

Introduction to 1 Timothy

Authorship

Traditionally, 1 Timothy, 2 Timothy and Titus are referred to as the "pastoral epistles," since they talk about the qualifications of bishops (IE pastors). They are widely believed to have been written by the same author. Whether that author was Paul is a matter of intense disagreement.

The first set of problems for Pauline authorship are historical in nature. The pastorals indicate that Paul left Timothy in Ephesus as he went on to Macedonia (1 Tim. 1:3), he left Titus in Crete (Titus 1:5), and he was once again a prisoner in Rome when he wrote 2 Timothy (2 Timothy *passim*). The problem is that these events do not mesh well with the historical data in Acts. Some have tried, with limited success, to harmonize the two bodies of data. A more promising approach is to theorize that these events took place after the conclusion of Acts (but, obviously, before the death of Paul). This solution requires us to believe that Paul was released from his first Roman imprisonment and then imprisoned again a second time. While we have no way to prove that this happened, there are certainly indications in some of Paul's letters that he expected to be released from prison shortly (see for example Philemon).

A second problem is that the pastorals seem to reflect a greater concern with church governance and order than in Paul's other letters. Part of the response to this objection is that these are letters to individual church leaders rather than letters to the churches themselves.

The most daunting set of problems with Pauline authorship is linguistic in nature. The pastorals reflect an extensive vocabulary (over 170 new words) not present in the other letters, and they lack much of the key theological vocabulary of the uncontested letters. Further, technical details of the Greek style of the pastorals differ considerably from the other letters. If, however, Paul used an amanuensis who was given a rather free hand in the composition, it is possible to account for the linguistic dissimilarity of the pastorals to Paul's other letters.

For purposes of this book, we shall simply assume that Paul is the author of the pastoral epistles.

Manuscript History

No manuscripts of this epistle predate the reign of Constantine. The earliest manuscripts date to the fourth century. The fourth century manuscripts preserving 1 Timothy are:

ℵ, or Sinaiticus, now housed in London, contains all of the New Testament. It is traditionally said to have been prepared especially for the emperor

Constantine. The manuscript is calligraphically beautiful but textually sloppy and has had a number of correcting hands. This manuscript has been dated paleographically to the fourth century.

All of the other many manuscripts date even later than this one.

Canon

Irenaeus cites the pastorals as Pauline letters, and they are quoted or alluded to in Polycarp, Justin Martyr, Heracleon and 1 Clement. They are missing from Marcion's canon list (Tertullian reports that Marcion rejected these letters). The letters are also not included in p⁴⁶, the oldest manuscript of the Pauline corpus.

Setting

If we assume that 1 Timothy was written by Paul, and if we date Paul's death to AD 64, then the letter itself should be dated to about AD 63.

When Paul and Timothy came to Ephesus en route to Macedonia, they found that false teachers had taken over the church. Paul left Timothy in Ephesus to deal with the situation. Accordingly, the letter deals with the specific situation, as well as more generally with godly leadership in the face of internal opposition.

Outline

- I. Salutation (1:1-2)
- II. Warnings against False Teachers (1:3-20)
- III. Repairing the Church
 - A. Instruction on Prayer (2:1-7)
 - B. The Role of Men and Women (2:8-15)
 - C. Qualifications of Bishops (3:1-7)
 - D. Qualifications of Deacons (3:8-13)
 - E. Summary (3:14-16)
 - F. On Various Groups (5:1-2)
 - G. Dealing with Widows (5:3-16)
 - H. On Elders (5:17-25)
 - I. On Slaves (6:1-2)
 - J. On False Teachers (6:3-10)
- IV. Personal Instructions (6:11-21)

Further Readings

Non-LDS Sources

Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary*. Anchor Bible. New York: Doubleday, 2001.

