

FIRST TIMOTHY

1 Tim. 1:1 Paul, an apostle [commander-in-chief] of Christ Jesus, according to the express command of God [deity of Christ] our Savior [humanity of Christ], even Christ Jesus our source of [true] confidence,

1 Tim. 1:2 To Timothy, a genuine student [as opposed to the illegitimate ones he is contending with] in doctrine: Grace, mercy [because you're going to need it], peace, from God the Father and Christ Jesus our Lord.

1 Tim. 1:3 Since [I am an apostle], I called upon you to remain behind in Ephesus while I traveled to Macedonia [Timothy's first leadership test], so that you might command [exercise legitimate authority over] certain individuals to stop teaching heretical doctrine,

1 Tim. 1:4 Nor to be occupied with myths [common to Pseudepigrapha and other Jewish Intra-testamental Literature] or distracting enumerations of genealogies [common to Judaism and Gnosticism], which category of things help promulgate useless speculations [common to covenant theology] rather than the dispensational framework of God which *is* in the sphere of [legitimate] doctrine.

1 Tim. 1:5 Furthermore, the objective of instruction [teaching the Word of God] is virtue love [genuine integrity and righteousness] out from a pure [epistemologically rehabilitated] mentality of the soul and a good [according to divine standards] conscience and a non-hypocritical doctrinal framework [not using doctrine as an excuse to sin],

1 Tim. 1:6 Away from which [correct protocol for progress in virtue love] some [arrogant, ignorant pastors], having missed the mark and gone astray [deviated from grace mechanics and embraced legalism], have been turned to empty, fruitless discussion [hollow, worthless concepts which are unsuitable for properly understanding Scripture or growth in the spiritual life],

1 Tim. 1:7 Desiring to be teachers of the law [living as Judaizers in legalism], neither understanding what they are saying [by rejecting dispensational distinctions] nor what they continually and confidently insist is true [affirming their false teaching in spite of the overwhelming evidence against it].

1 Tim. 1:8 However, we [dispensational teachers] know that the law is noble [useful] when [and only when] a person makes use of it appropriately,

1 Tim. 1:9 Knowing this: that for the righteous one [grace-oriented believer], the law does not apply [illegitimate use of the law], but for lawless ones [those who reject divine establishment] and for unruly ones [rebellious and disobedient towards authority], for ungodly ones [disloyal, unscrupulous and treasonous individuals] and for chronic sinners [those enslaved to their sin nature], for wicked ones [vicious scoundrels, devoid of conscience] and for profane ones [vile, perverse, ethically corrupt], for one who murders his own father and for one who murders his own mother, for murderers [homicide in general],

1 Tim. 1:10 For those who practice sexual immorality [illicit sex with members of the opposite sex], for those who engage in homosexual activity [sodomites], for slave-traders and kidnappers, for pathological liars, for perjurers, and anything else [et cetera] of a different kind [unwholesome activity] which is contrary to doctrinal teaching which is sound and healthy [opposed to the laws of divine establishment],

1 Tim. 1:11 According to the good news of the glory [expression of divine attributes] of the God of happiness, which [good news] I was entrusted.

1 Tim. 1:12 I have continual gratitude for Christ Jesus our Lord, who clothes me with power [filling of the Holy Spirit], because He considered me dependable, having placed me into the ministry [as an apostle],

1 Tim. 1:13 Though I was formerly a slanderer [blasphemed God] and an arrogant persecutor [of the church] and a violent man [treated his enemies harshly], but I obtained mercy [was graced-out], (since being ignorant, I acted in unbelief).

1 Tim. 1:14 Moreover, the grace of our Lord has super-abounded [super-abounding grace] with doctrine and the virtue love which *is* in Christ Jesus.

1 Tim. 1:15 "Faithful *is* the Word [doctrine] and worthy of unqualified acceptance [no doubts], that Christ Jesus came into the world [in hypostatic union] to save sinners," with reference to which [sinners] I was at the top of the list [perhaps the worst who ever lived].

1 Tim. 1:16 Nevertheless, in spite of this, I received mercy [was graced-out], in order that in me first [as the record-holder for being the worst sinner], Christ Jesus would demonstrate His perfect patience, as a prototype [pattern] to those [Church Age believers] who are destined to believe upon Him for eternal life.

