

# 1 TIMOTHY

## THE FIRST LETTER

### FROM PAUL TO TIMOTHY

#### Address

Rm 1:1  
Ph 3:20  
Ti 1:3  
Ac 16:1

1 From Paul, apostle of Christ Jesus appointed by the command<sup>a</sup> of God our  
1 saviour<sup>b</sup> and of Christ Jesus our hope, •to Timothy, true child of mine in the 2  
faith; wishing you grace, mercy and peace from God the Father and from Christ  
Jesus our Lord.

#### Suppress the false teachers

4:7; 6:4,20  
2 Tm 2:14,  
16,23; 4:4  
Ti 1:14; 3:9

As I asked you when I was leaving for Macedonia, please stay at Ephesus, to 3  
insist that certain people stop teaching strange doctrines •and taking notice of 4  
myths and endless genealogies;<sup>c</sup> these things are only likely to raise irrelevant  
doubts instead of furthering the designs of God<sup>d</sup> which are revealed in faith.  
The only purpose of this instruction is that there should be love, coming out 5  
of a pure heart, a clear conscience and a sincere faith. •There are some people 6  
who have gone off the straight course and taken a road that leads to empty  
speculation; •they claim to be doctors of the Law but they understand neither 7  
the arguments they are using nor the opinions they are upholding.

#### The purpose of the Law

Rm 7:7,  
12f+  
Ga 5:23  
Rm 1:29+  
Rv 18:13  
6:3  
Ti 1:9,13  
Jn 1:14  
2 Co 4:4  
1 Th 2:4  
Ti 1:3; 2:13

We know, of course, that the Law<sup>e</sup> is good, but only provided it is treated 8  
like any law,<sup>f</sup> •in the understanding that laws are not framed for people who 9  
are good.<sup>g</sup> On the contrary, they are for criminals and revolutionaries, for the  
irreligious and the wicked, for the sacrilegious and the irreverent; they are for 10  
people who kill their fathers or mothers and for murderers, •for those who are  
immoral with women or with boys or with men, for liars and for perjurers—and 11  
for everything else that is contrary to the sound teaching<sup>h</sup> •that goes with the  
Good News of the glory of the blessed God, the gospel that was entrusted to me.

#### Paul on his own calling

Ac 8:3+  
Ac 3:17+  
Jn 16:2  
1 Co 15:10  
3:1; 4:9  
Mt 9:13b  
Ti 3:8  
2 P 3:15  
1 Co 15:9  
2 Th 3:7+  
6:16  
Tb 13:6  
Ps 145:13  
Rm 16:27+  
Col 1:15

I thank Christ Jesus our Lord, who has given me strength, and who judged 12  
me faithful enough to call me into his service •even though I used to be 13  
a blasphemer and did all I could to injure and discredit the faith. Mercy, however,  
was shown me, because until I became a believer I had been acting in ignorance;  
and the grace of our Lord filled me with faith and with the love that is in Christ 14  
Jesus. •Here is a saying that you can rely on<sup>i</sup> and nobody should doubt: that 15  
Christ Jesus came into the world to save sinners. I myself am the greatest of them;  
and if mercy has been shown to me, it is because Jesus Christ meant to make 16  
me the greatest evidence of his inexhaustible patience for all the other people  
who would later have to trust in him to come to eternal life. •To the eternal 17  
King, the undying,<sup>j</sup> invisible and only God, be honour and glory for ever and  
ever. Amen.

### Timothy's responsibility

- 18 Timothy, my son, these are the instructions that I am giving you: I ask you  
to remember the words once spoken over you by the prophets,<sup>k</sup> and taking them  
19 to heart to fight like a good soldier •with faith and a good conscience for your  
weapons. Some people have put conscience aside and wrecked their faith in  
20 consequence. •I mean men like Hymenaeus and Alexander, whom I have handed  
over to Satan to teach them not to be blasphemous.

