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**Word Pictures in
the New Testament -
1 Timothy**

A. T. Robertson





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Description: A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.

Tim Perrine

CCEL Staff Writer

Subjects: The Bible
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Word Pictures in the New Testament

1 Timothy

A.T. Robertson

Chapter 1

1:1 **According to the commandment** [*kat' epitagēn*]. A late *Koinē* word (Polybius, Diodorus), but a Pauline word also in N.T. This very idiom (“by way of command”) in [1Co 7:6](#); [2Co 8:8](#); [Ro 16:26](#); [1Ti 1:1](#); [Tit 1:3](#). Paul means to say that he is an apostle under orders. **Of God our Saviour** [*theou sōtēros hēmōn*]. Genitive case with [*epitagēn*]. In the LXX [*sōtēr*] (old word from [*sōzō*] 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 [Lu 1:47](#); [Jude 1:25](#); [1Ti 1:3](#); [2:3](#); [4:10](#); [Tit 1:3](#); [2:10](#); [3:4](#). In the other Epistles Paul uses it of Christ ([Php 3:20](#); [Eph 5:23](#)) as in [2Ti 1:10](#). In [2Pe 1:1](#) we have “our God and Saviour Jesus Christ” as in [Tit 2:13](#). **Our hope** [*tēs elpidos hēmōn*]. Like [Col 1:27](#). More than the author and object of hope, “its very substance and foundation” (Ellicott).

1:2 **True** [*gnēsioi*]. Legitimate, not spurious. Old word from [*ginomai*], but Pauline only in N.T. ([Php 4:3](#); [2Co 8:8](#); [Tit 1:4](#)). In [Php 2:20](#) the adverb [*gnēsios*] occurs and of Timothy again. **Christ Jesus** [*Christou Iēsou*]. So twice already in [verse 1](#) and as usual in the later Epistles ([Col 1:1](#); [Eph 1:1](#)).

1:3 **As I exhorted** [*kathōs 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 [*prosmenō*], old verb, attributed by Luke to Paul in [Ac 13:43](#). **That thou mightest charge** [*hina parageilēis*]. Subfinal clause with [*hina*] and the first aorist active subjunctive of [*paraggellō*], old verb, to transmit a message along [*para*] from one to another. See [2Th 3:4](#), [6](#), [10](#). Lock considers this idiom here an elliptical imperative like [Eph 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** [*mē 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 [Ga 1:6](#); [2Co 11:4](#); [Ro 16:17](#). Perhaps coined by Paul.

1:4 **To give heed** [*prosechein*]. With [*noun*] understood. Old and common idiom in N.T. especially in Luke and Acts ([Ac 8:10ff.](#)). Not in Paul’s earlier Epistles. [1Ti 3:8](#); [4:1](#), [13](#); [Tit 1:14](#). **To fables** [*muthois*]. Dative case of old word for speech, narrative, story, fiction, falsehood. In N.T. only [2Pe 1:16](#); [1Ti 1:4](#); [4:7](#); [Tit 1:14](#); [2Ti 4:4](#). **Genealogies** [*genealogiais*]. Dative of old word, in LXX, in N.T. only here and [Tit 3:9](#). **Endless** [*aperantois*]. Old verbal compound (from [*a*] privative and [*perainō*], 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** [*ekzētēseis*]. “Seekings out.” Late and rare compound from [*ekzēteō*] (itself *Koinē* word, [Ro 3:11](#) from LXX and in papyri). Here only in N.T. Simplex [*zētēsis*] in [Ac 15:2](#); [1Ti 6:4](#); [Tit 3:9](#); [2Ti 2:23](#). **A dispensation**

[*oikonomian*]. Pauline word (1Co 9:17; Col 1:25; Eph 1:9; 3:9; 1Ti 1:4), Lu 16:2-4 only other N.T. examples. **In faith** [*en pistei*]. Pauline use of [*pistis*].

1:5 **The end** [*to telos*]. See Ro 6:21; 10:4 for [*telos*] (the good aimed at, reached, result, end). **Love** [*agapē*]. Not “questionings.” Ro 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 suneidēseōs agathēs*], for which see Ro 2:25), “and faith unfeigned” [*kai pisteōs anupokritou*], late compound verbal in 2Co 6:6; Ro 12:9).

1:6 **Having swerved** [*astochēsantes*]. First aorist active participle of [*astochēō*], compound *Koinē* verb (Polybius, Plutarch) from [*astochos*] [*a*] privative and [*stochos*], a mark), “having missed the mark.” In N.T. only here, 6:21; 2Ti 2:18. With the ablative case [*hōn*] (which). **Have turned aside** [*exetrapēsan*]. Second aorist passive indicative of [*ektrepō*], old and common verb, to turn or twist out or aside. In medical sense in Heb 12:13. As metaphor in 1Ti 1:6; 6:20; 2Ti 4:4. **Vain talking** [*mataiologian*]. Late word from [*mataiologos*], only here in N.T., in the literary *Koinē*.

1:7 **Teachers of the law** [*nomodidaskaloi*]. Compound only in N.T. (here, Lu 5:17; Ac 5:34) and ecclesiastical writers. **Though they understand** [*noountes*]. Concessive participle of [*noeō*], old verb (Eph 3:4,20). **Neither what** [*mēte ha*]. Relative [*ha*] (which things). **Nor whereof** [*mēte peri tinōn*]. Here the interrogative [*tinōn*] used in sense of relative [*hōn*]. It may be regarded as the use of an indirect question for variety (Parry). **They confidently affirm** [*diabebaiountai*]. Present middle indicative of the common *Koinē* compound, in N.T. only here and Tit 3:8.

1:8 **If a man use it lawfully** [*ean tis autōi chrētai*]. Condition of third class with [*ean*] and present middle subjunctive of [*chraomai*] with instrumental case.

1:9 **Is not made for** [*ou keitai*]. The use of [*keitai*] for [*tetheitai*] (perfect passive of [*tithēmi*]) is a common enough idiom. See the same point about law in Ga 18-23; Ro 13:13. For “knowing this” [*eidōs touto*] see Eph 5:5. **Unruly** [*anupotaktōis*]. Dative (like all these words) of the late verbal [*a*] privative and [*hupotassō*]. In N.T. only here, Tit 1:6,10; Heb 2:8. **Ungodly** [*asebesi*]. See Ro 4:5; 5:6. **Sinners** [*hamartōlois*]. See Ro 3:7. **Unholy** [*anosiois*]. Common word [*a*] privative and [*hosios*]. In N.T. only here and 2Ti 3:2). **Profane** [*bebēlois*]. Old word from [*bainō*], to go, and [*bēlos*], threshold. See Heb 12:16. **Murderers of fathers** [*patrolōiais*]. Late form for common Attic [*patralōiais*] (from [*patēr*], father, and [*aloiāō*], to smite) only here in N.T. **Murderers of mothers** [*mētrolōiais*]. Late form Attic [*mētralōiais*]. Only here in N.T. **Manslayers** [*andraphonois*]. Old compound [*anēr*], man, [*phonos*], murder). Only here in N.T.

1:10 **For abusers of themselves with men** [*arsenokoitais*]. Late compound for sodomites. In N.T. only here and 1Co 6:9. **Men-stealers** [*andrapodistais*]. Old word from [*andrapodizō*] (from [*anēr*], man, [*pous*], foot, to catch by the foot), to enslave. So enslavers, whether kidnapers (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 [Ro 3:4](#). **False swearers** [*epiorkois*]. Old word [*epi, orkos*], oath). Perjurers. Only here in N.T. For similar lists, see [1Co 5:11](#); [6:9f](#); [Ga 5:19f](#); [Ro 1:28f](#); [13:13](#); [Col 3:5](#); [Eph 5:5](#); [2Ti 3:2f](#). **The sound doctrine** [*tēi hugiainousēi didaskaliāi*]. Dative case after [*antikeitai*], for which verb see [Ga 5:17](#) for the conflict between the Spirit and the flesh. “The healthful [*hugiainō*], old word for being well, as [Lu 5:31](#); [3Jo 1:2](#), in figurative sense in N.T. only in the Pastorals) teaching.” See [Tit 1:9](#); [2Ti 4:3](#).

1:11 **Of the blessed God** [*tou makariou theou*]. Applied to God only here and [6:15](#), but in [Tit 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 episteuthēn egō*]. “with which [*ho*] accusative retained with first aorist passive verb [*episteuthēn*] I was entrusted.”

1:12 **I thank** [*charin echō*]. “I have gratitude to.” Common phrase ([Lu 17:9](#)), not elsewhere in Paul. **That enabled me** [*tōi endunamōsanti me*]. First aorist active articular participle of [*endunamoō*]. Late verb, but regular Pauline idiom ([Ro 4:20](#); [Php 4:13](#); [Eph 6:10](#); [1Ti 1:12](#); [2Ti 4:17](#)). **Appointing me to his service** [*themenos eis diakonian*]. Second aorist middle participle. Pauline phrase and atmosphere ([Ac 20:24](#); [1Co 3:5](#); [12:18, 28](#); [2Co 3:6](#); [4:1](#); [Col 1:23](#); [Eph. 3:7](#); [1Ti 4:6](#); [2Ti 4:5, 11](#)).

