

1 Timothy

Translation by Pastor Luther Walker

^{1.1} Paul, *an* apostle belonging to Jesus Christ according to *a* command from God our Savior and Lord Jesus Christ, our hope, ^{1.2} to Timothy, *a* legitimate child in faith. Grace, mercy, peace are from God our Father and Christ Jesus our Lord.^{1.3} Just as I encouraged you to remain in Ephesus, having left unto Macedonia, in order that you should command some not to teach differently¹, ^{1.4} nor pay attention to myths or endless genealogies, which offer debate² rather than *a* dispensation from God, the [dispensation] by faith. ^{1.5} Now, the goal of the announcement is love out from a clean heart and good conscience and un-hypocritical faith, ^{1.6} from which some, having gone astray, turn unto empty words ^{1.7} desiring³ to be law teachers, not understanding that which they speak nor concerning what they affirm. ^{1.8} Indeed we intuitively know that the law is good⁴ if, perhaps, someone uses it lawfully. ^{1.9} Intuitively knowing this, that the law is not laid for *a* righteous [man], but for unlawful and rebellious, ungodly and sinners, impious and profane, scolders of fathers and scolders of mothers, murderers of men, ^{1.10} fornicators, homosexuals⁵, kidnappers, liars, perjurers and if, assuming it is true, there is anything other *that is* contrary to healthy teaching ^{1.11} according to the gospel of the proper opinion of the happy God, which I, on my part, have been entrusted. ^{1.12} And I have thanks for the One strengthening me, Christ Jesus our Lord, because He regarded me faithful, having placed [me] into this ministry, ^{1.13} having before been a blasphemous one and persecutor and violent, but I was shown mercy because I being ignorant did these things in unbelief. ^{1.14} Indeed the grace from our Lord is exceedingly abounded with faith and love, the [love] in Christ Jesus. ^{1.15} The Word is faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners, which I, on my part, am first. ^{1.16} But because of this I was shown mercy, in order that at first in me Christ Jesus should show all longsuffering facing a prototype of the ones about to believe upon Him into eternal life. ^{1.17} Now, to the Eternal King, imperishable, invisible, only wise God, honor and an accurate opinion into the ages of the ages, amen. ^{1.18} This is the message I set alongside you, child Timothy, according to the the prophecies having gone before

¹ A teaching of another kind. Not the word for “doctrine”. This is information that is to be learned but not put into practice.

² 1 Corinthians 1:20 a debater; John 3:25; Acts 15:2; 25:20; 1 Timothy 6:4; 3 Timothy 2:23; 3:9

³ Participle – They are characterized as ones with this desire

⁴ Good in appearance

⁵ A male who has sexual intercourse with males

upon you, in order that by them you should fight⁶ the good warfare⁷, ^{1.19} holding faith and *a* good conscience, which some having rejected have shipwrecked concerning the faith, ^{1.20} of whom are Hymenaeus and Alexander, who I handed over to Satan in order that they should be child trained not to blaspheme.

^{2.1} Therefore I encourage first of all to make supplication, worship, intercession, thanksgiving concerning all men. ^{2.2} On behalf of kings and all the one being in preeminence, in order that we should live a tranquil and quite biological life in all godliness and dignity. ^{2.3} For this is well and acceptable before God our savior, ^{2.4} Who desires all men to be saved and to come to a full experiential knowledge of the truth. ^{2.5} For [there is] One God and One mediator of God and men, *the* man Jesus Christ, ^{2.6} the one having given Himself a ransom concerning all, the testimony in its own time, ^{2.7} unto which I, on my part, am set a proclaimer and apostle. I speak the truth in Christ, not a lie, as a teacher of Gentiles in faith and truth. ^{2.8} Therefore I determine the men in every place to worship for themselves, lifting up pious hands apart from wrath and doubting. ^{2.9} Likewise also the women in orderly attire with modesty and a saving frame of mind to adorn themselves, not in braided hair or gold or pearls or costly garments, ^{2.10} but that which is fitting women, ones having themselves promised [to be] God worshipers⁸, through good works. ^{2.11} Let women learn in quietness⁹ in all subjection. ^{2.12} And I do not permit a woman to teach nor to usurp authority¹⁰ over a man, but to be in quietness¹¹. ^{2.13} For Adam was formed first, then Eve. ^{2.14} And Adam was not deceived, but the woman was thoroughly deceived coming to be in *a* transgression. ^{2.15} But she will be saved¹² through the raising of children¹³, if, perhaps, they abide in faith and love and holiness with a saved frame of mind.

