

Structure

The overall structure is ABCDCBA:

- 1:1-2 Address to Timothy and blessing
- 1:3-20 Pastoral charges to Timothy, Paul's example
 - 1:3-11 A pastoral charge to Timothy on sound teaching and law
 - 1:12-17 Paul's example, enclosed by thanks to Jesus and doxology to God
 - 1:18-20 A pastoral charge to Timothy: fight the good fight
- 2:1-3:16 How you (as a pastor) should behave in God's household, the church
 - 2:1-7 You (as a pastor), our savior God, Jesus our mediator, and I an apostle
 - 2:8-15 Men and women
 - 3:1-7 The overseer
 - 3:8-13 Deacons
 - 3:14-16 You (as a pastor), the church of the living God, and Jesus the mystery of godliness
- 4:1-16 Pastoral charges on godliness
- 5:1-6:2a How you (as a pastor) should behave in God's household, the church (continued)
 - 5:1-2 Free men and women
 - 5:3-16 Widows
 - 5:17-25 Elders
 - 6:1-2a Slaves
- 6:2b-19 Pastoral charges, Anointed's example
 - 6:2b-10 A pastoral charge on sound teaching and riches
 - 6:11-16 A summary pastoral charge: fight the good fight, Anointed's example, and blessing
 - 6:17-19 A pastoral charge on riches
- 6:20-21 Closing charge to Timothy and blessing

The first and last divisions are the address to Timothy and blessing, and the closing charge to Timothy and blessing. The second and sixth are pastoral charges, Paul's or the Anointed's example. The third and fifth are how you (as a pastor) should behave in God's household, the church. The center is pastoral charges on godliness.

Background

Timothy was one of Paul's closest and most loyal associates. He is first mentioned at Lystra in southeast Asia Minor in Acts 16:1-3, where he joined Paul early in his second missionary journey, and where he is described as "a disciple . . . well spoken of by the brothers in Lystra and Iconium." He may have been converted by Paul on Paul's first missionary journey when Paul evangelized in Iconium and Lystra (Acts 13:51-14:23). Timothy continued with Paul for the rest of his second missionary journey, where he is mentioned at Corinth (Acts 18:1,5; 1 Th 1:1; 3:2,6; 2 Cor 1:19). He accompanied Paul on his third missionary journey, where he is mentioned in Acts 19:22; 20:4-5; 1 Cor 4:17; 16:10-11; 2 Cor 1:1; and Rom 16:21. And he was with Paul when he wrote Phlp 1:1; 2:19-24, and Phlm 1:1, from prison, probably in Rome.

1 Timothy is addressed to Timothy at Ephesus, from Paul who had recently left Ephesus for Macedonia (1:3), and who hoped to return soon (3:14). That would fit well with the only time that Acts reports that Paul left Ephesus for Macedonia (Acts 20:1), which was on his third missionary journey, except that on that occasion Acts reports that Paul sent Timothy on to Macedonia ahead of him rather than leaving him behind (Acts 19:21-22).

So if Acts is correct and 1 Timothy was written by Paul, it must have been written after the story in Acts ends with Paul in prison in Rome. But by that time Timothy would have been traveling with Paul for many years, helping him deal with the churches Paul dealt with in all that time. That would

make the reason given in 3:14-15 sound strange for putting these pastoral instructions into writing for Timothy. Further, if Paul returned to Ephesus, as indicated in 1:3; 3:14, after Paul's imprisonment in Rome, instead of during his third missionary journey, then Paul's statement in Acts 20:25,38 to the elders at Ephesus that none of them would ever see him again was incorrect.

So it appears more likely that, for the setting for this letter, the author of 1 Timothy used Paul's reported departure from Ephesus to Macedonia, where he stayed only a few months before he returned on his way to Jerusalem, and was not aware of the detail reported earlier in Acts about Timothy going ahead instead of being left behind.

Although this letter indicates that it was sent from Macedonia to Ephesus, a journey of about 400 miles, including at least some travel by sea, there is no commendation or mention of the letter carrier, which is somewhat unusual for Paul. There is also no thanksgiving or prayer after the address at the beginning, which is also unusual for Paul.

Theme

The general theme is "how one should behave in God's household" (3:15). It consists of instructions on the pastoral care of churches, church structure, and conduct in the church. It seems to be aimed primarily at pastors and student pastors. It may have been prepared for use as part of a liturgy for ordination.

