

The First LETTER of PAUL to TIMOTHY

LAST GENERATION VERSION

Translation & Notes by Tim Warner, October 2014

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Chapter 1

Greeting

Paul, Emissary of Jesus Christ according to the command of God our Savior and the Master Jesus Christ – our Hope, 2 To Timothy – a genuine son in the Faith, grace, mercy, and peace from God our Father and Jesus Christ our Master.

The Injunction of a Trustworthy Minister

3 Just as I urged you when going to Macedonia, remain in Ephesus so that you may relay to some not to teach contrary [to me], 4 nor give regard to myths¹ and fabricated² genealogies³ which produce disputes instead of the edification⁴ of God which is through trust. 5 Yet the desired outcome of the injunction is love from a clean heart, a good conscience, and trust without hypocrisy. 6 From this [goal] some, having deviated, have detoured into nonsense, 7 desiring to be Law-interpreters,⁵ not understanding what they are saying nor even thoroughly [comprehending] what they are elaborating. 8 But we have observed that the Law is good whenever it may be used legitimately, 9 having observed this: that the Law is not in place for the just, but for the lawless and insubordinate, for the irreverent and sinners, for the wicked and profane, for the killers of fathers and mothers, for murderers, 10 for prostitutes, for homosexuals, for abductors, for liars, for perjurers, and for any other thing contrary to sound teaching 11 in agreement with the Good Message of the glory of the blessed God, with which I was entrusted.

¹ The Greeks had many myths about the gods mating with humans. The Jewish Essenes had similar mythologies adapted from Greek sources about angel-human hybrids, (such as found in the Book of Enoch). There were also Greek myths about the ghosts of the dead being tormented in underground caverns ruled by the god, Hades. Paul warned of these “myths” in Col. 2:18-23; 1 Tim. 4:7; 2 Tim. 4:4, & Titus 1:14.

² The Greek word points to something that is impossible to determine or substantiate.

³ It was from these fabricated genealogies about gods begetting other gods that Gnosticism arose.

⁴ Some manuscripts read “the administration of God.”

⁵ This term refers to the role of the Levites as the trusted interpreters of God’s Word, the “covenant with Levi” mentioned in Mal. 2:7-8. Jesus referred to this authoritative position as sitting in “Moses’ seat.” The authoritative office of interpreter of God’s Word meant honor and respect from others. Unfortunately, many professing Christians coveted this role in Paul’s day. In order to gain notoriety as a respected interpreter of God’s Word, many developed unique teachings, sometimes intertwining Greek and Jewish fables with Scripture. Paul warned the Ephesian elders that this would occur. “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves” (Acts 20:30).

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Paul as a Pattern

12 I am grateful to the One who empowered me – Christ Jesus, our Master – that He considered me trustworthy, placing me into the ministry,⁶ 13 the one being formerly a blasphemer, a persecutor, and a heckler.⁷ But I was shown mercy because, being ignorant, I did [these things] in unbelief.⁸ 14 But the grace of our Master overwhelmed [me] with trust and love – that which is in Christ Jesus. 15 This saying is trustworthy and deserves full acceptance that “*Christ Jesus came into the world to rescue sinners,*” of whom I am the chief. 16 But through this I was shown mercy so that in me – the chiefest [of sinners] – Jesus Christ might display all patience as a template of those about to be trusting on Him unto age-enduring life.⁹ 17 Yet to the King of the Ages¹⁰ – immortal,¹¹ invisible,¹² the only wise God – be honor and glory unto the ages of ages, Amen!

18 This charge I am entrusting to you, son Timothy, in accord with the preceding prophecies over you, so that you may engage the ideal warfare in them, 19 having trust and a good conscience of which some, having pushed away, have shipwrecked concerning the Faith, 20 of whom is Hymenaeus and Alexander¹³ whom I have given over to Satan so that they may be trained not to blaspheme.¹⁴

⁶ Acts 9:1-19; Acts 22:1-21; Acts 26:1-18

⁷ Paul explained his former hatred of Christ and Christians and his acting in ignorance in Acts 26:9-11.

⁸ Paul’s use of the term “ignorant” does not mean he was unaware of the claims of Christ or the eyewitnesses who testified of His resurrection. Paul was thoroughly deceived. He did not believe until he was confronted by Jesus on the road to Damascus. But once he “believed,” he obeyed. It was Paul’s stubbornness that God was merciful to, and turned to His own advantage. It is evident from this passage that God is merciful to sins committed in “ignorance.” This term is broad enough to include deception and wrong thinking as motivation for wrong doing.

