

**Notes**  
**on**  
**First Timothy**

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**e-Sword Notes from my Bible**  
Following the ESV (English Standard Version) Text

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# Introduction to First TIMOTHY

## AUTHOR:

In addition to all the letters in the New Testament that Paul wrote to various churches he wrote four to individuals. Two of these were written to Timothy, one to Titus, and one to Philemon.

First and Second Timothy and Titus are often referred to by denominational scholars as the **Pastoral Epistles** due to a common misconception of what a Pastor is. The denominational concept is that a Pastor is the preacher "in charge of the affairs of the local church." The New Testament does not teach this. In [Act 20:17-28](#) we learn that *bishops*, *elders*, and *pastors* are three different terms referring to the same group of men in the local church doing the same work. The preacher is not the pastor or shepherd of the flock, but the bishops (or elders) are. In New Testament days that was no distinction between bishops, elders and pastors.

Timothy and Titus were fellow-laborers with Paul in the work of preaching. Paul is now an aged, mature, experienced, apostle of Jesus Christ and he writes to these two young preachers to encourage and instruct them for the work they would need to continue to do.

## DATE:

First Timothy was written after the events recorded in Acts took place. Following Paul's two year imprisonment at Rome mentioned in the last chapter of Acts it is believed that Paul was set free and enjoyed liberty for two or three years before being reimprisoned and finally executed about 66 or 67 AD.

The facts of these personal epistles of Paul indicate that Paul traveled to Crete and left Titus there ([Tit 1:3](#)), and left Timothy in Ephesus to carry on the work there. Paul traveled on to Miletus and Troas and into Macedonia.

In the course of this travel Paul wrote First Timothy from some place in Macedonia. He is subsequently arrested again, probably in Nicopolis. Conditions were changing rapidly. The Jews in Palestine were rebelling against Rome; Nero was laying the blame for the burning of Rome on the Christians; and persecution under Nero grew more severe each day.

During his imprisonment Paul was not allowed the freedom of a "house arrest" like his first imprisonment described in Acts 28. This time he was confined to the Maritime dungeon, according to tradition, and after spending a lonely winter suffering from the cold he was beheaded upon the order of Nero. It was during this imprisonment he wrote 2 Timothy.

## TIMOTHY:

Timothy was born in Lystra of a Greek father and a Jewish mother. He was reared in the Jewish faith and was taught the Scriptures by his mother and grandmother from early childhood ([2Ti 3:15](#); [2Ti 1:5](#)). Paul discovered him at Lystra ([Act 16:1-3](#)). At this point in Paul's second missionary journey Timothy joined Paul and shared in his labors throughout the rest of his life.



Timothy was with Paul in his first imprisonment at Rome ([Col 1:1](#); [Phm 1:1](#)). After Paul's release he evidently traveled with Paul as far as Ephesus and was left there to administer to the needs of the Church. While there, he received these two epistles from Paul that bear his name. Although Timothy is referred to as a young man, he is probably about 30 years old at the time he receives this epistle.

Whether Timothy was able to reach Rome in time to see Paul before his death is unknown. But in Paul's second letter to him he requests him to come and to bring his cloak and parchments ([2Ti 4:11-21](#)).

## THE LETTER:

Paul had left Timothy at Ephesus. The church was faced with threat from various false doctrines. Paul had warned the elders of Ephesus of coming problems in Acts 20 several years earlier.

1. Paul warns Timothy and the church of a failure of faith and charges the young preacher to instruct certain men not to teach strange doctrines ([1Ti 1:3](#)). Some had made shipwreck of the faith, such as "Hymenaeus and Alexander; whom I have delivered unto Satan" says Paul ([1Ti 1:18-20](#)).

2. How Christians ought to conduct themselves in the work and worship of the church is a second underlying thought in Second Timothy. He deals with congregational prayer and worship and how Christian women are to dress and behave themselves.

3. The earliest elders and deacons in the church had been appointed directly by men inspired by the Holy Spirit ([Act 14:23](#); [Act 6:3](#), [Act 6:6](#); [Act 20:28](#)) but now by inspiration of the Holy Spirit Paul gives written guidelines for the appointment of elders and deacons in chapter three.

4. Another general theme of the book is especially applicable to all who preach the Gospel and is found in [1Ti 3:16](#): "Take heed to thyself and to thy teaching." Paul exhorts Timothy concerning his attitude toward his work and his personal example. He was charged to "rebuke them that sin..." and flee any desire to be rich and "keep that which is committed to thy trust" ([1Ti 4:6](#) - 16; [1Ti 5:20-22](#); [1Ti 6:6](#) -11, [1Ti 6:20](#)).



## An Outline of First Timothy

Introduction - [1Ti 1:1-2](#)

### **I. SOUND DOCTRINE - [1Ti 1:3](#) -20**

1. Danger to sound doctrine - 1:3-11
2. Example of sound doctrine - 1:12-17
3. The preacher and sound doctrine - 1:18-20

### **II. PUBLIC WORSHIP - [1Ti 2:1](#) -15**

1. Prayer - 2:1-7
2. Men and women in worship - 2:8-15

### **III. CHURCH OFFICERS - [1Ti 3:1](#) -16**

1. The elder - 3:1-7
2. The deacon - 3:8-13
3. Importance of instructions - 3:14-16

### **IV. FALSE TEACHERS - [1Ti 4:1](#) -16**

1. Their coming - 4:1-5
2. The preacher and false teachers - 4:6-10
3. The true service of God - 4:11-16

### **V. CARE OF MEMBERS OF THE CHURCH - 5:1 - 6:2**

1. Care of young and old - 5:1-2
2. Care of widows - 5:3-16
3. Care of elders - 5:17-25
4. Care of slaves - 6:1-2

### **VI. THE MINISTER HIMSELF - [1Ti 6:3](#) -21a**

1. Motives - 6:3-10
2. Proper walk - 6:11-16
3. Faithful ministry - 6:17-21a

Conclusion - 6:21b

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## 1Ti 1:1

DATE: Shortly after the imprisonment of Acts 28 - probably @ AD 63.  
[WHG Sermons: The Apostle's Authority; The Apostle's Greeting.]

**Paul, an apostle** -- An apostle was one commissioned for a particular task and given the authority to carry out the task. Having appointed Timothy as leader of the churches in Ephesus, Paul refers to himself as an apostle to remind those under Timothy's leadership of his authority.

**by command of God** -- Jesus commissioned Paul as an apostle ([Act 9:3-6](#)). Paul often appeals to His appointment from God to demonstrate his apostolic credentials (e.g., [Rom 1:1](#); [1Co 1:1](#); [Gal 1:15-16](#)). Therefore, God is the source of Paul's authority. If those under Timothy's leadership reject this instruction, they ultimately reject God—not just Timothy.

**our Savior** -- In the OT, the Israelites referred to God as “Savior” ([Deu 32:15](#); [Psa 27:9](#); [Hab 3:18](#))—a title that emphasizes God as the source of salvation.

**our hope** -- This speaks of the confident expectation of God's promises, not a wishful expectation. Paul refers to Christ Jesus as the believers' hope because His resurrection means believers also share in His life (see [1Co 15:13-19](#)).

## 1 Timothy 1:2

### 1Ti 1:2

**To Timothy** -- Though this letter was clearly intended to be read aloud to the congregations in Ephesus and beyond, **Timothy** was identified as its immediate recipient.

A half-Gentile, half-Jewish disciple Paul met in Lystra ([Act 16:1](#)). Timothy assisted Paul in his missionary efforts ([Act 16:3](#); [Act 20:4-5](#); [2Co 1:19](#); [1Ti 1:3](#)), becoming like a son to Paul.

**true** -- ASV - means "legitimately born" As Paul's genuine or **true son in the faith**, none could mistake Timothy's special place in Paul's heart.

**grace, mercy, and peace** -- Timothy was issued Paul's fairly standard greeting. This greeting captures the essence of the gospel message—God's grace shown in the sacrifice of Jesus Christ brings peace with God. The insertion of “mercy” alters Paul's typical greeting: “grace to you and peace” ([Rom 1:7](#); [Gal 1:3](#); [Col 1:2](#)).

**faith** -- [Tit 1:4](#); used objectively for the **Gospel**.

## 1 Timothy 1:3

### 1Ti 1:3

**besought** -- *urged, appealed to*

**Macedonia** A Roman province on the Balkan Peninsula (modern Greece). Thessalonica, Berea and Philippi were located in Macedonia. The occasion that Paul mentions in this verse is not recorded in Acts but apparently happened after Paul's release from two years imprisonment at Rome.



**abide** -- *abide still*, implication that Paul had been there.

**Ephesus** -- A harbor city located in Asia Minor (modern Turkey). Ephesus was one of the largest cities in the Roman Empire. Paul went to Ephesus on his second missionary journey ([Act 19:1](#)) and spent three years there @ AD 52-54) teaching in the school of Tyrannus and enabling Jews and Greeks throughout Asia to hear the word.

In a speech in [Act 20:29-31](#) toward the end of Paul's third missionary journey (AD 56) he warned the Ephesian elders about the threat of false teachers. For this reason, Paul urges Timothy and the believers to hold on to sound doctrine ([1Ti 1:10](#); [1Ti 6:3](#); [2Ti 1:13](#)).

Now about AD 63 Timothy is working there to appoint new or additional presbyters, and about four or five years later we have Jesus' letter penned by John in the Revelation to Ephesus ([Rev 2:1-7](#)).

**charge** -- *instruct*, with note of urgency

**other doctrine** -- a different doctrine, or gospel, cf. [Gal 1:6-9](#)

■ 1 Timothy 1:4

[1Ti 1:4](#)

**fables** -- (Gk. *mythos*) Jewish fables, cf. [Tit 1:14](#); [2Ti 4:4](#), the Talmud is full of such. Myths were often used to excuse immoral behavior.

The Greek term used here, *mythos*, refers to legendary stories about the gods. It also could be used to describe stories generally understood to be false. Such tales distracted believers from the truth (i.e., the gospel message) and sound doctrine, resulting in ungodly behavior. Paul and Peter disapproved of myths ([2Ti 4:4](#); [2Pe 1:16](#)), even those of Jewish origin or influence ([Tit 1:14](#)). They used "myths" as a label for teachings considered especially immoral or dangerous.

**genealogies** -- Jewish Gnostics used genealogies for their allegorical and legendary interpretation of the Scriptures. [Modern Mormons?]

A list of descendants (e.g., [Gen 10](#); [1Ch 1:1-9](#); [Mat 1:1-17](#)). Genealogies were used to legitimize the inclusion of an individual into a group or the succession of an individual into a role. Some believers in Ephesus may have used genealogies to exclude others from fellowship or ministry. Paul argues that no one should be excluded; rather, prayer should be made for all because God wants all people to be saved ([1Ti 2:1](#), [1Ti 2:4](#)). Believers must not make genealogies the subject of pointless speculation.

**Questions** -- occasioned unnecessary disputes.

**godly edification** -- (ESV **Stewardship from God** translates a phrase (Gk. *oikonomian theou*) that is difficult to capture in translation (Gk. *oikonomia* can mean "orderly plan" or "household management, stewardship"). In this context it either refers (1) to God's orderly outworking of his plan of salvation in all human history, or most likely (2) to human responsibility ("stewardship") in advancing that plan. In either case, the false teachers produce speculation rather than the advance of the kingdom by faith in Christ.



## 1 Timothy 1:5

1Ti\_1:5

**1:5.** Unlike such aimless speculations, the intended result of Paul's instruction to Timothy was **love**, and the **purest kind of love** at that. It is that love which pours naturally from a **cleansed heart** (cf. [2Ti 2:22](#)), **untainted conscience**, and a sincere (*anypokritou*, "unhypocritical"; cf. [2Ti 1:5](#)) faith.

**end** -- purpose, goal

**commandment** -- "charge" same as vs. 3.

The purpose of the **charge** given in vs. 3, to produce:

- 1) Love out of a pure heart
- 2) A good conscience
- 3) A sincere faith

**love** --The goal of instruction. **Love** stands in contrast to envy and strife, which are the by-products of controversy and disputes about words ([1Ti 6:4](#))

**good conscience** -- what to do with practice of what we know is right.

Here Paul seems to be using these virtues to emphasize to Timothy that his instruction and condemnation of false teaching is being done in good faith, motivated by a moral responsibility to correct error and restore the faith of those led astray.

**faith unfeigned** -- sincere faith.

## 1 Timothy 1:6

1Ti\_1:6

**swerved** -- / **wandered away** -- some had missed the mark.

**jangling** -- idle talk; vain discussion, idle disputes 1:6 **fruitless discussion** -- meaningless talk -- The word *mataiologia* refers to talk that does not benefit anyone.

Here it probably connotes the pointless babble of the ignorant and uneducated (see [1Ti 1:7](#)).

Some teachers in the Ephesian congregation had lost sight of this lofty purpose and had **wandered away** (lit., "missed the aim"; cf. [1Ti 6:21](#); [2Ti 2:18](#)) and **turned** aside to **meaningless talk**. Their teaching was *mataiologian*, that is, idle, useless, futile, empty verbiage that benefited no one.

## 1 Timothy 1:7

1Ti\_1:7

**teachers of the law** -- They missed the point and purpose of the Law. Such should lead to Christ.

They were probably converted Jewish Pharisees and Scribes who relished the law of Moses but did not understand how the Law prepared the way and led to Christ. [Gal 3:19](#); [Gal 3:24](#).



The other two N.T. references to the Greek term *nomodidaskaloi* associate the term with the Pharisees ([Luk 5:17](#); [Act 5:34](#)). These other references suggest that Paul's use of the term here may serve to draw a contrast between Christian and Jewish teachings.

[See chart in ESV Study Bible 1Tim 1.5]

Not enough information is given to determine exactly what the false teaching was. The concern here is not so much the identity of the false teachers but their effect, which was in direct contrast to the goal of apostolic instruction. The results of false teaching were “speculations” (v. 4) and “vain discussion” (v. 6) while the result of true teaching is “love” coming from “a pure heart and a good conscience and a sincere faith” (v. 5). The focus of false teaching led to “swerving” and wandering (v. 6) while the focus of true teaching was a steadfast “aim” or goal.(v. 5).

## 1 Timothy 1:8

### [1Ti 1:8](#)

b) Misuse of the Law -- vs. 8-11.

[See WHG Sermon: Nature and Design of the Law]

**law** -- Reference here is to the Law of Moses and the Jewish system it ushered in.

**the Law is good** -- [Rom 7:12](#) Paul was not disparaging the Law for it had a place and when properly used it pointed to Christ. Salvation is in Christ, and not in the Law of Moses.

**use it lawfully** -- when used according to God's purpose. The Law is misused today also by many.

While the law is good when used to correct the lawless (compare [2Ti 3:16](#); [Rom 7:12-16](#)), it is not a means of salvation, or source of myths and endless genealogies, as some teachers of the law suggest ([1Ti 1:4](#)).

## 1 Timothy 1:9

### [1Ti 1:9](#)

**law** -- Law is for the wicked. \*general law, no definite article.

**lawless and disobedient** -- Paul stresses that the purpose of the law was to set a standard, not for the righteous but for the lawless (in Greek, *anomos*). The law identifies what behaviors should be condemned as sin, outlined in the vice list in [1Ti 1:9-10](#). The list echoes the interpersonal ethics of the Ten Commandments in [Exo 20:12-17](#).

**Verses 9 & 10** provide a general listing of the ten commandments of Exodus 20 Two tables of stone - the Second tablet covered more precisely.

- 1) lawless and disobedient
  - 2) for the ungodly and for sinners
  - 3) for profane
  - 4) for murderers of fathers and mothers
  - 5) for manslayers
  - 6) for whoremongers ... ([1Ti 1:10](#))
  - 7) for men stealers
- continued



- 8) for liars
- 9) for perjured persons
- 10) contrary to sound doctrine

## 1 Timothy 1:10

[1Ti 1:10](#)

See the NKJV for modern terminology for these sins.

**fornicators** -- Gk.  *pornos*. In some instances it seems to refer to one who practices any sexual conduct contrary to God's moral law. In some cases it seems to refer to sexual union between unmarried in a context where "adultery"  *moicheia* is also used [Mat 15:19](#); [Mar 7:21](#); [1Co 6:9](#); [Gal 5:19](#); [Heb 13:4](#).

**those practicing homosexuality**. Greek  *arsenokoites*. The same Greek word is used in [1Co 6:9](#), where it is translated "men who have sex with men" NLT.