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The First Epistle of Paul the Apostle to Timothy

Chapter 1

Salutation

¹ PAUL,¹ an apostle of Jesus Christ by the commandment of God our Saviour,² and Lord Jesus Christ, *which is* our hope; ² Unto Timothy, *my own*³ son in the faith:⁴ Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

Warning against False Doctrine

³ As I besought⁵ thee to abide still⁶ at Ephesus, when I went into Macedonia,⁷ that thou mightest charge⁸ some that they teach no other doctrine,⁹ ⁴ Neither give heed to fables and endless genealogies,¹⁰ which minister questions,¹¹ rather than godly edifying¹² which is in faith: *so do*. ⁵ Now the end¹³ of the commandment¹⁴ is charity¹⁵ out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:¹⁶ ⁶ From which some having

¹ IE from Paul.

² Use of the title Savior for God the Father is characteristic of the pastorals (six times), but rare elsewhere in the NT (twice).

³ γνησίῳ *gnēsiō* a genuine, true.

⁴ Meaning that Paul converted him, not that Timothy was literally Paul's son.

⁵ OR urged.

⁶ IE stay on.

⁷ Paul left Timothy at Ephesus to deal with the false teachers there while he went on to Macedonia.

⁸ παραγγείλης *parangeilēs* command, impress on one, give authoritative instruction to.

⁹ ἑτεροδιδασκαλεῖν *heterodidaskalein* teach a different (IE false) doctrine.

¹⁰ OR myths and interminable genealogies. It should be clear that Paul is not here objecting to the tracing of historical lineages, since genealogies are a common enough motif in biblical literature itself. Rather, Paul is thinking of some feature of the false teaching at Ephesus. It is not just any genealogies that should be avoided, but interminable genealogies that have some sort of a connection with myth. Titus 1:14 and 3:9 suggest that the myths Paul speaks of were Jewish in character..

¹¹ OR promote speculations.

¹² Rather than "edifying," the textual evidence strongly supports οἰκονομίαν *oikonomian* [God's] plan, arrangement [lit. the management of a household]. This word is the source for ENG "economy."

¹³ In the sense of aim, goal.

¹⁴ OR this instruction (referring to the instruction Paul has just given).

¹⁵ ἀγάπη *agapē* love.

¹⁶ IE sincere faith.

swerved¹⁷ have turned aside unto vain jangling,¹⁸ ⁷ Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.¹⁹

⁸ But we know that the law *is* good, if a man use it lawfully;²⁰ ⁹ Knowing this, that the law²¹ is not made²² for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane,²³ for murderers of fathers and murderers of mothers, for manslayers,¹⁰ For whoremongers,²⁴ for them that defile themselves with mankind,²⁵ for menstealers,²⁶ for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;¹¹ According to the glorious gospel of the blessed God, which was committed to my trust.

Thankfulness for Mercy

¹² And I thank Christ Jesus our Lord, who hath enabled²⁷ me, for that²⁸ he counted²⁹ me faithful, putting me into the ministry,³⁰ ¹³ Who was before a blasphemer,³¹ and a persecutor, and injurious.³² but I obtained mercy, because I did *it* ignorantly in unbelief.³³ ¹⁴ And the grace of our Lord was exceeding abundant³⁴ with faith and love which is in Christ Jesus. ¹⁵ This *is* a faithful³⁵ saying, and worthy of all acceptance,³⁶ that

¹⁷ ἀστοχήσαντες *astochēsantes*.having missed the mark [from the privative *a* and *stochos* target].

¹⁸ OR empty discussion.

¹⁹ OR the things they insist on.

²⁰ νομίμως *nomimōs* legitimately, appropriately.

²¹ The GR text lacks the definite article "the," and reads simply "law" as a broad concept.

²² OR given, instituted.

²³ The opposite of sacred, from LAT *pro fanum*, lit. "outside the temple." ENG "fan" also derives from this concept, from *fanaticus*, meaning one driven by temple madness (as in one having ecstatic spiritual experience).

²⁴ πόρνοις *pornois* sexually immoral people.