⁹ Adam was sentenced to die for his sin on the same day he committed it. That “Day” with God is a millennium (Psalm 90:4; 2 Pet. 3:8). Adam died just short of a millennium (930 years old). No man has ever lived beyond one millennium, except Jesus Christ. The promise of “age-enduring life” is the promise of continued life beyond these present “ages.” In Paul’s letters, its possession by the believer is always future.

¹⁰ See: Heb. 1:2 LGV & Heb. 11:3 LGV

¹¹ God alone possesses immortality (1 Tim. 6:16), since He is YHVH, the all-sufficient One. All other life depends on a continuous flow from Him, the source of all life. It is only through the Good Message that the way to immortality is provided for believers (2 Tim. 1:10).

¹² John 1:18; 1 Tim. 6:16

¹³ Paul mentioned Hymenaeus again in 2 Tim. 2:16-18, who was teaching that the resurrection was past (no doubt referring to Jesus’ resurrection and those who accompanied Him – Matt. 27:51-53) and thus denying the future resurrection of the body for believers. This was a concession to Platonism which taught that ghosts continued to live on without the body ascending to a blissful non-material state in heaven.

¹⁴ Paul considered the error of Hymenaeus and Alexander (substituting the Platonic non-material afterlife for the resurrection of the body) to be “blasphemy” against God. (cf. Justin Martyr, Dialogue with Trypho, lxxx & cxix; Irenaeus, Against Heresies, Bk. V, ch. xxxii).

Chapter 2

Proper Conduct in the Assembly

1 First of all, I encourage that petitions, prayers, pleading, and thanksgivings be made over all men, 2 over kings and all of those in authority so that we may lead a peaceful and quiet life in all devotedness and sincerity. 3 For this is ideal and acceptable in the sight of God our Savior 4 who desires all men to be rescued and to come into the knowledge of truth.¹⁵ 5 For [there is] one God and [there is] one Intermediary between God and men, the Man¹⁶ Christ Jesus, 6 the one who gave Himself a substitute ransom¹⁷ over all [men],¹⁸ the witness [to be completed] in its own appointed times,¹⁹ 7 unto which I was appointed a herald and an Emissary (I am telling the truth in Christ, I am not lying²⁰), a teacher of the nations in trustworthiness and truth.²¹

8 Accordingly,²² I desire the men in every place to pray raising clean hands²³ without anger and disputing.²⁴ 9 Also the women [should] do the same,²⁵ adorning themselves in clothing arranged with modesty and sensibility, not with plaited hair,²⁶ or with gold,

¹⁵ See: 2 Peter 3:9

¹⁶ The sense here was to stress that Christ was a human being in every way. See Acts 17:31 & Heb. 2:17.

¹⁷ The Greek word is a compound of the preposition “αντι” (instead of) and “λυτρον” (release), and appears only here in the Bible. The latter term was used repeatedly in the Old Testament for collateral on a debt, or the satisfying of a debt. Both words are used (although not as a compound word) in Num. 3:12 LXX. “Behold, I have taken the Levites from the midst of the children of Israel, **instead of** [αντι] every male that opens the womb from among the children of Israel: they shall be their **ransom** [λυτρον], and the Levites shall be mine.” Thus, God took possession of the Levites as collateral for the twelve tribes. Paul’s use of this compound word here implies that Christ was held as collateral on all mankind’s debt of justice before God. That is, Christ became the substitute upon which God’s justice for all of mankind’s sins was executed.

¹⁸ Christ’s substitutionary atonement was for the entire human race. Compare to “all men” in verses 1 (& 4) where the term includes kings and all who are in authority not only “the elect.” Compare also to 1 Tim. 4:10 where Paul distinguishes “those who believe” from “all men.” Calvinism’s “Limited Atonement” cannot survive Paul’s words in this letter.

¹⁹ In 1 Tim. 6:15 the clause “its own appointed times” refers to Christ’s second coming. This is sufficient grounds for understanding the same clause in the same way here. It is a reference to Jesus’ statement in the Olivet Discourse, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come” (Matt. 24:14).

