and future (volitive) indicative of *phimoo* (from *phimos*, muzzle), old word, quoted also in ^{<600>}1 Corinthians 9:9 as here from ^{<6204>}Deuteronomy 25:4, and for the same purpose, to show the preacher’s right to pay for his work. See ^{<600>}1 Corinthians 9:9 for *alooonta* (*when he treadeth out the corn*).

The labourer is worthy of his hire (axios ho ergatees tou misthou autou). These words occur in precisely this form in ^{<2007>}Luke 10:7. It appears also in ^{<1000>}Matthew 10:10 with *tees trophees* (food) instead of *tou misthou*. In ^{<6004>}1 Corinthians 9:14 Paul has the sense of it and says: “so also the Lord ordained,” clearly meaning that Jesus had so said. It only remains to tell whether Paul here is quoting an unwritten saying of Jesus as he did in ^{<4035>}Acts 20:35 or even the Gospel of Luke or Q (the Logia of Jesus). There is no way to decide this question. If Luke wrote his Gospel before A.D. 62 as is quite possible and Acts by A.D. 63, he could refer to the Gospel. It is not clear whether Scripture is here meant to apply to this quotation from the Lord Jesus. For *ergatees* (labourer) see ^{<5102>}Philippians 3:2.

^{<5459>}**1 Timothy 5:19** *Against an elder (kata presbuterou).* In the official sense of verses 17f.

Receive not (mee paradechou). Present middle imperative with *mee* (prohibition) of *paradechomai*, to receive, to entertain. Old verb. See ^{<4218>}Acts 22:18.

Accusation (kateegorian). Old word (from *kateegoros*). In N.T. only here, <4106> Titus 1:6; <4182> John 18:29 in critical text.

Except (ektos ei mee). For this double construction see <4445> 1 Corinthians 14:5; 15:2.

At the mouth of (epi). Idiomatic use of *epi* (upon the basis of) as in <4730> 2 Corinthians 13:1.

<4422> **1 Timothy 5:20** *Them that sin (tous hamartanontas)*. The elders who continue to sin (present active participle).

In the sight of all (enoopion pantoon). “In the eye of (*ho en opi oon*, the one who is in the eye of, then combined = *enoopion*) all” the elders (or even of the church). See next verse 21 and <4011> Galatians 1:20. Public rebuke when a clear case, not promiscuous gossip.

May be in fear (phobon echoosin). Present active subjunctive with *hina* (final clause), “may keep on having fear” (of exposure). Possibly, “the rest of the elders.”

<4422> **1 Timothy 5:21** *The elect angels (toon eklektoon aggeloon)*. For this triad of God, Christ, angels, see <4125> Luke 9:26. “Elect” in the sense of the “holy” angels who kept their own principality (<4306> Jude 1:6) and who did not sin (<4104> 2 Peter 2:4). Paul shows his interest in angels in <4019> 1 Corinthians 4:9; 11:10.

Observe (phulaxeis). First aorist active subjunctive of *phulassoo*, to guard, to keep (<4125> Romans 2:26). Subfinal use of *hina*.

Without prejudice (chooris prokrimatos). Late and rare word (from *prokinoo*, to judge beforehand), three times in the papyri, here only in N.T. “Without prejudgment.”

By partiality (kata prosklisin). Late word from *prosklinoo*, to incline towards one (<4125> Acts 5:36), only here in N.T.

<4422> **1 Timothy 5:22** *Lay hands hastily (cheiras tacheos epitithe)*. Present active imperative of *epititheemi* in the sense of approval (ordination) as in <4125> Acts 6:6; 13:3. But it is not clear whether it is the case of ministers just ordained as in 4:14 (*epithesis*), or of warning against hasty ordination of untried men, or the recognition and restoration of

deposed ministers (verse 20) as suits the context. The prohibition suits either situation, or both.

Be partakers of other men's sins (koinoonei hamartiais allotriais). Present active imperative of *koinooneo* (from *koinoonos*, partner) with *mee* in prohibition with associative instrumental case as in ^{<6011>}2 John 1:11; ^{<6123>}Romans 12:13. On *allotrios* (belonging to another) see ^{<6144>}Romans 14:4.

Keep thyself pure (seauton hagnon teerei). “Keep on keeping thyself pure.” Present active imperative of *teereo*.

^{<6123>}**1 Timothy 5:23** *Be no longer a drinker of water (meeketi hudropotei)*. Present active imperative (prohibition) of *hudropoteo*, old verb (from *hudropotees*, water drinker, *hudoor*, *pinoo*), here only in N.T. Not complete asceticism, but only the need of some wine urged in Timothy's peculiar physical condition (a sort of medical prescription for this case).

