

## 1 Timothy

**1:1** Paul, an apostle of the Messiah Jesus according to the commandment of God our Savior and the Messiah Jesus our hope<sup>1</sup> **1:2** to Timothy, my genuine child in the faith—grace, mercy, and peace from God the Father and the Messiah Jesus our Lord.<sup>2</sup>

**1:3** In so far as I persuaded you to remain in Ephesus while I proceeded to Macedonia, it was so that you may command some there not to teach different ideas,<sup>3</sup> **1:4** nor to pay attention to myths and endless genealogies, which bring about controversies rather than God's program of instruction which is in the context of belief.<sup>4</sup> **1:5** And the goal of our instruction is love from a pure heart, a good understanding, and an unhypocritical belief,<sup>5</sup> **1:6** from which some have lost their way and wandered into worthless talk,<sup>6</sup> **1:7** while desiring to be teachers of the Torah, but not understanding either what they are saying or the things about which they are speaking confidently.<sup>7</sup>

**1:8** And we know that the Torah is good, if someone declares it correctly,<sup>8</sup> **1:9** because we know this, that the Torah does not exist for the "righteous," but for the lawless and rebellious, for the ungodly and sinners, for the unholy and disrespectful, for killers of mothers and fathers, for murderers,<sup>9</sup> **1:10** for sexually immoral people, pederasts, kidnappers, liars, perjurers, and whatever else is contrary to sound teaching,<sup>10</sup> **1:11** which is according to the gospel of the glory of the blessed God, with which I was entrusted.<sup>11</sup>

**1:12** I thank the Messiah Jesus, our Lord, for strengthening me, because he considered me capable for service,<sup>12</sup> **1:13** even though I was formerly a blasphemer and persecutor and a violent, arrogant person. But I was shown mercy in that I acted ignorantly in unbelief.<sup>13</sup> **1:14** And the grace of our Lord super-abounded while accompanied by belief and love which is in the Messiah Jesus.<sup>14</sup>

**1:15** The message is faithful and worthy of all acceptance, that the Messiah Jesus came into the world to save sinners, among whom I am foremost of all.<sup>15</sup> **1:16** Nevertheless, on account of this I was shown mercy so that the Messiah Jesus may demonstrate in me, the foremost, all patience for me to be an example of those who in the future would believe in him for eternal life.<sup>16</sup> **1:17** Now, to the King of the ages, to the immortal, invisible, only God, be honor and glory into the ages of ages. Amen.<sup>17</sup>

**1:18** I entrust to you, my child Timothy, this commandment, in accordance with the prophecies which have led the way for you, so that you fight the good fight with them,<sup>18</sup> **1:19** having belief and a good understanding, which some have rejected and suffered shipwreck in regard to their belief,<sup>19</sup> **1:20** among whom are Hymenaeus and Alexander, whom I have given over to Satan in order that they be taught not to blaspheme.<sup>20</sup>

**2:1** First of all, therefore, I urge that prayers, requests, petitions, and thanksgivings be made on behalf of all men,<sup>21</sup> **2:2** including kings and all who are in a high position, so that we live a tranquil and quiet life in all devotion and reverence.<sup>22</sup> **2:3** This is good and acceptable before our Savior, God,<sup>23</sup> **2:4** who desires all men to be saved and to come to an understanding of truth.<sup>24</sup> **2:5** For there is one God, and one mediator between God and men, the man, the Messiah Jesus,<sup>25</sup> **2:6** who gave himself as a ransom for all, the witness for its own times,<sup>26</sup> **2:7** for whose purpose I was appointed a spokesman and apostle (I speak the truth; I do not lie), and a teacher of the Gentiles in belief and truth.<sup>27</sup> **2:8** Therefore, I desire the men in every place to pray while lifting up holy hands without anger and dispute.<sup>28</sup>

**2:9** Likewise also I want wives to adorn themselves with modest “dress,” i.e., with reverence and right thinking, not with elaborate hairstyle and gold or pearls or expensive clothing,<sup>29</sup> **2:10** but what is fitting for wives—proclaiming fear of God through good works.<sup>30</sup> **2:11** Let a wife learn in quietness in all submissiveness.<sup>31</sup> **2:12** But I do not allow a wife to teach and dominate her husband, but to exist in quietness.<sup>32</sup> **2:13** For Adam was formed first, then Eve.<sup>33</sup> **2:14** Now, Adam was not deceived. While the wife was being deceived, he came into transgression.<sup>34</sup> **2:15** But he will be saved through childbearing if they remain in belief, love, and holiness with good-thinking.<sup>35</sup> **3:1** This statement is reliable.

If anyone desires to be an overseer, he desires a good work.<sup>36</sup> **3:2** Therefore, it is necessary for the overseer to have a deep-seated commitment, a man of one woman, level-headed, wise, morally behaved, lover of strangers, a skillful teacher,<sup>37</sup> **3:3** not a drunkard, not a bully, but gentle, peaceable, free from the love of money,<sup>38</sup> **3:4** guiding well his own household, having children in submission with all reverence,<sup>39</sup> **3:5** (but if someone does not know how to guide his own household, how will he take care of the church of God?),<sup>40</sup> **3:6** and not a new convert, so that he not become conceited and fall into the judgment of the devil.<sup>41</sup> **3:7** And it is also necessary that he have a good testimony from those outside so that he does not fall into reproach and the snare of the devil.<sup>42</sup>

**3:8** It is necessary, likewise, for assistants to be worthy of respect, not double-tongued, not drunkards, not shamelessly greedy for money,<sup>43</sup> **3:9** holding on to the mystery of the faith with a pure understanding.<sup>44</sup> **3:10** And indeed let these be authenticated first. Then, let them serve as assistants if they are deep-seated in their commitment.<sup>45</sup>

**3:11** It is necessary, likewise, for wives to be worthy of respect, not liars about people, level-headed, trustworthy in everything.<sup>46</sup>

**3:12** Let assistants be men of one woman, guiding well their children and their own households.<sup>47</sup> **3:13** For those who serve well gain a good standing for themselves and much confidence in the belief which is in the Messiah Jesus.<sup>48</sup>

**3:14** I am writing these things to you, hoping to come to you quickly,<sup>49</sup> **3:15** but, if I am delayed, so that you may know how it is necessary to conduct oneself in the household of God, which is the gathering of the living God, the pillar and foundation of truth.<sup>50</sup>

**3:16** And beyond question the mystery leading to godliness is great—he was revealed in the flesh, was justified in his spirit, was seen in conjunction with the *angeli*, was proclaimed among the peoples, was believed in the world, and was taken up in glory.<sup>51</sup>

**4:1** And the Spirit clearly says that in the last times some will fall away from the faith because they are paying attention to deceitful spirits and teachings of demons,<sup>52</sup> **4:2** by means of the hypocrisy of liars who have had their own understanding permanently marked as with a branding iron,<sup>53</sup> **4:3** who hinder marriage and abstain from foods, which God created for sharing with thanksgiving for those who believe and who understand the truth,<sup>54</sup> **4:4** because the whole creation of God is good, and nothing is to be rejected but received with thanksgiving.<sup>55</sup> **4:5** For it is set apart in light of the statement of God and prayer.<sup>56</sup>

**4:6** By pointing out these things to the brothers, you will be a good servant of the Messiah Jesus, being skillful with the words of belief and of the good teaching which you have followed.<sup>57</sup> **4:7** Reject pointless and useless myths, and instead train yourself towards godliness.<sup>58</sup> **4:8** For bodily training is profitable for a few things, but godliness is profitable for all things, because it contains the promise of life for now and the future.<sup>59</sup> **4:9** This statement is reliable and worthy of all approval.<sup>60</sup>

**4:10** Towards this we labor and strive, because we have hoped in the living God who is the Savior of all men, especially of believers.<sup>61</sup> **4:11** Proclaim and teach these things.<sup>62</sup> **4:12** Let no one belittle your youthfulness, but be an example of believers by means of your speaking, your lifestyle, your love, your belief, and your complete dedication.<sup>63</sup>

**4:13** Until I come, pay attention to reading, to persuasion, to teaching.<sup>64</sup> **4:14** Do not neglect the spiritual gift in your case, which was given to you through a prophecy along with laying on of hands of the elders.<sup>65</sup> **4:15** Think about these things, be in these things, so that your progress will be evident to everyone.<sup>66</sup> **4:16** Give close attention to yourself and to teaching. Remain in them, for by doing this you shall indeed save yourself and those who listen to you.<sup>67</sup>

**5:1** You should not rebuke an older man. Instead, appeal to him as a father, to young men as brothers,<sup>68</sup> **5:2** to older women as mothers, and to younger women as sisters—in all dedication.<sup>69</sup> **5:3** Honor widows, the real widows.<sup>70</sup> **5:4** And if any widow has children or grandchildren, let them first learn to act well towards their own house and to give back a payment to their parents, for this is acceptable before God.<sup>71</sup> **5:5** And the real widow and the one who has been left alone has hoped in God and continues in entreaties and prayers night and day.<sup>72</sup> **5:6** But the one who indulges herself beyond the boundaries of morality has died although she lives.<sup>73</sup>

**5:7** Command these things so that they may be blameless.<sup>74</sup> **5:8** And if someone does not take care of his own, and especially his household, he has denied the faith and is worse than an unbeliever.<sup>75</sup> **5:9** Let a widow be enrolled who is not less than sixty years old, the wife of one man,<sup>76</sup> **5:10** being witnessed in good works, if she raised her children, if she showed hospitality, if she washed the feet of the saints, if she helped those in trouble, and if she devoted herself to every good work.<sup>77</sup>

**5:11** But refuse younger widows, for when they are drawn away from the Messiah by their impulses, they desire to marry,<sup>78</sup> **5:12** incurring condemnation because they rejected the first belief.<sup>79</sup> **5:13** And at the same time the women are learning to be idle as they go around to houses, and not only are they idle but also gossips and busybodies, being speakers of things that are not necessary.<sup>80</sup>

**5:14** Therefore I want young women to marry, to bear children, to run a household, and that no one give an opportunity for reproach to the enemy.<sup>81</sup> **5:15** For already some have turned away to follow after Satan.<sup>82</sup> **5:16** If any believing woman has widows, let her assist them and let not the church be weighed down in order that it may assist those who are really widows.<sup>83</sup>

**5:17** As for the elders who have led well, let them be worthy of twice the honor, especially those who labor in the message and teaching.<sup>84</sup> **5:18** For the scripture says,

You shall not muzzle an ox when it is threshing <Deuteronomy 25:4>,

and

The laborer is worthy of his wages <summary of OT principle found in Leviticus 19:13, Numbers 18:31, Deuteronomy 24:15, etc.>.<sup>85</sup>

**5:19** Do not receive an accusation against an elder, except on the basis of two or three witnesses.<sup>86</sup> **5:20** Reprove the sinners before everyone in order that the rest may also have fear.<sup>87</sup> **5:21** I solemnly declare before God, the Messiah Jesus, and the chosen angels that you guard these things without partiality, while doing nothing according to favoritism.<sup>88</sup> **5:22** Do not lay hands quickly on anyone, and do not share in the sins belonging to others. Keep yourself dedicatedly pure.<sup>89</sup> **5:23** No longer drink water, but use a little wine on account of your stomach and your frequent ailments.<sup>90</sup> **5:24** The sins of some men are very obvious, leading before them to judgment, while the sins follow after some.<sup>91</sup> **5:25** Likewise also good works are obvious, and the works that have a characteristic otherwise are not capable of being hidden.<sup>92</sup>

**6:1** As many as who are slaves under the yoke, let them consider their own masters worthy of all honor so that the name of God and the teaching are not blasphemed.<sup>93</sup> **6:2** And let those who have believing masters not despise them because they are brothers, but let them rather serve them because they are believers and beloved, those who devote themselves to kindness.

