**The First Epistle of Paul to Timothy**

**1 Timothy Chapter 1**

1Paul, an apostle of Christ[[1]](#footnote-14868) Jesus by the command of God our Savior and of Christ Jesus our hope, 2to Timothy, my true child in the faith:[[2]](#footnote-28807) Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3As I urged you when I was going into Macedonia, remain in Ephesus so that you can instruct certain people not to teach a different doctrine, 4nor to pay attention to myths and endless genealogies, which give rise to useless speculation, rather than *furthering* the administration of God by trust. 5Now the goal of our instruction is love that comes from a pure heart and a good conscience and sincere trust. 6Certain people have strayed away from these things and have turned aside to fruitless discussions, 7wanting to be teachers of the law, *but* not understanding either what they are saying or the things about which they speak confidently.

8But we know that the law is good if one uses it lawfully, 9knowing this, that the law is not meant for a righteous person, but for the lawless and rebellious, the ungodly and sinners, the unholy and worldly-minded, those who kill their father or mother, murderers, 10the sexually immoral, those who practice homosexuality, kidnappers, liars, perjurers, and if there is any other thing contrary to sound doctrine 11that conforms to the glorious good news of the blessed God, which was entrusted to me.

12I give thanks to the one who has empowered me, Christ Jesus our Lord, because he counted me faithful, appointing me to the ministry, 13even though I was previously a blasphemer and a persecutor and an insolent[[3]](#footnote-21681) man. But I received mercy because I did it ignorantly in unbelief, 14but the grace of our Lord overflowed abundantly, along with the trust and love that are in Christ Jesus.

15This statement is trustworthy and deserving of full acceptance: “Christ Jesus came into the world to save sinners,” of whom I am the worst. 16Nevertheless, I received mercy for this reason: so that in me, as the worst *sinner*, Jesus Christ could show his immense patience as a pattern for those who are going to believe in him for life in the age *to come*. 17Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

18Timothy, my child, I am giving you this command based on the prophecies previously *spoken* over you, so that by *remembering* them you can fight the good fight, 19maintaining trust and a good conscience, which some have rejected and have caused a shipwreck concerning the faith.[[4]](#footnote-15769) 20Among them are Hymenaeus and Alexander, whom I handed over to the Adversary,[[5]](#footnote-15232) so that they will learn not to blaspheme.

**1 Timothy Chapter 2**

1I urge therefore, first of all, that petitions, prayers, intercessions, *and* thanksgivings be made for all people, 2for kings and all who are in authority, so that we can lead a peaceful and quiet life in all godliness and dignity. 3This is good and acceptable in the sight of God our Savior, 4who wants everyone to be saved and to come to a knowledge of the truth. 5For there is one God and one mediator between God and humankind, a man, Christ[[6]](#footnote-20276) Jesus, 6who gave himself *as* a ransom for all—the testimony *given* at the proper time— 7for which I was appointed a herald and an apostle (I am speaking the truth; I am not lying), *and* a teacher of the Gentiles in faithfulness and truth.[[7]](#footnote-11138)

8Therefore, I want the men in every place to pray, lifting up pure hands without anger or arguing.[[8]](#footnote-32302) 9Likewise, *I want* women to dress in respectable attire, with modesty and good judgment, not with *elaborately* braided hair and gold, or pearls, or expensive clothing, 10but with good works, which are proper for women who claim to honor God.

11A woman[[9]](#footnote-11131) must learn without causing a disturbance, *by being* in complete subjection. 12I do not permit a woman to teach[[10]](#footnote-31972) or to impose authority over a man, rather she is not to cause a disturbance. 13For Adam was first formed, then Eve, 14and Adam was not deceived, but the woman, being thoroughly deceived, fell into transgression, 15but she will be saved through childbearing,[[11]](#footnote-10447) if they continue in trust and love and holiness, with good judgment.

**1 Timothy Chapter 3**

1This statement is trustworthy: if anyone aspires to be an overseer, he desires a good work. 2Therefore, an overseer must be above reproach; the husband of one wife; clearheaded; sensible; respectable; given to hospitality; skilled in teaching; 3not an excessive drinker; not violent, but reasonable; not quarrelsome; not a lover of money; 4one who is leading his own household well, having *his* children in subjection with all dignity 5(indeed, if someone does not know how to lead his own household, how will he take care of the church of God?); 6not a new believer, so that he does not become conceited *and* fall into the condemnation of the Devil.[[12]](#footnote-15950) 7Moreover, he must have a good reputation among those who are outside *the church*, so that he does not fall into reproach and the snare of the Devil.

8Likewise, deacons *must be* dignified, not double-tongued, not indulging in much wine, not eager for dishonorable gain, 9holding *on to* the sacred secret of the faith with a clear conscience. 10And they must also first be tested, then let them serve as deacons if they are blameless. 11Likewise, women *deacons*[[13]](#footnote-26044) *must be* dignified, not slanderers, clearheaded, faithful in all things.