²⁰ Paul had to defend himself repeatedly against charges that he was not a genuine Apostle commissioned directly by Jesus Christ. (See: 1 Cor. 9:1-3).

²¹ In this statement Paul contrasted himself with the self-promoting false teachers mentioned in chapter 1.

²² In accord with his office as a trustworthy teacher appointed by Christ Himself, Paul urged the following practices.

²³ Paul likely had Psalm 24:3-4 in mind.

²⁴ That is, in the absence of disputing over myths, genealogies, etc. See: 1 Tim. 1:3-7.

²⁵ The Greek word “οσαυτως” essentially means “the same action in the same way as previously stated.” It says more than merely “in the same way,” but points to the same action previously stated being performed in the same manner as previously stated. (See: Matt. 20:5; Matt. 21:30,36; Matt. 25:17; Mark 12:21; Mark 14:31, etc.). Consequently, the women were instructed to pray audibly in the assembly just like the men, lifting up their hands.

²⁶ That is, weaving gold or other ornaments into the hair. Here and in 1 Pet 3:3, women were forbidden from seeking attention by doing elaborate things with their hair. However in 1 Cor. 11:15 Paul said that her long hair was a “glory to her,” and was given to her in place of a luxurious mantle. It is clear therefore that a woman’s long hair was to be viewed as a God-given thing of beauty. However, taking this to excess could become a thing of vanity. The assembly

or with pearls, or with elaborate clothing, 10 but [with] what is proper for women claiming reverence for God, [adorning themselves] through good deeds. 11 Women, learn in quietness²⁷ with all subjection. 12 I do not permit a woman to teach or be independent²⁸ of man, but to be in quietness. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived. But the woman, having been deceived, has become²⁹ in violation. 15 Yet, she³⁰ shall be rescued³¹ by the child-bearing³² if they³³ continue in trust, love, and purity with sensibility.³⁴

Chapter 3

Qualifications of Shepherds³⁵ and & Servants³⁶ of the Congregation

1 This saying is trustworthy: *“If anyone desires the office of Supervisor, he desires an ideal work.”* 2 [It is] necessary for a Supervisor to be³⁷ without indictment, a man of one

was no place for extravagance, and her natural “glory” was to be veiled, so as not to distract from the glory of Christ or her husband (1 Cor. 11:2-16).

²⁷ The Greek word here and in verse 12 does not mean “silence” (without uttering a word) as in the KJV & NKJV, but rather a state of calm, peace, and rest. This is virtually always the meaning in the LXX. The sense here is to learn without being the cause of any commotion, being peaceful, subordinate, and respectful. That it does not mean total silence is shown from 2 Thess. 3:12 where men were instructed to “work with their own hands” in “quietness.” Women were forbidden from challenging or interrogating the speaker with leading questions, as was commonly done by the men in the synagogue. (See 1 Cor. 14:34 where the prohibition is against “λαλω” – to present an argument, to speak with authority, make a declaration, or to offer a contrary opinion).

²⁸ authenteo – from “autos” (self) and “hentes” (a worker). This word appears only here in the NT.

²⁹ The use of the perfect tense indicates a present state arising from a past action. The result of Eve’s violation remains for all of her daughters. Paul was not implying that women in general are more easily deceived, but rather that women in general must suffer the consequences of Eve’s deception. This should not be considered strange since women in general suffer pain in childbirth also as a result of Eve’s sin (Gen. 3:16). Likewise, men in general must eat of the ground “in toil” all his days because of Adam’s sin (Gen. 3:17). Thus, the penalty on Adam affects all of his sons and the penalty on Eve affects all of her daughters.

³⁰ The singular number implies Paul was referring back to Eve as the one who will be rescued. The singular term refers to all of Eve – the female gender as a whole being the extension of Eve just as all men are viewed as an extension of Adam.

³¹ The penalty decreed by God upon Eve (and thus her daughters) was two-fold: (a) a subordinate role to her husband, and (b) great agony in child-birth (Gen. 3:16).

³² The very instrument of Eve’s punishment – agonizing childbirth – becomes the means of saving the female gender through procreation of godly offspring and the mother’s role of faithfully raising her children to love God (see 1 Tim. 5:10). Paul wanted Christian women to view their curse as a blessing in disguise. Childbirth and motherhood presents the unique opportunity to raise godly daughters who will inherit immortality, thereby eventually rescuing the female gender from the penalty of Eve’s mistake.