Teach and proclaim these things.<sup>94</sup> **6:3** If someone teaches differently and does not agree with sound words from our Lord Jesus the Messiah and with teaching that is according to godliness,<sup>95</sup> **6:4** he has become proud, knowing nothing, but instead he has an unhealthy desire for debates and disputing of words, out of which come envy, strife, blasphemies, evil opinions,<sup>96</sup> **6:5** constant arguings of men who have been corrupted with respect to their minds and been deprived of the truth, supposing that godliness is the means of gaining wealth.<sup>97</sup>

**6:6** But godliness is a great means of gaining “wealth” when it is accompanied by contentment.<sup>98</sup> **6:7** For we have brought nothing into the world, so that we can take nothing out.<sup>99</sup> **6:8** And if we have food and clothing, we shall be content with these,<sup>100</sup> **6:9** while those who desire to get rich are falling into temptation and a trap and many foolish and harmful desires which sink men into destruction and ruin.<sup>101</sup> **6:10** For the love of money is the root of all kinds of evil, which some, desiring it, were led astray from the faith, and they pierced themselves through with many pains.<sup>102</sup>

**6:11** But you, O man of God, flee from these things, and pursue righteousness, godliness, belief, love, perseverance, and gentle humility.<sup>103</sup> **6:12** Fight the good fight of belief, and take hold of eternal life to which you were called, and to which you confessed the good confession before many witnesses.<sup>104</sup> **6:13** I command you before God who gives life to everyone and before the Messiah Jesus who bore witness to the good confession to Pontius Pilate,<sup>105</sup> **6:14** that you guard the commandment by being spotless and without reproach until the appearing of our Lord Jesus the Messiah,<sup>106</sup> **6:15** which He will reveal at the proper time—the blessed and only Ruler, the King of those who reign and the Lord of those who rule,<sup>107</sup> **6:16** the only One having immortality, the One dwelling in unapproachable light, which no man has seen and is able to see. To Him be the honor and eternal power. Amen.<sup>108</sup>

**6:17** To the rich, command them in this age not to be arrogant and not to place their hope in the uncertainty of riches, but in God who causes all things richly for us for enjoyment.<sup>109</sup> **6:18** Command them to do good, to be rich in good works, to be generous and sharing,<sup>110</sup> **6:19** while they store up for themselves a good foundation for the future, in order that they may take hold of life indeed.<sup>111</sup>

**6:20** O Timothy, guard what has been entrusted to you, while avoiding worldly, foolish talk and contradicting statements of that which is falsely called knowledge,<sup>112</sup> **6:21** on account of which some, while professing it, have lost their way concerning the belief. Grace be with you.<sup>113</sup>

<sup>1</sup> Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν – Paul greets his audience, Timothy, in these first lines of the letter. He states that he is an “apostle,” one of 13 authoritative and inerrant spokesmen for the Messiah, who is Jesus of Nazareth. And he became an apostle by means of God’s “commandment” for him to do so, i.e., according to God’s sovereign directive that could not be overturned. Cf. [Rom. 16:26](#) but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God (κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ), has been made known to all the nations, leading to <sup>b</sup>obedience of faith. This is the one and only God, who is also the Savior, champion, and heroic deliverer of people like Paul and Timothy by virtue of the fact that He rescues them from His eternal condemnation and destruction and fights for them in their lives to cause them to persevere in their belief throughout their lives. these last two things which they deserve because of their inherent evil. And the Messiah Jesus is their “hope” of eternal salvation and life, because it is through his advocacy, mediation, and intercession that they can be confident that they will obtain God’s eternal mercy and life in the Kingdom of God (cf. 2:5 For there is one God and one mediator also between God and men, the man Christ Jesus). Paul initially met Timothy in Lystra on his second missionary journey from A.D. 50-54 (cf. Acts 15:36-18:22). He writes this letter from Macedonia in northern Greece in between writing 1<sup>st</sup> and 2<sup>nd</sup> Corinthians and during his third missionary journey from A.D. 54-58 (cf. Acts 18:23-21:17, especially 20:1-3) while Timothy is in Ephesus at Paul’s request. Timothy must eventually leave Ephesus and catch up with Paul in Macedonia, because 2<sup>nd</sup> Corinthians is written by both Paul and Timothy.

Cf. [1Tim. 2:3](#) This is good and acceptable in the sight of God our Savior. Cf. [1Tim. 4:10](#) For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

<sup>2</sup> Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς ἑ καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν – Paul is writing to his apostolic co-worker Timothy, whom he considers to be his own “child” of authentic belief, because he was the one who first taught Timothy the gospel to which God caused him to respond with genuine belief during Paul’s second missionary journey (cf. Acts 16:1-3 in the cities of Derbe and Lystra). In typical fashion, Paul wishes God to continue to grant Timothy His sovereign work of His Spirit within him to cause him to be a genuine believer and follower of Jesus. He also wants God to grant him mercy (cf. 1:13), which in Hebrew would be His *hesed* (in Hebrew), that includes God’s actions based upon His choice to be loyal to those whom He has chosen and in whom He has already worked to produce a heart of commitment to Him for the sake of receiving His forgiveness. He also wants God to grant him His peace which in Hebrew would be shalom, His eternal wholeness of life which we acquire in its complete form when Jesus returns and he establishes on earth the beginning stage of the Kingdom of God.

<sup>3</sup> Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν – Paul had left Timothy in Ephesus in western Turkey while he made his way west into northern Greece, Macedonia and towards Corinth because of his concern for the issues there after his third letter to them (his “letter of sorrow”), and he had commanded Timothy to stop any ideas different from the apostolic message from entering as truth into the conversation of the Ephesian Christians. It is interesting that this is even happening after Paul has spent so much time in Ephesus (as much as 3 years – Acts 20:31, “Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.”), that there are people within the Christian community who are not willing to follow his teaching even though he is an apostle and are wandering off into emphasizing the Mosaic Covenant. But this makes sense in light of what Paul also says to the elders of Ephesus in Acts 20:25-30, “[20:25](#) And now, behold, I know that all of you, among whom I went about proclaiming the kingdom, will no longer see my face. [20:26](#) Therefore, I testify to you today that I am innocent of the blood of all men. [20:27](#) For I did not shrink from declaring the whole purpose of God to you. [20:28](#) Be on guard for yourselves and for the whole flock, among whom the Holy Spirit has appointed you overseers, to shepherd the gathering of God, which He purchased with His own blood. [20:29](#) I know that after my departure savage wolves will come in among you, not sparing the flock, [20:30](#) and from among your own selves, men will arise, speaking perverse things in order to draw away the disciples after them.”

Keeping people on track with the truth of the gospel is vital in a community of Christians, but it is also difficult because of how easily people grab onto worldly ideas and incorporate them into the biblical message, as is shown by what Paul says in this letter and in others. So Timothy’s responsibility as Paul’s right-hand man and someone who understands the apostolic message as well as he does because of Paul’s having instructed him in it was to encourage Christians to hold onto only the ideas of the gospel and not allow others to lead them away from it.

<sup>4</sup> μὴ δὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἑκζητήσεις παρέχουσιν μᾶλλον ἢ ὀικονομίαν θεοῦ τὴν ἐν πίστει – People can talk about unimportant issues and false ideas from the OT which probably result more often than not in endless controversies between them, or they can talk about the apostolic message centered in the whole Bible and God’s plans and purposes for this creation, which is the only truly legitimate information within the sphere of authentic, biblical belief. Paul is encouraging Timothy to urge the Ephesian Christians to pursue discussion of the latter and to avoid the former.

A possible Jewish Christianity as revealed by Paul’s letter to the Galatians is where Jesus becomes simply an add-on to the Mosaic Covenant, which remains the focus of Jews’ attention. The problem with putting any religious system, even a Christian one, at the center of one’s relationship with God instead of the gospel of Jesus and Jesus himself is that it leads to diminishing the significance of God’s grace. Rather than constantly relying on God’s loving and kind initiating



in one's life, a person more and more relies on his own religious performance to please God.  
cf. 2Tim. 4:4 and will turn away their ears from the truth and will turn aside to myths. Cf. Titus 1:14 not paying attention to Jewish myths and commandments of men who turn away from the truth. These two verses help identify the "myths" as 1) erroneous ideas contrary to the biblical truth of the gospel of Jesus as the Messiah, regardless of the religious or philosophical context of the ideas, and 2) most likely coming from the Jewish community which has misunderstood the OT and created a man-made religion out of what God originally intended. And in this passage and in Ephesus, it makes sense that Paul is constantly having to confront the error of his present day Judaism wherever he goes.

cf. Titus 3:9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. This verse further confirms that the controversial conversations that Paul wants to avoid pertain to the OT Torah and Mosaic Covenant.

<sup>5</sup> τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου – The "our" is not in the Greek text, but certainly Paul is referring to the apostle's and apostolic co-workers' instruction as contained in the Bible. Therefore, this is "our," Paul's and Timothy's and the other apostles' and apostolic co-workers', instruction. It's purpose and goal are to help people learn to love God and people, particular Christians, that stems from a pure and clean (single-minded) heart with respect to the gospel, from having a good understanding of the nature of reality as it pertains to God and sinful human beings, and from having belief which is not just for show and pretentious, but is genuine and authentic. In this context, the emphasis is on loving people because of the controversies and arguments which are resulting in the Ephesian Christian community from teaching of the OT by people who do not understand it correctly.

Thus, loving God and people is first and foremost the result of authentic belief in the gospel of Jesus, in contrast to the focus on the religious system of the Mosaic Covenant as set forth within the Judaism of Paul's day. Obeying the ritual and ceremonial commandments of the covenant is minimal in comparison to loving God and loving and caring for one's fellow believers from a changed heart. This is similar to James' point that "faith without works is dead."

Basically, faith without true love of God and of people is vacuous and fake.

A "pure heart" is a committed, inward orientation to God and His promises of eternal mercy, salvation, and life. This is also a constant and unchangeable orientation because of the work of the Spirit of God within an authentic believer.

A "good understanding" is an accurate grasp of the good news of Jesus as the Messiah who rescues us from God's wrath, condemnation, and destruction and who instructs us to love one another as he loved us, i.e., sacrificially and with kindness, compassion, patience, and forgiveness (cf. Ephesians 4-6). I do not think that Paul means a "good conscience" as many Bibles translate this word. The context refers to people who are misunderstanding the OT so that Paul's concern is that the Ephesian Christians understand God correctly through the message of Jesus as King, Priest, and Prophet. This correct understanding also places Jesus at the center of a person's understanding of God, even for Jews who still have a national obligation to the Mosaic Covenant.

An "unhypocritical belief" means that a person is not simply observing how other Christians act, speak, and believe and then parroting them as if one is following a script in a play, but to believe and act as a Christian from a changed heart. This would mean that the Christian would still act and believe this way even if no other Christians were around in whose social club he could be a member. Certainly, it is helpful to have especially the apostles through what is revealed in their writings to be a good model to emulate, but the necessity of each Christian's belief and actions coming from a genuine and authentic heart of belief is still there.

<sup>6</sup> ὅν τινες ἀστοχήσαντες ἐξετρέψησαν εἰς ματαιολογίαν – Paul is clearly not interested in all the talk of the people who are focused on the Jewish religion derived from the OT, talk which dominates their lives instead of actions of love. It thus makes the most sense to see the referent of ὅν as the things which Paul has just mentioned as the goal of his instruction in v. 5, from which the "some men there" in Ephesus have departed because they are not listening to the apostolic instruction of the gospel. Instead, they concern themselves with the religious system of the Mosaic Covenant as a result of the teaching of men who are focused on it and not on Jesus the Messiah and what it truly means to be a follower of him.

<sup>7</sup> θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται – Paul is saying that even though people are students and teachers of the Bible, they may not actually be willing to confine their understanding of reality to what the Bible says. Instead, they include ideas from the world which are false and/or immoral and combine these with biblical ideas. In Paul's context, the "worldly" ideas that were combined with the truth could be described as a human invention that overlay the Mosaic Covenant, resulting in an overemphasis on the rituals and ceremonies of the covenant, turning it into a religious system without a heart of love, rather than a heart of love with religious actions that helped reveal it as such, but did not help as much as acts of love to do so. As a result, these students and teachers do not actually understand the Bible and what they have studied. And in Paul's day this was happening right within the Christian community, certainly not unlike our day where the religious system comes more from a misunderstanding of the NT than the OT.

<sup>8</sup> Οὐδὲν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως ᾠχρηται – Here "good" probably includes every characteristic which Paul would attribute to the OT, its inerrancy, its truthfulness, its benefits, etc. But this goodness of the Bible/OT is valuable only if someone understands it correctly and states its ideas correctly. Contaminating it with false ideas, for example, would be to state its ideas in a non-Torah fashion, i.e., not torahly.

<sup>9</sup> εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσιν καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ **βεβήλοισ**, πατρολώαις καὶ μητρολώαις, ἀνδροφόνους – The word βεβήλος is used three times in 1 Timothy (1:9, 4:7, 6:20), once in 2 Timothy 2:16, and once in Hebrews 12:16. The context is always people who are abject rebels against God, i.e., those without respect for God. The verb βεβηλόω is used in Ezekiel 20:13 for **לְלֵךְ** to refer to the Israelites' rejecting the sacred nature of the Sabbath day according to the Mosaic Covenant. This sounds like the issue in Genesis 3 where Satan encourages Eve to decide for herself what is moral and not consider what God says to be sacred and divinely special such that it should never be ignored or considered by human beings to be something which can be set aside without divine consequences.

