

The First Epistle of Paul to Timotheus

The Argument

In writing this Epistle Paul seemed not only to have respect to teach Timotheus, but chiefly to keep other in awe, which would have rebelled against him, because of his youth. And therefore he doeth arm him against those ambitious questionistes, which under pretense of zeal to the Law, disquieted the godlie with foolish and unprofitable questions, whereby they declared, that professing the Law they knew not what was the chief end of the Law. And as for him self, he so confesseth his unworthiness, that he sheweth to what worthiness the grace of God hath preferred him: and therefore he willett prayers to be made for all degrees and sorts of men, because that God by offering his Gospel and Christ his Son to them all, is indifferent to every sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers as ordinary means in his Church to bring men to salvation, he describeth what manner of men they ought to be, to whom the mystery of the Son of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustain, but specifically in the latter days, when as under pretense of religion men shall teach things contrary to the word of God. This done, he teacheth what widows should be received ro refused to minister to the sick: also what Elders ought to be chosen into office, exhorting him neither to be hasty in admitting, nor in judging any: also what is the duty of servants, the nature of false teachers, of vain speculations, of covetousness, of rich men, and above all things he chargeth him to beware false doctrine.

Chapter 1

3 He exhorteth Timotheus to wait upon his office, namely to see that nothing be taught but God's word, &c. 5 Declaring that faith, with a good conscience, charity and edification are the end thereof, 20 And admonisheth of Himeneus and Alexander.

Paul an Apostle of Jesus Christ, by the [^]commandment of God our Saviour, and of *our* Lord Jesus Christ ^{*}our hope,
2 ^{*}Unto Timotheus *my* ^anatural son in the faith: Grace, mercy, and peace from God our Father, and *from* Christ Jesus our Lord.
3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so *do*, that thou maiest command some, that they teach none other doctrine,
4 Neither that they give heed to ^{*}fables and genealogies, ^{*}which are endless, which breed questions rather than godlie edifying which is by faith.
5 For ^{*}the ^bend of the [^]commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned.
6 From the which things some have erred, and have turned unto vain jangling.
7 They would be doctors of the Law, and yet understand not what they speak, neither whereof they affirm.
8 ^{*}And we know, that the Law is good, if a man use it lawfully,
9 Knowing this, that the Law is not given unto a [^]righteous man, but unto the lawless and disobedient, to the ungodlie, and to ^dsinners, to the unholie, and to the profane, to murders of fathers and mothers, to manslayers,
10 To whoremongers, to buggerers, to ^emen stealers, to liars, to

the perjured, and if there be any other thing, that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospel of the ^{*}blessed God, which is committed unto me.

12 Therefore ^fI thank him, which hath made me strong, *that is*, Christ Jesus our Lord: for he counted me faithful, and put me in *his* service:

13 When before I was a blasphemmer, and a persecutor, and an oppressor: but I was received to mercy: for I did it ^gignorantly through unbelief.

14 But the grace of our Lord was exceeding abundant with ^hfaith and ⁱlove, which is in Christ Jesus.

15 This is a [^]true saying, and by all means worthy to be received, that ^{*}Christ Jesus came into the world to save sinners, of whom I am chief.

16 Notwithstanding, for this cause was I received to mercy, that Jesus Christ should first shewe on me all long suffering unto the ensample of them, which shall in time to come believe in him unto eternal life.

17 ^kNow unto the King everlasting, immortal, invisible, unto God only wise, *be* honor *and* glory for ever, and ever, Amen.

18 This commandment commit I unto thee, son Timotheus, according to the ^jprophecies, which went before upon thee, that thou by them shuldest ^{*}fight a good fight,

19 Having ^mfaith and a good conscience, which some have put away, and as concerning faith, have made shipwreck.

20 Of whom is Himeneus, and Alexander, ^{*}whom I have ⁿdelivered unto Satan, that they might learn not to blaspheme.

Chapter 2

1 [^]Or, ordinance.

1 ^{*}Col. 1.5.

2 ^{*}Acts 16.1.

2 a So called because he followed the simplicity of the Gospel.

4 ^{*}Chap. 4.7, Titus 1.14.

4 ^{*}Chap. 6.4.

5 ^{*}Rom. 13.10.

5 b Because these questionistes preferred their curious fables to all other knowledge, and beautified them with the Law, as if they had been the very Law of God, S. Paul showed that the end of God's Law is love, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention, is worth nothing.