⁶ the act of wage a campaign of war; hence, serve as a soldier

⁷ waging of war - a campaign of war

⁸ Combination of the Greek word "God" and "worship". Uniquely used here in Scripture

⁹ This is not a word that mean "do not speak" (1 Corinthians 14:28,30). Used of leading a quite or tranquil life, 2 Thessalonians 3:12; It is the word "soul" negated – without emotional influence (having a mind that is at rest, not stirred up by emotions.)

¹⁰ To take in hand or to master over

¹¹ Same word used in verse two – quietness (not being stirred up by emotions)

¹² Saved from being thoroughly deceived

¹³ Can have the meaning of maternal instinct; hence, to raise children. Not the word for giving birth or to bear children in a birthing sense (Luke 2:7; Revelation 12:5; John 16:21 – after birth, begat); rather, the raising of children. The noun of this word is found in 1 Timothy 5:14.

^{3.1} The faithful word, if, assuming it is true, someone strives to obtain¹⁴ [the office of] Bishop¹⁵, a good¹⁶ work he desires. ^{3.2} Therefore it is necessary [that] the Bishop be without reproach, a man belonging to one woman, temperate¹⁷, saved frame of mind, orderly¹⁸, hospitable, able to teach¹⁹, ^{3.3} not addicted to wine, nor pugnacious²⁰, nor greedy, but gentle, not a brawler, not fond of money, ^{3.4} standing²¹ over his own household well, having obedient children, with all dignity. ^{3.5} And if, assuming it is true, someone does not intuitively know how to stand over his own household, how will he take care of God's house? ^{3.6} Not a novice, in order that, being puffed up, he should fall into judgment from the devil. ^{3.7} And is it necessary also to have a good²² witness from the ones outside, in order that he should not fall unto reproach and a snare of the devil. ^{3.8} Likewise, Deacons are to be dignified²³, not double speaking, not giving attention to much wine, not greedy²⁴, ^{3.9} holding the mystery of the faith in a clean conscience. ^{3.10} And also let them first be proven²⁵, then let them serve being above blameless. ^{3.11} Likewise wives are to be dignified, not diabolical (slanderers), temperate, faithful in all. ^{3.12} Let Deacons be a one-woman man, ruling well concerning children and their own household. ^{3.13} For the ones serving well the rank obtain for themselves good and much boldness in faith, the [faith] in Christ Jesus. ^{3.14} These things I write you hoping to come to you with speed, ^{3.15} but if perhaps I should tarry, in order that you may intuitively know how to behave in the house of God, which is the assembly of the living God, a pillar and bulwark of the truth. ^{3.16} And great it admittedly²⁶ is the mystery of

¹⁴ 1 Timothy 6:10 – striving to obtain money; Hebrews 11:16 Old Testament saint striving for a better country

¹⁵ One who is in the position of an overseer of the Church for the purpose of feeding God's children with spiritual food, Acts 20:28. One who has the Spiritual gift of a Pastor even Teacher would hold this position within the Church. Also known as the Pastor.

¹⁶ Has a good or proper appearance to it.

¹⁷ Having a proper frame of mind

¹⁸ Appearance is in an orderly fashion and duties (2:9). Plato uses this word to describe a citizen quietly fulfilling the duties which are incumbent in an orderly manner

¹⁹ Properly handling information that is to be taught but not practiced: Pre Old Testament, Old Testament, and Millennial Kingdom information, which is all not for the practice of the Church.

²⁰ One who is a bully, belligerent

²¹ Used of one who maintains works that are good in their appearance. These are works that are actively done, and those seeing the works perceive them correctly as good works, not works done for the sake of looking good. Titus 3:8, 14

²² Good in appearance.

²³ Worthy of respect

²⁴ Greedy for the purpose of material things – dishonest gain.

²⁵ Putting to the test for what is good.

²⁶ Adverb of “verbal agreement”

Godliness, God was manifested in flesh, justified in spirit, seen with discernment by angels, proclaimed among nations, believe on in [the] world, taken up with a accurate opinion²⁷.

