

1 Timothy

NET Bible

Salutation

1:1 From Paul,¹ an apostle of Christ Jesus by the command of God our Savior² 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!

His Task in Ephesus

1:3 As I urged you when I was leaving for Macedonia, stay on in Ephesus to instruct³ certain people not to spread false teachings,⁴ **1:4** nor to occupy themselves with myths and interminable genealogies.⁵ Such things promote useless speculations rather than God's redemptive plan⁶ that operates by faith. **1:5** But the aim of our instruction⁷ is love that comes from a pure heart, a good conscience, and a sincere faith.⁸ **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.⁹

1:8 But we know that the law is good if someone uses it legitimately, **1:9** realizing that law¹⁰ 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, practicing homosexuals,¹¹ kidnappers, liars, perjurers—and in fact, for any who live contrary to sound teaching. **1:11** This¹² accords with the glorious gospel of the blessed God¹³ that was entrusted to me.¹⁴

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 arrogant¹⁵ 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.¹⁶ **1:15** This saying¹⁷ is trustworthy and deserves full acceptance: "Christ Jesus came into the world to save sinners"—and I am the worst of them!¹⁸ **1:16** But here is why I was treated with mercy: so that¹⁹ in me as the worst,²⁰ Christ Jesus could demonstrate his utmost patience, as an example for those who are going to believe in him for eternal life. **1:17** Now to the eternal king,²¹ immortal, invisible, the only God, be honor and glory forever and ever!²² Amen.

1:18 I put this charge²³ before you, Timothy my child, in keeping with the prophecies once spoken about you,²⁴ in order that with such encouragement²⁵ you may fight the good fight. **1:19** To do this²⁶ you must hold firmly to faith and a good conscience, that some

¹tn *Grk* "Paul." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

²sn *God our Savior*: Use of the title "Savior" for God the Father is characteristic of 1 Timothy, 2 Timothy, and Titus. It occurs six times in these letters, but only twice elsewhere in the NT. However, it occurs commonly in the OT, especially in Isaiah. It emphasizes the Father as the initiator and source of salvation.

³tn This word implies authoritative instruction: "direct, command, give orders" (cf. 1 Tim 4:11; 5:7; 6:13, 17). See BAGD 613 s.v. παραγγέλλω.

⁴tn *Grk* "to teach other doctrines," different from apostolic teaching (cf. 1 Tim 6:3).

⁵sn *Myths and interminable genealogies*. These *myths* were legendary tales characteristic of the false teachers in Ephesus and Crete. See parallels in 1 Tim 4:7; 2 Tim 4:4; and Titus 1:14. They were perhaps built by speculation from the patriarchal narratives in the OT; hence the connection with genealogies and with wanting to be teachers of the law (v. 7).

⁶tc A few Western MSS (D* syr^phm^e) read οἰκοδομήν (*oikodomēn*, "God's edification") rather than οἰκονομίαν (*oikonomian*, "God's redemptive plan"), which is read by the vast majority of witnesses.

tn More literally, "the administration of God that is by faith."

sn *God's redemptive plan*. The basic word (οἰκονομία, *oikonomia*) denotes the work of a household steward or manager or the arrangement under which he works: "household management." As a theological term it is used of the order or arrangement by which God brings redemption through Christ (God's "dispensation, plan of salvation" [Eph 1:10; 3:9]) or of human responsibility to pass on the message of that salvation ("stewardship, commission" [1 Cor 9:17; Eph 3:2; Col 1:25]). Here the former is in view (see the summary of God's plan in 1 Tim 2:3-6; 2 Tim 1:9-10; Titus 3:4-7), and Paul notes the response people must make to God's arrangement: it is "in faith" or "by faith."

⁷tn *Grk* "the instruction," referring to orthodox Christian teaching and ministry in general, in contrast to that of the false teachers mentioned in 1:3-4.

⁸tn *Grk* "love from a pure heart and a good conscience and a sincere faith."

⁹tn The Greek reinforces this negation: "understand neither what they are saying nor the things they insist on..."

¹⁰sn *Law*. There is no definite article ("the") with this word in Greek and so the inherent quality of the OT law as such is in view. But the OT law is still in mind, since the types of sinful people surveyed in vv. 9b-11a follow the general outline of sins prohibited in the Decalogue.

¹¹tn On this term BAGD 109 s.v. ἀρσενοκοίτης states, "a male who practices homosexuality; pederast, sodomite 1 Cor 6:9; 1 Ti 1:10; Pol 5:3. Cf. Ro 1:27. DSBailey, Homosexuality and the Western Christian Tradition, '55." L&N 88.280 states, "a male partner in homosexual intercourse—'homosexual'... It is possible that ἀρσενοκοίτης in certain contexts refers to the active male partner in homosexual intercourse in contrast with μαλακός, the passive male partner" (cf. 1 Cor 6:9). Since there is a distinction in contemporary usage between sexual orientation and actual behavior, the qualification "practicing" was supplied in the translation, following the emphasis in BAGD.

¹²tn A continuation of the preceding idea: *Grk* "teaching, according to the gospel." This use of the law is in accord with the gospel entrusted to Paul (cf. Rom 7:7-16; Gal 3:23-26). Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹³tn *Grk* "the gospel of the glory of the blessed God."

¹⁴tn *Grk* "with which I was entrusted." The translation is more in line with contemporary English style.

¹⁵tn Or "violent," "cruel."

¹⁶tn *Grk* "with faith and love in Christ Jesus."

¹⁷tn *Grk* "the saying," referring to the following citation (see 1 Tim 3:1; 4:9; 2 Tim 2:11; Titus 3:8 for other occurrences of this phrase).

¹⁸tn *Grk* "of whom I am the first."

¹⁹tn *Grk* "but because of this I was treated with mercy, so that..."

²⁰tn *Grk* "in me first," making the connection with the last phrase of v. 15.

²¹tn Or more literally, "king of the ages."

²²tn *Grk* "unto the ages of the ages," an emphatic way of speaking about eternity in Greek.

²³sn This charge refers to the task Paul described to Timothy in vv. 3-7 above.

²⁴sn The prophecies once spoken about you were apparently spoken at Timothy's ordination (cf. 1 Tim 4:14) and perhaps spoke of what God would do through him. Thus they can encourage him in his work, as the next clause says.

²⁵tn *Grk* "that by them you might fight..." (a reference to the prophecies which can encourage him in his work).

²⁶tn In Greek this continues the same sentence from v. 18, a participle showing the means by which Timothy will accomplish his task: *Grk* "fight the good fight, holding firmly..."

have rejected and so have suffered shipwreck in regard to the faith. **1:20** Among these are Hymenaeus and Alexander, whom I handed over to Satan²⁷ to be taught not to blaspheme.

Prayer for All

2:1 First of all, then, I urge that requests,²⁸ prayers, intercessions, and thanks be offered on behalf of all people.²⁹ **2:2** even for kings³⁰ 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 all³¹ is good and welcomed before God our Savior, **2:4** since he wants³² all people³³ to be saved and to come to a knowledge of the truth. **2:5** For there is one God and one intermediary³⁴ between God and humanity, Christ Jesus, himself human,³⁵ **2:6** who gave himself as a ransom for all, revealing God's purpose at his appointed time.³⁶ **2:7** For this I was appointed a preacher and apostle—I am telling the truth;³⁷ I am not lying—and a teacher of the Gentiles in faith and truth. **2:8** So I want the men³⁸ to pray³⁹ in every place, lifting up holy hands⁴⁰ without anger or dispute.

Conduct of Women

2:9 Likewise⁴¹ the women are to dress⁴² in suitable apparel, with modesty and self-control.⁴³ Their adornment must not be⁴⁴ with braided hair and gold or pearls or expensive clothing, **2:10** but with good deeds, as is proper for women who profess reverence for God. **2:11** A woman must learn⁴⁵ quietly with all submissiveness. **2:12** But I do not allow⁴⁶ a woman to teach or have authority over a man. She must remain quiet.⁴⁷ **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,⁴⁸ fell into transgression.⁴⁹ **2:15** But she will be delivered through childbearing,⁵⁰ if she⁵¹ continues in faith and love and holiness with self-control.

²⁷ **sn** The expression *handed over to Satan* refers to an act of discipline mentioned by Paul here and in 1 Cor 5:5, with a remedial goal, not a punitive one. The Greek word translated *taught* in this verse is used of “discipline, training of children” to lead them to correct behavior.

²⁸ **tn** Or “petitions.”

²⁹ **tn** *Grk* “all men”; but here ἀνθρώπων (*anthrōpōn*) is used generically, referring to both men and women.

³⁰ **tn** For “even for kings” the Greek says simply “for kings.”

³¹ **tn** *Grk* “this”; the referent (such prayer for all, referring to vv. 1-2) is specified in the translation for clarity.

³² **tn** *Grk* “who wants...” (but showing why such prayer is pleasing to God).

³³ **tn** *Grk* “all men”; but here ἀνθρώπους (*anthrōpous*) is used generically, referring to both men and women.

