

From the First Epistle of Paul the Apostle to TIMOTHY

The two epistles to Timothy and the one to Titus, are commonly known as "pastoral epistles" ("poimantikes" from the Greek word "poimen": shepherd, pastor), because they contain detailed information about how to behave **"..in the house of God, which is the church of the living God, the pillar and ground of the truth."** (1 Tim.3:15)

Timothy of a Greek father and a Jewess mother, became a Christian during apostle Paul's first visit in Lystra, and was called to join the apostolic company at the beginning of Paul's second missionary journey. He became his most faithful and attached colleague and is frequently named by Paul with truly paternal tenderness and regard.

It is generally believed that 1 Timothy was written from Macedonia (1 Tim.1:3) between A.D.63-67 in between Paul's two imprisonments in Rome.

1 Timothy 1:2 **"Unto Timothy, my own son in the faith"**

In the Greek text the word **gnesion (γνήσιον)** is used.

Gnesios (γνήσιος), is derived from the word **genos (γένος)**: race. So *gnesios* means: belonging to the same race, i.e. lawfully begotten, born in wedlock. Generally means: genuine, legitimate, true.

Also to be found in Titus 1:4 **"To Titus, mine own (*gnesion*) son after the common faith"**.


In Philippians 4:3 we read: **"And I entreat thee also, true (*gnesie*) yokefellow, help those.."**

In Philippians 2:20 talking about Timothy the adverb "*gnesios*" is used: genuinely, sincerely, naturally. **"For I have no man likeminded, who will naturally (**gnesios - γνησίως**) care for you"**.

1 Timothy 1:15 **"..that Christ Jesus came into the world to save sinners; of whom I am chief."**

In the Greek text the word **protos (πρῶτος)**, instead of "chief", is used, which is the superlative of the primary preposition **pro (πρό)**: fore: in front of, prior or superior.

So "*protos*" means foremost in time, place or order of importance, the first.

IN TIME: In Matthew 20:10 we read: **"But when the first (*protoi*) came, they supposed that they should have received more;"**. The first ones: (**protoi: πρῶτοι**) that is they that started working from early in the morning. The last ones: (**eshatoi: **) they that started working just before the closing of the day. (for "*eschatos*" see also introductory remarks in Thessalonians)

IN PLACE: In Revelation 21:19 we read: **"And the foundations of the wall of the city were garnished with all manner of precious stones. The first (*protos*) foundation was jasper; the second.."**

IN ORDER OF IMPORTANCE: In Mark 12:28-30 we read: **"..which is the first (*prote*) commandment of all? And Jesus answered him, The first (**prote - πρώτη**) of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first (*prote*) commandment."**

In the Greek text is written: "...that Christ Jesus came into the world to save sinners; of whom I am the first."

1 Timothy 2:4: **"Who will have all men to be saved and to come unto the knowledge of the truth".**

In the Greek text the word **epignosis (ἐπίγνωσις)** is used.

"*Epignosis*" is a compound word made out of the preposition **epi (ἐπί)**: meaning superimposition (over, upon, at, on..) and **gnosis (γνῶσις)**: knowledge. So "*epignosis*:" means clear and exact, conscious knowledge.

"*Epignosis*" of the truth is considered as a necessary endpoint to which our Christian life must reach to.

In 2-Timothy 3:6-7 we read: **"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge (*epignosin*) of the truth".**

New Testament verses: Rom. 1:28, 3:20, 10:2, Eph. 1:17,4:13, Phil.1:9 Col. 1:9,10, 2:2, 3:10, 2-Tim.3:7, Tit.1:1, Phile. 6, Heb. 10:26, 2-Pet.1:2,3,8 2:20.

"*Epignosis*" is derived from the compound verb: **epi-ginosko (ἐπιγινώσκω)**: to become fully acquainted with, to know well. Regarding the face of God: learn to know Him (L&S page 627).

So in Matthew 11:27 Jesus Christ says: **"All things are delivered unto Me of My Father: and no man knoweth (*epiginoskei* - ἐπιγινώσκει) the Son, but the Father; neither knoweth (*epiginoskei*) any man the Father, save the Son, and he to whomsoever the Son will reveal Him".**

According to the above Jesus Christ says that: **"noone has full and conscious knowledge and understanding of the Son, but the Father; and noone has full and conscious knowledge and understanding of the Father save the Son, and he to whomsoever the Son will reveal Him".**

New Testament verses: Mt.7:16,20, 11:27, 14:35, 17:12, Mk. 2:8, 5:30, 6:33,54, Lk. 1:4,22, 5:22, 7:37, 23:7, 24:16,31, Acts 3:10, 4:13, 9:30, 12:14, 19:34, 22:24,29, 24:8, 25:10, 27:39, 28:1, Rom. 1:32, 1 Cor. 13:12, 14:37, 16:18, 2 Cor.1:13,13,14, 6:9, 13:5, Col. 1:6, 1Tim.4:3, 2Pet.2:21,21.

(For "*epignosis*" see also: Rom.10:2, Eph.1:17 and introductory notes in Colossians).

1 Timothy 3:1 **"This is a true saying,.."**

In the Greek text we read: **Pistos o logos,.. (πιστός ὁ λόγος)**

Pistos: faithful, whereas "true" is the proper translation of **alethinos (ἀληθινός)**.

"*Pistos*" is derived from the word: **pistis (πίστις)**: faith, also stemming from the verb: **peitho (παίθω)**: persuade.

