

FIRST EPISTLE OF PAUL TO TIMOTHY

Author & Audience:

the Apostle Paul with Luke (secretary), writing to Timothy in Ephesus

Date:

63-64 or 65-67 C.E.

Purpose:

1 Timothy is a part of what is customary called The Pastoral Epistles. The Apostle Paul is writing his disciple Timothy, who has to see that the effects of a false teaching, that has circulated around Ephesus, are appropriately handled. This involves the appointment of new leaders, as well as a warning against those who would misapply the Torah to promote vain speculations.

1

Salutation

¹ Paul, an apostle of Messiah Yeshua according to the commandment of God our Savior, and Messiah Yeshua our hope;

² to Timothy, my true child in faith: Grace, mercy, and peace from God the Father and Messiah Yeshua our Lord.

Warning Against False Doctrine

³ As I urged you to remain on in Ephesus, when I was going into Macedonia, that you might charge certain persons^a not to teach strange doctrines,

⁴ nor to pay attention to myths and endless genealogies, which cause questionings, rather than the administration of God, which is in faith.

⁵ But the aim of the charge is love from a pure heart and a good conscience and a sincere faith,

⁶ things from which certain persons^b, having missed the mark, have turned aside to vain discussion;

⁷ wanting to be teachers of the Torah, though they do not understand either what they are saying, or about the things they confidently affirm.

⁸ But we know that the Torah is good, if one uses it lawfully,^c

⁹ knowing this, that the Torah is not laid down for a righteous person^d, but for the lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers,

^b Grk. *tines*.

^c Grk. *Oidamen de hoti kalos ho nomos, ean tis autō nomimōs chrētai*; "We know that the law is good if one uses it properly" (NIV); "Now we know that the law is good, if one uses it legitimately" (NRSV); "We know that the Torah is good, provided one uses it in the way the Torah itself intends" (CJB).

^d Grk. *hoti dikaiō nomos ou keitai*; "the law is not laid down for the just" (RSV/ESV); "the law is laid down not for the innocent" (NRSV).

The key verb of interest is *keimai*, which AMG notes means "To lie down, be laid down....In Matt. 3:10 and Luke 3:9, in regard to the ax that lies at the root of the trees, it does not simply mean that it is lying there, but also implies the necessity of its being taken up and used" (Zodhiates, *Complete Word Study Dictionary: New Testament*, 855). This would imply that the Torah is not "laid down" upon righteous people in terms of its penalties and condemnation being enacted upon them.

^a Grk. *tisin*; "certain people" (CJB/TLV).

¹⁰ for fornicators, for homosexuals, for slave traders, for liars, for perjurers, and if there be any other thing contrary to the sound doctrine,

¹¹ according to the good news of the glory of the blessed God, which was committed to my trust.

Thankfulness for Mercy

¹² I thank Him who has strengthened me, Messiah Yeshua our Lord, because He considered me faithful, appointing me to *His* service,

¹³ though I was formerly a blasphemer and a persecutor and an insolent opponent. Yet I was shown mercy, because I acted ignorantly in unbelief;

¹⁴ and the grace of our Lord abounded exceedingly, with faith and love which is in Messiah Yeshua.

¹⁵ Faithful is the saying, and worthy of all acceptance: that Messiah Yeshua came into the world to save sinners, among whom I am foremost.

¹⁶ Yet for this reason I obtained mercy, that in me as foremost, Yeshua the Messiah might demonstrate all His longsuffering, for an example of those who were to believe in Him for eternal life.

¹⁷ Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen.

¹⁸ This charge I commit to you, my child Timothy, in accordance with the prophecies made earlier about you, that by them you may fight the good fight,

¹⁹ holding faith and a good conscience, which some, having rejected, have caused a shipwreck concerning *their* faith.

²⁰ Among them are Hymenaeus and Alexander, whom I have delivered to Satan, that they might be taught not to blaspheme.

2

Instructions Concerning Prayer

¹ First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings, be made for all people^a,

² for kings and all who are in authority, that we may lead a tranquil and quiet life in all godliness and dignity.