³⁴ **tn** Traditionally this word (μεσίτης, *mesitēs*) is rendered “mediator,” but this conveys a wrong impression in contemporary English. Jesus was not a mediator, for example, who worked for compromise between opposing parties. Instead he was the only one able to go between man and God to enable them to have a relationship, but entirely on God's terms.

³⁵ **tn** *Grk* “one mediator between God and mankind, the human, Christ Jesus.”

³⁶ **sn** *Revealing God's purpose at his appointed time* is a difficult expression without clear connection to the preceding, literally “a testimony at the proper time.” This may allude to testimony about Christ's atoning work given by Paul and others (as v. 7 mentions). But it seems more likely to identify Christ's death itself as a testimony to God's gracious character (as vv. 3-4 describe). This testimony was planned from all eternity, but now has come to light at the time God intended, in the work of Christ. See 2 Tim 1:9-10; Titus 2:11-14; 3:4-7 for similar ideas.

³⁷ **tc** Many MSS (N* D* H K 614 1241 *Byz al*) place ἐν Χριστῷ (*en Christō*) after λέγω (*legō*) to read “I am telling the truth in Christ,” but this is probably an assimilation to Rom 9:1. Since it is harder to explain the omission, the shorter reading is preferred.

³⁸ **tn** The word translated “men” here (άνήρ, *anēr*) refers to adult males, not people in general. Note the command given to “the women” in v. 9.

³⁹ **sn** *To pray*. In this verse Paul resumes and concludes the section about prayer begun in 2:1-2. 1 Tim 2:3-7 described God's concern for all people as the motive for such prayer.

⁴⁰ **sn** Paul uses a common ancient posture in prayer (*lifting up holy hands*) as a figure of speech for offering requests from a holy life (*without anger or dispute*).

⁴¹ **tc** Most witnesses have καὶ τὰς (*kai tas*; so D¹ Ψ 1881 *Byz*) or simply καὶ (N* D* F G 1739 *et pauci*) after ὡσαύτως (*hōsautōs*). A few important witnesses omit such words (N* A H P 33 81 1175 *et pauci*). The evidence is for the most part along “party” lines, with the shortest reading being found in the Alexandrian text, the conjunction in the Western, and the longest reading in the Byzantine tradition. Externally, the shortest reading is better. However, there is a good chance of homoiomeson or homoioteleuton in which case καὶ or καὶ τὰς could have accidentally been omitted (note the αὶ [ai] and αὶ ας [ai as] in the word that follows): ΩCΔΥΤΩCΚΔΙΓΥΝΔΙΚΔC / ΩCΔΥΤΩCΚΔΙΤΔCΓΥΝΔΙΚΔC. Nevertheless, since both the καὶ and καὶ τὰς are predictable variants, intended to fill out the meaning of the text, the shortest reading seems best able to explain the rise of the others.

⁴² **tn** *Grk* “to adorn themselves.” Grammatically the phrase “to adorn themselves” continues Paul's words in v. 8: “I want...likewise the women to adorn themselves.”

⁴³ **tn** This word and its cognates are used frequently in the Pastoral Epistles. It means “moderation,” “sobriety,” “decency,” “sensibleness,” or “sound judgment.”

⁴⁴ **tn** Literally a continuation of v. 9a, “not with braided hair...” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁴⁵ **tn** Or “receive instruction.”

⁴⁶ **sn** *But I do not allow*. Although the Greek conjunction δέ (*de*) can have a simple connective force (“and”), it is best to take it as contrastive here: v. 11 gives a positive statement (that is to say, that a woman should *learn*). This was a radical and liberating departure from the Jewish view that women were not to learn the law.

⁴⁷ **tn** *Grk* “but to be in quietness.” The phrase ἐν ἡσυχίᾳ (*en hēsuchia*) is used in Greek literature either of absolute silence or of a quiet demeanor.

⁴⁸ **tn** This phrase uses a compound form of the same verb as in v. 14a: “deceived” vs. “deceived out, completely deceived.” The two verbs could be synonymous, but because of the close contrast in this context, it seems that a stronger meaning is intended for the second verb.

⁴⁹ **tn** *Grk* “has come to be in transgression” (with an emphasis on the continuing consequences of that fall).

⁵⁰ **tn** “But she will be delivered through childbearing,” or “But she will be saved in spite of childbearing.” This verse is notoriously difficult to interpret, though there is general agreement about one point: v. 15 is intended to lessen the impact of vv. 13-14. There are several interpretive possibilities here, though the first three can be readily dismissed (cf. D. Moo, “1 Timothy 2:11-15: Meaning and Significance,” *TJ* 1 [1980]: 70-73). (1) Christian women will be saved, but only if they bear children. This view is entirely unlikely for it lays a condition on Christian women that goes beyond grace, is unsupported elsewhere in scripture, and is explicitly against Paul's and Jesus' teaching on both marriage and salvation (cf. Matt 19:12; 1 Cor 7:8-9, 26-27, 34-35; 1 Tim 5:3-10). (2) Despite the curse, Christian women will be kept safe when bearing children. This view also is unlikely, both because it has little to do with the context and because it is not true to life (especially life in the ancient world with its high infant mortality rate). (3) Despite the sin of Eve and the results to her progeny, she would be saved through *the* childbirth—that is, through the birth of the Messiah, as promised in the *protevangelium* (Gen 3:15). This view sees the singular “she” as referring first to Eve and then to all women (note the change from singular to plural in this verse). Further, it works well in the context. However, there are several problems with it: [a] The future tense (σῶθησεται, *sōthesetai*) is unnatural if referring to the *protevangelium* or even to the historical fact of the Messiah's birth; [b] that only women are singled out as recipients of salvation seems odd since the birth of the Messiah was necessary for the salvation of both women *and* men; [c] as ingenious as this view is, its very ingenuity is its downfall, for it is overly subtle; and [d] the term τεκνογονία (*teknogonia*) refers to the *process* of childbirth rather than the *product*. And since it is the person of the Messiah (the product of the birth) that saves us, the term is unlikely to be used in the sense given it by those who hold this view. There are three other views that have greater plausibility: (4) This may be a somewhat veiled reference to the curse of Gen 3:16 in order to clarify that though the woman led the man into transgression (v. 14b), she will be saved spiritually despite this physical reminder of her sin. The phrase is literally “through childbearing,” but this does not necessarily denote means or instrument here. Instead it may show attendant circumstance (probably with a concessive force): “with, though accompanied by” (cf. BAGD 180 s.v. δία III.1.c; Rom 2:27; 2 Cor 2:4; 1 Tim 4:14). (5) “It is not through active teaching and ruling activities that Christian women will be saved, but through faithfulness to their proper role, exemplified in motherhood” (Moo, 71). In this view τεκνογονία is seen as a synecdoche in which child-rearing and other activities of motherhood are involved. Thus, one *evidence* (though clearly not an *essential* evidence) of a woman's salvation may be seen in her decision to function in this role. (6) The verse may point to some sort of proverbial expression now lost, in which “saved” means “delivered”

1 TIMOTHY

Qualifications for Overseers and Deacons

3:1 This saying⁵² is trustworthy: “If someone aspires to the office of overseer,⁵³ he desires a good work.” **3:2** The overseer⁵⁴ then must be above reproach, the husband of one wife,⁵⁵ temperate, self-controlled, respectable, hospitable, an apt 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.⁵⁶ **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 arrogant⁵⁷ and fall into the punishment that the devil will exact.⁵⁸ **3:7** And he must be well thought of by⁵⁹ those outside the faith,⁶⁰ so that he may not fall into disgrace and be caught by the devil’s trap.⁶¹

3:8 Deacons likewise must be dignified,⁶² not two-faced,⁶³ not given to excessive drinking,⁶⁴ not greedy for gain, **3:9** holding to the mystery of the faith⁶⁵ 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 wives⁶⁶ must be dignified, not slanderous, temperate, faithful in every respect. **3:12** Deacons must be husbands of one wife⁶⁷ 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 themselves⁶⁸ and great boldness in the faith that is in Christ Jesus.⁶⁹

Conduct in God’s Church

3:14 I hope to come to you soon, but I am writing these instructions⁷⁰ to you **3:15** in case I am delayed, to let you know how people ought to conduct themselves⁷¹ in the household of God, because it is⁷² the church of the living God, the support and bulwark of the truth. **3:16** And we all agree,⁷³ our religion contains amazing revelation:⁷⁴

He⁷⁵ was revealed in the flesh,

and in which this deliverance was from some of the devastating effects of the role reversal that took place in Eden. The idea of childbearing, then, is a metonymy of part for the whole that encompasses the woman’s submission again to the leadership of the man, though it has no specific soteriological import (but it certainly would have to do with the outworking of redemption).

⁵¹tn There is a shift to the plural here (*Grk* “if they continue”), but it still refers to the woman in a simple shift from generic singular to generic plural.

⁵²tn *Grk* “the saying,” referring to the following citation (see 1 Tim 1:15; 4:9; 2 Tim 2:11; Titus 3:8 for other occurrences of this phrase).

⁵³tn *Grk* “aspires to oversight.”

⁵⁴tn Or “bishop.”