Thus, Paul is saying that the Torah exists to communicate God and His justice and mercy to people who deserve His justice and should seek His mercy, i.e., all human beings except of course Jesus of Nazareth. In this context, Paul is implying that the teachers of the Torah who are wandering into worthless talk do not consider themselves the abject sinners that they are, thus considering themselves capable of pleasing God through their obedience to the Mosaic Covenant (maybe even making themselves worthy of God's blessings). Thus, "righteous" should be in quotes as referring to those who think they are righteous by virtue of their obedience to the Mosaic Covenant.

<sup>10</sup> πόρνοις ἄρσενοκοίταις ἀνδραποδισταῖς ψεύσταῖς ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται – A pederast is the young man who engages in homosexual activity with a younger boy. This practice seems to have been accepted within Greek culture even prior to the first century A.D. Paul lists it along with the generic term for sexual immorality, and kidnappers (?), liars, and people who intentionally inject false ideas about others into their conversations as behavior which is what the OT addresses in order to encourage people to repent and seek God's eternal mercy, which is in line with the sound teaching of the OT.

Thus, all these immoral behaviors are prohibited by biblical teaching and the gospel of Jesus the Messiah, meaning that the gospel is not only about salvation from God's wrath and condemnation through Jesus, but also about pursuing behavior according to God's (not man's) moral commandments. The inference is that we as sinners cannot genuinely desire God's mercy and eternal life without also desiring to be moral people according to God's definition of morality.

<sup>11</sup> κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθη ἐγὼ – The gospel is the gospel because it presents the central idea of God's mercy to sinners like those listed in the previous verses, and it is the very glory of the blessed God because it demonstrates just how awesome He is in being willing to forgive those who do not deserve His mercy and who cannot change themselves to become people who qualify for His mercy. And it is this message which God through Jesus the Messiah has entrusted to Paul as the sole apostle to the Gentiles.

<sup>12</sup> Χάριν ἔχω τῷ ἑνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο θέμενος εἰς διακονίαν – Paul is using himself as the prime example of the kind of person the gospel has been revealed to save. Jesus ultimately believed the Father for what He could and would do within Paul to develop him into a person of authentic belief and carrying out his responsibility as the the unique apostle to the Gentiles. Thus, Jesus taught Paul for the fourteen years he spent reexamining the Old Testament to figure out what he had missed with respect to the concept of a crucified Messiah (cf. Galatians 2:1). And Paul is grateful to Jesus himself for believing in what God could do and did with Paul. In this way, both Jesus and God the Father "strengthened" Paul in his understanding, his desire, and his choosing to serve Him through Jesus' work with him reeducating him in the Old Testament.

<sup>13</sup> ἄρτι πρότερον ὄντα ἄβλασφημον καὶ διώκτην καὶ ὑβριστήν, ἀλλ' ἠλεήθη, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ – No matter how evil a person is and how immoral is his behavior in rebellion against God, God can still save him, if He so chooses. Accordingly, Paul freely admits that his original goal was to stamp out the Christian movement as described in Acts 8:1ff, and that his motivation was not out of a genuine desire to obey God, but out of his own pride and arrogance in rebellion against God. A blasphemer is someone who willfully speaks lies in contradiction of the truth of God, in other words, out of a heart of rebellion against God. Nevertheless, God showed Paul mercy and even appointed him the sole apostle to the Gentiles. The phrase "in that I acted ignorantly in unbelief" is not describing the actual cause of God's showing him mercy, but the reason why Paul can call what God did "showing mercy." Paul's ignorance and unbelief could never be said to be a legitimate excuse for his rebellion against God. Instead, he is simply claiming that he really did not know the truth of the Bible. He had studied the OT but was unwilling to understand it correctly. He claimed to believe the "truth" of the OT but was actually unwilling to believe it. Therefore, the only way to describe what God did to him and for him was His "showing mercy," because Paul as a serious Bible student deserved God's condemnation just as much as any sinner does.

It is not that Paul's ignorance excuses him from being guilty before God for his unbelief. He would freely admit that a major reason for his ignorance was his unwillingness to believe the truth as revealed in the Old Testament as well as the evidence demonstrated by God through Jesus of his miracles which affirmed his being the Messiah.

<sup>14</sup> ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ – Here "Lord" is the transcendent God, whose grace He extended towards Paul in such a bountiful way that even he, someone who was wholeheartedly committed to destroying Christianity, became converted to belief in Jesus. It therefore makes sense to see Paul as connecting both πίστεως and ἀγάπης, which can be found to be a person's experience when he is "in the Messiah Jesus," as the believer lives reality within the context of what God is doing to people whom He causes to become authentic believers in the Messiah, to Paul as that which accompanied God's gracious work in Paul. What accompanied God's grace and inner work in Paul was Paul's belief in the gospel and his love for God and the people whom God gave him to proclaim that gospel to them.

Another possibility is that Paul is referring to God's faithfulness and love for him that accompanied His grace. Thus,



this would be God's faithfulness to carry out His plans of converting people and God's love for these people so that they become and remain true believers who carry out their tasks assigned to them by God, i.e. their "gift" (cf. Ephesians 3). I think it is more coherent with vs. 12 & 13, however, for Paul to be talking about the effect of God's grace in his life. God through His grace changed Paul's unbelief into belief AND love, i.e., the "goal of our instruction" in v. 5. Imagine a human being who changes completely from being mean and violent towards followers of Jesus to being kind, forgiving, tender-hearted, compassionate, and patient towards them. Only God's grace can cause this to happen to the extent that it did in Paul.

<sup>15</sup> τὸ πρότερον ὄντα ἡ βλάσφημον καὶ διώκτην καὶ ὑβριστήν, ἀλλ' ἠλεήθη, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ – This is the whole point of the creation, that God is saving undeserving people of inherent and uncontrollable evil from His condemnation and destruction through the advocacy of Jesus the Messiah. So this is the most reliable statement in all of human history and human knowledge, perhaps apart from the statement that there is a transcendent Creator of all the creation. Or it could be said that because God's plans and purposes for Jesus are His, then they are just as reliable as His existence is as the Creator of all the rest of reality. Anything which is in the mind of God and pertains to His plans and purposes is just as real and reliably true as God Himself. That which is in God is God.

<sup>16</sup> ἀλλὰ διὰ τοῦτο ἠλεήθη, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς τὴν ἄπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον – And because God is all about rescuing sinners through Jesus, God has and will rescue Paul while having been patient with him before He converted him and even now showing him patience because Paul remains inherently evil, even as the unique apostle to the Gentiles who is carrying out his responsibility with such fervor and faithfulness. Plus, Paul was such a violently hostile person towards Christians. This rightly makes Paul an example for anyone in the future who would choose to believe in Jesus as the Jewish Messiah in order to obtain eternal life for themselves. They too will be shown God's mercy along the course of their Christian journeys in order that they obtain eternal life as Paul will, and this will happen in spite of how evil they have behaved during their lives.

<sup>17</sup> Τῷ δὲ βασιλεὶ τῶν αἰώνων, ἀφάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν – This is also a reference to the transcendent God. He is the King of the universe who assigns the responsibility of king and ruler over the universe within the universe to the Messiah. Paul identifies the transcendent God who rightly receives all the praise and admiration for dispensing His mercy towards undeserving sinners for all eternity.

<sup>18</sup> Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν – God has spoken the gospel for Timothy as an apostolic co-worker (and for everyone else who is an authentic believer), and the "commandment" which Paul goes on to dissect and delineate in 2:1-15 is part of it.

There is the option that "prophecies" refers to the gospel message of Jesus as the Messiah, but for the same reason given below, it more likely refers to God's assigned role for Timothy as an apostolic co-worker.

There is also the possibility that these "prophecies" with its "commandment" are not specific to Timothy because Paul uses the first person pronoun "I" (e.g., 2:1,8,12) to explain the commandment. However, the very word "prophecy," or "prophecies" in this case, seems mostly to be used in the NT to refer to God's message to a specific individual or group, which is why this word probably does not refer to the gospel. For example, Acts 21:10,11, "21:10 As we were staying there many days, a certain prophet named Agabus came down from Judea. 21:11 And coming to us, he took Paul's belt and bound his feet and hands and said, 'This is what the Holy Spirit says: In this way the Jews in Jerusalem will bind the man whose belt this is and deliver him into the hands of the Gentiles.'" As a result, these "prophecies" which "have led the way for" Timothy are those whereby he was assigned the responsibility to accompany Paul as an apostolic co-worker. Cf. 1 Timothy 4:14, "4:14 Do not neglect the spiritual gift in your case, which was given to you through a prophecy along with laying on of hands of the elders."

Nevertheless, Paul would entrust this commandment to any Christian, and now especially to Timothy as someone whom he trusts to understand the NT message of Jesus as the Messiah. Indeed, this all may mean that the "prophecies" are God's spoken ideas which Timothy received directly from Paul as a truly authoritative prophet of God because he is an apostle.

Paul wants Timothy to "fight the good fight" of battling worldly ideas which could enter into the Christian community and thus keep the gospel pure within it. Cf. 1 Timothy 6:12 and Paul's use of the phrase the "good fight of belief." And he wants Timothy to do this with his responsibility to be an apostolic co-worker in mind. Timothy's role is part of God's spoken word as God's directive specifically for him.

<sup>19</sup> ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐनावάγησαν – The prophecies to be a responsible apostolic co-worker along with the gospel of Jesus as the Messiah itself and which authentic believers actually believe, provide someone like Timothy with a "good understanding" of God and the nature of reality and how to live within it. But some, like Hymenaios and Alexandros, have rejected the ideas which would constitute their own "good understanding," the referent of ἣν to the effect that they destroyed their belief. Thus, they have shown (if they remain committed to rejecting the gospel ideas) that their belief was "hypocritical," that it was for show and pretentious only (cf. 1:5;4:2).

<sup>20</sup> ὃν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν – All it seems that Paul means is that he now considers these two men to be unbelievers ("given over to Satan") with the hope that God will work in them and teach them not to believe ideas that are opposite to the gospel. In other words, people can learn the truth by being confronted by their error and falsehood. Then they really grasp the truth and believe it.

<sup>21</sup> Ἑπαρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων – This is the first item of the commandment which Paul mentions in 1:18. Just as Paul was saved while being a violent transgressor against God, God can save anybody, even those who the Ephesian Christians might think are impossible to save—the government leaders over them. Paul wants Timothy and the Ephesian Christians to pray for God to grant mercy to all others as commensurate with their own having been given mercy by God. But this also includes Christians, so that the Ephesian Christians have an attitude of desiring God to grant mercy to all of them, too. This is in spite of Paul’s knowing that God has predetermined who will receive His grace and salvation. It is still simply a good and right thing for Christians to pray for all others’ salvation, as well as to be grateful for whatever biblical civility (a tranquil and quiet life – 2:2) the Christians can contribute to society.

It is not as though the Ephesian Christians must pray for each and every person individually in their city and the rest of the world, but that their attitude of requesting from God should be that they would want God to save every human being if this were His choice, which even Paul knows that it is not. But God is Love personified and, therefore, could save every person whom He has created within the context of His love.

Since Paul lists these four kinds of prayers—prayers, entreaties, petitions, and thanksgivings—he is talking about not only that God’s mercy for salvation be granted to people, but also that God provide whatever needs are important in their lives—physical, emotional, psychological, etc. In other words, Christians should care about the whole being of all other human beings and seek God’s help with respect to whatever their needs might be. In addition, they should express their gratitude to God for all that He is doing for people according to His providential care for them and His entire creation.

<sup>22</sup> ὑπὲρ βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι – In the first part of this verse, Paul is not saying “exclusively (or especially) people in government positions) but “including people...” (thus the interpolation “including”). Plus, as will become clear by the rest of this list too which is Paul’s commandment to Timothy and the Ephesian Christians in 2:1-15, he is calling for people to accept the lot in life which God has given them in the midst of accomplishing His purposes and desires, instead of rebelling against God and demanding that their lives be different. Along these lines, instead of raging against the government authorities and engaging in angry disputes with one another (cf. 1:4; 2:8), pray that God will save all these individuals (including their fellow Christians) from His eternal condemnation and provide for their existential needs as these Christians pursue living “a tranquil and quiet life” in preparation and while waiting for the eternal Kingdom of God. So this is not about praying that government leaders will lead well and produce a society of tranquility and quietness, but about Christians’ submitting to God’s sovereignty and pursuing a tranquil and quiet life in contrast to one of violence, anger, and disputes (like the Apostle Paul before he became a Christian – cf. 1:13) while awaiting Jesus’ return and the millennial kingdom.

Therefore, this paragraph also is not about prayer *per se*, but about inward contentment in the face of dissension and disagreement with others, whether they are Christians who are arguing with one another or they are non-Christians, e.g., government officials, who could even be oppressing Christians in their lives.

