

The first letter of Paul to Timothy

^{1:1}Paul, a sent one of the Anointed One, Jesus, according to the commandment of God our Savior and the Anointed One, Jesus our hope: ^{1:2}To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and the Anointed One, Jesus our Lord.

^{1:3}I asked you to remain at Ephesus when I was going to Macedonia so that you would direct certain men not to teach a different doctrine, ^{1:4}neither to pay attention to *superstitious* myths and endless genealogies which generate questions instead of ministering God through faith. Now I repeat this request.

^{1:5}The genuine result of the message *which has been* given is love out of a pure heart, a clear conscience, and un-hypocritical faith. ^{1:6}Some, having deviated *from these qualities*, have turned aside to useless discussions. ^{1:7}They desire to be teachers of the law even though they don't really understand what they are saying or the things that they emphatically assert.

^{1:8}But we know that the law is good if a man uses it correctly, ^{1:9}which is using it with the following understanding: that the law is not made for a righteous man but for the rebellious and the unrighteous; for the ungodly and the sinners; for the unholy and the *morally* unrestrained; for murderers of fathers and murderers of mothers; for assassins; ^{1:10}for the sexually immoral; for pedophiles; for kidnappers; for liars; for those who don't keep their word; and *for those who practice* anything else which is in opposition to healthy teaching ^{1:11}and not in harmony with the message of good news of the glory of the blessed God with which I was entrusted.

^{1:12}I thank him who enabled me, even the Anointed One, Jesus our Lord, that he considered me faithful,

appointing me to his service ^{1:13}even though before I was a blasphemer, a persecutor, and caused injury to others. However, I obtained mercy because I did it ignorantly, being in unbelief, ^{1:14}and so the grace of our Lord abounded exceedingly *towards me* with the faith and the love which are in the Anointed One, Jesus.

^{1:15}This is a reliable saying and worthy to be accepted by everyone: that the Anointed One, Jesus came into the world to save sinners, of whom I am the foremost.

^{1:16}However, for this reason I received mercy, that in me as a foremost *sinner*, Jesus the Anointed One could demonstrate all his patience as a pattern to those who would later be believing into him, thus obtaining *the eternal life of God*. ^{1:17}Now to the King: the eternal, immortal, invisible, the one and only God, be honor and glory forever and ever. Amen.

^{1:18}I pass on to you this instruction, Timothy my child, according to the prophecies which were given concerning you so that by them you might fight the good fight, ^{1:19}holding onto faith and *onto* a clear conscience.

Some, having thrust *these things* away from themselves, have made shipwreck of their faith, ^{1:20}including Hymenaeus and Alexander whom I delivered to Satan so that this *chastisement* might teach them not to *do and say things which* bring reproach to God.

CHAPTER 2

^{2:1}I, therefore, desire first of all that requests, prayers, intercession, and thanksgiving be made for everyone, ^{2:2}especially for kings and all those who are in positions of *secular* authority so that we may lead a tranquil and quiet life in all reverent respect for God and honesty. ^{2:3}This is good and acceptable in the sight of God our Savior, ^{2:4}who wants all men to be saved and to be coming to the knowledge of the truth.

^{2:5}For there is one God and also one mediator between God and men: the Anointed One, Jesus, who is himself a man. ^{2:6}It is he who gave himself as a ransom for all, who was martyred at the appointed time. ^{2:7}This is the message

of which I was appointed a herald and a sent one (I speak the truth, I am not lying), a teacher of the Gentiles concerning faith and truth. ^{2:8}I desire, therefore, that men everywhere pray, lifting up holy hands without getting angry *with each other* and having arguments.

^{2:9}In the same tone of *holiness*, women should dress themselves in modest apparel, having reverence and restraint, not *seeking attention* with braided hair and gold or pearls or expensive clothes. ^{2:10}Instead, *they should clothe themselves* with good works which is appropriate for women professing a reverent respect for God.