1 Tim. 1:17 Therefore [in conclusion, a doxology], to the Sovereign [King] of the ages [dispensations], the incorruptible [free from evil], invisible [spirit in essence], unique [one and only] God: honor and glory unto the Ages of the Ages [eternity future]. Acknowledge it.

1 Tim. 1:18 I am delegating this command [placing this order] to you, officer Timothy, according to prophetic teachings [from the Old Testament] previously brought forth to you [prior teaching from Paul on this topic], in order that by them [Old Testament teachings] you might keep on fighting an honorable fight [victorious combat experience during spiritual warfare by the correct application of Bible doctrine in daily life].

1 Tim. 1:19 Keep on having and holding doctrine and a good [of intrinsic value] conscience, which certain individuals [reversionists], having rejected [pushed aside due to locked-in negative volition], have suffered shipwreck [are under the influence of evil] concerning the faith [categorical Bible doctrine],

1 Tim. 1:20 Among whom are Hymenaeus and Alexander [who are running wild in Timothy's church without being challenged], whom I have delivered over to Satan, so that they may be taught [as children by pain and discipline] not to slander [maligning God is destroying their spiritual life].

1 Tim. 2:1 First of all [in importance], therefore, I command *that* private entreaties [requests], public prayers, intercessions [petitions], *and* thanksgivings [expression of gratitude] be continually made on behalf of all categories [types, kinds, sorts] of mankind [especially in your own client nation],

1 Tim. 2:2 On behalf of rulers [politicians] and all those who are in positions of authority [police officers, firemen, teachers], so that we may lead an undisturbed [quiet on the outside] and tranquil [quiet on the inside] life in the sphere of all godliness [super-abounding grace status] and integrity [royal family honor code].

1 Tim. 2:3 This [undisturbed and tranquil life] *is* noble [honorable] and acceptable [pleasing] in the sight [opinion] of our preserver God,

1 Tim. 2:4 Who wants [takes pleasure in] men everywhere [from every nation and local church] to be preserved [from anarchy within and enemies without] and to advance [in super-abounding grace status] to a full knowledge of the Truth.

1 Tim. 2:5 Now [citing another stanza from a well-known song], “*there is one God* [in essence], and one Mediator between God and men, the Man [emphasis on His humanity] Christ Jesus,

1 Tim. 2:6 Who gave Himself [spiritual death on the cross] as a redemptive ransom [for a particular people] for all without distinction [Jews and Gentiles, male and female, slave and free] extending to one’s own [Jewish if you are a Jew, Gentile if you are a Gentile] times [same redemptive ransom, different dispensation],”

1 Tim. 2:7 Into which [Church Age dispensation] I have been appointed a herald [proclaimer for the King] and an apostle [commander in chief] – I am speaking the truth [concerning my authority]; I am not lying – a teacher to the Gentiles in doctrine, even Truth.

1 Tim. 2:8 Therefore, I am making a command decision for the men [excluding women]: Make it a practice to pray [lead the way] in every appropriate place [wherever Christian congregations assemble, not in every place indiscriminately], lifting up [an attitude of prayer] righteous hands [be in fellowship], without anger [a mental attitude hindrance to effective prayer] or a skeptical attitude [doubting the veracity of doctrine].

1 Tim. 2:9 Likewise [in the same manner during public worship], also [Paul’s 2nd command decision], to the women [excluding men]: Make yourselves beautiful on a continual basis by means of respectable deportment [good manners, conduct], associated with inner poise of the soul [doctrinal perspective] and self-control [emotionally stable], not with emphasis on the latest fancy hair style and gold jewelry, nor pearls or very expensive clothing [what you wear on the outside should not overpower what is on the inside],

1 Tim. 2:10 But – which is fitting [by divine design] for women who claim they have reached super-abounding grace status [reverence for God] – through intrinsically good accomplishments [positive momentum in the spiritual life],

1 Tim. 2:11 Let a woman continually learn in silence [during public worship] with complete subjection.

1 Tim. 2:12 Furthermore, I do not permit a woman to teach nor to exercise authority over a man [in the church], but [when she attends church services or Bible study] to be in silence [submission to legitimate authority].