And the tranquil and quiet life of Christians is in the midst of their devotion to God and respect for or reverence towards God. He is everyone’s ultimate authority so that all other authorities exist only because He has caused them to do so. This does not mean that Christians are forbidden to fight militarily (even rebel) against tyranny and people in government who are cruel and oppressive (in order to rescue everyone under their authority from the harm which they are bringing to them). But this becomes an important and thoughtful judgment call on the part of every Christian, which probably no one but these Christians truly have the right to evaluate because of their close proximity to the problematic people in the government. In our day and age, who really knows the truth about any situation on which the media report in this world, because who can be trusted to provide accurate and complete information?

<sup>23</sup> τοῦτο τὸ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ – Appealing to God for mercy for all people who either do not yet appear to have His mercy or are even a part of the believing community, including people in positions of authority within the government, is a good thing for Christians to do that is commensurate with the gospel message which comes from the Savior, God Himself, i.e., the transcendent Creator who has written Himself into the story vis-à-vis Jesus of Nazareth, the final and eternal Son of David and Son of God.

<sup>24</sup> ὅς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν – Paul is indicating that, in spite of the theological concepts of God’s predestination and His intentionally having made two kinds of people, vessels of mercy and vessels of wrath, we can still say that at a certain level God desires that everyone be rescued from His eternal wrath. Therefore, it is entirely appropriate for Christians to pray for everyone, that they be rescued by the grace of God. In addition of course, we do not know who will and will not be saved of the remaining unbelievers out there. So we pray for the salvation of everyone, knowing that some of them will actually be saved. And we pray for the salvation of those even within the believing community, because some may actually be genuine believers who need God’s faithful love to cause them to persevere in belief and some may not be genuine believers who need God’s grace to grant them belief and then also perseverance.

And God’s desire for people is of an epistemic nature, too—that they understand truth. Our minds are a key element of our being, that we not only be rightly oriented towards God in our hearts, but that we know and understand the true nature of reality, of God and His creation.

<sup>25</sup> εἰς γὰρ Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς – Paul is saying that the fact that there is one God means that there is one ultimate purpose for human beings’ existence, which is that they be saved from

His eternal condemnation or experience this as their deserved consequence. In addition, the oneness of God reveals itself in the oneness of the mediator between God and man, the very human Jesus of Nazareth. God's project is not to make people happy through earthly circumstances in the present realm, but to save them from His eternal condemnation as they live out their lives now with thanksgiving, joy, belief, and the confidence of God's guaranteed promise to them of the eternal Kingdom of God.

<sup>26</sup> ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίους – Jesus bore witness to his role as mankind's advocate before God by willingly dying on the cross. As a result, he can stand between God and man, appeal to God for mercy, and ensure that people are rescued from the condemnation and eternal destruction which they deserve. This was for “all men” in that Jesus would be willing to intercede for every individual of the entire human race if God so commanded him, even though the Bible says that it will be only a subset of humanity for whom Jesus does this. And his death is for and within all the “seasons/times” where Jesus participates in the earthly realm, both now and after God's destroys the present realm and creates a new heavens and a new earth which will constitute the eternal Kingdom of God.

<sup>27</sup> εἰς ὃ ἐτέθην ἔγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω ἵνα οὐ ψεύδομαι, διδάσκαλος ἔθνων ἐν πίστει καὶ ἀληθείᾳ – Paul reminds Timothy (as if he really needs to) that God has appointed him to take this information of God's oneness and Jesus' oneness to the non-Jewish world in order to encourage these people to believe in Jesus and be rescued eternally by God, indeed, even to government leaders when and if he is given the opportunity. Just as Paul would not shy away from teaching the gospel to both the powerful and the powerless in society, he wants the Ephesian Christians not shy away from praying for any of the same and their salvation.

Paul uses this statement of “I am not lying” in Galatians 1:20 also, and here it seems superfluous in a letter to his trusted co-worker Timothy. Therefore, one option is that it is simply an idiomatic expression that everyone used with respect to ideas or information that they all would agree are true. It is just a means of emphasis when emphasis is not necessarily even needed, but the speaker/author perhaps just wants to use it anyway, maybe more for himself as an encouragement than for anyone else.

Another option is that it describes Paul's role as an apostle—that he has been granted by God to speak with both authority and accuracy in regard to the biblical message of Jesus as the Messiah. In other words, it is a standard statement of his for defending himself within his apostolic role, not that he really needs to with Timothy. But he does so more out of habit perhaps than anything else. It is as though he is saying, “I really am an apostle!”

<sup>28</sup> Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαιρόντας ὁσίους χειρας χωρὶς ὀργῆς καὶ ῥητορικῆς – This verse lists the opposite of tranquil and quiet of v. 2, anger and arguments. The teachers who are focusing on the OT are only created an atmosphere of controversy. And it is preventing the Ephesians from combining their loving efforts in prayer for all men for their salvations. This is just as applicable in modern times where doctrinal and liturgical controversies and arguments have resulted in denominational splits within the Christian community, but also an emphasis on preserving churches and church organizations instead of truly seeking to understand God through the Bible with genuine humility. This likewise has resulted in preventing the entire Christian community from being a unified, prayerful community on behalf of all men for their salvations.

God would have Christians raise their hands so to speak in order to demonstrate their submission to God and His sovereignty while asking Him to rescue people who are not currently changed inwardly, even if they may be the ones who are causing the pain. This is fitting for their role within human society.

<sup>29</sup> Ὡσαύτως ἡ γυναῖκα ἐν καταστολῇ ἡ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν ἡ καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ – It seems to me that Paul is speaking not to women in general but to wives in particular, because most women in that culture were married for proper protection within society and under the law. Therefore, this has to do with the role of Christian wives within marriage just as the previous paragraph was about the role of Christians in society.

Paul is using “dress” metaphorically to refer to wives' inward adornment of moral virtues and understanding of reality which comes from understanding the gospel. This is preferable as an implication of the gospel to being overly concerned about outward dress and beauty. It is not that outward dress and beauty are immoral, but a wife with authentic belief should be more concerned about her inward beauty of a changed heart and commitment to God and the things of God than to her outward appearance. This is not easy in our culture, and it is not easy even for husbands, but Christians' concern for the condition of their heart, the truthful quality of their thoughts and ideas, and the intent of their actions towards morality and obedience to God should be ultimate in their minds because of God's work within them through His Spirit.

<sup>30</sup> ἀλλ' ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσεβείαν, δι' ἔργων ἀγαθῶν – Thus, outward adornment of how a wife dresses is not important, but inward adornment with outward works of morality are. By their pursuit of morality, wives proclaim their reverence for God and desire for His salvation through Jesus as their advocate.

<sup>31</sup> Ὡς ἡ ἐκκλησία ἑαυτὴν ἑαυτῇ ἑωραμένην ἑωρατὴν ἑωρατὴν ἑωρατὴν – Paul wants wives to demonstrate an inward quietness and calm in the midst of learning about how two people, a husband and wife, should behave towards one another in a marital relationship. So the instructions with respect to the gospel and how to live out their individual designs as human beings are primarily to come from the husband, and she is to accept her place in the marriage relationship as he explains what God has called them both to do with respect to the gospel, morality, and life. Thus, the husband is responsible for learning from the Bible and the gospel what his wife and he should believe and do for the sake of their eternal salvations (cf. Genesis 2 and the commandment of God for both Adam and Eve) and to observe their individual designs

by God and lead them to live them out. Thus, the husband is primarily responsible for thinking through how his wife and he should implement the gospel in all the areas of their lives according to how he is designed and how she is designed. Thus, they together should work out exactly what their particular marriage and lives look like as based upon the gospel message.

But this is certainly offensive to people in our culture. However, if the husband is committed to his wife's eternal and temporary well-being as much as he is to his own (cf. Ephesians 5), then how can a woman object to her husband's desire and instructions on how life may go well for both of them (which centers on the gospel)? In other words, Paul is assuming here that the husband is all about loving his wife in order to help her obtain eternal life, so that the wife's imposing her selfish will on him that could possibly lead to their rebelling against God simply does not make any sense. Nor of course does it make sense that the husband would selfishly dominate his wife instead of merely carrying out his responsibility as the head of his wife with humility and genuine belief in the gospel and love for God and his wife.

So there are two issues here—1) the order of creation whereby the husband is the head of the wife, so that he has the primary responsibility to ensure the well-being, especially before God and for all eternity, of the two of them, and 2) the wife's not allowing her sin to lead to her dominating her husband in regard to these issues (which is the same case in the previous paragraph for all people who must be willing to submit to their governing authorities under the sovereignty of God and not lash out at them in anger, seeking to impose their selfish will on them out of rebellion against God, for God is ultimately the One who has put their government leaders in position over them). Inward quietness and humble submission to God's sovereignty and His story is so important for any Christian in whatever context he or she finds himself or herself.

Another key assumption that wives should always take into account is that they are dealing with morally depraved sinners, even if their husbands are authentic Christians and longing for eternal salvation. Therefore, they, as Eve should have, must always be careful not to unwittingly or unduly become an agent in their husbands' disobeying God by suggesting that they do something wrong (as Eve did by suggesting that they eat of the prohibited tree). The wives must keep in mind that their husbands are just a simple choice away from rebelling against God, which will be detrimental to their relationship. Instead, as much as possible, they must encourage their husbands to keep learning the gospel and obeying the gospel for the sake of the two of them, in order that they both continue living it well and persevering in their belief until they acquire eternal life at their deaths or when Jesus returns, whichever occurs first. This would be the ultimate for her in helping her husband in his role while also helping herself because of both the short-term and long-term benefits.

<sup>32</sup> διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ – Some interpret this as Paul's prohibiting women from teaching heresy on the basis of 1:18ff. Of course he prohibits her from teaching heresy, just as he would prohibit anyone from teaching heresy. So Paul cannot mean this here.

Instead, Paul does not permit a wife to impose her own will (αὐθεντεῖν) on her husband whereby the husband would choose to rebel against God. This would be similar to what happened with Adam and Eve, but there Eve was not imposing her will but simply offering Adam the fruit of the tree from a position of deception, not domination. And unfortunately Adam chose to rebel against God—even though his wife Eve was certainly not seeking to dominate him.

<sup>33</sup> Ἀδάμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα – This is a reference to Genesis 2 and the story of the creation of Adam and Eve. The implications of the order of the creation of the two first human beings is Paul's drawing the conclusion that the husband is the primary person in the marriage relationship, while the wife is given to him as a helper (cf. Genesis 2:18, ἡβοή, βοήθον). Therefore, there are two distinct roles, the head (husband) and the helper (wife), where the husband should set the tone of the marriage for living out his and his wife's calling before God according to their design and for continuing to learn about and follow God based upon the truth available, e.g., from the Bible for those who have lived since its writing beginning about 1500 B.C. with Moses.

The fact that Adam and Eve and every married couple after them have different roles within the marriage with the husband as the head and the wife as his helper does not constitute a difference in status or importance before God, but simply a difference in role. Their status is equal because they both will inherit eternal life, just as a person in government may have a higher status when it comes to leading regular citizens, but if they all are bona fide Christians, then they will all acquire eternal life equally. Their roles are different in the present world, but the outcome of their lives with genuine belief is the same. This is true for husbands and wives also. Therefore, Paul may be writing this because the wives had concluded that since they were of equal status before God, their role was basically the same as their husbands.

But what if the wife knows the biblical message better and is even a better teacher of it? Certainly she should share her ideas with her husband who is still responsible for taking the biblical message and using it in their marriage to help them both live their lives wisely and well before God in order to obtain their mutual goal of eternal life. In other words, he should take the initiative to learn from her in order that he might think through with her what the implications of the gospel are so that they both can then live it accordingly for the sake of their eternal well-beings. Thus, he is always leading in regard to the most important element of their lives—learning and living the gospel.

<sup>34</sup> καὶ Ἀδάμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἑξαπατηθεῖσα ἐν παραβάσει γέγονεν – A wife might want to object to Paul's teaching that she learn from her husband with submissiveness, because it is clear in Genesis 3 the first husband, Adam, willfully chose to rebel against God. So why should any wife listen to her husband if Adam was a good example of only what was possibly to happen in every marriage, rebellion against God by the husband? Or a believing wife might

object to being her unbelieving husband's helper, because what Paul is saying really only makes sense to her in the context of two spouses who are both believers. His answer is going to be that there is a possibility that Adam eventually did become a believer and will be saved, and the same is true for the Ephesian wife's unbelieving husband.