²⁵ ἀρσενοκοίταις *arsenokoitais* males engaging in homosexual acts. The *arsen* means "male" and *koite* refers to sexual activity (cf. ENG "coitus").

²⁶ OR kidnappers (for the purpose of selling into slavery).

²⁷ OR strengthened.

²⁸ IE because.

²⁹ OR deemed, considered.

³⁰ OR appointing me to his service.

³¹ βλάσφημον *blasphēmon* one who speaks against God.

³² IE violent, cruel.

³³ The Lord's grace is illustrated by having made an apostle out of Saul the persecutor of the Church.

³⁴ OR increased to overflowing.

³⁵ IE trustworthy. A number of LAT witnesses mistakenly read "human" here (in the sense of "common" or "popular").

³⁶ OR and deserves full acceptance.

Christ Jesus came into the world to save sinners; of whom I am chief.³⁷ ¹⁶ Howbeit for this cause I obtained mercy, that in me first³⁸ Jesus Christ might shew forth all longsuffering,³⁹ for a pattern⁴⁰ to them which should hereafter believe on him to life everlasting.⁷⁷ Now unto the King eternal, immortal, invisible, the only wise⁴¹ God, be honour and glory for ever and ever. Amen.

¹⁸ This charge⁴² I commit unto thee, son Timothy, according to the prophecies which went before on thee,⁴³ that thou by them⁴⁴ mightest war a good warfare;⁴⁵ ¹⁹ Holding faith, and a good conscience; which some having put away⁴⁶ concerning faith have made shipwreck:⁴⁷ ²⁰ Of whom is Hymenaeus and Alexander;⁴⁸ whom I have delivered unto Satan,⁴⁹ that they may learn not to blaspheme.

Chapter 2

Instructions concerning Prayer

¹ I exhort⁵⁰ therefore, that, first of all, supplications,⁵¹ prayers, intercessions, and giving of thanks,⁵² be made for all men; ² For kings,⁵³ and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.⁵⁴ ³ For this *is* good and acceptable in the sight of God our Saviour; ⁴ Who will have⁵⁵ all men to be saved, and to come unto the knowledge of the truth. ⁵ For *there is* one God, and one mediator between God and men, the man Christ Jesus; ⁶ Who gave himself a ransom for all, to be

³⁷ Lit. the first (meaning the worst). Paul sometimes makes such self-deprecating remarks.

³⁸ IE as the worst [sinner].

³⁹ OR patience.

⁴⁰ IE as an example.

⁴¹ The earliest mss. omit "wise."

⁴² Referring to the task Paul committed to Timothy in 1:3-7.

⁴³ IE once spoken about you.

⁴⁴ IE the prophecies.

⁴⁵ In ENG idiom "fight the good fight," a martial metaphor.

⁴⁶ IE rejected.

⁴⁷ ἐναυάγησαν *enauagēsan* from roots meaning ship + break; the image is metaphorical.

⁴⁸ Leaders among the false teachers in Ephesus. See 2 Tim. 2:17 and 4:14.

⁴⁹ An idiom for excommunication.

⁵⁰ OR urge.

⁵¹ OR petitions.

⁵² A catalog of various types of prayers.

⁵³ The sense is *even* for kings, which would include both regional kings and the emperors of Rome.

⁵⁴ OR dignity.

⁵⁵ IE desires.

testified in due time.⁷ Whereunto⁵⁶ I am ordained a preacher, and an apostle, (I speak the truth in Christ,⁵⁷ *and* lie not;) a teacher of the Gentiles in faith and verity.⁵⁸

⁸ I will⁵⁹ therefore that men⁶⁰ pray every where, lifting up holy hands,⁶¹ without wrath⁶² and doubting.⁶³ ⁹ In like manner also, that women adorn themselves⁶⁴ in modest apparel, with shamefacedness⁶⁵ and sobriety;⁶⁶ not with broided⁶⁷ hair, or gold, or pearls, or costly array;⁶⁸ ¹⁰ But (which becometh women professing godliness) with good works.¹¹ Let the woman learn in silence with all subjection.⁶⁹ ¹² But I suffer not⁷⁰ a woman to teach, nor to usurp authority⁷¹ over the man, but to be in silence.⁷² ¹³ For Adam was first formed, then Eve.¹⁴ And Adam was not deceived, but the woman being deceived was in the transgression.¹⁵ Notwithstanding she shall be saved⁷³ in childbearing, if they⁷⁴ continue in faith and charity and holiness with sobriety.

