

Chapter 1

(1) Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, *Who is* our hope;
(2) To Timothy,^a *my* own son in the faith: Grace, mercy, *and* peace,^b from God our Father and Jesus Christ our Lord.
(3) As I urged you to remain at Ephesus, when I went into Macedonia, that you might command some that they teach no other teaching,
(4) Neither give heed to fables and endless genealogies, which bring doubts, rather than godly encouragement which is in faith: *so do*.
(5) Now the end of the commandment is charity^c out of a pure heart, and *of* a good conscience, and *of* un-pretended faith:
(6) From which some have turned aside to vain words;
(7) Desiring to be teachers of the law; neither understanding what they say, nor what they affirm.
(8) But we know that the law is good, if a man uses it lawfully;
(9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-killers,
(10) For fornicators {those who have sex outside of marriage}, for homosexuals, for men-stealers,^d for liars, for persons willfully making false statements, and if there are any other things that are contrary to sound teaching;
(11) According to the glorious gospel of the blessed God, which was committed to my trust.

(12) And I thank Christ Jesus our Lord, Who has enabled me, in that He counted me faithful, putting me into the ministry;
(13) Who was before a blasphemer, and a persecutor, and a physical-abuser {*of Christians*}; but I obtained mercy, because I did *it* ignorantly in unbelief.
(14) And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus.
(15) *This is* a faithful saying, and worthy of everyone's acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.
(16) Nevertheless for this reason I obtained mercy, that in me Jesus Christ might first show forth all patience, for an example to those who should later believe on Him for everlasting life.
(17) Now to the King eternal, immortal, invisible, the only wise God, *be* honor and glory forever and ever. Amen. {Let it be.}
(19) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
(20) Of whom is Hymenaeus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.

Chapter 2

(1) Therefore I urge {ask; encourage} you, that, first of all, requests, prayers, intercessions, *and* giving of thanks, be made for all men;
(2) For kings, and *for* all those who are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
(3) Because *this is* good and acceptable in the sight of God our Savior;

1:2a – Timothy – Acts 16:1; Acts 17:14-15; Acts 18:5; Acts 19:22; Acts 20:4; I Cor. 16:10
1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:5c – charity – love – agape {ἀγάπη} – see note on I Cor. 13:1
1:10d – men-stealers – kidnappers – capture people to sell them as slaves

(4) Who wants all men to be saved, and to come to the knowledge of the truth.
(5) Because *there* is one God, and one mediator between God and men, the Man Christ Jesus;
(6) Who gave Himself a ransom for all, to be testified {revealed} in due time.
(7) To which I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* do not lie;) a teacher of the Gentiles {non-Jews} in faith and truth.
(8) Therefore I desire that men pray everywhere, lifting up holy hands, without anger and doubts.
(9) In the same way also, that women adorn themselves in modest clothes, with modesty and discretion; not with braided hair, or gold, or pearls, or costly array {jewelry; expensive clothing}.^a
(10) But (which becomes women professing godliness) with good works.
(11) Let the woman learn in silence with all subjection.
(12) But I do not allow a woman to teach, nor to force authority over the man, but to be in silence.
(13) Because Adam was first formed, then Eve.
(14) And Adam was not deceived, but the woman being deceived was in the sin.
(15) Nevertheless she shall be saved in childbearing, if they continue in faith and charity and holiness with discretion.

Chapter 3

(1) This *is* a true saying, If a man desires the office of a bishop {pastor},^a he desires a good work.
(2) A bishop {pastor} then must be blameless, {presently be} the husband of one wife,^b vigilant, sober, of good behavior, given to hospitality, able to teach;
(3) Not given to wine, no bully, not greedy for filthy worldly riches; but patient, not a brawler, not covetous;
(4) One who rules his own household well, having his children in subjection with all honor;
(5) (Because if a man does not know how to rule his own household, how shall he take care of the church of God?)
(6) Not a new convert, lest being lifted up with pride he fall into the condemnation of the devil.
(7) Furthermore he must have a good report of those who are outside; lest he fall into reproach and the snare of the devil.
(8) Likewise the deacons^c *must be* honorable, not double-tongued, not given to much wine, not greedy of filthy worldly riches;
(9) Holding the mystery of the faith in a pure conscience.
(10) And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

2:9a – dress in modesty... - no braided hair, gold, pearls, costly array – the purpose of someone dressing in a “revealing” way or wearing such things is to draw attention to themselves and to set themselves above others – all this is unbecoming a child of God.