1:13 **Before** [*to proteron*]. Accusative of general reference of the articular comparative, “as to the former-time,” formerly, as in [Ga 4:13](#). **Though I was** [*onta*]. Concessive participle agreeing with [*me*]. **Blasphemer** [*blasphēmon*]. Old word either from [*blax*] (stupid) and [*phēmē*], speech, or from [*blaptō*], to injure. Rare in N.T. but Paul uses [*blasphēmeō*], to blaspheme in [Ro 2:24](#). **Persecutor** [*diōktēs*]. So far found only here. Probably made by Paul from [*diōkō*], which he knew well enough ([Ac 22:4, 7](#); [26:14f](#); [Ga 1:13, 23](#); [Php 3:6](#); [2Ti 3:12](#)). **Injurious** [*hubristēn*]. Substantive, not adjective, “an insolent man.” Old word from [*hubrizō*], in N.T. only here and [Ro 1:30](#). **I obtained mercy** [*eleēthēn*]. First aorist passive indicative of [*eleēō*], old verb. See [2Co 4:1](#); [Ro 11:30f](#). **Ignorantly** [*agnoōn*]. Present active participle of [*agnoeō*], “not knowing.” Old verb ([Ro 2:4](#)). In a blindness of heart. **In unbelief** [*en apistiāi*]. See [Ro 11:20,25](#).

1:14 **Abounded exceedingly** [*huperepleonasen*]. Aorist active indicative of the late and rare ([So 5:19](#) and in Herond.) compound [*huperpleonazō*] (here alone in N.T.), in later ecclesiastical writers. The simplex [*pleonazō*] Paul used in [Ro 5:20](#); [6:1](#) and the kindred [*hupereperisseusen*] used also with [*hē charis*]. Paul is fond of compounds with [*huper*]. For “faith in Christ Jesus” see [Ga 3:26](#), for “faith and love in Christ Jesus” as here, see [2Ti 1:13](#).

1:15 **Faithful is the saying** [*pistos ho logos*]. Five times in the Pastorals ([1Ti 1:15](#); [3:1](#); [4:9](#); [Tit 3:8](#); [2Ti 2:11](#)). It will pay to note carefully [*pistis, pisteuō, pistos*]. Same use of [*pistos*] (trustworthy) applied to [*logos*] in [Tit 1:9](#); [Re 21:5](#); [22:6](#). Here and probably in [2Ti 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 [Joh 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 [Lu 5:32](#); [Joh 12:47](#). **Acceptation** [*apodochēs*]. Genitive case with [*axios*] (worthy of). Late word (Polybius, Diod., Jos.) in N.T. only here and [4:9](#). **Chief** [*prōtos*]. Not [*ēn*] (I was), but [*eimi*] (I am). “It is not easy to think of any one but St. Paul as penning these words” (White). In [1Co 15:9](#) he had called himself “the least of the apostles” [*elachistos tōn apostolōn*]. In [Eph 3:8](#) he refers to himself as “the less than the least of all saints” [*tōi elachistoterōi pantōn hagiōn*]. On occasion Paul would defend himself as on a par with the twelve apostles ([Ga 2:6-10](#)) and superior to the Judaizers ([2Co 11:5f.](#); [12:11](#)). It is not mock humility here, but sincere appreciation of the sins of his life (cf. [Ro 7:24](#)) as a persecutor of the church of God ([Ga 1:13](#)), of men and even women ([Ac 22:4f.](#); [26:11](#)). He had sad memories of those days.

1:16 **In me as chief** [*en emoi prōtōi*]. Probably starts with the same sense of [*prōtos*] 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** [*endeixētai*]. First aorist middle subjunctive (purpose with [*hina*] of [*endeiknumi*], to point out, for which see [Eph 2:7](#) (same form with [*hina*]). **Longsuffering** [*makrothumian*]. Common Pauline word ([2Co 6:6](#)). **For an ensample** [*pros hupotupōsin*]. Late and rare word (in Galen, Sext. Emp., Diog. Laert., here only in N.T.) from late verb [*hupotupoō*] (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 [2Pe 2:6](#).

1:17 This noble doxology is a burst of gratitude for God’s grace to Paul. For other doxologies see [Ga 1:5](#); [Ro 11:36](#); [16:27](#); [Php 4:20](#); [Eph 3:21](#); [1Ti 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 [1Co 10:11](#); [Eph 2:7](#); [3:9](#), [11](#). **Incorruptible** [*aphthartōi*]. As an epithet of God also in [Ro 1:23](#). **Invisible** [*aoratōi*]. Epithet of God in [Col 1:15](#). **The only God** [*monōi theōi*]. So [Ro 16:27](#); [Joh 5:44](#); [17:3](#). **For ever and ever** [*eis tous aiōnas tōn aiōnōn*]. “Unto the ages of ages.” Cf. [Eph 3:21](#) “of the age of the ages.”

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 ([Lu 12:48](#)) and used by Jesus as he was dying ([Lu 23:46](#)). Here it is a banking figure and repeated in [2Ti 2:2](#). **According to the prophecies which went before on thee** [*kata tas proagousas epi se prophēteias*]. Intransitive use of [*proagō*], to go before. When Timothy first comes before us ([Ac 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 strateuēi en autais tēn kalēn strateian*]. Cognate accusative [*strateian*], old word from [*strateuō*], in N.T. only here

and [2Co 4:4](#)) with [*strateuēi*] (second person singular middle present subjunctive of [*strateuō*], old verb chiefly in Paul in N.T., [1Co 9:7](#); [2Co 10:3](#)). As if in defensive armour.

1:19 **Holding faith and a good conscience** [*echōn pistin kai agathēn suneidēsin*]. Possibly as a shield ([Eph 6:16](#)) or at any rate possessing ([Ro 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** [*apōsamenoī*]. First aorist indirect middle participle of [*apōtheō*], to push away from one. Old verb (see [Ro 11:1f.](#)). **Made shipwreck** [*enauagēsan*]. First aorist active indicative of [*nauageō*], old verb from [*nauagos*] (shipwrecked, [*naus*], ship, [*agnumi*], to break), to break a ship to pieces. In N.T. only here and [2Co 11:25](#). **Concerning the faith** [*peri tēn pistin*]. Rather, “concerning their faith” (the article here used as a possessive pronoun, a common Greek idiom).

1:20 **Hymenaeus** [*Humenaios*]. The same heretic reappears in [2Ti 2:17](#). He and Alexander are the chief “wreckers” of faith in Ephesus. **Alexander** [*Alexandros*]. Probably the same as the one in [2Ti 4:14](#), but not the Jew of that name in [Ac 19:33](#), unless he had become a Christian since then. **I delivered unto Satan** [*paredōka tōi Satanāi*]. See this very idiom [*paradounai tōi Satanāi*] in [1Co 5:5](#). It is a severe discipline of apostolic authority, apparently exclusion and more than mere abandonment ([1Th 2:18](#); [1Co 5:11](#); [2Co 2:11](#)), though it is an obscure matter. **That they might be taught not to blaspheme** [*hina paideuthōsin mē blasphemēin*]. Purpose clause with [*hina*] and first aorist passive subjunctive of [*paideuō*]. For this use of this common late verb, see [1Co 11:32](#); [2Co 6:9](#).

Chapter 2

2:1 **First of all** [*prōton pantōn*]. Take with [*parakalō*]. My first request (first in importance). **Intercessions** [*enteuxeis*]. Late word (Polybius, Plutarch, etc.), only here in N.T. and 4:5, though the verb [*entugchanō*] in Ro 8:27, 34; 11:2,25. The other three words for prayer are common (Php 4:6). **For all men** [*huper pantōn anthrōpōn*]. The scope of prayer is universal including all kinds of sinners (and saints).

2:2 **For kings** [*huper basileōn*]. 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 pantōn tōn en huperochēi ontōn*]. [*Huperochē*] is old word (from [*huperochos*] and this from [*huper*] and [*echō*], but in N.T. only here and 1Co 2:1. **That we may lead** [*hina diagōmen*]. Purpose clause with present active subjunctive of [*diagō*], an old and common verb, but in N.T. only here and Tit 3:3. **Tranquil** [*ēremōn*]. Late adjective from the old adverb [*ērema*] (stilly, quietly). Here only in N.T. **Quiet** [*hēsuchion*]. Old adjective, once in LXX (Isa 66:2), in N.T. only here and 1Pe 3:4. **Life** [*bion*]. Old word for course of life (not [*zōē*]). So Lu 8:14. **Gravity** [*semnotēti*]. Old word from [*semnos*] (Php 4:8), in N.T. only here, 3:4; Tit 2:7.

2:3 **Acceptable** [*apodekton*]. Late verbal adjective from [*apodechomai*]. In inscriptions and papyri. In N.T. only here and 5:4.

2:4 **Willeth** [*thelei*]. God's wish and will in so far as he can influence men. **That all men should be saved** [*pantas anthrōpous sōthēnai*]. First aorist passive infinitive of [*sōzō*] with accusative of general reference. See 1Co 10:33; 2Co 5:18f. **To the knowledge** [*eis epignōsin*]. "The full knowledge" as in Col 1:6; Eph 4:13 (ten times in Paul). See 2Ti 3:7 for the whole phrase "full knowledge of the truth" [*alētheia*] 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.

2:5 **One God** [*heis theos*]. Regular Pauline argument for a universal gospel (Ga 3:20; Ro 3:30; Eph 4:6). **One mediator** [*heis mesitēs*]. Late word (Polybius, Philo) from [*mesos*] (middle), a middle man. In N.T. only here, Ga 3:20; Heb 8:6; 9:15; 12:24. **Between God and men** [*theou kai anthrōpōn*]. Ablative case (though objective genitive may explain it) after [*mesitēs*] (notion of separation) as in Ro 10:12; Heb 5:14. **Himself man** [*anthrōpos*]. No "himself" [*autos*] in the Greek.