**sodomites -- / perverts -- / defile themselves with mankind / men who practice homosexuality**. The Greek noun  *arsenokoites* refers to males who engage in homosexual acts and echoes the Septuagint wording of [Lev 18:22](#); [Lev 20:13](#).

Though some have argued that only certain kinds of homosexual conduct are in view (such as homosexual prostitution or pedophilia or unfaithful relationships or conduct by people who do not naturally have homosexual desires), there is no evidence in the words of the text, the context, or in evidence from the ancient world to prove that Paul was referring to anything other than all kinds of homosexual conduct. See notes on [Rom 1:26-27](#); [1Co 6:9-10](#).

**menstealers -- kidnappers** -- slave dealers who kidnapped people. The Greek  *andrapodistes* (see ESV footnote) shows that Paul considered forcible enslavement to be sinful and a violation of [Exo 20:15](#).

**liars and perjurers** -- clearly pertain to the ninth commandment [Exo 20:16](#).

**sound doctrine** -- i.e. healthy (sounds like Dr. Luke influence on Paul here.) The participle of the Greek verb  *hygiaino* (found also at [1Ti 6:3](#); [2Ti 1:13](#); [2Ti 4:3](#); [Tit 1:9](#); [Tit 1:13](#); [Tit 2:1-2](#)), here translated "sound," includes the idea of "health" (in the sense of "healthy" or "health giving" doctrine), and in 2 Timothy it contributes to an extended metaphor in which false doctrine spreads poison insidiously through the body ("like gangrene," [2Ti 2:17](#)) while true doctrine makes the body healthy.

**sound teaching** Refers to instruction that is consistent with the gospel message and teaching of the apostles—a theme of the Pastoral Letters ([1Ti 6:3](#); [2Ti 1:13](#); [Tit 1:9](#)).

See [Rom 1:27](#) note on **GAYS (Homosexuals, Sodomites) and Lesbians** In The Bible

## 1 Timothy 1:11

[1Ti 1:11](#) **Vs. 11** -- a comment on verse 8. [1Ti 1:8](#)

[Sermon: The Glory of the Gospel ]



**gospel** -- The good news (*euangelion*) about the Lord's victory over sin and death on behalf of a sinful humanity. Greek = "*according to the gospel the glorious*", worthy of the highest dignity, praise, honor, and reverence.

**committed to my trust** -- Paul an apostle -- commanded by Christ and given strength to perform his mission.

The reference to being "**entrusted**" with the "**gospel**" leads Paul to give thanks to God for this manifestation of grace to him (v.12-17).

## 1 Timothy 1:12

1Ti 1:12 Outline:

2. Example of Sound Doctrine -- vs. 12-17

**1:12–17** This expression of gratitude is a parenthesis from Paul's charge to Timothy (1Ti 1:1-11, 1Ti 1:18-20). Triggered by the mention of Paul's role (1Ti 1:11), it gives perspective on the source of Paul's thankfulness and provides a model for its readers. When talking about his own work, Paul directs glory to God and makes it plain that he is doing God's work (see also 2Co 1:21-22; 2Co 2:14-17; 2Co 3:4-6; 2Co 4:7; 2Co 12:9-10).

**enabled** -- gives strength.

**strength** -- Paul attributes his strength and vigor solely and emphatically to the one who died and rose and appeared to him on the Damascus road (Acts 9; Gal 2:20).

**faithful** -- trustworthy; 1Co 15:10 Paul marvels that God graciously considered him worthy of trust (Gk. *pistos*, translated here as **faithful**).

Paul repeatedly defers to Christ for establishing him in ministry. Paul did not undertake this mission by his own volition and authority.

## 1 Timothy 1:13

1Ti 1:13

**blasphemer** -- A person who speaks disrespectfully about God in order to damage His reputation.

**persecutor** -- Before his conversion, Paul sought to persecute followers of Christ by arresting and imprisoning them (Act 9:1-2; Act 22:4-5; Act 22:19-20; Act 26:9-11). Paul was not exaggerating for the sake of effect.

**a violent man** -- Paul not only sought to arrest followers of Christ, he also approved the murder of Stephen (Act 8:1). In contrast, those who watch over God's people must not be violent (1Ti 3:2-3).

Paul lists his sins in an ascending order: (arrogant - haughty - imprudent).

**injurious** -- violent, insolent. Act 26:10

**ignorantly** -- His countrymen had access to knowledge about Jesus, but he was ignorant.

## SINCERITY NOT ENOUGH

Paul was- Act 23:1 & Act 26:9-11, 1Ti 1:12-16, Act 7:58-60 & Act 8:1.

Cornelius was--- Act 10:1-2 & Act 11:13-14.



See also [Pro 14:12](#), [Luk 16:15](#), [Isa 55:8-9](#).

## 1 Timothy 1:14

[1Ti 1:14](#)

**grace of our Lord** -- God's grace rescued Paul from his rebelliousness (see [Tit 2:11](#))

**exceeding abundant** -- Super-abound; "overflowing". Christ's faith and love for Paul overflowed and was received in faithful gratitude. [Rom 5:20](#)

**with** -- Gk *meta*

**faith and love** -- Paul had God's trust and God's love. In Paul's letters, the natural outcome of faith in Christ is love for God and others.

God showed his love to us in Christ, [Joh 3:16](#)

[WG Sermon: The Super Abounding Grace of God]

## 1 Timothy 1:15

[1Ti\\_1:15](#)

**trustworthy and worthy of all acceptance** -- There are five such "*faithful sayings*" and they recur only in the letters to Timothy and Titus ([1Ti 3:1](#); [1Ti 4:8-9](#); [2Ti 2:11-13](#); [Tit 3:8](#)). These were truths widely affirmed in the early churches.

This phrase serves to introduce or conclude a quotation of established teaching and to emphasize the truth of what is being said.

**all** -- key word in the phrase.

**Christ Jesus came ... to save sinners** -- Paul echoes Jesus' explicit teaching that he came to call sinners, not the righteous ([Mat 9:13](#); [Mar 2:17](#); [Luk 5:32](#); [Luk 15:7](#); [Luk 19:10](#)).

**came into the world** -- Implicitly affirms the incarnation.

**to save sinners** -- Confirms what the angel told Joseph about Jesus' destiny and the reason for (meaning of) his name (Matt 1:21).

**I am the worst** -- Means not that Paul continues to live rebelliously but that due to his close walk with God, he is conscious of divine holiness (cf. [Isa 6:5](#)) despite his former evil deeds (v. 13).

**chief** -- "*first in order*" [Mat 9:12](#); [Luk 19:10](#) . Paul cannot mean that he now sins more than anyone in the world, for he elsewhere says that he has lived before God with a clear conscience ([Act 23:1](#); [Act 24:16](#)), and he asks other believers to follow his example (see note on [Php 3:17](#)).

Apparently he means that his previous persecution of the church ([1Ti 1:13](#); cf. [1Co 15:9-10](#)) made him the foremost sinner, for it did the most to hinder others from coming to faith (cf.



[1Th 2:15-16](#)). One wonders if Paul's part in the death of Stephen lingered on his mind and heart. Yet it also allowed God to save Paul as an "example" of grace ([1Ti 1:16](#))

### Summary of the Gospel of Christ

- 1) Implies his pre-existence
- 2) Reveals his willful coming
- 3) Reveals his purpose for coming
  - a) God's will to save
  - b) Accept God's will or be lost

### 1 Timothy 1:16

[1Ti\\_1:16](#)

**I was shown mercy** -- Paul recognized that his violent actions against the followers of Christ deserved punishment ([1Ti 1:12](#)). God's mercy motivated Paul to serve faithfully ([2Co 4:1](#)).

**1:16.** Paul's conversion demonstrates God's plan to save all sinners. As **the worst of sinners** (cf. Paul's other descriptions of himself in [1Co 15:9](#); [Eph 3:8](#)), Paul represents the extreme **example**. If God was patient and gracious enough to save Paul, He is patient and gracious enough to save anyone.

The ultimate sinner became the ultimate saint; God's greatest enemy became His finest servant. Somewhere between these extremes fall all the rest.

**to life everlasting** -- Gk εἰς (*eis*) for the purpose of, toward, into.

### 1 Timothy 1:17

[1Ti 1:17](#) [Sermon: The Nature of God]

**eternal** -- Savior of all men of all ages. (Literally "King of the Ages")

**King eternal** -- (Literally "King of the Ages") emphasizes God's sovereignty over all the ebb and flow of human history.

**King** -- therefore able to save, acquitted; ruler of all men.

**immortal** -- not subject to corruption, eternal, and will share that with man

**invisible** -- spiritual essence, (not of this material world).

**the only God** -- This emphasizes His uniqueness in a typical Jewish monotheistic fashion. To this God alone must all **honor and glory** be ascribed, eternally.

**forever and ever** -- Expresses the conviction that God is worthy of endless worship and adoration.

**Amen** -- Expresses agreement or endorsement of what is said about God ([Psa 72:19](#); [Psa 89:52](#)).

### 1 Timothy 1:18

[1Ti 1:18](#)



**1:18–20** This section concludes Paul's opening instruction to Timothy regarding his ministry and his obligation to combat false teachers. Paul gives two examples of people who have not heeded his teaching and have gone astray from the faith—Hymenaeus and Alexander.

**charge** -- command, instruction, [1Ti 1:3](#); [1Ti 1:5](#)

**This instruction** (the same word *parangelian* is translated “command” in v. 5)

**according** -- *kata*, "in accordance with"

**prophecies** -- [1Ti 4:14](#); \_A prophecy of a spiritual gift (probably a gift for preaching and evangelizing) was given when Timothy was ordained by presbyters, and the gift itself was given through the laying on of the apostle's hands [2Ti 1:6](#).

**the prophecies ... made** -- earlier concerning Timothy's call and fitness for service in Ephesus. When and by whom these prophecies were made can only be guessed. Paul uses military metaphors repeatedly in appealing to Timothy (see also [1Ti 6:12](#); [2Ti 2:3](#); [2Ti 4:7](#)) These prophecies reinforced Paul's conviction that Timothy was a fit soldier to conduct the battle against error in the Ephesian church (cf. [1Ti 6:12](#); [2Ti 4:7](#) for an athletic rather than military metaphor). Timothy was to remember these prophecies and be inspired by them in the struggle against error at Ephesus.

**war** -- *strateue* Remember the game *Stratego*! [2Co 10:3-5](#)

**warfare** -- *strateia* [2Ti 4:7](#)

Lesson: vs. 18-19

- 1) Ministers need reminding
- 2) Ministers need encouragement
- 3) Ministers need to know their purpose
- 4) Ministers need their weapons - v. 19a

 1 Timothy 1:19

[1Ti 1:19](#)

**conscience**-- The conscience is viewed as a kind of gyroscope; keeping it clear (or *good*) means ensuring that it is not destroyed (see note on [1Ti 4:2](#) about a *seared or dead conscience*).

**faith and a good conscience** -- These two always seem to travel together (cf. [1Ti 1:5](#); [1Ti 3:9](#)). Strength in the one is always combined with strength in the other. So also is failure in the one correlated with failure in the other.

**some who have rejected** -- (*apothéo*, “a strong, deliberate thrusting away”; used elsewhere in the N.T. only in [Act 7:27](#); [Rom 11:1-2](#)).

**shipwreck** -- Must be not only good *soldiers*, but good *sailors*! Paul has suffered many literal shipwrecks, so he knew what he was saying.



1 Timothy 1:20

1Ti 1:20

**Hymenaeus (cf. 2Ti 2:17) and Alexander** -- Whether this is the same Alexander mentioned in Act 19:33 and 2Ti 4:14 is not clear. Probably it is not. They illustrate the principle of wrecking their faith mentioned in verse 19 1Ti 1:19.

**Hymenaeus** and Philetus in 2Tim were identified as false teachers -- see their chief error. 2Ti 2:17-18 was saying the resurrection was past already.

**delivered unto Satan** -- 1Co 5:5. Usually understood as having disfellowshipped them by putting them out of the church. see 1Co 5:5. The purpose of such discipline is restoration, not condemnation; seeing the alternative, perhaps they will turn back to Christ.

Some think they were delivered over to Satan for bodily punishment and affliction ( cf. Act 19:13-17.)

**learn** -- Discipline is designed to teach; It proved successful at Corinth, 2Co 2:5-8. Church discipline is motivated by love and with the hope that the one disciplined will turn back to the Lord.

**may learn not to blaspheme** -- There is no explicit indication that these false teachers directly uttered evil statements about God (“**blasphemed**”). However, to misrepresent God’s truth is to *speak ill of him*.



**1 Timothy 2:1**1Ti 2:1

Prayer is 1) vital and 2) varied. To be done with a heart of reverence, of concern and confidence.

**prayers** -- In its various forms and aims, prayer is the cornerstone of worship. If people do not believe enough in God to address him in clear, coherent speech, other worship exercises (praise, confession, Scripture reading, proclamation) are unlikely to be fruitful.

**first** -- in this set of instructions regarding worship

**supplication** -- The Greek word is from a root that means “to lack,” “to be deprived,” or “to be without.” Thus, this kind of prayer speaks to a great need. **It** concerns the deep personal needs of the heart, it is a fervent cry.

**petitions** -- The word *deesis* refers to requests made on the basis of urgency or need. Sometimes these requests are made on behalf of others as an act of intercession (see Luk 22:32; Act 8:24).

**prayers** -- general communication with God

**intercessions** -- These are petitions submitted to a higher being, pleading on behalf of others. Believers demonstrate their love for others through intercession. Intercession also presents believers with an opportunity to show their unity.

**giving of thanks** -- Gratitude,

**All** -- (the key word.) All people Regardless of race, social status, or gender. God does not discriminate between persons (see Act 10:45); neither should the believers in Ephesus. The prayers offered on behalf of all people become an expression of faith in God and love for others (1Ti 1:14). This is the kind of good work Timothy should encourage among believers.

**The Christian's Duty to His Nation**

1Ti 2:1-2 Pray for the king, and all in authority.

Rom 13:1 ff. vs. 1-7 Be in subjection to government.

Act 4:19 More important to listen to God

Act 5:29 We ought to obey God rather than men.

Mar 12:17 To render to Caesar (pay our taxes)

Mat 22:21 -- Render to Caesar His Due

Luk 20:25

Rom 13:1 Remember that governments are appointed by God

Joh 19:11 God grants governments their power

Rom 13:2 Not to be a rebel to overthrow

Rom 13:3 Governments must support good

Rom 13:4 Governments are God's servants

They are God's ministers of vengeance

Rom 14:5 We are to be in subjection for two reasons.

Rom 13:6 We are to pay our taxes

Rom 13:7 Render them their due, respect and honor



**The Nation's Responsibility**

[Rom 13:3](#) Support good, punish the evil

[Rom 13:4](#) Execute justice upon the evil

**What God Says About Nations**

[Pro 14:34](#) Nations obliged to do right.

[2Ch 7:14](#) Nations to turn from wicked ways

**1 Timothy 2:2**

[1Ti 2:2](#)

**kings** -- The Ephesian church was to pray “for everyone” (v. 1, lit., “all men”), but especially for the leaders of civil government. Having recently been released from his Roman imprisonment, Paul was greatly aware of the deteriorating political atmosphere.

Prayer for **Kings** -- [Ezr 6:10](#); [Jer 29:7](#);

**all those who are in authority** -- This instruction parallels Jesus’ command to love our enemies and to pray for those who persecute us ([Mat 5:44](#)).

**all who are in authority:** Those who had the power to persecute or to protect the church (see also [Rom 13:1-7](#); [1Pe 2:13-17](#)).

**quiet** -- The absence of external disturbances, (cf [1Ti 2:11](#))

**quiet life** -- In this context, “quiet” does not mean “silent” or “inactive;” rather, it describes a life free from the turmoil of persecution ([1Th 4:11-12](#))

**peaceable** = inner peace

**honest** -- reverence, dignity

**godliness** -- The word *eusebeia* refers to living according to religious standards and values.

The word **godliness** and its cognates (also at [1Ti 3:16](#); [1Ti 4:7-8](#); [1Ti 5:4](#); [1Ti 6:3](#), [1Ti 6:5-6](#), [1Ti 6:11](#)) sum up the beliefs, attitudes, and lifestyles that accord with right and reverential knowledge of God, obedience, and authentic worship.

**dignity** -- The state of being worthy of respect. Persecution was used to shame believers and pressure them to renounce their faith. It refers to moral dignity and holy behavior before men.