Text in *italics* is omitted in the Greek source

Address to Timothy and blessing¹

1 Paul, an apostle of Anointed Jesus by command of God our savior and of Anointed Jesus our hope,

² To **Timothy**, *my* true child in faith:

Grace, mercy, peace from God *our* Father and Anointed Jesus our Lord.

Pastoral charges to Timothy, Paul's example²

A pastoral charge to Timothy on sound teaching and law

³ I urged you to stay in Ephesus, when I left for Macedonia, that you may charge some not to teach different *doctrine*,

⁴ nor to pay attention to myths and endless genealogies, which promote speculations rather than God's training in faith.

⁵ The aim of *this* charge is love from a pure heart and a good conscience and sincere faith,

⁶ from which some having deviated, have turned to empty talk,

⁷ desiring to be teachers of *the* law,

not understanding either what they say or what they assert.

⁸ We know that the law *is* good, if one uses it lawfully,

⁹ knowing this: that law is not meant for *the* upright, but for *the* lawless and disobedient, godless and sinful, impious and profane, father-killers and mother-killers, murderers, ¹⁰ sexually immoral, homosexuals, kidnappers, liars, perjurers, and whatever else is opposed to sound teaching

¹¹ according to the good news of the glory of the blessed God, with which I have been entrusted.

¹ 1:1-2 ABA. The first of seven divisions of this letter. Parallel with 6:20-21.

² 1:3-20 ABA. The second of seven divisions of this letter. Parallel with 6:2b-19.

Paul's example, enclosed by thanks to Jesus and doxology to God

12 Thanks

I have

for him who has strengthened

me,

Anointed Jesus our Lord,

because he counted me faithful, appointing *me* to *his* service

13 though I was formerly a blasphemer and a persecutor and a tyrant.

But I received mercy

because ignorantly I acted in unbelief,

14 and our Lord's grace overflowed with faithfulness and love
in Anointed Jesus.

15 Faithful *is* the saying and of full acceptance worthy:

"Anointed Jesus

came into the world, sinners to save"—

of whom foremost am I.

16 But for this *purpose* I received mercy,

that in me foremost Anointed Jesus may show the utmost patience

as an example for those who would come to believe on him to eternal life.

17 To the king of the ages,

immortal, invisible,

the only God,

honor and **glory**

into the ages of the ages. Amen.

A pastoral charge to Timothy: fight the good fight

18 This charge I commit to you,

my child **Timothy**, in accord with the prophecies made earlier about you,

that you fight through them the good fight,

19 having faith and a good conscience,

which some, having pushed aside,

of *their* faith have made shipwreck,

20 among whom are Hymenaeus and Alexander,³

whom I have handed over to the Adversary, that they may be taught not to blaspheme.

³ 1:20 *Hymenaeus* and *Alexander* are also mentioned unfavorably in 2 Tim 2:17; 4:14.

How you (as a pastor) should behave in God's household, the church⁴

You (as a pastor), our savior God, Jesus our mediator, and I an apostle

2 I urge *you*, then, first of all to offer requests, prayers, intercessions, thanksgivings for everyone,

2 for kings

and all who are in authority,

that a quiet and peaceful life we may lead in all godliness and honor.

3 This *is* good and acceptable

in the sight of our savior,

God,

4 who wants everyone to be saved

and to knowledge of truth to come.

5 For *there is* one God,

and one mediator between God and humanity,

a man, Anointed Jesus,

6 who gave himself a ransom for all—

the testimony at *God's* own time,

7 to which I was appointed a herald

and an apostle

(Truth I am telling, I am not lying),

a teacher of Gentiles,

in faith and truth.

Men and women

8 I want *them*, therefore, to pray,

the **men** in every place,

lifting up holy hands without anger and argument.

9 Likewise I want *the women* in honorable dress with modesty and moderation to dress themselves,

not in braided hair and gold or pearls or costly apparel,

10 but, as is fitting for women who profess reverence for God, with good works.

11 A woman should learn in silence

with full submission.

12 I do not allow a woman to teach

nor to have authority over a man,

but to be in silence.⁵

13 For Adam was formed first,

then Eve.

14 And Adam was not deceived,

but the woman, being deceived, was in disobedience.

15 But she will be saved through childbearing,

if they remain in faithfulness and love and holiness, with prudence.