5 [^]Or, of the Law.

8 ^{*}Rom. 7.12.

9 c Whose hearts God's Spirit does direct to do that willingly which the Law requireth: so that their godly affection is to them as a Law without further constraint.

9 d Such as only delight in sinning.

10 e Which steal away children, or servants.

11 ^{*}Chap. 6.15.

12 f He declares to Timothy the excellent force of God's Spirit in them whom him hath chosen to bear his word, although before they were God's utter enemies, to encourage him in this battle that he should fight against all infidels and hypocrites.

13 g Not knowing that I fought against God.

14 h Which chased away infidelity.

14 i Which overcame cruelty.

15 [^]Or, faithful and assured.

15 ^{*}Mat. 9.13, Mar. 2.17.

17 k He brastes forth into these godly affections, considering God's great mercy toward him.

18 l It appears that the vocation of Timothy was approved by notable prophecies, which then were revealed in the primitive Church as Paul and Barnabas by the oracle were appointed to go the Gentiles.

18 ^{*}Chap. 6.12.

19 m That is, sound doctrine.

20 ^{*}1 Cor. 5.5.

20 n Excommunicate, and cast out of the Church.

1 He exhortheth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparel and modesty of women.

I exhorth therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for ^aall men,
 2 For ^bKings, and for all that are in authority, that we may lead a quiet and a peaceable life, in all godliness and honesty.
 3 For this is good and acceptable in the sight of God our Saviour,
 4 ^{*}Who will that ^call men shalbe saved, and come unto the knowledge of the truth.
 5 For there is one God, and one ^dMediator between God and man, *which is the ^eman Christ Jesus,*
 6 Who gave him self a ^fransome for all ^gmen, *to be a ^htestimony in due time,*
 7 ^{*}Whereunto I am ordained a preacher and an Apostle (I speak the truth in Christ, and lie not) *even a teacher of the Gentiles in faith and verity.*
 8 I will therefore that the men pray, every where lifting up ⁱpure hands without wrath, or doubting.
 9 ^{*}Likewise also the women, that they array them selves in comely apparel, with shamefastness and modesty, not with ^kbroyded hair, or gold, or pearls, or costly apparel,
 10 But (as becometh women that profess the fear of God) with good works.
 11 Let the woman learn in silence with all subjection.
 12 I permit not a woman to ^lteach, neither to usurp authority over the man, but to be in silence.
 13 For ^{*}Adam was first formed, then Eve.
 14 ^{*}And Adam was ^mnot deceived, but the woman was deceived, and was in the ⁿtransgression.
 15 Notwithstanding, through bearing of children she shalbe saved if ^othey continue in faith, & love, & holiness with modesty.

Chapter 3

2 He declareth what is the office of ministers, 11 And as touching their families, 15 The dignity of the Church, 16 And the principal point of the heavenly doctrine.

1 a That is, of every degree, and of all sorts of people.
 2 b Although they persecute the Church of God, so it be of ignorance: else if they do it maliciously, as Julianus Apostata, they may not be prayed for. Gal. 5.12, 1 Thes. 2.16, 2 Tim. 4.14, 1 John 5.16.
 4 ^{*}2 Pet. 3.9.
 4 c As Jew and Gentile, poor and rich.
 5 d Who will reconcile of all nations, people and sorts to one God.
 5 e Who being God was made man.
 6 f He shows that there can be no Mediator, except he be also the redeemer.
 6 g Which should believe.
 6 h Which the Prophets testified, that Christ should offer himself for the redemption of man at the time that God had determined.
 7 ^{*}2 Tim. 1.11.
 8 i As testimonies of a pure heart and conscience.
 9 ^{*}1 Pet. 3.3.
 9 k The word signifies to plat, to crispe, to broyde, to fold, to bush, to curl, or to lay it curiously: whereby all pomp and wantonness is condemned which women use in trimming their heads.
 12 l Read 1 Cor. 14.34.
 13 ^{*}Gen. 1.27.
 14 ^{*}Gen. 3.6.
 14 m The woman was first deceived, and so became the instrument of Satan to deceive the man: and though therefore God punisheth them with subjection and pain in their travel (travail), yet if they be faithful and godly in their vocation, they shall be saved.
 14 n That is, guilty of the transgression.
 15 ^oOr women.

This is a true saying, ^{*}If any man ^adesire the office of a ^bbishop, he desireth ^ca worthy work.

