

## THE FIRST LETTER OF PAUL TO TIMOTHY

**1** Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,  
**2** To Timothy, my true child in the faith:  
Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

**3** As I urged you when I was going to Mac-e-do'ni-a, remain at Ephesus that you may charge certain persons not to teach any different doctrine, <sup>4</sup> nor to occupy themselves with myths and endless genealogies which promote speculations rather than the divine training<sup>a</sup> that is in faith; <sup>5</sup> whereas the aim of our charge is love that issues from a pure heart and a good conscience and sincere faith. <sup>6</sup> Certain persons by swerving from these have wandered away into vain discussion, <sup>7</sup> desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.

**8** Now we know that the law is good, if any one uses it lawfully, <sup>9</sup> understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup> immoral persons, sodomites, kidnapers, liars, perjurers, and whatever else is contrary to sound doctrine, <sup>11</sup> in accordance with the glorious gospel of the blessed God with which I have been entrusted.

**12** I thank him who has given me strength for this, Christ Jesus our Lord, because he judged me faithful by appointing me to his service, <sup>13</sup> though I formerly blasphemed and

<sup>a</sup> Or *stewardship*, or *order*.

persecuted and insulted him; but I received mercy because I had acted ignorantly in unbelief, <sup>14</sup> and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. <sup>15</sup> The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; <sup>16</sup> but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life. <sup>17</sup> To the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever.<sup>b</sup> Amen.

18 This charge I commit to you, Timothy, my son, in accordance with the prophetic utterances which pointed to you, that inspired by them you may wage the good warfare, <sup>19</sup> holding faith and a good conscience. By rejecting conscience, certain persons have made shipwreck of their faith, <sup>20</sup> among them Hy-me-nae'us and Alexander, whom I have delivered to Satan that they may learn not to blaspheme.

2 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, <sup>2</sup> for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. <sup>3</sup> This is good, and it is acceptable in the sight of God our Savior, <sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth. <sup>5</sup> For there is one God, and there is one mediator between God and men, the man Christ Jesus, <sup>6</sup> who gave himself as a ransom for all, the testimony to which was borne at the proper time. <sup>7</sup> For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

<sup>b</sup> Greek to the ages of ages.

8 I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; <sup>9</sup> also that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire <sup>10</sup> but by good deeds, as befits women who profess religion. <sup>11</sup> Let a woman learn in silence with all submissiveness. <sup>12</sup> I permit no woman to teach or to have authority over men; she is to keep silent. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> Yet woman will be saved through bearing children,<sup>c</sup> if she continues<sup>d</sup> in faith and love and holiness, with modesty.

**3** The saying is sure: If anyone aspires to the office of bishop, he desires a noble task. <sup>2</sup> Now a bishop must be above reproach, married only once, temperate, sensible, dignified, hospitable, an apt teacher, <sup>3</sup> no drunkard, not violent but gentle, not quarrelsome, and no lover of money. <sup>4</sup> He must manage his own household well, keeping his children submissive and respectful in every way; <sup>5</sup> for if a man does not know how to manage his own household, how can he care for God's church? <sup>6</sup> He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil;<sup>e</sup> <sup>7</sup> moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil.<sup>e</sup>

8 Deacons likewise must be serious, not double-tongued, not addicted to much wine, not greedy for gain; <sup>9</sup> they must hold the mystery of the faith with a clear conscience. <sup>10</sup> And let them also be tested first; then if they prove themselves blameless let them serve as deacons. <sup>11</sup> The women likewise must be serious, no slanderers, but temperate, faithful in all things. <sup>12</sup> Let deacons be married only once, and let them

<sup>c</sup> Or by the birth of the child.<sup>d</sup> Greek they continue.<sup>e</sup> Or slanderer.

2. 13: Gen. 2. 7, 21-22. 2. 14: Gen. 3. 1-6.

manage their children and their households well; <sup>13</sup> for those who serve well as deacons gain a good standing for themselves and also great confidence in the faith which is in Christ Jesus.

14 I hope to come to you soon, but I am writing these instructions to you so that, <sup>15</sup> if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth. <sup>16</sup> Great indeed, we confess, is the mystery of our religion:

He<sup>f</sup> was manifested in the flesh,  
vindicated<sup>g</sup> in the Spirit,  
seen by angels,  
preached among the nations,  
believed on in the world,  
taken up in glory.

**4** Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons, <sup>2</sup> through the pretensions of liars whose consciences are seared, <sup>3</sup> who forbid marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth. <sup>4</sup> For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; <sup>5</sup> for then it is consecrated by the word of God and prayer.

6 If you put these instructions before the brethren, you will be a good minister of Christ Jesus, nourished on the words of the faith and of the good doctrine which you have followed. <sup>7</sup> Have nothing to do with godless and silly myths. Train yourself in godliness; <sup>8</sup> for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.

<sup>f</sup> Greek *Who*; some ancient authorities read *God*; others, *Which*.    <sup>g</sup> Or *justified*.