So this verse is not about Eve's falling into transgression, but about Adam's deliberate rebellion against God *through the agency of his wife, Eve*. She was genuinely deceived by Satan when she chose to think that deciding for herself what was moral was a way to grow up and mature in the eyes of God by eating from the tree which was prohibited for them to do. Adam was not deceived in his choice to eat the fruit of the tree, and he cannot (nor should we) blame Eve for his and their disobeying God. He knowingly and willfully rebelled against God—in line with his inherent moral depravity and hostility towards God. And he takes all the blame for the two of them violating God's commandment not to eat of the tree. Adam could have said, "No, Eve, this is not right for us to do." Instead, he deliberately chose to eat and disobey God. Thus, his "transgression" into which he came (γέγονεν) was not a change from being morally perfect or innocent to being immoral or guilty. It was a change from not deliberately disobeying God by eating of the prohibited tree to eating of it in direct violation of God's commandment.

<sup>35</sup> σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης – Paul is still talking about Adam, to the effect that he will possibly find salvation from his overt and deliberate act of rebellion (and his inward moral depravity) against God by virtue of Eve's childbearing which hopefully results (and it does) in people of genuine belief who carry out God's desires which results in the Messiah as God's unique human instrument of salvation, i.e., *through her agency as a bearer of children and eventually the Messiah*. This statement by Paul can be derived from Genesis where the ramifications of what God says in Genesis 3 is that eventually through the birth of the Messiah, Jesus brings salvation to Adam and, by implication, to everyone who is willing to take advantage of the childbearing of Eve (the "they") as this results eventually in the Messiah.

Thus, Paul is saying that the possibility of salvation *through the woman* mitigates the direct rebellion of his eating of the Tree of Knowledge of Good and Evil, which is an argument against any wife who would think it is permissible to dominate her husband because of Adam's rebellion, even though Adam was formed first and then Eve.

This reference to childbearing is a general one in contrast to Adam's giving Eve her name because she was the mother of the "living," i.e., of those who attain eternal life like her through genuine belief in God.

<sup>36</sup> πιστὸς ὁ λόγος εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ – The first three words go better with the previous paragraph, i.e., the "statement" of Paul where he draws from Genesis to make his point that wives not fight or dominate the men whom God has made as their husbands, but instead they should help their husbands who are responsible for heading up their wives and leading them in the commandments of God which will bring about the present and eternal well-being of both their wives and themselves within the context of the gospel and its ramifications for the two of them. This is in line with God's statement in Genesis 2 that Eve was a "helper suitable" for Adam.

The second part of this verse is about men who would like to help other Christians continue to learn and grow in their understanding of the apostolic message. Paul is saying that this is definitely a good desire, but these men should exhibit certain characteristics in order to be carry out this task appropriately.

ὀρέγω is used in 1 Timothy 6:10 regarding the longing for money and in Hebrews 11:16 regarding the OT saints who long for the millennial kingdom.

<sup>37</sup> δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν – An elder's life must coincide with the NT message of Jesus as the Messiah and all its implications. ἀνεπίλημπτος is used also in only 1 Timothy 5:7 regarding widows and 1 Timothy 6:14 regarding Timothy. It is referring to a commitment to the truth of the gospel and its call to morality that is constant and deep-seated, so that even though the person is a sinner, it is clear to everyone that he/she is serious about God's message and His definition of morality in the present life.

μιᾶς γυναικὸς ἄνδρα is used also in 1 Timothy 3:12 regarding deacons/assistants and Titus 1:6 regarding elders and refers most likely to a husband who is not committing adultery but is remaining dedicated and faithful to his wife and his responsibility to be her head that would be hard in the sexually immoral society of 1<sup>st</sup> century Ephesus where all men would have practiced sexual immorality with temple prostitutes as that which was expected in their culture and religion.

νηφάλιον is used also in 1 Timothy 3:11 regarding wives of assistants/deacons and Titus 2:2 regarding older men and refers to being self-controlled, levelheaded, calm, and sensible in the midst of chaos.

σώφρονα is used also in Titus 1:8; 2:2,5 and probably refers to much the same—calm, wise, sensible, prudent in situations that require true thoughtfulness.

κόσμιον is used also in 1 Timothy 2:9 regarding a wife's manner of dressing and refers to someone who acts in a way that does not make his fellow Christians cringe, i.e., his behavior truly reflects the moral calling of the gospel.

φιλόξενον refers to being loving and caring towards others, whether a person knows them as friends, acquaintances, etc. or not.

διδακτικόν is used also in 2 Timothy 2:24 and refers to someone who can convey the message of the gospel so that others can understand it.

He must demonstrate a mature level of controlling his own immoral passions, have a good sense of right and wrong from the gospel, live a morally orderly life, be willing to interact lovingly with people outside the Christian community, and have the ability to articulate the apostolic message for the sake of communicating well to others.

<sup>38</sup> μὴ πάροινον μὴ πλήκτην τ, ἀλλ' ἐπεικῆ ἄμαχον ἀφιλάργυρον – Here Paul says that an elder must be temperate in his use of alcohol.

πλήκτην is used also in Titus 1:6 regarding elders and means that he also must not act in such a way as to bully people into belief and following the leadership of the Christian community. Instead, he should be gentle (ἐπεικῆ cf. Philippians 4:5; Titus 3:2; James 3:17 regarding the wisdom from above; 1 Peter 2:18 regarding masters of slaves where the former are not gentle) which probably implies a willingness to respect not only God's sovereign control over other people and their belief, but also people's individuality and individual responsibility to learn the gospel and belief of their own free will, not because they feel any pressure from anyone else but God. An elder must not be pugnacious, i.e., not disposed to fight (=ἄμαχον used also in Titus 3:2 regarding all Christians) and pushed by his insecurity or arrogance into fighting with people over issues pertaining to the gospel. He also must not give in to his natural sinful passions to obtain that which he does not have simply because he has to have it for his own self-worth or need to feel good about himself.

ἀφιλάργυρον is used also in Hebrews 13:5 and refers to someone who is not wedded to money as that which ultimately satisfies him.

<sup>39</sup> τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος – An elder must be a man who understands the gospel and its ramifications for practical everyday living, so that he is able to treat his family with love, patience, respect, and genuine care while also sharing his knowledge with his children. They, in turn, find their father's love and care so attractive that they respond to him with respect and reverence. Is Paul expecting all of an elder's children to be authentic believers? Probably not completely, but as long as the children are young enough to be under their parents' roof, that they at least are willing to obey their parents who hopefully are treating them with love and respect according to the gospel. Thus, this qualification is more about the father than it is about the children.

<sup>40</sup> εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται – Paul likens the guidance a man can give to his family to that which he can give to the Christian community where he interacts with others of the same belief in Jesus as the Messiah. It is a matter of continuing to be loving and caring towards his fellow Christians and to present the important ideas regarding God and His mercy which should result in people pursuing a lifestyle of morality and love in a true biblical sense, whether within a family with young children or within the community of believers. Thus, the elder's fellow Christians find it easy and right to treat him with reverence because of how loving he is being towards them.

<sup>41</sup> μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέση τοῦ διαβόλου – There is something about going through a period of time of experiencing what it means to be a Christian in this world that is quite humbling, or at least should be. It is good to get a little beat up by the world as a Christian in order not to become prideful with respect to one's new found faith in Jesus. Through the difficulties of life, a person learns just that much more how his belief and Christian life are the result of the work of God and His grace, not the effect of his own natural, human efforts. This produces a degree of humility within the Christian so that he can lead others in their Christianity with greater patience and compassion. Pride goeth before destruction and the fall – Proverbs 16:18. As long as someone remains prideful about his new found Christianity, he is at risk of incurring God's condemnation and not salvation, because the latter requires the necessary condition of authentic humility, that everything a person has that is truly good comes from God.

<sup>42</sup> δεῖ δὲ τ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέση καὶ παγίδα τοῦ διαβόλου – Even among people who can assumed to be still hostile to the biblical truth, a person who desires to help others stay on track with respect to the apostolic message as an elder should be for the most part well respected. This probably refers to the person's honesty, integrity, and civility within society more than anything.

Reproach and the snare of the devil is to be criticized for doing what is wrong and deciding that the wrong which one is doing is right instead of agreeing with God's definition of morality—like Eve in Genesis 3. So even if outsiders prefer to act immorally, they are able to confirm that the elder is acting in a manner different from them, i.e., morally, and is treating them with kindness and grace.

Conceit leads to deciding for oneself what is right instead of humbly submitting to God's definition of morality. If the elder falls into reproach, then he has chosen to follow the unbelievers into their immoral behavior while thinking he is permitted to do so—for whatever reason. This is the snare of the devil in which Eve got caught and which Paul wishes that the men who are elders avoid. Cf. Genesis 3.

<sup>43</sup> Διακόνους ὡσαύτως ὀσεμνούς, μὴ διλόγους, μὴ οἴνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς – These characteristics apply to any Christian, but Paul lists them for assistants within the Christian community who will help the elders carry out the practical means of care and concern for one another. Cf. Philippians 1:1 for another reference to the people with this role within the community of believers.

σεμνούς is used also in Philippians 4:8 in regard to thoughts that are worthy of respect and 1 Timothy 3:11 and the wives of deacons and Titus 2:2 and older men. It refers to that which is worthy of respect and honor, i.e., that which is true and moral.

διλόγους = double speech, i.e., speaking both truth and falsehood for one's own selfish gain.

μὴ οἴνω πολλῷ προσέχοντας = basically not someone who gets drunk with wine

αἰσχροκερδεῖς is used in Titus 1:7 regarding elders and refers to greed.

Thus, assistants' moral behavior and treatment of people should elicit respect because they are kind, gracious, and truthful in their interactions with others. If they are double-tongued, then they are willing to lie just as much as tell the truth—especially with respect to the apostolic message of the gospel. Like the elders, they should be temperate in their



use of alcohol. They should also not be aggressively pursuing money at the expense of their love and genuine concern for others.

<sup>44</sup> ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει – Like the elders, these assistants should be well grounded in the apostolic message and capable of understanding it well. After all, they are helping people to live out the implications of the gospel, and the best way to help in this manner is to understand the gospel well oneself. The “mystery of the faith” is that which was hidden prior to the actual appearance of the Messiah but now has become clear through his life (with his words and miracles), death, resurrection, and ascension—especially his death, which is just so unusual.

A “pure understanding” is one that is not contaminated by worldly thoughts that have their examples in documents of the NT.

<sup>45</sup> καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονεῖτωσαν ἀνέγκλητοι ὄντες – Like the elders, it should be clear to everyone that these assistants are genuine believers in the apostolic message and serving others in a manner that is commensurate with it. This keeps them blameless before God as those who will obtain God’s eternal mercy because they are demonstrating their belief in the gospel with the entirety of their lives, which is what will qualify for God’s mercy.

The genuineness of people’s belief is best discovered through the trials and suffering that they experience as Christians, when they persevere in their belief and continue to long for God’s eternal mercy more than relief from their pain. Then their service of others is in the midst of the confidence by these other people that they are being served by those of genuine belief.

<sup>46</sup> Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστάς ἐν πᾶσιν – Wives of assistants (and by extrapolation elders) should demonstrate genuine belief also, not pursuing evil according to God’s adversary, Satan, but controlling themselves as best as possible towards pursuing goodness and that which is moral, and faithfully holding to all the information about Jesus and its implications.

σεμνάς – same as above for assistants, worthy of respect and honor for their Christianity.

μὴ διαβόλους – not constantly speaking ill of others

νηφαλίους – also above for elders, self-controlled, levelheaded, calm, and sensible in the midst of chaos.

πιστάς ἐν πᾶσιν = faithfully fulfilling their responsibilities or demonstrating genuine belief in everything they do.

Both end up being the same.

<sup>47</sup> διάκονοι ἔστωσαν μίᾳς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων – In the light of the pagan culture which encouraged temple prostitution, Christian men should remain loyal to their wives, and here specifically the assistants to the elders (as Paul has said about the elders in 3:2). In addition, their grasp of the gospel should be passed on to their families as part of their serving the whole community in living out the implications of it. This is just as the elders should be continually leading and caring for the entire Christian community with the truth of the gospel.

<sup>48</sup> οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ – By fulfilling their God-given responsibilities as assistants to the elders in caring for the community of believers as to their spiritual, physical, emotional, and psychological well-being, these men gain a good-standing before God that will result in their being eternally saved from His condemnation, and they also gain a self-confidence in the authenticity of their own belief. They are living out their God-given giftedness in a genuine manner, and both God knows it and they know it.

<sup>49</sup> Ταῦτά σοι γράφω ἐλπίζων ἔλθειν πρὸς σὲ ἔν τάχει – Paul now transitions from the importance of Christians’ living out their appropriate roles within society (all Christians), marriage (wives), and the Christian community (elders and assistants/deacons and their wives) to the importance of continuing to convey the truth of the gospel to Christians (until 5:1).