1 Tim. 2:13 For Adam was first [federal headship] molded [his body formed around his soul], then Eve,

1 Tim. 2:14 And Adam was not deceived [not misled by the strategies of Satan], but that woman [Eve in blind arrogance rejected the authority of Jesus Christ and her husband], having been completely deceived [beguiled by Satan], came to be in the transgression [became spiritually dead].

1 Tim. 2:15 Nevertheless, she shall be delivered [out of this spiritual deception] through the childbirth [reference to the virgin birth of Jesus Christ], if they [Eve and her successors] persist in doctrine and virtue love and sanctification [filling of the Spirit] accompanied by good judgment [sound decisions based on Bible doctrine].

1 Tim. 3:1 “Faithful is the Word [phrase from Paul’s favorite song].” If anyone aspires to the office of guardian-overseer [*episkopos*] of the local church, he has desired an honorable occupation [referring to the pastorate].

1 Tim. 3:2 He [the aspiring overseer pastor] is required [by the duty of the office], therefore, to be [among other character qualifications] the guardian of the local church, above reproach [studies in isolation and grows into super-abounding grace], a one woman [wife: no polygamy or concubines] kind of man [husband], calm [self-controlled], of sound mind [sensible], honorable, hospitable [grace-oriented], a skilled teacher [able to pass doctrine on to the next generation],

1 Tim. 3:3 Not drunk on wine [sober, not an alcoholic], not a brawler, but reasonable [yielding], peaceable [not contentious], free from the love of money,

1 Tim. 3:4 One [aspiring overseer pastor] who rules his own household appropriately, who holds children in subordination [obedience] with complete seriousness,

1 Tim. 3:5 (In fact, if a man does not know how to rule his own household, will he take care of God’s church?)

1 Tim. 3:6 Not a new convert, in case becoming blind with arrogance and conceit, he might fall into the condemnation of the devil [Satan administers the sin unto death].

1 Tim. 3:7 Moreover, he is also duty bound [due to his office] to possess an honorable reputation among those outside [of the local church where he teaches], so that he does not fall into disgrace [reproach] or a snare [reversionistic trap] of the devil [Satan sets special snares for ministers].

1 Tim. 3:8 In the same manner [as qualifications for overseer pastors], deacons [table waiters] *must be* worthy of respect, not double-talkers [duplicitous], not addicted to a large quantity of wine [alcoholism], not eager for dishonest profit [financially irresponsible],

1 Tim. 3:9 Constantly holding advanced [deep, secret] doctrinal truths [the body of faith] with a pure conscience [Bible doctrine cycling in his norms and standards].

1 Tim. 3:10 Moreover, these [aspiring deacons] also are to be first tested and proved [to see how they apply Bible doctrine], then [after informal observation or formal examination] let them serve if they are above reproach [character matters].

1 Tim. 3:11 (Likewise, the wives [of aspiring deacons] *must be* worthy of respect, not slanderers [malicious gossip], temperate [emotionally self-controlled, not alcoholics], faithful in all things [rendering utmost respect and fidelity to her husband]).

1 Tim. 3:12 Deacons [helpers] must be husbands of one wife [no polygamy or concubines], ruling their own children and households in a commendable way.

1 Tim. 3:13 For they [deacons] who have served [as helpers] honorably have acquired for themselves a noble reputation [esteemed before God and man] and much confidence by means of the doctrine which *is* in Christ Jesus.

1 Tim. 3:14 I am writing these things [doctrinal applications] to you, although I expect [hope] to come face-to-face to you with haste [without delay],

1 Tim. 3:15 But if I am delayed, *I am writing* in order that you may know how one is duty bound to behave [conduct oneself] in the household [royal family] of God [the local church as the authorized classroom in this dispensation], which keeps on being the living church [assembly of called-out believers] of God, the pillar and foundation by means of [built upon] the Truth.

