1 Timothy

Salutation

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

Timothy’s Task in Ephesus

1:3 As I urged you when I was leaving for Macedonia, stay on in Ephesus to instruct certain people not to spread false teachings, 1:4 nor to occupy themselves with myths and interminable genealogies. Such things promote useless speculations rather than God’s redemptive plan that operates by faith. 1:5 But the aim of our instruction is love that comes from a pure heart, a good conscience, and a sincere faith. 1:6 Some have strayed from these and turned away to empty discussion. 1:7 They want to be teachers of the law, but they do not understand what they are saying or the things they insist on so confidently. 1:8 But we know that the law is good if someone uses it legitimately, 1:9 realizing that law is not intended for a righteous person, but for lawless and rebellious people, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers, 1:10 sexually immoral people, practicing homosexuals, 1:11 kidnappers, liars, perjurers – in fact, for any who live contrary to sound teaching. 1:11 This accords with the glorious gospel of the blessed God that was entrusted to me.

1:12 I am grateful to the one who has strengthened me, Christ Jesus our Lord, because he considered me faithful in putting me into ministry, 1:13 even though I was formerly a blasphemer and a persecutor, and an arrogant man. But I was treated with mercy because I acted ignorantly in unbelief, 1:14 and our Lord’s grace was abundant, bringing faith and love in Christ Jesus. 1:15 This saying is trustworthy and deserves full acceptance: “Christ Jesus came into the world to save sinners” – and I am the...
2:1 First of all, then, I urge that requests, prayers, intercessions, and thanks be offered on behalf of all people, even for kings and all who are in authority, that we may lead a peaceful and quiet life in all godliness and dignity.

2:3 Such prayer for all is good and welcomed by God, who wants everyone to be saved and to come to a knowledge of the truth. For there is one God and one intermediary between God and humanity, Christ Jesus, himself human, who gave himself as a ransom for all, revealing God’s purpose at his appointed time. For this I was appointed a preacher and apostle – I am telling the truth, and I am not lying – and a teacher of the Gentiles in faith and truth. So I want the men to pray, in every place, lifting up holy hands, without anger or dispute.

Conduct of Women

2:9 Likewise the women are to dress in a manner that is becoming.

1:16 But here is why I was treated with mercy: so that in me as the worst, Christ Jesus could demonstrate his utmost patience, as an example for those who are going to believe in him for eternal life. Now to the eternal king, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

1:18 I put this charge before you, Timothy my child, in keeping with the prophecies once spoken about you, in order that with such encouragement you may fight the good fight. To do this you must hold firmly to faith and a good conscience, which some have rejected and so have suffered shipwreck in regard to the faith. Among these are Hymenaeus and Alexander, whom I handed over to Satan to be taught not to blaspheme.

Prayer for All People

First of all, then, I urge that requests, prayers, intercessions, and thanks be offered on behalf of all people, even for kings and all who are in authority, that we may lead a peaceful and quiet life in all godliness and dignity.

"...that the women are to dress in a manner that is becoming." Grammatically the phrase "to adorn themselves" continues the author's words in v. 8: "I want...likewise the women to adorn themselves."
suitable apparel, with modesty and self-control. Their adornment must not be with braided hair and gold or pearls or expensive clothing, but with good deeds, as is proper for women who profess reverence for God. 2:11 A woman must learn quietly with all submissiveness. 2:12 But I do not allow a woman to teach or exercise authority over a man. She must remain quiet. 2:13 For Adam was formed first and then Eve. 2:14 And Adam was not deceived, but the woman, because she was fully deceived, fell into transgression. 2:15 But she will be delivered through childbirth, if she continues in faith and love and holiness with self-control.

