

The First LETTER of PAUL to TIMOTHY

LAST GENERATION VERSION

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Chapter 1

Greeting

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

The Injunction of a Trustworthy Servant of God

3 Just as I urged you when going to Macedonia, remain in Ephesus so that you may relay to some not to teach contrary, 4 nor give regard to fabrications¹ and unsubstantiated genealogies² which produce disputes instead of the edification³ of God which is through faith. 5 Yet the intended outcome of this injunction is love from a clean heart, a good conscience, and faith without hypocrisy. 6 From this [goal] some, having deviated, have detoured into nonsense, 7 desiring to be Law-interpreters,⁴ not understanding what they are saying nor even thoroughly confirming 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 Theories, stories, narratives, or teachings not based on God's revelation or objective proof. See: Eph. 4:14; 1 Tim. 4:7; 2 Tim 4:4; Titus 1:14

² The Jewish mystics had mythological genealogies concerning angels (Col. 2:18), and the Greeks had mythological genealogies about gods begetting other gods. Gnosticism arose from a merging of these things with Christianity.

³ Some manuscripts read "the administration of God."

⁴ 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).

Paul as a Pattern

12 I am grateful to the One who empowered me – Anointed Jesus our Master – that He considered me trustworthy, placing me into the ministry,⁵ 13 the one being formerly a blasphemer, a persecutor, and a heckler.⁶ But I was shown mercy because, being ignorant, I did [these things] in unbelief.⁷ 14 But the grace of our Master overwhelmed [me] with faith and love – that which is in Anointed Jesus. 15 This saying is trustworthy and deserves full acceptance that “Anointed Jesus came into the world to rescue sinners,” of whom I am first. 16 But because of this I was shown mercy so that in me first⁸ Jesus Anointed might display all patience as a template of those about to be believing 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 faith 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 the Adversary so that they may be trained not to blaspheme.¹⁴

Chapter 2

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

⁵ Acts 9:1-19; Acts 22:1-21; Acts 26:1-18

⁶ Paul explained his former hatred of Jesus and Christians and his acting in ignorance in Acts 26:9-11.

⁷ Paul’s use of the term “ignorant” does not mean he was unaware of the claims of Jesus 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.

⁸ Paul was the first to be forgiven who openly opposed God and persecuted His Son.

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. 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 & Heb. 11:3

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; John 5:37; John 6:46; Col. 1:15; 1 Tim. 6:16; Heb. 11:27; 1 John 4:12,20

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).

and quiet life in all godliness 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 God¹⁶ and one Intermediary¹⁷ between God and men, the Man¹⁸ Anointed Jesus, 6 the one having given Himself a substitute ransom¹⁹ over all,²⁰ the testimony until [God's]²¹ own appointed times.²² 7 Unto this I was appointed a herald and an Emissary (I am telling the truth in the Anointed, I am not lying²³), a teacher of the nations in trustworthiness and truth.²⁴

Proper Christian Conduct

8 Accordingly,²⁵ I desire the men to pray in every place raising clean hands²⁶ without anger and disputing.²⁷ 9 In the same way [I desire] the women to adorn themselves in clothing arranged with modesty and sensibility, not with plaited hair,²⁸ or with gold, 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 Have the women

¹⁵ See: 2 Peter 3:9

¹⁶ 1 Cor. 8:6

¹⁷ John 1:18

¹⁸ The sense here was to stress that Jesus was a human being in every way. See Acts 17:31 & Heb. 2:17.

¹⁹ 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 Jesus was held as collateral on all mankind's debt of justice before God. That is, Jesus became the substitute upon which God's justice for all of mankind's sins was executed.

²⁰ Jesus' 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.

²¹ God

²² In 1 Tim. 6:15 the clause "His own appointed times" refers to the last days just before Jesus' return. This 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).

²³ Paul had to defend himself repeatedly against charges that he was not a genuine Apostle commissioned directly by Jesus Anointed. (See: 1 Cor. 9:1-3).

²⁴ In this statement Paul contrasted himself with the self-promoting false teachers mentioned in chapter 1.

²⁵ In accord with his office as a trustworthy teacher appointed by Jesus Himself, Paul urged the following practices.

²⁶ Paul likely had Psalm 24:3-4 in mind.

²⁷ That is, in the absence of disputing over myths, genealogies, etc. See: 1 Tim. 1:3-7.