1 Tim. 3:16 And now [Paul returns to his fragmented, but favorite song], by unanimous consent [undeniable]: “Great is the mystery [doctrine] of godliness [the spiritual life], which [spiritual life] became visible in the flesh [exemplified by Jesus Christ in hypostatic union], was vindicated by the Spirit, was observed by angels [witnessing His tactical and strategic victories], was proclaimed among the nations [as opposed to just Israel], became the object of faith in the world, was taken up [ascension] in glory [with the pomp and majesty of a victorious general].”

1 Tim. 4:1 Now the Spirit explicitly reports [in Mark, Acts, II Thessalonians] that in the latter periods of time [between the two advents of Christ], some [believers] will become apostate [turn away, withdraw] from doctrine [negative volition leading to reversionism], paying attention to [following] deceitful spirits and doctrines of demons [a combination of human energy and satanic counterfeits for the protocol plan of God],

1 Tim. 4:2 Associated with the hypocrisy [behind a mask] of pathological liars, having been branded with a red-hot iron [evil is seared into their minds] in their own conscience [advanced stage of reversionism],

1 Tim. 4:3 Hindering [as part of 2nd century incipient Gnosticism] marriage, commanding abstinence from certain foods, which [foods] God created for receiving with thanksgiving [you can eat anything if you sanctify it first] by faithful believers, i.e., who have a full knowledge of doctrine.

1 Tim. 4:4 For every kind of creature [animals as meat] from God *is* good and nothing *is to be* rejected [taboo] when it is received [eaten] with thanksgiving [the custom of grace],

1 Tim. 4:5 For it [meat] is sanctified [rendered holy] through the Word of God [as promised] and prayer [before meals].

1 Tim. 4:6 By teaching these things [correct doctrines] to the brethren [members of the royal family] with authority, you will be an honorable servant of Christ Jesus, constantly being trained in the principles [application] of the faith, i.e., the advantageous body of teaching which you have been concentrating on in the past with the result that you now understand [you cannot teach what you do not know].

1 Tim. 4:7 Moreover, keep on rejecting profane [reversionistic] and elderly women’s fables [teachings that lack substance]. Also, keep on exercising yourself [self-discipline during Bible studies] for the purpose of godliness [super-abounding grace spiritual life].

1 Tim. 4:8 For example, physical exercise is beneficial for a short time [during our brief life on earth], but godliness [spiritual growth leading to super-abounding grace] is beneficial for all *time* [throughout eternity], holding a promise of [super-abounding grace quality] life for the present and for that [eternal life] which will come [with its rewards and decorations].

1 Tim. 4:9 “Faithful *is* the Word [Paul’s favorite hymn] and worthy of unqualified acceptance [honor, respect].”

1 Tim. 4:10 Because of this [promise of a beneficial life today and in the future], we [primarily pastors, secondarily every believer] labor to the point of exhaustion [studying and teaching] and we keep on contending [fighting], because we have absolute confidence in the God who is living [occupation with

Christ as our motivation], who keeps on being the Preserver of all manner of men [without prejudice for race, color, creed, sex, location, etc.], especially [particularly] the faithful ones [there is no such things as equality in God's program].

1 Tim. 4:11 Be authoritative [not wimpy] and keep on teaching these [doctrines].

1 Tim. 4:12 Stop allowing anyone to look down on you because of youth, but keep on becoming a pattern [example] to believers: in the Word with appropriate behavior [grace-oriented way of life], inside the love complex by means of doctrine [in the soul], in purity [super-abounding grace status].

1 Tim. 4:13 Until I return, concentrate on: exegesis [analysis and communication of every sentence], exhortation [practical application of Biblical truths to life], doctrinal teaching [categorical systematic theology].

1 Tim. 4:14 Stop neglecting the spiritual gift [of pastor and teacher] in you, which was given to you [Timothy] through a verbal confirmation [special endowment of the Holy Spirit or doctrines learned from Paul] accompanied with the laying on of hands [for identification purposes only] by a council of overseers [recognition by at least two pastors in the region].

1 Tim. 4:15 Keep on cultivating these things [study & teach]. Keep on being occupied [constant application of the mind] in them [exegesis, exhortation, doctrinal teaching], in order that your progress [growth to spiritual maturity] might be apparent to all [the members of your congregation].