Qualifications for Overseers and Deacons

3:1 This saying is trustworthy: “If someone aspires to the office of overseer, he desires a good work.” 3:2 The overseer must then be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, an able teacher, 3:3 not a drunkard, not violent, but gentle, not contentious, free from the love of money. 3:4 He must manage his own household well and keep his children in control without losing his dignity. 3:5 But if someone does not know how to manage his own household, how will he care for the church of God? 3:6 He must not be a recent convert or he may become
arrogant⁵ and fall into the pit that the devil will exact.⁶ 3:7 And he must be well thought of by³ those outside the faith,⁴ so that he may not fall into disgrace and be caught by the devil’s trap.⁸

3:8 Deacons likewise must be dignified,⁶ not two-faced,⁷ not given to excessive drinking;⁸ not greedy for gain; 3:9 holding to the mystery of the faith⁹ with a clear conscience. 3:10 And these also must be tested first and then let them serve as deacons if they are found blameless. 3:11 Likewise also their wives¹⁰ must be dignified, not slanderous, temperate, faithful in every respect. 3:12 Deacons must be husbands of one wife¹¹ and good managers of their children and their own households. 3:13 For those who have served well as deacons gain a good standing for themselves¹² and great boldness in the faith that is in Christ Jesus.¹³

Conduct in God’s Church

3:14 I hope to come to you soon, but I am writing these instructions¹⁴ to you 3:15 in case I am delayed, to let you know how people ought to conduct themselves¹⁵ in the household of God, because it is¹⁶ the church of the living God, the support and bulwark of the truth. 3:16 And we all agree,¹⁷ our religion contains amazing revelation.¹⁸ He¹⁹ was revealed in the flesh,

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¹ in Grk “that he may not become arrogant.”
² in Grk “the judgment of the devil,” which could also mean “the judgment that the devil incurred.” But see 1 Tim 1:20 for examples of the danger Paul seems to have in mind.
³ in Or “have a good reputation with”; Grk “have a good testimony from.”
⁴ in Grk “the ones outside.”
⁵ in Grk “be trapped like the devil was”; Grk “fall into the trap of the devil.” The parallel in 2 Tim 2:26 supports the rendering given in the text.
⁶ in Or “respectable, honorable, of serious demeanor.”
⁷ in Or “insincere, “ deceitful”; Grk “speaking double.”
⁸ in Grk “not devoted to much wine.”
⁹ sn These instructions refer to the instructions about local church life, given in 1 Tim 2:1–3:13.
¹⁰ in Grk “how it is necessary to behave.”
¹¹ in Grk “which is” (but the relative clause shows the reason for such conduct).
¹² in Grk “confessedly, admittedly, most certainly.”
¹³ in Grk “great is the mystery of [our] religion,” or “great is the mystery of godliness.” The word “mystery” denotes a secret previously hidden in God, but now revealed and made widely known (cf. Rom 16:25; 1 Cor 2:7; 1:21; Eph 1:9–3:3; 4, 9; 6:19; Col 1:26–27; 4:3), “Religion” (ῥηματικός, ῥεματικός) is a word used frequently in the pastoral with a range of meanings: (1) a certain attitude toward God – “devotion, reverence”; (2) the conduct that befits that attitude – “godliness, piety”; and (3) the whole system of belief and approaches to God that forms the basis for such attitude and conduct – “religion, creed.” See BDAG 412.13 s.v.; 2 Tim 3:5; 4 Mac 9:6–7, 29–30; 15:1:3; 17:7. So the following creedal statements are illustrations of the great truths that the church is charged with protecting (v. 15).
¹⁴ The Byzantine text along with a few other witnesses (N* A* C* D* 88 [RC 1739 1801.3 W 248 299 813 1970]) read θεός (θεός, “God”) for ὡς (ὡς, “who”). Most significant among these witnesses is 1739; the second correctors of some of the other MSS tend to conform to the medieval standard, the Byzantine text, and add no independent voice to the discussion. A few MSS have ὃ θεὸς (so 88 pc), a reading that is a correction on the anarthrous θεός–θεὸς. On the other side, the masculine relative pronoun οὗτος is strongly supported by all the mss except 33 365 pc Did Eph. Significantly, D* and virtually the entire Latin tradition read the neuter relative pronoun, ὃ (ὁ, “which”), a reading that indirectly supports οὗτος since it could not easily have been generated if οὗτος had been in the text. Thus, externally, there is no question as to what should be considered original: The Alexandrian and Western traditions are decidedly in favor of οὗτος. Internally, the evidence is even stronger. What scribe would change οὗτος to ὃ intentionally? “Who” is not only a theologically pale reading by comparison; it also is much harder (since the relative pronoun has no obvious antecedent, probably the reason for the neuter pronoun of the Western tradition). Internally, the rest of 3:16, beginning with ὃ ὃς, appears to form a six-strophed hymn. As such, it is a text that seemingly increases in complexity and syntactical connection. Hence, not only should we not look for an antecedent for οὗτος (as is often done by commentators), but the relative pronoun thus is not too hard a reading (or impossible, as Dean Burgon believed). Once the genre is taken into account, the relative pronoun fits neatly into the author’s style (cf. also Col 1:15; Phil 2:6 for other places in which the relative pronoun forms a hymn, as was often the case in poetry of the day). On the other hand, with οὗτος written as a nomen sacrum, it would have looked very much like the relative pronoun: ὃς vs. οὗτος. Thus, it may have been easy to confuse one for the other. This, of course, does not solve which direction the scribes would go, although given their generally high Christology and the bland and ambiguous relative pronoun, it is doubtful that they would have replaced οὗτος with ὃς. How then should we account for οὗτος? It appears that sometime after the 2nd century the οὗτος reading came into existence,
vindicated by the Spirit, seen by angels, proclaimed among Gentiles, believed on in the world, taken up in glory.