⁵⁵sn Although some see the article with *overseer* as indicating a single leader at the top of the ecclesiastical structure (thus taking the article as monadic), this is hardly necessary. It is naturally taken generically (referring to the *class* of leaders known as overseers) and, in fact, finds precedent in 2:11-12 (“a woman,” “a man”), 2:15 (“she”). Paul almost casually changes between singular and plural in both chapters.

⁵⁶tn Or “a man married only once,” “devoted solely to his wife” (see 1 Tim 3:12; 5:9; Titus 1:6). The meaning of this phrase is disputed. It is frequently understood to refer to the marital status of the church leader, excluding from leadership those who are (1) unmarried, (2) polygamous, (3) divorced, or (4) remarried after being widowed. A different interpretation is reflected in the NEB’s translation “faithful to his one wife.”

⁵⁷tn *Grk* “having children in submission with all dignity.” The last phrase, “keep his children in control without losing his dignity,” may refer to the children rather than the parent: “having children who are obedient and respectful.”

⁵⁸tn *Grk* “that he may not become arrogant.”

⁵⁹tn *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.

⁶⁰tn Or “have a good reputation with”; *Grk* “have a good testimony from.”

⁶¹tn *Grk* “the ones outside.”

⁶²tn Or “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.

⁶³tn Or “respectable, honorable, of serious demeanor.”

⁶⁴tn Or “insincere,” “deceitful”; *Grk* “speaking double.”

⁶⁵tn *Grk* “not devoted to much wine.”

⁶⁶sn *The mystery of the faith* is a reference to the revealed truths of the Christian faith.

⁶⁷tn Or “also deaconesses.” The Greek word here is *γυναῖκας* (*gunaikas*) which literally means “women” or “wives.” It is possible that this refers to women who serve as deacons, “deaconesses.” The evidence is as follows: (1) The immediate context refers to deacons; (2) the author mentions nothing about wives in his section on elder qualifications (1 Tim 3:1-7); (3) it would seem strange to have requirements placed on deacons’ wives without corresponding requirements placed on elders’ wives; and (4) elsewhere in the NT, there seems to be room for seeing women in this role (cf. Rom 16:1 and the comments there). The translation “wives”—referring to the wives of the deacons—is probably to be preferred, though, for the following reasons: (1) It would be strange for the author to discuss women deacons right in the middle of the qualifications for male deacons; more naturally they would be addressed by themselves. (2) The author seems to indicate clearly in the next verse that women are not deacons: “Deacons must be husbands of one wife.” (3) Most of the qualifications given for deacons elsewhere do not appear here. Either the author has truncated the requirements for women deacons, or he is not actually referring to women deacons; the latter seems to be the more natural understanding. (4) The principle given in 1 Tim 2:12 appears to be an overarching principle for church life which seems implicitly to limit the role of deacon to men. Nevertheless, a decision in this matter is difficult, and our conclusions must be regarded as tentative.

⁶⁸tn Or “men married only once,” “devoted solely to their wives” (see the note on “wife” in 1 Tim 3:2; also 1 Tim 5:9; Titus 1:6).

⁶⁹sn The statement *those who have served well as deacons gain a good standing for themselves* is reminiscent of Jesus’ teaching (Matt 20:26-28; Mark 10:43-45) that the one who wishes to be great must be a servant (*διδάκονος* [*diakonos*], used here of deacons) of all, just as the Son of Man came not to be served but to serve (*διακονεῖν* [*diakoneō*]), as in 1 Tim 3:10, 13).

⁷⁰sn In the phrase *the faith that is in Christ Jesus*, the term *faith* seems to mean “what Christians believe, Christian truth,” rather than personal trust in Christ. So the whole phrase could mean that others will come to place greater confidence in them regarding Christian truth; but the word “confidence” is much more likely to refer to their own boldness to act on the truth of their convictions.

⁷¹tn *Grk* “these things.”

⁷²sn *These instructions* refer to the instructions about local church life, given in 1 Tim 2:1-3:13.

⁷³tn *Grk* “how it is necessary to behave.”

⁷⁴tn *Grk* “which is” (but the relative clause shows the reason for such conduct).

⁷⁵tn *Grk* “confessedly, admittedly, most certainly.”

⁷⁶sn *Our religion contains amazing revelation* (*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; 4:1; Eph 1:9; 3:3, 4, 9; 6:19; Col 1:26-27; 4:3). “Religion” (*εὐσεβεία*, *eusebeia*) is a word used frequently in the pastorals 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 approach to God that forms the basis for such attitude and conduct—“religion, creed.” See BAGD 326 s.v.; 2 Tim 3:5; 4 Macc 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).

⁷⁷tc The Byzantine text along with a few other witnesses (most significantly, 1739; the second correctors of other MSS such as \aleph A C D all tend to conform to the medieval standard, the Byzantine text, and add no independent voice to the discussion) read *θεός* (*theos*, “God”) for *ὅς* (*hos*, “who”). On the other side, the masculine relative pronoun *ὅς* is strongly supported by \aleph^* A* C* F G 33 Did Epiph *et pauci*. Significantly, D* and virtually the entire Latin tradition read the neuter relative pronoun, *ὃ* (*ho*, “which”). Thus, externally, there is no question as to what should be considered original: the Alexandrian and Western traditions are decidedly in favor of *ὅς*. Internally, the evidence is even stronger. What scribe would change *θεός* to *ὅς* intentionally? “Who” is not only a theologically pale reading by comparison; it also is much harder (since the relative pronoun has no obvious antecedent). Intrinsically, the rest of 3:16, beginning with *ὅς*, appears to form a six-strophen hymn. As such, it is a text that is seemingly incorporated into the letter without syntactical connection. Hence, not only should we *not* look for an antecedent for *ὅς* (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 begins a hymn, as was often the case in poetry of the day). On the

Vindicated by the Spirit,⁷⁶
 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 themselves⁷⁷ with deceiving spirits and demonic teachings,⁷⁸ **4:2** influenced by the hypocrisy of liars⁷⁹ whose consciences are seared.⁸⁰ **4:3** 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. **4:4** For every creation of God is good and no food⁸¹ is to be rejected if it is received with thanksgiving. **4:5** For it is sanctified by God's word and by prayer.

4:6 By pointing out such things to the brothers and sisters,⁸² 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.⁸³ **4:7** But reject those myths⁸⁴ fit only for the godless and gullible,⁸⁵ and train yourself for godliness. **4:8** For "physical exercise⁸⁶ has some value, but godliness is valuable in every way. It holds promise for the present life and for the life to come." **4:9** This saying⁸⁷ is trustworthy and deserves full acceptance. **4:10** In fact this is why⁸⁸ we work hard and struggle,⁸⁹ because we have set our hope on the living God, who is the Savior of all men, 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,⁹⁰ and purity. **4:13** Until I come, give attention to the public reading of scripture,⁹¹ to exhortation, to teaching. **4:14** Do not neglect the spiritual gift you have,⁹² given to you and confirmed by prophetic words⁹³ when the elders laid hands on you.⁹⁴ **4:15** Take pains with these things; be absorbed in them, so that everyone will see your

other hand, with θεός written as a *nomen sacrum*, it would have looked very much like the relative pronoun: ΘC vs. OC. 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 θεός with ὅς. How then should we account for θεός? It appears that sometime after the 2nd century the θεός reading came into existence, either via confusion with ὅς or as an intentional alteration to magnify Christ and clear up the syntax at the same time. Once it got in, this theologically rich reading was easily able to influence all the rest of the MSS it came in contact with (including MSS already written, such as N A C D). That this reading did not arise until after the 2nd century is evident from the Western reading, ὁ. The neuter relative pronoun is certainly a "correction" of ὅς, conforming the gender to that of the neuter μυστήριον (*mysterion*, "mystery"). What is significant in this reading is (1) since virtually all the Western witnesses have either the masculine or neuter relative pronoun, the θεός reading was unknown to them in the 2nd century (when the "Western" text originated, though its place of origination was most likely in the east); they thus supply strong indirect evidence of ὅς outside of Egypt in the 2nd century; (2) even 2nd century scribes were able to misunderstand the genre, feeling compelled to alter the masculine relative pronoun because it appeared to them to be too harsh. The evidence, therefore, for ὅς is quite compelling, both externally and internally. As B. M. Metzger notes (*Textual Commentary*, 574), "no uncial (in the first hand) earlier than the eighth or ninth century (Ψ) supports θεός; all ancient versions presuppose ὅς or ὁ; and no patristic writer prior to the last third of the fourth century testifies to the reading θεός." Thus, the cries of certain groups that θεός has to be original must be seen as special pleading in this case. To argue that heretics tampered with the text here is self-defeating, for most of the Western *fathers* who quoted the verse with the relative pronoun were quite orthodox, strongly affirming the deity of Christ. They would have dearly loved such a reading as θεός. Further, had heretics introduced a variant to θεός, a far more natural choice would have been Χριστός (*Christos*, "Christ") or κύριος (*kurios*, "Lord"), since the text is self-evidently about Christ, but it is not self-evidently a proclamation of his deity. See D. B. Wallace, *Exegetical Syntax*, 341-2, for a summary discussion on this issue and additional bibliographic references.

tn Grk "who."