[Lesson: [Aim of prayer](#); for 1) Lost v.4; 2) Leaders, v.2; 3) Life]

**1 Timothy 2:3**

[1Ti 2:3](#)

**good and acceptable** -- Thus Paul defended his instructions by pointing out that such a prayer **is good, and pleases God our Savior** (cf. [1Ti 1:1](#)). Literally, the Greek says that such a prayer is



“acceptable before” (in the presence of) God. Many prayers are unacceptable to God, but not this one.

**God our Savior** -- In the OT, the Israelites referred to God as “Savior” ([Deu 32:15](#); [Psa 27:9](#); [Hab 3:18](#)) — a title that emphasizes God as the source of salvation.

1 Timothy 2:4

[1Ti 2:4](#)

**who desires all people** -- God's will that we pray for **all** men, for God **desires all people to be saved**. cf. [2Pe 3:9](#).

Key of verse = **all men**, cf. vs 1, not for just an "elect" nation of Israel.

**come knowledge of the truth** -- Refers to hearing, understanding, believing, and committing one's self to following (obeying) the gospel message. It covers all aspects of conversion [Rom 10:17](#); [Heb 11:6](#); [Luk 24:47](#); [Heb 5:9](#);

Four arguments for universal prayer to the One True God -- [1Ti 2:5-6](#)

- 1) One God for all men
- 2) One mediator for all
- 3) Availability of ransom for all
- 4) Paul's commission to the Gentiles - cf [1Ti 2:7](#)

1 Timothy 2:5

[1Ti 2:5](#)

**one God** -- One God for all men! **One God** means one faith and one gospel for all people. [Act 4:12](#).

**one mediator** -- A person who brings reconciliation between two parties in conflict. The need for a mediator testifies to the sinfulness of humanity, while the provision of a mediator demonstrates the kindness of God.

Jesus “**mediates**,” or serves as the bridge, between the invisible God and people who seek God ([Joh 1:18](#); [1Pe 3:18](#)).

**the man Christ Jesus** -- He is fully human and fully God, and thus able to reconcile God and humanity (see [1Co 8:6](#); [Eph 4:5-6](#)).

The absence of the definite article before *Man* in the Greek suggests the better translation, “Christ Jesus, Himself a man.” Only the perfect God-Man could bring God and man together. Cf. [Job 9:32-33](#).

Various people groups do not each have their own gods, though they may imagine they do; all must come to the **one** true **God** for salvation. This means that Jesus, God’s incarnate Son, is the one and only **mediator**, the only way to salvation (cf. [Act 4:12](#)).



Four arguments for universal prayer to the One True God -- [1Ti 2:5-6](#)

- 1) **One God** for all men
- 2) **One mediator** for all men
- 3) Availability of **ransom** for all men - [1Ti 2:6](#)
- 4) Paul's commission to the Gentiles - cf [1Ti 2:7](#)

## 1 Timothy 2:6

[1Ti 2:6](#)

**ransom for all** -- A payment exchange; this speaks of the worth of Christ. God values his life worth that of all people who ever lived.

**ransom** -- (Greek, *antilytron*) refers to purchasing someone's release and describes a common Pauline and N.T. understanding of Christ's work as redemptive (cf. [Gal 1:4](#); [Gal 2:20](#); [Eph 5:2](#); and related N.T. concepts of "redemption" [[Luk 1:68](#); [Luk 2:38](#); [Luk 24:21](#); [Tit 2:14](#); [Heb 9:12](#); [1Pe 1:18](#)] and "ransom" [[Mat 20:28](#); cf. [Rev 5:9](#)]).

This language also reflects Jesus' words, "the Son of Man came ... to give his life as a ransom [Gk. *lytron*] for many" ([Mar 10:45](#)). Since Jesus gave himself as this "ransom," the idea of substitution (dying on behalf of sinners) is also included.

**testified** -- the truth mentioned in [1Ti 2:5-6](#).

**due time** -- when the fulness of time was come, [Gal 4:4](#); [Heb 1:1-2](#); [Tit 1:3](#).

## 1 Timothy 2:7

[1Ti 2:7](#)

**preacher and apostle** -- to "testify" to things in v.6, this was Paul's commission as an apostle; appointed a "**Herald**" (Gk. *keryx*) to proclaim this "good news." Paul did not appoint himself, his authority to herald this message comes from God.

**telling the truth** -- Paul's assurances of his **truthfulness** were stylistic devices designed to stress the importance of his point (cf. [Rom 9:1](#); [2Co 11:31](#); [Gal 1:20](#)). Paul may be addressing charges that his ministry is bogus.

**a teacher of the Gentiles** -- Underscores the universality of the gospel message and God's desire that all people be saved (see note on [1Ti 2:4](#)). Paul's reminder to the Ephesian church that Christ came for both Jewish people and Gentiles.

## 1 Timothy 2:8

[1Ti 2:8](#)

**men** --  $\alpha^{\prime}\nu\eta\rho$  *ane r* -- specific for men, males, (accusative, plural, masculine) In the public assembly Paul specified that men (*andras*, lit., "males") everywhere are to lead the congregation in prayer. Moreover, these prayers were to be offered with lifted hands. This was a common Old Testament practice (cf., e.g., [1Ki 8:22](#); [2Ch 6:13](#); [Ezr 9:5](#); [Psa 28:2](#); [Psa 141:2](#); [Lam 2:19](#)). (It



was also common in the pagan religions of the first century and in the early church. Paintings on the walls of the catacombs in Rome portray this posture.)

**everywhere** -- Not limited to Ephesus or the area where Timothy was; not a provincial command, or custom, but universal.

**lifting up hands** -- [Psa 141:2](#); [Psa 63:4](#); [Psa 28:2](#)

Cf. Solomon in [1Ki 8:22](#)

**lifting up holy hands** -- A common posture in prayer ([Exo 9:29](#); [1Ki 8:22](#); [Psa 28:2](#)). Paul is not emphasizing a specific posture necessary for prayer, but holiness as a prerequisite for effective prayer (cf. [Psa 66:18](#)).

**holy hands** -- devoted, pleasing to God, cf. [Jas 4:8](#) "Holy hands" symbolize living according to God's standards. *Hands* symbolize the activities of life; thus, "holy hands" represent a holy life. This basis of effective prayer is a righteous life ([Jas 5:16](#))

**wrath** -- anger, (protects the attitude)

**doubting** -- dissension, disputings, debate (? within one's self ) -- disputings or quarreling (thus a call for harmony and unity.)

#### Our Approach to Prayer

- |                       |   |             |
|-----------------------|---|-------------|
| 1) Without defilement | = | in holiness |
| 2) Without discord    | = | in harmony  |
| 3) Without doubts     | = | in hope     |

1 Timothy 2:9

[1Ti 2:9](#)

**in like manner** - i.e. "everywhere" v. 8 [1Ti 2:8](#)

**adorn** -- *kosmeo* -- "to arrange," "to put in order," make something or someone attractive. (The word "cosmetics" come from this Greek word.)

**shamefacedness** -- decency. A woman is to arrange herself appropriately for the worship service, which includes wearing decent clothing which reflects a properly adorned, chaste heart.

**broided** -- braided (a common hair style of the time was to braid strands of gold and silver into an elaborate upswept hair-do.)

The specifics Paul mentioned (**braided hair or gold or pearls or expensive clothes**) become inappropriate when they indicate misplaced values (cf. [1Pe 3:3](#)). These styles seem have been associated with the temple prostitutes. Christians must be careful about letting a pagan culture set their fashions.

Peter gives similar counsel and points to the example of righteous O.T. women ([1Pe 3:3-6](#)).

*Lesson:* sign of worldliness in excessive devotion of time and money on outward adornment. cf. [1Pe 3:3](#)



Lesson point:

- 1) Attire -- vs. 9-10 - meekness & restraint - not vain
- 2) Attitude -- 11-14 - (why - v. 13-14)
- 3) Assurance -- vs. 15

Special Study Note:

**2:8–15** These verses have raised much controversy in recent decades and deserve special comment. Paul holds to the fact that ([Gen 1:27](#); [1Co 11:11-12](#)), Adam's origin differs from Eve's ([Gen 2:15-25](#); [1Co 11:8-9](#)) and therefore their assigned roles by God differ. Their roles in God's church are in ways that are both important but not always identical.

There are three general approaches to vv. 8–15.

(1) Some feel that Paul's views on women in this section are patriarchal, wrong, and do not reflect God's will.

(2) Others agree that Paul has a patriarchal outlook, but they accept that his counsel was binding for the church of his time. Yet they hold that since some in the West now affirm a post-patriarchal or egalitarian view of marriage and society, Paul's teaching must give way to current relational and social convictions. A variation of this view is that there were unique circumstances at Ephesus, and the teaching of vv. 8–15 is not binding in those cultures in which social circumstances have changed.

Some hold that Paul's teachings here addressed to women may allude to a movement in Roman society that undermined traditional family values and caused widespread concern in secular Greek and Roman society.

(3) Still others, including most Christians through almost all of church history, have understood Paul's teaching to be that in general men are called to certain leadership responsibilities in the church that women under most circumstances are not.

This does not mean that men are more capable or gifted than women but that God has distinct expectations for women and for men, expectations consistent with differences he bestowed on them in creation.

## 1 Timothy 2:10

### [1Ti 2:10](#)

**proper for women** -- Instead of stressing external beauty, according to the world's standards, Christian women should manifest a different set of values. They should adorn themselves **with** (literally, "by means of") **good deeds**. They should depend on their faithful service in the name of Christ to render them attractive to others.

**profess godliness** -- devoutness, piety, reverence toward God

Refers to women who claim to live according to God's standards and values. They are to support that claim not only in their demeanor, wardrobe, and appearance, but by being clothed with righteous behavior.



## 1 Timothy 2:11

### 1Ti 2:11

**a woman** -- Paul uses the indefinite singular *gyne*, “a woman,” in both vv. 11–12. This is a switch from the plural used in vv. 9–10. The subtle change in wording may serve to mark this usage as generic and applicable to all women everywhere in the church instead of just the wealthy women criticized in vv. 9–10.

**learn** -- The form of the Greek verb translated “let ... learn” is an imperative. Thus women are not shut out, or denied a learning experience.

That was a novel concept, since neither first-century Judaism nor Greek culture held the education of women in high esteem.

**in silence** -- “quiet” in 1Ti 2:2 ( cf. 1Co 14:28; 1Co 14:34) not to be insubordinate.

The word, *hesychia*, translated “**quietness**” in 1Ti 2:11 and **silent** in verse 12, does not mean complete silence or no talking. It is clearly used elsewhere (Act 22:2; 2Th 3:12) to mean “settled down, undisturbed, not unruly.” A different word (*sigao*) means “to be silent, to say nothing” (cf. Luk 18:39; 1Co 14:34).

**with all submissiveness** -- *Silence* (quiet) and *submission* (to line up under) were to characterize the role of a woman as a learner in the context of the church assembly. Submissiveness, (obedient = 1Ti 3:4).

Literally it meant to “lined up under.” *hupotage*. [Makes one think of the English word, *queue* or *Cue*.]

The females in the congregation should receive instruction from the male leadership **with quietness and full submission**.

## 1 Timothy 2:12

### 1Ti 2:12

**permit** -- When the N.T. uses this word, it always refers to what a figure in authority allows (or prohibits). As an apostle (see 1Ti 2:7), Paul fits this description. The first-person form (“I do not”) makes sense as Paul pens these personal reminders to Timothy.

**teach** -- Paul used a verbal form of this Greek word that is better translated: “to be a teacher.” (see Act 11:26; Act 13:1; 1Co 12:28; Eph 4:11).

cf. Philip's four virgin daughters who prophesied, or taught by inspiration, Act 21:8-9; Tit 2:3-4; They would be teaching in the realm where such was permissible, among other women and children.

**teach or to exercise authority over a man** -- The closest parallel to this instruction appears in 1Co 14:34-35. The context there is the church's public gatherings.

(1) Women are not permitted to publicly teach Scripture and/or Christian doctrine to men in church (the context implies these topics), and (2) women are not permitted to exercise authority over men in church. (The reference for both “teaching” and “exercise authority” here is within the context of the assembled church.) Hence women could not serve as elders or preachers.



Women teaching other women, and women teaching children, are not in view here, and both are encouraged elsewhere (on women teaching women, cf. [Tit 2:4](#); on women teaching children, cf. [2Ti 1:5](#)).

The presence of the word **or** (Gk. *oude*) between “to teach” and “to exercise authority” indicates that two different activities are in view, not a single activity of “authoritative teaching.”

**usurp authority** -- ASV "to have dominion" the role of one who is master.

“**exercise authority**” represents Greek *authenteo*, found only here in the NT. Over 80 examples of this word exist outside the NT, however, clearly establishing that the meaning is “exercise authority” (not “usurp authority” or “abuse authority,” etc., as sometimes has been argued).

Since the role of pastor/elder/overseer is rooted in the task of teaching and exercising authority over the church, this verse would also exclude women from serving in this office (cf. [1Ti 3:2](#)).

**silence** -- quietness, cf note on [1Ti 2:11](#). When Paul calls for the women to be **quiet**, he means “quiet” with respect to the teaching.

## 1 Timothy 2:13

### [1Ti 2:13](#)

**For** -- the reason! **For** introduces the biblical basis for the prohibition of [1Ti 2:12](#).

**first** -- **1st reason**) Thus, the fact of priority in the order of creation [1Co 11:8](#), is an eternal truth, thus an eternal principle.

(Was Adam given dominion before God made Eve? [Gen 2:19-20](#) or, consider [Gen 1:27-28](#).)

**created** -- “Formed” (Gk. *plasso*) is the same term that the Septuagint uses in [Gen 2:7-8](#), which evidently refers to creation (cf. [1Co 11:8-9](#)). Paul’s argument indicates that gender roles in the church are not simply the result of the fall but are rooted in creation and therefore apply to all cultures at all times.

**2nd reason**) cf. [1Ti 2:14](#) - the woman was **deceived** - an established principle [Gen 3:1-7](#). She left Adam's headship, leadership, and Satan deceived her by lies.

Some interpreters argue that the prohibition of [1Ti 2:12](#) does not apply today because:

- (1) the reason for Paul’s command was that women were teaching false doctrine in Ephesus;
- or
- (2) Paul said this because women in that culture were not educated enough to teach; or
- (3) this was a temporary command for that culture only.

But Paul’s appeal to the creation of Adam and Eve argues against those explanations. In addition, the only false teachers named in connection with Ephesus are men ([1Ti 1:19-20](#); [2Ti 2:17-18](#); cf. [Act 20:30](#)), and no historical evidence exists of women teaching false doctrine in first-century Ephesus.

Moreover, ancient inscriptions and literature speak of a number of well-educated women in that area of Asia Minor at that time (cf. also [Luk 8:1-3](#); [Luk 10:38-41](#); [Joh 11:21-27](#); [Act 18:2-3](#), 11, [Act 18:18-19](#), 26; [2Ti 4:19](#)).



Finally, some have claimed that this passage only prohibits a “wife” from teaching or exercising authority over her “husband,” since the Greek words *gyne* and *aner* (translated “woman” and “man” in [1Ti 2:12](#)) can also mean “wife” and “husband” in certain contexts. Given the immediate context of vv. [1Ti 2:8-9](#), however, the most likely meaning of the Greek words *gyne* and *aner* here in vv. 11–14 would seem to be “woman” and “man” (rather than “wife” and “husband”).

## 1 Timothy 2:14

[1Ti 2:14](#) (See the extended note on previous verse.)

**Adam was not deceived, but the woman was --** Paul's second reason.

**deceived --** The woman was deceived - an established principle. [Gen 3:1-7](#) She left Adam's headship, leadership, and Satan deceived her by lies. (Not saying that Adam was less sinful, but the reason for sinning was different. She was deceived, she trusted a lie.)

## 1 Timothy 2:15

[1Ti 2:15](#) This is a difficult-to-understand verse.

**saved in childbearing --** Several ideas:

1) She, Eve, (and everyone) would be saved by a child that a woman would bear -- [Gen 3:15](#) - the child being the Messiah (definite article in the Greek, gen. sing, fem.) Alternatively, he may be arguing that women will be saved because a woman helped bring about the defeat of the devil (compare [Gen 3:15](#)).