2:6 **A ransom for all** [*antilutron huper pantōn*]. "A reminiscence of the Lord's own saying" (Lock) in Mt 20:28 (Mr 10:45) where we have [*lutron anti pollōn*]. 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 Ps 48:9 and

Orph. *Litt.* 588). See [Ga 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 [Ro 8:3](#). **In its own times** [*kairois idiois*]. Locative case as in [6:15](#); [Tit 1:3](#). See [Ga 6:9](#) for “due season.” There is no predicate or participle here, “the testimony in its due seasons” (plural).

2:7 **For which** [*eis ho*]. The testimony of Jesus in his self-surrender ([verse 6](#)). See [*eis ho*] in [2Ti 1:11](#). **I was appointed** [*etethēn egō*]. First aorist passive indicative of [*tithēmi*]. **Preacher and apostle** [*kērux kai apostolos*]. In [2Ti 1:10](#) Paul adds [*didaskalos*] (herald, apostle, teacher) as he does here with emphasis. In [Col 1:23f.](#) he has [*diakonos*] (minister). He frequently uses [*kērussō*] of himself ([1Co 1:23](#); [9:27](#); [Ga 2:2](#); [Ro 10:8f.](#)). **I speak the truth, I lie not** [*alētheian legō, ou pseudomai*]. A Pauline touch ([Ro 9:1](#)). Cf. [Ga 1:20](#); [2Co 11:31](#). Here alone he calls himself “a teacher of the Gentiles,” elsewhere apostle ([Ro 11:13](#)), minister ([Ro 15:16](#)), prisoner ([Eph 3:1](#)).

2:8 **I desire** [*boulomai*]. So [Php 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 topōi*] 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 [Lu 24:50](#). Adverb [*hosiōs*] in [1Th 2:10](#) and [*hosiōtēs*] in [Eph 4:24](#). **Without wrath and disputing** [*chōris orgēs kai dialogismou*]. See [Php 2:14](#).

2:9 **In like manner that women** [*hosautōs gunaikas*]. [*Boulomai*] must be repeated from [verse 8](#), involved in [*hosautōs*] (old adverb, as in [Ro 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 [Lu 21:5](#); [Tit 2:10](#). See [Co 11:5ff.](#) for Paul’s discussion of women’s dress in public worship. **In modest apparel** [*en katastolēi kosmiōi*]. [*Katastolē*] is a late word (a letting down, [*katastellō*], 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 [*kosmiōs*]. **With shamefastness** [*meta aidous*]. Old word for shame, reverence, in N.T. only here and [Heb 12:28](#). **Sobriety** [*sōphrosunēs*]. Old word, in N.T. only here, [verse 15](#), and [Ac 26:15](#) (Paul also). **Not with braided hair** [*mē en plegmasin*]. Old word from [*plekō*], to plait, to braid, for nets, baskets, here only in N.T. Cf. [1Pe 3:1](#) [*emplokēs*]. **And gold** [*en chrusiōi*]. Locative case with [*en*] repeated. Some MSS. read [*chrusōi*]. Both used for gold ornaments. **Or pearls** [*ē margaritais*]. See [Mt 7:6](#) for this word. **Or costly**

raiment [*ē himatismōi polutelei*]. [*Himatismos*] a common *Koinē* word from [*himatizō*], to clothe. [*Polutelēs*], old word from [*polus*] and [*telos*] (great price). See [Mr 14:3](#).

2:10 **Becometh** [*prepei*]. Old word for seemly. Paul wishes women to wear “becoming” clothes, but [*theosebeian*] (godliness, from [*theosebēs*], [Joh 9:31](#), [*theos, sebomai*], worship) is part of the “style” desired. Only here in N.T. Good dress and good works combined.

2:11 **In quietness** [*en hēsuchiāi*]. Old word from [*hēsuchios*]. In N.T. only here, [Ac 22:2](#); [2Th 3:12](#). **In all subjection** [*en pasēi hupotagēi*]. Late word (Dion. Hal., papyri), in N.T. only here, [2Co 9:13](#); [Ga 2:5](#). See [1Co 14:33-35](#).

2:12 **I permit not** [*ouk epitrepō*]. Old word [*epitrepō*], to permit, to allow ([1Co 16:7](#)). Paul speaks authoritatively. **To teach** [*didaskēin*]. 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 [*authenteō*] 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. [*Autodikeō*] was the literary word for playing the master while [*authenteō*] was the vernacular term. It comes from [*aut-hentes*], a self-doer, a master, autocrat. It occurs in the papyri (substantive [*authentēs*], master, verb [*authenteō*], to domineer, adjective [*authentikos*], authoritative, “authentic”). Modern Greek has [*aphentes*] = Effendi = “Mr.”

2:13 **Was first formed** [*prōtos eplasthē*]. Note [*prōtos*], not [*prōton*], first before Eve. First aorist passive indicative of [*plassō*], old verb, in N.T. only here and [Ro 9:20](#) (cf. [Ge 2:7f.](#)).

2:14 **Being beguiled** [*exapatētheisa*]. First aorist passive participle of [*exapateō*], old compound verb, in N.T. only by Paul ([2Th 2:3](#); [1Co 3:18](#); [2Co 11:3](#); [Ro 7:11](#); [16:18](#); [1Ti 2:14](#)). Not certain that [*ex-*] here means “completely deceived” in contrast to simplex [*ouk ēpatēthē*] used of Adam, though possible. **Hath fallen** [*gegonen*]. Second perfect indicative active, permanent state. See [1Co 11:7](#).

2:15 **Through the child-bearing** [*dia tēs teknogonias*]. Late and rare word (in Aristotle). Here alone in N.T. From [*teknogonos*] and this from [*teknon*] and root [*genō*]. 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” [*sōthēsetai*] in this function, not by means of it. **If they continue** [*ean meinōsin*]. Condition of third class, [*ean*] with first aorist active subjunctive of [*menō*], to continue. Note change to plural from the singular [*sōthēsetai*].

Chapter 3

3:1 **Faithful is the saying** [*pistos ho logos*]. Here the phrase points to the preceding words (not like 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 [*oregō*], old verb to reach out after something, governing the genitive. In N.T. only here, 6:10; Heb 11:16. **The office of a bishop** [*episkopēs*]. Genitive case after [*oregetai*]. Late and rare word outside of LXX and N.T. (in a Lycaonian inscription). From [*episkopeō*] and means “over-seership” as in Ac 1:20.

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 Ac 20:28 for its use for the elders (presbyters) in verse 17. So also in Tit 1:5,7. See Php 1:1. The word does not in the N.T. have the monarchical sense found in Ignatius of a bishop over elders. **Without reproach** [*anepilēmpton*]. Accusative case of general reference with [*dei*] and [*einai*]. Old and common verbal [*a*] privative and [*epilambanō*], 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** [*nēphalion*]. Old adjective. In N.T. only here, verse 11; Tit 2:2. But see [*nēphō*], to be sober in 1Th 5:6, 8. **Soberminded** [*sōphrona*]. Another old adjective (from [*saos*] or [*sōs*], sound, [*phrēn*], mind) in N.T. only here, Tit 1:8; 2:2,5. **Orderly** [*kosmion*]. See on 2:9. Seemly, decent conduct. **Given to hospitality** [*philoxenon*]. Old word (see [*philoxenia*] in Ro 12:13), from [*philos*] and [*xenos*], in N.T. only here, Tit 1:8; 1Pe 4:9. **Apt to teach** [*didaktikon*]. Late form for old [*didaskalikos*], one qualified to teach. In Philo and N.T. only (1Ti 3:2; 2Ti 2:24).

3:3 **No brawler** [*mē paroinon*]. Later word for the earlier [*paroinios*], one who sits long at (beside, [*para*] his wine. In N.T. only here and Tit 1:3. **No striker** [*mē plēktēn*]. Late word from [*plēssō*], to strike. In N.T. only here and Tit 1:3. **Gentle** [*epieikē*]. See on Php 4:5 for this interesting word. **Not contentious** [*amachon*]. Old word (from [*a*] privative and [*machē*], not a fighter. In N.T. only here and Tit 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 Heb 13:5.

3:4 **Ruling** [*proistamenon*]. Present middle participle of [*proistēmi*], old word to place before and (intransitive as here) to stand before. See 1Th 5:12; Ro 12:8. **In subjection** [*en hupotagēi*]. See verse 11.

3:5 **If a man knoweth not** [*ei tis ouk oiden*]. Condition of first class, assumed as true. **How to rule** [*prostēnai*]. Second aorist active infinitive of same verb [*proistēmi*] and with [*oiden*] means “know how to rule,” not “know that he rules.” **How** [*pōs*]. Rhetorical question expecting negative answer. **Shall he take care of** [*epimelēsetai*]. Future middle of [*epimele-omai*], old compound [*epi*], direction of care towards) verb, in LXX, in N.T. only here and

Lu 10:34f. The church of God [*ekklēsias theou*]. Anarthrous as in [verse 15](#), elsewhere with article ([1Co 10:32](#); [15:9](#); [2Co 1:1](#); [Ga 1:13](#)). The local church described as belonging to God. No one in N.T. but Paul ([Ac 20:28](#)) so describes the church. This verse is a parenthesis in the characteristics of the bishop.

3:6 Not a novice [*mē neophuton*]. Our “neophyte.” Vernacular word from Aristophanes on, in LXX, and in papyri in the original sense of “newly-planted” [*neos, phuō*]. Only here in N.T. **Lest** [*hina mē*]. “That not.” **Being puffed up** [*tuphōtheis*]. First aorist passive participle of [*tuphoō*], old word (from [*tuphos*], smoke, pride), to raise a smoke or mist (a smoke-screen of pride). In N.T. only here; [6:4](#); [2Ti 3:4](#). **He fall into** [*empesēi eis*]. Second aorist active subjunctive with [*hina mē*], negative purpose, of [*empiptō*], old verb, to fall into. Note both [*en*] and [*eis*] as in [Mt 12:11](#); [Lu 10:36](#). **The condemnation of the devil** [*krima tou diabolou*]. See [Ro 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).