³³ The switch here to the plural implies that the referents are Eve’s faithful daughters. In other words, Eve’s faithful daughters have the potential and responsibility to save the female gender by continuing in personal holiness and child-rearing (See: 1 Tim. 5:14).

³⁴ See verse 9 where this term is a synonym for modesty (without extravagance or excess).

³⁵ A “supervisor” (επισκοπος) is the same as an “elder” (πρεσβυτερος) and a “pastor/shepherd” (ποιμεν). This is demonstrated from passages where all three terms are used of the same group of leaders (Acts 20:17,28; 1 Pet. 5:1-3). “Elders” is *who* they are, their qualifications as experienced men of God. “Supervisor” is *what* they do, their job description. “Pastor” (shepherd) points to *how* they must lead, as a shepherd leads the sheep.

³⁶ “Servants” (deacons / deaconesses) were assistants to the Supervisors.

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woman,³⁸ serious, sensible, orderly, hospitable, competent to teach,³⁹ 3 a non-drinker,⁴⁰ non-violent, not greedy, but gentle, not quarrelsome, not fond of silver, 4 presiding over his own household well, having children in subjection with all sincerity,⁴¹ 5 (but if someone has not discovered [how] to preside over his own household, how will he attend to the congregation of God?) 6 not a novice,⁴² otherwise, becoming ego-inflated,⁴³ he may fall into the judgment of the Adversary.⁴⁴ 7 It is necessary for him to have a good reputation from those outside so that he may not fall into reproach and the trap of the Adversary.

8 Similarly, Man-Servants⁴⁵ [must be] honorable, not double-tongued, not given to much wine, not greedy, 9 holding the mystery of the Faith with a clean conscience. 10 Yet, let these also be verified first, thereafter allow them to serve, being without indictment. 11 Similarly,⁴⁶ Women [Servants]⁴⁷ [must be] honorable, not gossipers, serious, faithful in everything. 12 Man-Servants must be men of one woman,⁴⁸ presiding over their own children and household well. 13 For the ideal Servants⁴⁹ are acquiring

³⁷ All of the qualifications listed are dependent clauses relying on the present infinitive verb of being “*einai*” (to be). This verb refers exclusively to his *present circumstances*. It does not refer to his entire life history. Otherwise the verbs would necessarily be in the perfect tense (having been...). Obviously, his present circumstance must be judged by some degree of history, but only enough to prove the genuineness of his present character.

³⁸ If Paul meant to restrict the office of supervisor to men who had been married once, he would have said, “*having been a man of one woman*” (perfect tense). The clause, “*to be ... a man of one woman*,” indicates that his present character is one of being devoted to his wife alone, not a flirt, not having a wandering eye, not a womanizer, etc. It also requires that he be currently married and not a polygamist.

³⁹ Titus 1:9 further explains that a Supervisor must be a good apologist for the Christian Faith in order to successfully counter external attacks as well as correct internal false teaching.

⁴⁰ Literally, “not near to wine,” probably implying not being fond of wine. It does not prohibit light use of wine since Timothy was instructed to use “a little wine” (1 Tim. 5:23).

⁴¹ Elders are not required to have perfect children. However, the primary concern is that they must be submissive and respectful to their father. The positive characteristics listed here, (in subjection with all sincerity) are amplified by negating the negative counterparts in Titus 1:6 – “*faithful children not accused of dissipation or insubordination.*”

⁴² Someone young, new to the faith, unskilled in handling the Scriptures, or inexperienced in administering a household and raising children

⁴³ This warning requires a careful assessment of a man’s ego. Humility can be faked to some degree, but subtle clues often betray an inner need for personal recognition. Those who display signs of seeking attention for themselves are not good candidates for leadership.

⁴⁴ Satan’s downfall was self-exaltation, pride, seeking fame, parading himself, desiring glory and honor for himself. Big egos have no place among the leaders of God’s congregations.

⁴⁵ The term “*deacon*” is a transliteration of the Greek word, “*διακονος*,” meaning “*man-servant*” – a male assistant.

⁴⁶ *οσαυτως* – doing the same thing in the same way as previously stated. See note on 1 Tim. 2:9.