4:14+

2 Tm 4:7

2 Tm 2:17;  
4:14

1 Co 5:5+

### Liturgical prayer

- 1 **2** My advice is<sup>a</sup> that, first of all, there should be prayers offered for everyone  
2 —petitions, intercessions and thanksgiving—and especially for kings and  
others in authority,<sup>b</sup> so that we may be able to live religious and reverent lives  
3 in peace and quiet. •To do this is right, and will please God our saviour: •he  
4 wants everyone to be saved<sup>c</sup> and reach full knowledge of the truth. •For there  
is only one God, and there is only one mediator between God and mankind,  
6 himself a man, Christ Jesus, •who sacrificed himself as a ransom for them all.  
7 He is the evidence of this, sent at the appointed time,<sup>d</sup> and •I have been named  
a herald and apostle of it and—I am telling the truth and no lie—a teacher of  
the faith and the truth to the pagans.  
8 In every place, then, I want the men to lift their hands up reverently  
in prayer, with no anger or argument.

Ba 1:11

Rm 13:1-7+  
Tt 3:1

1:1+

Ezk 18:23+  
Jn 8:322 Tm 3:7  
Heb 8:6+6:13+  
Mt 20:28p2 Co 5:15  
Ga 1:4Ep 5:2  
Rm 3:262 Tm 1:11  
Ac 9:15

Ga 2:7

### Women in the assembly

- 9 Similarly, I direct that women are to wear suitable clothes and to be dressed  
quietly and modestly, without braided hair or gold and jewellery or expensive  
10 clothes; their adornment is •to do the sort of good works that are proper for  
11 women who profess to be religious. •During instruction, a woman should be  
quiet and respectful. •I am not giving permission for a woman to teach or to  
13 tell a man what to do. A woman ought not to speak, •because Adam was  
14 formed first and Eve afterwards, •and it was not Adam who was led astray but  
15 the woman who was led astray and fell into sin. •Nevertheless, she will be saved  
by childbearing,<sup>e</sup> provided she lives a modest life and is constant in faith and  
love and holiness.

1 P 3:2-4

Is 3:16f

1 Co 14:34-  
35

Ga 3:16

Si 25:24  
1 Co 11:3,  
8-12Ga 2:18,21f;  
3:12-13

1 Co 13:13+

### The elder-in-charge

- 1 **3** Here is a saying that you can rely on: To want to be a presiding elder<sup>a</sup> is to  
2 want to do a noble work. •That is why the president must have an impeccable

Tt 1:6-9

1:15+

2 Tm 2:24

1 a. Var. 'the promise'.

b. Paul hardly ever uses the title 'saviour' in his other letters, Ep 5:23; Ph 3:20, but in the Pastoral Letters he makes use of it both when referring to the Father, 1 Tm 2:3; 4:10; Tt 1:3; 2:10; 3:4, and when referring to Christ, 2 Tm 1:10; Tt 1:4; 3:6.

c. Genealogies of O.T. patriarchs and heroes constructed by Jewish writers in the same style as those in the *Book of Jubilees*.

d. Var. (Vulg.) 'the building-up of God's house'.

e. The 'Law of Moses'.

f. Lit. 'Now the Law is good if anyone uses it lawfully', i.e. without asking it to be more than it claims to be.

g. Seen as a penal code, the aim of the Law is to make provision not for the righteous, but for offenders, by threatening, accusing and punishing them.

h. One characteristic of the Pastoral Letters is this insistence on 'sound doctrine', cf. 6:3; 2 Tm 1:13; 4:3; Tt 1:9,13; 2:1,8.

i. Lit. 'faithful is the word (or 'saying')'; this is one of the characteristic phrases of the Pastoral Letters, cf. 3:1; 4:9; 2 Tm 2:11; Tt 3:8.

j. Lit. 'incorruptible' or 'imperishable'; var. (Vulg.) 'immortal'.

k. Here and in 4:14 Paul reminds Timothy of the

part played by the 'prophets' when the college of elders laid their hands on his head, Ac 13:1-3; 11:27+.

2 a. 'My advice is'; var. 'Advise'.

b. Nero was emperor when this was written: the end of the verse probably reflects Paul's apprehensions about what the future would bring. On Paul's political loyalty, cf. Rm 13:1-7.

c. This is a statement with enormous theological implications, and it provides the correct interpretation of some passages in the letter to the Christians at Rome, cf. Rm 9:18,21.

d. Cf. 6:13. By his willingness to die for the whole human race Christ showed the human race that God wanted everybody to be saved. He was the Father's 'witness' all through his life, but never so supremely as at the moment of his execution. (The Greek word for 'witness' is the same as for 'martyr'.)

e. It is not clear whether Paul is implying that women are saved by the 'one-body' relationships with their marriage partners or whether childbearing itself, as the mediation of life and the bringing up of children, constitutes a vocation. He may quite easily have been thinking specifically of the 'false teachers' who condemned marriage, 4:3.