²⁸ 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 was no place for extravagance, and her natural "glory" was to be veiled, so as not to distract from the glory of Jesus or her husband (1 Cor. 11:2-16).

learn in quietness²⁹ with all subjection. 12 I do not permit a woman to teach or be independent³⁰ 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 become³¹ in violation. 15 Yet, she³² shall be rescued³³ by the child-bearing³⁴ if they³⁵ continue in faith, love, and purity with sensibility.³⁶

Chapter 3

Qualifications of Shepherds³⁷ and Servants³⁸ 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 be³⁹ without indictment, a man of one

²⁹ 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).

³⁰ *αὐθεντεῖν* – from “*autos*” (self) and “*hentes*” (a worker). Strong defines it as “to act of one’s self.” That is, to act independently. This word appears only here in the NT.

³¹ 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.

³² 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.

³³ 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).

³⁴ 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.

³⁵ 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).

³⁶ See verse 9 where this term is a synonym for modesty (without extravagance or excess).

³⁷ A “supervisor” (*επισκοπος*) is the same as an “elder” (*πρεσβυτερος*) and a “pastor/shepherd” (*ποιμην*). 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.

³⁸ “Servants” (deacons / deaconesses) were assistants to the Supervisors.

³⁹ 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.

woman,⁴⁰ serious, sensible, orderly, hospitable, competent to teach,⁴¹ 3 a non-drinker,⁴² 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,⁴³ 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,⁴⁴ otherwise, becoming ego-inflated,⁴⁵ he may fall into the judgment of the Slanderer.⁴⁶ 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 Slanderer. 8 Similarly, Servants⁴⁷ [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,⁴⁸ women [Servants]⁴⁹ [must be] honorable, not gossipers, serious, faithful in everything. 12 Man-Servants must be men of one woman,⁵⁰ presiding over their own children and household well. 13 For the ideal Servants⁵¹ are acquiring for themselves an excellent rank and great confidence in the Faith which is in Anointed 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 –

⁴⁰ 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.

⁴¹ 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.

⁴² 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).

⁴³ 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.*"

⁴⁴ Someone young, new to the faith, unskilled in handling the Scriptures, or inexperienced in administering a household and raising children

⁴⁵ 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.

⁴⁶ The Adversary's fault 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.

⁴⁷ The term "deacon" is a transliteration of the Greek word, "διακονος," meaning "man-servant" – a male assistant.

⁴⁸ ὡσαυτως – doing the same thing in the same way as previously stated.

⁴⁹ 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 where "deaconess" is used of Phoebe who served the congregation in Cenchrea in an official capacity. "*Now I am commending to you Phoebe, our sister, being a deaconess also of the congregation in Cenchrea.*" 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.

⁵⁰ See vs. 2.

⁵¹ Both male and female

which is the congregation of the living God,⁵² pillar and base of the Truth. 16 And indisputably great is the Secret⁵³ of God-likeness⁵⁴ who⁵⁵ was made to appear⁵⁶ in flesh,⁵⁷ was pronounced just in breath,⁵⁸ was displayed to the messengers,⁵⁹ (announced among the nations, was trusted upon in the world), [and] was taken up⁶⁰ in glory.⁶¹

Chapter 4

Coming Apostasy

1 Now the Breath is declaring explicitly that in subsequent times some will abandon the Faith,⁶² heeding deceiving breaths⁶³ and teachings of demons, 2 in the pretense of false arguments,⁶⁴ their own consciences having been cauterized,⁶⁵ 3 forbidding to marry,⁶⁶ refraining from [certain] meats which God created for eating with thanksgiving by the believing 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 God⁶⁷ and prayer). 6 [By] reminding the brothers of these things, you will be a good servant of Jesus Anointed, nurturing the sayings of faith and of sound teaching to which you have fully attained. 7 Yet reject the worldly and senseless

⁵² The gathered assembly of believers is God's House (cf. 1 Cor. 3:9-17; 2 Cor. 6:16; Eph. 2:19-21).

⁵³ 1 Cor. 2:7-8; Eph. 3:4; Col. 2:2-3

⁵⁴ John 14:9; Col. 1:15; Heb. 1:3

⁵⁵ The earliest Greek copies, the Syriac and Latin versions, and the patristic quotes agree. But later copies add "God."

⁵⁶ The passive voice used of the Logos' appearance in flesh implies an external cause, the Father.

⁵⁷ Compare Rom. 1:3-4. Unless the Son existed before His "appearance" in "flesh," this statement would be nonsense (John 1:14; Phil. 2:7; Heb. 2:17; cf. 1 Pet. 1:20; 1 John 3:8).

⁵⁸ He did not give in to the temptation of the Slanderer (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."