Timothy’s Ministry in the Later Times

4:1 Now the Spirit explicitly says that in the later times some will desert the faith and occupy themselves with deceiving spirits and demonic teachings; influenced by the hypocrisy of liars whose consciences are seared. They will prohibit marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. For every creation of God is good and no food is to be rejected if it is received with thanksgiving. For it is sanctified by God’s word and by prayer.

4:6 By pointing out such things to the brothers and sisters, you will be a good servant of Christ Jesus, having nourished yourself on the words of the faith and of the good teaching that you have followed. But reject those myths fit only for the godless and gullible, and train yourself for godliness. For “physical exercise has some value, but godliness is valuable in every way. It holds promise for the present life and for the life to come.” This saying has some value, but godliness is valuable in every way. It holds promise for the present life and for the life to come.” This saying is trustworthy and deserves full acceptance.

In fact this is why we work hard and struggle.

sn This passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: (a) stylistic: a certain rhetorical lift when the passages are read aloud, the presence of parallelismus membrorum (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, chiasmus, and antithesis; and (b) linguistic: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context. See 1 Tim 1:4; 2 Tim 4:4; and Titus 1:14.

sn By pointing out...you have followed. This verse gives a theme statement for what follows in the chapter about Timothy’s ministry. The situation in Ephesus requires him to be a good servant of Christ, and he will do that by sound teaching and by living an exemplary life himself.

sn These myths refer to legendary tales characteristic of the false teachers in Ephesus and Crete. See parallels in 1 Tim 1:4; 2 Tim 4:4; and Titus 1:14.

sn This saying. The literal phrase “the saying” refers to the preceding citation. See 1 Tim 1:15; 3:1; 2 Tim 2:11; Titus 3:8 for other occurrences of this phrase.

sn For toward this, denoting purpose. The conjunction “for” gives confirmation or emphasis to 1 Tim 4:8-9.

sn A number of mss (D 0241 1739 1881) sy co) read ουδεν εν ζωομεθαι, ουδεν εν ζωημαθηθαι, “suffer reproach,” while the reading behind the translation (γινομαι ζωα, γινομαι ζωηα) is supported by א C F G K ו 33 1175 al. The reading from the verb γινομαι (γινομαι) has slightly better external credentials, but this verb is found in the corpus paulinum five other times, twice in the Pastors (1 Tim 6:12; 2 Tim 4:7). Thus the verb ζωομαι (ζωημαθαι) occurs only once in Paul (Rom 15:3), not at all in the Pastors. In this instance, transcriptional and intrinsic evidence might seem to be opposed to each other. In such cases, the external evidence...
because we have set our hope on the living God, who is the Savior of all people, especially of believers.

