

THE FIRST LETTER OF PAUL TO TIMOTHY

1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

2 To Timothy, my loyal child in the faith:

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

3 I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine, ⁴and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training^a that is known by faith. ⁵But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. ⁶Some people have deviated from these and turned to meaningless talk, ⁷desiring 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 one uses it legitimately. ⁹This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, ¹⁰fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching ¹¹that conforms to the glorious gospel

of the blessed God, which he entrusted to me.

12 I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, ¹³even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, ¹⁴and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. ¹⁵The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. ¹⁶But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. ¹⁷To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.^b Amen.

18 I am giving you these instructions, Timothy, my child, in accordance with the prophecies made earlier about you, so that by following them you may fight the good fight, ¹⁹having faith and a good conscience. By rejecting conscience, certain persons have suffered shipwreck in the faith; ²⁰among them are Hymenaeus and Alexander, whom I have turned over to Satan, so that they may learn not to blaspheme.

a Or plan b Gk to the ages of the ages

1 TIMOTHY 2.1

2 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, ²for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. ³This is right and is acceptable in the sight of God our Savior, ⁴who desires everyone to be saved and to come to the knowledge of the truth. ⁵For

there is one God;

there is also one mediator
between God and
humankind,

Christ Jesus, himself human,

⁶ who gave himself a ransom for
all

—this was attested at the right time. ⁷For this I was appointed a herald and an apostle (I am telling the truth,^c I am not lying), a teacher of the Gentiles in faith and truth.

⁸ I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; ⁹also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, ¹⁰but with good works, as is proper for women who profess reverence for God. ¹¹Let a woman^d learn in silence with full submission. ¹²I permit no woman^d to teach or to have authority over a man;^e she is to keep silent. ¹³For Adam was formed first, then Eve; ¹⁴and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

3 The saying is sure:^f whoever aspires to the office of bishop^g desires a noble task. ²Now a bishop^h must be above reproach, married only once,ⁱ temperate, sensible, respectable, hospitable, an apt teacher, ³not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. ⁴He must manage his own household well, keeping his children submissive and respectful in every

way— ⁵for if someone does not know how to manage his own household, how can he take care of God's church? ⁶He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. ⁷Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

⁸ Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; ⁹they must hold fast to the mystery of the faith with a clear conscience. ¹⁰And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. ¹¹Women^j likewise must be serious, not slanderers, but temperate, faithful in all things. ¹²Let deacons be married only once,^k and let them manage their children and their households well; ¹³for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

¹⁴ I hope to come to you soon, but I am writing these instructions to you so that, ¹⁵if 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. ¹⁶Without any doubt, the mystery of our religion is great:

He^l was revealed in flesh,
vindicated^m in spirit,ⁿ
seen by angels,
proclaimed among Gentiles,
believed in throughout the
world,
taken up in glory.

c Other ancient authorities add *in Christ*
d Or *wife* *e* Or *her husband* *f* Some interpreters place these words at the end of the previous paragraph. Other ancient authorities read *The saying is commonly accepted*
g Or *overseer* *h* Or *an overseer* *i* Gk *the husband of one wife* *j* Or *Their wives, or Women deacons* *k* Gk *be husbands of one wife*
l Gk *Who*; other ancient authorities read *God*; others, *Which* *m* Or *justified* *n* Or *by the Spirit*

4 Now the Spirit expressly says that in later^o times some will renounce the faith by paying attention to deceitful spirits and teachings of demons, ²through the hypocrisy of liars whose consciences are seared with a hot iron. ³They forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth. ⁴For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving; ⁵for it is sanctified by God's word and by prayer.

6 If you put these instructions before the brothers and sisters,^p you will be a good servant^q of Christ Jesus, nourished on the words of the faith and of the sound teaching that you have followed. ⁷Have nothing to do with profane myths and old wives' tales. Train yourself in godliness, ⁸for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come. ⁹The saying is sure and worthy of full acceptance. ¹⁰For to this end we toil and struggle,^r because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

11 These are the things you must insist on and teach. ¹²Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. ¹³Until I arrive, give attention to the public reading of scripture,^s to exhorting, to teaching. ¹⁴Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders.^t ¹⁵Put these things into practice, devote yourself to them, so that all may see your progress. ¹⁶Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers.

5 Do not speak harshly to an older man,^u but speak to him as to a father, to younger men as brothers, ²to older women as mothers, to younger

women as sisters—with absolute purity.

3 Honor widows who are really widows. ⁴If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God's sight. ⁵The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day; ⁶but the widow^v who lives for pleasure is dead even while she lives. ⁷Give these commands as well, so that they may be above reproach. ⁸And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever.

9 Let a widow be put on the list if she is not less than sixty years old and has been married only once;^w ¹⁰she must be well attested for her good works, as one who has brought up children, shown hospitality, washed the saints' feet, helped the afflicted, and devoted herself to doing good in every way. ¹¹But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry, ¹²and so they incur condemnation for having violated their first pledge. ¹³Besides that, they learn to be idle, gadding about from house to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say. ¹⁴So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us. ¹⁵For some have already turned away to follow Satan. ¹⁶If any believing woman^x has relatives who are really widows, let her assist them; let the church not be burdened, so that it can assist those who are real widows.

17 Let the elders who rule well be

^o Or the last ^p Gk brothers ^q Or deacon

^r Other ancient authorities read *suffer reproach*

^s Gk to the reading ^t Gk by the presbytery

^u Or an elder, or a presbyter ^v Gk she

^w Gk the wife of one husband ^x Other ancient authorities read *believing man or woman*; others, *believing man*

1 TIMOTHY 5.18

considered worthy of double honor,^y especially those who labor in preaching and teaching; ¹⁸for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid." ¹⁹Never accept any accusation against an elder except on the evidence of two or three witnesses. ²⁰As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. ²¹In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality. ²²Do not ordain^z anyone hastily, and do not participate in the sins of others; keep yourself pure.

²³ No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments.

²⁴ The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. ²⁵So also good works are conspicuous; and even when they are not, they cannot remain hidden.

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 blasphemed. ²Those who have believing masters must not be disrespectful to them on the ground that they are members of the church;^a rather they must serve them all the more, since those who benefit by their service are believers and beloved.^b

Teach and urge these duties. ³Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, ⁴is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, ⁵and wrangling among those who are depraved in mind and bereft of the truth, imagining that godliness is a means of

gain.^c ⁶Of course, there is great gain in godliness combined with contentment; ⁷for we brought nothing into the world, so that^d we can take nothing out of it; ⁸but if we have food and clothing, we will be content with these. ⁹But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. ¹⁰For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

¹¹ But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. ¹²Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made^e the good confession in the presence of many witnesses. ¹³In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you ¹⁴to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, ¹⁵which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. ¹⁶It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

¹⁷ As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. ¹⁸They are to do good, to be rich in good works, generous, and ready to share, ¹⁹thus storing up for themselves the treasure of a good

^y Or compensation ^z Gk Do not lay hands on

^a Gk are brothers ^b Or since they are believers and beloved, who devote themselves to good deeds

^c Other ancient authorities add Withdraw yourself from such people ^d Other ancient authorities read world—it is certain that

^e Gk confessed

1 TIMOTHY 6.21

foundation for the future, so that they may take hold of the life that really is life.

20 Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; 21 by professing it

some have missed the mark as regards the faith.

Grace be with you.^f

^f The Greek word for *you* here is plural; in other ancient authorities it is singular. Other ancient authorities add *Amen*