3 a. The word '*episcopos*' ('overseer', 'supervisor' or 'president') has not yet acquired the same meaning as 'bishop', cf. Tt 1:5f+.

3:12 character. He must not have been married more than once, and he must be  
 Tt 2:6+ temperate, discreet and courteous, hospitable and a good teacher; •not a heavy  
 3:12 drinker, nor hot-tempered, but kind and peaceable. He must not be a lover of  
 money. •He must be a man who manages his own family well and brings his  
 1 Co 1:2+ children up to obey him and be well-behaved: •how can any man who does not  
 of God? •He should not be a new convert, in case pride might turn his head  
 6 and then he might be condemned as the devil was condemned. •It is also  
 1 Co 5:12+ necessary that people outside the Church should speak well of him, so that he  
 never gets a bad reputation and falls into the devil's trap.

#### Ac 6:1-6 Deacons

In the same way, deacons must be respectable men whose word can be  
 1 P 5:2 trusted, moderate in the amount of wine they drink and with no squalid greed  
 Rm 16:25+ for money. •They must be conscientious believers in the mystery of the faith.  
 They are to be examined first, and only admitted to serve as deacons if there  
 3:2,4 is nothing against them. •In the same way, the women<sup>b</sup> must be respectable,  
 not gossips but sober and quite reliable. •Deacons must not have been married  
 more than once, and must be men who manage their children and families  
 well. •Those of them who carry out their duties well as deacons will earn a  
 high standing for themselves and be rewarded with great assurance in their  
 work for the faith in Christ Jesus.

#### The Church and the mystery of the spiritual life

At the moment of writing to you, I am hoping that I may be with you soon;  
 Tt 1:7 but in case I should be delayed, I wanted you to know how people ought to behave  
 1 Co 1:2+ in God's family—that is, in the Church of the living God, which upholds the  
 Ep 2:20+ truth and keeps it safe. •Without any doubt, the mystery of our religion is very  
 Heb 3:6 deep indeed:  
 Rm 16:25+

Jn 1:14  
 Rm 1:3-4

He<sup>c</sup> was made visible in the flesh,  
 attested by the Spirit,  
 seen by angels,  
 proclaimed to the pagans,  
 believed in by the world,  
 taken up in glory.<sup>d</sup>

Jn 16:10  
 Ep 3:10  
 1 P 1:12

Mk 16:19  
 Ac 1:2,11

#### False teachers

4 The Spirit has explicitly said that during the last times<sup>a</sup> there will be some  
 Mt 24:23-24 who will desert the faith and choose to listen to deceitful spirits and doctrines  
 Ac 20:29-30 that come from the devils; •and the cause of this is the lies told by hypocrites  
 2 Tm 3:1; 4:3 whose consciences are branded as though with a red-hot iron:<sup>b</sup> •they will say  
 Tt 1:10 marriage is forbidden, and lay down rules about abstaining from foods which  
 Heb 1:1-2 God created to be accepted with thanksgiving by all who believe and who know  
 2 P 2:1; 3:3 the truth.<sup>c</sup> •Everything God has created is good, and no food is to be rejected,  
 1 Jn 2:18; 4:1 provided grace is said for it: •the word of God and the prayer make it holy.  
 Col 2:16-23 If you put all this to the brothers, you will be a good servant of Christ Jesus  
 2:4 and show that you have really digested the teaching of the faith and the good doctrine  
 Gn 9:3 which you have always followed. •Have nothing to do with godless myths and  
 1 Co 10:25f, 30f old wives' tales. Train yourself spiritually. •Physical exercises are useful enough,  
 Mt 15:11f but the usefulness of spirituality is unlimited, since it holds out the reward of  
 Rm 14:14,20 life here and now and of the future life as well; •that is a saying that you can  
 2 Tm 2:15 rely on and nobody should doubt it. •I mean that the point of all our toiling and  
 1:4+ battling is that we have put our trust in the living God and he is the saviour of  
 1:15+ the whole human race but particularly of all believers. •This is what you are to  
 1:1+ enforce in your teaching.