Perhaps thinking that Titus will bring a good report from Corinth and freeing him from having to Corinth himself to help with the situation of sin there (cf. 2 Corinthians), Paul expects to come to Timothy soon and continue this conversation of encouraging him and the Christian community in which Timothy is currently participating as Paul’s apostolic co-worker. However, instead Paul will meet up with Titus who is coming from Corinth and actually does bring a good report, Timothy will join Paul in Macedonia, and then they all will go to Corinth, which will bring the end of Paul’s 3<sup>rd</sup> missionary journey.

<sup>50</sup> ἂν δὲ βραδύνα, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας – If Paul is delayed in coming to Timothy, this letter is intended to serve as an adequate substitute for what he wants conveyed to the Christian community in Ephesus where Timothy is. The primary purpose of the letter is to educate the Christians in how they should treat one another within this specific group of believers in their city. In addition, Paul indicates that the gathering of authentic believers is the “pillar” of truth, meaning that it stands there in the larger society validating the stable and enduring nature of God’s truth of the good news of His mercy to people who deserve only His condemnation and destruction if it were not for His sovereign grace in their lives. This gathering is also the “foundation” and “establishment” of the truth in the sense that it demonstrates that the gospel has become an enduring fixture in the world, never to be rooted out by anyone or anything, because God will ensure that it remains on into the millennial kingdom and the eternal new creation afterwards. Everything God is doing in the world as it heads towards the 2<sup>nd</sup> coming of the Messiah is building on the foundation of authentic Christians as that group which is permanently established in the world until Jesus’ second coming.

<sup>51</sup> καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον ἧς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ. – Because the truth which Paul mentioned in the previous verse is centered in the man Jesus of Nazareth, he is the primary example of how someone should treat another believer in God in that the transition of his not being present but only predicted by the OT to his being present as a real human being and godly person is his going from being a “mystery” to actually existing on earth in human history. In other words, Jesus is the “mystery of godliness” in personal form.

Paul mentions in what very well could be the form of an early Christian hymn the salient points of Jesus’ existence. He became a man, his inwardness was truly good and right, indeed morally perfect, his appearing on this earth was in conjunction with the transcendent God’s revealing Himself at least three times by the audible voice which identified Jesus as His beloved Son (cf. Matthew 3:17; Matthew 17:5; John 12:28), his identity as the Messiah and all the important ideas which go along with his role as such were declared by his authoritative spokesmen to both Jews and Gentiles, both Jews and Gentiles believed the truth of his being the long-expected Jewish Messiah, and after he had completed his initial responsibilities as the Messiah, Jesus was lifted off the earth as a profound indication of the awesome and wonderful nature of his fulfilling his initial responsibilities as God heads toward having Jesus carry out his final responsibilities as the king of the eternal Kingdom of God.

cf. Acts 1:22 beginning with the baptism of John until the day that he was taken up from us (ἀνελήμφθη ἀφ’ ἡμῶν) — one of these must become a witness with us of his resurrection.

<sup>52</sup> Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν ἑπλάνοισι καὶ διδασκαλίαις δαιμονίων – Somehow Paul has found out from God, probably through even his study of the OT, that people will appear to embrace the message of Jesus of Nazareth as the Messiah and Savior, but they will become influenced by the world with its ideas and behavior that are influenced by Satan and his deceiving, spiritual followers, to the point that people will abandon the actual faith, probably while continuing to claim that they are authentic believers in Jesus. This same kind of claiming to worship God appropriately but being sidetracked into worldly worship is what happened to the Israelites. A clear example is in Amos where the leaders and people of the northern Kingdom of Israel are convinced they are appropriately following the Mosaic Covenant when God says that they are not. So Paul could be drawing the conclusion that this same kind of self-deception is most likely going to happen within the Christian community also as the time draws near for Jesus to return. Therefore, there is all the more reason for Christians to pay very special attention to learning correctly and sticking with the biblical message. The tendency to distort the truth is so easily fulfilled that we must all be constantly vigilant to what we think we know of the Bible and how we are living it.

<sup>53</sup> ἐν ὑποκρίσει ψευδολόγων, ἡ κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν – It is probably best to assume that Paul is referring to these people as those whose hearts have not been changed by God and therefore are enslaved to their moral depravity. Thus, their hypocrisy is a play acting at Christianity, not a genuine pursuit of it with authentic belief. Their incorporation of worldly ideas and practices means that they are lying about the true nature of reality, because they are not embracing the truth of the biblical message only. The fact that they are stuck in being hostile towards God and friendly towards only their own moral depravity means that their minds and understanding of everything is permanently scarred and therefore wrong, the same way that a branding iron scars and permanently marks the skin of an animal (or a slave in the 1<sup>st</sup> century Roman Empire?).

<sup>54</sup> κωλύοντων γαμῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνακόσι τὴν ἀλήθειαν – People who do not grasp the true nature of Christianity turn both singleness and fasting into virtues when God intended marriage and eating to be enjoyed by Christians, not used for religious purposes as measuring sticks of Christianity. Consequently, a kind of asceticism becomes the declared standard and practice of morality, which is simply wrong in the light of God’s statements in the Bible to the opposite effect. Cf. Genesis 2. Adam and Eve are married, and they are encouraged by God to eat of the food that is available to them—except for the tree of the knowledge of good and evil.

<sup>55</sup> ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον – This world is not perfect by any means, but God has lovingly provided human beings with all sorts of enjoyable things within it, including marriage and food. Therefore, to make abstaining from either one a virtue is to disregard God’s loving provision for everyone.

<sup>56</sup> ἀγάξεται γὰρ διὰ λόγου θεοῦ καὶ ἐντευξέως – God has stated through the revelation of His ideas via the Bible that marriage and food are things that He has designated for people to enjoy, especially people who understand that God is the source and provider of the most intimate relationship possible and physical nourishment for His creatures. And it is not that prayer magically sets marriage and food apart from its not being special and used by God in a person’s life, but that a person’s prayer of gratitude for both demonstrates that he understands the loving nature of God to provide human beings, and especially people of authentic belief, with intimate relationships between a man and a woman as well as physical sustenance and nourishment. It is as though there is a symbiotic relationship between God and believing people, whereby the match in their ideas regarding the true nature of reality makes for a wonderful divine-human harmony, in spite of people’s continued sin at the level of their moral essence.

The only other use of ἐντευξις in the NT is 1 Timothy 2:1.

<sup>57</sup> Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧς παρηκολούθηκας – Certainly, marriage makes sense as something which would come up in a discussion of the biblical message of God’s salvation, but it’s also interesting that the message of Jesus as

the Messiah includes ideas concerning food. Timothy's continuing to teach the right perspective on marriage and food will promote the truth of the gospel.

<sup>58</sup> τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν – A possible meaning of γραῶδεις is “fit for elderly women,” perhaps referring to ideas that people with dementia might invent. As a result, the ideas lack authentic connection with reality and rationality. They are simply foolish and useless. In this context, the ideas of the hypocritical liars are outside the boundaries of biblical truth. As a result, they are “myths” and not truths, and Paul is encouraging Timothy to stay clear of them.

Rather than following ideas that are clearly unbiblical, Paul wants Timothy to train himself to pursue what is good and right in God's eyes, both in mind and body, i.e., what a person believes to be true and how he acts. This is authentic “godliness” in line with the core ideas of the gospel of Jesus as the Messiah.

<sup>59</sup> ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστὶν ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης – This further reveals that Paul has been talking about a kind of physical asceticism which the hypocritical liars will promote, and he admits that there is a kind of keeping one's body under control that is appropriate. Nevertheless, it is true “godliness,” i.e., true physical morality which is actually in line with the message of God's mercy through Jesus the Messiah, and it is this way of acting externally which will result in a good kind of living now that is centered in authentic belief and eternal life in the future. This indicates that God has called His people not just to a new inwardness in their very beings, but also to an external life which corresponds to authentic biblical morality. Nevertheless, it is the inwardness which is truly God's “life” within His people in the present realm.

<sup>60</sup> πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος – cf. 1 Timothy 3:1.

<sup>61</sup> εἰς τοῦτο γὰρ ἵ κοπιῶμεν καὶ ἠγωνιζόμεθα, ὅτι ἠλπικαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν – Referring to what he just mentioned as the promise of life inwardly now and eternal life in the future, both of which are part of what can be reliably spoken of because they come from a faithful God, Paul says that Timothy and he labor to present this message so that people can enjoy both kinds of life from God. And it makes sense to do so because God is alive and well and fulfilling His promises to those whom He has chosen. This means, too, that He is people's Savior, rescuing them from His eternal wrath, condemnation, and destruction, and Paul says explicitly to make it clear that this salvation pertains to people with authentic belief.

<sup>62</sup> Παράγγελλε ταῦτα καὶ δίδασκε – Next Paul commands Timothy to do that which he has just said they labor to do. Thus he adds an imperative to the statement as a way to enhance his point that their responsibility to declare the good news of God's eternal mercy to Gentiles is vital and must be done.

<sup>63</sup> Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἵ ἐν πίστει, ἐν ἀγνεῖᾳ – cf. 5:2 and the only other use of ἀγνεῖᾳ in the NT, which is related in the OT to the word for Nazirite (cf. Numbers 6:2,21, נַזִּיר), one who willfully dedicates himself to God in order to be completely different from the world (and the rest of Israel) and its rebellion against God. For example, the Nazirite was required to abstain from drinks and food whose source was the grape, to leave his hair uncut, and to stay away from corpses. Thus, the word נַזִּיר is a step above the word נָזֵר. All the Israelites are supposed to be נָזֵר, but some of them can choose to be נַזִּיר.

Thus, Paul is encouraging Timothy as a bona fide follower of Jesus the Jewish Messiah and a fellow apostolic worker in disseminating the gospel to the Gentiles to raise the level of his commitment and dedication to God to the highest level possible for a human being. By doing so, he will prevent anything in his life from being something which people could legitimately criticize with respect to the truth of God, especially if they think that he is too young to speak confidently about the gospel. He is young, but he should also be loving and an example of committed belief and moral purity when he speaks and acts in front of others.

<sup>64</sup> ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ – Until Paul has an opportunity to join Timothy in Ephesus, having gone to northern Greece, i.e., Macedonia (cf. 1:1ff.), he commands Timothy to keep reading any available OT writings out loud to people, to keep urging them to take these scriptures seriously as the inerrant communication of God by the human authors, and to keep explaining them in a helpful manner to those who are present so that the message of Jesus of Nazareth as the Messiah is shown to be at the heart of the OT.

Paul may also be referring to this letter as appropriate reading material for the community of believers in Ephesus.

<sup>65</sup> μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου – God somehow made it clear to Paul and others that Timothy's grasp of the apostolic message made him particularly valuable to Paul as a co-worker in his fulfilling his responsibility to travel and work to bring the gospel to the Gentiles. Therefore, Paul encourages Timothy to remember what God, he, and other leaders within the Christian community somewhere (perhaps in Jerusalem? It would seem best to interpret it this way) all recognized to be true about Timothy. This reminding himself would be a beneficial way to motivate himself to keep going in what he is doing, even if others try to find something about him to criticize and discourage him from working as an apostolic co-worker.

It is always good to remind ourselves in the midst of difficult circumstances which have robbed us of motivation that God is using each and every one of us in His continuing to make the gospel obvious and available to the rest of the world. Every morning, we can wake up and know that we will important to someone with respect to the message of God's eternal mercy through Jesus the Messiah.

<sup>66</sup> ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾗ τῷ πᾶσιν – “These things” = the ideas from the OT writings which correspond to the apostolic message which Paul learned and has been teaching the Gentiles, which Timothy likewise has learned from Paul so that he can assist people in continuing to learn these ideas. Paul wants him to immerse himself constantly in these ideas as part of the way he fulfills his own responsibility to God and makes it clear to others that he is designed to do so.

<sup>67</sup> ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου – Again, αὐτοῖς = the same biblical ideas which constitute the apostolic message. By continuing to believe these ideas, Timothy himself will obtain God’s eternal mercy and salvation, and by continuing to teach these ideas, those of authentic belief who learn from his teaching will also obtain the same. This is Timothy’s life, his spiritual gift from God, what he is all about as a human being in this created reality. Paul wants him not to get discouraged by anything which would distract him from this “gift” from God and instead pursue doing it with every fiber of his being.

<sup>68</sup> Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς – 1 Timothy 5:1-6:2 is a section where Paul instructs Timothy in how to deal with certain people within the Christian community in Ephesus, i.e., men both older and younger than he is, women likewise different in age, widows, the actual elders of the Christian community, and slaves of both unbelieving and believing masters. The point is that Christians are to treat each other as family.

Here in 5:1 Paul is encouraging Timothy probably not to let his youthful exuberance get the best of him so that he would treat older men harshly after they have misbehaved according the gospel. Instead, he should treat them as he would his own father whom he loves and with whom he hopefully would be willing to be more patient (although we all know that sometimes fathers can be more difficult to love than other men).