Chapter 3

Qualifications of Bishops

¹ THIS⁷⁵ *is* a true⁷⁶ saying, If a man desire the office of a bishop,⁷⁷ he desireth a good work. ² A bishop then must be blameless, the husband of one wife,⁷⁸ vigilant,

⁵⁶ IE for this.

⁵⁷ The words "in Christ" were added by scribes based on Romans 9:1.

⁵⁸ OR truth.

⁵⁹ OR desire.

⁶⁰ The GR term here is gender specific with the definite article, and so means males specifically.

⁶¹ A common posture for prayer in antiquity.

⁶² OR anger.

⁶³ διαλογισμοῦ *dialogismou* argument.

⁶⁴ IE dress.

⁶⁵ IE modesty.

⁶⁶ OR self control.

⁶⁷ IE braided (standing generally for elaborate hairstyles).

⁶⁸ OR expensive clothing.

⁶⁹ IE submissiveness.

⁷⁰ IE I do not allow.

⁷¹ IE domineer, be autocratic.

⁷² IE to have a quiet demeanor.

⁷³ It is unclear whether this verb refers to salvation or to physical survival in the birthing process.

⁷⁴ The shift from singular ("she") to plural ("they") is intentional for rhetorical effect (this is called enallage). The singular "she" stands for Woman generally.

⁷⁵ Referring to the following statement.

⁷⁶ Some mss. read "human" (in the sense of "common" or "popular"), but the KJV reflects the correct text.

⁷⁷ ἐπισκοπῆς *episkopēs* overseer, supervisor.

sober,⁷⁹ of good behaviour, given to hospitality,⁸⁰ apt to teach;⁸¹ ³ Not given to wine,⁸² no striker,⁸³ not greedy of filthy lucre;⁸⁴ but patient, not a brawler,⁸⁵ not covetous;⁴ One that ruleth well his own house, having his children in subjection with all gravity;⁸⁶ ⁵ (For if a man know not how to rule his own house, how shall he take care of the church of God?)⁶ Not a novice,⁸⁷ lest being lifted up with pride he fall into the condemnation of the devil.⁷ Moreover he must have a good report of⁸⁸ them which are without,⁸⁹ lest he fall into reproach and the snare⁹⁰ of the devil.

Qualifications of Deacons

⁸ Likewise *must* the deacons *be* grave,⁹¹ not doubletongued,⁹² not given to much wine, not greedy of filthy lucre;⁹³ ⁹ Holding the mystery⁹⁴ of the faith in a pure⁹⁵ conscience.¹⁰ And let these also first be proved;⁹⁶ then let them use the office of a deacon,⁹⁷ being *found* blameless.¹¹ Even so *must* their wives⁹⁸ *be* grave,⁹⁹ not slanderers,

⁷⁸ It is unclear precisely what this means. It could be read as excluding (a) the single, (b) the polygamous, (c) the divorced, and (d) those remarried after being widowed. The words can also convey the connotation "devoted solely to his wife."

⁷⁹ IE self-controlled.

⁸⁰ IE hospitable.

⁸¹ IE an able teacher.

⁸² πάροινον *paroinon* over-fond of wine.

⁸³ IE not violent, pugnacious.

⁸⁴ ἀφιλάργυρον *aphilarguron* lit. not a lover of money.

⁸⁵ IE contentious.

⁸⁶ OR respectability.

⁸⁷ νεόφυτον *neophuton* lit. newly planted, meaning a recent convert. (Cf. ENG neophyte).