3:7 From them that are without [*apo tōn exōthen*]. “From the outside (of the church) ones.” Paul’s care for the witness of outsiders is seen in [1Th 4:12](#); [1Co 10:32](#); [Col 4:5](#). There are, of course, two sides to this matter. **Reproach** [*oneidismōn*]. Late word from [*oneidizō*]. See [Ro 15:3](#). **The snare of the devil** [*pagida tou diabolou*]. Here subjective genitive, snare set by the devil. [*Pagis*], old word from [*pēgnumi*], to make fast. So a snare for birds ([Lu 21:35](#)), any sudden trap ([Ro 11:9](#)), of sin ([1Ti 6:9](#)), of the devil ([1Ti 3:7](#); [2Ti 2:26](#)). Ancients used it of the snares of love. The devil sets special snares for preachers (conceit [verse 6](#), money [6:9](#), women, ambition).

3:8 Deacons [*diakonous*]. Accusative case of general reference like the preceding with [*dei einai*] understood. Technical sense of the word here as in [Php 1:1](#) which see (two classes of church officers, bishops or elders, deacons). **Grave** [*semnous*]. See [Php 4:8](#). Repeated in [verse 11](#); [Tit 2:2](#). **Not double-tongued** [*mē dilogous*]. Rare word [*dis, legō*] saying same thing twice. Xenophon has [*dilogeō*] and [*dilogia*]. In Pollux, but LXX has [*diglōssos*] (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** [*mē oinōi pollōi prosechontas*]. “Not holding the mind [*ton noun*] understood as usual with [*prosechō*], [1Ti 1:4](#) on much wine” [*oinōi*], dative case). That attitude leads to over-indulgence. **Not greedy of filthy lucre** [*mē aischrokerdeis*]. Old word from [*aischros*] ([Eph 5:12](#)) and [*kerdos*] ([Php 1:21](#)). “Making small gains in mean ways” (Parry). Not genuine in [verse 3](#). In N.T. only here and [Tit 1:7](#) (of bishops).

3:9 The mystery of the faith [*to mustērion tēs pisteōs*]. “The inner secret of the faith,” the revelation given in Christ. See for [*mustērion*] in Paul ([2Th 2:7](#); [1Co 2:7](#); [Ro 16:25](#); [Col 1:26](#); [Eph 3:9](#)). **In a pure conscience** [*en katharāi suneidēsei*]. See [1:19](#). “The casket in which the jewel is to be kept” (Lock).

3:10 **First be proved** [*dokimazesthōsan prōton*]. Present passive imperative third plural of [*dokimazō*], old and common verb, to test as metals, etc. (1Th 2:4, and often in Paul). How the proposed deacons are to be “first” tested before approved Paul does not say. See [Php 1:10](#) for the two senses (test, approve) of the word. **Let them serve as deacons** [*diakoneitōsan*]. Present active imperative of [*diakoneō*] (same root as [*diakonos*], common verb, to minister, here “to serve as deacons.” Cf. [*diakonein*] in [Ac 6:2](#). See also [verse 13](#). **If they be blameless** [*aneglētoi ontes*]. “Being blameless” (conditional participle, [*ontes*]). See [1Co 1:8](#); [Col 1:22](#) for [*aneglētos*].

3:11 **Women** [*gunaikas*]. Accusative with [*dei einai*] understood [*hosautōs*], likewise) as in [verse 8](#). Apparently “women as deacons” ([Ro 16:1](#) about Phoebe) and not women in general or just “wives of deacons.” See Pliny (*Ep. X. 97*) *ministrae*. **Not slanderers** [*mē diabolous*]. Original meaning of [*diabolos*] (from [*diaballō*], [Lu 16:1](#)), the devil being the chief slanderer ([Eph 6:11](#)). “She-devils” in reality ([Tit 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 pāsin*]. Perhaps as almoners (Ellicott) the deaconesses had special temptations.

3:12 **Of one wife** [*mias gunaikos*]. At a time as in [verse 2](#). **Ruling well** [*proistamenoī kalōs*]. As in [4](#).

3:13 **Gain to themselves** [*heautois peripoountai*]. Present middle indicative of [*peripoieō*], old verb, to make besides [*peri*], around, over), to lay by. Reflexive (indirect) middle with reflexive pronoun [*heautois*] repeated as often happens in the *Koinē*. In N.T. only here, [Lu 17:33](#); [Ac 20:28](#) (Paul also, quoting [Isa 43:21](#)). **A good standing** [*bathmon kalon*]. Late word from [*bainō*], in LXX for steps at a door ([1Sa 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** [*pollēn parrēasian*]. A Pauline phrase ([2Co 3:12](#); [7:4](#); [Php 1:20](#)). **In the faith which is in Christ Jesus** [*en pistei tēi en Christōi Iēsou*]. Pauline phrase again ([Ac 26:18](#); [Ga 3:26](#); [Col 1:4](#); [Eph 1:15](#); [2Ti 1:13](#); [3:15](#)).

3:14 **Shortly** [*en tachei*]. Old idiom (locative case of [*tachos*], quickness, speed). See [Ro 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.

3:15 **But if I tarry long** [*ean de bradunō*]. Condition of third class with [*ean*] and the present active subjunctive of [*bradunō*], old verb, to be slow (usually intransitive), from [*bradus*] (slow, dull, [Lu 24:25](#)), in N.T. only here and [2Pe 3:9](#). **That thou mayest know** [*hina eidēs*]. Final clause with [*hina*] and second perfect active subjunctive of [*oida*], to know. **How men ought** [*pōs 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 [*anastrephō*], old verb, to turn up and down. See [2Co 1:12](#); [Eph 2:3](#). **In**

the house of God [*en oikōi 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 (1Co 3:16f.; 2Co 6:16), and Paul calls them [*oikeioi tou theou*] (Eph 2:19) “members of God’s family.” It is conduct as members of God’s family [*oikos*] that Paul has in mind. **Which** [*hētis*]. “Which very house of God,” agreeing (feminine) with the predicate word [*ekklēsia*] (church). **The church of the living God** [*ekklēsia theou zōntos*]. 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 hedraiōma tēs alētheias*]. Paul changes the metaphor again as he often does. Those words are in apposition to [*ekklēsia*] and [*oikos*]. On [*stulos*], old word for pillar, see [Ga 2:9](#); [Re 3:12](#) (only other N.T. examples). [*Hedraiōma*], late and rare word (from [*hedraioō*], to make stable) occurs here first and only in ecclesiastical writers later. Probably it means stay or support rather than foundation or ground. See [Co 1:23](#); [2Ti 2:19](#) for similar idea. See also [Mt 16:18f](#).

3:16 **Without controversy** [*homologoumenōs*]. Old adverb from the participle [*homologoumenos*] from [*homologeō*]. Here only in N.T. “Confessedly.” **Great** [*mega*]. See [Eph 5:32](#). “A great mystery.” **The mystery of godliness** [*to tēs eusebeias mustērion*]. 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 [*mustērion*] the reading of the Western documents. Westcott and Hort print this relative clause as a fragment of a Christian hymn (like [Eph 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 ([Col 1:27](#); [2:2](#)). **Was manifested** [*ephanerōthē*]. First aorist passive indicative of [*phaneroō*], 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 ([Ro 16:26](#); [Col 1:26](#)) as well as of the second coming ([Col 3:4](#)). **Justified in the spirit** [*edikaiōthē en pneumati*]. First aorist passive indicative of [*dikaioō*], to declare righteous, to vindicate. Christ was vindicated in his own spirit ([Heb 9:14](#)) before men by overcoming death and rising from the dead ([Ro 1:3f](#)). **Seen of angels** [*ōphthē aggelois*]. First aorist passive indicative of [*horaō*], to see, with either the instrumental or the dative case of angels [*aggelois*]. The words were probably suggested by the appearance of Jesus [*ōphthē*], the usual form for the resurrection appearances of Christ) of the angels at the tomb and at the ascension of Christ. See [Php 2:10](#); [1Pe 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** [*ekēruchthē en ethnesin*]. First aorist passive indicative of [*kērussō*], to proclaim. The word [*ethnos*] may mean “all

creation” (Col 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 (Eph 3:1,8). Cf. 2:7. **Believed on in the world** [*episteuthē en kosmōi*]. First aorist indicative passive again of [*pisteuō*], to believe (2Th 1:10). Cf. 1:15; 2Co 5:19. **Received up in glory** [*anelēmphthē en doxēi*]. First aorist passive again (six verbs in the same voice and tense in succession, a rhythmic arrangement like a hymn). Cf. Ro 8:29f. This time the verb is [*analambanō*], the verb used of the ascension (Ac 1:11, 22, which see). In a wonderful way this stanza of a hymn presents the outline of the life of Christ.