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 rhythmical lilt 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" (P. T. O'Brien, *Philippians* [NIGTC], 188-9). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.

⁷⁶**tn** Or "in spirit."

⁷⁷**tn** Or "desert the faith by occupying themselves."

⁷⁸**tn** Grk "teachings of demons" (speaking of the source of these doctrines).

⁷⁹**tn** Grk "in the hypocrisy of liars."

⁸⁰**tn** Or "branded." The Greek verb καυστηριάζω (*kaustēriazō*) can be used to refer either to the cause ("brand") or the effect ("seared").

sn *Consciences are seared*. The precise meaning of this phrase is somewhat debated. Three primary interpretations are (1) the consciences of these false teachers are "branded" with Satan's mark to indicate ownership, (2) their consciences are "branded" with a penal mark to show they are lawbreakers, or (3) their consciences have been "seared" (i.e., totally burnt and desensitized) so that they are unable to notice the difference between right and wrong. See G. W. Knight, *Pastoral Epistles* (NIGTC), 189.

⁸¹**tn** Grk "nothing."

⁸²**tn** Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BAGD 16 s.v. ἀδελφός 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited).

⁸³**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.

⁸⁴**sn** *Those 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.

⁸⁵**tn** Grk "the godless and old-wifely myths."

⁸⁶**tn** Grk "bodily training" (using the noun form of the verb "train" in v. 7b).

⁸⁷**tn** Grk "the saying."

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.

⁸⁸**tn** Grk "for toward this," denoting purpose. The conjunction "for" gives confirmation or emphasis to 1 Tim 4:8-9.

⁸⁹**tc** A number of ancient MSS (N² D Bz̄ it) read "work hard and suffer reproach," but the reading in the text is supported by N* A C F G K Ψ 33 *al* and is much more likely the original.

⁹⁰**tn** Or "faith."

⁹¹**tn** Grk "reading"

sn *The public reading of scripture* refers to reading the scripture out loud in the church services. In a context where many were illiterate and few could afford private copies of scripture, such public reading was especially important.

⁹²**tn** Grk "in you."

⁹³**tn** Grk "which was given to you through prophecy." Here as in 2:15 the preposition "through" denotes not "means" but accompanying circumstances: "accompanied by prophecy."

sn These *prophetic words* perhaps spoke of what God would do through Timothy in his ministry (cf. 1 Tim 1:18).

⁹⁴**tn** Grk "with the imposition of the hands of the presbytery" (i.e., the council of elders).

1 TIMOTHY

progress.⁹⁵ **4:16** Be conscientious about how you live and what you teach.⁹⁶ 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 harshly⁹⁷ but appeal to him as a father. Speak to younger men as brothers,⁹⁸ **5:2** older women as mothers, and younger women as sisters—with complete purity.

5:3 Honor⁹⁹ widows who are truly in need.¹⁰⁰ **5:4** But if a widow has children or grandchildren, they should first learn to fulfill their duty¹⁰¹ toward their own household and so repay their parents what is owed them.¹⁰² For this is what pleases God.¹⁰³ **5:5** But the widow who is truly in need, and completely on her own,¹⁰⁴ 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 even¹⁰⁵ while she lives. **5:7** Reinforce¹⁰⁶ these commands,¹⁰⁷ so that they will be beyond reproach. **5:8** But if someone does not provide for his own,¹⁰⁸ especially his own family, he has denied the faith and is worse than an unbeliever.

5:9 No widow should be put on the list¹⁰⁹ unless¹¹⁰ she is at least sixty years old, was the wife of one husband,¹¹¹ **5:10** and has a reputation for good works: as one who raised children,¹¹² practiced hospitality, washed the feet of the saints, helped those in distress—as one who exhibited all kinds of good works.¹¹³ **5:11** But do not accept younger widows on the list,¹¹⁴ because their passions may lead them away from Christ¹¹⁵ and they will desire to marry, **5:12** and so incur judgment for breaking their former pledge.¹¹⁶ **5:13** And besides that, going around¹¹⁷ from house to house they learn to be lazy,¹¹⁸ and they are not only lazy, but also gossips and busybodies, talking about things they should not.¹¹⁹ **5:14** So I want younger women to marry, raise children, and manage a household, in order to give the adversary no opportunity to vilify us.¹²⁰ **5:15** For some have already wandered away to follow Satan.¹²¹ **5:16** If a believing woman has widows in her family,¹²² let her help them. The church should not be burdened, so that it may help the widows who are truly in need.¹²³

5:17 Elders who provide effective leadership¹²⁴ must be counted worthy¹²⁵ of double honor,¹²⁶ especially those who work hard in speaking¹²⁷ and teaching. **5:18** For the scripture says, “*You shall not muzzle an ox while it is treading out the grain,*”¹²⁸ and, “The worker deserves his pay.”¹²⁹ **5:19** Do not accept an accusation against an elder unless it can be confirmed by two or three witnesses.¹³⁰ **5:20** Those guilty of sin¹³¹ must be rebuked¹³² before all,¹³³ as a warning to the rest.¹³⁴ **5:21** Before God and Christ Jesus and the elect angels, I solemnly charge you to carry out these commands without prejudice or favoritism of any kind.¹³⁵ **5:22** Do not lay hands on anyone¹³⁶ hastily and so identify with the sins of others.¹³⁷ Keep yourself pure. **5:23** (Stop drinking just water, but use a little wine for

⁹⁵tn Grk “that your progress may be evident to all.”

⁹⁶tn Grk “about yourself and your teaching.”

⁹⁷tn Or “Do not speak harshly to an older man.”

⁹⁸tn No verb “speak” is stated in this clause, but it continues the sense of the preceding.

⁹⁹sn The word *honor* here carries the double meaning of respect and financial support. This Greek word can imply both senses, and both are intended in this context.

¹⁰⁰tn Grk “the real widows,” “those who are really widows.”

¹⁰¹tn Or “to practice their religion.”

¹⁰²tn Or “and so make some repayment to their parents”; Grk “and to give back recompense to their parents.”

¹⁰³tn Grk “for this is pleasing in the sight of God.”

¹⁰⁴tn Or “left all alone.”

¹⁰⁵tn For “is dead even” the Greek text reads “has died.”

¹⁰⁶tn Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

¹⁰⁷tn Grk “and command these things.”

¹⁰⁸tn That is, “his own relatives.”

¹⁰⁹sn This *list* was an official enrollment, apparently with a formal pledge to continue as a widow and serve the Lord in that way (cf. v. 12). It was either (1) the list of “true widows” who were given support by the church or (2) a smaller group of older women among the supported widows who were qualified for special service (perhaps to orphans, other widows, the sick, etc.). Most commentators understand it to be the former, since a special group is not indicated clearly. See G. W. Knight, *Pastoral Epistles*, 222-3 for discussion.

¹¹⁰tn Grk “let a widow be enrolled if she has reached not less than sixty years.”

¹¹¹tn Or “a woman married only once,” “was devoted solely to her husband” (see the note on “wife” in 1 Tim 3:2; also 1 Tim 3:12; Titus 1:6).

¹¹²tn Grk “if she raised children.” The phrase “if she raised children” begins a series of conditional clauses running to the end of the verse. These provide specific examples of her good works (v. 10a).

¹¹³tn Grk “followed after every good work.”

¹¹⁴tn Grk “refuse younger widows.”

¹¹⁵tn With a single verb and object, this clause means “pursue sensuous desires in opposition to Christ.”

¹¹⁶tn Grk “incurring judgment because they reject their first faith.”

¹¹⁷sn The *pledge* refers most likely to a vow not to remarry undertaken when a widow is put on the list (cf. 1 Tim 5:9).

¹¹⁸tn “going around.” L&N 15.23 suggests the meaning, “to move about from place to place, with significant changes in direction—‘to travel about, to wander about.’”

¹¹⁹tn Or “idle.” The whole clause (“going around from house to house, they learn to be lazy”) reverses the order of the Greek. The present participle *περιερχόμεναι* (*perierchomenai*) may be taken as temporal (“while going around”), instrumental (“by going around”) or result (“with the result that they go around”).

¹²⁰tn Grk “saying the things that are unnecessary.” Or perhaps “talking about things that are none of their business.”

¹²¹tn Grk “for the sake of reviling.”

¹²²tn Grk “wandered away after Satan.”

¹²³tn Grk “has widows.”

¹²⁴tn Grk “the real widows,” “those who are really widows.”

¹²⁵tn Grk “who lead well.”

¹²⁶tn Or “deserving.”

¹²⁷tn Like the similar use of “honor” in v. 3, this phrase denotes both respect and remuneration: “honor plus honorarium.”

¹²⁸tn Or “in preaching”; Grk “in word.”

¹²⁹sn A quotation from Deut 25:4.

¹³⁰sn A quotation from Luke 10:7.

¹³¹sn An allusion to Deut 17:6, 19:15.

¹³²sn As a continuation of v. 19, this refers to elders who sin, not to sinning believers more generally.