⁴ 2:1-3:16 ABCBA. Third of seven divisions. Parallel with 5:1-6:2a. The first and last are about the church, God and Jesus, the second and fourth about men and women and deacons, the center about the overseer.

⁵ 2:11-12 These are close to 1 Cor 14:34-35, which conflict with 1 Cor 11:5,13. The reason given in 2:13 was cited in 1 Cor 11:8 but was balanced with 1 Cor 11:12. The reason given in 2:14 was not used in 1 Cor 11: that Eve was deceived, so she was the one who disobeyed—not Adam, who disobeyed deliberately! In 1 Cor 11:7,15 Paul used glory as a basis for relationships between men and women, not guilt and punishment.

The overseer

- 3** Faithful *is* the saying: whoever aspires to *the* office of **overseer** desires a good work.
² Therefore, the **overseer** must be blameless, husband of one wife, sober, sensible, honorable, hospitable, able to teach,
³ not drunken, not violent, but gentle, not quarrelsome, not loving money,
⁴ managing his own household well, keeping *his* children in obedience with full respectfulness
⁵ (if someone does not know how to manage his own household, how will he take care of God's church?),
⁶ not recently converted, so that he may not *be* swollen with pride *and* fall into the Slanderer's⁶ condemnation.
⁷ He must also have a good reputation with those outside, so that he may not fall into disgrace and a snare of the Slanderer.

Deacons

- ⁸ **Deacons**,⁷ likewise, *must be* honorable,
not double-tongued, not given to much wine, not after dishonest gain,
⁹ holding the mystery of the faith in a clear conscience.
¹⁰ And they must be tested first;
then let them serve as **deacons** if they are blameless.
¹¹ *Their* wives likewise *must be* honorable, not slanderers, sober, faithful in everything.
¹² **Deacons** must be husbands of one wife,
managing well *their* children and their own households.
¹³ For those who serve well as **deacons**,
a good standing for themselves they gain
and great boldness in the faith in Anointed Jesus.

You (as a pastor), the church of the living God, and Jesus the mystery of godliness

- ¹⁴ These *things* I write to you,
hoping to come to you soon,
¹⁵ but in case I am delayed,
so that you may know how one should behave in God's household,
which is *the* church
of *the* living God,
the pillar and foundation of the truth.
¹⁶ And by common consent, great is the mystery of godliness:
Who was made known in flesh,
vindicated in spirit,
seen by angels,
proclaimed among Gentiles,
believed on in *the* world,
raised up in glory.

⁶ 3:6,7 *Slanderer*. The Greek word used here and at Eph 4:27; 6:11, usually translated "Devil," is not used in Paul's undisputed letters. There, the Hebrew word "Satan" is used, which has a similar meaning: "Adversary" or "Accuser."

⁷ 3:8 *Deacons*. The meaning is "servants."

Pastoral charges on godliness⁸

4 The spirit expressly says that in later times some will turn away from the faith,
 paying attention to deceitful spirits and teachings of demons,
² in hypocrisy of liars,
 seared in their own conscience,
³ forbidding to marry, *commanding* to abstain from foods, that God created to be received with
 thanksgiving by those who believe and know the truth.

⁴ For every creature of God *is* good,
 and nothing *is* to be rejected that with thanksgiving *is* received,
⁵ for it is made holy through God's word and prayer.

⁶ By placing these *matters* before the brothers,
 you will be a good servant⁹
 of Anointed Jesus,
 nourished on the words of faith and of the good teaching that you have followed.
⁷ With profane and old wives' tales have nothing to do.

Train yourself for godliness.

⁸ For physical training is useful for a little,
 but godliness is useful for all *things*,
 holding promise for the present life
 and the *life* to come.

⁹ Faithful *is* the saying and of full acceptance worthy,
¹⁰ for this we labor and struggle,
 because we have hope in a living God,
 who is savior of all,
 especially *the* faithful.

¹¹ Command and teach these *things*.

¹² Let no one look down on your youth,¹⁰
 but be an example for the faithful, in word, in conduct, in love, in faithfulness, in purity.

¹³ Until I come, attend to the reading *to the people*, the encouraging, the teaching.

¹⁴ Do not neglect the gift in you,

that was given to you through prophecy with laying on of the hands of the elders.

¹⁵ Take care for these, live in them, so that your progress may be evident to all.

¹⁶ Attend to yourself and *your* teaching, persevere in them,
 for by doing this both yourself you will save and your hearers.