³ This is good and acceptable in the sight of God our Savior,

⁴ who desires all people^b to be saved and to come to the knowledge of the truth.

⁵ For there is one God, *and* one mediator also between God and humanity, *Himself* human, Messiah Yeshua,

⁶ who gave Himself a ransom for all, the testimony *borne* at the proper time.

⁷ For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in faith and truth.

⁸ Therefore I want the men^c in every place to pray, lifting up holy hands, without wrath and disputing;

⁹ likewise also that women adorn themselves in modest clothing, with modesty and sensibility, not with braided hair and gold or pearls or costly garments,

¹⁰ but with what is proper for women who profess godliness—through good works.

¹¹ Let a woman learn in silence with all submissiveness.

¹² But I do not permit a woman to teach or usurp authority^d of a man, but to be in silence.

¹³ For Adam was formed first, then Eve;

¹⁴ and Adam was not deceived, but the woman, being deceived, fell into transgression.

¹⁵ But she will be saved through the Child-Bearing^e, if they continue in faith and love and sanctification with sensibility.

^b Grk. *pantas anthrōpous*; "all humanity" (CJB).

^c Grk. *tous andras*; with the term *anēr*, "male," used, "men" is an appropriate translation.

^d Grk. verb *authentēō*; used only here in the Apostolic Scriptures, related to the noun "*authētēs*...murderer, absolute master, which is from *autos*...himself, and *énteā* (n.f.) arms, armor. A self-appointed killer with one's own hand, one acting by his own authority or power" (Zodhiates, *Complete Word Study Dictionary: New Testament*, 288); notably rendered in various versions not as "exercise authority" (NASU), but instead "usurp authority" (KJV); "domineer" (NEB); "dictate" (REB, TLV); "assume authority" (TNIV).

^e Grk. *dia tēs teknogonias*; "through the childbearing" (LITV); "through the(her) childbearing" (Brown and Comfort, 728; Marshall, 615); "she will be saved by the Child-bearing" (Montgomery New Testament); "she will be saved by means of the Birth of the Child" (Source New Testament); more commonly rendered as something like "through the bearing of children" (NASU), notably lacking the definite article *tēs*.

Various complementarian examiners of the Pastoral Epistles, who are not too favorable to women in ministry, have still had to recognize that "through the Childbearing/Childbirth," a reference to the birth of the Messiah via the line of Eve (Genesis 3:15), is still the best rendering for *dia tēs teknogonias*, recognizing that eternal salvation is in view and that females do not "get saved" by having children, but instead through the Messiah (Donald Guthrie, *Tyndale New Testament Commentaries: The Pastoral Epistles* [Downers Grove, IL: InterVarsity, 1990], 89; George W. Knight III, *New International Greek Testament*

^a Grk. *huper pantōn anthrōpōn*; "for all human beings" (CJB).

3

Qualifications of Overseers

¹ Faithful is the saying: if anyone^a aspires to the office of overseer, he desires a good work.

² The overseer, therefore, must be without reproach, the husband of one wife, temperate, sober-minded, sensible, hospitable, able to teach,

³ not addicted to wine, not violent, but gentle, not contentious, not a lover of money.

⁴ *The overseer must be* one who manages his own household well, having *his* children in submission with all dignity

⁵ (but if someone does not know to manage his own household, how will he take care of the assembly of God?)

⁶ *and* not a novice^b, lest being conceited he fall into the *same* condemnation as the Devil.

⁷ Moreover, he must have a good testimony from outsiders, lest he fall into reproach and the snare of the Devil.

Qualifications of Deacons

⁸ Deacons likewise *must be* dignified, not double-tongued, not given to much wine, not greedy for dishonest gain,

⁹ *but* holding to the mystery of the faith in a clean conscience.

¹⁰ And let these also first be tested; then let them serve as deacons, if they are blameless.

¹¹ Women likewise^d *must be* dignified, not slanderers, temperate, faithful in all things.

¹² Let deacons be husbands of one wife, managing *their* children and their own households well.

Commentary: *The Pastoral Epistles* [Grand Rapids: Eerdmans, 1992], 146).