2) Perhaps this is an idiom, referring to the entire role that God has given the woman in homemaking and child-rearing [1Ti 5:14](#). God's role for her is to guide the home and to diligently teach her family (meaning also the rearing of her children) cf. [2Ti 3:14-15](#).

The words **saved through childbirth** have given rise to several diverse interpretations: (a) preserved (physically) through the difficult and dangerous process of childbirth; (b) preserved (from insignificance) by means of her role in the family; (c) saved through the ultimate childbirth of Jesus Christ the Savior (an indirect reference to [Gen 3:15](#)); and (d) kept from the corruption of society by being at home raising children.

**Lexical/Grammatical:** Literally “*if they continue*,” a shift from generic singular (“*she will be saved*”) to generic plural; in the translation the singular has been maintained in keeping with English style [“*if she (pl) continue in faith --* .” an generic plural of the singular.]

The meaning of the verse must also consider the conditional clause at the end: **if they**, that is, mothers, **continue in faith, love, and holiness with propriety**. Whatever one understands the first part of the verse to be affirming, it is contingent on a woman's willingness to abide in these four virtues.

**they --** Wuest believes it refers to both wife and husband. But probably to all homemakers collectively.



Some understand this to mean that a woman will find her greatest satisfaction and meaning in life, not in seeking the male role, but in fulfilling God's design for her as wife and mother with all "faith, love, and holiness with propriety".

**continue in faith...** -- Homemaking alone will not save a women, she must also be a person of **faith** and **holiness**, etc.

People are saved as they persevere (**continue**) in the faith to carry out the Lord's calling in their life, one example being the unique role of women in childbearing.

(The change from singular she to plural "they" is a literal rendering of the Gk. text.)  
[Mat 10:22](#); [Mat 24:13](#), etc.



## 1 Timothy 3:1

### 1Ti 3:1

**3:1–13** The topic shifts to church leadership by elders (3:1–7) and deacons (3:8–13). The criteria listed here pertain to character rather than function.

Paul's emphasis on the untarnished reputation of the potential leader suggests a concern for the public perception of the church; he exhorts communities of faith to avoid appointing a leader whose respectability in the community is (or could be) questioned.

**true saying** -- Trustworthy; "Faithful is the saying" see note on 1Ti 1:15; 2Ti 2:11; Tit 3:8;

**desires [aspires]** -- Two different Greek words are used. The first means "to reach out after." It describes external action, not internal motive. The second means "a strong passion," and refers to an inward desire. Taken together, these two words aptly describe the type of man who desires to be a blessing to the congregation.

**desire** -- "If anyone aspires to be a bishop he desires a noble task." Two implications emerge: (1) It is valid to aspire to church leadership, and (2) church leadership is **a noble task**.

**office** -- A position of leadership, it is a work.

**bishop** -- *overseer, superintendent* = elder; Act 20:17, Act 20:28; Php 1:1 Letter addressed to the bishops and deacons.

The earliest elders and deacons in the church had been appointed directly by men inspired by the Holy Spirit (Act 14:23; Act 6:3, Act 6:6; Act 20:28) but now by inspiration of the Holy Spirit Paul gives written guidelines for the appointment of elders and deacons in chapter three.

The term **overseer** (*episkopos*), sometimes translated "bishop," is only one of several words used in the New Testament to describe church leaders. "Elders" (*presbyteroi*) is by far the most common. Other terms such as "rulers" (*proistamenoi*, Rom 12:8; 1Th 5:12), "leaders" (*hēgoumenois*, Heb 13:17) and "pastors" (*poimenas*, Eph 4:11; cf. also Act 20:28; 1Pe 5:2) are also used. Though each of these terms may describe a different facet of leadership, they all seem to be used interchangeably in the New Testament to designate the same office. This office is different from that of deacons (cf. comments on 1Ti 3:8).

**good work** -- It is worthy, it is work. A "noble task", not just a title.

**ELDERS & DEACONS** Tit 1:5-9, 1Ti 3:1-13 & 1Ti 5:17, Act 20:28, Heb 13:17.

## 1 Timothy 3:2

### 1Ti 3:2

These characteristics are necessary for all Christians except the married obligations.

**must** -- The use of this Greek particle stresses emphatically qualities absolutely necessary for church leaders.

**blameless** -- Literally, "not able to be held" in a criminal sense; there is no valid accusation of wrongdoing that can be made against him. Not open to censure, irreproachable, One who has nothing which an adversary could seize upon with which to base a charge.



The word *anepileptos* means “to be above criticism.” Paul requires that leaders maintain a positive reputation inside and outside the community of believers. If not, their actions (those listed vv. 2–7) may become the subject of criticism and discredit the gospel message.

It means to have nothing in one's conduct on which someone could ground a charge or accusation.

**husband of one wife** -- "a one woman man"; "married only once" RSV; 1) Not a bachelor; 2) Not a polygamist.

- *must be faithful to his wife* (or *must have only one wife*, or *must be married only once*; literally *must be the husband of one wife*; also in 3:12):

**husband of one wife** (Greek, *mias gynaikos andra*). The Greek phrase is not common, and there are few other instances for comparison. The phrase literally states, “of one woman [wife] man [husband].”

Many commentators understand the phrase to mean “having the character of a one-woman man,” that is, “faithful to his wife.” In support of this view is the fact that a similar phrase is used in [1Ti 5:9](#) as a qualification for widows (Greek, *henos andros gynē*; “one-man woman,” i.e., “wife of one husband”), and in that verse it seems to refer to the trait of faithfulness, for a prohibition of remarriage after the death of a spouse would be in contradiction to Paul's advice to young widows in [1Ti 5:14](#).

**temperate [vigilant]** -- Temperate, *nephaleos/ nephaios* Literally, the Greek means "without wine"; *νηφαλεον*, from *νη*, not and *πω*, to drink. to *abstain* from wine; "1a) abstaining from wine, either entirely or at least from its immoderate use" (Thayer); "It means, properly, “sober, temperate, abstinent,” especially in respect to wine;" (Barnes);

**sober-minded** -- to mean “alert,” “watchful,” “vigilant,” or “clear-headed.” Elders must be able to think clearly. A sober-minded man is disciplined, knows how to properly order his priorities, and is serious about spiritual matters.

**self-controlled** -- balanced judgment; not giggly or frivolous. Serious, discerning, discrete. [Ecc 10:1](#)

**of good behavior [respectable]** -- orderly, more than appropriate.

**given to hospitality** -- [Rom 12:13](#), [Heb 13:2](#), [1Pe 2:9](#) - From a Greek word meaning "lover of strangers." Good at greeting and welcoming strangers.

**enjoy having guests in his home** (literally *be hospitable*): Hospitality was an important duty and a respected virtue in the ancient world. Any traveling Christian would seek out and probably stay with fellow believers (see [2Jn 1:10-11](#); 3 John). In addition, first-century churches often met in private homes (see [Col 4:15](#); [Phm 1:2](#)).

**apt [able] to teach** -- This relates to ability, "skillful in teaching"; [1Ti 5:17](#); must to capable to refute the false teachers and exhort the faithful, etc. He must be able, competent, to teach those who come to him with questions or personal problems. A duty is to feed the flock, [1Pe 5:2](#).



**able to teach** -- This is the one requirement in this list that is not necessarily required of all believers. It is also not required of deacons. Thus, it is a distinguishing skill required of the pastor/elder. It yields the only reference in this list to his actual duties (see not [Tit 1:9](#)).

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The Holy Spirit appointed the first in this position --

[Act 14:21-23](#); [Eph 4:11](#); [Rom 12:8](#); [Act 20:28](#);

The church now needed guidelines for a time when the HS not directly leading the appoint of such men -- **1Timothy 3 & Titus 1**.

## 1 Timothy 3:3

### [1Ti 3:3](#)

**not given to wine** -- "one who sits long at (beside, *para*) his wine. In N.T. only here and in [Tit 1:7](#). " (Robertson). The idiom is describing one who does not sits around a long time with his drink. Not one lazy, but industrious. We would describe the guilty man today as one who sits around all day with his coffee.

Not addicted to alcoholic drink. (cf. [1Pe 4:3-4](#)) An elder must not have a reputation as a drinker; his judgment must never be clouded by alcohol (cf. [Pro 31:4-5](#); [1Co 6:12](#)), his lifestyle must be radically different from the world and lead others to holiness, not sin ([Rom 14:21](#)).

**not violent [striker]** -- Literally, "not a giver of blows." Elders must react to difficult situations calmly and gently ([2Ti 2:24-25](#)), and under no circumstances with physical violence. Not violent, a smiter, not pugnacious (quarrelsome) a contentious, quarrelsome person; (some strike with their tongue). Not physically violent.

**not greedy** -- covetous for money. Some men are always out to make a fast buck.

**gentle [patient]** -- gentle; (Kind, but not compromising.) forbearing. Considerate, genial, gracious, quick to pardon failure, and one who does not hold a grudge.

**not quarrelsome [ a brawler]** -- contentious (does not live to fight), quarrelsome, (doesn't insist on his own rights.)

**not covetous** -- not a lover of money, (or what money can do). Emphasis on "love". Not one who puts "money" or material things above the spiritual, general tenor.

## 1 Timothy 3:4

### [1Ti 3:4](#)

Go home with the deacon. How is he considered at home? Here we can recognize his overseeing, or supervising ability. He avoids undue harshness, but not lax in his duties.

**manage [rule] ... well** -- The elder's home life, like his personal life, must be exemplary. He must be one who "rules" (presides over, has authority over) "his own house" (everything connected with his home, not merely his wife and children) "well. [1Ti 3:4](#), [1Ti 3:5](#), [1Ti 3:12](#)

**children** -- An elder's children must be believers (*see note on "faithful" in [Tit 1:6](#)*), well-behaved, and respectful.



Sometimes there is a question of plural or singular, cf [Gen 21:7](#). A collective noun, meaning one or more. ex. sheep, fish.

**submissive** -- A military term referring to soldiers ranked under one in authority. Obedient following orders and a prescribed way of conduct.

#### 1 Timothy 3:5

[1Ti 3:5](#)

**if someone does not** -- An elder must first prove in the intimacy and exposure of his own home his ability to lead others. There, he proves his ability to serve others, resolve conflicts, build unity, and maintain love. If he cannot do those essential things in his home, why would anyone assume he would be able to do them in the church?

**church** -- "*a church*" -- an assembly, a congregation. If he can't care well for a small sphere of individuals, then obviously he is unfit for supervising a larger group.

**take care of** -- -- [Luk 10:34](#); ["Rule" cf. v. 4, and [Heb 13:7](#) - same word. He "*rules*" as a 1) father would in a family; 2) as a shepherd over his sheep.

#### 1 Timothy 3:6

[1Ti 3:6](#)

**novice** -- A new convert, [cf. [Act 14:23](#). Such men had not have been in the church very time, though some may have been elders in the synagogue before. Also some were appointed by inspiration [Eph 4:11](#); [Act 20:28](#), at the leadership of an apostle. When Timothy did not have inspiration to guide him in the selection of men to be elders, Paul wrote out (by inspiration) the guide-lines for the type of men to be appointed at elders.

**condemnation** -- 1) given by the devil; OR 2) the same punishment God will give the devil, that which is reserved for him and his angels [Mat 25:41](#), [Rev 12:9](#). OR 3) the same *pride* which was condemned in Satan, [Isa 14:12-14](#). This third interpretation is probably the best.

#### 1 Timothy 3:7

[1Ti 3:7](#)

**outsiders [without]** -- outsiders, non-Christians. A leader in the church must have an unimpeachable reputation in the unbelieving community, and be respected by them.

**snare [condemnation]** -- trap, A trap set for those whose lives are not consistent with what they profess to be. (He is not to be the butt of ridicule and jokes by out-siders). .

#### 1 Timothy 3:8

[1Ti 3:8](#)

Deacon - Character

1. Worthy of respect
2. not guilty of deceptive double talk



3. not one holding to wine drinking
4. not greedy for base gain - shameful disgraceful

**Deacons [One who serves]** -- cf. [Act 6:2](#) -- "serves" or "deacons" tables. This is from a word group meaning "to serve." Originally referring to menial tasks such as waiting on tables (*see notes on [Act 6:1-4](#)*). **Deacon** came to denote any service in the church. They "serve" the congregation in ways that are necessary.

**dignified [reverent]** -- dignified, worthy of respect.

**not double-tongued** -- Deacons must not say one thing to some people and something else to others; their speech must not be hypocritical, but honest and consistent.

**addicted to much wine** -- Greek idea poorly expressed in English, see [Rom 12:3](#) "more highly" cf. [1Pe 4:2](#)

**not greedy** -- Not one who puts "money" or material things above the spiritual, general tenor.

#### 1 Timothy 3:9

[1Ti 3:9](#)

Deacon - Conviction - A sincerely settled faith

**hold the mystery** -- The word "mystery" describes truth previously hidden, but now revealed. The revelation or sound doctrine and life. (*Mystery*, something revealed.)

In other passages, Paul uses similar language to refer to Christ's work of bringing both Jews and Gentiles into one people of God (e.g., [Eph 3:6-9](#)).

**the faith** -- "The faith" must be taken in an objective sense, referring to the truths of the Christian religion, rather than as subjective, having to do with one's personal faith in Christ. This

**clear [pure] conscience** -- A "clear conscience" is one whose walk coincides with the truth of the gospel and does not offend God or other people ([Act 24:16](#)).

#### 1 Timothy 3:10

[1Ti 3:10](#)

Deacon - Demonstrated competent and responsible (time - testing - work) Have shown where their heart is.

**Also** -- This would include then both "Elders" and "deacons", and both groups wives, [1Ti 3:11](#).

**first tested** -- This would certainly involve an evaluation of the candidate's qualifications based on the list in [1Ti 3:8-12](#).

They could be tested by being observed for a while. Must prove they are trustworthy and faithful. The present tense of this verb may indicate an ongoing evaluation of deacons' character and service by the church.

**prove themselves blameless** -- Their character was to be beyond reproach, just as the elders, [1Ti 3:2](#).



## 1 Timothy 3:11

### 1Ti 3:11

Notice in verse 10 "**these also**" was inclusive of elders and deacons and wives of this verse. So in verse 11 the "**wives**" of both elders and deacons are under consideration. [See Alford's Greek Testament].

Deacons & Elders "also" v.10 and their wives

Her conduct compliments his work.

1) worthy of respect & high esteem

2) διαβολους slanderers - devilish

3) temperate - in control of their life

**Their wives** -- The Greek word means either "women" or "wives" to be determined by the context.

**likewise** -- "in like manner." The use of "likewise" would include the **wives** of both the elders and deacons in this discussion of their conduct.

**must be dignified [reverent]** -- See note on verse 8. (1Ti 3:8).

**not slanderers** -- They are also not to be "malicious talkers" (G1228), i.e., those who slander other people. The word is used here and in Tit 2:3 of women, and in 2Ti 3:3 of men.

**sober-minded** -- "temperate" see note at verse 3.

**faithful in all things** -- They were also to hold to sound doctrine and demonstrate themselves trustworthy and reliable also.

Does this verse speak of "deaconesses" in the church?

Since this is based on the common word for "service" and "servant" it may seem difficult to distinguish its common and usual meaning from that of an official position. But since the idea of women as "deaconess" in the church did not originate until after the apostolic period we should not understand this, or the passage in Rom 16:1, as meaning more than a servant rendering "service."

## 1 Timothy 3:12

### 1Ti 3:12

Deacons - (Home life) Fair way to measure a man

Demonstrates leadership in the home (cf 1Ti 3:5 )

**Let the deacons** -- The "Let" is present active imperative, third person, plural. Therefore this is not saying "if they are married" let them have only one wife, but it is a required condition of their service.

Note that the "**deacons**" are still under consideration in this paragraph and lends added weight to the matter of the deacons' wives as the subject of the previous verse.

**husband of one wife** -- They are neither to be polygamist nor have a divorced wife. Such might be the matter if they were coming out of a pagan worship system.



**managing [ruling] their children** -- [Heb 13:17](#), also [1Ti 3:4](#) The sentence gives the same requirements as to the domestic relationship for deacons as for elders.

**own households well** -- The deacon is standing before, supervising, leading, his own household well.

- 1) **Ruling** implies providing for, supplying, taking time to bring up children right. [Eph 6:1-4](#), nurturing them in the Lord.
- 2) If he neglects home responsibilities, why trust him with church responsibilities. (We've seen weak husbands and strong-will wives, such are not qualified to serve as deacons.)