⁸⁸ OR reputation with.

⁸⁹ IE those outside the faith.

⁹⁰ IE trap.

⁹¹ OR respectable, dignified.

⁹² διλόγους *dilogous* lit. speaking double; cf. "two-faced" in our culture. The meaning is "insincere."

⁹³ Cf. v. 3.

⁹⁴ Meaning the revealed truths of the Gospel.

⁹⁵ IE with a clear.

⁹⁶ IE tested.

⁹⁷ διακονείτωσαν *diakoneitōsan* serve as deacon.

⁹⁸ In NT times, as in the early years of the Restoration, deacons were adult men. It is only gradually, in a process beginning during the administration of John Taylor, that young boys would be made deacons. See William G. Hartley, "From Men to Boys: LDS Aaronic Priesthood Offices, 1829–1996." *Journal of Mormon History* 22 (Spring 1996): 80–136.

⁹⁹ IE dignified.

sober,¹⁰⁰ faithful in all things. ¹² Let the deacons be the husbands of one wife,¹⁰¹ ruling their children and their own houses well. ¹³ For they that have used the office of a deacon well purchase to themselves a good degree,¹⁰² and great boldness in the faith which is in Christ Jesus.

The Mystery of Our Religion

¹⁴ These things¹⁰³ write I unto thee, hoping to come unto thee shortly: ¹⁵ But if I tarry long,¹⁰⁴ that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground¹⁰⁵ of the truth. ¹⁶ And without controversy¹⁰⁶ great is the mystery¹⁰⁷ of godliness:

God¹⁰⁸ was manifest in the flesh,
justified in the Spirit,
seen of angels,
preached unto the Gentiles,
believed on in the world,
received up into glory.

Chapter 4

Prediction of Apostasy

¹ NOW the Spirit speaketh expressly, that in the latter¹⁰⁹ times some shall depart from the faith, giving heed to seducing¹¹⁰ spirits, and doctrines of devils;¹¹¹ ² Speaking lies in hypocrisy; having their conscience seared with a hot iron;¹¹² ³ Forbidding to marry, *and commanding* to abstain from meats,¹¹³ which God hath created¹¹⁴ to be received with

¹⁰⁰ OR self-controlled.

¹⁰¹ See the note on the comparable requirement applicable to bishops at 3:2.

¹⁰² OR gain a good standing for themselves.

¹⁰³ Referring to the instructions contained in this letter.

¹⁰⁴ IE in case I am delayed.

¹⁰⁵ IE firm base, support, foundation.

¹⁰⁶ IE undeniably.

¹⁰⁷ IE knowledge once known only to God, but now revealed to man.

¹⁰⁸ The earliest mss. read simply "he"; "God" is a developed form of text.

¹⁰⁹ OR later, where the comparative is used for the superlative; the reference is to the last days.

¹¹⁰ OR misleading.

¹¹¹ Note the ENG alliteration.

¹¹² Like branding an animal or cauterizing a wound. This searing of their consciences desensitizes them so that they no longer recognize the difference between right and wrong.

¹¹³ OR foods (KJV meat is archaic for food generally). Paul here is responding to proto-Gnostic arguments against legitimate marriage and eating certain foods.

thanksgiving of them which believe and know the truth. ⁴ For every creature¹¹⁵ of God *is* good, and nothing to be refused, if it be received with thanksgiving: ⁵ For it is sanctified by the word of God and prayer.

A Good Minister of Christ Jesus

⁶ If thou put the brethren¹¹⁶ in remembrance of these things, thou shalt be a good minister¹¹⁷ of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.¹¹⁸ ⁷ But refuse profane and old wives' fables,¹¹⁹ and exercise thyself¹²⁰ *rather* unto godliness. ⁸ For bodily exercise¹²¹ profiteth little:¹²² but godliness is profitable unto all things,¹²³ having promise of the life that now is, and of that which is to come.¹²⁴ ⁹ This *is* a faithful saying and worthy of all acceptation.¹²⁵ ¹⁰ For therefore we both labour and suffer reproach,¹²⁶ because we trust in the living God, who is the Saviour of all men, specially of those that believe.