⁴⁷ That is, women “*Servants*” (deaconesses), not the wives of deacons. That this was an office open to women is proven by Rom. 16:1-2. The feminine form (*διακονον*) “*deaconess*” is used of Phoebe who served the congregation in Cenchræa in an official capacity. “*Now I am commending to you Phoebe, our sister, being a deaconess also of the congregation in Cenchræa.*” It is also evident that these restrictions were not for the wives of male deacons since no such restrictions were placed on the wives of Supervisors, which would be more important if wives were in view. Rather, the reason “*women*” are not mentioned with the qualifications for Supervisors (pastors) is because this office was filled by males alone, while the office of “*Servant*” could be filled by both men and women.

⁴⁸ See vs. 2.

⁴⁹ Both male and female

for themselves an excellent rank and great confidence in the Faith which is in Christ Jesus.

14 I am expecting to come to you quickly, 15 but if I should be delayed, I am writing these things so that you may see how it is necessary to behave in God's house – which is the congregation of the living God⁵⁰ – the pillar and base of the Truth.⁵¹ 16 And indisputably, the mystery of devotedness⁵² is great: God was made to appear⁵³ in flesh,⁵⁴ was rendered just in spirit,⁵⁵ was displayed to the messengers,⁵⁶ was announced among the nations, was trusted upon in the world, [and] was taken up⁵⁷ in glory.

Chapter 4

Coming Apostasy

1 Now the Spirit is declaring explicitly that in subsequent times many will abandon the Faith,⁵⁸ heeding deceiving spirits⁵⁹ and the teachings of demons, 2 in the pretense of false arguments,⁶⁰ their own consciences having been cauterized,⁶¹ 3 forbidding to marry,⁶² refraining from [certain] meats which God created for eating with thanksgiving by the trusting ones who have come to understand the truth 4 (since every creature of God is good and none are refused [when] received with thanksgiving, 5 for it is purified by the declaration of God⁶³ and prayer). 6 [By] reminding the brothers of these things, you will be a good servant of Jesus Christ, nurturing the sayings of trust and of sound teaching to which you have fully attained.

⁵⁰ The gathered assembly of believers is God's House (cf. 1 Cor. 3:9-17; 2 Cor. 6:16; Eph. 2:19-21).

⁵¹ In ancient buildings, each pillar and its base shared the load of the whole building. In Paul's metaphor, each local congregation is likened to a pillar and its base, each supporting part of the weight of the whole building. The building is the complete Truth, the revelation of God to man.

⁵² This term refers to a quality of being God-like, that is, fully conformed to the character of God. Paul then gives Christ as the perfect model of this quality.

⁵³ The passive voice used of the Logos' appearance in flesh implies an external force – the Father. See John 1:14 & Phil. 2:5-10.

⁵⁴ The incarnation

⁵⁵ He did not give in to the temptation of the devil (Luke 4:1-2), nor did He shrink back from completing His mission (Luke 22:42; John 17:4; Heb. 5:7-9), therefore He was declared "just."

⁵⁶ After successfully fulfilling His mission, the risen and exalted Christ was displayed to the angels who were then made subject to Him (Eph. 1:20-21; Phil. 2:9-11, Col. 2:10; Heb. 1:4; 1 Pet. 3:19).

⁵⁷ The use of the passive voice is noteworthy. See also Acts 1:2,9,11,22.

⁵⁸ See Matt. 24:9-13

⁵⁹ 1 John 4:1-3

⁶⁰ Paul considered the overthrowing of false philosophical and exegetical arguments a major part of his work (1 Cor. 10:5). This is also why Supervisors (pastors) needed to be qualified apologists for the Faith (Titus 1:9).

⁶¹ The tenses of the participles indicate that prior to being deceived by spirits, the teachings of demons, and false arguments, their consciences are first cauterized – a term implying no feeling.

⁶² Forced asceticism, monasticism, and celibacy are pretentious pursuits that have no real value concerning godly living, according to Paul (Col. 2:20-23). These things were practiced by the Jewish ascetics, particularly the Essenes, and were incorporated into various heretical Christian sects after the Apostles. The most widespread practice of this error was the cloistering of Roman Catholic monks and nuns and forced celibacy of the priesthood.

⁶³ See: Mark 7:19 NASB, NIV

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7 Yet reject the profane and silly myths, but [strenuously] exercise⁶⁴ yourself towards devotion. 8 For physical exercise is beneficial for a few, but devotedness is beneficial for everything, having promise of the present life and also that which is impending.