But use a little wine (alla ainooi oligooi chroo). Present middle imperative of *chraomai* with instrumental case. The emphasis is on *oligooi* (a little).

For thy stomach's sake (dia ton stomachon). Old word from *stoma* (mouth). In Homer throat, opening of the stomach (Aristotle), stomach in Plutarch. Here only in N.T. Our word “stomach.”

Thine often infirmities (tas puknas sou astheneias). *Puknos* is old word, dense, frequent. In N.T. only here, ^{<6163>}Luke 5:33; ^{<6165>}Acts 24:26. *Astheneias* = weaknesses, lack of strength (^{<6183>}Romans 8:26). Timothy was clearly a semi-invalid.

^{<6124>}**1 Timothy 5:24** *Evident (prodeeloi)*. “Openly plain,” “plain before all.” Old word, in N.T. only here and ^{<6174>}Hebrews 7:24.

Going before unto judgment (proagousai eis krisin). See 1:18 for *proagoo*. The sins are so plain that they receive instant condemnation.

And some men also they follow after (tisin de kai epakolouthousin). Associative instrumental case *tisin* with *epakolouthousin* for which verb see verse 10, “dog their steps” (Parry) like ^{<6121>}1 Peter 2:21, not clearly manifest at first, but come out plainly at last. How true that is of secret sins.

~~<4025>~~ **1 Timothy 5:25** *Such as are otherwise (ta alloos echonta)*. “Those (deeds, *erga*) which have it otherwise.” That is good deeds not clearly manifest.

Cannot be hid (krubeenai ou dunantai). Second aorist passive infinitive of *kruptoo*. There is comfort here for modest preachers and other believers whose good deeds are not known and not blazoned forth. They will come out in the end. See ~~<4054>~~ Matthew 5:14-16.

CHAPTER 6

<501>1 Timothy 6:1 *Under the yoke (hupo zugon)*. As slaves (*douloi*, bondsmen). Perhaps under heathen masters (<6128>1 Peter 2:18). For the slave problem, see also Philemon 1; <5122>Colossians 3:22; <4015>Ephesians 6:5; <5111>Titus 2:9. See <4112>Matthew 11:29 for Christ's "yoke" (*zugon*, from *zeugnumi*, to join).

Their own masters (tous idious despotas). That is always where the shoe pinches. Our "despot" is this very Greek word, the strict correlative of slave (*doulos*), while *kurios* has a wider outlook. Old word only here, <5111>Titus 2:9; <5121>2 Timothy 2:21; <6128>1 Peter 2:18 for human masters. Applied to God in <4123>Luke 2:29; <4024>Acts 4:24,29 and to Christ in <6111>2 Peter 2:1.

The name of God (to onoma tou theou). See <6124>Romans 2:24. If the heathen could say that Christian slaves were not as dependable as non-Christian slaves. Negative purpose with *hina mee* and present passive subjunctive (*blasphemeetai*).

<5012>1 Timothy 6:2 *Let not despise them (mee kataphroneitoosan)*. Negative imperative active third plural of *kataphroneoo*, to think down on. See <54112>1 Timothy 4:12. He must not presume on the equality of Christian brotherhood not allowed by the state's laws. Some of these Christian slaves might be pastors of churches to which the master belonged. For the difficulty of the Christian master's position, see <4172>1 Corinthians 7:22; <5016>Philemon 1:16.

But rather (alla mallon). Render the Christian Master better service.

They that partake of the benefit (hoi tees energesias antilambanomenoi). For *euergesias* (genitive case after participle) see <4019>Acts 4:9, only other N.T. example of this old word. Present middle participle of *antilambanoo*, old verb, to take in turn, to lay fast hold of, in N.T. only here, <40154>Luke 1:54; <4115>Acts 20:35.

<5013>1 Timothy 6:3 *Teacheth a different doctrine (heterodidaskalei)*. See 1:3 for this verb, present active indicative here in condition of first class.

Consenteth not (*mee proserchetai*). Also condition of first class with *mee* instead of *ou*. *Proserchomai* (old verb, to come to, to approach, with dative) is common enough in N.T. (<3016> Hebrews 4:16; 7:25, etc.), but in the metaphorical sense of coming to one's ideas, assenting to, here only in N.T., but is so used in Philo and Irenaeus (Ellicott).

Sound words (*hugiainousin logois*). See <5010> 1 Timothy 1:10 for *hugiainoo*.