Likewise, Timothy should treat younger men as he would his own blood brothers, again, with patience and love.

<sup>69</sup> πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ – Similarly, Timothy should treat older women as though each one was his dearly beloved mother, and then younger women as though they are blood sisters—again, with patience, love, and grace.

Paul uses the word ἀγνεία again as he did in 4:12, meaning that Timothy’s commitment to God and behavior humanly speaking need to be a cut above any other Christian’s, because he is an apostolic co-worker. See note at 4:12.

<sup>70</sup> Χήρας τίμα τὰς ὄντως χήρας – This sounds as though there were women who claimed to be “widows” just to take advantage of others’ willingness to support them when in reality they could support themselves in another legitimate way.

It was most likely the case in that culture that not only were women considered second class citizens, but they lacked the ability to become independently wealthy, even after their husbands died and left some quantity of inheritance (probably to his sons), or to find genuine care and support from the rest of the culture after their husbands had died.

<sup>71</sup> εἰ δὲ τις χήρα τέκνα ἢ ἔκγονα ἔχει, ἡμανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἐστὶν τὸ ἀπόδεκτον ἐνώπιον τοῦ θεοῦ – Whereas in that culture children may have lacked genuine love for their mothers so that if their fathers died, they acted in a less than supportive manner towards their mothers, Paul is saying that it is good and right that children pay their parents back for raising and providing for them by caring for their mothers or grandmothers who all of a sudden become widows.

<sup>72</sup> ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεῶν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας – Paul would hope also that women who became widows at a younger age in comparison to our culture, for example, would not allow their immoral passions to get the best of them and be led by them in opposition to the biblical message of Jesus as God’s mercy for the sake of acquiring His eternal mercy. Instead, he would hope that they continue to pursue morality with the goal of eternal life in mind, continually appealing to God to help them do so.

<sup>73</sup> ἡ δὲ σπαταλώσα ζῶσα τέθνηκεν – Cf. James 5:5. But if a widow who has claimed to be a follower of Jesus chooses to pursue immorality after her husband dies, then she basically has died herself – to the truth and to God’s mercy. She is acting like an unbeliever even though she is still physically alive.

<sup>74</sup> καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾦσιν – Paul wants Timothy to state these last ideas as commands from God and from him as a genuine apostle to the Gentiles. It makes sense that they can be commands because of God’s requirement that the lives and actions of Christians coincide with the message of the gospel, that God is saving them from immorality and will transform them into morally perfect beings in the eternal Kingdom of God. By living lives commensurate with the gospel, people can consider themselves “blameless” before God, i.e., justified and declared forgiven for the sake of eternal life. God will not consider them condemned but saved instead.

<sup>75</sup> εἰ δὲ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ πρόνοεῖ, τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου χείρων – It makes sense that the masculine pronouns here are generic, that if either a man or a woman refuses to act in a caring and loving way towards his or her family, then that is a direct denial of the gospel, which makes the person worse than an abject unbeliever, because they are claiming to be Christians while refusing to live in a manner which corresponds to biblical Christianity. Their Christianity is merely hypocrisy and play acting. We are to help our family members spiritually, intellectually, emotionally, psychologically, financially, and any other way that is loving when they are in need.

<sup>76</sup> Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή – see below

<sup>77</sup> ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν – Because she has demonstrated outwardly sufficient actions which correspond to the good news of God’s mercy so that Timothy and others can be quite confident that she is an authentic believer, the widow who is at least sixty years old (this is surprising; people did not live very long in that culture) is

permitted to “be enrolled,” which probably means that she has applied for social security within the Christian community and is eligible to be supported by her fellow Christians. She must not be promiscuous but instead helpful towards her family and other Christians. Thus, she demonstrates a life commensurate with the gospel which (hopefully) reveals the genuineness of her belief and that she is not pretending to be a Christian just to get other people’s support.

<sup>78</sup> νεωτέρας δὲ χήρας παραιτοῦ ὅταν γὰρ καταστρηνιάσῃσιν τοῦ Χριστοῦ, γαμῆν θέλουσιν – This being drawn away from the Messiah is on a moral level, i.e., to abandon the moral implications of the gospel. These young women desire marriage (protection within society as well as an opportunity to satisfy all their passions?) above the gospel and its hope of eternal life. Cf. 5:14 where Paul encourages marriage for young women. In other words, these young widows’ desire to marry itself is not wrong. It is their rejection of Jesus in the midst of it that somehow is.

<sup>79</sup> ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν – It does not make sense that Paul is opposed to younger widows getting married (cf. 5:14), but instead he is opposed to their abandoning their belief in the Messiah in the midst of allowing their passions to control them away from morality. Therefore, the “marry” (γαμῆν) of v. 11 is more a being interested in earthly things than eternal things of the Kingdom of God. It is this “tendency” that Paul suspects could come to fruition in a heartbeat in younger women that causes him to be cautious about enrolling younger widows in the same “program” of the Christian community supporting needy people. Perhaps he is thinking that the idle time that these younger widows on support would have would not serve them well (cf. the next verse and the word ἀργαί). They would have too much time to think and feel, making them more susceptible in the youthfulness of their faith to be controlled by their immoral passions and not by an authentic desire to do what is right.

<sup>80</sup> ἅμα δὲ καὶ ἀργαί μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαί ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα – Here the issue is the women, perhaps referring mostly to the younger women, having too much time on their hands that their interactions with others is not healthy from a moral perspective. They need to busy themselves with genuinely caring for and loving people in need rather than busying themselves with frivolous discussions about people and issues that are simply better left alone.

The word ἀργαί is used to refer to not only idleness, but also uselessness. In other words, Paul is concerned about the younger widows engaging in activity that is not useful to either their faith and salvation or others’ faith and salvation. The issue in these verses is to think about the gospel in such a way that a person’s behavior serves God and the ideas of the gospel in a moral fashion, clearly revealing that they are committed to God’s mercy and transformation into morally perfect people in eternity.

<sup>81</sup> Βούλομαι ὄν νεωτέρας γαμῆν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν – This statement helps tremendously in interpreting γαμῆν in 5:11 as something other than genuinely marrying someone for good, biblical reasons. Paul’s desire for young women (even young widows) is to be moral family members with a husband and children in order not to have too much time on their hands and give Satan, our adversary, an opportunity to lead them away from not only morality, but also the faith and genuine belief in Jesus as the Messiah for the sake of obtaining God’s eternal mercy and life through him.

<sup>82</sup> ἤδη γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ – Paul senses that some of the younger women in Ephesus have given up their belief in the Messiah and have succumbed to a life of immorality in contrast to what the messianic message calls them.

<sup>83</sup> εἴ τις ἰ πιστὴ ἔχει χήρας, ἔπαρκεῖτω αὐταῖς καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ – Here Paul is reiterating the concept that family support is the best support within the Christian community. If believing women have widows who are related to them, they should work at caring for them in order that the rest of the Christian community does not have to do so. This way, other people who may not have family members who can care for them can take advantage of the resources of the rest of the Christian community. This just makes good sense in the light of God’s call for Christians to love one another. There is certainly something to their love being as efficient and widespread as possible.

<sup>84</sup> Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιοῦσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλία – The EBC interprets Paul to be talking about paying “elders” financial remuneration for their leading and double what other “elders” receive if they preach and teach. But it makes more sense in the light of 1 Corinthians 9 that the “double” aspect is to be paid, just as Paul says in 1 Corinthians 9 that God has ordered that those who proclaim the gospel (the apostles and apostolic co-workers) receive their living from their work. However, Paul would never demand this of people who have not fully grasped the meaning of God’s grace, i.e., that salvation is a completely free gift and cannot be earned. So while an apostle “earns” his living from proclaiming the gospel (as the Levitical priests “earned” their living from performing the duties of the temple), the apostle must be careful that the people who pay him his wage are not thinking that God is paying them their wage by their faith and obedience to Him, which was something that the Corinthians were struggling to grasp.

<sup>85</sup> λέγει γὰρ ἡ γραφὴ ἑ βούν ἀλοῶντα οὐ φιμώσεις, καὶ ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ – This verse from Deuteronomy 25:4 and the summary of the principle from multiple verses in the OT present the right principle that someone who does good work deserves some kind of recompense for it. In this case, Paul is most likely talking about financial remuneration to elders for teaching the people well as directing appreciating this work for the sake of their persevering in their faith and acquiring eternal salvation, mercy, forgiveness, and life.

cf. 1 Corinthians 9 where Paul speaks of the apostles’ receiving financial support from the people to whom they proclaim the gospel, and yet it is only if the people are clearly grasping the concept of the grace of God.

And the fact that modern churches do this out of having set up an institution with salaries for its employees is probably

not something that Paul would agree is the appropriate way to handle this issue. In other words, this method is too institutionalized.

<sup>86</sup> κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου. Ἐκτός εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων – Timothy is in a rather unique position, where as an apostolic co-worker of Paul, he is overseeing the overseers of the Ephesian Christian community. And, because of mankind’s continued inherent moral depravity after God causes people to become authentic believers in Jesus, that even elders would find themselves in a situation where their sin has manifested itself within the Christian community. Therefore, Paul is saying that it will not be unusual if Timothy hears from the other Christians that an elder has sinned in some way, and the sin and the sinner need to be confronted by him. Paul wants Timothy to be very careful that this sin really exists and so uses the OT concept of “two or three witnesses” to communicate how careful Timothy needs to be. Paul is implying that the problem may be with the person who brings an accusation against an elder to him, not with the elder. This is why some verification of the person’s complaint by others is important in order to assure the his sin really does exist and that it is not the accuser’s issues which are motivating him to make something up or possibly distort the situation.

<sup>87</sup> Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν – Paul’s use of the plural here is interesting. It sounds as though he is assuming one of two possibilities—1) that not only will there be an elder who has sinned, but also will there be others whose sins have become obvious, or 2) that not only will there be one elder who has sinned but also will there be more than one in this position. Probably #2 is correct in the light of Matthew 18, so that Paul is implying that elders have a greater responsibility of their lives being open to the rest of the Christian community for the sake of everyone’s understanding the importance of sin in the light of the gospel. Willful pursuit of sin is wrong for anybody. It is especially wrong for someone who has been encouraged by Paul and Timothy to lead people in their living out the gospel, especially by reminding them of the apostolic message for the sake of their eternal salvations and acquiring complete freedom from sin through moral perfection.

<sup>88</sup> Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλησιν – With the greatest sincerity, Paul urges Timothy not to allow any preference for a particular elder to cloud his judgment or inhibit his fulfilling his responsibility of addressing sin in any elder’s life. Our personal relationships with people should not lead us to play favorites when it comes to moral issues, because morality is at the heart of the gospel message of God’s eternal mercy and promise of moral perfection in the eternal Kingdom of God.

<sup>89</sup> χεῖρας ταχέως μηδενὶ ἐπιτίθει μηδὲ κοινώνει ἁμαρτίας ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει – Cf. 1 Timothy 4:12; 5:2. The word ἀγνὸν is the adjectival form of ἀγνεία. Again, Paul is holding Timothy to a higher standard of sorts than other Christians. If all Christians should not play favorites when it comes to moral issues, even more so Timothy. In this context, placing one’s hands on someone would be to call out a sinful elder prematurely, before verifying that an accusation against him is valid. And sharing in the sins belonging to others would be to play favorites with a sinning elder and not address his immorality, thus in a since condoning his misbehavior.

<sup>90</sup> Μηκέτι ὑδροπότηι, ἀλλ’ οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας – This encouragement by Paul seems like a *non sequitur* in between comments about other people’s sins in the previous and next verses. Therefore, it is most likely parenthetical where Paul thinks suddenly of something which could hinder Timothy from being partial and thinking clearly about and following through with his responsibilities as an apostolic co-worker—his physical ailments. As a result, he encourages Timothy to apply certain physical remedies to his body in order to mitigate the effects of his conditions.

This is a great example in the Bible of how it is good and right for us to take advantage of whatever medical (physical, psychological, emotional) assistance we have available to us to help us carry out our biblical responsibilities, while not discounting the purposes of God in “gracing” us with the medical difficulties we encounter, and in which we boast as those things which prove out our faith (cf. Romans 5:3-5; Philippians 1:29).

<sup>91</sup> Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοὶ εἰσιν προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν – This is Paul’s way of saying that people’s sin can be easy to detect or difficult to detect. But it does not matter. God’s judgment is coming, and He will sort out the ultimate effect that people’s sin will have on their eternal destiny, because He sees both the obvious and the hidden sins of people.

<sup>92</sup> ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται – Similar to some sins, good and moral actions that come from a heart of authentic belief are easily detected when people perform them. And similar to some sins, immoral actions that come from a heart of unbelief may be completely unknown to other people, but they cannot be hidden from God who will take them into account at the judgment.