1 Tim. 4:16 Keep on paying close attention to yourself [your own spiritual growth] and to teaching [for your congregation's growth]. Persevere in these things [stick to them], for by doing this [studying and teaching], you will deliver [from demon influence, apostasy and reversionism] both yourself [your 1st priority is yourself, not your ministry] and those who hear you [your ministry].

1 Tim. 5:1 Do not reprimand [rebuke] an older man, but appeal *to him* [treat with respect] as a father, younger men [your contemporaries] as brothers,

1 Tim. 5:2 Older women as mothers, younger women as sisters, with all purity of mind [showing honor and integrity to all members of the royal family of God].

1 Tim. 5:3 Honor widows who *are* genuinely widows [bereft of husband and truly alone in the world].

1 Tim. 5:4 Now if a certain category of widow has children or grandchildren [she's not therefore a welfare case], first let her fulfill her parental responsibility with respect for her own family [don't neglect your children and grandchildren if your spouse dies], then let them [children and grandchildren] figure out a way [discover a solution] to return comparable support [repayment] for their immediate family [parents and grandparents], for this [family support] is pleasing in the sight of God.

1 Tim. 5:5 On the one hand, she *who* is genuinely a widow and is desolate [completely alone in the world], has confidence in God [maximum faith rest] and persists in entreaties [petitions for herself] and in prayers [intercession for others] night and day [a super-abounding grace widow with inner happiness and occupation with Christ],

1 Tim. 5:6 But on the other hand, she [another type of widow] who lives by constantly indulging in unnecessary luxury is dead spiritually [reversionism], although she lives physically [alive to sin and dead to Christ].

1 Tim. 5:7 Also be commanding these things [you have the authority, now use it], so that they [deacons who are tending to the administration of the widows, the lord of the dowry] might be irreproachable.

1 Tim. 5:8 Moreover, if anybody of a certain category of individuals [lord of the dowry or executor of the inheritance] does not provide for his own [himself and his wife] and especially for the members of his family [his immediate household: children still living at home], he has repudiated [discarded] doctrine and is more depraved than an unbeliever.

1 Tim. 5:9 A widow is not to be enrolled on a charity list [church register] who [list of qualifications]: (1) is less than sixty years of age, (2) a wife of one husband [faithful to her husband],

1 Tim. 5:10 (3) Well certified [considered a mature believer] by honorable accomplishments [super-abounding grace production, such as the following examples]: (a) if she has reared [trained, educated] children well [assuming she had some], (b) if she has exhibited hospitality, (c) if she has washed the feet of the saints [grace orientation from the doctrine in her soul], (d) if she has assisted those who are emotionally distressed, (e) if she has devoted herself to every type of intrinsically good production [continued residency and function in the sphere of God's power].

1 Tim. 5:11 Moreover, you may decline [from the charity list] the younger widows [under sixty years of age], because when they are governed by strong physical [libido] impulses (which may distract them from Christ [their emotions distract them from doctrine]), they keep on desiring to marry [constantly looking for a man disrupts their discernment],

1 Tim. 5:12 With the result that they constantly receive divine discipline [due to their carnality], because they have cast off their previous doctrine [it is no longer their first priority in life].

1 Tim. 5:13 Moreover, at the same time, they also learn to be [by associating with male reversionists] useless [spiritually unproductive], constantly wandering about with no direction in life [sailing around in circles] from house to house [learning all manner of nonsense], and not only useless, but gossips and busybodies [violating the privacy of others], speaking things [private matters, rumors] which should not be mentioned [failure to keep their mouths shut].

1 Tim. 5:14 Therefore [after mature consideration of the facts], I urge the younger ones [widows under sixty years of age] to marry, have children, manage the home, giving no opportunity [base of operations] to the one [Satan] who opposes [young widows] for abusing grace orientation [distracts them from the spiritual life through reversionism],

1 Tim. 5:15 For certain ones [reversionistic widows] have already swerved away [drifted off course from doctrine] after Satan.

1 Tim. 5:16 If any believer [female] has widows [in her family], let her give them financial assistance, then the local assembly may not be burdened [depleted], so that it may give financial assistance to genuine widows [totally helpless and dependent upon the church].