4:11 Command and teach these things. 4:12 Let no one look down on you because you are young, but set an example for the believers in your speech, conduct, love, faithfulness, and purity. 4:13 Until I come, give attention to the public reading of scripture, to exhortation, to teaching. 4:14 Do not neglect the spiritual gift you have, given to you and confirmed by prophetic words when the elders laid hands on you. 4:15 Take pains with these things; be absorbed in them, so that everyone will see your progress. 4:16 Be conscientious about how you live and what you teach. Persevere in this, because by doing so you will save both yourself and those who listen to you.

Instructions about Specific Groups

5:1 Do not address an older man harshly, but appeal to him as a father. Speak to younger men as brothers. 5:2 Older women as mothers, and younger women as sisters – with complete purity. 5:3 Honor widows who are truly in need. 5:4 But if a widow has children or grandchildren, they should first learn to fulfill their duty toward their own household and so repay their parents what is owed them. For this is what pleases God. 5:5 But the widow who is truly in need, and completely on her own, has set her hope on God and continues in her pleas and prayers night and day. 5:6 But the one who lives for pleasure is dead even while she lives. 5:7 Reinforce these commands, so that they will be beyond reproach. 5:8 But if someone does not provide for his own, especially his own family, he has denied the faith and is worse than an unbeliever.

5:9 No widow should be put on the list unless she is at least sixty years old, was the wife of one husband, and has a reputation for good works: as one who has raised children, practiced hospitality, washed the feet of the saints, helped those in distress – as one who has exhibited all kinds of good works. 5:10 But do not accept younger widows on the list, because their passions may lead them away from Christ and they will desire to marry, and so incur judgment for breaking their former pledge. And besides that, going around from house to house they learn to be lazy, and they are not only lazy, but also gossips and busybodies, talking about things they should not. 5:14 So I want younger women to marry, raise children, and manage a household, in order to please God. 5:15 But the widow who is truly in need, and completely on her own, has set her hope on God and continues in her pleas and prayers night and day.
to give the adversary no opportunity to vilify us.\(^1\) 5:15 For some have already wandered away to follow Satan.\(^2\) 5:16 If a believing woman\(^3\) has widows in her family, \(^4\) let her help them. The church should not be burdened, so that it may help the widows who are truly in need.\(^5\)

5:17 Elders who provide effective leadership\(^6\) must be counted worthy\(^7\) of double honor,\(^8\) especially those who work hard in speaking and teaching. 5:18 For the scripture says, “Do not muzzle an ox while it is treading out the grain,”\(^9\) and, “The worker deserves his pay.”\(^10\)

5:19 Do not accept an accusation against an elder unless it can be confirmed by two or three witnesses.\(^11\) 5:20 Those guilty of sin\(^12\) must be rebuked\(^13\) before all,\(^14\) as a warning to the rest.\(^15\) 5:21 Before God and Christ Jesus and the elect angels, I solemnly charge you to keep yourself pure. 5:22 Do not lay hands on anyone\(^16\) hastily and so identify with the sins of others.\(^17\) Keep yourself pure. 5:23 (Stop drinking just water, but use a little wine for your digestion and your frequent illnesses.)\(^18\) 5:24 The sins of some people are obvious, going before them into judgment, but for others, they show up later.\(^19\) 5:25 Similarly good works are also obvious, and the ones that are not cannot remain hidden.

