

Paul's First Letter To

Timothy

Paul, an apostle of Christ Jesus, according to the injunction of God, our Saviour, and the Lord Jesus Christ, our Expectation, to Timothy, a genuine child in faith.

Grace, mercy, peace, from God, our Father and Christ Jesus, our Lord.

³ According as I entreat you, remain with them in Ephesus, when going into Macedonia, that you should be charging some not to be teaching differently, nor yet to be heeding myths and endless genealogies, which are affording exactions rather than God's administration ~~which is~~ in faith.

⁵ Now the consummation of the charge is love out of a clean heart and a good conscience and unfeigned faith, from which some, swerving, were turned aside into vain prating, wanting to be teachers of the law, not apprehending either what they are saying, or that concerning which they are insisting. Now we are aware that the law is ideal if ever anyone is using it lawfully, being aware of this, that law is not laid down for the just, yet it is for the lawless and insubordinate, the irreverent and sinners, the malign and profane, thrashers of fathers and thrashers of mothers, homicides, paramours, sodomites, kidnappers, liars, perjurers, and if any other thing is opposing sound teaching, in accord with the evangel of the glory of the happy God, with which I was entrusted.

¹² Grateful am I to Him Who invigorates me, Christ Jesus, our Lord, for He deems me faithful, assigning me a service, I, who formerly was a calumniator and a persecutor and an outrager: but I was shown mercy, seeing that I do it being ignorant, in unbelief. Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus, **and** ¹⁵ faithful is the saying, and worthy of all welcome, that **Christ Jesus came into the world to save sinners**, foremost of whom am I.

But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, for a pattern of those ~~who are~~ about to be believing on Him for life eonian.

¹⁷ Now to the King of the eons, the incorruptible, invisible, only and wise God, be honour and glory for the eons of the eons! Amen!

Injunction— (ON-SET)

"According to the injunction of the eonian God bein made known to all nations:" Rom. 16:26 > "Manifes His word by heralding with which I was entrusted according to the injunction of God" Tit. 1:3 > "Thi: I am saying as a concession, not as an injunction" 1Cor. 7:6. > "I have no injunction of the Lord" 1Cor. 7:25 "I am not saying this as an injunction" 2Cor. 8:8 > "Entreat and expose with every injunction" Tit. 2:15

Saved ! God is our Saviour. Christ is our expectation.

Apollos had arrived in Ephesus. Aquila and Prisca had explained Paul's evangel to him. He may never to have come to full understanding. Later he moved to Corinth, and "parleyed much with those who believed through grace"

At the very outset of this letter Paul's concern is for the continuance of the evangel of grace. He warns against anything that might tend towards a return to the law.

"Shown mercy" has reference to law—all who would not hear that 'Prophet like unto Moses should be utterly exterminated from among the people.'

I was shown mercy seeing that I do it in ignorance and unbelief . . . that in me the foremost Jesus Christ should be displaying all His patience, for a pattern of those who are about to be believing on Him for life eonian.

¹⁸ This charge I am committing to you, child Timothy, according to the preceding prophecies over you, that in them you may be warring the ideal warfare, having faith and a good conscience, which some, thrusting away, have made shipwreck as to the faith; of whom are Hymeneus and Alexander, whom I give up to Satan, that they may be trained not to calumniate.

2. I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for all mankind, for kings and all those being in a superior station, that we may be leading a mild and quiet life in all devoutness and gravity, for this is ideal and welcome in the sight of our Saviour, **God, Who wills that all mankind be saved and come into a realization of the truth.**

⁵ For there is one God, and one Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for all (the testimony in its own eras), for which I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth.

⁸ I am intending, then, that men pray in every place, lifting up benign hands, apart from anger and reasoning. Similarly, women also are to be adorning themselves in raiment, decorously, with modesty and sanity, not with braids and gold, or pearls or costly vesture, but (what is becoming to women professing a reverence for God) with good works. Let a women be learning in quietness with all subjection. Now I am not permitting a woman to be teaching, nor yet to be domineering over a man, but to be in quietness (for Adam was first moulded, thereafter Eve, and Adam was not seduced, yet the woman, being deluded, has come to be in the transgression). Yet she shall be saved through the child bearing, if ever they should be remaining in faith and love and holiness with sanity. **3.**

Faithful is the saying: "If anyone is craving the supervision, he is desiring an ideal work." The supervisor, then, must be irreprehensible, the husband of one wife, sober, sane, decorous, hospitable, apt to teach, no toper, not quarrelsome, but lenient, pacific, not fond of money, controlling his own household ideally, having his children in subjection with all gravity—now if anyone is not aware how to control his own household, how will he care for the ecclesia of God?—no novice, lest, being conceited, he should be falling into the judgment of the Adversary. Yet he must have an ideal testimony also from those outside, that he should not be falling into the reproach and trap of the Adversary.