Chapter 4

4:1 **Expressly** [*rētōs*]. Late adverb, here alone in N.T., from verbal adjective [*rētos*] (from root [*reō*]). The reference is to the Holy Spirit, but whether to O.T. prophecy ([Ac 1:16](#)) or to some Christian utterance ([2Th 2:2](#); [1Co 14:1ff.](#)) we do not know. Parry recalls the words of Jesus in [Mt 24:10,24](#). **In later times** [*en husterois kairois*]. Old adjective ([Mt 21:31](#)) usually as adverb, [*husteron*] ([Mt 4:2](#)). Relative time from the prediction, now coming true (a present danger). **Some shall fall away** [*apostēsontai tines*]. Future middle of [*aphistēmi*], intransitive use, shall stand off from, to fall away, apostatize ([2Co 12:8](#)). **From the faith** [*tēs pisteōs*]. Ablative case (separation). Not creed, but faith in God through Christ. **Giving heed** [*prosechontes*]. Supply [*ton noun*] (the mind) as in [3:8](#). **Seducing spirits** [*pneumasin planois*]. Old adjective [*planē*, wandering], here active sense (deceiving). As substantive in [2Co 6:8](#). Probably some heathen or the worst of the Gnostics. **Doctrines of devils** [*didaskaliais daimoniōn*]. “Teachings of [*daimons*].” Definite explanation of the preceding. Cf. [1Co 10:20f](#).

4:2 **Through the hypocrisy of men that speak lies** [*en hupokrisei pseudologōn*]. For [*hupokrisis*], see [Ga 2:13](#). [*Pseudologos*] [*pseudēs, legō*] *Koinē* 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** [*kekaustēriasmenōn tēn idian suneidēsīn*]. Accusative case [*suneidēsīn*] retained with the perfect passive participle of [*kaustēriazō*], a rare verb only here and once in Strabo. Branded with the mark of Satan ([2Ti 2:26](#)) as Paul was with the marks of Christ ([Ga 6:17](#)). Agreeing in case with [*pseudologōn*].

4:3 **Forbidding to marry** [*kōluontōn gamein*]. Present active participle of common verb [*kōluō*], to hinder, genitive case agreeing with [*pseudologōn*]. See [Col 2:16, 21f.](#), where Paul condemns the ascetic practices of the Gnostics. The Essenes, Therapeutae and other oriental sects forbade marriage. In [1Co 7](#) Paul does not condemn marriage. **To abstain from meats** [*apechesthai brōmatōn*]. Infinitive dependent, not on [*kōluontōn*], but on the positive idea [*keleuontōn*] (implied, not expressed). Ablative case of [*brōmatōn*] after [*apechesthai*] (present direct middle, to hold oneself away from). See [1Co 8-10](#); [Ro 14; 15](#) for disputes about “meats offered to idols” and [Col 1:22f.](#) for the Gnostic asceticism. **Which God created** [*ha ho theos ektisen*]. First active indicative of [*ktizō*] ([Co 1:16](#)). Cf. [1Co 10:25](#). **To be received** [*eis metalēmpsin*]. “For reception.” Old word, only here in N.T. **By them that believe and know** [*tois pistois kai epegnōkosi*]. Dative case, “for the believers and those who (one article unites closely) have known fully” (perfect active participle of [*epiginōskō*], a Pauline use of the word ([Col 1:6](#))).

4:4 **Creature** [*ktisma*]. Late word from [*ktizō*], result of creating. See [Ge 1:31](#); [Mr 7:15](#); [Ro 14:14](#) for the idea stated. **To be rejected** [*apoblēton*]. Old verbal adjective in passive sense from [*apoballō*], to throw away, here only in N.T. **If it be received** [*lambanomenon*]. “Being received.” Present passive participle of [*lambanō*], in conditional sense, “with thanksgiving.”

4:5 **It is sanctified** [*hagiazetai*]. Present passive indicative of [*hagiazō*], here “rendered holy” rather than “declared holy.” Cf. [verse 4](#). **Through the word of God and prayers** [*dialogou theou kai enteuxeōs*]. See [2:1](#) for [*enteuxis*]. Paul seems to refer to [Genesis 1](#). It is almost a hendiadys “by the use of Scripture in prayer.”

4:6 **If thou put the brethren in mind of these things** [*tauta hupotithemenos tois adelphois*]. Present middle participle of [*hupotithēmi*], 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 esēi diakonos Christou Iēsou*]. This beautiful phrase covers one’s whole service for Christ ([3:1-7](#)). **Nourished in** [*entrephomenos*]. Present passive participle of [*entrephō*], 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 tēs pisteōs*]. 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** [*hēi parēkolouthēkas*]. Perfect active indicative of [*parakolouthēō*], old verb, to follow beside, of persons (often in old Greek) or of ideas and things ([Lu 1:3](#); [1Ti 4:6](#); [2Ti 3:10](#)). With associative instrumental case [*hēi*] (which).

4:7 **Refuse** [*paraitou*]. Present middle imperative second person singular of [*paraiteō*], old verb, to ask of one and then to beg off from one as in [Lu 14:18f.](#); [Ac 25:11](#); [1Ti 4:7](#); [5:11](#); [Tit 3:10](#); [2Ti 2:23](#). **Profane** [*bebēlous*]. See [1:9](#). **Old wives’ fables** [*graōdeis muthous*]. On [*muthos*], see [1:4](#). [*Graōdeis*], late word (Strabo, Galen) from [*graus*], old woman, and [*eidōs*] (look, appearance). Such as old women tell to children like the Gnostic aeons. **Exercise thyself** [*gumnaze seauton*]. Present active imperative of [*gumnazō*], originally to exercise naked [*gymnos*]. Old and common verb, but in N.T. only here and [Heb 5:14](#); [12:11](#).

4:8 **Bodily exercise** [*hē sōmatikē gymnasia*]. [*Gymnasia*] (from [*gumnazō*], also a common old word, here only in N.T. So also [*sōmatikē*] (from [*sōma*], body) in N.T. only here and [Lu 3:22](#). **Profitable** [*ōphelimos*]. Another old word (from [*ōpheleō*], to help, to profit), in N.T. only here, [Tit 3:8](#); [2Ti 3:16](#). **For a little** [*pros oligon*]. “For little.” Probably extent in contrast to [*pros panta*] (for all things), though in [Jas 4:14](#) it is time “for a little while.” **Which now is** [*tēs nun*]. “The now life.” **Of that which is to come** [*tēs mellousēs*]. “Of the coming (future) life.”

4:9 See [1:15](#) for these very words, but here the phrase points to the preceding words, not to the following as there.

4:10 **To this end** [*eis touto*]. The godliness [*eusebeia*] of [verse 8](#). See [2Co 6:10](#) as Paul’s own commentary. **We labour** [*kopiōmen*], [Col 1:29](#) **and strive** [*kai agōnizometha*], [Col 1:29](#). Both Pauline words. **Because we have set our hope** [*hoti elpikamen*]. Perfect active indicative of [*elpizō*] ([Ro 15:12](#)). **Saviour of all men** [*sōtēr pantōn anthrōpōn*]. See [1:1](#) for [*sōtēr*] applied to God as here. Not that all men “are saved” in the full sense, but God gives life ([6:13](#)) to all ([Ac 17:28](#)). **Specially of them that believe** [*malista pistōn*]. 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” (Joh 4:42). Cf. Ga 6:10.

4:12 **Despise** [*kataphroneitō*]. Imperative active third singular of [*kataphroneō*], old verb, to think down on, to despise (Ro 2:4). **Thy youth** [*sou tēs neotētos*]. Genitive case of old word (from [*neos*] as in Mr 10:20. **Be thou** [*ginou*]. Present middle imperative of [*ginomai*]. “Keep on becoming thou.” **An ensample** [*tupos*]. Old word from [*tuptō*], a type. Pauline use of the word (1Th 1:7; 2Th 3:9; Php 3:17; Tit 2:7). **To them that believe** [*tōn pistōn*]. Objective genitive. **In word** [*en logōi*]. In conversation as well as in public speech. **In manner of life** [*en anastrophēi*]. “In bearing” (Ga 1:13; Eph 4:22). **In purity** [*en hagneiāi*]. Old word from [*hagneuō*] [*hagnos*]. Sinlessness of life. Used of a Nazirite (Nu 6:2,21). Only here and 5:2 in N.T.

4:13 **Till I come** [*heōs erchomai*]. “While I am coming” (present indicative with [*heōs*], not “till I come” [*heōs elthō*]). **Give heed** [*proseche*]. Present active imperative, supply [*ton noun*], “keep on putting thy mind on.” **The reading** [*tēi anagnōsei*]. Old word from [*anaginōskō*]. See 2Co 3:14. Probably in particular the public reading of the Scriptures (Ac 13:15), though surely private reading is not to be excluded. **To exhortation** [*tēi paraklēsei*], **to teaching** [*tēi didaskaliāi*]. 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.

4:14 **Neglect not** [*mē amelei*]. Present active imperative in prohibition of [*ameleō*], old verb, rare in N.T. (Mt 22:5; 1Ti 4:14; Heb 2:3; 8:9). From [*amelēs*] [*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. (1Co 1:7; 2Co 1:11; Ro 1:11; etc.). Here it is God’s gift to Timothy as in 2Ti 1:6. **By prophecy** [*dia prophēteias*]. Accompanied by prophecy (1:18), not bestowed by prophecy. **With the laying on of the hands of the presbytery** [*meta epitheseōs tōn cheirōn tou presbuterion*]. In Ac 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 2Ti 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 (1:3). [*Epithesis*] [*from epitithēmi*], to lay upon) is an old word, in LXX, etc. In the N.T. we find it only here, 2Ti 1:16; Ac 8:18; Heb 6:2, but the verb [*epitithēmi*] with [*tas cheiras*] more frequently (Ac 6:6 of the deacons; 8:19; 13:3; 1Ti 5:22, etc.). [*Presbuterion*] is a late word (ecclesiastical use also), first for the Jewish Sanhedrin (Lu 22:66; Ac 22:5), then (here only in N.T.) of Christian elders

(common in Ignatius), though [*presbuteros*] (elder) for preachers (bishops) is common ([Ac 11:30](#); [15:2](#); [20:17](#), etc.).