2 A bishop therefore must be unreprouceable, the husband of ^done wife, watching, sober, modest, harberous, apt to teach,
 3 Not given to wine, no striker, not given to filthy lucre, but gentle, no fighter, not covetous,
 4 One that can rule his own house honestly, having children under obedience with all ^ehonesty.
 5 For if any can not rule his own house, how shall he ^ecare for the Church of God?
 6 He may not be a young ^fscholar, lest he being puffed up fall into the ^gcondemnation of the devil.
 7 He must also be well reported of, even of them which are ^hwithout, lest he fall into ⁱrebuke, and the snare of the devil.
 8 Likewise *must* deacons *be* honest, not double tongued, not given unto much wine, neither to filthy lucre,
 9 ^{*}Having the mystery of the faith in pure conscience.
 10 And let them first be proved: then let them minister, if they be found blameless.
 11 Likewise their ^jwives *must be* honest, not evil speakers, *but* sober, *and* faithful in all things.
 12 Let the deacons be the husbands of one wife, and such as can rule their children well, and their own households.
 13 For they that have ministered well, get them selves a ^mgood degree, and great ⁿliberty in the faith, which is in Christ Jesus.
 14 These things write I unto thee, trusting to come very shortly unto thee.
 15 But if I tarry long, that thou maist yet know, how thou oughtest to behave thy self in the house of God, which is the Church of the living God, the ^opillar and ground of truth.
 16 And without controversy, great is the mystery of godliness, *which is,* God is manifested in the flesh, ^pjustified in the Spirit, ^qseen of Angels, preached unto the Gentiles, believed on in the world, *and* received up in ^rglory.

Chapter 4

2 He teacheth him what doctrine he ought to flee, 6.8.11. And

1 ^{*}Titus 2.6.

1 a With a fervent zeal to profit the Church of God, wheresoever he shall call him.

1 b Whether he be Pastor or Elder.

1 c Both for the difficulty of the charge and also the excellency thereof, and the necessity of the same.

2 d For in those countries at that time some men had more then one, which was a sign of incontinency.

4 [^]Or, reverence.

5 e If it be requisite that a man should take care in governing his own house, how much more are they bound to be careful which shall govern the Church of God?

6 f In the doctrine of faith.

6 g Lest being proud of his degree he be likewise condemned as the devil was for lifting up himself by pride.

7 h That is, no man may have any thing justly to lay to his charge.

7 i As being defamed, should become impudent, and do much harm.

9 ^{*}Chap. 1.19.

9 k Having the true doctrine of the Gospel, and the fear of God.

11 l Of the bishops and Deacons.

13 m The good report of all men.

13 n To serve God with greater assurance, because they have alway a good conscience.

15 o This is spoken in respect of men, for as much as in this world the truth only remains in the Church, by reason of God's word: for otherwise Christ is the foundation, and the corner stone, which both bears, and maintains his Church.

16 p Approved just in that he was not only a man, but God.

16 q So that the Angels marveled at his excellency.

16 r To the right hand of God the Father.

what to follow. 15 And wherein he ought to exercise him self continually.

Now the Spirit speaketh evidently, that in the *latter times some shall depart from the faith, and shall give heed unto ^aspirits of error, and doctrines of devils,
 2 Which speak lies through hypocrisy, & have their ^dconsciences burned with an hot iron,
 3 Forbidding to marry, *and commanding* to abstain from meats which God hath created to be received with giving of thanks of them which believe and know the truth.
 4 For every creature of God *is* good, and nothing *ought* to be refused, if it be received with thanksgiving.
 5 For it is ^csanctified by the word of God, and prayer.
 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hast been nourished up in the words of faith, and of good doctrine, which thou hast continually followed.
 7 *But cast away profane, and old wives fables, and exercise thy self unto godliness.
 8 For ^dbodily exercise profiteth little: but ^egodliness is profitable unto all things, which hath the promise of the life present, and of that that is to come.
 9 This *is* a true saying, and by all means worthy to be received.
 10 For therefore we labor and are rebuked, because we trust in the living God, which is the ^fSaviour of all men, specially of those that believe.
 11 These things command and teach.
 12 Let no man despise thy youth, but be unto them that believe, an ensample, in word, in conversation, in love, in ^gspirit, in faith, and in pureness.
 13 Till I come, give attendance to reading, to exhortation, and to doctrine.
 14 Despise not the gift that is in thee which was given thee ^hby prophecy with the laying on of the hands of the company of the ⁱEldership.
 15 There things exercise, *and* give thy self unto them, that ^{it} may be seen how thou profitest among all men.
 16 Take heed unto thy self, and unto learning: continue therein: for in doing this thou ^kshalt both save thy self, and them that hear thee.