"Thrusting a way a good conscience" Was this a case of "Let us do evil that good may come." Such an attitude would cause the conscience to become cauterised.

Is this the first intimation of God's intention to save all mankind?

"The supervisor must . . . have an ideal testimony . . . that he should not be falling into the reproach and trap of the Adversary"

⁸ Servants, similarly, are to be grave, not double-tongued, not addicted to much wine, not avaricious, having the secret of the faith in a clear conscience. Now let these also first be tested: thereafter let them be serving, being unimpeachable. The wives, similarly, are to be grave, not adversaries, sober, faithful in all things. Let servants be the husbands of one wife, controlling children and their own households ideally, for those who serve ideally are procuring for themselves an ideal rank and much boldness in the faith which is in Christ Jesus.

¹⁴ These things I am writing to you, though expecting to come to you more quickly, yet if I should be tardy, that you may be perceiving how one must behave in **God's house, which is the ecclesia of the living God, the pillar and base of the truth.** And avowedly great is the secret of devoutness, which was manifested in flesh, justified in spirit, seen by messengers, heralded among the nations, believed in the world, taken up in glory.

4. Now the spirit is saying explicitly, that in subsequent eras some will be withdrawing from the faith, giving heed to deceiving spirits and the teaching of demons, in the hypocrisy of false expressions, their own conscience having been cauterized; forbidding to marry, abstaining from foods which God creates to be partaken of with thanksgiving by those who believe and realize the truth, seeing that every creature of God is ideal and nothing is to be cast away, being taken with thanksgiving, for it is hallowed through the word of God and pleading. By suggesting these things to the brethren, you should be an ideal servant of Christ Jesus, fostering with the words of faith and the ideal teaching which you have fully followed. Now profane and old womanish myths refuse, yet exercise yourself in devoutness, for bodily exercise is beneficial for a few things, yet devoutness is beneficial for all, having promise for the life which now is, and that which is impending.

⁹ Faithful is the saying and worthy of all welcome (for for this are we toiling and being reproached), that **we rely on the living God, Who is the Saviour of all mankind, especially of believers.** These things be charging and teaching. Let no one despise your youth, but become a model for the believers, in word, in behaviour, in love, in faith, in purity.

Till I come give heed to reading, to entreaty, to teaching. Neglect not the gracious gift which is in you, which was given to you through prophecy with the imposition of the hands of the eldership. On these things meditate. In these be, that your progress

This is a significant 'rightly dividing' statement and a finite move away from Israel. God's house was the temple in Jerusalem, but now their house is left unto them desolate. The ecclesia is the pillar and base of the truth, an anticipation of the teaching that we are God's dwelling place in spirit.

Already Paul was aware that the return of the Lord Jesus was not an imminent matter, for he refers to 'subsequent eras.' Some matters referred to did not become fact until perhaps the sixth century (forbidding to marry), though the institution of monasteries and convents began as early as the fourth century. Perhaps these were an attempt to continue such communities as the Essenes

Second statement of God's intention to save all mankind.

may be apparent to all. Attend to yourself and to the teaching. Be persisting in them, for in doing this you will save yourself as well as those hearing you.

"Till I come." a reference to a future rendezvous in Macedonia.