¹³³tn Or “censured.” The Greek word implies exposing someone’s sin in order to bring correction.

¹³⁴tn “Before all” probably refers to the whole congregation, not just all the elders; “the rest” is more likely to denote the remaining elders.

¹³⁵tn Grk “that the rest may have fear.”

¹³⁶tn Grk “doing nothing according to partiality.”

¹³⁷tn In context “laying hands on anyone” refers to ordination or official installation of someone as an elder.

¹³⁸tn Grk “and do not share in the sins of others.”

your digestion¹³⁸ and your frequent illnesses.)¹³⁹ **5:24** The sins of some people are obvious, going before them into judgment, but for others, they show up later.¹⁴⁰ **5:25** Similarly good works are also obvious, and the ones that are not cannot remain hidden.

6:1 Those who are under the yoke as slaves¹⁴¹ must regard their own masters as deserving of full respect. This will prevent¹⁴² the name of God and Christian teaching¹⁴³ from being discredited.¹⁴⁴ **6:2** But those who have believing masters must not show them less respect¹⁴⁵ because they are brothers. Instead they are to serve all the more, because those who benefit from their service are believers and dearly loved.¹⁴⁶

Summary of Timothy's Duties

Teach them and exhort them about these things.¹⁴⁷ **6:3** If someone spreads false teachings¹⁴⁸ and does not agree with sound words (that is, those of our Lord Jesus Christ) and with the teaching that accords with godliness, **6:4** 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, **6:5** and constant bickering by people corrupted in their minds and deprived of the truth, who suppose that godliness 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 so¹⁴⁹ we cannot take a single thing out either. **6:8** But if we have food and shelter, we will be satisfied with that.¹⁵⁰ **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 root¹⁵¹ of all evils.¹⁵² Some people in reaching for it have strayed from the faith and stabbed themselves with many pains.

6:11 But you, as a person dedicated to God,¹⁵³ keep away from all that.¹⁵⁴ Instead pursue righteousness, godliness, faithfulness, love, endurance, and gentleness. **6:12** Compete well¹⁵⁵ for the faith and lay hold of that eternal life you were called for and made your good confession¹⁵⁶ for¹⁵⁷ in the presence of many witnesses. **6:13** I charge you¹⁵⁸ before God who gives life to all things and Christ Jesus who made his good confession¹⁵⁹ before Pontius Pilate, **6:14** to obey¹⁶⁰ this command¹⁶¹ without fault or failure until the appearing of our Lord Jesus Christ **6:15** —whose appearing¹⁶² the blessed and only Sovereign,¹⁶³ 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 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 goods¹⁶⁴ not to be haughty or to set their hope on riches, which are uncertain,¹⁶⁵ but on God who richly provides us with all things for our enjoyment. **6:18** Tell them to do good,¹⁶⁶ to be rich in good deeds, to be generous givers, sharing with others.¹⁶⁷ **6:19** In this way they will save up¹⁶⁸ a treasure for themselves as a firm foundation¹⁶⁹ for the future and so lay hold of¹⁷⁰ what is truly life.

¹³⁸tn Grk "for the sake of your stomach."

¹³⁹sn This verse gives parenthetical advice to Timothy, to clarify what it means to keep pure (5:22c). Verse 24 resumes the instructions about elders.

¹⁴⁰tn Grk "they [the sins] follow after others."

¹⁴¹tn Traditionally, "servants." Though δούλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BAGD 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" (BAGD 205 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

¹⁴²tn Grk "that the name...may not be slandered" (a continuation of the preceding sentence).

¹⁴³tn Grk "the teaching."

¹⁴⁴tn Or "slandered."

¹⁴⁵tn Or "think the less of them"; Grk "despise them," "look down on them."

¹⁴⁶tn Or "those who devote themselves to service are faithful and dearly loved" (referring to slaves who serve them).

¹⁴⁷tn Grk "these things teach and exhort."

¹⁴⁸tn Grk "teaches other doctrines," (different from apostolic teaching, cf. 1 Tim 1:3).

¹⁴⁹tn The Greek conjunction ὅτι (*hoti*) usually means "because," but here it takes the sense "so that" (see BAGD 589 s.v. 1.d.y). This unusual sense led to textual variation ("it is clear that" or "it is true that"), as scribes attempted to correct what appeared to be an error. The simple conjunction is preferred on both internal and external grounds.

¹⁵⁰tn Grk "with these."

¹⁵¹tn 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).

¹⁵²tn 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."

¹⁵³tn Grk "O man of God."

¹⁵⁴tn Grk "flee these things."

¹⁵⁵tn 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."

¹⁵⁶sn 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], 264-5).

¹⁵⁷tn Grk "confessed the good confession."

¹⁵⁸tc Although most witnesses have σοι (*soi*, "you") after παραγγέλλω (*parangellō*), the personal pronoun is almost demanded by the sense of the passage. Hence, the omission is the harder reading, and the addition of σοι is apparently a clarifying addition. Further, the shorter reading is found in several important witnesses of the Alexandrian and Western traditions, such as \aleph^* F G Ψ 6 33 1739 *et pauci*.

tn Grk "I charge."

¹⁵⁹tn Grk "testified the good confession."

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).

¹⁶⁰tn The Greek word τηρέω (*tēreō*, traditionally translated "keep") in this context connotes preservation of and devotion to an object as well as obedience.

¹⁶¹tn Grk "the command."

sn The *command* refers to the duties laid upon Timothy for his ministry in Ephesus (1 Tim 1:3-20; 6:2c-5).

¹⁶²tn Grk "which." All of 1 Tim 6:15 is a relative clause which refers back to "appearing" in v.14. The phrase "whose appearing" was supplied to clarify this connection.

¹⁶³tn Grk "which the blessed and only Sovereign..."

¹⁶⁴tn Grk "in the present age."

¹⁶⁵tn Grk "in uncertainty."

¹⁶⁶tn Grk "to do good" (the continuation of 6:17). Because of the length and complexity of the Greek sentence, a new sentence was started at the beginning of v. 18.

¹⁶⁷tn Grk "to be generous," "sharing."

¹⁶⁸tn Grk "saving up" (the continuation of 6:18). Because of the length and complexity of the Greek sentence, a new sentence was started at the beginning of v. 19.

¹⁶⁹tn Grk "treasuring up a good foundation."

¹⁷⁰tn Grk "that they may lay hold of."

1 TIMOTHY

Conclusion

6:20 O Timothy, protect what has been entrusted to you. Avoid¹⁷¹ the profane chatter and absurdities¹⁷² of so-called “knowledge.”¹⁷³ **6:21** By professing it, some have strayed from the faith.¹⁷⁴ Grace be with you all.¹⁷⁵

¹⁷¹**tn** *Grk* “avoiding.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁷²**tn** Or “contradictions.”

¹⁷³**tn** *Grk* “the falsely named knowledge.”

¹⁷⁴**tn** *Grk* “have deviated concerning the faith.”

¹⁷⁵**tn** *Grk* “with you” (but the Greek pronoun indicates the meaning is plural here).

2 Timothy

NET Bible

Salutation

1:1 From Paul,¹ an apostle of Christ Jesus by God's will, to further the promise² of life in Christ Jesus, **1:2** to Timothy, my dear child. Grace, mercy, and peace from God the Father and Christ Jesus our Lord!

Thanksgiving and Charge to Timothy

1:3 I am thankful to God, whom I have served with a clear conscience as my ancestors did,³ when I remember you in my prayers as I do constantly night and day.⁴ **1:4** As I remember your tears, I long to see you,⁵ so that I may be filled with joy. **1:5** I recall⁶ your sincere faith⁷ that was alive first in your grandmother Lois and in your mother Eunice, and I am sure⁸ is in you.

1:6 Because of this I remind you to rekindle God's gift that you possess⁹ through the laying on of my hands. **1:7** For God did not give us a Spirit¹⁰ of fear but of power and love and self-control. **1:8** So do not be ashamed of the testimony about our Lord¹¹ or of me, a prisoner for his sake, but by¹² God's power accept your share of suffering¹³ for the gospel. **1:9** He is the one who saved us¹⁴ and called us with a holy calling, not based on¹⁵ our works but on his own purpose and grace, granted to us in Christ Jesus before time began,¹⁶ **1:10** but now made visible through the appearing of our Savior Christ Jesus. He¹⁷ has broken the power of death and brought life and immortality to light through the gospel! **1:11** For this gospel¹⁸ I was appointed a preacher and apostle and teacher.¹⁹ **1:12** Because of this, in fact, I suffer as I do.²⁰ But I am not ashamed, because I know the one in whom my faith is set²¹ and I am convinced that he is able to protect what has been entrusted to me²² until that day.²³ **1:13** Hold to the standard²⁴ of sound words that you heard from me and do so with the faith and love that are in Christ Jesus.²⁵ **1:14** Protect that good thing²⁶ entrusted to you, through the Holy Spirit who lives within us.