⁵⁹ Jesus was announced by angels (Luke 2:13-15) and then worshipped by angels (Heb. 1:6). After successfully fulfilling His mission, the risen and exalted Jesus Anointed was displayed to the celestial messengers 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).

⁶⁰ The use of the passive voice is noteworthy. See also Acts 1:2,9,11,22.

⁶¹ John 17:5

⁶² Cf. Matt. 24:9-13; 2 Thess. 2:1-3; 2 Pet. 2.

⁶³ 1 John 4:1-3

⁶⁴ Paul considered the overthrowing of false philosophical and exegetical arguments a major part of his work (2 Cor. 10:5). In 1 Tim. 1:4 he warned of giving heed to "fabrications," which are unproven theories, stories, and narratives not based on objective proof and/or unable to be objectively and independently verified. These included both Greek pseudo-knowledge and Jewish fables. In the last days many Christians will base their decisions and live their lives based on such a foundation of sand rather than standing firm on the Word of God. This is also why Supervisors (pastors) needed to be qualified apologists for the Faith (Titus 1:9).

⁶⁵ The tenses of the participles indicate that prior to being deceived by the teachings of demons, false arguments, and fabricated theories, their consciences towards God's commandments are first cauterized – a term implying no feeling (cf. 2 Tim. 4:1-4).

⁶⁶ 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.

⁶⁷ See: Mark 7:19 NASB, NIV

fabrications,⁶⁸ but [strenuously] exercise⁶⁹ yourself towards godliness. 8 For physical exercise is beneficial for a few, but godliness 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 believing ones.*” 11 Charge and teach these things.

Special Instructions for Timothy

12 Let no one disrespect your youth,⁷⁰ but become a template of the believing ones – in speech, in behavior, in love, in breath,⁷¹ in faith, 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,⁷² 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.⁷³ 16 Attend to yourself and to the teaching,⁷⁴ 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.⁷⁵

Responsibilities Towards Widows

⁶⁸ Theories, stories, or doctrines not based on objective proof. See: Eph. 4:14; 1 Tim. 1:4; 2 Tim 4:4; Titus 1:14

⁶⁹ This term refers to an Olympic competitor preparing for the games.

⁷⁰ 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.

⁷¹ attitude

⁷² Timothy’s gift was given to him by God’s Breath 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).

⁷³ 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.

⁷⁴ Be persistent in applying the things you are teaching to yourself.

⁷⁵ 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.

3 Attend to those widows who are truly widows.⁷⁶ 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 Enroll⁷⁷ widows who are no less than sixty years old, having been⁷⁸ 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,⁷⁹ for whenever they may become impatient⁸⁰ against Anointed, they want to remarry, 12 having judgment because they repudiate their previous faith. 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 opponent an opportunity for slander. 15 For some were already turned aside⁸¹ by the Adversary. 16 If any faithful man or woman has widows,⁸² have them relieve them, and do not burden the congregation so that they may relieve those who are truly widows.

Responsibilities towards Shepherds

17 Consider the elders who have supervised 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,*”⁸³ and “*The worker deserves his wages.*”⁸⁴ 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 Anointed, and the chosen messengers, so that you would guard these things without prejudice, doing nothing according to partiality. 22 Do not lay hands⁸⁵ on anyone hastily, nor be a

⁷⁶ 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.

⁷⁷ Include among those supported by the congregation

⁷⁸ The use of the perfect tense here implies only one marriage. Compare note on 1 Tim. 3:2.

⁷⁹ those under sixty years

⁸⁰ The Greek term implies growing weary, dissatisfied, or impatient with a meager existence.

⁸¹ Forsaking Jesus the Anointed, see 1 Tim. 4:1

⁸² Referring to a mother or grandmother

⁸³ Deut. 25:4; 1 Cor. 9:9-10

⁸⁴ Luke 10:7

⁸⁵ the act of ordaining a pastor

participant in the sins of others – keep yourself clean.⁸⁶ 23 (Do not drink water only, but use wine sparingly for your stomach and your frequent illnesses).⁸⁷ 24 The sins of some men are obvious before going to interrogation. Yet some [are only obvious] afterwards.⁸⁸ 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 slaves⁸⁹ under the yoke, have 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, have them serve them because they are faithful and loved, supporting them by good service. Teach these things and implore [them].⁹⁰

The Pursuit of Wealth is a Trap of the Enemy

3 If anyone teaches contrary⁹¹ to these things⁹² and does not come [with] sound words – those of our Master Jesus Anointed and the teaching according to godliness⁹³ – 4 he has become conceited,⁹⁴ 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 –

⁸⁶ 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 Slanderer. 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.