⁸ 4:1-16 ABCCBA. The center of seven divisions of this letter.

⁹ 4:6 *Servant*. The Greek word is "deacon."

¹⁰ 4:12 *Youth*. See also 1:2,18 and 2 Tim 1:2; 2:1,22. Where did the idea come from that Timothy was a youth? Possibly from 1 Cor 4:17 and 16:10-11. But "my dear and faithful child in *the* Lord" in 1 Cor 4:17 probably indicates that Timothy was brought to the Lord by Paul, not anything about his age. Elsewhere in Paul's undisputed letters, Timothy is described as a co-author, brother, and fellow worker. The estimated date for 1 Timothy is usually thirteen years or more after Timothy joined Paul as a fellow missionary early in Paul's second missionary journey. A more likely possibility is that these letters to Timothy were prepared for the training, ordination, and guidance of pastors, many of whom would have been youthful.

How you (as a pastor) should behave in God's household, the church (continued)¹¹

Free men and women

- 5** An **older man** do not rebuke, but appeal to *him* as to a father,
to **younger men** as brothers,
 ² to **older women** as mothers,
 to **younger women** as sisters, with all propriety.

Widows¹²

- ³ Honor widows *who are truly widows*.
⁴ But if a widow has children or grandchildren,
 they must learn first to their own household to show piety and give back a repayment to *their*
 parents,
 for this is pleasing in God's sight.
⁵ The true widow, left alone, has hoped in God and continues in the petitions and prayers night and day.
⁶ But she who lives in self-indulgence is dead while she lives.
⁷ And these *things* command, so that they may be blameless.
⁸ Whoever for relatives, and especially for household members, does not provide, has denied
the faith and is worse than an unbeliever.
⁹ Let a widow be enrolled *for support* not younger than sixty years,
 a wife of one husband,
¹⁰ well spoken of for good works,
 if she has brought up children,
 if she has shown hospitality,
 if she has washed *the* feet of holy *ones*,
 if she has helped the afflicted,
 if she has devoted herself to every good work.
¹¹ Younger widows turn away,
 for when their sensual desires draw them away from the Anointed, they want to marry, ¹²
 having condemnation because their first faith they have rejected.
¹³ And furthermore, they learn *to be* idle, going about the houses, not only idle but also
 gossips and busybodies, saying things they should not.
¹⁴ So I want younger *widows* to marry, to bear children, to run a household, to give the
 enemy no opportunity for slander.
¹⁵ For already some have turned away to follow the Adversary.
¹⁶ If any believing woman has widowed relatives she must help them,
 and the church must not be burdened,
so those *who are truly widows* it may help.

¹¹ 5:1-6:2a ABBA. The fifth of seven divisions of this letter. Parallel with 2:1-3:16. The first section is about free men and women, the last about slaves, the two middle about widows (over sixty years) and elders (older men).

¹² 5:3-16 ABCBA. Nine requirements for a true widow: the first is described in the first and last sections, the other eight are listed at the center, 5:9-10.

Elders¹³

17 Let the **elders** who exercise authority well be considered worthy of double honor, especially those who labor in word and teaching.

(18 For the scripture says:

“You shall not muzzle an ox that treads out the grain”
and “The worker deserves his pay.”)

19 Do not accept an accusation against an elder, except “upon two or three witnesses.”

20 Those who sin, rebuke in the presence of all,
so the others also may have fear.

(21 I charge *you* before God and Anointed Jesus and the chosen angels,
that you keep these *instructions* without prejudice, doing nothing out of favoritism.)

22 Do not lay hands hastily on anyone and do not take part in another’s sins.

Keep yourself pure.

(23 No longer drink only water, but use a little wine for the sake of *your* stomach and your frequent illnesses.)

24 The sins of some people are evident before,
going before to judgment,
and for others they follow after.

(25 So also the good works *of some are* evident before,
and those that are not cannot be kept hidden.)

Slaves

6 All **slaves** who are under *the* yoke
must regard their masters worthy of all honor,
so that God’s name and the teaching may not be spoken against.

2 Those having believing masters
must not be disrespectful because they are brothers,
but must serve *them* all the more
because they are believers and beloved who benefit from the good service.