- 12 Do not let people disregard you because you are young, but be an example  
to all the believers in the way you speak and behave, and in your love, your faith  
13 and your purity. •Make use of the time until I arrive by reading to the people,  
14 preaching and teaching. •You have in you a spiritual gift which was given to  
you when the prophets spoke and the body of elders laid their hands on you;<sup>a</sup>  
15 do not let it lie unused. •Think hard about all this, and put it into practice, and  
16 everyone will be able to see how you are advancing. •Take great care about what  
you do and what you teach; always do this, and in this way you will save both  
yourself and those who listen to you.

1 Co 16:11  
Ga 5:22  
2 Th 3:7+  
Ti 2:7-8,15  
6:11  
Ga 5:22+  
1:18+  
Mt 9:18;  
19:13  
Lk 4:40  
Ac 6:6; 8:17;  
9:12; 19:6;  
28:8  
2 Tm 1:6;  
2:2  
Heb 6:2

### Pastoral practice

- 1 **5** Do not speak harshly to a man older than yourself, but advise him as you  
2 would your own father; treat the younger men as brothers •and older women  
as you would your mother. Always treat young women with propriety, as if they  
were sisters.

Lv 19:32  
Ti 2:2

### Widows

- 3 Be considerate to widows; I mean those who are truly widows.<sup>a</sup> •If a widow  
4 has children or grandchildren, they are<sup>b</sup> to learn first of all to do their duty to  
their own families and repay their debt to their parents, because this is what  
5 pleases God. •But a woman who is really widowed and left without anybody  
can give herself up to God and consecrate all her days and nights to petitions  
6 and prayer. •The one who thinks only of pleasure is already dead while she  
7 is still alive: •remind them of all this, too, so that their lives may be blameless.  
8 Anyone who does not look after his own relations, especially if they are living  
with him, has rejected the faith and is worse than an unbeliever.  
9 Enrolment as a widow is permissible only for a woman at least sixty years  
10 old who has had only one husband. •She must be a woman known for her good  
works and for the way in which she has brought up her children, shown hospi-  
tality to strangers and washed the saints' feet,<sup>c</sup> helped people who are in trouble  
11 and been active in all kinds of good work. •Do not accept young widows because  
if their natural desires get stronger than their dedication to Christ, they want  
12 to marry again, •and then people condemn them for being unfaithful to their  
13 original promise.<sup>d</sup> •Besides, they learn how to be idle and go round from house  
to house; and then, not merely idle, they learn to be gossips and meddlers in  
other people's affairs, and to chatter when they would be better keeping quiet.  
14 I think it is best for young widows to marry again<sup>e</sup> and have children and a home

Lk 2:37  
Rv 3:1

Jn 13:14  
Ac 9:13+  
1 Co 7:8

b. This instruction is probably intended for the deaconesses, cf. Rm 16:1, rather than for the wives of deacons.

c. He, i.e. Christ; many authorities (e.g. Vulg.) read 'It', i.e. the 'mystery', cf. Col 2:3+. Paul is quoting part of an early Christian hymn, cf. 6:15-16; 2 Tm 2:11-13; Ph 2:6-11. Also cf. Ep 1:3-14; 5:14; Col 1:15-20.

d. 'attested (lit. 'justified') by the Spirit': the holiness and divinity of Christ were proved by the fact that he rose in glory, cf. Rm 1:4+. 'Taken up in glory', i.e. at the ascension.

4 a. On the crisis that will characterise the 'last times' cf. 2 Th 2:3-12; 2 Tm 3:1; 4:3-4; 2 P 3:3; Jude 18. Also cf. Mt 24:6fp; Ac 20:29-30. As, eschatologically, the 'last times' have already begun, Rm 3:26+, we are already living in this final epoch of crisis, cf. 1 Co 7:26; Ep 5:6; 13; Jm 5:3; 1 Jn 2:18; 4:1,3; 2 Jn 7; Mt 26:41.

b. Lit. 'Having been marked with a red-hot branding iron on their own conscience', i.e. branded like runaway slaves.

c. The rejection of marriage was to be one of the hallmarks of Gnosticism: dietary regulations were more specifically Jewish.

d. Lit. 'a spiritual gift given by means of prophecy with imposition of hands by the body of elders'. The