Chapter 5

2 He teacheth him how he shall behave him self in rebuking all

1 *2 Tim. 3.1, 2 Pet. 3.3, Jude 18.

1 a False teachers, which boast themselves that they have the revelation of the holie Ghost.

2 b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt with an hot iron, so that he means such as have no conscience, Eph. 4.19.

5 c Unto us, which receive it, as at God's hands.

7 *Chap. 1.4 and 6.20, 2 Tim. 2.16, and 23. 3.9.

8 d Meaning to be given to ceremonies and to such things as delight the fantasy of man.

8 e That is, he that hath faith and a good conscience, is promised to have all things necessary for this life, and to enjoy life everlasting.

10 f The goodness of God declares itself toward all men, but chiefly toward the faithful by preserving them: and here he means not of life everlasting.

12 g In godly zeal or gifts of the Spirit.

14 h And revelation of the holie Ghost.

14 i Under this name he contains the whole ministry of the Church which was at Ephesus.

15 ^Or, that all may see how thou profitest.

16 k Thou shalt faithfully do thy duty which is an assurance of thy salvation.

degrees. 3 And order concerning widows. 17 The establishing of ministers. 23 The governance of his body, 24 And the judgement of sins.

Rebuke not an elder, but exhort him as a father, and the younger men as brethren,

2 The elder woman as mothers, the younger as sisters, with all pureness.

3 ^aHonor widows, which are widows in deed.

4 But if any widow have children or nephews, let ^bthem learn first to shewe godliness toward their own house, and to recompense their kindred: for that is an honest thing and acceptable before God.

5 And she that is a widow ^cin deed and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure, is ^ddead, while she liveth.

7 These things therefore command, that they may be blameless.

8 If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse then an infidel.

9 Let not a widow be taken into the number under three score year old, that hath been the wife of ^eone husband,

10 And well reported of for good works: if she have nourished her children, if she have lodged the strangers, if she have washed the Saint's feet, if she have ministered unto them which were in adversity, if she were continually given unto every good work.

11 But refuse the younger widows: for when they have begun to wax ^fwanton against Christ, they will marry,

12 Having ^gdamnation, because they have broken the ^hfirst faith.

13 And likewise also being idle they learn to go about from house to house: yea, *they are* not only idle, but also prattlers and busybodies, speaking things which are not comely.

14 I will therefore that the younger women marry, and bear children, and govern the house, *and* give none occasion to the adversary to speak evil.

15 For certain are already turned back after Satan.

16 If any faithful man, or faithful woman have widows, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widows in ⁱdeed.

17 ¶ The Elders that rule well, are worthy of *double honor, specially they which labor in the word and doctrine.

18 For the Scripture saith, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn: and, *The laborer is worthy of his wages.

19 Against an Elder ^kreceive none accusation, but under two or three witnesses.

3 a Take care for them.

4 b Paul wills that the widows put the Church to no charge which have either children or kinsfolks, that are able to relieve them, but that the children nourish their mother or kinsfolks according as nature binds them.

5 c Which have no manner of worldly means to help herself with.

6 d Because she is utterly unprofitable.

9 e He means such widows which being justly divorced from their first husbands married again to the slander of the Church: for else he does not reprove the widows that have been oftener married then once.

11 f Forgetting their vocation.

12 g Not only have slandered the Church in leaving their charge, but have forsaken their religion, and therefore shalbe punished with everlasting death.

12 h They have not only done dishonor to Christ in leaving their vocation, but also have broken their faith.

16 i Which are without all man's help and succor.

17 *Deut. 15.18.

18 *Deut. 25.4, 1 Cor. 9.9.

18 *Mat. 10.10, Luk. 10.7.

19 k Except that he which does accuse him, have at least two witnesses which promise with the accuser to prove that which they lay to his charge.