^a Grk. *tis*.

^b Grk. *neophutos*; "novice" (ASV).

^c Grk. *krima...tou diablou*; "the condemnation incurred by the devil" (NASU); "the same judgment as the devil" (NIV); a more literal rendering would be "the condemnation of the devil" (RSV/NRSV/ESV).

^d Grk. *Gunaikas hōsautōs*; some versions render this as "Their wives likewise" (ESV), which is a value judgment determined by whether a reader takes *gunaikas* in reference to male deacons' wives, or female deacons. Among Messianic versions, one encounters a definite preference for the latter, with "Similarly, the wives" (CJB) and "In the same way, their wives" (The Messianic Writings) in two versions, with only one really having "Women likewise" (TLV).

¹³ For those who have served well as deacons obtain for themselves a good standing and great confidence in the faith which is in Messiah Yeshua.

The Mystery of Our Religion

¹⁴ These things I write to you, hoping to come to you shortly;

¹⁵ but if I am delayed, *I write* so that you may know how one ought to conduct himself in the household of God, which is the assembly of the living God, the pillar and support of the truth.

¹⁶ And by common confession great is the mystery of godliness: He who was manifested in the flesh, vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

4

Prediction of Apostasy

¹ But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,

² through the hypocrisy of liars, branded in their own conscience as with a hot iron,

³ forbidding to marry, *and advocating* to abstain from foods, which God created to be received with thanksgiving by those who believe and know the truth.

⁴ For everything created by God is good, and nothing is to be rejected, if it is received with thanksgiving;

⁵ for it is sanctified through the word of God and prayer.

A Good Minister of Messiah Yeshua

⁶ In pointing out these things to the brothers and sisters, you will be a good minister of Messiah Yeshua, trained in the words of the faith, and of the good doctrine which you have followed.

⁷ But refuse profane and old wives' tales. Rather, exercise yourself toward godliness;

⁸ for bodily exercise is of little profit, but godliness is profitable for all things, holding promise of the present life and of the *life* to come.

⁹ Faithful is the saying, and worthy of all acceptance:

¹⁰ for to this end we labor and strive, because we have our hope set on the living God, who is the Savior of all people^a, especially of believers.

¹¹ Command and teach these things.

¹² Let no one despise your youth, but set the believers an example, in speech, in conduct, in love, in faith, in purity.

¹³ Until I come, give attention to the *public reading of Scripture*, to exhortation, to teaching.

¹⁴ Do not neglect the gift that is in you, which was given to you through prophecy, with the laying on of hands by the council of elders.

¹⁵ Practice these things; be *involved* in them, so that your progress may be evident to all.

¹⁶ Take heed to yourself and to your teaching; persevere in them, for in doing this you will save both yourself and those who hear you.

5

Duties toward Others

¹ Do not rebuke an older man, but exhort him as a father, the younger men as brothers,

² the older women as mothers, the younger women as sisters, in all purity.

³ Honor widows who are widows indeed;

⁴ but if any widow has children or grandchildren, let them first learn to show piety toward their own family, and to make some return to their parents; for this is acceptable in the sight of God.

⁵ Now she who is a widow indeed, and has been left all alone, has her hope set on God, and continues in supplications and prayers night and day.

⁶ But she who gives herself to pleasure is dead while she lives.

⁷ Command these things also, that they may be without reproach.

⁸ But if anyone does not provide for his own, and especially his own household, he has denied the faith, and is worse than an unbeliever.

⁹ Let a widow be enrolled if she is not less than sixty years old, *having been* the wife of one man,

¹⁰ having a testimony for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the holy ones' feet, if she has relieved the afflicted, if she has devoted herself to every good work.

¹¹ But refuse to *enroll* younger widows, for when they feel sensual desires against Messiah, they want to marry;

¹² having condemnation, because they have rejected their first faith.

¹³ And at the same time they also learn to *be* idle, going about from house to house; and not only idle, but also gossips and busybodies, saying things which they ought not.

¹⁴ Therefore, I want the younger *widows* to marry, bear children, manage a household, *and* give the enemy no occasion for reproach;

¹⁵ for some have already turned aside after Satan.