4:15 **Be diligent in these things** [*tauta meleta*]. Old verb from [*meletē*] (care, practice), present active imperative, “keep on practising these things.” In N.T. only here and [Ac 4:25](#). **Give thyself wholly to them** [*en toutois isthi*]. Present imperative second person singular of [*eimi*], “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 hē prokopē*]. *Koinē* word from [*prokoptō*], to cut forward, to blaze the way, in N.T. only here and [Php 1:12,25](#). Paul’s concern (purpose, [*hina*] and present subjunctive [*ēi*] of [*eimi*]) 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.

4:16 **Take heed to thyself** [*epeche seautōi*]. Present active imperative of old verb [*epechō*], to hold upon ([Php 2:1,16](#)), but here [*ton noun*] (the mind) must be supplied as in [Ac 3:5](#) and as is common with [*prosechō*]. With dative case [*seautōi*]. “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 tēi didaskaliāi*]. This is important also. **Continue in these things** [*epimene autois*]. Present active imperative of [*epimenō*], old and common verb to stay by the side of a person or thing. See [Ro 6:1](#); [Col 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** [*sōseis*]. Future active of [*sōzō*], effective future, finally save. Cf. [1Co 9:27](#); [Joh 10:9](#).

Chapter 5

5:1 **Rebuke not an elder** [*presbuterōi mē epiplēxēis*]. Dative case [*presbuterōi*] used in the usual sense of an older man, not a minister (bishop as in 3:2) as is shown by “as a father.” First aorist (ingressive) active subjunctive with negative [*mē*] (prohibition against committing the act) of [*epiplēssō*], 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** [*neōterous hōs adelphous*]. Comparative adjective [*neōteros*] 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).

5:2 **The elder women as mothers** [*presbuteras hōs mēteras*]. Anarthrous again, “older women as mothers.” Respect and reverence once more. **The younger as sisters, in all purity** [*neōteras hōs adelphas en pasēi hagnīai*]. Anarthrous also and comparative form as in verse 1. See 4:12 for [*hagnia*]. No sort of behavior will so easily make or mar the young preacher as his conduct with young women.

5:3 **That are widows indeed** [*tas ontōs chēras*]. For [*ontōs*] (actually, really), see Lu 23:47; 1Co 14:25; and verse 5. For widows [*chēra*] see Mr 12:40,42; Ac 6:1; 1Co 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 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 [*timā*], keep on honouring) the widows.

5:4 **Grandchildren** [*ekgona*]. Old word from [*ekginomai*], here only in N.T. **Let them learn** [*manthanetōsan*]. The children and grandchildren of a widow. Present active imperative third person plural of [*manthanō*]. “Let them keep on learning.” **First** [*prōton*]. 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 [*manthanetōsan*] and old verb, in N.T. only here and Ac 17:23. From [*eusebēs*] [*eu, sebomai*], pious, dutiful. **Their own family** [*ton idion oikon*]. “Their own household.” Filial piety is primary unless parents interfere with duty to Christ (Lu 14:26). **To requite** [*amoibas apodidonai*]. Present active infinitive of [*apodidōmi*], to give back, old and common verb (Ro 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 2Ti 1:3. See 2:3 for “acceptable” [*apodekton*].

5:5 **Desolate** [*memonōmenē*]. Perfect passive participle of [*monoō*] (from [*monos*], “left alone,” old verb, here alone in N.T. Without husband, children, or other close kin. **Hath**

her hope set on God [*ēlpiken epi theon*]. Perfect active indicative of [*elpizō*], “hath placed her hope (and keeps it) on God.” Text doubtful whether God [*theon*] or Lord [*Kurion*]. **Continues** [*prosmenei*]. See on 1:3. With dative case here. **Night and day** [*nuktos kai hēmeras*]. “By night and by day” (genitive, not accusative). Paul does not say that she should pray “all night and day.”

5:6 **She that giveth herself to pleasure** [*hē spatālōsa*]. Present active participle of [*splatalaō*], late verb (Polybius) from [*spatalē*] (riotous, luxurious living). In N.T. only here and Jas 5:5.

5:7 **That they may be without reproach** [*hina anepilēmptoi ōsin*]. See 3:2 for [*anepilēmp-tos*]. Final clause with [*hina*] and present subjunctive.

5:8 **Provideth not for his own** [*tōn idiōn ou pronoēi*]. Condition of first class with [*ei*] and present active (or middle [*pronoēitai*] indicative of [*pronoēō*], old verb, to think beforehand. Pauline word in N.T. only here, 2Co 8:21; Ro 12:7. With genitive case. **He hath denied the faith** [*tēn pistin ērnētai*]. Perfect middle indicative of old verb [*arneomai*]. His act of impiety belies (Tit 1:16) his claim to the faith (Re 2:13). **Worse than an unbeliever** [*apistou cheirōn*]. Ablative case of [*apistou*] after the comparative [*cheirōn*]. Who makes no profession of piety.

5:9 **Let none be enrolled as a widow** [*chēra katalegesthō*]. Present passive imperative of [*katalegō*], 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” [*mē elatton etōn hexēkonta gegonua*]. Second perfect active participle of [*ginomai*]. For the case of [*etōn*], see Lu 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 gunē*]. Widows on this list must not be married a second time. This interpretation is not so clear for 3:2, 12; Tit 1:6.

5:10 **If she hath brought up children** [*ei eteknotrophēsen*]. Condition of first class. Late and rare word (Aristotle, Epictetus), first aorist active indicative of [*teknotropheō*] [*teknotrophos*], from [*teknon, trephō*], here only in N.T. Qualification for her work as leader. **If she hath used hospitality to strangers** [*ei exenodochēsen*]. First aorist again and same condition. Late form (Dio Cassius) of old verb [*xenodokeō*] (Herodotus), to welcome strangers [*xenous dechomai*]. Only here in N.T. Hospitality another qualification for such leadership (3:2). **If she hath washed the saints’ feet** [*ei hagiōn podas enipsen*]. Same condition and tense of [*niptō*] (old form [*nizō*], common in N.T. (Joh 13:5). Proof of her hospitality, not of its being a church ordinance. **If she hath relieved the afflicted** [*ei thlibomenois epērkesen*]. Same condition and tense of [*eparkeō*], 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 epēkolouthēsen*]. Same condition and tense of [*epakolouthēō*], old verb, to follow close

upon [*epi*]. So here, [verse 24](#); [1Pe 2:21](#). In a word such a widow must show her qualifications for leadership as with bishops and deacons.

5:11 **But younger widows refuse** [*neōteras de chēras paraitou*]. Present middle imperative as in [4:7](#). “Beg off from.” They lack experience as above and they have other ambitions. **When they have waxed wanton** [*hotan katastrēniasōsin*]. First aorist (ingressive) active subjunctive of [*katastrēniaō*], late compound (only here and Ignatius), to feel the impulse of sexual desire, but simplex [*strēniaō*] ([Re 18:7,9](#)). Souter renders it here “exercise youthful vigour against Christ” [*tou Christou*], genitive case after [*kata*] in composition).

5:12 **Condemnation** [*krima*]. See [3:6](#). **They have rejected** [*ēthetēsan*]. First aorist passive of [*atheteō*], late verb (first in LXX and Polybius), to reject, set aside (from [*athetos*]). See [1Th 4:8](#); [Ga 2:21](#). **Their first faith** [*tēn prōtēn 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*]).

5:13 **And withal** [*hama de kai*]. See [Phm 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 [*manthanō*] occurs in Plato and Dio Chrysostom, though unusual. [*Argai*] (idle) is old adjective [*a*] privative and [*ergon*], without work). See [Mt 20:3](#); [Tit 1:12](#). **Going about** [*perierchomenai*]. Present middle participle of [*perierchomai*], old compound verb. See [Ac 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 [*phluō*] (to boil up, to throw up bubbles, like blowing soap bubbles). Only here in N.T. [*Phluareō*] in [3Jo 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 [Ac 19:19](#). See [2Th 3:11](#) for [*periergazomai*]). **Things which they ought not** [*ta mē deonta*]. “The not necessary things,” and, as a result, often harmful. See [Tit 1:11](#) [*ha mē dei*] (which things are not necessary).

5:14 **I desire** [*boulomai*]. See [2:8](#). **The younger widows** [*neōteras*]. No article and no word for widows, though that is clearly the idea. [*Neōteras*] 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 [2:15](#). **Rule the household** [*oikodespotein*]. Late verb from [*oikodespotēs*] ([Mr 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** [*aphormēn*]. Old word [*apo, hormē*], a base to rush from, Pauline use in [2Co 5:12](#); [11:12](#); [Ga 5:13](#). **To the adversary** [*tōi antikeimenōi*]. Dative case of the articular participle

of [*antikeimai*], a Pauline idiom (**Php 1:28**). **Revilng** [*loidorias*]. Old word (from [*loidoreō*], in N.T. only here and **1Pe 3:9**. Genitive case with [*charin*].

5:15 **Are turned aside** [*exetrapēsan*]. Second aorist (effective) passive indicative of [*ek-trepō*]. See **1:6**. **After Satan** [*opisō tou Satanā*]. “Behind Satan.” Late use of [*opisō*] (behind) as a preposition. Used by Jesus of disciples coming behind (after) him (**Mt 16:24**).

5:16 **That believeth** [*pistē*]. “Believing woman.” **Hath widows** [*echei chēras*]. 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** [*eparkeitō autais*]. For this verb (imperative present active) see verse **10**. **Let not be burdened** [*mē bareisthō*]. Present passive imperative (in prohibition [*mē*] of [*bareō*], old verb [*baros*], burden), Pauline word (**2Co 1:8**). **That are widows indeed** [*tais ontōs chērais*]. Dative case with [*eparkesēi*] (first aorist active subjunctive with [*hina*], final clause). See **verse 3** for this use of [*ontōs*] with [*chērais*] “the qualified and enrolled widows.” Cf. **verse 9**.