¹¹ These things command and teach. ¹² Let no man despise thy youth,¹²⁷ but be thou an example of the believers, in word, in conversation,¹²⁸ in charity,¹²⁹ in spirit,¹³⁰ in faith, in purity. ¹³ Till I come, give attendance to reading,¹³¹ to exhortation, to doctrine. ¹⁴ Neglect not the gift that is in thee, which was given thee by prophecy,¹³² with the laying on of the hands of the presbytery.¹³³ ¹⁵ Meditate upon these things; give thyself wholly to them; that thy profiting¹³⁴ may appear to all. ¹⁶ Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

¹¹⁴ This may include marriage as well as food.

¹¹⁵ OR creation.

¹¹⁶ Gender neutral: brothers and sisters.

¹¹⁷ IE servant.

¹¹⁸ OR followed.

¹¹⁹ OR godless and old-women myths (alluding to the same kinds of myths condemned in 1:4). Cf. the ENG expression "old wives' tales."

¹²⁰ OR train yourself.

¹²¹ IE physical training.

¹²² IE has *some* value.

¹²³ IE in every way.

¹²⁴ OR it holds promise for the present life and the life to come.

¹²⁵ IE full acceptance.

¹²⁶ Some mss. read struggle, strive, in lieu of suffer reproach.

¹²⁷ IE look down on you because you are young.

¹²⁸ OR conduct.

¹²⁹ OR love.

¹³⁰ The words "in spirit" are a scribal addition to the text and are not original.

¹³¹ An allusion to the public reading of scripture in church services.

¹³² Which predicted Timothy's calling and ordination. See 1:18.

¹³³ πρεσβυτερίου *presbuterion* council of elders. Cf. ENG "Presbyterian," so called because that church favors governance by councils of elders.

¹³⁴ OR progress.

Chapter 5

Duties toward Others

¹ REBUKE not¹³⁵ an elder,¹³⁶ but intreat *him* as a father; *and* the younger men as brethren; ² The elder women as mothers; the younger as sisters, with all purity.
³ Honour¹³⁷ widows that are widows indeed.¹³⁸ ⁴ But if any widow have children or nephews,¹³⁹ let them learn first to shew piety¹⁴⁰ at home, and to requite¹⁴¹ their parents: for that is good and acceptable before God. ⁵ Now she that is a widow indeed, and desolate,¹⁴² trusteth in God, and continueth in supplications and prayers night and day. ⁶ But she that liveth in pleasure¹⁴³ is dead while she liveth. ⁷ And these things give in charge,¹⁴⁴ that they¹⁴⁵ may be blameless. ⁸ But if any provide not for his own,¹⁴⁶ and specially for those of his own house, he hath denied the faith, and is worse than an infidel.¹⁴⁷ ⁹ Let not a widow be taken into the number¹⁴⁸ under threescore¹⁴⁹ years old, having been the wife of one man, ¹⁰ Well reported of¹⁵⁰ for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet,¹⁵¹ if she have relieved the afflicted, if she have diligently followed every good work. ¹¹ But the younger widows refuse:¹⁵² for when they have begun to wax wanton against¹⁵³ Christ, they will marry; ¹² Having damnation,¹⁵⁴ because they have cast off their first faith.¹⁵⁵ ¹³

¹³⁵ IE do not speak harshly to.

¹³⁶ Here in the generic sense of an older male, not in the technical sense of a holder of a priesthood office.

¹³⁷ Particularly in the sense of providing financial support.

¹³⁸ OR those who really are widows, meaning those who are truly in need.

¹³⁹ GR ἑκγόνα *ekgona* means descendants generally, but is used especially for grandchildren, which in this context is certainly its meaning, contra KJV nephews.

¹⁴⁰ IE practice their religion.

¹⁴¹ OR repay.