20 Them that sin, ^lrebuke openly, that the rest also may fear.
 21 ¶ ⁱI [^]charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things without [^]preferring one to another, and do nothing partially.
 22 Lay hands suddenly on no man, ^mneither be partaker of other men's sins: keep thy self ⁿpure.
 23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.
 24 Some men's sins are open ^obefore hand, and go before unto judgement: but some men's ^pfollow after.
 25 Likewise also the good works are manifested before hand, and they that are otherwise, can not be hid.

Chapter 6

1 The duty of servants toward their masters. 3 Against such as are not satisfied with the word of God. 6 Of true godliness, and contentation of mind 9 Against covetousness. 11 A charge given to Timothy.

Let as many ^{*}servants as are under the yoke, count their masters worthy of all honor, that the Name of God, and *his* doctrine be not evil spoken of.

2 And they which have believing masters, let them not despise them, because they are brethren, but rather do service, because they are faithful, and beloved, and partakers of the ^abenefit. These things teach and exhort.

3 If any man teach other wise, and consenteth not to the wholesome words of our Lord Jesus Christ, and to the doctrine, which is according to godliness,

4 He is puffed up and knoweth nothing, but doteth about ^{*}questions and strife of words, whereof cometh envy, strife, railings, evil surmisings,

5 Vain disputations of men of corrupt minds, and destitute of the truth, which think that gain is godliness: from such separate thy self.

6 ^bBut godliness is great gain, if a man be content with that he hath.

7 ^{*}For we brought nothing into the world, and it is certain, that we

can carry nothing out.

8 Therefore when we have food and raiment, let us therewith be content.

9 For they that will be ^crich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction.

10 For the desire of money is the root of all evil, which while some lusted after, they erred from the faith, and ^dpierced them selves through with many sorrows.

11 But thou, ^eman of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and meekness.

12 Fight the good fight of faith: lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 ^{*}I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ which under Pontius Pilate ^{*}witnessed a good confession,

14 That thou keep *this* commandment without spot, and unrebukeable, until the appearing of our Lord Jesus Christ,

15 Which in due time he shall shewe, that is ^{*}blessed and prince only, ^ethe King of Kings, and Lord of Lords,

16 Who only hath immortality, and dwelleth in the light that none can attain unto, ^{*}whom never man saw, neither can see, unto whom *be* honor and power everlasting, Amen.

17 Charge them that are rich ⁱn this world, that they be not high minded, and that they ^{*}trust not in uncertain riches, but in the living God, (which giveth us abundantly all things to enjoy)

18 That they do good, and be rich in good works, and ready to distribute, and communicate,

19 ^{*}Laying up in store for them selves a good foundation against the time to come, that they may obtain eternal life.

20 O Timotheus, keep ^athat which is committed unto thee, and ^{*}avoid profane and vain babblings, and ^hoppositions of science falsely so called,

21 Which while some profess, they have erred concerning to faith. Grace *be* with thee, Amen.

The first *epistle* to Timotheus written from Laodicea, which is the chiefest city of the Phrygia Pacaciana.

20 I Chiefly the ministers and so all others.

21 ^{*}Chap. 6.13.

21[^]Or, protest.

21[^]Or, without hasty judgement.

22 m In admitting them without sufficient trial.

22 n From just offense.

24 o As Simon the sorcerer.

24 p Their sins follow, which for a time have deceived the godly, and after are detected, as Saul, Judas, and other hypocrites.

Chapter 6

1 ^{*}Eph. 6.5, Col. 3.22, 1 Pet. 2.18.

2 a That is, of the grace of God, as their servants are, and having the same adoption.

4 ^{*}Chap. 1.4.

6 b They that measure religion by riches, are here taught, that only religion is the true riches.

7 ^{*}Job 1.21, Prov. 27. 26, Eccl. 5.14.

9 c That set their felicity in riches.

10 d For they are never quiet neither in soul nor body.

11 e Whom God's Spirit does rule.

13 ^{*}Chap. 5.21.

13 ^{*}Mat. 27.11, John 18.37.

15 ^{*}Chap. 1.11.

15 ^{*} Rev. 17.14 and 19.16.

15 e By this mighty power of God the faithful are admonished boldly to stand in their vocation although the world, Satan and hell rage against them.

16 ^{*}John 1.18, 1 John 4.12.

17 f In things pertaining to this life.

17 ^{*}Mar. 4.19, Luk. 22.5.

19 ^{*}Mat. 6.20, Luk. 12.33.

20 g The gifts of God for the utility of the Church.

20 ^{*}Chap. 1.4 and 4.7.

20 h As when question engenders question.