5:17 **The elders that rule well** [*hoi kalōs proestōtes presbuteroi*]. See **verse 1** for ordinary sense of [*presbuteros*] for “older man.” But here of position in same sense as [*episkopos*] (**3:2**) as in **Tit 1:5** = [*episkopos*] in **verse 7**. Cf. Luke’s use of [*presbuteros*] (**Ac 20:17**) = Paul’s [*episkopous*] (**Ac 20:28**). [*Proestōtes*] is second perfect active participle of [*proistēmi*] (intransitive use) for which see **3:4**. **Let be counted worthy** [*axiousthōsan*]. Present passive imperative of [*axioō*], to deem worthy (**2Th 1:11**). With genitive case here. **Of double honour** [*diplēs timēs*]. Old and common contract adjective [*diploos*], two-fold, in opposition to [*haploos*], single fold). But why “of double honour”? See **6:1** for “of all honour.” White suggests “remuneration” rather than “honour” for [*timēs*] (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 kopiōntes en logōi kai didaskaliāi*]. Either those who work hard or toil (usual meaning of [*kopiaō*], **2Ti 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 **Tit 1:8f**. See both [*kopiaō*] and [*proistamai*] used for same men (elders) in **1Th 5:12** and the use of [*kopiaō*] in **1Co 15:10; 16:16**.

5:18 **Thou shalt not muzzle** [*ou phimōseis*]. Prohibition by [*ou*] and future (volitive) indicative of [*phimoō*] (from [*phimos*], muzzle), old word, quoted also in **1Co 9:9** as here from **De 25:4**, and for the same purpose, to show the preacher’s right to pay for his work. See **1Co 9:9** for [*aloōnta*] (when he treadeth out the corn). **The labourer is worthy of his hire** [*axios ho ergatēs tou misthou autou*]. These words occur in precisely this form in **Lu 10:7**. It appears also in **Mt 10:10** with [*tēs trophēs*] (food) instead of [*tou misthou*]. In **1Co 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 [Ac 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 [*ergatēs*] (labourer) see [Php 3:2](#).

5:19 **Against an elder** [*kata presbuterou*]. In the official sense of [verses 17f](#). **Receive not** [*mē paradechou*]. Present middle imperative with [*mē*] (prohibition) of [*paradechomai*], to receive, to entertain. Old verb. See [Ac 22:18](#). **Accusation** [*katēgorian*]. Old word (from [*katēgoros*]). In N.T. only here, [Tit 1:6](#); [Joh 18:29](#) in critical text. **Except** [*ektos ei mē*]. For this double construction see [1Co 14:5](#); [15:2](#). **At the mouth of** [*epi*]. Idiomatic use of [*epi*] (upon the basis of) as in [2Co 13:1](#).

5:20 **Them that sin** [*tous hamartanontas*]. The elders who continue to sin (present active participle). **In the sight of all** [*enōpion pantōn*]. “In the eye of [*ho en opi ōn*], the one who is in the eye of, then combined = [*enōpion*] all” the elders (or even of the church). See next [verse 21](#) and [Ga 1:20](#). Public rebuke when a clear case, not promiscuous gossip. **May be in fear** [*phobon echōsin*]. Present active subjunctive with [*hina*] (final clause), “may keep on having fear” (of exposure). Possibly, “the rest of the elders.”

5:21 **The elect angels** [*tōn eklektōn aggelōn*]. For this triad of God, Christ, angels, see [Lu 9:26](#). “Elect” in the sense of the “holy” angels who kept their own principality ([Jude 1:6](#)) and who did not sin ([2Pe 2:4](#)). Paul shows his interest in angels in [1Co 4:9](#); [11:10](#). **Observe** [*phulaxēis*]. First aorist active subjunctive of [*phulassō*], to guard, to keep ([Ro 2:26](#)). Subfinal use of [*hina*]. **Without prejudice** [*chōris prokrimatos*]. Late and rare word (from [*prokinō*], to judge beforehand), three times in the papyri, here only in N.T. “Without prejudgment.” **By partiality** [*kata prosklisin*]. Late word from [*prosklinō*], to incline towards one ([Ac 5:36](#)), only here in N.T.

5:22 **Lay hands hastily** [*cheiras tacheōs epititheī*]. Present active imperative of [*epitithēmi*] in the sense of approval (ordination) as in [Ac 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** [*koinōnei hamartiais allotriais*]. Present active imperative of [*koinōneō*] (from [*koinōnos*], partner) with [*mē*] in prohibition with associative instrumental case as in [2Jo 1:11](#); [Ro 12:13](#). On [*allotrios*] (belonging to another) see [Ro 14:4](#). **Keep thyself pure** [*seauton hagnon tērei*]. “Keep on keeping thyself pure.” Present active imperative of [*tēreō*].

5:23 **Be no longer a drinker of water** [*mēketi hudropoteī*]. Present active imperative (prohibition) of [*hudropoteō*], old verb (from [*hudropotēs*], water drinker, [*hudōr*, *pinō*], 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 ainōi oligōi chrō*]. Present middle imperative of [*chraomai*] with instrumental case. The emphasis is on [*oligōi*] (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, [Lu 5:33](#); [Ac 24:26](#). [*Astheneias*] = weaknesses, lack of strength ([Ro 8:26](#)). Timothy was clearly a semi-invalid.

5:24 **Evident** [*prodēloi*]. “Openly plain,” “plain before all.” Old word, in N.T. only here and [Heb 7:24](#). **Going before unto judgment** [*proagousai eis krisin*]. See [1:18](#) for [*proagō*]. 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 [1Pe 2:21](#), not clearly manifest at first, but come out plainly at last. How true that is of secret sins.

5:25 **Such as are otherwise** [*ta allōs echonta*]. “Those (deeds, [*erga*] which have it otherwise.” That is good deeds not clearly manifest. **Cannot be hid** [*krubēnai ou dunantai*]. Second aorist passive infinitive of [*kruptō*]. 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 [Mt 5:14-16](#).

Chapter 6

6:1 **Under the yoke** [*hupo zugon*]. As slaves [*douloi*], bondsmen). Perhaps under heathen masters (1Pe 2:18). For the slave problem, see also Phm 1; Col 3:22; Eph 6:5; Tit 2:9. See Mt 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, Tit 2:9; 2Ti 2:21; 1Pe 2:18 for human masters. Applied to God in Lu 2:29; Ac 4:24, 29 and to Christ in 2Pe 2:1. **The name of God** [*to onoma tou theou*]. See Ro 2:24. If the heathen could say that Christian slaves were not as dependable as non-Christian slaves. Negative purpose with [*hina mē*] and present passive subjunctive [*blasphēmētai*].

6:2 **Let not despise them** [*mē kataphroneitōsan*]. Negative imperative active third plural of [*kataphroneō*], to think down on. See 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 1Co 7:22; Phm 1:16. **But rather** [*alla mallon*]. Render the Christian Master better service. **They that partake of the benefit** [*hoi tēs energeias antilambanomenoi*]. For [*euergeias*] (genitive case after participle) see Ac 4:9, only other N.T. example of this old word. Present middle participle of [*antilambanō*], old verb, to take in turn, to lay fast hold of, in N.T. only here, Lu 1:54; Ac 20:35.

6:3 **Teacheth a different doctrine** [*heterodidaskalei*]. See 1:3 for this verb, present active indicative here in condition of first class. **Consenteth not** [*mē proserchetai*]. Also condition of first class with [*mē*] instead of [*ou*]. [*Proserchomai*] (old verb, to come to, to approach, with dative) is common enough in N.T. (Heb 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 1:10 for [*hugiainō*]. **The words of our Lord Jesus Christ** [*tois tou kuriou hēmōn Iēsou Christou*]. Either subjective genitive (the words from the Lord Jesus, a collection of his sayings in Lock's opinion like 5:18; Ac 20:35, at least in the Spirit of Jesus as Ac 16:7; 1Co 11:23) or objective genitive about Jesus like 2Ti 1:8; 1Co 1:18. **According to godliness** [*kata eusebeian*]. Promoting (designed for) godliness as in Tit 1:1.

6:4 **He is puffed up** [*tetuphōtai*]. Perfect passive indicative of [*tuphoō*], for which see 3:6. **Knowing nothing** [*mēden epistamenos*]. Present middle participle of [*epistamai*]. Ignorance is a frequent companion of conceit. **Doting** [*nosōn*]. Present active participle of [*noseō*], to be sick, to be morbid over, old word, only here in N.T. **Disputes of words** [*logomachias*]. Our "logomachy." From [*logomacheō*] (2Ti 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 hōn*]. "From which things." **Surmisings**

[*huponoiiai*]. Old word from [*huponoeō*], to surmise, to suspect ([Ac 25:18](#)), only here in N.T. All these words are akin (envy, [*phthonos*], strife, [*eris*], railings or slanders, [*blasphēmiai*], all products of an ignorant and conceited mind.

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** [*diephtharmenōn ton noun*]. Perfect passive participle of [*diaphtheirō*], to corrupt, genitive case agreeing with [*anthrōpōn*] (of men) and retaining the accusative [*ton noun*]. **Bereft of the truth** [*apesterēmenōn tēs alētheias*]. Perfect passive participle of [*apostereō*], old verb ([1Co 6:8](#)) with the ablative case after it [*alētheias*]. **A way of gain** [*porismon*]. Late word from [*porizō*], 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.