'imposition of hands' can be the rite for transmitting grace or a charism, Heb 6:2, or it can be the gesture used when blessing, Mt 19:15, or curing, Mt 9:18p; Mk 6:5; 7:32; 8:23-25; 16:18; Lk 4:40; 13:13; Ac 9:12, 17; 28:8, or imparting the Holy Spirit to the newly baptised, Ac 1:5+. It can also be the rite for consecrating a person for a particular public function, Ac 6:6; 13:3, as in this passage and 5:22+; 2 Tm 1:6. Since the day on which he received the imposition of hands, Timothy has had a permanent charism ('grace-gift') that consecrates him to his ministry. For the part played by the 'prophets', cf. 1 Tm 1:18.

5 a. Three categories of widows are mentioned here: those who do not need assistance from the Church since they have relations to look after them, v. 4; those who are 'true widows' because they have no one to look after them, and whom the Church is obliged to help, vv. 3-5,16; and those who (whether helped by the Church or not) are called by the Church to fulfil certain official functions. Widows in this third category have to satisfy quite severe regulations, vv. 9-15.

b. Var. (Vulg.) 'she is'.

c. The normal courtesy then shown to guests.

d. Lit. 'for setting aside (their) first faith', i.e. their vow or promise to consecrate themselves to God.

e. Made wiser by experience, Paul modifies what he had said, 1 Co 7:8,40.

**Ti 2:8** to look after, and not give the enemy any chance<sup>f</sup> to raise a scandal about them; there are already some who have left us to follow Satan. •If a Christian woman <sup>15</sup>  
has widowed relatives, she should support them and not make the Church bear <sup>16</sup>  
the expense but enable it to support those who are genuinely widows.

#### **Ti 1:5+ The elders**

**1 Th 5:12+** The elders who do their work well while they are in charge are to be given <sup>17</sup>  
double consideration,<sup>g</sup> especially those who are assiduous in preaching and <sup>18</sup>  
teaching. •As scripture says: *You must not muzzle an ox when it is treading out* <sup>19</sup>  
*the corn*; and again: *The worker deserves his pay*.<sup>h</sup> •Never accept any accusation <sup>20</sup>  
brought against an elder unless it is supported by *two or three witnesses*. •If any <sup>21</sup>  
of them are at fault, reprimand them publicly, as a warning to the rest. •Before <sup>22</sup>  
God, and before Jesus Christ and the angels he has chosen, I put it to you as a <sup>23</sup>  
duty to keep these rules impartially and never to be influenced by favouritism. <sup>24</sup>  
Do not be too quick to lay hands on any man,<sup>i</sup> and never make yourself an <sup>25</sup>  
accomplice in anybody else's sin; keep yourself pure.

**Si 31:28** You should give up drinking only water and have a little wine for the sake <sup>23</sup>  
of your digestion and the frequent bouts of illness that you have.

The faults of some people are obvious long before anyone makes any <sup>24</sup>  
complaint about them, while others have faults that are not discovered until <sup>25</sup>  
afterwards. •In the same way, the good that people do can be obvious; but even <sup>26</sup>  
when it is not, it cannot be hidden for ever.

#### **Slaves**

**Rm 2:24+;** **6:15+;** **1 Co 7:21-22;** **Ep 6:5-8;** **Col 3:22-25;** **Ti 2:6+;** **9:10;**  
**6** All slaves 'under the yoke' must have unqualified respect for their masters, <sup>1</sup>  
so that the name of God and our teaching are not brought into disrepute. <sup>2</sup>  
Slaves whose masters are believers are not to think any the less of them because <sup>3</sup>  
they are brothers; on the contrary, they should serve them all the better, <sup>4</sup>  
since those who have the benefit of their services are believers and dear to <sup>5</sup>  
God.<sup>a</sup>