^{4.1} Now the Spirit expressly says that in latter times some, giving heed to deceiving spirits and teachings of demons, will withdrawal²⁸ from the faith, ^{4.2} speaking falsely in hypocrisy, being in a state of having their own conscience seared, ^{4.3} forbidding to marry, to abstain from food, which the God created to receive with thanksgiving by the faithful and ones experientially knowing the truth. ^{4.4} Because every creature from God is good²⁹ and nothing is to be rejected, having been received with thanksgiving, ^{4.5} for it has been sanctified through a Word from God and intercession. ^{4.6} You are a good³⁰ minister of Jesus Christ, when you lay down these things to the brethren, while training up in the Words of the faith and the good³¹ teaching which you closely follow. ^{4.7} And the worldly and old wives' tales you refuse, but exercise yourself towards godliness. ^{4.8} For the bodily exercise³² towards a little is profitable, but the godliness towards all is profitable, having a promise of life, the one now and the one about to come. ^{4.9} The faithful word and worthy of all acceptance. ^{4.10} For because of this also we labor and strive³³ because we hope upon [the] living God, who is a savior of all men, especially concerning believers. ^{4.11} You command these things and you teach.

^{4.12} Let no one think little of your youth, but you become an example of the faith in word, in conduct, in love, in faith, in purity. ^{4.13} Until I come, give heed to the reading, the exhortation, the teaching. ^{4.14} Do not neglect the gracious gift in you, the one given to you through prophecy with laying on of the hands of the elders. ^{4.15} Exercise these things, in these you are, in order that your manifested progress is in all. ^{4.16} Hold firm unto yourself and the teaching. Continue in them for these. For doing this also you will save yourself and the ones hearing you.

²⁷ "Glory" means "to have or express a proper opinion"

²⁸ stand away from

²⁹ that which is good in appearance, quality, or virtue.

³⁰ that which is good in appearance, quality, or virtue.

³¹ that which is good in appearance, quality, or virtue.

³² In context Paul is referring to abstaining from something to be godlier in appearance.

³³ Content for a prize

^{5.1} Do not rebuke older men, but you encourage³⁴ [them] as a father, [and the] younger as brethren, ^{5.2} older women [you encourage them] as mothers, [and the] younger [women] as sisters in all purity. ^{5.3} Honor a widow, the ones being a widow. ^{5.4} but if, assuming it is true, any widow has children or grandchildren, let them first in her own home be godly and payback recompense to their parents for this is acceptable before the God. ^{5.5} But the one being a widow and having been left along, hopes upon God and remains in the supplication and the worship night and day. ^{5.6} But the one living a self-indulgent life while living she is dead. ^{5.7} An these things you command, in order that they may be without reproach³⁵. ^{5.8} But if, assuming it is true, anyone does not provide for his own, and especially his household, he denies the faith and is worse than an unbeliever. ^{5.9} Let a widow be put on the roles, not less than sixty years, a woman having come to be³⁶ belonging to one man, ^{5.10} being testified by good³⁷ works, if, assuming it is true, she has brought up children, if, assuming it is true, she has shown hospitality, if, assuming it is true, she has washed the feet of the saints, if, assuming it is true, she has assisted the oppressed, if, assuming it is true, she has followed after every good work. ^{5.11} But the younger widows refuse for when they live sensually³⁸ against the Christ they desirably will to marry, ^{5.12} having condemnation because they have rejected the first faith. ^{5.13} And at the same time also they learn to be idle, going about the houses. And not only idle, but also gossips and busybodies, speaking things not necessary. ^{5.14} Therefore I determine [the] younger to marry, raise children, rule the house, giving no occasion to the one opposing by reason of a slanderous [word]. ^{5.15} For already some have turned aside after the Satan. ^{5.16} If, assuming it is true, any faithful [man] or faithful [woman] has a widows, let them assist them and not burden the assembly, in order that they may assist the ones being widows.

³⁴ To be called along side

³⁵ cannot have an accusation laid against them

³⁶ In 3.1 within the requirements of a pastor he is to be a man (husband) belonging to one wife. The verb in 3.1 is a “to be” verb and the word “male” is in the accusative. In this verse a different verb “come to be” is used in a perfect and the “woman” is in the nominative. The first verb “to be” is an action verb, where the second verb “to come to be” means that prior they did not exist in this way. The woman, in the past came to be belonging to one man with the results that she still belongs to one man and will continue to belong to one man into the indefinite future. This means that for a widow that is to be cared for by the church is to be a woman that has only been married to one man and has been left without any family to care for her.