3:1a - bishop - episkopē {ἐπισκοπή} - overseer [pastor]

3:2b - notice the verb "be" is present tense - {εἶναι} [present infinitive in the Greek] the man must presently be the husband of one wife. To translate as "must have been" the husband of one wife would be a mistranslation and a distortion of God's word. The command here is that the man must currently have only one wife [i.e. he cannot be a bishop {pastor} in the church if he currently has multiple wives, i.e. polygamist]
I Tim 3:12 gives the same requirement for deacons. See Acts 6:3 {first deacons?}
- qualifications always have to do with a person's present submission to the Holy Spirit
- qualifications never have to do with past sin. – see also Titus 1:5f - see note on I Tim. 3:12 below.

3:8c - deacon - diakonos {διάκονος} – servant – attendant – someone who waits on another – see Acts 6

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(11) Even so *their wives must be* honorable, not slanderers, sober, faithful in all things.
(12) Let the deacons {presently} be the husbands of one wife,^d ruling their children and their own households well.
(13) Because those who have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
(14) These things I write to you, hoping to come to you shortly:
(15) But if I delay long, that you may know how you ought to behave yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.
(16) And without controversy; great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles {non-Jews}, believed on in the world, received up into glory.

Chapter 4

(1) Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;
(2) Speaking lies in hypocrisy; having their conscience seared with a hot iron;
(3) Forbidding to marry, *and commanding* to abstain from meats, which God has created to be received with thanksgiving by those who believe and know the truth.
(4) Because every creature of God is good, and nothing to be refused, if it is received with thanksgiving:
(5) Because it is purified by the word of God and prayer.

(6) If you remind the brothers of these things, you will be a good minister of Jesus Christ, nourished up in the words of faith and of good teaching, to which you have attained.
(7) But refuse profane and old wives' fables, and exercise yourself *rather* to godliness.
(8) Because bodily exercise profits little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come.
(9) This is a faithful saying and worthy of all acceptance.
(10) Therefore we both labor and suffer reproach, because we trust in the living God, Who is the Savior of all men, especially of those who believe.
(11) These things command and teach.
(12) Do not let any man despise your youth; but be an example for the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
(13) Until I come, give attendance to reading, to encouragement, to teaching.
(14) Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands by the church-members.
(15) Meditate upon these things; give yourself wholly to them; that your profiting may appear to all.
(16) Take heed to yourself, and to the teaching; continue in them: because in doing this you will both save yourself, and those who listen to you.

3:12d - {διακονοι [deacons] εστωσαν [must be] μιας [one] γυναικος [wife] ανδρες [husbands]} - estoesan {εστωσαν} is present tense imperative - To translate as "must have been" the husband of one wife would be a mistranslation and a distortion of God's word. Qualifications for deacons, elders, or bishops [overseers] are always based on a person's present relationship with the Lord, never on their past {See Acts 6:3} - see note on 3:2 above and Titus 1:5f. [If the qualifications were based on a person's past - Paul himself would be disqualified!]

Chapter 5

(1) Do not rebuke an elder, but plead with *him* as a father; *and treat* the younger men as brothers;
(2) The elder women as mothers; the younger as sisters, with all purity.
(3) Honor widows who are widows indeed.
(4) But if any widow has children or nephews, let them learn first to show piety at home, and to provide for their own parents {and relatives}: because that is good and acceptable before God.
(5) Now she who is a widow indeed, and has nothing, trusts in God, and continues in petitions to God and prayers night and day.
(6) But she who lives in pleasure is dead even while she lives.
(7) And charge them to obey these things, that they may be blameless.
(8) But if anyone does not provide for his own, and especially for those of his own household, he has denied the faith, and is worse than an infidel {unbeliever}.
(9) Do not let a widow be taken into the number under sixty years old,^a having been the wife of one man,^b
(10) Well reported of for good works; if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.
(11) But the younger widows refuse: because when they have begun to become lustful against Christ, they will marry;
(12) Having damnation, because they have cast off their first faith.
(13) And as a result they learn *to be* idle, wandering about from house to house; and not only idle, but gossips also and busybodies, speaking things which they ought not.