The words of our Lord Jesus Christ (*tois tou kuriou heemoon Ieesou Christou*). Either subjective genitive (the words from the Lord Jesus, a collection of his sayings in Lock's opinion like 5:18; <4015> Acts 20:35, at least in the Spirit of Jesus as <4407> Acts 16:7; <6123> 1 Corinthians 11:23) or objective genitive about Jesus like <5008> 2 Timothy 1:8; <4015> 1 Corinthians 1:18.

According to godliness (*kata eusebeian*). Promoting (designed for) godliness as in <5001> Titus 1:1.

<5001> **1 Timothy 6:4** *He is puffed up* (*tetuphootai*). Perfect passive indicative of *tuphoo*, for which see 3:6.

Knowing nothing (*meeden epistamenos*). Present middle participle of *epistamai*. Ignorance is a frequent companion of conceit.

Doting (*nosoon*). Present active participle of *noseoo*, to be sick, to be morbid over, old word, only here in N.T.

Disputes of words (*logomachias*). Our "logomachy." From *logomacheoo* (<5014> 2 Timothy 2:14), and that from *logos* and *machomai*, to fight over words, late and rare word, here only in N.T. See Plato (*Tim.* 1085 F) for "wars in words" (*machas en logois*).

Whereof (*ex hoon*). "From which things."

Surmisings (*huponoiiai*). Old word from *huponoeoo*, to surmise, to suspect (<4258> Acts 25:18), only here in N.T. All these words are akin (envy, *phthonos*, strife, *eris*, railings or slanders, *blasphemiai*), all products of an ignorant and conceited mind.

<5015> **1 Timothy 6:5** *Wranglings* (*diaparatribai*). Late and rare (Clem. of Alex.) double compound (*dia*, mutual or thorough, *paratribai*, irritations or rubbings alongside). "Mutual irritations" (Field).

Corrupted in mind (*diephtharmenoon ton noun*). Perfect passive participle of *diaphtheiroo*, to corrupt, genitive case agreeing with *anthroopoon* (of men) and retaining the accusative *ton noun*.

Bereft of the truth (*apestereemenoon tees aleetheias*). Perfect passive participle of *apostereo*, old verb (^{<4008>}1 Corinthians 6:8) with the ablative case after it (*aleetheias*).

A way of gain (*porismon*). Late word from *porizoo*, to provide, to gain. Only here in N.T. “Rich Christians.” Predicate accusative with *einai* (indirect assertion) in apposition with *eusebeian*, the accusative of general reference.

^{<4006>}**1 Timothy 6:6** *With contentment* (*meta autarkeias*). Old word from *autarkees* (*autos, arkeoo*) as in ^{<4001>}Philippians 4:11. In N.T. only here and ^{<4008>}2 Corinthians 9:8. This attitude of mind is Paul’s conception of “great gain.”

^{<4006>}**1 Timothy 6:7** *Brought into* (*eiseenegkamen*, second aorist active stem with first aorist ending, common in the *Koin*),

carry out (*exenegkein*, second aorist active infinitive). Note play on the prepositions *eis-* and *ex-*.

^{<4008>}**1 Timothy 6:8** *Food* (*diatrophas*). Plural, supports or nourishments (from *diatrephoo*, to support). Old word, here only in N.T.

Covering (*skepasmata*). Plural, “coverings.” Late word from *skepozoo*, to cover. Here only in N.T.

We shall be content (*arkestheesometha*). First future passive of *arkeoo*, to be content. Old word. See ^{<4002>}2 Corinthians 12:9. This is the *autarkeia* of verse 6.

There with (*toutois*). Associative instrumental case, “with these.”

^{<4006>}**1 Timothy 6:9** *Desire to be rich* (*boulomenoi ploutein*). The will (*boulomai*) to be rich at any cost and in haste (^{<4003>}Proverbs 28:20). Some MSS. have “trust in riches” in ^{<4002>}Mark 10:24. Possibly Paul still has teachers and preachers in mind.

Fall into (*empiptousin eis*). See on ^{<4006>}1 Timothy 3:6 for *en — eis* and 3:7 for *pagida* (snare).

Foolish (anoetous). See ^{<401E>}Galatians 3:1,3.

Hurtful (blaberas). Old adjective from *blaptoo*, to injure, here alone in N.T.

Drown (buthizousin). Late word (literary *Koin*,) from *buthos* (bottom), to drag to the bottom. In N.T. only here and ^{<401E>}Luke 5:7 (of the boat). Drown in the lusts with the issue “in destruction and perdition” (*eis olethron kai apooleian*). Not annihilation, but eternal punishment. The combination only here, but for *olethros*, see ^{<401B>}1 Thessalonians 5:3; ^{<400D>}2 Thessalonians 1:9; ^{<401E>}1 Corinthians 5:5 and for *apooleia*, see ^{<401B>}2 Thessalonians 2:3; ^{<401E>}Philippians 3:19.