<sup>9</sup> The saying is sure and worthy of full acceptance. <sup>10</sup> For to this end we toil and strive,<sup>h</sup> because we have our hope set on the living God, who is the Savior of all men, especially of those who believe.

<sup>11</sup> Command and teach these things. <sup>12</sup> Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. <sup>13</sup> Till I come, attend to the public reading of scripture, to preaching, to teaching. <sup>14</sup> Do not neglect the gift you have, which was given you by prophetic utterance when the elders laid their hands upon you. <sup>15</sup> Practice these duties, devote yourself to them, so that all may see your progress. <sup>16</sup> Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers.

**5** Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers, <sup>2</sup> older women like mothers, younger women like sisters, in all purity.

<sup>3</sup> Honor widows who are real widows. <sup>4</sup> If a widow has children or grandchildren, let them first learn their religious duty to their own family and make some return to their parents; for this is acceptable in the sight of God. <sup>5</sup> She who is a real widow, and is left all alone, has set her hope on God and continues in supplications and prayers night and day; <sup>6</sup> whereas she who is self-indulgent is dead even while she lives. <sup>7</sup> Command this, so that they may be without reproach. <sup>8</sup> If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever.

<sup>9</sup> Let no one be enrolled as a widow who is under sixty years of age, or who has been married more than once; <sup>10</sup> and she must be well attested for her good deeds, as one who has brought up children, shown hospitality, washed

<sup>h</sup> Some ancient authorities read *suffer reproach*.

the feet of the saints, relieved the afflicted, and devoted herself to doing good in every way. <sup>11</sup> But refuse to enroll younger widows; for when they grow wanton against Christ they desire to marry, <sup>12</sup> and so they incur condemnation for having violated their first pledge. <sup>13</sup> Besides that, they learn to be idlers, gadding about from house to house, and not only idlers but gossips and busybodies, saying what they should not. <sup>14</sup> So I would have younger widows marry, bear children, rule their households, and give the enemy no occasion to revile us. <sup>15</sup> For some have already strayed after Satan. <sup>16</sup> If any believing woman<sup>i</sup> has relatives who are widows, let her assist them; let the church not be burdened, so that it may assist those who are real widows.

<sup>17</sup> Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; <sup>18</sup> for the scripture says, "You shall not muzzle an ox when it is treading out the grain," and, "The laborer deserves his wages." <sup>19</sup> Never admit any charge against an elder except on the evidence of two or three witnesses. <sup>20</sup> As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. <sup>21</sup> In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without favor, doing nothing from partiality. <sup>22</sup> Do not be hasty in the laying on of hands, nor participate in another man's sins; keep yourself pure.

<sup>23</sup> No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.

<sup>24</sup> The sins of some men are conspicuous, pointing to judgment, but the sins of others appear later. <sup>25</sup> So also good deeds are conspicuous; and even when they are not, they cannot remain hidden.

<sup>i</sup> Some ancient authorities read *man or woman*; others, simply *man*.

5. 18: Deut. 25. 4; 1 Cor. 9. 9; Mt. 10. 10; Lk. 10. 7; 1 Cor. 9. 14. 5. 19: Deut. 19. 15.

**6** Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be defamed. <sup>2</sup> Those who have believing masters must not be disrespectful on the ground that they are brethren; rather they must serve all the better since those who benefit by their service are believers and beloved.

Teach and urge these duties. <sup>3</sup> If any one teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching which accords with godliness, <sup>4</sup> he is puffed up with conceit, he knows nothing; he has a morbid craving for controversy and for disputes about words, which produce envy, dissension, slander, base suspicions, <sup>5</sup> and wrangling among men who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain. <sup>6</sup> There is great gain in godliness with contentment; <sup>7</sup> for we brought nothing into the world, and <sup>7</sup> we cannot take anything out of the world; <sup>8</sup> but if we have food and clothing, with these we shall be content. <sup>9</sup> But those who desire to be rich fall into temptation, <sup>\*</sup> into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. <sup>10</sup> For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs.

**11** But as for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentleness. <sup>12</sup> Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses. <sup>13</sup> In the presence of God who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate made the good con-

<sup>\*</sup> Some ancient authorities insert *it is certain that*.

6. 13: Jn. 18. 37.

fession, <sup>14</sup> I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ; <sup>15</sup> and this will be made manifest at the proper time by the-blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup> who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen.

17 As for the rich in this world, charge them not to be haughty, nor to set their hopes on uncertain riches but on God who richly furnishes us with everything to enjoy. <sup>18</sup> They are to do good, to be rich in good deeds, liberal and generous, <sup>19</sup> thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed.

20 O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge, <sup>21</sup> for by professing it some have missed the mark as regards the faith.

Grace be with you.

## THE SECOND LETTER OF PAUL TO TIMOTHY

**1** Paul, an apostle of Christ Jesus by the will of God according to the promise of the life which is in Christ Jesus,

2 To Timothy, my beloved child:

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

3 I thank God whom I serve with a clear conscience, as did my fathers, when I remember you constantly in my