¹⁴² IE left all alone.

¹⁴³ OR self-indulgently.

¹⁴⁴ OR command these things, reinforce these instructions.

¹⁴⁵ IE widows and their families.

¹⁴⁶ IE his own relatives.

¹⁴⁷ OR unbeliever.

¹⁴⁸ Referring to formal enrollment on a list of widows that were supported by the church.

¹⁴⁹ IE sixty.

¹⁵⁰ IE with a good reputation.

¹⁵¹ Although the washing of a guest's feet was a common act of hospitality in biblical culture, here washing the feet may be synecdoche for acts of compassionate service more generally.

¹⁵² IE do not enroll them on the list.

¹⁵³ Lit. pursue sexual desires away from.

¹⁵⁴ OR earning condemnation.

¹⁵⁵ IE former pledge, apparently referring to a commitment widows made who were enrolled not to remarry.

And withal¹⁵⁶ they learn *to be* idle,¹⁵⁷ wandering about from house to house; and not only idle, but tattlers¹⁵⁸ also and busybodies, speaking things which they ought not.¹⁵⁹ ¹⁴ I will¹⁶⁰ therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. ¹⁵ For some¹⁶¹ are already turned aside¹⁶² after Satan. ¹⁶ If any man or¹⁶³ woman that believeth have widows,¹⁶⁴ let them relieve¹⁶⁵ them, and let not the church be charged;¹⁶⁶ that it may relieve them that are widows indeed.¹⁶⁷

¹⁷ Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.¹⁶⁸ ¹⁸ For the scripture saith, **Thou shalt not muzzle the ox that treadeth out the corn.**¹⁶⁹ And, The labourer *is* worthy of his reward.¹⁷⁰ ¹⁹ Against an elder receive not an accusation, but before two or three witnesses.¹⁷¹ ²⁰ Them that sin rebuke¹⁷² before all,¹⁷³ that others also may fear. ²¹ I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.¹⁷⁴ ²² Lay hands¹⁷⁵ suddenly¹⁷⁶ on no man, neither be partaker of other men's sins: keep thyself pure. ²³ Drink no longer water,¹⁷⁷ but use a little wine for thy stomach's sake and thine often infirmities.¹⁷⁸

²⁴ Some men's sins are open beforehand, going before¹⁷⁹ to judgment; and some *men* they¹⁸⁰ follow after.¹⁸¹ ²⁵ Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

¹⁵⁶ IE besides that.

¹⁵⁷ IE lazy.

¹⁵⁸ OR gossips.

¹⁵⁹ IE which are none of their business.

¹⁶⁰ OR desire.

¹⁶¹ IE some widows.

¹⁶² OR wandered away.

¹⁶³ Some mss. delete "man or."

¹⁶⁴ IE in [his or] her family.

¹⁶⁵ IE help.

¹⁶⁶ OR burdened.

¹⁶⁷ OR truly widows (meaning really in need).

¹⁶⁸ IE speaking and teaching.

¹⁶⁹ Dt. 25:4. The meaning is that, just as beasts that labor for the family should be cared for, so too should leaders who labor in church service.

¹⁷⁰ IE pay.

¹⁷¹ An allusion to Dt. 17:6, 19:5.

¹⁷² IE censure.

¹⁷³ IE the entire congregation.

¹⁷⁴ IE without prejudice or favoritism.

¹⁷⁵ Referring to an ordination, not an act of violence.

¹⁷⁶ OR hastily.

¹⁷⁷ IE stop drinking just water.

¹⁷⁸ OR frequent illnesses.

¹⁷⁹ IE before them (meaning they are already known).

Chapter 6

¹ LET as many servants¹⁸² as are under the yoke¹⁸³ count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.¹⁸⁴ ² And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.