^{<401D>}**1 Timothy 6:10** *The love of money (hee philarguria)*. Vulgate, *avaritia*. Common word (from *philarguros*, ^{<401E>}2 Timothy 3:12, and that from *philos, arguros*), only here in N.T. Refers to verse 9 (*boulomenoi ploutein*).

A root of all kinds of evil (riza pantoon toon kakoon). A root (*riza*). Old word, common in literal (^{<401D>}Matthew 3:10) and metaphorical sense (^{<401D>}Romans 11:11-18). Field (*Ot. Norv.*) argues for “the root” as the idea of this predicate without saying that it is the only root. Undoubtedly a proverb that Paul here quotes, attributed to Bion and to Democritus (*teen philargurian einai meetropolin pantoon toon kakoon*), where “metropolis” takes the place of “root.” Surely men today need no proof of the fact that men and women will commit any sin or crime for money.

Reaching after (oregomenoi). Present middle participle of *oregoo* (see 3:1) with genitive *hees* (which).

Have been led astray (apeplaneetheesan). First aorist passive indicative of *apoplanaoo*, old compound verb, in N.T. only here and ^{<401E>}Mark 13:22.

Have pierced themselves through (heautous periepeiran). First aorist active (with reflexive pronoun) of late compound *peripeiroo*, only here in N.T. Perfective use of *peri* (around, completely to pierce).

With many sorrows (odunais pollais). Instrumental case of *odunee* (consuming, eating grief). In N.T. only here and ^{<401E>}Romans 9:2.

1 Timothy 6:11 *O man of God (oo anthroope theou)*. In N.T. only here and **2 Timothy 3:17**, there general and here personal appeal to Timothy. Cf. **Deuteronomy 33:1**; **1 Samuel 2:27**.

Flee (pheuge), follow after (diooke). Vivid verbs in present active imperative. The preacher can not afford to parley with such temptations.

Meekness (praupathian). Late compound from *praupathees*, in Philo about Abraham, here only in N.T.

1 Timothy 6:12 *Fight the good fight (agoonizou ton kalon agoona)*. Cognate accusative with present middle imperative of *agoonizoo*, Pauline word (**1 Corinthians 9:25**; **Colossians 1:29**).

Lay hold on (epilabou). Second (ingressive) aorist middle imperative of *epilambanoo*, “get a grip on.” See same verb with genitive also in verse 19.

Thou wast called (ekleethees). First aorist passive of *kaleoo* as in **1 Corinthians 1:9**; **Colossians 3:15**.

The good confession (teen kaleen homologian). Cognate accusative with *hoomologeetas* (first aorist active indicative of *homologeoo*, the public confession in baptism which many witnessed. See it also in verse 13 of Jesus.

1 Timothy 6:13 *Who quickeneth all things (tou zooogonountos ta panta)*. Present active participle of *zooogoneoo* (*zooogonos*, from *zooos*, *genoo*), late word to give life, to bring forth alive, in N.T. only here and **Acts 7:19**. See **1 Samuel 2:6**.

Before Pontius Pilate (epi Pontiou Peilatou). Not “in the time of,” but “in the presence of.”

Witnessed (martureesantos). Note *martureoo*, not *homologeoo* as in verse 12. Christ gave his evidence as a witness to the Kingdom of God. Evidently Paul knew some of the facts that appear in John 18.

1 Timothy 6:14 *That thou keep (teereesai se)*. First aorist active infinitive of *teereoo*, with accusative of general reference (*se*) in indirect command after *paraggelloo*.

Without spot (aspilon). Late adjective (*a* privative, *spilos*, spot, **Ephesians 5:27**). In inscription and papyri.

Without reproach (anepileempton). See ^{<548D>}1 Timothy 3:2; 5:7.

Until the appearing (mechri tees epiphaneias). “Until the epiphany” (the second epiphany or coming of Christ). Late word in inscriptions for important event like the epiphany of Caligula, in the papyri as a medical term. In ^{<500E>}2 Thessalonians 2:18 we have both *epiphaneia* and *parousia*. See ^{<6013>}Titus 2:13; ^{<5010>}2 Timothy 1:10; 4:1,8.

^{<5485>}**1 Timothy 6:15** *In its own times (kairois idiois)*. Locative case. May be “in his own times.” See ^{<540E>}1 Timothy 2:6. Clearly not for us to figure out.

Who is the blessed and only Potentate (ho makarios kai monos dunastees). “The happy and alone Potentate.” *Dunastees*, old word, in N.T. only here, ^{<6052>}Luke 1:52; ^{<4087>}Acts 8:27 (the Eunuch). See ^{<5401E>}1 Timothy 1:11 for *makarios*.