9 This saying is trustworthy, and deserves full acceptance 10 (for to this we are striving and being ridiculed), that *“We have relied on the living God, the Savior of all men, particularly of the trusting ones.”* 11 Charge and teach these things.

Special Instructions for Timothy

12 Let no one disrespect your youth,⁶⁵ but become a template of the trusting ones – in speech, in behavior, in love, in spirit,⁶⁶ in trust, and in purity. 13 Until I arrive, attend to reading, to entreating, and to teaching. 14 Do not neglect the gift which was given to you through prophesying,⁶⁷ accompanied by the imposition of the hands of the eldership. 15 Meditate on these things, be these things so that your advancement may be evident to everyone.⁶⁸ 16 Attend to yourself and to the teaching,⁶⁹ be persistent towards these, for by doing this you will save both yourself and those who hear you.

Chapter 5

1 You should not rebuke an older man, but [instead] plead with him as a father. [Treat] the younger [men] as brothers. 2 Treat the older women as mothers and the younger women as sisters in all purity.⁷⁰

⁶⁴ This term refers to an Olympic competitor preparing for the games.

⁶⁵ As a young man, Paul had entrusted Timothy with a great deal of responsibility, including the training and ordaining of Supervisors / Pastors who were much older than he was. Paul chose Timothy to assist him because He was raised by a godly mother and grandmother (2 Tim. 1:5), and *“from childhood you have known the Holy Scriptures”* (2 Tim. 3:15). His youth was an advantage, yet it could also be a disadvantage since “youth” was looked down upon as equivalent with inexperience and naivety. Timothy was an exception.

⁶⁶ attitude

⁶⁷ Timothy’s gift was given to him by the Spirit through (διὰ) the imposition of Paul’s own hands (2 Tim. 1:6). But was accompanied with (μετὰ) the hands of the eldership as a public show of agreement. This is consistent with the rest of the New Testament, where supernatural spiritual gifts were administered exclusively through Jesus’ personally-chosen Apostles (See: Acts 8:14-20 & Rom. 1:11).

⁶⁸ Compensate for your youth by displaying Christian maturity far in advance of your years. This is how to gain the proper respect and gravitas necessary for a successful ministry.

⁶⁹ Be persistent in applying the things you are teaching to yourself.

⁷⁰ These instructions recognize Timothy’s awkward position as a young man in a ministry position that was intended for older men. With age, maturity, and experience, comes respect and a certain authority. Even though Timothy was far more mature in the Faith than most, he was commanded by Paul to interact with others in the congregation respectfully from a position of youth, not authority. In other words, his responsibilities as Paul’s personal representative did not translate into inherent authority over others in the congregation. Rather, he was to be a model for all to follow.

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Responsibilities Towards Widows

3 Attend to those widows who are truly widows.⁷¹ 4 Yet if any widow has children or grandchildren, let them learn to be first devoted to their own family, and to give back to their progenitors, for this is good and acceptable in the eyes of God. 5 But the one who is [truly] a widow – having become destitute – has become dependent on God, and continues in petitions and prayers night and day 6 (but the extravagant one, while alive, has died). 7 Charge these things also, so that they may be blameless. 8 And if anyone is not providing for his own, especially those of his family, he has disowned the Faith and is worse than a disbeliever.

9 Enroll⁷² widows who are no less than sixty years old, having been⁷³ the woman of one man, 10 having a record of good deeds: if she nourished children, if she was hospitable, if she washed the feet of the saints, if she relieved the afflicted, [and] if she followed every good deed.

11 But refuse younger widows,⁷⁴ for whenever they may become impatient⁷⁵ against Christ, they want to remarry, 12 having judgment because they repudiate their previous trust. 13 At the same time they learn laziness, wandering about the houses. They are not only lazy, but gossips and meddlers, saying things they ought not. 14 Consequently, I want the younger [widows] to remarry, to train up children, to manage the home – for none [of them] to give to the Adversary an opportunity for slander. 15 For some have already been turned back⁷⁶ by Satan.

16 If any faithful man or woman has widows,⁷⁷ let them relieve them, and do not burden the congregation so that they may relieve those who are truly widows.