## 1 Timothy 3:13

### [1Ti 3:13](#)

Deacon - Confidence

From Character (v.8); Conviction (v.9); Competence (10); Companions (11); Control (12) and Confidence (13)

**those who serve well** -- The position of a "deacon" in the church is not an office with a "title" and a position of service.

**gain a good standing [a good degree]** -- They gain a good standing. The word for 'degree' occurs only here in N.T., [G898](#).

Two things that accrue to those doing a good job:

- 1) *a good sanning* - they acquire or obtain respect, a good rank, and upward movement. -
- 2) *acquire boldness* - confidence and courage from experience in their work, they become proficient.

**in the faith that is in Christ Jesus** -- This is the area of their courageous growth. We note how the "deacons" Stephen and Philip went one to become great preachers, cf. Acts 6, 7, & 8. And we note the confidence and boldness of Peter and John, [Act 4:13](#).

## 1 Timothy 3:14

### 1Ti\_3:14

**I hope to come to you soon** -- The Greek grammar suggests Paul's meaning is "These things I write, although I had hoped to come to you sooner." It seems that Paul was delayed, or afraid he was going to be delayed in Macedonia.

**I am writing** -- One of Paul's main purposes was apparently to write about the selection of men to serve as elders and deacons.

**these things** -- This might refer not only to what preceded, but also to what follows. The qualifications of church leaders and proper conduct in the church.

## 1 Timothy 3:15

### 1Ti\_3:15

**if I delay** -- Paul recognized the possibility of being delayed, O.T. not getting there at all.



**behave in the household of God** -- Referring to the God's church on earth, built upon the rock of Jesus Christ being the Son of God.

**the church** -- The called-out of God's people, set apart from the world, and called to assemble and worship the Living God.

**living God** -- This is in contrasted to temples with lifeless idols. The God who is I AM, meaning eternal, without beginning and without ending, the Eternal One.

**pillar** -- This is the support of a overhead structure. Also a place where info was posted in a public place.

**buttress [ground] of truth** -- The foundation or supporting structure. Here it is the God's church which is the pillar and foundation of truth, affirming the sound doctrine given by Christ, the head of the church. [Eph 1:22](#).

The church is entrusted with the proclamation, defense, and support of the Truth.

## ■ 1 Timothy 3:16

1Ti\_3:16

**Great indeed** -- The TR (*textus receptus*, the majority text) literally reads "And great to be confessed is ..."

**we confess** -- "By common confession" NASB; "Beyond all question" NIV; "And without controversy" NKJV.

**the mystery of "godliness"** -- the secret, the revelation that prompts real godliness, is the truth about how God is revealed in Jesus Christ!

- 1) The Incarnation - (true godliness in the flesh) [Joh 1:14](#);
- 2) Justified in (by) the Spirit ...
  - 1) Jesus justified, [Mat 3:15-17](#), HS at Jesus' baptism, transfiguration, resurrection and ascension, etc. OR;
  - 2) we are justified by the Holy Spirit?
- 3) Seen of angels -- at birth, temptation, agony in garden, resurrection and ascension.
- 4) Preached -- from pentecost onward to all nations
- 5) Believed on -- by people from every nation
- 6) Received up -- ascension. Redemption work complete. "with" attending pomp and majesty, as a victorious general.

Some believe this to be a part of an early hymn because of its uniformity, rhythm, and parallelism and basic doctrine. If so, it is similar to our song "*One Day*" (see the song and especially its chorus).



## 1 Timothy 4:1

### 1Ti 4:1

**4:1–5** Paul returns to the subject of false teaching (compare 1Ti 1:3-11). Here Paul is concerned not with the content of the false teachers' doctrine, but with its source. Paul claims that false teaching comes from deceptive spirits and demons.

**expressly [explicitly] says --** The reference is to prophetic passages known to Paul. He credits the Holy Spirit as their originator, but whether to O.T. prophecy (Act 1:16) or to some Christian utterance (2Th 2:2; 1Co 14:1.) we do not know. One may recall the words of Jesus in Mat 24:10, Mat 24:24.

And other passages: Act 20:29-30; 2Th 2:3-12; Heb 3:12; Heb 5:11–6:8; Heb 10:26-31; 2Pe 3:3; 1Jn 2:18; Jud 1:18.

**in later times --** This particular Greek phrase only occurs here in the NT, but is synonymous with the "last days" (see note on 2Ti 3:1). That is, in due time, short time or while.

It is unclear as to the "later times" of what? From our standpoint one may think it means the last times of the world. But from the standpoint of the speaker, it probably means "the later times" of the Judaism.

Though the apostle describes these events as occurring in the "later times" they describe Timothy's current circumstances.

**depart from the faith --** Αποστησονται - της πιστεως; They will apostatize from the faith falling prey to false teachers.

**deceitful spirits --** An *impostor* or *misleader*.

**deceiver or seducer --** See 2Jo 1:7, and compare ο' πλανω ν *the deceiver*, used of Satan in Rev 12:9; Rev 20:10.

**teachings of demons, --** The real origin of apostasy seems to spring from the devil at his work to steal away God's followers. The reference is to supernatural beings hostile to God and His people (e.g., Mar 9:38; 1Co 10:20).

Demons and deceitful spirits probably refer to the same group of evil figures. Paul's point is to demonstrate the errant doctrine of the false teachers comes not from themselves, but from demonic figures (compare 2Co 4:4; 2Co 11:13-15).

The motives, methods, and doctrine of demons will fill the hearts and minds of evil men who will promote and teach lies to leads men away from the truth.

See Jas 5:19 note on APOSTASY

**FALSE TEACHERS -** 2Co 11:13-15, 2Ti 4:2-4, 1Ti 4:1-3, Mat 24:24, Act 20:28-30, Gal 1:7-9, Deu 18:21-22.

To Support false teachers is sinful - 2Jn 1:10-11.



## 1 Timothy 4:2

[1Ti 4:2](#)

**through the insincerity [hypocrisy] of liars --** The apostle uses strong language in describing the teachers of the false doctrines he is about to mention. He declares that they are “hypocritical liars”; this implies that they know better, but they have deliberately forsaken the faith and teach falsehood.

**consciences are seared [dead] --** (Literally *are seared*): Dead consciences that have become unfeeling about their willful wrongdoing. (see also [Tit 1:15](#); [Rom 1:28-32](#)).

**seared --** A medical term referring to cauterization. The metaphor is from the practice of branding slaves or criminals.. The brand is not on their forehead, but on their conscience.

The branding may imply they have become the property of evil spirits.

## 1 Timothy 4:3

[1Ti 4:3](#)

**who forbid marriage --** What such false teachers ignore is that marriage is an institution that God established as the normal thing in human society ([Gen 2:24](#)).

Teaching celibacy and ascetic practices may have been influenced by Essenes followers, a religious sect among the Jews.

The same ascetic emphasis crept into the church under the influence of Gnosticism and was widely felt in the second century.

**require abstinence from foods --** The idea of abstaining from certain foods goes back to the Mosaic law. But Christ has freed us from the Law ([Gal 5:1-6](#)), so that we are no longer under its restrictions regarding certain kinds of food,

See note on [Col 2:16](#), [Col 2:21](#)., where Paul condemns the ascetic practices of the Gnostics.

**received with thanksgiving --** Paul reminds them that God created marriage and food, both of which are occasions for thanksgiving ([1Ti 4:4](#)).

## 1 Timothy 4:4

[1Ti 4:4](#)

**everything created by God --** Paul's affirmation of the goodness of creation echoes the language of the creation narrative in Genesis (e.g., [Gen 1:4](#), [Gen 1:10](#)).

**nothing is to be rejected --** It is true that vegetarianism may have prevailed before the Flood (cf. [Gen 2:9](#), [Gen 2:16](#)), but God clearly told Noah that animals could also be eaten as food ([Gen 9:3](#)).

**if it be received with thanksgiving --** In declaring that “nothing is to be rejected if it is received with thanksgiving.” underscores the importance of “offering thanks” always before we eat. See note on [1Ti 4:3](#); see [1Co 10:31](#) note; [Eph 5:20](#) note; [Phi 4:6](#)



**1 Timothy 4:5**

1Ti 4:5 - A strong case for prayer for every meal.

**it is made holy [sanctified]** -- The food we eat is made holy when we offer thanks to God for it and pray his blessing upon it. Prayer is made with an understanding that the Word of God has set aside the Mosaic dietary restrictions in the new covenant (Mar 7:19; Act 10:9-15; Rom 14:1-12; Col 2:16-17).

This passage indicates that the early saints practiced the offering of thanks before eating. (cf. Luk 24:30).

**by the word [command] of God** -- This probably refers to Gen 1:29 : And God said, I have given you every herb - and every tree - to you it shall be for meat; and to Gen 9:3 :

Some think that this phrase, "by the word of God," suggests the use of Scripture phrases when saying a prayer at the table.

**and prayer** -- The word for 'prayer' here is the same as that rendered 'intercessions' in 1Ti 2:1, and here it means expressing the recognition of God's providence in "giving us our daily bread" (Mat 6:11).

**1 Timothy 4:6**

1Ti 4:6 - The apostle reminds Timothy of the manner in which he had been trained.

**If you put these things before the brothers** -- The job of the preacher to "teach" and to remind. 2Ti 2:15; 2Ti 3:16-17.

**these things** -- Seem to point to the "words of the faith" and "the good doctrine" that Timothy himself had followed.

**you will be a good servant of Christ Jesus** -- The Greek word used here, *diakonos*, refers generically in this instance to a "minister" or "servant" (e.g., Col 1:7; 2Co 11:23). Compare note on 1Ti 3:8.

**being trained [nourished] in the words of the faith** -- Timothy had been doing so since childhood (2Ti 3:15), and Paul urged him to continue (cf. 1Ti 4:16; 2Ti 3:10; 2Ti 3:14).

His earliest training by been by his mother and grandmother, and then by Paul himself. Act 16:1-3; 2Ti 1:5.

**the words of the faith** -- A reference to the Scriptures.

**the good doctrine that you have followed** -- A general reference to the gospel, the teaching of Christ and the new covenant.



# 1 Timothy 4:7

[1Ti 4:7](#)

**irreverent, silly myths [fables]** -- [μύθος](#), *muthos*, from which the English word “myths” derives. See [1Ti 1:4](#), and comp. [2Ti 4:4](#); [Tit 1:14](#); [2Pe 1:16](#). Fiction, or stories that were not founded on fact.

These false stories (myths, fables) may point back to the "doctrines of devils" and "lies" of verses 1 and 2.

NASB = "worldly fables fit only for old women.. " These seem to be particularly Jewish, [Tit 1:14](#).

**irreverent [profane]** -- **G952**, worldly, common, as opposed to godliness.

Timothy is to avoid “godless myths” and tall “tales” such as elderly women love to tell children. That is the way Paul describes the Jewish legends of his day (cf. [Tit 1:14](#)). (See TR Greek text.)

**train** -- “Exercise” is an athletic term denoting the rigorous, self-sacrificing training an athlete undergoes. Spiritual self-discipline is the path to godly living (cf. [1Co 9:24-27](#)).

**train [exercise] yourself for godliness** -- The word godliness, *eusebeia*, refers to living according to religious standards and values.

The word **godliness** and its cognates (also at [1Ti 3:16](#); [1Ti 4:7-8](#); [1Ti 5:4](#); [1Ti 6:3](#), [1Ti 6:5-6](#), [1Ti 6:11](#)) “Godliness” is the proper attitude and response toward God; see note on [1Ti 2:2](#).

# 1 Timothy 4:8

[1Ti 4:8](#) This is denominated a “faithful saying” in the next verse.

**bodily training** -- The Greek word used here, *gymnasia*, refers to physical exercise or training. The related verb occurs in the preceding verse. Paul uses the term here to describe training in godliness, in preparation for ministry and for combating the false teachers. Compare [Heb 12:11](#).

“Physical training,” like athletic training and discipline, does have some value, at least for life on this earth. But **spiritual exercise** [godliness] is far more important, for it has value for eternity— “holding promise for both the present life and the life to come.”

**some value [profits a little]** -- Bodily exercise is limited both in extent and duration; it affects only the physical body during this earthly life. (cf. [1Co 9:24-27](#)).

**godliness is of value** -- For time and eternity. The physical body is part of our stewardship of life, but is not the priority. Godliness is priority!

The latter results in both present and future improvements (“for the present life and also for the life to come”).

**promise for ...life...life to come.** -- Godliness provides value for the present and for eternity.



1 Timothy 4:9

[1Ti 4:9](#)

**This saying** -- Referring to what has been stated in verse 8. See note on [1Ti 1:15](#).

1 Timothy 4:10

[1Ti 4:10](#)

**to this end** -- Therefore; Literally εἰς το το γὰρ "for to this *purpose, or cause*"

**we toil [labor] and strive [are reproached]**, -- The Greek word for **toil** here is, *kopiao*, and is used to refer to the missionary efforts to plant churches and strengthen believers ([Act 14:22](#); [Col 1:29](#); [1Th 5:12](#)).

"We both labor [[G2872](#)] and are reproached [[G3679](#)]..." ;

**our hope** -- A confident expectation of God's promises, not wishful thinking.

**the living God** -- As opposed to the life-less idols of the pagans.

**Savior of all people**, -- In the OT, the Israelites referred to God as "Savior" ([Deu 32:15](#); [Psa 27:9](#); [Hab 3:18](#)), a title that emphasizes God as the source of salvation.

**especially** = (adverb) *most (in the greatest degree)* or *particularly*: - chiefly, most of all, particularity.

Paul is obviously not teaching universalism, that all men will be saved in the spiritual and eternal sense, since the rest of Scripture clearly teaches that God will not save everyone. Most will reject Him and spend eternity in hell ([Matt. 25:41](#), [Mat 25:46](#); [Rev. 20:11–15](#)).

**pecially of those that believe** - "This is evidently designed to limit the previous remark. If it had been left there, it might have been inferred that he would "actually save" all people. But the apostle held no such doctrine, and he here teaches that salvation is "actually" limited to those who believe." (Barnes)

**those who believe**. -- The word "believe" refers objectively to those who are *trustworthy*; subjectively *trustful*: - believe (-ing, -r), faithful (-ly), sure, true. (Strong)

1 Timothy 4:11

[1Ti 4:11](#)

**Command** -- [G3853](#); *announce*, with view toward it being obeyed.

**teach** -- δ δασκε, [G1321](#), *teach, impart instruction*.

**these things** -- This verse applies to verses. 6-11.



**1 Timothy 4:12**[1Ti 4:12](#)

**despise** -- look down upon; think disparagingly of.

**youth** -- Youthfulness, Timothy was probably about 35-40 yrs old. How old was Timothy at Paul's first meeting [Act 16:1-3](#)? It had been about 16 years since that time.

The implication of the passage is that Timothy was younger than some of the elders and the false teachers. Paul urges him not to allow others to make his age a point of criticism. His gifting validates his authority, not his age ([1Ti 4:14](#)).

[ We can imagine some of the older false teacher ridiculing Timothy's youthfulness and crying that he is young, and knows nothing!]

**set the believers an example** -- Paul was an example to all believers ([1Co 11:1](#); [Php 3:17](#)), and Timothy must be also (see [Php 2:20-22](#)).

**An Example In**

1. word = in speech, one's words or language used,
2. conduct; conversation = manner of conduct, behavior,
3. love; charity = love for God & brethren, his motive,
4. spirit = passion and emotions,
5. faith = faithfulness, consistency in his practice,
6. purity = moral integrity, chaste.

**1 Timothy 4:13**[1Ti\\_4:13](#)

**Until I come** -- "while I am coming," meaning "while on my way." See note of [1Ti 3:14](#).

**devote yourself [give attendance]** -- These things were to be Timothy's constant practice; his way of life.

- 1) **Reading** = Public reading of the Scripture was a regular feature in Christian worship; [Act 13:15](#); [1Th 5:27](#); [Eph 3:4](#); [Col 4:16](#); [Rev 1:3](#)
- 2) **Exhortation** = Encouragement that helps a person take the right course of action; preaching with application of the Word; ([Rom 12:8](#)).
- 3) **Teaching** = Instruction in the Truth. ([G1319](#)).