The King of kings (ho basileus toon basileuontoon). “The King of those who rule as kings.” Oriental title. So with “Lord of lords.” See ^{<601E>}Revelation 10:16.

^{<5466>}**1 Timothy 6:16** *Who only hath immortality (ho monos echoon athanasian)*. “The one who alone has immortality.” *Athanasia* (*athanatos*, *a* privative and *thanatos*), old word, in N.T. only here and ^{<4655>}1 Corinthians 15:53f. Domitian demanded that he be addressed as “*Dominus et Deus noster*.” Emperor worship may be behind the use of *monos* (alone) here.

Unapproachable (aproiton). See ^{<494D>}Psalms 104:2. Late compound verbal adjective (*a* privative, *pros*, *ienai*, to go). Here only in N.T. Literary *Koin*, word.

Nor can see (oude idein dunatai). See *oraton* in ^{<5015>}Colossians 1:15 and also ^{<6018>}John 1:18; ^{<4012>}Matthew 11:27. The “amen” marks the close of the doxology as in ^{<5017>}1 Timothy 1:17.

^{<5487>}**1 Timothy 6:17** *In this present world (en tooi nun aiooni)*. “In the now age,” in contrast with the future.

That they be not high-minded (mee hupseelophronein). Present active infinitive with negative in indirect command after *paraggelle*, “not to be high-minded.” Only instance of the word save some MSS. of ^{<612D>}Romans 11:20 (for *mee hupseelaphronei*) and a scholion on Pindar.

Have their hope set (elpikenai). Perfect active infinitive of *elpizoo*.

On the uncertainty of riches (epi ploutou adeeloteeti). Literary *Koin*, word (*adeelotees*), only here in N.T. A “vigorous oxymoron” (White). Cf. ^{<810>}Romans 6:4. Riches have wings.

But on God (all' epi theoi). He alone is stable, not wealth.

Richly all things to enjoy (panta plousioos eis apolausin). “A lavish emphasis to the generosity of God” (Parry). *Apolausis* is old word from *apolauoo*, to enjoy, in N.T. only here and ^{<812>}Hebrews 11:25.

^{<408>}**1 Timothy 6:18** *That they do good (agathoergein)*. Late word (*agathos, ergoo*), in N.T. only here and ^{<447>}Acts 14:17.

Rich in good works (ploutein en ergois kalois). See ^{<272>}Luke 12:21 “rich toward God” and ^{<409>}Matthew 6:19f. for “treasures in heaven.”

Ready to distribute (eumetadotous). Late and rare verbal (*eu, meta, didoomi*). Free to give, liberal. Only here in N.T.

Willing to communicate (koinoonikous). Old adjective, ready to share, gracious, liberal again. Only here in N.T. See ^{<816>}Galatians 6:6; ^{<105>}Philippians 4:15.

^{<409>}**1 Timothy 6:19** *Laying up in store (apotheesaurizontas)*. Late literary word (*apo* and *theesaurizoo*), only here in N.T. Same paradox as in ^{<409>}Matthew 6:19f., “laying up in store” by giving it away.

Which is life indeed (tees ontoos zoees). See 5:3 for *ontoos*. This life is merely the shadow of the eternal reality to come.

^{<409>}**1 Timothy 6:20** *Guard that which is committed unto thee (teen paratheeken phulaxon)*. “Keep (aorist of urgency) the deposit.” *Paratheeken* (from *paratitheemi*, to place beside as a deposit, ^{<512>}2 Timothy 2:2), a banking figure, common in the papyri in this sense for the Attic *parakatatheeke* (Textus Receptus here, ^{<512>}2 Timothy 1:12,14). See substantive also in ^{<512>}2 Timothy 1:12,14.

Turning away from (ektrepomenos). Present middle participle of *ektrepoō*, for which see ^{<406>}1 Timothy 1:6; 5:15.

Babblings (kenophoonias). From *kenophoonos*, uttering emptiness. Late and rare compound, in N.T. only here and ^{<516>}2 Timothy 2:16.

Oppositions (*antitheseis*). Old word (*anti, thesis*), antithesis, only here in N.T.

Of the knowledge which is falsely so called (*tees pseudoonumou gnooseos*). “Of the falsely named knowledge.” Old word (*pseudees, onoma*). Our “pseudonymous.” Only here in N.T.

^{<5462>}**1 Timothy 6:21** *Have erred* (*eestocheesan*). First aorist active indicative of *astocheo*. See ^{<5406>}1 Timothy 1:6 for this word.