Responsibilities towards Pastors

17 Consider the elders who have presided well [to be] worthy of double compensation, particularly those toiling in the Word and teaching. 18 For the Scripture says, “*You shall not muzzle an ox while it is threshing,*”⁷⁸ and “*The worker deserves his wages.*”⁷⁹ 19 Do not accept an accusation against an Elder unless it is on the testimony of two or three witnesses. 20 Those sinning, rebuke before everyone so that the rest may be afraid.

21 I am charging [you] before God, and the Master Jesus Christ, and the chosen messengers, so that you would guard these things without prejudice, doing nothing

⁷¹ The Greek word for “widow” literally means a woman with a “vacancy,” and implies having no one to take care of her, being essentially destitute.

⁷² Include among those supported by the congregation

⁷³ The use of the perfect tense here implies only one marriage. Compare note on 1 Tim. 3:2.

⁷⁴ those under sixty years

⁷⁵ The Greek term implies growing weary, dissatisfied, or impatient with a meager existence.

⁷⁶ Forsaking Christ, see 1 Tim. 4:1

⁷⁷ Referring to a mother or grandmother

⁷⁸ Deut. 25:4; 1 Cor. 9:9-10

⁷⁹ Luke 10:7

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according to partiality. 22 Do not lay hands⁸⁰ on anyone [too] hastily, nor be a participant in the sins of others – keep yourself clean.⁸¹ 23 (Do not drink water only, but use wine sparingly for your stomach and your frequent illnesses).⁸² 24 The sins of some men are obvious before going to interrogation. Yet some [are only obvious] afterwards.⁸³ 25 Likewise also the good deeds are obvious before [interrogation], and the contrary [deeds] are not capable of being hidden.

Chapter 6

Slaves and Masters

1 Those who are slaves⁸⁴ under the yoke, let them consider their own masters worthy of all respect so that the name of God and the Teaching may not be blasphemed. 2 And those having faithful masters, they must not despise [them] because they are brothers. Rather, let them serve them because they are faithful and loved, supporting them by good service. Teach these things and implore [them].⁸⁵

The Pursuit of Wealth is a Trap of the Enemy

3 If anyone teaches contrary⁸⁶ to these things⁸⁷ and does not come [with] sound words – those of our Master Jesus Christ and the teaching according to devotion⁸⁸ – 4 he has become conceited,⁸⁹ an expert at nothing, being diseased concerning disputes and controversies, out from which come envy, strife, blasphemies, wicked speculations, 5 diatribes of men whose minds have been thoroughly corrupted and deprived of truth –

⁸⁰ the act of ordaining a pastor

⁸¹ In chapter 2, Paul warned that ordaining a novice into the ministry was a recipe for disaster since the potential for an oversized ego quickly leads to the same condemnation as the Devil. The one evaluating and ordaining a potential Pastor – Elder – Supervisor bears some responsibility for the effects on both him and the congregation that he serves.

⁸² The qualifications for both Supervisors/elder/pastors and for Servants was that they not be fond of wine. However, light use was acceptable, particularly in Timothy's case to calm his stomach and aid other infirmities.

⁸³ That is, not all faults are known before and during the process of interviewing potential candidates for ordination. Some only manifest themselves after the man has been ordained and given a place of responsibility. The point is to allow sufficient time and observation of the candidates to do the best possible job of screening before laying hands on them. The placement of this verse immediately after speaking about wine may imply that Paul had in mind the possible excessive use of wine in private that might not be easy to detect. However, the same principle applies for other kinds of secret sins.

⁸⁴ Slavery in those times was usually temporary to settle a debt.

⁸⁵ The New Testament does not condone slavery as a practice. However, it recognizes the reality that was present in Roman society and provides guidelines for how a Christian should conduct himself, whether he is a slave or a master, to avoid disparaging Christ.

⁸⁶ 1 Tim. 1:3

⁸⁷ All that is taught in this letter

⁸⁸ Jesus' forbid His servants to pursue or amass wealth (Matt. 6:19-34). Paul set a standard for judging anyone who comes in the name of Christ, as a teacher, that both his teaching and his lifestyle must be in conformity to Jesus' example and teaching, particularly the Sermon on the Mount. Consequently, any teacher or preacher who amasses and lays up "treasures on earth" is to be rejected.

⁸⁹ The Greek word literally means to become enveloped in smoke of a smoldering (dying) fire and was a metaphor for someone who was full of himself. We have a related idiom in English – "blowing smoke."