¹⁶ If any believing woman has *dependent* widows, let her assist them, and do not let the assembly be burdened, so that it may assist those who are widows indeed.

¹⁷ Let the elders who rule well be considered worthy of double honor^b, especially those who labor in the word and in teaching.

¹⁸ For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHEN IT IS TREADING OUT THE GRAIN" [Deuteronomy 25:4], and, "The laborer is worthy of his wages" [Luke 10:7].

¹⁹ Do not receive an accusation against an elder, except on the basis of two or three witnesses.

²⁰ Those who continue in sin^c, rebuke in the presence of all, so that the rest also may be fearful of *sinning*.

²¹ I solemnly charge *you* in the presence of God and of Messiah Yeshua, and of the elect angels, that you observe these things without prejudice, doing nothing by partiality.

²² Do not lay hands on anyone hastily, nor share in the sins of others; keep yourself pure.

^b Grk. *diplēs timēs*; "an ample honorarium" (HCSB); "ample remuneration" (Moffatt New Testament); "adequate salary" (Phillips New Testament).

^c Grk. *hamartanontas*; this is a present active participle, "those sinning," and would be best taken to describe those who "persist in sin" (RSV/NRSV/ESV), as opposed to just those who commit an offense here or there.

^a Grk. *pantōn anthrōpōn*; or "all human beings."

²³ No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent illnesses.

²⁴ The sins of some people are evident, going before them to judgment; but indeed some follow after.

²⁵ Likewise also, good works are evident, and those which are otherwise cannot be hidden.

6

¹ Let all who are under the yoke as slaves regard their own masters worthy of all honor, so that the name of God and *our* doctrine not be blasphemed.

² And let those who have believing masters not be disrespectful to them because they are brethren, but let them serve them all the more, because those who partake of the benefit are believers and beloved. Teach and encourage these things.

False Teaching and True Wealth

³ If anyone teaches a different doctrine, and does not agree with sound words, those of our Lord Yeshua the Messiah, and to the doctrine according to godliness,

⁴ he is conceited, knowing nothing, but has a morbid interest for questionings and disputes over words, out of which come envy, strife, blasphemy, evil suspicions,

⁵ and constant friction between people corrupted in mind and deprived of the truth, supposing that godliness is a means of gain.

⁶ But godliness with contentment is great gain.

⁷ For we brought nothing into the world, neither can we take anything out.

⁸ But having sustenance and covering, with these we shall be content.

⁹ But they who want to get rich fall into temptation and a snare and many foolish and harmful lusts, which plunge people into destruction and perdition.

¹⁰ For the love of money is a root of all kinds of evil, which some by longing for it have wandered away from the faith, and have pierced themselves with many griefs.

The Good Fight of Faith

¹¹ But you, O person of God^a, flee these things; and pursue righteousness, godliness, faith, love, perseverance, gentleness.

¹² Fight the good fight of the faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

¹³ I charge you in the presence of God, who gives life to all things, and of Messiah Yeshua, who before Pontius Pilate testified the good confession,

¹⁴ that you keep the commandment, without spot, without reproach, until the appearing of our Lord Yeshua the Messiah,

¹⁵ which He will display at the proper time—the blessed and only Sovereign, the King of Kings and Lord of Lords;

¹⁶ who alone has immortality, dwelling in unapproachable light, whom no mortal seen or can see. To Him *be* honor and eternal dominion! Amen.

¹⁷ Command those who are rich in this present world not to be high-minded, nor have their hope set on the uncertainty of riches, but on God who richly provides us with all things to enjoy.

¹⁸ *Command them* to do good, to be rich in good works, to be generous and ready to share,

¹⁹ storing up for themselves a good foundation for the future, so that they may take hold of the life which is *life* indeed.

²⁰ O Timothy, guard what has been entrusted to you, turning away from the profane, empty chatter and oppositions of the falsely-named “knowledge”—

²¹ which some professing have missed the mark concerning the faith. Grace be with you.

^a Grk. *ō anthrōpe Theou*; the generic *anthrōpos* for humankind is employed here.