5. An elderly man you should not be upbraiding, but be entreating him as a father, the younger men as brethren, the elder women as mothers, the younger as sisters, in all purity. Widows be honoring, who are really widows. Now if any widow has children or descendants, let them learn to be devoted to their own household first and reciprocate by paying their progenitors, for this is welcome in God's sight. Now one really a widow, and alone, relies on God and is remaining in petitions and prayers night and day. Yet she who is a prodigal, though living, is dead. These things also, charge, that they may be irreprehensible. Now if anyone is not providing for his own, and especially for his family, he has disowned the faith, and is worse than an unbeliever. Let no widow be listed of less than sixty years, having been the wife of one man, attested by ideal acts: if she nourishes children, if she is hospitable, if she washes the saint's feet, if she relieves the afflicted, if she follows up with every good work. Yet the younger widows refuse, for whenever they should be restive against Christ, they are wanting to marry: having judgment seeing *that* they repudiate their first faith. Yet at the same time they are learning to be idle also, wandering about the homes. Yet not only are they idle, but gossips also, and meddlers, speaking what they must not. I am intending, then, that younger widows are to be marrying, bearing children, managing the household, giving an opposer nothing as an incentive favouring reviling, for already some were turned aside after Satan. If any believing woman has widows with her, let her be relieving them and let not the ecclesia be burdened, that it should be relieving those who are really widows.

¹⁷ Let elders who have presided ideally be counted worthy of double honour, especially those who are toiling in word and teaching, for the scripture is saying: "A threshing ox you shall not be muzzling," and "Worthy is the worker of his wages." Against an elder do not assent to an accusation *outside and* except before two or three witnesses. Those who are sinning be exposing in the sight of all, that the rest also may have fear. I am conjuring, in the sight of God and Christ Jesus and the chosen messengers, that you should guard these things, apart from prejudice, doing nothing from bias. On no one place hands too quickly, nor yet be participating in the sins of others. Keep

yourself pure. No longer drink water only, but be using a sip of wine for your stomach and your frequent infirmities. Some men's sins are taken for granted, preceding them into judging, yet some are following up also. Similarly the ideal acts also are taken for granted, and those having it otherwise cannot be hid. # ~

6. Whoever are slaves under the yoke, let them deem their own owners worthy of all honour, lest the name of God and the teaching may be blasphemed. Yet let those having believing owners not be despising them seeing ^{that} they are brethren, but rather let them slave for them, seeing ^{that} they are believing and beloved, being supported by the slaves benefaction.

³These things teach and entreat. If anyone is teaching differently and is not approaching with **sound words**, even those of our Lord Jesus Christ, and the teaching in accord with devoutness, he is conceited, versed in nothing, but morbid about questionings and controversies, out of which is coming envy, strife, calumnies, wicked suspicions, altercations of men of a decadent mind and deprived of the truth, inferring that devoutness is capital. Now devoutness with contentment is great capital; for nothing do we carry into this world, and it is evident that neither can we carry anything out. Now having sustenance and shelter, with these we shall be sufficed. Now those intending to be rich are falling into a trial and a trap and the many foolish and harmful desires which are swamping men in extermination and destruction.

¹⁰For a root of all of the evils is the fondness for money, which some, craving, were led astray from the faith and try themselves on all sides with much pain.

¹¹Now you, O man of God, flee from these things: yet pursue righteousness, devoutness, faith, love, with endurance, suffering, and meekness. Contend the ideal contest of the faith. Get hold of eonian life, for which you were called, and you avow the ideal avowal in the sight of many witnesses.

¹³**I am charging you in the sight of God, Who is vivifying all, and of Jesus Christ, Who testifies in the ideal avowal before Pontius Pilate, that you keep this precept unspotted, irreprehensible, unto the advent of our Lord, Christ Jesus, which, to its own eras, the happy and only Potentate will be showing: He is King of kings and Lord of lords, Who alone has immortality, making His home in light inaccessible, Whom not one of mankind perceived nor can be perceiving, to Whom be honour and**

This requires that all mankind are saved. God is vivifying all. This precedes the statement that God is happy.

might eonian! Amen!

¹⁷ Those who are rich in the current eon be charging not to be haughty, nor yet to rely on the dubiousness of riches, but on God, Who is tendering us all things richly for our enjoyment; to be doing good acts, to be rich in ideal acts, to be liberal contributors, treasuring up for themselves an ideal foundation for that which is impending, that they may get hold of life really.

²⁰ O Timothy, that which is committed to you, guard, turning aside from the profane prattlings and antipathies of falsely named “knowledge,” which some are professing. As to the faith, they swerve.

Grace be with you! Amen!

Riches are a temporary matter, restricted to this eon, for in the kingdom eon the economy will be that of Israel, each dwelling under his own vine and fig tree.