5:26 Keep the commands without prejudice to carry out these commands without prejudice or favoritism of any kind. 5:27 Do not muzzle those who benefit from their service are believers and Christians; instead they are to serve all the more, because they understand nothing, but have an unhealthy interest in controversies and verbal disputes. This gives rise to envy, dissension, slanders, evil suspicions, and constant bickering by people corrupted in their minds and deprived of the truth, who suppose that godliness\(^31\) is a way of making a profit. 5:28 Now godliness combined with contentment brings great profit. 6:1 For we have brought nothing into this world and so\(^32\) we cannot take a single thing out of it to give the adversary no opportunity to vilify us.

6:1 Those who are under the yoke as slaves\(^23\) must regard their own masters as deserving of full respect. This will prevent the name of God and Christian teaching\(^26\) from being discredited.\(^26\) 6:2 But those who have believing masters must not show them less respect\(^27\) because they are brothers. Instead they are to serve all the more, because those who benefit from their service are believers and dearly loved.\(^28\)

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**Summary of Timothy’s Duties**

Teach them and exhort them about these things;\(^29\) 6:3 If someone spreads false teachings and does not agree with sound words (that is, those of our Lord Jesus Christ) and with the teaching that accords with godliness,\(^6\) he is conceited and understands nothing, but has an unhealthy interest in controversies and verbal disputes. This gives rise to envy, dissension, slanders, evil suspicions, and constant bickering by people corrupted in their minds and deprived of the truth, who suppose that godliness\(^31\) is a way of making a profit. 6:6 Now godliness combined with contentment brings great profit. 6:7 For we have brought nothing into this world and so\(^32\) we cannot take a single thing out of it to give the adversary no opportunity to vilify us.\(^23\)

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\(^{1}\) tn Grk “for the sake of reviling.”

\(^{2}\) tn Grk “wandered away after Satan.”

\(^{3}\) tc Most witnesses (D* Ψ 33) have πιστῶς ἂν (pistōs ēn) before πιστῇ (pistē), with the resultant meaning “if a believing man or woman.” But such looks to be a motivated reading, not part of the original text. As a continuation of v. 19, this refers to elders who sin, not to sinning believers more generally. The Greek word implies exposing someone’s sin in order to bring correction.

\(^{4}\) tc The Greek word for “lead well.”

\(^{5}\) tc Or “censured.” The Greek word implies exposing someone’s sin in order to bring correction.

\(^{6}\) tc “Before all” probably refers to the whole congregation, not just all the elders; “the rest” is more likely to denote the remaining elders.

\(^{7}\) tc Grk “that the rest may have fear.”

\(^{8}\) tc Grk “doing nothing according to partiality.”

\(^{9}\) tc In context “laying hands on anyone” refers to ordination or official installation of someone as an elder.

\(^{10}\) tc Grk “and do not share in the sins of others.”

\(^{11}\) tc Grk “for the sake of your stomach.”

\(^{12}\) tc This verse gives parenthetical advice to Timothy, to clarify what it means to keep pure (5:22c). Verse 24 resumes the instructions about elders.

\(^{13}\) tc Grk “they [the sins] follow after others.”

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\(^{23}\) tc Traditionally, “servants.” Though δοῦλος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant for ‘slave’ is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v.). The most accurate translation is “bondservant” (sometimes found in the ASV for δουλους), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

\(^{26}\) tn Grk “the teaching.”

\(^{30}\) tc Although most witnesses, including some early versions and fathers (D* Ψ 33 Syr Copt Lc Amb) have ἀφίστασο ἀπὸ τῶν τοιούτων (aphistastō apo tōn toioúton, “stay away from such things!”) after εὐσεβείαν (eusebeian, “godliness”; thus, “who suppose that godliness is a way of making a profit; stay away from such things!”), there seems to be little good reason for this clause’s omission in some of the earliest and best witnesses (N A D* F G 048 6 33 81 1175 1739 1381 lat co). It is the text early, perhaps as a marginal comment, but it should not be considered authentic in light of the strong external evidence against it.