1 Tim. 5:17 Those command-overseers [guardian-pastors] who have governed well in the past and are continuing to govern honorably [by studying and teaching] should be considered worthy of double honor [liberal respect and remuneration], particularly those who labor to the point of exhaustion in the Word [studying doctrine] and teaching.

1 Tim. 5:18 For the scripture says [in Deut. 25:4 & Luke 10:7]: "You shall not muzzle the ox while he is threshing the grain." Also, "the worker *is* worthy of his wages."

1 Tim. 5:19 Do not accept an accusation against a command-overseer [guardian-pastor], if not upon the basis of two or three witnesses [protection from malicious intent].

1 Tim. 5:20 Be reprimanding [exposing & disciplining] in the presence of everyone [all members of the local church] those who continue to sin in this manner [gossiping, maligning, and making false accusations], in order that the rest [other members of the congregation] may also have respect [for the privacy of those who teach and those who are trying to learn].

1 Tim. 5:21 I solemnly charge in the presence of God [the Father as Judge] and Christ Jesus [as our Defense Attorney], also the elect angels [witnesses at the appeal trial of Satan], that you guard [observe] these [principles of doctrine] without prejudice [objectivity in all leadership matters], doing absolutely nothing with favoritism [partiality].

1 Tim. 5:22 Do not administer discipline [inflict] on anyone [in the congregation] too hastily [too overbearing], nor participate in sins [meddle in other people's affairs] belonging to another [too lenient, allowing believers to continually cross the line]. Keep yourself innocent [maintain a pure, objective, balanced mental attitude].

1 Tim. 5:23 Stop drinking water [exclusively], but instead make it a habit to take advantage of [drink] a small amount of wine for the benefit of your central nervous system [Timothy lacked guts] and your frequent timidities [lack of inner strength exhibited on many occasions].

1 Tim. 5:24 The sins of certain men [guardian-pastors] are obvious [openly manifest to all], leading to discipline [judgment from God], but also [on the other hand] some [hidden sins] will come after [continue to occur in spite of private discipline].

1 Tim. 5:25 In the same manner, also, their noble production [divine good] *is* obvious [openly manifest to all], however, that which is looked upon otherwise [nobody thinks much of what they observe] is not able to be concealed [from God: He knows the thought and intents of the heart].

1 Tim. 6:1 As many [Christians] as are slaves under the yoke of [unbeliever] masters must consider it a duty [whether they feel like it or not] to regard their own *masters* worthy of all honor [whether they deserve it or not], in order that the essence of God [His reputation] and the teaching [Bible doctrine] may not be maligned.

1 Tim. 6:2 On the other hand, those [Christian slaves] who have believers as masters, let them [the Christian slaves] not despise *them* [their Christian masters], because they [their Christian masters] are brothers [fellow members of the royal family], but rather serve them as slaves to an even greater degree [Christian slave-owners are owed even more respect than non-Christian slave-owners], because they [Christian masters] are believers and *are* beloved [by God], who are recipients of the same benefits [super-abounding grace spiritual blessings]. Keep on teaching and exhorting [teaching how to apply] these things [Biblical doctrines on the master-slave relationship].

1 Tim. 6:3 If anyone continues to teach another of a different kind of doctrine [something diametrically opposed to the master/slave relationship just covered] and does not concur with sound doctrines [related to the previous teaching of subordination to masters], those from our Lord Jesus Christ, especially that teaching pertaining to godliness [leading to spiritual maturity],

1 Tim. 6:4 He has received blind arrogance, understanding nothing [spiritual blindness], as well as continually exercising a morbid obsession for controversies and verbal conflicts, from which originate

[progress into] jealousy [self-inflicted misery], contentiousness [creates discord against legitimate authority], malignings [real or invented], evil speculations [wicked conjecture],

1 Tim. 6:5 Incessant quarrelings [mutual irritations], men whose minds have become distorted [corrupted], even becoming devoid [blackout of the soul] of the Truth [Bible doctrine], constantly presuming [in a severe case of reversionism] financial prosperity to be godliness [money is not proof of a super-abounding grace spiritual life].