12Deacons must be husbands of one wife, leading *their* children and their own households well. 13For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith[[14]](#footnote-20993) that is *rooted* in Christ[[15]](#footnote-23456) Jesus.

14I write these things to you, hoping to come to you shortly. 15But if I am delayed, *I am writing* so that you know how a person must conduct themselves in the household of God, which is the church of the living God, the pillar and foundation of the truth.

16And, beyond all question, great is the sacred secret that leads to godliness: he was revealed in the flesh, vindicated in the spirit, seen by angels, preached among the nations, believed in throughout the world, *and* taken up in glory.

**1 Timothy Chapter 4**

1But the Spirit distinctly says that in the latter times some will fall away from the faith, paying attention to deceiving spirits and things taught by demons, 2*which* *come* through the hypocrisy of liars, who have their own consciences seared as with a hot iron. 3They forbid marriage *and command* *people* to abstain from foods that God created to be received with thanksgiving by those who believe and know the truth. 4For every creation of God is good and nothing is to be rejected if it is received with thanksgiving, 5since it is made holy through the word of God and prayer.

6If you point these things out to the brothers and sisters, you will be a good servant of Christ[[16]](#footnote-12635) Jesus, nourished by the words of the faith and of the good doctrine that you have closely followed. 7But avoid worldly myths and old wives’ tales;[[17]](#footnote-24947) rather, train yourself in godliness. 8For bodily training is profitable for some things, but godliness is profitable for all things because it has a promise for the present life and *also* for the life to come. 9This statement is trustworthy and deserves full acceptance.

10We labor and strive for this reason: because we have set our hope on the living God, who is the Savior of all people, especially of those who believe. 11Command and teach these things.

12Let no one look down on you because you are young, but be an example to those who believe: in speech, in conduct, in love, in faithfulness,[[18]](#footnote-31845) in purity. 13Until I come, give attention to *public* reading, to exhortation, to teaching. 14Do not neglect the gift that is in you, which was given to you *and then confirmed* through prophecy when the council of elders laid hands on *you*. 15Keep cultivating these things. Be *devoted* to them so that your progress is obvious to all. 16Pay close attention to yourself and to your teaching. Continue in these things, for in doing this you will save both yourself and those who hear you.

**1 Timothy Chapter 5**

1Do not rebuke an older man, but exhort him as a father; the younger men as brothers; 2the older women as mothers; the younger women as sisters—with all purity.

3Honor widows who are truly widows. 4But if any widow has children or grandchildren, let them[[19]](#footnote-27072) first learn to show godliness toward their own family and repay their parents, for this is acceptable in the sight of God. 5Now the one who is truly a widow—the one who has been left with no one—has set her hope on God and continues in petitions and prayers night and day. 6But she who lives for pleasure is dead while she lives. 7And command these things, so that they will be above reproach. 8But if anyone does not provide for his own *family*, and especially his own household, he has denied the faith and is worse than an unbeliever.

9No widow is to be added to the list *of widows* unless she is *at least* 60 years old, *has been* the wife of one man, 10has a reputation for good works; if she has raised children, if she has shown hospitality, if she has washed the feet of the holy ones, if she has cared for the afflicted, *and* if she has devoted herself to all kinds of good works.[[20]](#footnote-21393) 11But refuse younger widows, because when they have sensual desires that draw them away from *their dedication* *to* Christ,[[21]](#footnote-20435) they desire to marry, 12*and thus* incur judgment because they have rejected their former pledge. 13And at the same time, they also learn *to be* idle, going around from house to house, and they are not only idle, but also gossips and busybodies, saying things they should not *say*. 14Therefore, I want younger *widows* to marry, bear children, manage the household, *and* give the Opposer[[22]](#footnote-17141) no opportunity for *slanderous* insults, 15for some have already turned away to follow the Adversary.[[23]](#footnote-18151)

16If any woman who is a believer has widows *in her household who need help*, let her care for them, and do not let the church be burdened, so that it can care for those who are truly widows.

17Let the elders who lead well be counted worthy of double honor, especially those who work hard in *proclaiming* the word and in teaching. 18For the Scripture says, Do not muzzle the ox while it treads out the grain.[[24]](#footnote-10908) And, The worker is worthy of his wages.[[25]](#footnote-22582)

19Do not accept an accusation against an elder except on the basis of two or three witnesses. 20Those who persist in sin, reprove in front of everyone, so that the rest will also be afraid *of the consequences*.

21I solemnly charge *you* in the presence of God and Christ Jesus and the chosen angels, that you observe these things without prejudice, doing nothing out of favoritism. 22Do not be hasty to lay hands on anyone and *thus* share *responsibility* for the sins of others. Keep yourself pure.

23Do not continue to drink *only* water, but use a little wine because of your stomach *issues* and your frequent illnesses.