\(^{31}\) tc The Greek conjunction ὅτι usually means “because,” but here it takes the sense “so that” (see BDAG 732 s.v. 5.c). This unusual sense led to textual variation as scribes attempted to correct what appeared to be an error: D* and a few versions (D* Ψ 33 read ἀπὸ ὅτι “it is true that”), and N* D* Ψ 33 read ἀπὸ ὅτι (“it is clear that”). Thus the simple conjunction is preferred on internal as well as external grounds, supported by N* A F G 33 81 1739 1881 pc.
either. 6:8 But if we have food and shelter, we will be satisfied with that.5 6:9 Those who long to be rich, however, stumble into temptation and a trap and many senseless and harmful desires that plunge people into ruin and destruction. 6:10 For the love of money is the root of all evils.3 Some people in reaching for it have strayed from the faith and have deviated Jesus as the resurrected Lord, perhaps either at his appearing23 or at his appearing23 the blessed and only Sovereign, the King of kings and Lord of lords, will reveal at the right time. 6:16 He alone possesses immortality and lives in unapproachable light, whom no human being has ever seen or is able to see. To him be honor and eternal power! Amen.

6:17 Command those who are rich in this world’s goods24 not to be haughty or to set their hope on riches, which are uncertain,18 but on God who richly provides us with all things for our enjoyment. 6:18 Tell them to do good,26 to be rich in good deeds, to be generous givers, sharing with others.27 6:19 In this way they will save up23 a treasure for themselves as a firm foundation23 for the future and so lay hold of20 what is truly life.

Conclusion

6:20 O Timothy, protect what has been entrusted to you. Avoid24 the profane chatter and absurdities25 of so-called “knowledge.”23 6:21 By professing it, some have strayed from the faith.24 Grace be with you all.25

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1 tn Grk “with these.”
2 tn This could be taken to mean “a root,” but the phrase “of all evils” clearly makes it definite. This seems to be not entirely true to life (some evils are unrelated to love of money), but it should be read as a case of hyperbole (exaggeration to make a point more strongly).
3 tn Many translations render this “of all kinds of evil,” especially to allow for the translation “a root” along with it. But there is no parallel for taking a construction like this to mean “all kinds of” or “every kind of.” The normal sense is “all evils.”
4 tn Grk “O man of God.”
5 tn Grk “flee these things.”
6 tn This phrase literally means “compete in the good competition of the faith,” using words that may refer to a race or to a boxing or wrestling match: “run the good race” or “fight the good fight.” The similar phrase in 1 Tim 1:18 uses a military picture and is more literally “war the good warfare.”
7 sn At some point in Timothy’s life, he publicly acknowledged Jesus as the resurrected Lord, perhaps either at his baptism or his ordination as a minister of the gospel. With this reminder of the historical moment of his good confession, Timothy is encouraged to remain steadfast in his faith and to finish his life as a minister in the same way it began (see G. W. Knight, Pastoral Epistles [NIGTC], 264-65).
8 tn Grk “confessed the good confession.”
9 tc † Most witnesses, some of them important (N* A D H 1881 33 81 1739* 1881 it sa) lack the particle, indicating that the letter concluded with “Grace be with you all.”
10 tn Grk “testified the good confession.”
11 sn Jesus’ good confession was his affirmative answer to Pilate’s question “Are you the king of the Jews?” (see Matt 27:11, Mark 15:2, Luke 23:3, John 18:33-37).
12 tn The Greek word παραγγέλλω (parangēllo, “I charge you”), a predictable variant because the personal pronoun is demanded by the sense of the passage (and was added in the translation because of English requirements). Hence, the omission is the harder reading, and the addition of σοι is one of clarification. Further, the shorter reading is found in several important witnesses, such as N* F G* P B 33 1739 pc. Thus, both internally and externally the shorter reading is preferred. NA2 places σοι in brackets, indicating some doubts as to its authenticity.
13 tn Grk “I charge.”
14 tn Grk “the command.”
15 sn The command refers to the duties laid upon Timothy for his ministry in Ephesus (1 Tim 1:3-20; 6:2c-5).