6:6 **With contentment** [*meta autarkeias*]. Old word from [*autarkēs*] [*autos, arkeō*] as in [Php 4:11](#). In N.T. only here and [2Co 9:8](#). This attitude of mind is Paul’s conception of “great gain.”

6:7 **Brought into** [*eisēnegkamen*], second aorist active stem with first aorist ending, common in the *Koinē*), **carry out** [*exenegkein*], second aorist active infinitive). Note play on the prepositions [*eis-*] and [*ex-*].

6:8 **Food** [*diatrophas*]. Plural, supports or nourishments (from [*diatrephō*], to support). Old word, here only in N.T. **Covering** [*skepasmata*]. Plural, “coverings.” Late word from [*skepazō*], to cover. Here only in N.T. **We shall be content** [*arkesthēsometha*]. First future passive of [*arkeō*], to be content. Old word. See [2Co 12:9](#). This is the [*autarkeia*] of verse 6. **There with** [*toutois*]. Associative instrumental case, “with these.”

6:9 **Desire to be rich** [*boulomenoi ploutein*]. The will [*boulomai*] to be rich at any cost and in haste ([Pr 28:20](#)). Some MSS. have “trust in riches” in [Mr 10:24](#). Possibly Paul still has teachers and preachers in mind. **Fall into** [*empiptousin eis*]. See on [3:6](#) for [*en — eis*] and [3:7](#) for [*pagida*] (snare). **Foolish** [*anoētous*]. See [Ga 3:1, 3](#). **Hurtful** [*blaberas*]. Old adjective from [*blaptō*], to injure, here alone in N.T. **Drown** [*buthizousin*]. Late word (literary *Koinē*) from [*buthos*] (bottom), to drag to the bottom. In N.T. only here and [Lu 5:7](#) (of the boat). Drown in the lusts with the issue “in destruction and perdition” [*eis olethron kai apōleian*]. Not annihilation, but eternal punishment. The combination only here, but for [*olethros*], see [1Th 5:3](#); [2Th 1:9](#); [1Co 5:5](#) and for [*apōleia*], see [2Th 2:3](#); [Php 3:19](#).

6:10 **The love of money** [*hē philarguria*]. Vulgate, *avaritia*. Common word (from [*philarguros*], [2Ti 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 pantōn tōn kakōn*]. A root [*riza*]. Old word, common in literal ([Mt 3:10](#)) and metaphorical sense ([Ro 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

[*tēn philargurian einai mētrōpolin pantōn tōn kakōn*], 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 [*oregō*] (see 3:1) with genitive [*hēs*] (which). **Have been led astray** [*apeplanēthēsan*]. First aorist passive indicative of [*apoplanaō*], old compound verb, in N.T. only here and Mr 13:22. **Have pierced themselves through** [*heautous periepeiran*]. First aorist active (with reflexive pronoun) of late compound [*peripeirō*], only here in N.T. Perfective use of [*peri*] (around, completely to pierce). **With many sorrows** [*odunais pollais*]. Instrumental case of [*odunē*] (consuming, eating grief). In N.T. only here and Ro 9:2.

6:11 **O man of God** [*ō anthrōpe theou*]. In N.T. only here and 2Ti 3:17, there general and here personal appeal to Timothy. Cf. De 33:1; 1Sa 2:27. **Flee** [*pheuge*], **follow after** [*diōke*]. Vivid verbs in present active imperative. The preacher can not afford to parley with such temptations. **Meekness** [*praupathian*]. Late compound from [*praupathēs*], in Philo about Abraham, here only in N.T.

6:12 **Fight the good fight** [*agōnizou ton kalon agōna*]. Cognate accusative with present middle imperative of [*agōnizō*], Pauline word (1Co 9:25; Col 1:29). **Lay hold on** [*epilabou*]. Second (ingressive) aorist middle imperative of [*epilambanō*], “get a grip on.” See same verb with genitive also in verse 19. **Thou wast called** [*eklēthēs*]. First aorist passive of [*kaleō*] as in 1Co 1:9; Col 3:15. **The good confession** [*tēn kalēn homologian*]. Cognate accusative with [*hōmologēsas*] (first aorist active indicative of [*homologeō*], the public confession in baptism which many witnessed. See it also in verse 13 of Jesus).

6:13 **Who quickeneth all things** [*tou zōogonountos ta panta*]. Present active participle of [*zōogoneō*] [*zōogonos*], from [*zōos, genō*], late word to give life, to bring forth alive, in N.T. only here and Ac 7:19. See 1Sa 2:6. **Before Pontius Pilate** [*epi Pontiou Peilatou*]. Not “in the time of,” but “in the presence of.” **Witnessed** [*marturēsantos*]. Note [*martureō*], not [*homologeō*] 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 Joh 18.

6:14 **That thou keep** [*tērēsai se*]. First aorist active infinitive of [*tēreō*], with accusative of general reference [*se*] in indirect command after [*paraggellō*]. **Without spot** [*aspilon*]. Late adjective [*a*] privative, [*spilos*], spot, Eph 5:27). In inscription and papyri. **Without reproach** [*anepilēmpton*]. See 3:2; 5:7. **Until the appearing** [*mechri tēs 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 2Th 2:18 we have both [*epiphaneia*] and [*parousia*]. See Tit 2:13; 2Ti 1:10; 4:1, 8.

6:15 **In its own times** [*kairois idiois*]. Locative case. May be “in his own times.” See 2:6. Clearly not for us to figure out. **Who is the blessed and only Potentate** [*ho makarios kai monos dunastēs*]. “The happy and alone Potentate.” [*Dunastēs*], old word, in N.T. only here, Lu 1:52; Ac 8:27 (the Eunuch). See 1:11 for [*makarios*]. **The King of kings** [*ho basileus tōn*

basileuontōn]. “The King of those who rule as kings.” Oriental title. So with “Lord of lords.” See [Re 10:16](#).

6:16 **Who only hath immortality** [*ho monos echōn athanasian*]. “The one who alone has immortality.” [*Athanasia*] [*athanatos*], [*a*] privative and [*thanatos*], old word, in N.T. only here and [1Co 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** [*aprositon*]. See [Ps 104:2](#). Late compound verbal adjective [*a*] privative, [*pros, ienai*], to go). Here only in N.T. Literary *Koinē* word. **Nor can see** [*oude idein dunatai*]. See [*aoraton*] in [Col 1:15](#) and also [Joh 1:18](#); [Mt 11:27](#). The “amen” marks the close of the doxology as in [1:17](#).

6:17 **In this present world** [*en tōi nun aiōni*]. “In the now age,” in contrast with the future. **That they be not high-minded** [*mē hupsēlophronein*]. Present active infinitive with negative in indirect command after [*paraggelle*], “not to be high-minded.” Only instance of the word save some MSS. of [Ro 11:20](#) (for [*mē hupsēlaphronei*] and a scholion on Pindar. **Have their hope set** [*ēlpikenai*]. Perfect active infinitive of [*elpizō*]. **On the uncertainty of riches** [*epi ploutou adēlotēti*]. Literary *Koinē* word [*adēlotēs*], only here in N.T. A “vigorous oxymoron” (White). Cf. [Ro 6:4](#). Riches have wings. **But on God** [*all’ epi theōi*]. He alone is stable, not wealth. **Richly all things to enjoy** [*panta plousiōs eis apolausin*]. “A lavish emphasis to the generosity of God” (Parry). [*Apolausis*] is old word from [*apolauō*], to enjoy, in N.T. only here and [Heb 11:25](#).

6:18 **That they do good** [*agathoergein*]. Late word [*agathos*], [*ergō*], in N.T. only here and [Ac 14:17](#). **Rich in good works** [*ploutein en ergois kalois*]. See [Lu 12:21](#) “rich toward God” and [Mt 6:19f](#). for “treasures in heaven.” **Ready to distribute** [*eumetadotous*]. Late and rare verbal [*eu, meta, didōmi*]. Free to give, liberal. Only here in N.T. **Willing to communicate** [*koinōnikous*]. Old adjective, ready to share, gracious, liberal again. Only here in N.T. See [Ga 6:6](#); [Php 4:15](#).

6:19 **Laying up in store** [*apothēsaurizontas*]. Late literary word [*apo*] and [*thēsaurizō*], only here in N.T. Same paradox as in [Mt 6:19f](#)., “laying up in store” by giving it away. **Which is life indeed** [*tēs ontōs zōēs*]. See [5:3](#) for [*ontōs*]. This life is merely the shadow of the eternal reality to come.

6:20 **Guard that which is committed unto thee** [*tēn parathēkēn phulaxon*]. “Keep (aorist of urgency) the deposit.” [*Parathēkēn*] (from [*paratithēmi*], to place beside as a deposit, [2Ti 2:2](#)), a banking figure, common in the papyri in this sense for the Attic [*parakatathēkē*] (Textus Receptus here, [2Ti 1:12, 14](#)). See substantive also in [2Ti 1:12, 14](#). **Turning away from** [*ektrepomenos*]. Present middle participle of [*ektrepō*], for which see [1:6](#); [5:15](#). **Babbings** [*kenophōnias*]. From [*kenophōnos*], uttering emptiness. Late and rare compound, in N.T. only here and [2Ti 2:16](#). **Oppositions** [*antitheseis*]. Old word [*anti, thesis*], antithesis, only here in N.T. **Of the knowledge which is falsely so called** [*tēs*

pseudōnumou gnōseōs. “Of the falsely named knowledge.” Old word [*pseudēs, onoma*]. Our “pseudonymous.” Only here in N.T.

6:21 **Have erred** [*ēstochēsan*]. First aorist active indicative of [*astochēō*]. See 1:6 for this word.

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