1:15 You know that everyone in Asia²⁷ deserted me, including Phygelus and Hermogenes. **1:16** May the Lord grant mercy to the family of Onesiphorus, because he often refreshed me and was not ashamed of my imprisonment.²⁸ **1:17** But when he arrived in Rome, he eagerly searched for me and found me. **1:18** May the Lord grant him to find mercy from the Lord on that day!²⁹ And you know very well all the ways he served me in Ephesus.³⁰

Serving Faithfully Despite Hardship

2:1 So you, my child, be strong in the grace that is in Christ Jesus. **2:2** And what you heard me say³¹ in the presence of many others as witnesses³² entrust to faithful people³³ who will be competent³⁴ to teach others as well. **2:3** Take your share of suffering³⁵ as

¹tn Grk "Paul." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

²tn Grk "for the promise..." or possibly "in accordance with the promise..."

³tn Grk "from my ancestors."

⁴tn Or "as I do constantly. By night and day I long to see you..."

⁵tn Grk "longing to see you, remembering your tears" (as a continuation of the preceding clause). Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁶tn Grk "recalling" (as a continuation of the preceding clause). Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁷tn Grk "the sincere faith in you."

⁸tn Or "convinced."

⁹tn Grk "that is in you."

¹⁰tn Or "a spirit," denoting the human personality under the Spirit's influence as in 1 Cor 4:21; Gal 6:1; 1 Pet 3:4. But the reference to the Holy Spirit at the end of this section (1:14) makes it likely that it begins this way also, so that the Holy Spirit is the referent.

¹¹tn Grk "the testimony of our Lord."

¹²tn Or "according to."

¹³tn Grk "suffer hardship together," implying "join with me in suffering."

¹⁴tn More literally, "who saved us," as a description of God in v. 8. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁵tn Or "according to," or "by."

¹⁶tn Grk "before eternal times."

¹⁷tn Grk "having broken...and having brought..." (describing Christ). Because of the length and complexity of the Greek sentence, a new sentence was started here (and at the beginning of v. 11) in the translation.

¹⁸tn Grk "for which."

¹⁹tc Many MSS (N² C D F G Ψ Byz it) add "of the Gentiles" after "teacher." The shorter phrase is preferred because it probably represents a gloss added by copyists familiar with 1 Tim 2:7. There is no good explanation for the omission of the phrase if it were original here.

²⁰tn Grk "suffer these things."

²¹tn Or "in whom I have believed."

²²sn *What has been entrusted to me* (Grk "my entrustment," meaning either (1) "what I have entrusted to him" [his life, destiny, etc.] or (2) "what he has entrusted to me" [the truth of the gospel]). The parallel with v. 14 and use of similar words in the pastorals (1 Tim 6:20; 2 Tim 2:2) argue for the latter sense.

²³sn *That day* is a reference to the day when Paul would stand before Christ to give account for his service (cf. 2 Tim 1:18; 1 Cor 3:13; 2 Cor 5:9-10).

²⁴tn Or "pattern."

²⁵tn Grk "in faith and love in Christ Jesus."

sn *With the faith and love that are in Christ Jesus*. This describes the manner in which Timothy must hold to the standard (similar to Paul's call for him to give attention to his life and his teaching in 1 Tim 4:11-16).

²⁶sn *That good thing* (Grk "the good deposit") refers to the truth of the gospel committed to Timothy (cf. 1 Tim 6:20).

²⁷sn *Asia* in the NT is always the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia.

²⁸tn Grk "my chain."

²⁹sn *That day* is a reference to the day when Onesiphorus (v. 16) stands before Christ to give account for his service (cf. v. 12; 1 Cor 3:13; 2 Cor 5:9-10).

³⁰tn Grk "all the ways he served in Ephesus."

³¹tn Grk "what you heard from me" (cf. 1:13).

³²tn Grk "through many witnesses." The "through" is used here to show attendant circumstances: "accompanied by," "in the presence of."

2 TIMOTHY

a good soldier of Christ Jesus. **2:4** No one in military service gets entangled in matters of everyday life; otherwise he will not please³⁶ the one who recruited him. **2:5** Also if anyone competes as an athlete, he will not be crowned as the winner³⁷ unless he competes according to the rules.³⁸ **2:6** The farmer who works hard ought to have the first share of the crops. **2:7** Think about what I am saying and³⁹ the Lord will give you understanding of all this.⁴⁰

2:8 Remember Jesus Christ, raised from the dead, a descendant of David,⁴¹ such is my gospel,⁴² **2:9** for which I suffer hardship to the point of imprisonment⁴³ as a criminal, but God's message⁴⁴ is not imprisoned!⁴⁵ **2:10** So I endure all things for the sake of those chosen by God,⁴⁶ that they too may obtain salvation in Christ Jesus and its eternal glory.⁴⁷ **2:11** This saying⁴⁸ is trustworthy:⁴⁹

If we died with him, we will also live with him.

2:12 If we endure, we will also reign with him.⁵⁰

If we deny⁵¹ him,⁵² he will also deny us.

2:13 If we are unfaithful, he remains faithful, since he cannot deny himself.⁵³

Dealing with False Teachers

2:14 Remind people⁵⁴ of these things and solemnly charge them⁵⁵ before God not to wrangle over words. This is of no benefit; it just brings ruin on those who listen.⁵⁶ **2:15** Make every effort to present yourself before God as a proven worker who does not need to be ashamed, teaching the message of truth accurately.⁵⁷ **2:16** But avoid profane chatter,⁵⁸ because those occupied with it will stray further and further into ungodliness,⁵⁹ **2:17** and their message will spread its infection⁶⁰ like gangrene. Hymenaeus and Philetus are in this group.⁶¹ **2:18** They have strayed from the truth⁶² by saying that the resurrection⁶³ has already occurred, and they are undermining some people's faith. **2:19** However, God's solid foundation remains standing, bearing this seal: "**The Lord knows those who are his**,"⁶⁴ and "Everyone who confesses the name of the Lord⁶⁵ must turn away from evil."

2:20 Now in a great house there are not only gold and silver vessels, but also ones made of wood and of clay, and some are for honorable use, but others rather ignoble.⁶⁶ **2:21** So if someone cleanses himself of such behavior,⁶⁷ he will be a vessel for honorable use, set apart, useful for the Master, prepared for every good work. **2:22** But keep away from youthful passions, and pursue righteousness, faithfulness, love, and peace, in company with others⁶⁸ who call on the Lord from a pure heart.⁶⁹ **2:23** But reject

³³tn Grk "faithful men"; but here ἀνθρώποις (*anthrōpōis*) is generic, referring to both men and women.

³⁴tn Or "able" (see Paul's use of this word in regard to ministry in 2 Cor 2:16; 3:5-6).

³⁵tn Grk "suffer hardship together," implying "join with me and others in suffering" (cf. 1:8).

³⁶tn Grk "that he may please."

³⁷tn Grk "will not be crowned," speaking of the wreath awarded to the victor.

³⁸sn According to the rules (Grk "lawfully, by law") referring to the rules of competition. In the ancient world these included requirements for training as well as rules for the competition itself.

³⁹tn The Greek word here usually means "for," but is used in this verse for a milder continuation of thought.

⁴⁰tn Grk "in all things."

⁴¹tn Grk "of David's seed" (an idiom for physical descent).

⁴²tn Grk "according to my gospel."

⁴³tn Or "chains," "bonds."

⁴⁴tn Or "word."

⁴⁵tn Or "chained," "bound."

⁴⁶tn Grk "the elect."

⁴⁷tn Grk "with eternal glory."

⁴⁸sn This saying (Grk "the saying") refers to the following citation. See 1 Tim 1:15; 3:1; 4:9; Titus 3:8 for other occurrences of this phrase.

⁴⁹sn The following 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 rhythmical lilt when the passages are read aloud, the presence of *parallelism 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" (P. T. O'Brien, *Philippians* [NIGTC], 188-9). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.

⁵⁰tn Grk "died together...will live together...will reign together," without "him" stated explicitly. But "him" is implied by the parallel ideas in Rom 6:8; 8:17 and by the reference to Christ in vv. 12b-13.

⁵¹tn Or "renounce," "disown," "repudiate." It is important to note that the object of Christ's denial is "us." The text does not contain an implied object complement ("he will deny us [x]"), which would mean that Christ was withholding something from us (for example, "The owner denied his pets water"), since the verb ἀρνέομαι (*arneomai*) is not one of the category of verbs that normally occurs in these constructions (see D. B. Wallace, *Exegetical Syntax*, 182-89). See also the note on the word "disown" in Luke 12:9.

⁵²tn Grk "if we renounce," but the "him" is implied by the parallel clauses.

⁵³sn If we are unfaithful...he cannot deny himself. This could be (1) a word of warning (The Lord will exact punishment; he cannot deny his holiness) or (2) a word of hope (Because of who he is, he remains faithful to us despite our lapses). The latter is more likely, since Paul consistently cites God's faithfulness as a reassurance, not as a warning (cf. especially Rom 3:3; also 1 Cor 1:9; 10:13; 2 Cor 1:18; 1 Thess 5:24; 2 Thess 3:3).

⁵⁴tn Grk "remind of these things," implying "them" or "people" as the object.