Pastoral charges, Anointed’s example**A pastoral charge on sound teaching and riches**

These *things* teach and encourage. 3 Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Anointed and the teaching in accord with godliness

4 is conceited, knowing nothing, but craving for controversies and disputes about words,
from which come envy, rivalry, insults, evil suspicions, 5 *and* wranglings of those depraved in mind
and destitute of the truth, thinking gain to be godliness.

6 It is great gain: godliness with contentment.

7 For we brought nothing into the world,
and we can not carry anything out.

8 When we have food and clothing, with that we will be content.

9 Those who want to be rich
fall into temptation and a trap and many foolish and harmful desires,
which sink them into ruin and destruction.

10 For a root of all evils is the love of money.

Some who desire it

have wandered away from faithfulness,
and have pierced themselves through with many pains.

¹³ 5:17-25 ABBA. Each closes with a (comment), as in 1 Cor 14:26-40, which may also be the source for 2:11-12.

A summary pastoral charge: fight the good fight, Anointed's example, and blessing

11 But you, O man of God,
flee these *things*.

Pursue uprightness, godliness, faith, love, endurance, gentleness.

12 Fight the good fight of faith.

Take hold of the eternal life,
to which you were called and have professed the good profession before many witnesses.

13 I charge, in the sight of God who gives life to all things,
and of **Anointed Jesus**

who witnessed before Pontius Pilate the good profession,

14 that you keep the commandment without spot without blame
until the appearing

of our Lord **Jesus Anointed**,

15 which at the proper time *God* will reveal,

the blessed and only ruler,

the King of kings

and Lord of lords,

16 who alone has immortality,

dwelling in unapproachable light,

whom no one has seen nor can see,

to whom *be* honor and power eternal. Amen.

A pastoral charge on riches

17 Tell the rich in the present age not to be proud,

nor to put hope on *the* uncertainty of riches

but on God who provides us all *things* richly for enjoyment,

18 to do good, to be rich in good works,

to be generous, sharing,

19 storing up for themselves a good foundation for the future,
so that they may take hold of the real life.

Closing charge to Timothy and blessing¹⁴

20 O **Timothy**, what has been entrusted *to you*, guard,
turning away from

the profane babblings and absurdities of falsely called knowledge,

21 which some, professing,

with regard to the faith

have missed the mark.

Grace *be* with you *all*.

¹⁴ 6:20-21 The last of seven divisions of this letter. Parallel with 1:1-2.

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Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

² Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει,
χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

³ Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλης τισὶν μὴ ἑτεροδιδασκαλεῖν

⁴ μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει.

⁵ τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

⁶ ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν

⁷ θέλοντες εἶναι νομοδιδάσκαλοι,

μὴ νοοῦντες μήτε ἂ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

⁸ Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,

⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις ¹⁰ πόρνοις ἀρσενοκοίταις ἀνδραποδισταῖς ψεύσταις ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται

¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθη ἐγώ.

¹² Χάριν

ἔχω

τῷ ἐνδυναμώσαντί

με

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,

ὅτι πιστόν με ἠγήσατο θέμενος εἰς διακονίαν

¹³ τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν,

ἀλλὰ ἠλεήθην,

ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·

¹⁴ ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης

τῆς ἐν Χριστῷ Ἰησοῦ.

¹⁵ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος,

ὅτι Χριστὸς Ἰησοῦς

ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι,

ὧν πρῶτός εἰμι ἐγώ.

¹⁶ ἀλλὰ διὰ τοῦτο ἠλεήθην,

ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν πρὸς ὑποτύπων τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

¹⁷ Τῷ δὲ βασιλεῖ τῶν αἰώνων,

ἀφθάρτῳ ἀοράτῳ

μόνῳ θεῷ,

τιμῇ καὶ δόξᾳ

εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

¹⁸ Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι,

τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας,

ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

¹⁹ ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,

ἣν τινες ἀπώσάμενοι

περὶ τὴν πίστιν ἐναυάγησαν,

²⁰ ὧν ἔστιν Ὑμέναιος καὶ Ἀλέξανδρος,

οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

2 Παρακαλῶ οὖν πρῶτον πάντων ποιείσθαι δεήσεις προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,

² ὑπὲρ βασιλέων

καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων,

ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

³ τοῦτο καλὸν καὶ ἀπόδεκτον

ἐνώπιον τοῦ σωτῆρος ἡμῶν

θεοῦ,

⁴ ὃς πάντας ἀνθρώπους θέλει σωθῆναι

καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

⁵ εἰς γὰρ θεός,

εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων,

ἄνθρωπος Χριστὸς Ἰησοῦς,

⁶ ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων,

τὸ μαρτύριον καιροῖς ἰδίους.