#### **The true teacher and the false teacher**

This is what you are to teach them to believe and persuade them to do. <sup>1</sup>  
**1:10+** Anyone who teaches anything different, and does not keep to the sound teaching <sup>2</sup>  
which is that of our Lord Jesus Christ, the doctrine which is in accordance with <sup>3</sup>  
true religion, •is simply ignorant and must be full of self-conceit—with a craze <sup>4</sup>  
for questioning everything and arguing about words. All that can come of this <sup>5</sup>  
is jealousy, contention, abuse and wicked mistrust of one another; •and unending <sup>6</sup>  
disputes by people who are neither rational nor informed and imagine that <sup>7</sup>  
religion is a way of making a profit. •Religion, of course, does bring <sup>8</sup>  
large profits, but only to those who are content with what they have. •We brought <sup>9</sup>  
nothing into the world, and we can take nothing out of it; •but as long as we <sup>10</sup>  
have food and clothing, let us be content with that. •People who long to be rich <sup>11</sup>  
are a prey to temptation; they get trapped into all sorts of foolish<sup>b</sup> and dangerous <sup>12</sup>  
ambitions which eventually plunge them into ruin and destruction. •'The love <sup>13</sup>  
of money is the root of all evils<sup>c</sup> and there are some who, pursuing it, have <sup>14</sup>  
wandered away from the faith, and so given their souls any number of fatal <sup>15</sup>  
wounds.

#### **2 Tm 4:1 Timothy's vocation recalled**

**2 Tm 2:22** But, as a man dedicated to God, you must avoid all that. You must aim to <sup>11</sup>  
be saintly and religious, filled with faith and love, patient and gentle. •Fight the <sup>12</sup>  
good fight of the faith and win for yourself the eternal life to which you were <sup>13</sup>  
called when you made your profession and spoke up for the truth<sup>d</sup> in front of <sup>14</sup>  
many witnesses. •Now, before God the source of all life and before Jesus Christ, <sup>15</sup>  
who spoke up as a witness for the truth in front of Pontius Pilate,<sup>e</sup> I put to you

- 14 the duty of doing all that you have been told, with no faults or failures, until the Appearing<sup>f</sup> of our Lord Jesus Christ, 2 Tm 4:1,8  
Heb 9:28
- 15 who at the due time will be revealed  
by God, the blessed and only Ruler of all,  
the King of kings and the Lord of lords, Dt 10:17  
2 M 13:4  
Ps 136:3  
Rv 17:14  
1 Jn 1:5+
- 16 who alone is immortal,  
whose home is in inaccessible light,  
whom no man has seen and no man is able to see: Ex 33:20+  
Jn 1:17-18+  
to him be honour and everlasting power. Amen. 1:17

### Rich Christians

- 17 Warn those who are rich in this world's goods that they are not to look down on other people; and not to set their hopes on money, which is untrustworthy, but on God<sup>g</sup> who, out of his riches, gives us all that we need for our happiness. Lk 12:17-21  
Jm 1:10
- 18 Tell them that they are to do good, and be rich in good works, to be generous
- 19 and willing to share—this is the way they can save up a good capital sum for the future if they want to make sure of the only life that is real. Mt 6:20  
Ph 4:17

### Final warning and conclusion

- 20 My dear Timothy, take great care of all that has been entrusted to you.<sup>h</sup> Have nothing to do with the pointless philosophical discussions and antagonistic
- 21 beliefs of the 'knowledge' which is not knowledge at all; <sup>i</sup>by adopting this, some have gone right away from the faith. Grace be with you.<sup>i</sup> 1:4+  
2 Tm 1:12,  
14; 2:2;  
3:14  
Tt 2:1

f. Lit. 'so as to give no occasion for reviling to the one who opposes'; this could refer to Satan, but Paul may be referring to unfriendly, anti-Christian neighbours.

g. Lit. 'let them be deemed worthy of being paid double honour' (or 'doubly paid').

h. Var. 'his keep', cf. Mt 10:10.

i. i.e. to confer a function in the Church, cf. 4:14+. Some writers have considered this a reference to a gesture made when absolving sinners.

6 a. Or 'and dear brothers'.

b. 'trapped', var. (Vulg.) 'trapped by the devil in their own temptations'. 'foolish'; Vulg. 'useless'.

c. A contemporary proverb.

d. When had Timothy 'spoken up for the truth'? Perhaps at his baptism, or possibly when he was consecrated to the ministry.

e. When he declared himself to be the messianic King and the revealer of Truth, Jn 18:36-37. This is the

great example of how a follower of Christ should proclaim his faith, whether at his baptism or when faced with persecution.

f. The word 'epiphany' ('appearing', used in 2 Th 2:8 with reference to the Great Rebel) is adopted in the Pastoral Letters in preference to 'parousia' ('Coming', 1 Co 15:23+), or 'apocalypse' ('revealing', 1 Co 1:7+), as the technical term here; 2 Tm 4:1,8; Tt 2:13; Heb 9:28, both for the manifestation of Christ in his eschatological triumph, and also, 2 Tm 1:10; cf. Tt 2:11; 3:4, for his manifestation in the results of his action as saviour.

g. Var. (Vulg.) 'the living God'.

h. The faith that has been entrusted to him; this is one of the main themes of the Pastoral Letters.

i. 'you', plural; var. (Vulg.) 'you' singular. Add. (Vulg.) 'Amen'.