^{2:11}Let a woman learn in quietness with all subjection. ^{2:12}But I do not permit a woman to teach or to have dominion over a man but to be quiet. ^{2:13}For Adam was formed first, then Eve, ^{2:14}and Adam was not deceived but the woman, being deceived, fell into sin. ^{2:15}But they will be saved through child-bearing* if they continue in faith, love, and holiness with self-control {good judgment}.

CHAPTER 3

^{3:1}This saying is true: "If a man wishes to serve as a watchman, he desires *to do* a valuable service."

^{3:2}The watchman, therefore, must be above reproach, the husband of one wife, not a heavy drinker, self-controlled, exhibiting good behavior, given to hospitality, able to teach, ^{3:3}peaceable, not quick to strike someone else [including his wife], but gentle, not someone who likes to argue, not someone greedy for money, ^{3:4}someone who administers his own household well and has children who are obedient and who respect him ^{3:5}(for if a man doesn't know how to administer his own household, how can he care for the called-out ones of God?), ^{3:6}not a young person or recent convert so that he doesn't begin to think highly of himself and so fall into judgment, just as the devil did.

*It seems as if there are two ways to understand this assertion. The first is that through the difficulties and challenges of bearing and rearing children, God's ongoing work of salvation will operate in mothers to a fuller extent. The second possibility is that when a woman follows a truly holy life, one of the effects of the curse, i.e. having pain in childbirth, will be lessened or removed. It certainly **does not** mean that a woman's salvation is dependent upon her having many children.

^{3:7}Furthermore, he must be respected by those who are outside of *the Anointed One* so that he doesn't become a disgrace, being caught by the devil in his trap.

^{3:8}In the same way, servants *selected for some special duty among the called-out ones* must be honest, not saying one thing but doing another, not drinking a lot of wine, not greedy for money, ^{3:9}holding the mystery of the faith with a clear conscience. ^{3:10}And let these be tested first also, *and* then let them serve if they are above reproach.

^{3:11}In the same way, women* *who serve* must have a good reputation, must not be someone who speaks judgmentally about others, must be circumspect and faithful in all things.

^{3:12}Let *such* servants be husbands of one wife, leading their children and their own households well. ^{3:13}For those who have served *their own households* well gain for themselves a good reputation and great confidence in the faith which is in the Anointed One, Jesus.

^{3:14}Although I am hoping to come to you soon, ^{3:15}I am writing these things now so that if I am delayed for a while, you may know how people ought to conduct themselves among *those* of the habitation of God – the gathering of the called-out ones of the living God, *whose* support and basis is the Truth. ^{3:16}It is beyond all question that the mystery of the *incarnate* Holiness is great:

He appeared in a human body,
 was shown to be righteous by the Spirit,
 was seen by chosen messengers [who would later
 carry the message],
 was proclaimed among the nations,
 was believed on in the world,
 was taken up in glory.**

CHAPTER 4

^{4:1}But the Spirit clearly says that in later times some will fall away from the faith, paying attention to seducing

*Some understand this to refer to the wives of the "selected servants" rather than to women who might serve in this capacity.

**Possibly a hymn which was sung in the Christian gatherings of Paul's time.

spirits and doctrines of demons. ^{4:2}*Such errors* come through hypocritical men who teach things which are not true, whose consciences have been seared as if with a hot iron.

^{4:3}These oppose the *necessity of marriage* [before having sex] and teach abstinence from *certain kinds of meats*, which God created to be received with thanksgiving by believers who have fully understood the truth.* ^{4:4}For every creature of God is good and nothing is to be rejected if it is received with thanksgiving ^{4:5}since it is sanctified through the word of God and prayer.

^{4:6}If you remind the brethren of these things you will be a good servant of the Anointed One, Jesus, being nourished by the words of the faith and of the good teaching which you have followed until now. ^{4:7}But refuse *superstitious* myths and fables repeated by old women. Instead, exercise yourself toward *a life which reflects* reverence for God.