⁷ εἰς ὃ ἐτέθη ἐγὼ κῆρυξ

καὶ ἀπόστολος,

ἀλήθειαν λέγω οὐ ψεύδομαι,

διδάσκαλος ἐθνῶν

ἐν πίστει καὶ ἀληθείᾳ.

⁸ Βούλομαι οὖν προσεύχεσθαι

τοὺς ἄνδρας ἐν παντὶ τόπῳ

ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

⁹ Ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς,

μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

¹⁰ ἀλλ' ὃ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

¹¹ Γυνὴ ἐν ἡσυχίᾳ μανθανέτω

ἐν πάσῃ ὑποταγῇ·

¹² διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω

οὐδὲ ἀυθεντεῖν ἀνδρός,

ἀλλ' εἶναι ἐν ἡσυχίᾳ.

¹³ Ἀδὰμ γὰρ πρῶτος ἐπλάσθη,

εἶτα Εὐά.

¹⁴ καὶ Ἀδὰμ οὐκ ἠπατήθη,

ἢ δὲ γυνὴ ἕξαπατηθεῖσα ἐν παραβάσει γέγονεν·

¹⁵ σωθήσεται δὲ διὰ τῆς τεκνογονίας,

ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης·

3 Πιστὸς ὁ λόγος. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

² δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν,

³ μὴ πάροιπον μὴ πλήκτην, ἀλλὰ ἐπιεικῆ ἄμαχον ἀφιλάργυρον,

⁴ τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος

⁵ (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;),

⁶ μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέση τοῦ διαβόλου.

⁷ δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἕξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέση καὶ παγίδα τοῦ διαβόλου.

⁸ Διακόνους ὡσαύτως σεμνοὺς,

μὴ διλόγους, μὴ οἴνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

⁹ ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

¹⁰ καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονεῖτωσαν ἀνέγκλητοι ὄντες.

¹¹ Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν.

¹² διάκονοι ἕστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

¹³ οἱ γὰρ καλῶς διακονήσαντες

βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται

καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

¹⁴ Ταῦτά σοι γράφω

ἐλπίζων ἐλθεῖν πρὸς σέ ἐν τάχει·

¹⁵ ἂν δὲ βραδύνω,

ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι,

ἣτις ἐστὶν ἐκκλησία

θεοῦ ζῶντος,

στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.

¹⁶ καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

ὃς ἐφανερώθη ἐν σαρκί,

ἐδικαιώθη ἐν πνεύματι,

ὤφθη ἀγγέλοις,

ἐκηρύχθη ἐν ἔθνεσιν,

ἐπιστεύθη ἐν κόσμῳ,

ἀνελήμφθη ἐν δόξῃ.

- 4 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,
² ἐν ὑποκρίσει ψευδολόγων,
 κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,
³ κωλύοντων γαμῆν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.
- ⁴ ὅτι πᾶν κτίσμα θεοῦ καλὸν
 καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον·
⁵ ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.
- ⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς
 καλὸς ἔση διάκονος
 Χριστοῦ Ἰησοῦ,
 ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧ
 παρηκολούθηκας·
⁷ τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ.
- Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·
⁸ ἢ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος,
 ἢ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν
 ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν
 καὶ τῆς μελλούσης.
- ⁹ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος·
¹⁰ εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα,
 ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι,
 ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων
 μάλιστα πιστῶν.
- ¹¹ Παράγγελλε ταῦτα καὶ δίδασκε.
- ¹² Μηδεὶς σου τῆς νεότητος καταφρονεῖτω,
 ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν
 ἀγνείᾳ.
¹³ ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.
¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος,
 ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.
¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν.
¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς·
 τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

5 Πρεσβυτέρω μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς πατέρα,
 νεωτέρους ὡς ἀδελφούς,
² πρεσβυτέρας ὡς μητέρας,
 νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.

³ Χήρας τίμα τὰς ὄντως χήρας.

⁴ εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει,

μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
 προγόνοις·

τοῦτο γὰρ ἐστὶν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.

⁵ ἢ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς
 προσευχαῖς νυκτὸς καὶ ἡμέρας,

⁶ ἢ δὲ σπαταλῶσα ζῶσα τέθνηκεν.