⁵⁵tn Grk "solemnly charging." The participle διαμαρτυρούμενος (*diamarturomenos*) has been translated as a finite verb due to requirements of contemporary English style.

⁵⁶tn Grk "[it is] beneficial for nothing, for the ruin of those who listen."

⁵⁷sn Accurately is a figure of speech that literally means something like "cutting a straight road." In regard to the message of truth, it means "correctly handling" or "imparting it without deviation."

⁵⁸sn Profane chatter was apparently a characteristic of the false teachers in Ephesus (cf. 1 Tim 1:3-4; 4:7; 6:20).

⁵⁹tn Grk "they [who engage in it] will progress even more in ungodliness."

⁶⁰tn Or "eat away."

⁶¹tn Grk "of whom are Hymenaeus and Philetus." Because of the length and complexity of the Greek sentence, this last clause has been made a new sentence in the translation.

⁶²tn Grk "have deviated concerning the truth."

⁶³tc Most MSS have the article τὴν (*tēn*) before ἀνάστασιν (*anastasin*), though significant witnesses of the Alexandrian and Western strain lack the article (8 F G 33 *et pauci*). Since ἀνάστασιν is a third declension noun, an accidental oversight is not likely. As the accusative subject of the infinitive γεγονέναι (*gegonenai*) in indirect discourse, the noun seems to require an article ("saying that *the* resurrection has already occurred"). Thus, there is strong scribal motivation for adding the article, and little for omitting it. The shorter reading thus is to be preferred. The basic sense of the translation is not changed either way.

⁶⁴sn A quotation from Num 16:5.

⁶⁵tn Grk "names the name of the Lord."

⁶⁶tn Grk "for dishonor," probably referring to vessels used for refuse or excrement.

⁶⁷tn Grk "from these," alluding to the errors and deeds of the false teachers described in vv. 14-19.

⁶⁸tn Grk "and peace, with those."

⁶⁹sn In company with others who call on the Lord from a pure heart alludes to the value of the community of believers for the development of Christian virtues.

foolish and ignorant⁷⁰ controversies, because you know they breed fights.⁷¹ **2:24** And the Lord's slave⁷² must not be a fighter⁷³ but kind toward all, an apt teacher, patient, **2:25** correcting⁷⁴ opponents with gentleness. Perhaps God will grant them repentance and then knowledge of the truth⁷⁵ **2:26** and they will come to their senses and escape the devil's trap where they are held captive⁷⁶ to do his will.⁷⁷

Ministry in the Last Days

3:1 But understand this, that in the last days difficult⁷⁸ times will come. **3:2** For people⁷⁹ will be lovers of themselves,⁸⁰ lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, **3:3** unloving, irreconcilable, slanderers, without self-control, savage, opposed to what is good, **3:4** treacherous, reckless, conceited, loving pleasure rather than loving God. **3:5** They will maintain the outward appearance⁸¹ of religion but will have repudiated its power. So avoid people like these.⁸² **3:6** For some of these insinuate themselves⁸³ into households and captivate weak women⁸⁴ who are overwhelmed with sins and led along by various passions. **3:7** Such women are always seeking instruction,⁸⁵ yet never able to arrive at a knowledge of the truth. **3:8** And just as Jannes and Jambres⁸⁶ opposed Moses, so these people—who have warped minds and are disqualified in the faith⁸⁷—also oppose the truth. **3:9** But they will not go much further,⁸⁸ for their foolishness will be obvious to everyone, just like it was with Jannes and Jambres.⁸⁹

Continue in What You Have Learned

3:10 You, however,⁹⁰ have followed my teaching, my⁹¹ way of life, my purpose, my faith, my patience, my love, my endurance, **3:11** as well as the persecutions and sufferings⁹² that happened to me in Antioch, in Iconium, and in Lystra.⁹³ I endured these persecutions and the Lord delivered me from them all. **3:12** Now in fact all who want to live godly lives in Christ Jesus will be persecuted. **3:13** But evil people and charlatans will go from bad to worse,⁹⁴ deceiving others and being deceived themselves.⁹⁵ **3:14** You, however, must continue⁹⁶ in the things you have learned and are confident about. You know⁹⁷ who taught you⁹⁸ **3:15** and how from infancy you have known the holy writings, that are able to give you wisdom for salvation through faith in Christ Jesus. **3:16** Every scripture⁹⁹ is inspired by God¹⁰⁰ and useful for teaching, for reproof,¹⁰¹ for correction, and for training in righteousness, **3:17** that the person dedicated to God¹⁰² may be capable¹⁰³ and equipped for every good work.

⁷⁰tn Or "uninstructed," "silly."

⁷¹tn Or "quarrels."

⁷²tn Traditionally, "servant" or "bondservant." Though δούλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BAGD 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" (BAGD 205 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

sn Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Joshua 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kings 10:10); all these men were "servants (or slaves) of the Lord."

⁷³tn Grk "must not fight" or "must not quarrel."

⁷⁴sn *Correcting* is the word for "child-training" or "discipline." It is often positive (training, educating) but here denotes the negative side (correcting, disciplining).

⁷⁵tn Grk "repentance unto knowledge of the truth."

⁷⁶tn Grk "having been captured by him."

⁷⁷tn Grk "for that one's will," referring to the devil, but with a different pronoun than in the previous phrase "by him." Some have construed "for his will" with the earlier verb and referred the pronoun to God: "come to their senses and escape the devil's trap (though they have been captured by him) in order to do His will." In Classical Greek the shift in pronouns would suggest this, but in Koine Greek this change is not significant. The more natural sense is a reference to the devil's will.

⁷⁸tn Or perhaps, "dangerous," "fierce."

⁷⁹tn Grk "men"; but here άνθρωποι (*anthrōpoi*) is generic, referring to both men and women.

⁸⁰tn Or "self-centered." The first two traits in 2 Tim 3:2 and the last two in 3:4 are Greek words beginning with the root "lovers of," and so bracket the list at beginning and end.

⁸¹tn Or "form."

sn *Outward appearance.* Paul's contrast with power in 3:5b shows that he regards this "form" to be outward, one of *appearance* rather than reality (cf. 1 Cor 4:19-20; 1 Thess 1:5).

⁸²tn Grk "and avoid these," with the word "people" implied.

⁸³tn Grk "For from these are those who sneak."

⁸⁴tn Or "silly women."

⁸⁵tn Grk "always learning," continuing the description of the women from v. 6. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁸⁶sn *Jannes and Jambres* were the traditional names of two of Pharaoh's magicians who opposed Moses at the time of the Exodus.

⁸⁷tn Grk "disapproved concerning the faith."

⁸⁸tn Grk "for they will not progress any more."

⁸⁹tn Grk "as theirs came to be," referring to the foolishness of Jannes and Jambres. The referent of "theirs" (Jannes and Jambres) has been specified in the translation for clarity.

⁹⁰sn There is a strong emphasis on the pronoun *you* in contrast to the people described in vv. 2-9.

⁹¹tn The possessive "my" occurs only at the beginning of the list but is positioned in Greek to apply to each of the words in the series.

⁹²tn Grk "persecutions, sufferings," as a continuation of the series from v. 10.

⁹³sn *In Antioch, in Iconium, and in Lystra.* See Acts 13-14 for the account of these persecutions.

⁹⁴tn Grk "will advance to the worse."

⁹⁵tn Grk "deceiving and being deceived."

⁹⁶tn Grk "but you, continue," a command.

⁹⁷tn Grk "knowing," giving the reasons for continuing as v. 14 calls for.

⁹⁸tn Grk "those from whom you learned."

⁹⁹tn Or "All scripture."

sn There is very little difference in sense between *every scripture* (emphasizing the individual portions) and "all scripture" (emphasizing the composite whole). The former option is preferred, because it fits the normal use of the word "all/every" in Greek (πᾶς, *pas*) as well as Paul's normal sense for the word "scripture" in the singular without the article, as here. So *every scripture* means "every individual portion of scripture."

¹⁰⁰sn *Inspired by God.* Some have connected this adjective in a different way and translated it as "every inspired scripture is also useful." But this violates the parallelism of the two adjectives in the sentence, and the arrangement of words makes clear that both should be taken as predicate adjectives: "*every scripture is inspired...and useful.*"

¹⁰¹tn Or "rebuke," "censure." The Greek word implies exposing someone's sin in order to bring correction.

¹⁰²tn Grk "the man of God," but άνθρωπος (*anthrōpos*) is most likely used here in a generic sense, referring to both men and women.

¹⁰³tn This word is positioned for special emphasis; it carries the sense of "complete, competent, able to meet all demands."