³⁷ Good in appearance

³⁸ A strong desire to live luxuriously or sensuously – see Revelation 18:7, 9

^{5.17} Let the elder, the one managing well, be worthy of double honor, especially the one laboring intensely in word and teaching. ^{5.18} For the Scripture says, “Do not muzzle the threshing ox.” And “A worker is worthy of his wage.” ^{5.19} Against an elder do not receive an accusation, aside from except by two or three witnesses. ^{5.20}

The ones continuing in sin rebuke before all, in order that also the remaining have fear.

^{5.21} I testify before the God and Jesus Christ and the elect angels, in order that you should guard these apart from prejudice, not doing according to partiality. ^{5.22} Do not lay hands upon anyone quickly³⁹, nor share sins of another, keep yourself pure. ^{5.23} No longer drink water, but use a little wine because of your stomach and frequent weaknesses. ^{5.24} Some men’s sins are evident, leading into judgment, but some also follow after. ^{5.25} Likewise also the good works are evident, and the ones holding otherwise are not able to conceal. ^{6.1} As many as are slaves under a yoke, to their own despot all honor, worthy of high regard, in order that the name of God and the teaching should not be blasphemed. ^{6.2} And the ones having believing despot, do not think little of them because they are brethren, but rather they are to be served, because they are believers and beloved, the ones taking hold of the good⁴⁰ works.

These things you teach and encourage. ^{6.3} If, assuming it is true, anyone teaches different and does not approach with healthy⁴¹ words, the [words] of our Lord Jesus Christ and with the teaching according to godliness, ^{6.4} he is puffed up and understand⁴² nothing, but has a morbid desire concerning debates and disputing about words out from which comes envy, strife, blasphemy, malignantly evil suspicions, ^{6.5} idly occupying⁴³ the mind of corrupt men and ones defrauded of the truth supposing godliness is a means of gain. Depart from these. ^{6.6} But the godliness is great gain with contentment. ^{6.7} For we carried nothing into the world, it is clear that we do not have the natural ability to carry something out. ^{6.8} And having sustenance and covering, with these be content. ^{6.9} And the ones determining to be rich fall into various temptations and a trap, and many foolish and harmful lusts, which sink the man unto ruin and destruction. ^{6.10} For a root of all

³⁹ To be in agreement with – laying on of hands stats that you support them

⁴⁰ Good and works are one word. Works that are well pleasing. Works having “good” for a prefix

⁴¹ Participle – being healthy by character

⁴² Participle – characterized by a lack of understanding.

⁴³ Correct spelling is παραδιαιρηβαλ. Has the meaning of “remaining in a place”. Acts 14:3; 25:14

that lacks in character is the fondness of money, which some being longing ones are misled from the faith and pierce themselves with many anxieties⁴⁴. ^{6.11} But you, O man of God, these things flee and pursue righteousness, godliness, faith, love, patience, an objectivity of mind. ^{6.12} Fight⁴⁵ the good⁴⁶ fight of the faith, take hold of eternal life into which you have been called, and you verbally agreed the good confession before many witnesses. ^{6.13} I charge you before the God, the one giving life to all things, and Christ, the one having testified before Pontius Pilate the good confession, ^{6.14} you are to guard the commandment, spotless, without reproach, until the appearance of our Lord Jesus Christ, ^{6.15} which in its own times it will show; the happy and only Sovereign, the King of the ones reigning and Lord of the ones lording; ^{6.16} the only one having immortality, dwelling in unapproachable light, who no man has seen with discernment or has the natural ability to see with discernment, to whom is honor and eternal strength, Amen. ^{6.17} To the wealthy in the now age you charge, do not be high minded, nor hope upon uncertain wealth, but in the living God, the one affording to us all things richly unto enjoyment, ^{6.18} to do good, to be rich in good⁴⁷ works, to be generous, fellowshiping, ^{6.19} storing up for themselves a good⁴⁸ foundation unto the about to come, in order that they should take hold of the eternal life. ^{6.20} O Timothy, guard the entrusted, turning aside from the worldly chatter and opposition from the false knowledge, ^{6.21} which some having promised concern the faith have gone astray. The grace is with you. Amen.

⁴⁴ Consuming grief, Romans 9:2

⁴⁵ Struggling, contending, striving – used of competing in the games, 1 Corinthians 9:25

⁴⁶ That which is good in appearance

⁴⁷ Works that have a visible good or healthy quality

⁴⁸ that which has a good or healthy appearance