**1 Timothy 4:14**[1Ti 4:14](#)

**Do not neglect** -- ([G272](#)) means to be careless about something.

**the gift** -- cf. [2Ti 1:6](#), A supernatural gift given by Paul with the laying on his hands. (cf. [Act 8:17](#)).



**by prophecy** -- with prophecy. The H.S. instructed Paul to do this (speaking to Paul, or through another prophet). Along with Paul laying his hands on Timothy to impart a gift [2Ti 1:6](#), [Rom 1:11](#) (though it is never disclosed what that spiritual gift was, it probably had to do with his ministry as an orator, teacher, organizer, or leadership). Presbyters, (elders) had also laid their hands on Timothy ordaining (appointing) him to his work.

**hands of the presbytery** -- [Act 16:1-3](#), probably the elders at Lystra, ordaining him an evangelist, this practice served as official accreditation.

#### 1 Timothy 4:15

[1Ti 4:15](#)

**Practice these things, devote yourself [meditate]** -- An English idiom would be "to give in to something." The emphasis is on the pronoun in these two clauses, "this life," "this work," "this gift," be diligent in practicing, be wholly given up to them.

**give wholly** = "be consistent in these". "stick to your task" - Robertson.

**your progress [profiting]** -- *advance, progress*, the lead soldier. The word was used in military terms of an advancing force; and in general terms of advancement in learning, understanding, or knowledge. Paul exhorted Timothy to let his progress toward Christlikeness be evident to all.

#### 1 Timothy 4:16

[1Ti\\_4:16](#)

**Keep a close watch [Take heed]** -- *take stock*, self-examination of his conduct and teaching.  
1) to self and 2) to teaching.

**Persis [continue]** = Present tense, imperative, "*keep on; persevere*." Paul is instructing Timothy to keep on doing the things he has been writing about.

**on the teaching** -- The gospel that Paul preached and taught.

**save both yourself** -- By his own faithfulness.

**your hearers [them that hear]** -- Timothy becomes God's instrument; the teaching of Paul is the Truth had save men when they obey and follow it.

By careful attention to his own godly life and faithful preaching of the Word, Timothy would continue to be the human instrument God used to bring the gospel and to save some who heard him. Though salvation is God's work, it is His pleasure to do it through human instruments.



## 1 Timothy 5:1

### 1Ti 5:1

**5:1–16** In 1 Timothy 5:1–6:2 Paul writes about several groups within the church under Timothy's charge. He begins by providing instructions regarding different age groups (vv. 1–2). He then turns to address widows. Paul aims to resolve difficulties with widows in the Ephesian church by defining the qualifications for "true" widows (vv. 3–10) and addressing young widows who were straying from the faith (vv. 11–16).

**Do no rebuke --** to chastise with words, to chide, upbraid, rebuke. Some translations add "sharply" to the word "rebuke," which fills out the intensity of the Greek\ term. An older sinning believer is to be shown respect by not being addressed with harsh words (cf. [2Ti 2:24-25](#))

**an older man --** In this context, the Greek is indicating older men generally, not the office of elder. The younger Timothy was to confront sinning older men with deference and honor, which is clearly inferred from O.T. principles (cf. [Lev 19:32](#); [Job 32:4-6](#); [Pro 4:1-4](#); [Pro 16:31](#); [Pro 20:29](#)).

**encourage him as you would a father. --** We are to strengthen our fellow believers (cf. [Gal 6:1-2](#)) in the same way the Scripture ([Rom 15:4](#)).

**Treat younger men like brothers, --** Paul's emphasis is for Timothy to treat the members of the house churches as his closest family members (cf. [Mar 3:31-35](#)).

## 1 Timothy 5:2

### 1Ti 5:2

**older women like mothers, --** Paul continues his instructions to Timothy how to "treat" female members of God's household. He is not to ignore, patronize, or exploit them, but honor the older women in the faith like "mothers."

**younger women like sisters in all purity --** In relation to "younger women," a needed caution is added. Because of (1) Timothy's age and (2) the sexual exploitation of the false teachers (cf. [2Ti 3:6](#)), Paul was especially careful to denote purity in relation to the young women.

**purity --** Note the same word in [1Ti 4:12](#). Timothy's heart and motivations must be clean, like they would be if he were dealing with his own "sisters."

## 1 Timothy 5:3

### 1Ti\_5:3

**Honor widows --** Widows are to be honored with both respect and material support when needed.

**widows --** God is "a defender of widows" ([Psa 68:5](#)). Their care was an early church concern from the start ([Act 6:1](#)) and part of "pure and faultless" religion ([Jas 1:27](#)).

Widows at that time were vulnerable due to the longer life spans of women than those of men (true also today) and the absence of pensions and other social safety nets. really in need. Having no one but the church to render care ([1Ti 5:4](#)).



**truly widows [indeed]** -- The word "indeed" [G3689](#), *on'tos*. Adverb with the idea of *really*: - certainly, indeed, of a truth.

"A true widow" was a woman whose husband has died and who has no male relative (e.g., a father or son) to support her. Paul provided Timothy with criteria for identifying needy widows ([vv. 3-16](#)).

The reference to "genuine" or "true" widows may indicate that there was some dispute regarding the qualifications and responsibilities of widows. Paul addresses this issue throughout this passage ([vv. 1-16](#)).

#### 1 Timothy 5:4

[1Ti 5:4](#)

**children or grandchildren**, -- This refers to those "*born of, a descendant, i.e. a grandchild.*" Families, not the church, have the first responsibility for their own widows.

**But if** -- "If" introduces a conditional sentence, suggesting there may have been widows who were being neglected by their own families.

**show godliness to their own household** -- Children and grandchildren are indebted to those who brought them into the world, reared them, and loved them. Fulfilling this responsibility is a mark of godly obedience (cf. [Exo 20:12](#)).

**make some return to their parents**, -- To provide elderly parents with the support they once provided for their children. Paul encourages such good works because they please God.

**pleasing in the sight of God**. -- "*Repaying*" ([G591](#)) those who brought them up. This is "*pleasing*" ([G587](#)) to God.

[Paul may be making a subtle play on these two words in the Greek, 1) repay = ἀποδιδ ναι 2) pleasing = ἀπ δεκτον.]

#### 1 Timothy 5:5

[1Ti 5:5](#)

**She who is truly a widow**, -- The word "truly" or "indeed" [G3689](#), *on'tos*. An adverb with the idea of *really*: - certainly, indeed, of a truth.

"A true widow" was a woman whose husband has died and who has no male relative (e.g., a father or son) to support her. Paul provided Timothy with criteria for identifying needy widows ([vv. 3-16](#)).

**left all alone**, -- A widow without any family, cf. [1Ti 5:4](#). The form of this Greek word denotes a permanent condition of being forsaken and left without resources. She is "really" a widow, since there is no family to support her.

**set her hope on God** -- These widows depend on God (compare [Luk 2:36-38](#)), and their persistence in prayer provides an example for believers (compare [Luk 18:1-8](#)).



**continues in supplications and prayers night and day, --** A continual state or settled attitude of hope in God (cf. [1Ki 17:8-16](#); [Jer 49:11](#)). Since she has no one else, she pleads with God as her only hope.

One is reminded of the widow Anna, who was eighty-four years old. "She never left the temple but worshiped night and day, fasting and praying" ([Luk 2:37](#)).

#### 1 Timothy 5:6

[1Ti 5:6](#)

**she who is self-indulgent --** One whose life "...continues in self-indulgence;" one who lives luxuriously, or thinking only of herself.

Here Paul probably refers to some sort of sexual immorality, perhaps becoming a mistress or indulging in lust; such a woman would not be considered a widow "indeed" to meet Paul's description of one who should be helped by the church.

**is dead even while she lives. --** "While living, she has died" *spiritually*. This kind of widow is characterized by "spiritual" death (i.e., an ignorance of God, His values, and life).

#### 1 Timothy 5:7

[1Ti 5:7](#)

**Command these things --** That is, set before the widows the instructions of what their true life should be that they may not be "open to blame."

**they may be without reproach [irreproachable] --** Literally, "not able to be held guilty;" there is no valid accusation of wrongdoing that can be made against such. Not open to censure, irreproachable, One who has nothing which an adversary could seize upon with which to base a charge. See note on [1Ti 3:2](#).

#### 1 Timothy 5:8

[1Ti 5:8](#)

**But if --** Better translated, "since." Paul negatively restated the positive principle of [1Ti 5:4](#), using the Greek construction that implies the condition is true, suggesting that there were violations of this principle at Ephesus.

**provide for his relatives, --** Those who do not "provide for" (literally, "think of beforehand"; [G4306](#)) their own relatives, especially those of their own immediate family, fall below the best heathen standard of family affection and are more blameworthy.

**and especially --** Even pagans believed in supporting destitute widows who were relatives; it was universally believed that one owed support to one's aged parents.

**members of his household, --** The responsibility for "providing" for one's parents still applies, and this has implications for extended family. This is especially true for relatives under the same roof (of "their own household").



**he has denied the faith --** In context this may somehow be related to the actions or teachings of the false teachers “who fell away from the faith” (cf. [1Ti 4:1](#)).

**worse than an unbeliever [infidel] --** Paul's statement here suggests that even unbelievers, those without faith in Christ, support those in their household. Most pagans naturally fulfilled this duty, so believers who have God's command and power to carry it out and do not, behave worse than pagans. Cf. [1Co 5:1-2](#).

## ■ 1 Timothy 5:9

### [1Ti 5:9](#)

This chapter seems to deal with three categories of widows.

- 1) widows (young and old) - who have families
- 2) widows indeed - truly destitute without anyone
- 3) widows enrolled - who must meet certain qualifications as given in vs. 9-10 Young widows could not be included in this group, whether they had families or were widows indeed.

**Let a widow be enrolled --** What did such "enrolled widows" do? [Tit 2:3](#). From the earliest of time the church felt a keen responsibility toward widows. [Act 6:1](#). James makes our remembrance of them a matter of true religion - [Jam 1:27](#).

**sixty years of age --** The age specification is give for such reasons as those mentioned in [1Ti 5:11-14](#).

**the wife of one husband --** Apparently at Ephesus the church kept a list of those whom they cared for. Yet Paul upholds personal responsibility ([1Ti 6:16](#)). Along with a formal age requirement (“over sixty”), a widow receiving church support must have lived in marital fidelity and must exemplify Christ like service to others ([1Ti 5:10](#)).

These three classes correspond to the distinction between the "young widows", “real widows” ([1Ti 5:5](#)) and the “enrolled widows” ([1Ti 5:9-11](#)). [cf also [Tit 2:2-5](#)] see page 341 of Ferguson, E. (1996). [\*The church of Christ: a biblical ecclesiology for today\*](#) (p. 341). Grand Rapids, MI: Wm. B. Eerdmans Pub. Co. for a good distinction of "widows"; "real widows" and "enrolled widows", their support and services to be rendered. [The resource is in [Logos Software](#)]

There has been different opinions as to whether this means that she had never had but one husband, or whether she had been the wife of but one man at a time; that is, as a widow she had remarried and become a widow again. And that the meaning is she “had lived in conjugal fidelity to her husband.”

The reason assigned for this opinion by some is that the apostle did not mean to condemn second marriages, since he expressly ([1Ti 5:14](#)) commends it in the younger widows.

The correct interpretation probably is reference to one who had been married but once, and who, after her husband had died, had remained a widow.

The reasons for this opinion briefly are: (1.) That this is the interpretation most naturally suggested by the phrase; (2.) that it agrees better with the description of the one that was to be enrolled among the “number,” those who were “widows indeed,” as we should more naturally apply this term to one who had remained unmarried after the death of her husband, than to one who had been married again. (See Barnes).



## 1 Timothy 5:10

[1Ti 5:10](#)

**having a reputation --** The word is used of have good testimony from others, both those inside the church and outside.

**for good works:** -- The type of works is enumerated next. This may not mean she must have done all these items, but it gives a list of the type of good works that are in mind.

One person may have excelled in one area so that she did not have the time or opportunity to exhibit aptitude in every area listed.

**if she has brought up children, --** This views the godly widow as a Christian mother who has nourished or reared children that have followed the Lord (see note on [1Ti 2:15](#)). However such children must not be available (alive) to give providence, or she would not be qualified on that account ([1Ti 5:4](#)).

Some think this may not demand that she has given birth to children, but perhaps could include rearing step-children or foster children or taken in orphans, etc.

**has shown hospitality --** The Greek word used here, *xenodocheo*, refers to the extension of friendship to a stranger or visitor.

**has washed the feet of the saints, --** She must have shown her character by acts of humility and service among Christians. This is not a reference to "foot washing" in a worship setting, but an idiom for indicating she has rendered humble menial service.

**has cared for the afflicted, --** The "relief" is the same word as in [1Ti 5:16](#). The idea is that she "has assisted those in distress" (NASB) whether they were sick, needy, or being persecuted.

**and has devoted herself to every good work. --** One with the spirit of Dorcas comes to mind, [Act 9:36-39](#).

## 1 Timothy 5:11

[1Ti 5:11](#)

**But refuse to enroll --** "But refuse to put younger widows on the list", reads the NASB.

**younger widows, --** They refers to widows younger than age 60 and still eligible for remarriage (compare [1Ti 5:9](#)).

**their passions draw them away --** The word "passions" is defined by Thayer, as a verb "[καταστρηνιάω](#) *katastre niao* ; **G2691**; 1) to feel the impulses of sexual desire.

**they desire to marry --** The NASB "for when they feel sensual desires in disregard of Christ, they want to get married."

Paul saw the danger that younger widows might want to escape from their widowhood (see verse 12; cf. [Num 30:9](#)); he knew the impact such feelings could have on young widows' personal lives and that such were also marked out by false teachers as easy prey ([2Ti 3:6-7](#)), causing them to leave the truth ([1Ti 5:15](#)).



## 1 Timothy 5:12

[1Ti 5:12](#)

**incur condemnation** -- A "judgment" of being self-condemned as rebels, or deserters. (CBSC).

Some think the young widows incur "judgment" ([G2917](#)), because they will willingly "set aside" ([G114](#)) their "first faith", i.e., the solemn promise to be devoted to Christ that they made when they were baptized.

**for have abandoned their former faith** -- Giving into strong passions with the desire for a husband they may be led to abandon the confession they made at the point of conversion.

May may easily abandon the truth and go live in error.

**cast of first faith** [NKJV]

**violated their first pledge** [RSV]

**set aside their previous pledge,** [NASV]

**become guilt of breaking their earlier promise to him** [GNB]

## 1 Timothy 5:13

[1Ti 5:13](#)

**they learn to be idlers** -- These widows neglected their responsibilities and the concept of going about doing good works.

**going about from house to house** -- Perhaps they were "gad-about" visiting other households and interrupting their routines. [2Ti 3:6](#). [3Jn 1:10](#).

It could mean they went about disrupting other house churches with their slandering and gossiping.

**gossips [slanders]** -- Such people speak nonsense, talk idly, make empty charges, or even accuse others with malicious words. This idleness and talk also made them suitable targets for the false teachers ([1Ti 1:6](#)).

[Pro 11:13](#); [Pro 16:27](#); [Pro 18:8](#); [Pro 20:19](#) [Pro 26:20](#); [Pro 26:22](#); [Pro 16:28](#) - [1Co 12:20](#); [2Co 12:20](#); [1Ti 5:13](#);

**busybodies** -- Literally, "one who moves around." Meddlesome, busy in other people's affairs; meddling in matters that don't concern them. (see [2Th 3:11](#)).

### Scriptures To Improve Communication And Avoid Gossip

[Pro 10:11](#); [Pro 10:19](#); [Pro 10:32](#); [Pro 11:12](#); [Pro 12:19](#); [Pro 13:3](#); [Pro 15:2](#); [Pro 15:14](#); [Pro 15:28](#); [Pro 16:21](#); [Pro 16:23](#); [Pro 16:24](#); [Pro 17:4](#); [Pro 17:20](#); [Pro 17:27](#); [Pro 17:28](#); [Pro 18:4](#); [Pro 18:6](#); [Pro 18:7](#); [Pro 18:13](#); [Pro 18:21](#); [Pro 18:23](#); [Pro 25:18](#); [Pro 29:20](#)



**1 Timothy 5:14**[1Ti 5:14](#)

**have younger widows marry, --** Since they could not be counted among the real widows, Paul urges them to fulfill their desire to remarry in hopes that it will restore their devotion to Christ, as well as the reputation of the church.

**bear children, --** The younger widows were still of childbearing age. Although they had lost their first husbands, there was still the potential privilege and blessing of remarrying and having children. This could avoid them turning away from the faith and following after Satan ([1Ti 5:15](#); [Psa 127:3](#); [Psa 127:5](#)).