^{4:8}Bodily exercise is somewhat profitable but reverent respect of God is profitable in every way, having the promise of *more of God's own* life in this present time and also in the age which is coming. ^{4:9}This saying is true and well worth receiving. ^{4:10}We labor and strive towards this goal because we have set our hope on the living God who is the Savior of all men, specifically of believers. ^{4:11}Declare and teach these things.

^{4:12}Don't let anyone think poorly of you because of your youth but be an example to those who believe: in your words, in the way you live, in love, in faith, and in purity. ^{4:13}Until I come, pay careful attention to the public reading of the scriptures,** to exhortation, and to teaching.

^{4:14}Don't neglect the gift that is in you, which was recognized in you by prophecy, together with the laying on of the hands of the older, *spiritually* mature brothers. ^{4:15}Be diligent in these things, giving yourself completely to them so that your *spiritual* progress will be evident to everyone.

*It is significant that in these "last days" false teachers will reject true holiness, (which would demand not engaging in sexual acts outside of the marriage union) and substitute it with little, legalistic principles which are easy for the flesh to perform.

**This admonition was probably given because the majority of the believers were illiterate. Therefore, public reading of the scriptures was one of the few ways in which they could become familiar with them. This verse reinforces the value of the daily reading of the scriptures by all Christians, whether it be publicly or privately.

^{4:16}Be circumspect about yourself and your teaching. Continue in these things, for by doing this you will further your own salvation and also *the salvation* of those who hear you.

CHAPTER 5

^{5:1}Don't rebuke an older, *spiritually* mature brother but exhort him as a father, the younger men as brethren, ^{5:2}the older women as mothers, and the younger women as sisters in all purity. ^{5:3}Give proper respect *and care* to widows who are truly widows. ^{5:4}But if any widow has children or grandchildren, let *these relatives* learn first to show their respect towards their own family by taking care of their parents, for this is acceptable in the sight of God.

^{5:5}The true *spiritual* widow is one who is really left alone, has set her hope on God, and continues in her petitions and prayers night and day. ^{5:6}But the one who spends her time seeking sensual pleasure is *spiritually* dead even though she is still *physically* alive. ^{5:7}Teach them these things so that they may be above criticism.

^{5:8}But if anyone does not provide for his own relatives and specifically for his own household, he has refused to be persuaded by God and is *behaving* worse than an unbeliever.

^{5:9}Don't allow any widow to be enrolled *to be supported by the brethren* who is under sixty years of age. Also, she must have been the wife of one man; ^{5:10}have a reputation for good works; have raised children; have been hospitable to strangers; have washed the feet of those set apart for God; have helped the afflicted; and have been diligently involved in every kind of good work.

^{5:11}But refuse *to enroll* younger widows because when their sensual desires rise up, *which are* contrary to the nature of the Anointed One, they want to marry, ^{5:12}which will bring them into condemnation because they have abandoned their initial conviction *to remain single* [which gained them the financial support of the brethren].

^{5:13}And on top of that *when they are supported by others* they learn to be idle, spending their time just visiting from

one house to another. And not only are they doing nothing but they also become gossips and meddle in the affairs of others, talking about things which they should not discuss.

^{5:14}Therefore, I think it best for the younger widows to marry [instead of being supported by the brethren], bear children, and manage their households, giving no basis for those who are opposed to *Christianity* to criticize them, ^{5:15}for some *widows* have already been turned aside from following the Lord, being led away by Satan.

^{5:16}If any believer has female relatives who are widows, let them support them so that the gathering of the called-out ones is not burdened *with this*. In this way they can take care of those who are really widows.

^{5:17}Let the older, *spiritually* mature brothers whose care for others is an outstanding example be considered worthy of double honor, especially those who labor in the word and in teaching. ^{5:18}For the scripture says, "You shall not muzzle the ox when he is treading out the grain" (Deut 25:4). And, "The worker is worthy of his wages" (Lev 19:13).