False Teaching and True Wealth

These things teach and exhort. ³ If any man teach otherwise,¹⁸⁵ and consent not to wholesome¹⁸⁶ words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; ⁴ He is proud, knowing nothing, but doting about questions and strifes of words,¹⁸⁷ whereof cometh envy, strife, railings,¹⁸⁸ evil surmisings,¹⁸⁹ ⁵ Perverse disputings¹⁹⁰ of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.¹⁹¹ ⁶ But godliness with contentment is great gain. ⁷ For we brought nothing into *this* world, *and it is* certain we can carry nothing out. ⁸ And having food and raiment¹⁹² let us be therewith content. ⁹ But they that will be rich¹⁹³ fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰ For the love of¹⁹⁴ money is the root of all evil: which while some coveted after, they have erred¹⁹⁵ from the faith, and pierced¹⁹⁶ themselves through with many sorrows.

The Good Fight of Faith

¹⁸⁰ IE their sins.

¹⁸¹ IE appear later.

¹⁸² IE slaves.

¹⁸³ ὑπο ζυγόν *hupo zugon* under the yoke, is an image from the restraints placed on oxen and other draft animals so that they will work effectively together as a team.

¹⁸⁴ IE discredited.

¹⁸⁵ IE other than apostolic doctrine.

¹⁸⁶ OR sound.

¹⁸⁷ OR has an unhealthy interest in controversy and verbal disputes.

¹⁸⁸ OR slanders.

¹⁸⁹ OR suspicions.

¹⁹⁰ OR constant bickering.

¹⁹¹ The words "from such withdraw thyself" are a scribal gloss and not an original part of the text.

¹⁹² Lit. covering; hence clothing and possibly also shelter.

¹⁹³ IE those desiring to be rich.

¹⁹⁴ In this famous quotation, many people forget to include the words "love of." "Love of money" is GR φιλαργυρία *philarguria*, from the roots *phil* love and *arguria* silver.

¹⁹⁵ Lit. wandered away.

¹⁹⁶ OR stabbed.

¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ¹² Fight the good fight of faith, ¹⁹⁷ lay hold on eternal life, whereunto thou art also called, and hast professed a good profession ¹⁹⁸ before many witnesses. ¹³ I give thee charge in the sight of God, who quickeneth ¹⁹⁹ all things, and *before* Christ Jesus, who before Pontius Pilate witnessed ²⁰⁰ a good confession; ¹⁴ That thou keep *this* commandment without spot, unrebukeable, ²⁰¹ until the appearing of our Lord Jesus Christ: ¹⁵ Which in his times he shall shew, *who is* the blessed and only Potentate, ²⁰² the King of kings, and Lord of lords; ²⁰³ ¹⁶ Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

¹⁷ Charge them that are rich in this world, ²⁰⁴ that they be not highminded, ²⁰⁵ nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸ That they do good, that they be rich in good works, ready to distribute, willing to communicate; ²⁰⁶ ¹⁹ Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. ²⁰⁷

²⁰ O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, ²⁰⁸ and oppositions ²⁰⁹ of science falsely so called. ²¹⁰ ²¹ Which some professing have erred concerning the faith.

Grace *be* with thee. ²¹¹ Amen. ²¹²

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

¹⁹⁷ A metaphor for competing strenuously, as in a boxing or wrestling match.

¹⁹⁸ IE his testimony that Jesus is the Christ.

¹⁹⁹ IE gives life to.

²⁰⁰ OR testified to.

²⁰¹ IE without failure.

²⁰² OR sovereign.

²⁰³ The construction reflects Semitic superlatives.

²⁰⁴ OR in the present age.

²⁰⁵ OR haughty.

²⁰⁶ OR share.

²⁰⁷ In lieu of "eternal life," the earliest mss. read something like "the life which is life indeed."

²⁰⁸ IE empty discussion.

²⁰⁹ OR contradictions.

²¹⁰ OR so-called "knowledge." ENG "science" should not be understood here as a technical term the way we use it today, but as a more general term for knowledge. The statement is directed against Gnostic pretensions, not modern science.

²¹¹ Early mss. read "you" (IE plural).

²¹² The word "amen" was not original but was added by scribes.