⁷ καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾦσιν.

⁸ εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται καὶ
 ἔστιν ἀπίστου χείρων.

⁹ Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα,
 ἐνὸς ἀνδρὸς γυνή,

¹⁰ ἐν ἔργοις καλοῖς μαρτυρουμένη,

εἰ ἐτεκνοτρόφησεν,

εἰ ἐξενδοδόχησεν,

εἰ ἀγίων πόδας ἔνιψεν,

εἰ θλιβομένοις ἐπήρκεσεν,

εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.

¹¹ νεωτέρας δὲ χήρας παραιτοῦ·

ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν ¹² ἔχουσαι κρίμα ὅτι
 τὴν πρώτην πίστιν ἠθέτησαν·

¹³ ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ
 ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

¹⁴ Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν
 διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν·

¹⁵ ἥδη γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ.

¹⁶ εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς
 καὶ μὴ βαρεῖσθω ἢ ἐκκλησία,
 ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

¹⁷ Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

¹⁸ λέγει γὰρ ἡ γραφή·
βοῦν ἀλοῶντα οὐ φιμώσεις,
καί· ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

¹⁹ κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

²⁰ Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε,
ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

²¹ Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων,

ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

²² χεῖρας ταχέως μηδενὶ ἐπιτίθει μηδὲ κοινώνει ἀμαρτίαις ἄλλοτρίαις·
σεαυτὸν ἄγνὸν τήρει.

²³ Μηκέτι ὑδροπότει, ἀλλὰ οἴνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνὰς σου ἀσθενείας.

²⁴ Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν
προάγουσαι εἰς κρίσιν,
τισὶν δὲ καὶ ἐπακολουθοῦσιν·

²⁵ ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα,
καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

6 Ὅσοι εἰσιν ὑπὸ ζυγὸν δοῦλοι,

τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἠγείσθωσαν,
ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημηται.

² οἱ δὲ πιστοὺς ἔχοντες δεσπότας
μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν,
ἀλλὰ μάλλον δουλευέτωσαν,

ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.

Ταῦτα δίδασκε καὶ παρακάλει. ³ εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

⁴ τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας,
ἐξ ὧν γίνεται φθόνος ἕρις βλασφημίαι, ὑπόνοιαι πονηραί, ⁵ διαπαρτριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

⁶ Ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας·

⁷ οὐδὲν γὰρ εἰσημέγκαμεν εἰς τὸν κόσμον,
ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·

⁸ ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

⁹ οἱ δὲ βουλόμενοι πλουτεῖν

ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,
αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν·

¹⁰ ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία,
ἧς τινες ὀρεγόμενοι
ἀπεπλανήθησαν ἀπὸ τῆς πίστεως
καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλαῖς.

- ¹¹ Σὺ δέ, ὦ ἄνθρωπε θεοῦ,
ταῦτα φεῦγε·
δίωκε δὲ δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονὴν πραῦπαθίαν.
¹² ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως,
ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
εἰς ἣν ἐκλήθης καὶ ὠμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
- ¹³ παραγγέλλω [σοι] ἐνώπιον τοῦ θεοῦ τοῦ ζωογονοῦντος τὰ πάντα
καὶ Χριστοῦ Ἰησοῦ
τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,
¹⁴ τηρήσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον
μέχρι τῆς ἐπιφανείας
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
¹⁵ ἣν καιροῖς ἰδίους δείξει
- ὁ μακάριος καὶ μόνος δυνάστης,
ὁ βασιλεὺς τῶν βασιλευόντων
καὶ κύριος τῶν κυριευόντων,
¹⁶ ὁ μόνος ἔχων ἀθανασίαν,
φῶς οἰκῶν ἀπρόσιτον,
ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται·
ὧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.
- ¹⁷ Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν
μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλότῃ
ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,
¹⁸ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς,
εὐμεταδότους εἶναι, κοινωνικούς,
¹⁹ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον,
ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.
- ²⁰ ὦ Τιμόθεε, τὴν παραθήκην φύλαξον
ἐκτρεπόμενος
τὰς βεβήλους κεινοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,
²¹ ἣν τινες ἐπαγγελλόμενοι
περὶ τὴν πίστιν
ἠστόχησαν.
Ἡ χάρις μεθ' ὑμῶν.