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supposing that devoutness is a means to [financial] gain. Stand apart from such [men]. 6 But devoutness with contentment is great gain. 7 For we brought nothing into this system, [and it is] evident that we are unable to carry anything out. 8 But having food and clothing, we will be content with these. However, those set on becoming rich are falling into trouble and a trap, and [into] many harmful and foolish cravings which are drowning men in annihilation and destruction. 10 For a root of all evils is the fondness for silver, of which many, craving [it], have been led away from the Faith [and] have pierced themselves through with much agony. 11 But you, O man of God, flee from these things. Pursue justice, devoutness, trust, love, endurance, and humility. 12 Contend the ideal contest⁹⁰ of the Faith. Take hold of age-enduring life, into which you were invited and you professed the ideal profession before many witnesses.

13 I charge you before the God who is sustaining life in all things⁹¹ and Christ Jesus the one who testified over Pontius Pilate the good profession,⁹² 14 you are to keep this commandment, unblemished, blamelessly, until the appearance of our Master Jesus Christ, 15 who in its own appointed times will display⁹³ the Blessed and only Sovereign, the King of kings and Master of masters, who alone has immortality,⁹⁴ dwelling in unapproachable light, whom no man has seen not is capable of seeing,⁹⁵ to whom be honor and age-enduring dominion, Amen!

17 Charge those who are rich in this present age not to be proud, neither to depend on unstable wealth, but on the living God, the one providing for us abundantly everything for [our] enjoyment, 18 to be rich in good deeds, to be liberal contributors, 19 banking for themselves⁹⁶ an ideal foundation for what is coming, so that they may take hold of age-enduring life.

⁹⁰ A term referring to the Olympic competitions (cf. 2 Tim. 4:7)

⁹¹ No one is immortal except God. He continuously supplies life and breath to all living creatures (Job 12:10; Job 33:4; Job 34:14-15; Isa. 42:5; Acts 17:25).

⁹² The "good profession" is that "*Jesus is the Christ, the Son of God,*" – affirming that Jesus is the subject of Psalm 2. Peter made the "good profession" (Matt. 16:16), which is the foundation on which Christ is building His congregation. The Ethiopian eunuch made this profession at his baptism (Acts 8:36-38). Christ Himself affirmed it when He stood before Pilate (Luke 23:3). This was the baptismal profession of all Christians (see: Heb. 4:14; Heb. 10:23).

⁹³ Jesus Christ will show us the Father (cf. Rev. 22:3-4).

⁹⁴ The doctrine of the inherent immortality of the soul is disproven by this verse.

⁹⁵ John 1:18. Several decades after Steven's martyrdom, and the deaths of many faithful Christians, Paul wrote that no one had as yet seen God, nor was any man as yet capable of seeing Him. We find a similar statement from John, when he wrote that "*no one has ascended into heaven except the One who came down from heaven – the Son of Man who is in heaven*" (John 3:13). Ten days after Jesus' ascension, on the Day of Pentecost, Peter said "*For David did not ascend into the heavens*" (Acts 2:34), and that he was still in his grave (v. 29). Peter, John, and Paul understood from the Scriptures that: "*For in death there is no remembrance of You; In the grave who will give You thanks?*" (Psalm 6:5); and "*The dead do not praise the LORD, Nor any who go down into silence*" (Psalm 115:17). Not until the resurrection to immortality will any man behold the face of God (Rev. 22:3-4), because God comes to dwell among men (Rev. 21:3).

⁹⁶ Matt. 6:19-21

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20 O Timothy, guard what has been entrusted to you, avoiding the profane, hollow-clanging and antagonisms of what is falsely called 'knowledge,'⁹⁷ 21 which some, professing, have turned aside concerning the Faith. Grace be with you, Amen.

The first [letter] to Timothy was written from Laodicea,⁹⁸ which is the metropolis of Phrygia of Pacatiana.

⁹⁷ The Greek word for "knowledge" is "gnosis." This is a direct denouncement of early Gnosticism by Paul.

⁹⁸ That Paul wrote this Epistle from Laodicea may explain why he seemed especially wary of those seeking financial gain, including widows as well as false teachers. The congregation at Laodicea was harshly rebuked by Christ in his letter through John for the lavish and excessive lifestyle of many of its members (Rev. 3:14-22).