So "*pistos*" in this instance has the meaning of faithful, worthy to be believed. The same to be found in 1-Tim.1:15, 4:9, 2-Tim.2:11.

"*Pistos*" also means trustworthy, observant of and steadfast to one's trust, word or promises (Mt. 25:21,23, Lk.12:42, 16:10, 1 Cor. 1:9, 4:2, Rev.1:5, 3:14). In Revelation 3:14 we read: **"These things saith the Amen, the faithful (*pistos*) and true (*alethinos*) witness,..".**

Used as a noun, "pistos" means the one believing in the Gospel of Jesus Christ , a believer, a Christian.

For example in 2-Corinthians 6:15 we read: **"..or what part hath he that believeth (*pistos*) with an infidel?"**.

So according to the above we read:

"This is a faithful saying.."

1 Timothy 5:4: **"But if any widow have children or nephews,.."**

Here what has been translated as nephews is the Greek word **ekgona (ἔκγονοι)**. This is a compound word made out of the primary preposition **ek (ἐκ)**, denoting origin, and **gonon (γόνον)** derived from the verb **ginomai (γίνομαι)**: to become, to come into being, to cause to be.

So "*ekgona*" means the descendants and specifically the grandchildren since they come into being from her child (*ek-gonon*).

In the Greek text we read: **"But if any widow have children or grandchildren,.."**.

1 Timothy 5:17 **"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."**

In the Greek text we read: **"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and *didaskalia*."**

What is translated as "doctrine" is the Greek word **didaskalia (διδασκαλία)**.

Didasko (διδάσκω), (from the primary verb **dao - δάω**: to learn) , means to teach.

Didaskalia (διδασκαλία): teaching, instruction, elucidation, doctrine.

Didaskalos (διδάσκαλος): teacher, master, instructor.

A "doctrine" is a principle or belief, or a set of principles or beliefs, which is thought by its supporters to be absolutely true and therefore the only one acceptable. (Collins dict.).

We see then that a doctrine is the organized into a system, set of principles or beliefs, that can be taught or instructed.

So according to the above one has to distinguish in the New Testament text the verses where the meaning of the word "*didaskalia*" applies to the meaning of "doctrine" or to the meaning of "teaching".

We see for example that a "doctrine" (*didaskalia*) can be taught, as in Matthew 15:9 and Mark 7:7.: **"But in vain they do worship Me, teaching (**didaskontes - διδάσκοντες** pl. ppt of *didasko*) for doctrines (*didaskalias*) the commandments of men."**

The verses where the word "*didaskalia*" has been correctly translated as "doctrine" are: Mt. 15:9, Mk. 7:7, Eph.4:14, Col.2:22, 1Tim.1:10, 4:1,6,16, 6:1,3, 2Tim.3:10, 4:3, Tit.2:1, 2:10.

It is correctly translated as "teaching" in Romans 12:7: **"or he that teacheth (**didaskon - διδάσκων**), on teaching (*didaskalia*)"**.Also in Romans 15:4: **"For whatsoever things were written aforetime were**

written for our learning, (*didaskalia*)".

It should be translated as "teaching", as showing an active act of instruction in the following verses: 1Tim.4:13, 5:17, Tit.1:9, and 2Tim.3:16. (specifically for this verse the Liddel & Scott Lexicon, page 421, proposes the translation: "All Scripture is given by inspiration of God, and is profitable for information,..").

In Titus 2:7 we read: **"In all things showing thyself a pattern of good works: in doctrine (*didaskalia* : teaching) showing uncorruptness, gravity, sincerity,"**. In the above verse the Greek word "*didaskalia*" should be translated as "teaching", since in James 3:1 we read: **"My brethren, be not many masters (*didaskaloi*), knowing that we shall receive the (article added) greater condemnation. For in many things we offend all"**.

Also our Lord Jesus Christ has said: **"Whosoever therefore shall break one of these least commandments, and shall teach (*didaxe* - διδάξῃ, fut. of *didasko*) men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach (*didaxe*) them, the same shall be called great in the kingdom of heaven."** (Mt. 5:19).

So according to the above we read the verse in 1Tim. 5:17: **"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and teaching"**.

1 Timothy 6:5-6 **"..supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain."**

The above verse is the only one in the whole New Testament where the Greek word **porismos** (πορίσμός) is used.

Porismos is a derivative of the word **poros** (πόρος) : a means (either natural or artificial) of passing a river, or a narrow part of the sea, or passage through a porous substance (pores of the skin), opening.

So *porismos* is a way or means of achieving, accomplishing, discovering e.t.c. Also it means the "ways and means", revenues, richness, financial provisions, money-getting or means of gain.

In the Greek text it is written: **"..supposing that godliness is porismos (means of gain)"**. This simply means that the aforementioned people use godliness as a means of getting-money or any other gain. From such people, Paul advises Timothy to withdraw himself.

In the second part of the above verse we read: **"But godliness with contentment is great *porismos*"**.

The Greek word translated as contentment is **autarkeia** (αὐτάρκεια) : that is to be happy and content with what one has, as far as material wealth is concerned. (**"For we brought nothing into this world, and it is certain we can carry nothing out"** 1Tim. 6:7).

As a consequence godliness with contentment correctly directs man into pursuing the spiritual and eternal rather than the material and passing things. So godliness with contentment becomes the *poros* (opening, passing) through which man is blessed with the "*greatporismo*" (spiritual riches).

In the Greek text we read: **"..supposing that godliness is a means of becoming rich: from such withdraw thyself. But godliness with contentment is great richness."**