# 2 TIMOTHY

## THE SECOND LETTER FROM PAUL TO TIMOTHY

### Greeting and thanksgiving

**Rm 1:1+** **1** From Paul, appointed by God to be an apostle of Christ Jesus in his design **1**  
**Ac 16:1+** to promise life in Christ Jesus; •to Timothy, dear child of mine, wishing you **2**  
grace, mercy and peace from God the Father and from Christ Jesus our Lord.  
**Rm 1:9+** Night and day I thank God, keeping my conscience clear and remembering **3**  
**Ph 3:5** my duty to him as my ancestors did, and always I remember you in my prayers;  
**4:9,21** I remember your tears<sup>a</sup> •and long to see you again to complete my happiness. **4**  
Then I am reminded of the sincere faith which you have; it came first to live in **5**  
**Ac 16:1** your grandmother Lois, and your mother Eunice, and I have no doubt that it  
**3:14-15** is the same faith in you as well.

### The gifts that Timothy has received

**Ac 4:20-21** That is why I am reminding you now to fan into a flame the gift that God **6**  
**Rm 8:15** gave you when I laid my hands on you. •God's gift was not a spirit of timidity, **7**  
**1 Tm 4:14+** but the Spirit of power, and love, and self-control. •So you are never to be **8**  
**1:16** ashamed of witnessing to the Lord, or ashamed of me for being his prisoner;  
**Lk 9:26** but with me, bear the hardships for the sake of the Good News, relying on the  
**Rm 1:16;** power of God •who has saved us and called us to be holy<sup>b</sup>—not because of **9**  
**5:3f** anything we ourselves have done but for his own purpose and by his own grace.  
**Ep 3:13** This grace had already been granted to us, in Christ Jesus, before the beginning  
**Tt 3:5** of time, •but it has only been revealed by the Appearing<sup>c</sup> of our saviour Christ **10**  
**Rm 8:28** Jesus. He abolished death, and he has proclaimed life and immortality through  
**Rm 16:25** the Good News; •and I have been named its herald, its apostle and its teacher.<sup>d</sup> **11**  
**Tt 2:11; 3:4** It is only on account of this that I am experiencing fresh hardships here **12**  
**Rm 6:9; 8:2** now;<sup>e</sup> but I have not lost confidence, because I know who it is that I have put  
**Heb 2:14-15** my trust in, and I have no doubt at all that he is able to take care of all that  
**1 Tm 2:7** I have entrusted to him<sup>f</sup> until that Day.

**1 Tm 6:20+** Keep as your pattern the sound teaching you have heard from me, in the **13**  
**1 Co 1:8+** faith and love that are in Christ Jesus. •You have been trusted to look after **14**  
**1 Tm 1:10+** something precious; guard it with the help of the Holy Spirit who lives in us.  
**1 Tm 6:20+** As you know, Phygelus and Hermogenes and all the others from Asia refuse **15**  
**Rm 5:5+** to have anything more to do with me. •I hope the Lord will be kind to all the **16**  
**4:19** family of Onesiphorus, because he has often been a comfort to me and has never  
**1:8+** been ashamed of my chains. •On the contrary, as soon as he reached Rome, he **17**  
really searched hard for me and found out where I was. •May it be the Lord's **18**  
will that he shall find the Lord's mercy on that Day.<sup>g</sup> You know better than  
anyone else how much he helped me at Ephesus.

### How Timothy should face hardships

**3:14** **2** Accept the strength, my dear son, that comes from the grace of Christ Jesus. **1**  
**1 Tm 4:14;** You have heard everything that I teach in public; hand it on to reliable **2**  
**6:12** people so that they in turn will be able to teach others.