(14) Therefore I want the younger women to marry, bear children, guide the household, give no occasion to the adversary to speak reproachfully.
(15) Because some have already turned aside after Satan.
(16) If any man or woman who believes has widows, let them provide for them, and do not let the church be charged; that it may provide for those who are widows indeed.
(17) Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and teaching.
(18) Because the Scripture says,
You shall not muzzle the ox that treads out the corn.^c
And, The laborer *is* worthy of his reward.
(19) Do not receive an accusation against an elder, except before two or three witnesses.
(20) Those who sin rebuke before all, that others also may fear.
(21) I charge *you* before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality.
(22) Do not lay hands quickly on any man, neither be partaker of other men's sins: keep yourself pure.
(23) Do not drink only water, but use a little wine for your stomach's sake and your often illnesses.
(24) Some men's sins are open beforehand, going before them to judgment; and some *men's sins* follow after them.
(25) Likewise also the good works *of some* are revealed beforehand; and those that are otherwise cannot be hidden.

5:9a - i.e. if the widow is less than 60 years of age, she should not be included in the daily distribution of food. See I Tim. 5:14 and 5:16 below. The deacons were first called because the Greek widows were being overlooked in the daily distribution of food. See Acts 6:1-6
5:9b - having been the wife of one man - note the difference in the tense of the verb as compared to 3:2 and 3:12 above which were present tense verbs.
5:18c - Deut. 25:4

Chapter 6

(1) Let as many servants as are under the yoke count their own masters worthy of all honor, that the Name of God and *His* teaching not be blasphemed.
(2) And those who have believing masters, let them not despise *them*, because they are brothers; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and encourage.
(3) If any man teaches otherwise, and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the teaching which is according to godliness;
(4) He is proud, knowing nothing, but stirring up questions and arguments, from which comes envy, disagreements, evil ranting, evil suspicions.
(5) Perverse disputes of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself.
(6) But godliness with contentment is great gain.
(7) Because we brought nothing into *this* world, *and it is* certain we can carry nothing out.
(8) And having food and clothing let us with that be content.
(9) But those who desire to be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.
(10) Because the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
(11) But you, O man of God, flee from these things; and follow after righteousness, godliness, faith, love, patience, humility.

(12) Fight the good fight of faith, lay hold on eternal life, to which you are also called, and have professed a good profession before many witnesses.
(13) I give you charge in the sight of God, Who gives life to all things, and *before* Christ Jesus, Who before Pontius Pilate witnessed a good confession;
(14) That you keep *this* commandment without spot, without reproach, until the appearing^a of our Lord Jesus Christ:
(15) Which in His times He shall show, *Who is* the blessed and only Ruler, the King of kings, and Lord of lords;
(16) Who only has immortality, living in the light which no man can approach; Whom no man has seen, nor can see: to Whom *be* honor and power everlasting. Amen {let it be}.
(17) Charge those who are rich in this world, that they not think of themselves as better than others; nor trust in uncertain riches, but in the living God, Who richly gives us all things to enjoy;
(18) That they do good, that they be rich in good works, ready to distribute, willing to communicate;
(19) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
(20) O Timothy, keep that which is committed to your trust, avoiding profane *and* vain babblings, and oppositions of that which is falsely called science:
(21) Which some professing have erred concerning the faith. Grace *be* with you. Amen {Let it be}.

6:14a - appearing - i.e. at the Rapture – Is. 26:20 - see note on I Cor. 1:8; II Tim. 1:10; Heb. 9:28