1 Tim. 6:6 But godliness [super-abounding grace life] with contentment [capacity for life] keeps on being great prosperity [spiritual blessing],

1 Tim. 6:7 For we have brought nothing into this world [material], *so it is obvious* that we are not able to carry anything out [the only thing that leaves with you is the contents of your soul],

1 Tim. 6:8 So having food and clothing, we shall be content with these things [the possession of things does not dictate your happiness].

1 Tim. 6:9 But they [slave-owners and other entrepreneurs] who desire to accumulate wealth [apart from a spiritual life], fall into temptation [the lure], then a trap [the snare], then *into* many foolish and harmful lusts [cravings] which drown those men in ruin [monetary reversionism] and wasteful destruction [sin unto death],

1 Tim. 6:10 For the love of money keeps on being a root of many categories of evil, which certain ones [slave-owners] by intensely desiring *it*, have swerved from the Faith and have impaled themselves with many types of consuming grief [eight stages of reversionism and their resultant divine discipline].

1 Tim. 6:11 But you, oh man of God [addressed to a Christian slave], keep on fleeing from these things [reversionism], and instead keep pursuing: righteousness [super-abounding grace status], godliness [a life of spiritual maturity], doctrine [raw material for the spiritual life], virtue love [personal and impersonal], steadfast endurance [a relaxed mental attitude coupled with self-discipline], genuine humility [in addition to your enforced humility].

1 Tim. 6:12 Keep on struggling in the noble fight for doctrine [exercising self-discipline while utilizing the grace apparatus for perception]. Seize and hold on to eternal life [both qualitative and temporal], into which [qualitative eternal life in the here-and-now] you have been called [your purpose in life] and have confessed the good confession [declared your understanding of your purpose in life] in the presence of many witnesses [fellow believers: both masters and slaves].

1 Tim. 6:13 I charge you [Paul issued a sharp, military-like order to the slave through Timothy] in the presence of the God [the Father] Who preserves alive all things [logistical grace support], and *in the presence of* Christ Jesus, Who deposed [testified] an honorable deposition before Pontius Pilate,

1 Tim. 6:14 To observe [keep] this mandate [to hold onto eternal life], unsullied [not grieving the Spirit], irreproachable [not quenching the Spirit], until the appearance [at the rapture] of our Lord Jesus Christ,

1 Tim. 6:15 Which [rapture of the Church] He will bring to pass in His own times [dispensations: dividing the Church Age from the Tribulation]: “The happy and sovereign One, the King over those who exercise kingship [signifying His battlefield royalty] and the Lord over those who exercise lordship [signifying His strategic victory over Satan],

1 Tim. 6:16 The unique One [hypostatic union forever], possessing essential immortality [not subject to death in His resurrection body], dwelling in unapproachable light [transcendence], Whom not one of mankind sees nor is able to see [His deity is invisible], to Whom *be* eternal honor and ruling power. Acknowledge it.”

1 Tim. 6:17 With reference to the rich ones [slave-owners] in the present age [Church Age dispensation], keep on charging *them* [teach with authority] to stop being arrogant [stemming from pride], nor to have confidence in the uncertainty of wealth [God can take it away at any time], but rather upon God Who furnishes us [super-abounding grace believers] all things abundantly for enjoyment,

1 Tim. 6:18 To be engaged in good production [both priesthood and ambassadorship functions], to be rich in honorable deeds [divine good], to be generous, sharing what is one’s own [with friends and family],

1 Tim. 6:19 Accumulating for themselves an honorable reserve [spiritual treasure] for that which is to come [escrow blessings], in order that they may take hold of that [super-abounding grace] true life.

1 Tim. 6:20 Oh Timothy, guard your deposit [Bible doctrine in the banking system of your soul], always avoiding [in your daily instruction] empty discourses [excessive topical studies] and oppositions [excessive study of the cults] from falsely categorized knowledge [highly questionable or heretical concepts],

1 Tim. 6:21 Which [falsely categorized knowledge] certain ones [reversionistic pastors], while proclaiming the gospel [an otherwise honorable and hopefully accurate presentation], have swerved away from doctrine [no longer teaching the truth]. Grace *be* with you [all].