^{5:19}Don't receive an accusation against an older, *spiritually* mature brother, except when it is confirmed by two or three witnesses. ^{5:20}Those who sin reprove in front of everyone so that the rest may be warned also.

^{5:21}I charge you in the sight of God, the Anointed One, Jesus, and the chosen angels that you observe these things without giving preference to one above the other or doing anything because of favoritism.

^{5:22}Don't lay hands quickly on anyone, neither be participating in other men's sins.* Keep yourself pure. ^{5:23}Don't drink only water any longer but use a little wine for your stomach's sake and for your frequent illnesses.

^{5:24}Some men's sins are obvious *right now*, going before them to the judgment, but with other men they will *only* be revealed later. ^{5:25}In the same way also, there are some good works that are obvious *right now* but those that are not cannot *always* remain hidden.

*When you "lay hands" on someone you are, to some degree, giving your approval to what they are doing. Therefore, if you "lay hands" on someone "quickly" i.e. without knowing their life and character, you also bear some responsibility for the damage caused to others by their later errors and sins.

CHAPTER 6

^{6:1}Those who are under the yoke of slavery should consider their own masters worthy of respect so that the name of God and our teaching is not slandered. ^{6:2}And those who have believing masters should not despise them, because they are brethren. Instead let them serve *their masters** because those who are benefitted are believing and loved *by God*. Teach and exhort these things.

^{6:3}If anyone teaches something different, refusing to agree with sound words – even the words of our Lord Jesus the Anointed One and to the teaching which is according to reverence towards God – this shows that he ^{6:4}is full of himself, lacks understanding, has an unhealthy interest in controversies, and likes to debate about *the meaning of words*. *Such a person* is the cause of envy, arguments, and accusations, and suspects others of evil motives.

^{6:5}These useless contentions come from men whose minds are warped and who are devoid of the truth, *who even* suppose that to accumulate wealth is *a sign of godliness*. ^{6:6}But godliness with contentment is great gain.

^{6:7}For we brought nothing into this world, neither can we carry anything out of it. ^{6:8}Therefore, if we have food and clothing we will be content.

^{6:9}But those who make up their mind to be rich fall into many difficulties and a trap, *by following* many foolish and harmful desires which drown men in losses and destruction. ^{6:10}For the love of money is the root of all kinds of evil, which some by reaching after it have been led astray from the faith and have pierced themselves through with many sorrows.

^{6:11}But you, oh man of God, flee these things and follow after righteousness, *a life which reflects* reverence for God, faith, love, patience, and meekness. ^{6:12}Fight the good fight of the faith, lay hold on the eternal life *of God* to which you were called and concerning which you agreed to live

*This teaching about slaves can and should be applied to those who are employed in any manner in the secular world, having superiors over them.

out that which you professed *to believe* in front of many witnesses.

^{6:13}I charge you before God who gives life to all things and before the Anointed One, Jesus – whose *behavior* before Pontius Pilate was acknowledged to be a faithful testimony *of the character of God* – ^{6:14}that you keep this instruction without spot and without reproach until the appearing of our Lord Jesus the Anointed One.

^{6:15}*This is he* who, at the proper time, will reveal *in himself, the Father* who is the blessed and only Potentate, the King of kings and Lord of lords, ^{6:16}who alone has immortality, *and dwells in unapproachable light*, whom no one has ever seen nor can see, to whom be honor and eternal power. Amen.

^{6:17}Charge those who are rich in this present world not to be arrogant nor to put their confidence in riches which are undependable but in God who gives us richly all things to enjoy. ^{6:18}*Charge* them to do good so that they may be rich in good works, being ready to share with others and willing to be generous, ^{6:19}*thus* storing up for themselves a good foundation for the future so that they may lay hold on the life *of God*.

^{6:20}Oh Timothy, guard that which has been deposited in you. Avoid fruitless arguments with those of opposing views, especially those based on so called “knowledge” ^{6:21}which some claiming *to have*, have entered into error concerning the faith. Grace be with you.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.