⁸⁷ 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.

⁸⁸ 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.

⁸⁹ Slavery in those times was usually temporary to settle a debt.

⁹⁰ 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 Jesus Anointed.

⁹¹ 1 Tim. 1:3

⁹² All that is taught in this letter

⁹³ 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 Jesus, 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.

⁹⁴ 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."

supposing that godliness is a means to [financial] gain. Withdraw from such [men].⁹⁵ 6 But godliness with contentment is great gain. 7 For we brought nothing into this world [and it is] evident that we are unable to carry anything out. 8 But having food and clothing we will be content with these. 9 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, godliness, faith, love, endurance, and humility. 12 Contend the ideal contest⁹⁶ 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 sustains life in all things,⁹⁷ and Anointed Jesus, the one who testified over Pontius Pilate the good profession.⁹⁸ 14 You are to keep this commandment, unblemished, blamelessly, until the Advent of our Master Jesus Anointed, 15 which [God] will disclose⁹⁹ in His own appointed times¹⁰⁰– the King of kings and Master of masters, the Blessed and Sole Sovereign, 16 who alone holds immortality,¹⁰¹ housing unapproachable light,¹⁰² whom no man has seen nor is capable of seeing,¹⁰³ to whom be honor and age-enduring dominion, Amen!

⁹⁵ 2 Thess. 3:6,14

⁹⁶ A term referring to the Olympic competitions (cf. 2 Tim. 4:7)

⁹⁷ 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).

⁹⁸ The “good profession” is that “*Jesus is the Anointed, 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 Jesus Anointed is building His Assembly. The Ethiopian eunuch made this profession at his baptism (Acts 8:36-38). Jesus 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).

⁹⁹ δεῖξει – to show, reveal, or disclose privately (cf. Dan. 12:1 LXX; Matt. 16:21; John 5:20; John 14:8; John 20:20; Acts 7:3; Acts 10:28; Heb. 8:5; Rev. 1:1; Rev. 4:1; Rev. 17:1; Rev. 21:9). This word is never used of Jesus’ actual coming in glory.

¹⁰⁰ Note the plural (& 1 Thess. 5:1) which does not indicate a point in time (as would be expected if it referred to Jesus’ actual coming), but points to an extended period of time. Prior to the end of the age, God will show to some of His people when the Advent of His Son will occur, something that He has hidden until the time of the end (Compare: Dan. 11:33-35; Dan. 12:8-10; Mark 13:32; Acts 1:7)

¹⁰¹ The doctrine of the inherent immortality of the soul is disproven by this verse.

¹⁰² That is Light dwells in Him rather than He dwells in light.

¹⁰³ This statement is critical to the Christological question concerning whom the patriarchs actually saw when the text says that the Lord appeared to them. (See also: John 1:18; John 5:37; John 6:46; Col. 1:15; 1 Tim. 1:17; Heb. 11:27; 1 John 4:12,20). But the same statement is equally critical concerning the state of the dead. Paul wrote this several decades after Steven’s martyrdom and the deaths of many faithful Christians. Yet Paul wrote that no one had as yet seen God, nor was any man as yet capable of seeing Him. The dead are not in heaven beholding God. After Paul’s death, John wrote that “*no one has ascended into the sky except the One who came down from the sky – the Son of Man who is in the sky*” (John 3:13). Ten days after Jesus’ ascension, on the Day of Pentecost, Peter said “*For David did not ascend into the skies*” (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 (Job 19:25-27; Rev. 22:3-4), because God comes to dwell among men (Rev. 21:3).

1 TIMOTHY

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 themselves¹⁰⁴ an ideal foundation¹⁰⁵ for what is coming,¹⁰⁶ so that they may take hold of age-enduring life.

20 O Timothy, guard what has been entrusted to you, avoiding the profane, hollow-clanging and antagonisms of what is falsely called 'knowledge,'¹⁰⁷ 21 which some, professing, have turned aside concerning the Faith. Grace be with you, Amen.

The first [letter] to Timothy was written from Laodicea,¹⁰⁸ which is the metropolis of Phrygia of Pacatiana.

¹⁰⁴ Matt. 6:19-21

¹⁰⁵ Psalm 37:21,26; Psalm 111:9; Prov. 22:9; Isa. 58:6-11

¹⁰⁶ The time of great tribulation

¹⁰⁷ The Greek word for "knowledge" is "gnosis." This is a direct denouncement of early Gnosticism by Paul.

¹⁰⁸ 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 Jesus in his letter through John for the lavish and excessive lifestyle of many of its members (Rev. 3:14-22).