All this to say in 5:19-25 that it is vital for Christians to take moral issues seriously and deal with them appropriately in the light of the NT message of God’s mercy and eternal salvation through Jesus the Messiah.

<sup>93</sup> Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότης πάσης τιμῆς ἀξίους ἠγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῆται – As in Ephesians and Colossians, Paul encourages slaves in the 1<sup>st</sup> century Roman Empire to obey their earthly masters in such a manner that they communicate that they honor and respect their masters as human beings who like them are created by God in His image and who therefore deserve honor and respect as individuals who also need God’s eternal mercy as they do.

This use of honor is similar to that in 5:17, where that which gets paid to the masters is not financial but relational. It is the manner in which someone relates to another person so that both can detect that there is respect for the other person’s individuality before God that is part of what is transpiring between the two.



<sup>94</sup> οἱ δὲ πιστοὺς ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι Ταῦτα δίδασκε καὶ παρακάλει – One important implication of the gospel is that people should carry out their roles in the workplace with proper respect and obedience to those who are over them as their “bosses,” even if both of them are Christians. And this was true in the 1<sup>st</sup> century Roman Empire in regard to slaves and their masters. The gospel does not allow for resentment towards those in authority if the latter are Christians, just because the gospel grants equal status to both the boss and the underling before God. In other words, the underling should not expect the boss to treat him as a working equal, so that if he does not, the underling would take offense and even get angry with the boss. Because the Christian underling is devoted to kindness, then he serves his boss with respect and kindness, even though they have different levels of status in the workplace. It is possible that the command “teach and proclaim these things” refers to only what has just been mentioned with respect to slaves and their masters, but in the light of the next sentence and the fact that the slaves and masters discussions seems to finish a larger section of 5:1-6:2a regarding treating different kinds of people, it makes more sense to interpret Paul as referring to the whole larger section. So this is another encouragement to Timothy to teach the gospel and its implications to the Ephesians.

<sup>95</sup> εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ ᾠκισθῆται ὑγιαίνουσιν λόγοις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῆ κατ’ εὐσέβειαν διδασκαλίᾳ – Paul is starting to say that if someone really does not agree with the implications of the gospel as he has laid them out in this larger section before, and therefore does not agree with the gospel of Jesus as the Messiah, because the implications fit like hand in glove with the central ideas of the gospel of Jesus’ death, resurrection, and becoming the means to gain God’s eternal mercy and life, then he has gone the direction of acting on the basis of his pride and abandoning the gospel. Paul obtained Jesus’ words during the time he taught him (cf. Galatians 2:1) and has been passing them on to others as he travels and preaches.

<sup>96</sup> τετύφωται, μὴδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεταί φθόνος ἔρις βλασφημίας, ὑπόνοιαι πονηραὶ – Again, the issue for Paul in this letter is loving discussion of the gospel and apostolic message as opposed to arguing and debating about the Old Testament and Mosaic Covenant from a perspective that does not see Jesus clearly as the crucified Messiah who is central to God’s plans. If a person does not like the implications as Paul has described them above, then he is not humble before God. He is proud. He may think he knows a lot about how to live life well. But he knows nothing. He loves to argue and not submit himself to God and the apostolic message. He provokes envy, conflicts, ideas in opposition to the biblical message, and opinions based in evil and not in good. Certainly, an opinion can be a good opinion, but someone operating out of his pride is going to develop evil opinions, i.e., ones that result in evil, not good opinions.

<sup>97</sup> διαπαραιτηθεὶς διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἄπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν – Anyone who rejects Paul’s listed implications of the gospel which center on remaining humble before God and others has lost sight of the biblical truth and chosen to claim that any means to get ahead financially in this world is the proper definition of “godliness,” i.e., right living.

<sup>98</sup> Ὅστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας – Paul now states that godliness, i.e., pursuing obedience to the biblical message of Jesus as the Messiah does actually result in great wealth. However, he means wealth of an eternal and moral nature, residency in the eternal Kingdom of God as a morally perfect person. And this end result will also produce a feeling of finally having everything one needs in life, because the person with eternal life will have everything he needs. He will be completely all sufficient in dependence upon God with an immortal and morally perfect body.

<sup>99</sup> οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα – Paul uses the fact that all human beings do not enter into this world along with anything that they bring from some other world or place. And this is commensurate with their exit from this world. Regardless of how much they have accumulated here, they leave and take nothing with them, implying that whatever they receive in eternity does not include anything of a practical nature that they acquired in the present world.

<sup>100</sup> ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθησόμεθα – As we say, if we have food and clothing and a roof over our heads, then we should be able to say that we have all that we really need. This is Paul’s perspective here in the light of the future of authentic Christians when they will live in the eternal Kingdom of God. It will be there that we will want all the “wealth” which we can acquire, and we will have it in the manner of immortality and moral perfection.

<sup>101</sup> οἱ δὲ βουλόμενοι πλουτεῖν ἐπιπίπτουσιν εἰς πειρασμὸν καὶ παγίδα ἧ καὶ ἐπιθυμίας πολλὰς ἁνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν – Paul is indicating that it is a given that people who are obsessed with financial wealth and committed to acquiring it above and beyond anything else in life are trapped in a foolish perspective on reality to the extent that the result will be their own eternal destruction.

<sup>102</sup> ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύνας ἡ πολλαῖς – Paul is saying that desiring money and wealth above God’s mercy and morality can only result in a person’s involving himself in all kinds of evil in order to fulfill his goal. In addition, this obsession with wealth will only bring grief and pain into a person’s life, because the evil which will find itself included in the person’s life has its consequences, which are painful and not joyful for him.

<sup>103</sup> Σὺ δὲ ὁ ἄνθρωπε τοῦ θεοῦ, ταῦτα φεύγε· δίοκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, ἡ ἀκαταστάσιαν – Paul urges Timothy to find himself obsessed with things which are completely different from money

and wealth. They are moral currency which would be the result of a changed heart and a fundamental desire for God's mercy. They are right living according to God's definition of morality, obedience to God morally speaking, authentic and persevering belief in the truth of the gospel, love for God and man, persevering in belief and being obsessed with these things, and finally a humble gentleness before God and towards other people whereby a person does not have to have wealth in order to feel good about himself, but is more focused on being kind and gentle to people.

<sup>104</sup> ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν Ἦ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων – Paul also urges Timothy to fight to believe, battling against whatever forces in him and in the world that would seem to want to crush his belief in God and the good news of His mercy through Jesus the Messiah. He urges him to grab onto the promise of eternal life to which God has called him and directed him through the internal work of His Spirit which has caused him to believe and place his future hope in eternal life and salvation. Paul knows that Timothy has made public his belief in this gospel, stating categorically that it makes sense to him that it is true.

<sup>105</sup> παραγγέλλω ὅ[σοι] ἐνώπιον ὁ τοῦ θεοῦ τοῦ ῥζωγονοῦντος τὰ πάντα καὶ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν – Paul is now giving Timothy another commandment to obey, and he does this on the basis of God's being the source of life, i.e., eternal life, for all those make the kind of confession of belief in Jesus which Timothy has made, as well as on the basis of Jesus' being the one who stated honestly to the Roman governor Pontius Pilate that he was the Jew's king and Messiah.

<sup>106</sup> τηρησαί σε τὴν ἐντολὴν ἀσπίλον ἀνεπίληπτου μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ – On the above basis, Paul urges Timothy to obey the "commandment" of vs. 11 and 12 as a means to remaining spiritually and morally pure before God until the 2<sup>nd</sup> coming of Jesus the Messiah, assuming Timothy were to live this long, which is always a theoretical possibility because God has not revealed exactly how long the time is between his two appearances.

<sup>107</sup> ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων – In the first part of this verse, Paul finishes his thought from the previous two verses, that Timothy should do all that he can to obey the gospel consistently and persistently *until Jesus' return*, which will be the point in history when those who have had authentic belief will be revealed along with Jesus.

The next part of this verse begins a doxology to God where Paul lists certain aspects unique to Him, and on the basis of these being true, Paul attributes all glory, honor, praise, and power to God for all eternity.

God as the transcendent Creator is the "blessed" One, the person who is worthy of the highest praise and honor. God is the "only authority," the One who is ruling and governing the creation at the highest level. Indeed, He is determining every element within the creation at every moment of time. He is the "King of those who reign and the Lord of those who rule," meaning that no human ruler carries out his responsibility without being governed and ruled by God. God determines the desires, thoughts, and actions of all human rulers for His own eternal purposes.

<sup>108</sup> ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰῶνιον. ἀμήν – God is the only person who in and of Himself is immortal and eternal. God can create immortal beings, but their immortality is contingent on His causing them to continue to exist. His immortality simply is, because He simply is and therefore relies on or is dependent on no one else or nothing else for His existence. God dwells where no created being can exist, in a flood of light that no created being can even see, because He exists outside the creation. Therefore, by definition, no created being can be where He is in His transcendence. It is to this God, the one and only God, to whom Paul communicates a doxology extolling His glory, honor, and power which are from all eternity and for all eternity.

So these last two verses are a doxology to God the Father, not to Jesus, as the description makes this clear with references such as "the One dwelling in unapproachable light, which no man has seen and is able to see." People have seen and will see Jesus, because he is God within the creation. But no one can "see" the Father in His transcendence outside the creation.

<sup>109</sup> Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικένας ἐπὶ πλοῦτου ἀδηλόγητι ἀλλ' ἐπὶ θεῷ ἧ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν – Paul returns to the issue of the rich and where their hearts are. Do they desire wealth in the present age more than wealth in the future age, in eternity? If the former, then they are operating out of their pride and desire to establish for themselves what is right vs. wrong apart from God. Paul urges Timothy to command these arrogant wealthy people not to be arrogant, but to submit to God's truth with humility. They have placed their future well-being in their wealth, and Paul knows that wealth cannot buy a person total shalom and security. Only God can do this in the eternal Kingdom of God, and Paul wants the wealthy to count on God to give them wholeness of life and security now vis-à-vis their confident expectation in the future that God will give them complete wholeness of life and security in eternity. Meanwhile, they can view all the things of this world to which they have access either with or without financial wealth, e.g., a beautiful sunset, the oceans, etc. as God's wealth to human beings in the present realm and therefore as things to enjoy to the utmost.

<sup>110</sup> ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς – Instead of setting their sights on financial wealth as their greatest goal, Paul would have the wealthy set their sights on doing what is good, right, and moral in their lives, regardless of the size of their bank accounts. This means that if they do have great wealth, that they should incorporate it into their "good works" and share it with others who are in need.

<sup>111</sup> ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ῥόντως ζωῆς – It should be only natural that people save for the future and whatever their plans would lead them to purchase or buy. Paul is saying that

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by the wealthy sharing their wealth as part of their good works, they are saving by putting their morality into a savings account of sorts where they will be able to withdraw it in the future in the eternal Kingdom of God. However, their withdrawal will be of actual moral perfection and immortal life, as though God transforms their earthly, imperfect good works into eternal morally perfect good works. But it is their commitment to the truth of the gospel and living in accordance with it that will be the condition on which they attain the transformed “good works” out of their storage bin or savings account.

<sup>112</sup> Ω Τιμόθεε, τὴν παραθήκην φύλαξον ἐκτρεπόμενος τὰς **βεβήλους** ἱκενοφωνίας καὶ ἀντιθέσεις τῆς ψευδονόμου γνώσεως – Here is the same point as throughout this letter—truth vs. error, the gospel vs. an erroneous understanding of the Old Testament and Mosaic Covenant. Paul’s final appeal to Timothy is to guard the gospel, to protect it from any false or worldly ideas from being incorporated into it. Instead, Timothy must keep this message which God Himself has entrusted to Timothy through Paul’s teaching him pure and untainted by ideas or information coming from the world that are different from the biblical message of Jesus the Messiah.

<sup>113</sup> ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησαν Ἡ χάρις ‘μεθ’ ὑμῶν’ [MT – μετὰ σοῦ]. – Paul acknowledges that there are people who profess to be followers of Jesus the Messiah, but they have so allowed worldly and false ideas to creep into their “biblical” worldview, they have no longer believe what is true. Their “gospel” is now such a hodge podge of biblical ideas and worldly ideas that they cannot say to believe the gospel anymore. This is particularly in the case of Jewish false ideas as described in this letter.

And finally Paul wishes God’s grace, God’s independent choice to be kind and saving towards people, to be with Timothy [MT – and the Ephesian Christians], because ultimately it will be God’s grace that permits him and anyone else to live out Paul’s instructions in this letter for the sake of acquiring eternal mercy and life in the Kingdom of God.