**manage their households, --** The basic unit of social structure in the Graeco-Roman society was the household which consisted of husband, wife, children, and house-servants. (See [1Ti 3:4](#).)

**give the adversary no occasion for slander. --** Do not give an opponent the occasion to speak reproachfully. [Jud 1:16](#).

**1 Timothy 5:15**[1Ti 5:15](#)

**For some have already strayed [turned aside] --** Paul was not merely theorising in [1Ti 5:11-12](#). Some of the young widows had given up their commitment to serve Christ, perhaps either by following false teachers and spreading their false doctrine or by marrying unbelievers and bringing disgrace upon the church.

**strayed after Satan. --** Satan is the Christian's adversary. Paul regards evil forces as the source of false teaching ([1Ti 4:1](#)), which also manifests itself in false conduct. Here, to follow Satan means to abandon Christian values and responsibilities, especially those given to widows, because of the influence of false teaching.

(cf. [Job 1:6-12](#); [Job 2:1-7](#); [Isa 14:12-15](#); [Eze 28:12-15](#); [Rev 12:9](#)).

**1 Timothy 5:16**[1Ti 5:16](#) Paul's summary on the care of widows

**If any believing woman has relatives who are widows, let her care for them. --** Christian women especially are pointed out to care for their relative widows.

**Let the church not be burdened, ---** The church does not have the responsibility when there are relatives to care for their widows.

**so that it may care for those who are really widows. --** The church has a concern for the widows who truly have no other means of support or providence.



## 1 Timothy 5:17

### 1Ti 5:17

**5:17-25** Paul's instructions about the church supporting widows indeed leads him to another matter of church support for certain elders.

**Let the elders who rule well --** Paul appointed **elders** who were mature believers in the local church who became responsible for managing and teaching in the church. He advised Titus do the same ([Act 14:23](#); [Tit 1:5](#)). As overseers, these **elders** were to nourish and protect the members in the church community (see [Act 20:28](#); [1Ti 3:2](#)).

Paul here references such men who have done their tasks, or kept their responsibilities, **well** (**G2573**, *excellently, commendably*, ).

**be considered worthy of double honor, --** In the context of [1Ti 5:3](#), this honor included adequate financial compensation from the church for their ministry to the congregation.

**double honor --** 1) Some in the past took this to mean his stipend should be twice that of anyone else. Even at the love feasts he was given a double portion. Thus, the medieval "clergy" grew fat and rich! 2) Probably means that in addition to the esteem he is to receive, he should also receive remuneration, or maintenance as some word the financial support he was to be given.

**especially those who labor in preaching [the word] and teaching [doctrine]. --** The word "labor" here literally means "work to the point of fatigue or exhaustion." The Greek word stresses the effort behind the work.

Their work involved "*in speech and in teaching*" and probably refers to the work both publicly and in private or smaller settings.

**ELDERS & DEACONS** [Tit 1:5-9](#), [1Ti 3:1-13](#) & [1Ti 5:17](#), [Act 20:28](#), [Heb 13:17](#).

## 1 Timothy 5:18

### 1Ti 5:18

**For the Scripture says, --** Paul here quotes **Scripture**: [Deu 25:4](#); ([1Co 9:19](#)) and [Luk 10:7](#).

Note that Paul refers to Luke's writing as "**Scripture**." This indicates that the Gospel of Luke was already wide spread and being read as "**Scripture**."

**"You shall not muzzle an ox when it treads out the grain," --** This quotation is from [Deu 25:4](#), also used by Paul in [1Co 9:9](#). The ox must be allowed to eat from the place where it works. Likewise, the elder must be allowed to receive financial support from the people to whom he ministers.

and, "**The laborer deserves his wages.**" -- This is a quotation from [Luk 10:7](#). Here Paul cites Jesus' words alongside Scripture. Jesus also advised His disciples to rely on the support of those to whom they minister.

It is also very significant that this is a case of one N.T. writer (Paul) affirming the inspiration of another by referring to Luke's writing as "**Scripture**" (cf. [2Pe 3:15-16](#)), which shows the high view that the early church took of N.T. Scripture.



**1 Timothy 5:19**[1Ti 5:19](#)

**Do not admit a charge against an elder --** Don't listen to what someone has to say, or complain about an elder. It must be generally known by more than one person.

**except on the evidence of two or three witnesses. --** A partial quotation from [Deu 19:15](#). Serious accusations against elders must be investigated and confirmed by the same process as established in [Mat 18:15-20](#).

This process for the whole church also applies to elders. This demand does not place elders beyond successful accusation, but protects them from frivolous, evil accusers by demanding the same process of confirmation of sin as for everyone in the church.

**1 Timothy 5:20**[1Ti 5:20](#)

**As for those who persist in sin, --** This is especially referring to elders who fail to live by the standards detailed by Paul ([1Ti 3:1-7](#); [Tit 1:6-9](#)), but also has an application to others.

**persist --** This indicates they had been warned, in the presence of two or three witnesses, and had repeatedly engaged in the sin.

**rebuke them --** The "them" would be anyone persisting in sin, but including elders.

**in the presence of all, so that the rest may stand in fear. --** Paul advises Timothy to rebuke such a public sin in the presence of the entire church community. The public nature of the rebuke coincides with the public nature of the elder's ministry. It also serves as a warning to the rest of the church.

The third step of confrontation, established in [Mat 18:17](#), is to tell the church, so that they can all confront the person and call him to repentance.

**1 Timothy 5:21**[1Ti 5:21](#)

**In the presence of God and of Christ Jesus and of the elect angels --** Notice the triad of 1) God, 2) Lord Jesus Christ, and 3) elect angels. (the *holy* angels.)

**elect angels --** This refers to angels who are faithful to God. Paul probably includes the elect angels as witnesses as a way of emphasizing the serious nature of his charge to Timothy

**I charge you to keep these rules without prejudging, --** The solemnity of the charge in this verse points to a very definite duty that Timothy is to exercise, and to expected difficulty in the doing of it. Perhaps opposition to Timothy's authority would rise from his youth, or from the prominence of the 'elders' who are to be 'rebuked.' Cf. [Act 20:29](#).



**doing nothing from partiality.** -- The Greek word used here for partiality is *prosklisin*, and refers to an unfavorable inclination toward someone or something. Paul cautions Timothy not to discipline an elder (or anyone else) according to partiality. All accusations must be verified ([1Ti 5:19](#)).

#### 1 Timothy 5:22

[1Ti 5:22](#)

**Do not be hasty in the laying on of hands,** -- That is, don't be hasty in appointing men as elders or deacons.

**nor take part in the sins of others;** -- Don't become partaker in the evil deed by appointing evil or unfit men. The verb as used in N.T. with a dative implies a partnership, as in [Luk 5:10](#), 'the sons of Zebedee which were partners with Simon.'

**keep yourself pure.** -- Some versions translate "**pure**" as "free from sin." Paul wanted Timothy, by not participating in the recognition of unqualified elders, to remain untainted by others' sins. The church desperately needed qualified spiritual leaders, but the selection had to be carefully executed.

#### 1 Timothy 5:23

[1Ti 5:23](#)

**(No longer drink only water,** -- "Water" in the ancient world was often polluted and carried many diseases. Therefore Paul urged Timothy not to risk illness, not even for the sake of a commitment to abstinence from wine. Apparently Timothy avoided wine, so as not to place himself in harm's way (see note on [1Ti 3:3](#)).

**but use a little wine for the sake of your stomach** -- First, one wonders if Dr. Luke was not involved in giving this prescription (Rx) for Timothy!

The second question is, was this simply grape juice (fruit of the vine) or fermented? The word for wine (G3691) is sometimes used in LXX for unfermented grape juice. Furthermore, it is generally agreed that the grape-drink of Jesus' day was usually rather weak and, especially among the Jews, often diluted with water.

On the other hand, fermented wine would today be considered a better disinfectant to protect his health problems due to the harmful effects of impure water. Wine is reported as being one of the chief remedial agents of those times. ([Luk 10:34](#)).

To be considered also is the precept just immediately given for Timothy to "keep yourself pure," ([1Ti 5:22](#)). In an epistle which so scrupulously forbids indulgence in wine to all church leaders, we find Paul suggesting "use a little wine" for Timothy's frequent ailments.

**and your frequent ailments.)** -- According to this verse Timothy suffered from frequent illness. 'Infirmities' was a stronger word formerly than now. The Greek word (**G769**) is frequently rendered 'sickness,' or "illness" cf. [Joh 11:3-4](#), 'He whom you love is sick,' 'this sickness is not to death,' 'Lazarus is dead.'



**1 Timothy 5:24**[1Ti 5:24](#)

**The sins of some men are conspicuous [open beforehand], --** Some men's lives are fully known, but some men may conceal some sins. The sins of some men are manifest for all to see, thus disqualifying them out of hand for service as elders.

**going before them to judgment, --** The "judgment" here may be referring to the church's process for determining men's suitability to serve as elders. Of course, the ultimate judgment will be at the Lord's court. The first judgment may be that of Timothy in determining on whom he is to lay hands.

**but the sins of others appear later. --** The sins of other candidates for elder which may be hidden at first will come to light in time. The less obvious sins may "trail behind them" - but finally catch up.

**1 Timothy 5:25**[1Ti 5:25](#)

**So also [in like manner] good works are conspicuous, --** Many good works are very evident, others come to light later.

The comparison is of the open knowledge of "sins" and "good deeds." Some may be well known, while others are hidden.

**and even those that are not cannot remain hidden. --** Good deeds are difficult to hide, even when the doers want to remain anonymous [Faries "Boochie" Cooper, a case in point]. Eventually hidden good deeds will most likely come to light.



## 1 Timothy 6:1

### 1Ti 6:1

#### 6:1-2 Instructions Concerning Servants

**under a yoke** -- A colloquial expression describing submissive service under another's authority, not necessarily describing an abusive relationship (cf. [Mat 11:28-30](#)). "As many as are under the yoke of bondage..." cf. [Gal 5:1](#)

**slaves** -- Slavery was part of the Graeco-Roman socio-economic structure in the first century (see note on [Phm 1:10](#)). Paul is urging believers to demonstrate God's love and kindness even within this particular structure (e.g., [1Co 7:21-24](#); [Eph 6:5-8](#); [Phm 1:10-17](#)).

**masters** -- The Greek word for "master," *despotes*, a ruler with absolute power, and occurs 10x in the N.T. It gives us the English word "despot," but does not carry a negative connotation in the Greek, instead, it refers to one with *absolute and unrestricted authority*.

**honor** -- value, esteem, respect. Here Paul urges slaves to remain respectful to their masters for the sake of the church's reputation— so that the work of the gospel may not be hindered.

**name of God** -- Christianity would be very odium if it brought social disorder. Not to be dishonored and reproached, Christianity taught patience and meekness, not rebellion or violence.

**the teaching** -- The Gospel is the revelation of God, and it teaches how believers are to act while under authority. Displaying a proper attitude of submission and respect, and performing quality work, help make the gospel message believable ([Mat 5:48](#)).

**reviled [slandered]** -- The Greek word used here, *blasphēmeō*, describes speaking against someone or something in order to damage their reputation.

## 1 Timothy 6:2

### 1Ti 6:2

**Those who have believing masters** -- Paul addresses the slaves of Christians.

**must not be disrespectful [despise]** -- The slaves are not to have contempt, or fail to show respect for their masters. (**G2706**). [Young's Literal Translation](#) reads "...let them not slight them..." The idea is that they are not to shirk their duty or grow lax in their service.]\

**on the ground that they are brothers** -- The fact that the slave's master was a Christian was not grounds to be slack or disrespectful in their service.

**must serve all the better** -- Not all Christian slaves had "believing masters." But those who did were not "to show less respect for them."

**believers and beloved.** -- Instead, slaves (servants) were to serve their Christian masters even better, realizing that they were benefiting their brothers in Christ; their masters were "dear to them" (literally, "*beloved*"). This should give added incentive to their service.



**those who benefit [partake] ... are believers and beloved.** -- *Partaker* speaks to something in which both benefit: 1) the masters partake of the servants labor; OR 2) the servants partake of the gospel's benefits having Christian masters;

OR BOTH would partake, the master would receive benefit by the servant's labour, and the servant would partake by receiving better treatment from the master.

**Teach and urge these things.** -- Timothy is to give weight to these teachings of the truth. This last sentence can be seen either as a specific instruction to Timothy about what to say to slaves, or else a general command regarding all that Paul has written to Timothy. Either makes good sense.

## 1 Timothy 6:3

### 1Ti 6:3

**If anyone teaches a different doctrine** -- This seems to be aimed especially at anyone who would try to foster discontent among the slaves, or create trouble and social strife. It extends to anyone teaching any false teaching, and a teaching not coming from Christ or his apostles.

**and does not agree with the sound words** -- Sound words are those which are healthy and uncorrupted. Sound doctrine can be recognized by the impact it has on everyday living.

**of our Lord Jesus Christ** -- This exact order of the words so familiar to us in Paul's other writings occurs only here and 1Ti 6:14.

**and the teaching that accords with godliness,** -- Instead of godliness, false teachers will be marked by sin (see 2Pe 2:10-22; cf. Jud 1:4, Jud 1:8-16). Perhaps Paul refers here to Jesus' teachings (cf. Mat 6:19-34).

Paul identifies 3 characteristics of false teachers:

- 1) they "teach otherwise"—a different doctrine, Gal 1:6-9;
- 2) they do not agree with sound, healthy teaching;
- 3) they reject "doctrine which accords with godliness".

## 1 Timothy 6:4

### 1Ti 6:4

**he** -- It is possible that Paul has in mind a specific false teacher he knows at Ephesus where Timothy is laboring.

**he is puffed up with conceit and understands nothing.** -- The word "*puffed up*" (**G5187**) occurs only 3x, here and in 1Ti 3:6; 2Ti 3:4; and is a strong word meaning "filled with a blind inflated ignorance" (Farrar),

**He has an unhealthy craving [morbid interest; obsessed; unhealthy interest]** -- The Greek word, νοσέω, (**G3552**), translated "unhealthy" and "morbid" is literally "to be sick." Combined with the word **G2214** it came to be used metaphorically of an intense craving for something.

In the previous verse, 1Ti 6:3, Paul spoke of "*sound words*" which are "healthy" words, but the false teachers' doctrine is "sickly, or unhealthy."



**for controversy [disputes] and for quarrels about words, --** "Controversy" or "disputes" is *λογομαχας*, **G3055**, which refers to "arguments over words," literally meaning "*word battles*." (**2Co 2:14**). Timothy faced proud, ignorant false teachers who wanted only to battle over words.

**which produce envy, dissension, slander, evil suspicions, --** Every kind of strife is mentioned to indicate that false teachers produce nothing of benefit out of their fleshly, corrupt, and empty minds (**1Ti 6:5**).

Five things are mentioned as the result of the disputes and arguments. The first two are "*envy*" (**G5355**) and "*strife*" (**G2054**); cf. also **Rom 1:29**; **Gal 5:21**). Envy always produces quarreling and strife. Here "envy" is discontent, excited by another's prosperity, or by his superior knowledge.

*Slander* or "malicious talk" (**G988**), when directed against God, means "blasphemy," but when directed against other people, as here, it means "abusive speech" or "slander."

The fourth result is "*evil suspicions*." [**G5283**], which is "surmising, a supposition, a speculation" with the adjective "evil" to describe it.

**The NASB reads: he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,**

## 1 Timothy 6:5 **1Ti 6:5**

**and constant friction --** Paul then spells out the *result* of the attitude and action of the false teachers: "envy" or "jealousy"; "strife" or "discord" (usually linked to envy); "malicious talk" or "slander" (*blasphēmia*); "evil suspicions" or "conjectures"; and "constant friction" or "thorough or mutual irritation" which results "between men of corrupt [or 'ruined'] mind." - CPNIV

**useless wringlings --** The NKJV uses a word here used in the Received Text - *παρὰ διατριβή* *paradiatribe*, which occurs nowhere else in the New Testament. It properly means "mis-employment;" then "idle occupation" (Robinson's Lexicon). The idea is that of employments that merely consumed time without any advantage.

**among people who are depraved [corrupt; perverse] in mind --** Either the false teachers themselves are referred to here, or else to the consequences of the minds of their followers. Their hearts were corrupted, empty and useless.

**deprived [destitute; robbed] of the truth --** The perfect tense here for "have been robbed" indicates that these men were robbed of "the truth" in the past and are now reaping the consequence of that event.