24The sins of some people are obvious, reaching the place of judgment ahead of them,[[26]](#footnote-17988) but with some people they are revealed later.[[27]](#footnote-18728) 25In the same way, there are also good works that are obvious, and those that are not *obvious* cannot remain hidden.

**1 Timothy Chapter 6**

1All who are slaves, *being* under the yoke, must consider their own masters worthy of all honor, so that the name of God and the doctrine is not blasphemed. 2And those who have masters that believe must not look down on them because they are brothers or sisters; but they are to serve them even better, because those who benefit from their service are believers and beloved. Teach and exhort these things.

3If anyone teaches a different doctrine and does not agree with sound words—the words of our Lord Jesus Christ[[28]](#footnote-31417)—and with the doctrine that leads to godliness, 4he is conceited, knowing nothing, but has a morbid interest in speculations and disputes about words. From this *only* comes envy, strife, slander, evil suspicions, 5*and* constant arguing among people *whose* mind is corrupt and has been robbed of the truth, who assume that godliness is a means of *procuring* gain. 6But godliness with contentment is great gain, 7for we brought nothing into the world, and neither are we able to carry anything out. 8But if we have food and clothing,[[29]](#footnote-17419) we will be content with that. 9But those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires that plunge people into ruin and destruction. 10For the love of money is a root of all kinds of evil. Because of their craving *for money*, some have been led astray from the faith and have pierced themselves through with many griefs.

11But you, O man of God, flee these things and diligently pursue righteousness, godliness, trust, love, endurance, *and* meekness. 12Fight the good fight for the faith. Take hold of the life in the age *to come* to which you were called and *for which* you confessed the good confession in the sight of many witnesses. 13I charge you in the presence of God, who gives life to all things, and Christ Jesus, who *made* the good confession in his testimony before Pontius Pilate, 14that you keep the commandment without spot, *being* above reproach, until the appearing of our Lord Jesus Christ, 15which He will bring about in its proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, 16who alone has immortality, who lives in unapproachable light, whom no one has seen, nor is able to see. To him belongs honor and dominion forever. Amen.

17Instruct those who are rich in this present world not to be arrogant or to set their hope on riches, which are uncertain, but on God, who richly provides us with all things to enjoy. 18*Instruct them* to do good, to be rich in good works, to be generous, *and* willing to share, 19*thus* storing up treasure for themselves as a good foundation for the coming *age*, so that they take hold of that which is truly life.

20O Timothy, guard that which is entrusted *to you*, turning away from worldly, empty chatter and the opposing ideas of what is falsely called “knowledge,” 21which some have professed *and thus* have strayed away from the faith. Grace be with you all.

1. Lit. “the Anointed One” [↑](#footnote-ref-14868)
2. “Faith” refers to the Christian Faith. [↑](#footnote-ref-28807)
3. Or “violent” [↑](#footnote-ref-21681)
4. “Faith” refers to the Christian Faith. [↑](#footnote-ref-15769)
5. “Adversary” is the translation of the Greek *satanas*. [↑](#footnote-ref-15232)
6. Lit. “the Anointed One” [↑](#footnote-ref-20276)
7. Or “in the true faith” [↑](#footnote-ref-11138)
8. Lit. “anger” or “argument” [↑](#footnote-ref-32302)
9. Or “wife” [↑](#footnote-ref-11131)
10. This is not a universal prohibition against women teaching [↑](#footnote-ref-31972)
11. Or “the birth of the Child” [↑](#footnote-ref-10447)
12. “Devil” is a transliteration of the Greek word *diabolos* which literally means “Slanderer.” [↑](#footnote-ref-15950)
13. Or “wives *of the deacons*” [↑](#footnote-ref-26044)
14. “Faith” refers to the Christian Faith. [↑](#footnote-ref-20993)
15. Lit. “the Anointed One” [↑](#footnote-ref-23456)
16. Lit. “the Anointed One” [↑](#footnote-ref-12635)
17. Mythologies retained in the culture, often by older women. [↑](#footnote-ref-24947)
18. Or “trust” [↑](#footnote-ref-31845)
19. “Them” refers to the children [↑](#footnote-ref-27072)
20. Lit. “every good work” [↑](#footnote-ref-21393)
21. Lit. “the Anointed One” [↑](#footnote-ref-20435)
22. “Opposer” is being used as a title for the Devil [↑](#footnote-ref-17141)
23. “Adversary” is the translation of the Greek *satanas*. [↑](#footnote-ref-18151)
24. From Deut. 25:4 [↑](#footnote-ref-10908)
25. From Lev. 19:13; Deut. 24:14-15 [↑](#footnote-ref-22582)
26. Lit. “going before them into judgment” [↑](#footnote-ref-17988)
27. Lit. “follow afterward” [↑](#footnote-ref-18728)
28. Lit. “the Anointed One” [↑](#footnote-ref-31417)
29. Or “shelter” [↑](#footnote-ref-17419)