Knight has suggested that the one doing the action conveyed by the passive verb, "have been robbed," should be seen as "the god of this world, [who] has brought about this condition."

**who suppose that godliness is a means of gain --** These false teacher thought that godliness, or the appearance of it, was a means for financial gain, a means for advancing. They were eager to use



sacred work for secular gain. Supposing that the way to appear godly (to advance, get gain) is to argue, to cause war of words, and conditions of verse 4.

Since Paul warns against the quest for money governing a church leader's life ([1Ti 3:3](#), [1Ti 3:8](#); [Tit 1:7](#), [Tit 1:11](#)) and argues that he himself does not minister in order to gain financially ([1Th 2:5](#)), it is apparent that some have been using ministry or church leadership simply as a way to get ahead financially. - CPNIV

**From such withdraw yourself** -- "Timothy, don't fall into arguing uselessly with such a class of men." Don't be associated with a particular warring camp of men. (A warning about "brotherhood camps", certain schools, and/or brotherhood publications that war on words, etc.)

#### 1 Timothy 6:6

[1Ti 6:6](#) [The theme of the book of Ecclesiastes.]

**Now godliness with contentment is great gain.** -- "Godliness" or "piety" is speaking of a conduct in life that is pleasing to God. This is not teaching the Jewish idea that material wealth is proof of one's piety.

The Greek word for "**contentment**" here is , *autarkeia*, ("self-sufficiency) and refers to satisfaction with one's circumstances.

The word for "**contentment**" ([G841](#)) was used in classical Greek in a philosophical sense for a situation of life in which no aid or support is needed (also used in [2Co 9:8](#)). But here it is used subjectively for a mind that is contented with its situation in life (cf. [Php 4:11-13](#)) because it relies on Christ for it needs. Contentment is one of the greatest blessing one can find in life.

#### 1 Timothy 6:7

[1Ti 6:7](#)

**for we brought nothing into the world,** -- The reason we should be content is that "we brought nothing into the world, and we can take nothing out of it." That is, nothing in the entire world that can add to the inner person. Thus, if we have food and clothing (vs. 8, and we may also include shelter here), we should be content with these things.

**and we cannot take anything out of the world.** -- The idea has been express that since we can take nothing with us when we die, we need to send it on ahead. ([Mat 6:19-21](#).) Since the only thing eternal is the "soul" (or spirit) we need to win as many souls for Christ we can and send them to heaven. cf. [1Th 2:19-20](#); [Php 4:1](#).

#### 1 Timothy 6:8

[1Ti 6:8](#)

**But if we have food and clothing, with these we will be content.** -- Material wealth do not add anything to a "godly" life. The bare necessities of life are all one needs, nothing else adds to godliness.



Paul does not condemn having possessions that God may graciously provide ([1Ti 6:17](#)). He does, however, condemn a self-indulgent desire for money, which results from discontentment. See [Mat 6:33](#).

## 1 Timothy 6:9

[1Ti 6:9](#)

**But those who desire to be rich --** “Desire” here refers to a settled "wanting" that ends up in the guilty of greed.

In so wealthy a city as Ephesus it would be a temptation for Christians to achieve the status of those around them, and to do so at the cost godliness.

**fall into temptation, into a snare, --** The Greek tense of the verb for “fall” indicates that those who have such a desire are continually falling into temptation. Greedy people are compulsive - they are continually trapped in sin by their consuming desire to acquire more.

The term "**snare**" here is a powerful word, it is a warning that one's "desires" can "trap" [**G3803**] them into clutches of ruin.

**into many senseless and harmful desires --** Covetousness prompts **senseless** [**G453**, *unwise, foolish*] **desires** [**G1939** *cravings, longings, lustings*] that in the end are so very **harmful** [**G983** *injurious*].

**that plunge people into ruin and destruction. --** Wrong desires plunge people into “ruin [**G3639**] and destruction [**G684**].” Both words mean “destruction,” but the second is stronger, implying eternal condemnation. The combination of these two words here suggests that Paul is speaking of destruction for time and eternity.

This is not a pronouncement of judgment on all wealthy people, but Paul’s point is that the pursuit of riches is spiritually hazardous and does not contribute to contentment and godliness (compare [1Ti 6:6-7](#)).

## 1 Timothy 6:10

[1Ti 6:10](#)

**For the love of money is a root of all kinds of evils. --** It is the love of money (not money itself) that is the root of all kinds of evil. There is no kind of evil to which the love of money may not lead people, once it starts to control their lives. Paul here describes a deep desire and commitment to possess money over and against loyalty and love for God.

**It is through this craving that some have wandered away from the faith --** Those who love money allow their allegiance to Christ to be compromised because of selfish desires. Jesus also spoke on the idolatrous pursuit of riches ([Mat 6:24](#)).

**and pierced themselves with many pangs. --** Paul uses a word that occurs only here in the N.T. [**G4044**] and it means to torture one's soul's with sorrow.



## 1 Timothy 6:11

### 1Ti 6:11

**6:11–21** Following his critique of the false teachers (1Ti 6:3-10), Paul commends Timothy for his exemplary character and faithful ministry of the gospel. Paul then adds a final warning to the rich (vv. 17–19) and a last charge to Timothy (vv. 20–21).

**But as for you, O man of God, --** O "man of God" was a Scriptural term often used for a prophet or evangelists. It referred to man who speaks on behalf of God), such as Moses (Deu 33:1), David (Neh 12:24), and the other prophets (1Sa 9:6). Timothy serves in a similar capacity because he preaches the word of God (2Ti 3:17).

The man of God is known by what he: **1)** flees from (v. 11); **2)** follows after (v. 11); **3)** fights for (v. 12); and **4)** is faithful to (vv. 13, 14)

**man of God** was a technical term it is used about 70 times in the OT, : 1Ti 6:20; Deu 33:1; 1Sa 2:27, 1Sa 9:6; 1Ki 13:1, 1Ki 13:26, 1Ki 17:18, 1Ki 17:24, 1Ki 20:28; 2Ki 1:9, 2Ki 1:13; 2Ki 5:20, 2Ki 23:17; 1Ch 23:14; 2Ch 8:14; Neh 12:24, Neh 12:36; Jer 35:4; 2Ti 3:17

**flee these things.** -- Timothy is not to be seeking after financial gain and suffer all the woes that come with it.

**Pursue righteousness, godliness, faith, love, steadfastness, gentleness.** -- "Pursue" means "keep on making [these things] your lifelong pursuit." Paul then names six Christian virtues.

"**Righteousness**" means to do what is right, in relation to both God and man, and it emphasizes outward behavior. Mat 5:6.

"**Godliness**" (*see note on 1Ti 2:2*) refers to one's reverence for God, and could be translated "God-likeness." The word and its cognates (also at 1Ti 3:16; 1Ti 4:7-8; 1Ti 5:4; 1Ti 6:3, 1Ti 6:5-6, 1Ti 6:11) sum up the beliefs, attitudes, and lifestyles that accord with right and reverential knowledge of God, obedience, and authentic worship.

"**Faith**" **G4102** speaks of one's conviction regarding God and truth.

"**Love**" is the noble word for good will toward all men [**G26**].

"**Steadfastness**" is endurance [**G5281**]

"**Gentleness**" is meekness [**G4236**]

## 1 Timothy 6:12

### 1Ti 6:12

**Fight the good fight of the faith.** -- Timothy must remain faithful to God and His gospel message, despite opposition (compare 2 Tim 4:7).

**Take hold of the eternal life to which you were called** -- Eternal life is immortality, life everlasting, promised by God to the faithful.

**and about which you made the good confession in the presence of many witnesses.** -- The "good confession" or "profession" means literally to say the same things. It here may mean the confession of faith in Christ that Timothy made at baptism.

One must **confess** his faith in the Lord to be saved: Mat 10:32-33, Act 8:36-37; Rom 10:10; 1Ti 6:12-13; 2Ti 1:8; 1Jo 4:15.



We don't know just who the "**witnesses**" were to Timothy's confession of faith, but we would think it probably included his mother, grandmother, and Paul ([2Ti 1:5](#)).

#### 1 Timothy 6:13

[1Ti 6:13](#)

**I charge you in the presence of God, who gives life to all things, and of Christ Jesus, --** God is the giver of all life.

**who in his testimony before Pontius Pilate made the good confession, -- Pontius Pilate** was the Roman governor of Judea who presided over Jesus' trial and authorized his execution. [Mat 27:11](#); [Joh 18:36-37](#)

The confession or **testimony** of Christ before Pilate had to do with his:

- 1) Identity -- [Mat 16:16](#);
- 2) Lordship -- [Phi 2:11](#); [Rom 10:9](#)
- 3) His kingdom - John 18:36-37

**Confession** was a far greater commitment in the first century than seems to be made today at baptism.

#### 1 Timothy 6:14

[1Ti 6:14](#)

**to keep the commandment unstained and free from reproach --** This part of the charge given to Timothy by Paul at the start of the previous verse.

There has been discussion as to whether "*without spot or blame*" modifies "commandment" or "you." Elsewhere in the N.T. these adjectives are applied to persons, but here they are more closely attached to "commandment." Perhaps the best way is to try to combine the two ideas. If Timothy keeps himself unspotted and blameless, the commandment itself, so far as he is concerned, will be maintained flawless.

**until the appearing of our Lord Jesus Christ, --** Timothy is to keep the commandment until the "*appearing*" (**G2015**, from which comes the word "epiphany" for '*a divine manifestation*'). of our Lord Jesus Christ.

This word occurs six times in Paul's letters (cf. [2Ti 1:10](#); [2Ti 4:1](#), [2Ti 4:8](#); [Tit 2:13](#)) and in [2Th 2:8](#). It is found in late Greek writers and in the inscriptions of that period for a visible manifestation of an invisible deity.

It is also used frequently in the LXX for manifestations of God's glory. In [2Ti 1:10](#) it refers to the first coming of Christ; elsewhere (including this verse) it is used for the Second Coming.

#### 1 Timothy 6:15

[1Ti 6:15](#)

**which he will display at the proper time --** In His own time, and known only to Him, God will come in his glory. It will be time of the resurrection of the dead, and great Judgment of all men. [Mar 13:32](#); [Act 1:7](#).



[The rest of vv.15–16 form a doxology, such as we often find in Paul's letters (cf. [1Ti 1:17](#); [2Ti 4:18](#)). Much of the language is derived from the OT.]

**he who is the blessed and only Sovereign, the King of kings and Lord of lords, --** The word for "Sovereign" here is **Potentate** [[G1413](#)] with the emphasis on "only" and here means that God is absolutely sovereign and omnipotently rules everywhere everything.

Paul probably used this title for God to confront the cult of emperor worship, intending to communicate that only God is sovereign and worthy of worship.

He is **King** of those who reign as kings. It is a title used for Christ in [Rev 17:14](#); [Rev 19:16](#). They are used for God in the O.T. ([Dan 4:34](#) in LXX; cf. [Deu 10:17](#); [Psa 136:3](#))

## 1 Timothy 6:16 [1Ti 6:16](#)

[This continues the doxology began in the middle of the previous verse.]

**who alone has immortality, --** This means that Jesus Christ, and only Him, is the source for man for eternal life. ([Joh 14:6](#); [Act 4:12](#)).

It is in the resurrection that the believer receives a body not subject to death ([1Co 15:53](#)), so that the whole person, body and soul, becomes immortal.

**who dwells in unapproachable light, --** We are next told that God lives in light "unapproachable" (a word that other Jewish writers also apply to God). They often mentioned the glory of light around God's throne; the kings' great authority made them unapproachable for common people.

**whom no one has ever seen or can see. --** Paul adds that no person has ever seen God or can see him (cf. [Exo 33:20](#); [Joh 1:18](#)). God in spirit is invisible (cf. [1Ti 1:17](#); [Job 23:8-9](#); [Joh 5:37](#); [Col 1:15](#)) and, therefore, earthly man has never seen nor can he ever see His full glory (cf. [Exo 33:20](#); [Isa 6:1-5](#)).

**To him be honor and eternal dominion. --** The doxology ends with the typical ascription from Paul, which he sometimes inject in the midst of a discussion. cf. [1Ti 1:17](#); [Rom 1:25](#); [Rom 11:36](#)).

**Amen. --** So be it! The truth has been stated!

## 1 Timothy 6:17 [1Ti 6:17](#)

**6:17-19** Paul seems to add a postscript, in for the richer classes of Christians at Ephesus. Ephesus was a rich city with a large banking system, and likely the church had some rich people in in as well.

**Command those who are rich in this present age --** Paul counsels Timothy what to teach those who are rich in material possessions. He does not condemn such people, nor command them to get



rid of their wealth. He does call them to be good stewards of their God-given resources (cf. [Deu 8:18](#); [1Sa 2:7](#); [1Ch 29:12](#)).

By the reference to **this present age** Paul refers to the present time, with a negative connotation ([2Ti 4:10](#); [Tit 2:12](#)).

**not to be haughty [conceited; highminded; proud], --** To be **haughty** is *"To have an exalted opinion of oneself."* Those who have an abundance are constantly tempted to look down on others and act superior. Riches and pride often go together, and the wealthier a person is, the more he is tempted to be proud ([Pro 18:23](#); [Pro 28:11](#); [Jas 2:1-4](#)).

**nor to trust in uncertain riches but in the living God, --** Paul urges Timothy to remind the church that material wealth is temporary and that believers must not adopt the world's values concerning wealth.

**who gives us richly all things to enjoy. --** Literally *"for enjoyment."* The word recurs only in [Heb 11:25](#) of Moses at the court of Pharaoh. God is the one who "richly provides us with everything for our enjoyment."

Those who have much tend to trust in their wealth (cf. [Pro 23:4-5](#)). But God provides far more security than any earthly investment can ever give ([Eccl 5:18-20](#); [Matt 6:19-21](#)).

Paul always taught that true godliness leads to gratitude and generosity toward others, God blesses us with material things to bless others, this bring true joy to self.

#### ■ 1 Timothy 6:18

[1Ti 6:18](#)

**Let them do good, that they be rich in good works, ready to give, willing to share, --** The rich must seek to be rich not only in wealth, but in good deeds that benefit others (see [1Ti 5:10](#)).

**"Ready to give"** comes from the Greek word means "liberal," or "bountiful." Those believers who have money must use unselfishly and generously in meeting the needs of others (see [Act 4:32-37](#); [2Co 8:1-4](#)).

#### ■ 1 Timothy 6:19

[1Ti 6:19](#)

**storing up for themselves a good foundation for the time to come, --** This is what Jesus taught in [Mat 6:20](#).

**"Storing up"** can be translated "amassing a treasure," while **"foundation"** can refer to a fund. The idea is that the rich in this world should not be concerned with receiving a return on their earthly investment. Those who make eternal investments will be content to receive their dividends in heaven. See [Luk 16:1-13](#).

**that they may lay hold on eternal life. --** The same tense and voice as the 'lay hold' of [1Ti 6:12](#). The metaphor has to do with the games and "laying hold" on the prize given at the end.



**1 Timothy 6:20**1Ti 6:20

**6:20-21** Paul closes with a postscript for Timothy personally.

**O Timothy! Guard what was committed to your trust, --** "What has been entrusted to you" most likely refers to the sound doctrine of the gospel (compare 2Co 5:19; Gal 2:7; 1Ti 1:11). It may alternatively refer to the church in Ephesus or the spiritual gift given him (1Ti 4:14).

**avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge--** Paul identified the "profane and idle babblings" as a common practice of false teachers earlier in 1Ti 1:6. He urges Timothy to avoid any such chatter, which is empty and not beneficial (see 1Ti 4:7).

The "**falsely called knowledge**" may refer to the gnostics. *McKnight* points to 1Co 12:8 where "knowledge" was one of the spiritual gifts., and says that here some falsely claimed to have this inspired "knowledge."

**1 Timothy 6:21**1Ti 6:21

**by professing it --** This refers to those who professed a superior knowledge and believed that this made this intellectually above all others. Paul had called this "knowledge" "falsely called".

**some have strayed concerning the faith.--** The "strayed" is literally "missed the mark" as in 1Ti 1:6; 2Ti 2:18. etc.

False teachers typically claim to have the superior knowledge (as in gnosticism). They claim to know the transcendent secrets, but actually are ignorant and immature in their understanding (see Col 2:8).

**Grace *be* with you. Amen. --** Paul's closing salutation is plural, i.e., "you all"—it goes beyond Timothy to the entire congregation at Ephesus.

**THE END**