2 TIMOTHY

Charge to Timothy Repeated

4:1 I solemnly charge you before God and Christ Jesus, who is going to judge the living and the dead, and by his appearing and his kingdom: **4:2** Preach the message,¹⁰⁴ be ready¹⁰⁵ whether it is convenient or not,¹⁰⁶ reprove, rebuke, exhort¹⁰⁷ with complete patience and instruction. **4:3** For there will be a time when people¹⁰⁸ will not tolerate sound teaching. Instead, following their own desires,¹⁰⁹ they will accumulate teachers for themselves, because they have an insatiable curiosity to hear new things.¹¹⁰ **4:4** And they will turn away from hearing the truth, but on the other hand they will turn aside to myths.¹¹¹ **4:5** You, however, be self-controlled¹¹² in all things, endure hardship, do an evangelist's work, fulfill your ministry. **4:6** For I am already being poured out as an offering, and the time for me to depart¹¹³ is at hand. **4:7** I have competed well;¹¹⁴ I have finished the race; I have kept the faith! **4:8** Finally the crown of righteousness is reserved for me. The Lord, the righteous Judge, will award it to me in that day—and not to me only, but also to all who have set their affection on¹¹⁵ his appearing.

Travel Plans and Concluding Greetings

4:9 Make every effort to come to me soon. **4:10** For Demas deserted¹¹⁶ me, since he loved¹¹⁷ the present age, and he went to Thessalonica. Crescens went to Galatia and Titus to Dalmatia. **4:11** Only Luke is with me. Get Mark and bring him with you, because he is a great help¹¹⁸ to me in ministry.¹¹⁹ **4:12** Now I have sent Tychicus to Ephesus. **4:13** When you come, bring with you the cloak I left¹²⁰ in Troas with Carpas and the scrolls, especially the parchment ones. **4:14** Alexander the coppersmith did me a great deal of harm.¹²¹ *The Lord will repay him in keeping with his deeds.*¹²² **4:15** You be on guard against him¹²³ too, because he vehemently opposed our words. **4:16** At my first defense no one appeared in my support; instead they all deserted¹²⁴ me—may they not be held accountable for it. **4:17** But the Lord stood by me and strengthened me, so that through me the message¹²⁵ would be fully proclaimed¹²⁶ for all the Gentiles to hear. And so I was delivered from the lion's mouth! **4:18** The Lord will deliver me from every evil deed and will bring me safely¹²⁷ into his heavenly kingdom. To him¹²⁸ be glory for ever and ever!¹²⁹ Amen. **4:19** Greetings to¹³⁰ Prisca and Aquila¹³¹ and the family of Onesiphorus. **4:20** Erastus stayed in Corinth. Trophimus I left ill in Miletus. **4:21** Make every effort to come before winter. Greetings to you from Eubulus, Pudens, Linus, Claudia, and all the brothers and sisters.¹³² **4:22** The Lord be with your spirit. Grace be with you.

¹⁰⁴tn Or “the word.”

¹⁰⁵tn Or “be persistent.”

¹⁰⁶tn Grk “in season, out of season.”

¹⁰⁷tn Or “encourage.”

¹⁰⁸tn Grk “they”; the referent (the people in that future time) has been specified in the translation for clarity.

¹⁰⁹tn Grk “in accord with.”

¹¹⁰tn Grk “having an itching in regard to hearing,” “having itching ears.”

¹¹¹sn These *myths* were legendary tales characteristic of the false teachers in Ephesus and Crete. See parallels in 1 Tim 1:4; 4:7; and Titus 1:14.

¹¹²tn Or “sober,” “temperate.”

¹¹³tn Grk “of my departure.”

¹¹⁴sn The expression *I have competed well* (Grk “I have competed the good competition”) uses 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 1:18 uses a military picture and is more literally “war the good warfare.”

¹¹⁵tn Grk “all who have loved.”

¹¹⁶tc Most MSS have the aorist, ἐγκατέλιπεν (*enkatelipen*), though the evidence seems to be better for the imperfect ἐγκατέλειπεν (*enkateleipen*; so A C D² F G L P 33 81 1175 1881 *et alii*). At the same time, the reading of these witnesses could be a simple itacistic change. Intrinsically, it should be noted that Paul nowhere uses the imperfect of -λείπω (*-leipō*) verbs, though he does use the present participle on occasion. But a scribe would tend to change such forms to the aorist, to conform to Paul's style. As well, in this context the aorist fits nicely, while the imperfect seems a bit awkward (especially with its internal perspective). Hence, the imperfect has a slightly greater probability of being original.

¹¹⁷tn Grk “having loved.”

¹¹⁸tn Grk “useful.”

¹¹⁹tn Or “in serving me.”

¹²⁰tc The imperfect ἀπέλειπον (*apeleipon*) is read by A C F G L P 33 104 326 1175 1881 *et pauci*; almost all other MSS have the aorist ἀπέλιπον (*apelipon*) here. See text-critical note at v. 10 (“deserted”). The same comments apply here.

¹²¹tn Grk “showed me much evil.”

¹²²sn An allusion to Ps 28:4.

¹²³tn Grk “against whom,” as a continuation of the previous clause. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹²⁴tn The imperfect is read by A C D¹ F G L P 33 104 326 1175 *et pauci*. See text-critical note at 4:10 (“deserted”); the same comments apply here.

¹²⁵tn Or “the preaching.”

¹²⁶tn Grk “might be completely fulfilled.”

¹²⁷tn Grk “save me.”

¹²⁸tn Grk “to whom.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹²⁹tn Grk “unto the ages of the ages,” an emphatic way of speaking about eternity in Greek.

¹³⁰tn Grk “greet.”

¹³¹sn On *Prisca and Aquila* see also Acts 18:2, 18, 26; Rom 16:3-4; 1 Cor 16:19. In the NT “Priscilla” and “Prisca” are the same person. The author of Acts uses the full name Priscilla, while Paul uses the diminutive form *Prisca*.

¹³²tn Grk “brothers,” but the Greek word may be used for “brothers and sisters” or “fellow Christians” as here (cf. BAGD 16 s.v. ἀδελφός 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning “brothers and sisters” is cited).

Titus

NET Bible

Salutation

1:1 From Paul,¹ a slave² of God and apostle of Jesus Christ, to further the faith³ of God's chosen ones and the knowledge of the truth that is in keeping with godliness, **1:2** in hope of eternal life, that God who does not lie promised before the ages began.⁴ **1:3** But now in his own time⁵ he has made his message evident through the preaching I was entrusted with according to the command of God our Savior. **1:4** To Titus, my genuine son in a common faith. Grace and peace from God the Father and Christ Jesus our Savior!

Titus's Task on Crete

1:5 The reason I left⁶ you in Crete was to set in order the remaining matters and to appoint elders in every town, as I directed you. **1:6** An elder must be blameless,⁷ the husband of one wife,⁸ with faithful children⁹ who cannot be charged with dissipation or rebellion. **1:7** For the overseer¹⁰ must be blameless as one entrusted with God's work,¹¹ not arrogant, not prone to anger, not a drunkard, not violent, not greedy for gain. **1:8** Instead he must be hospitable, devoted to what is good, sensible, upright, devout, and self-controlled. **1:9** He must hold firmly to the faithful message as it has been taught,¹² so that he will be able to give exhortation in such healthy teaching¹³ and correct those who speak against it.

1:10 For there are many¹⁴ rebellious people, idle-talkers, and deceivers, especially those with Jewish connections,¹⁵ **1:11** who must be silenced because they mislead whole families by teaching for dishonest gain what ought not to be taught. **1:12** A certain one of them, in fact, one of their own prophets, said, "Cretans are always liars, evil beasts, lazy gluttons."¹⁶ **1:13** Such testimony is true. For this reason rebuke them sharply that they may be healthy in the faith **1:14** and not pay attention to Jewish myths¹⁷ and commands of people who reject the truth. **1:15** All is pure to those who are pure. But to those who are corrupt and unbelieving, nothing is pure, but both their mind and conscience are corrupted. **1:16** They profess to know God but with their deeds they deny him, since they are detestable, disobedient, and unfit for any good deed.

Conduct Consistent with Sound Teaching

2:1 But as for you, communicate the behavior that goes with¹⁸ sound teaching. **2:2** Older men are to be temperate, dignified, self-controlled,¹⁹ sound in faith, in love, and in endurance.²⁰ **2:3** Older women likewise are to exhibit behavior fitting for those who are holy, not slandering, not slaves to excessive drinking, but teaching what is good. **2:4** In this way²¹ they will train²² the younger

¹tn Grk "Paul." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

²tn Traditionally, "servant" or "bondservant." Though δούλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BAGD 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" (BAGD 205 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

sn Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Joshua 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kings 10:10); all these men were "servants (or slaves) of the Lord."

³tn Grk "for the faith," possibly, "in accordance with the faith."

⁴tn Grk "before eternal ages."

⁵tn The Greek text emphasizes the contrast between vv. 2b and 3a: God promised this long ago but now has revealed it in his own time.

⁶tc The imperfect ἀπέλειπον (*apeleipon*) is read by A C F G 088 0240 33 1175 *et pauci*, while the aorist ἀπέλιπον (*apelipon*) is found in N* D* Ψ 81 1739 *et pauci*. The imperfect thus enjoys fairly representative evidence within the Alexandrian and Western traditions. At the same time, the reading of these witnesses could be a simple itacistic change as may be suggested by a third and fourth reading (κατέλιπον [*katelipon*] in N² D² Byz *et alii*; κατέλειπον [*kateleipon*] in L P *et alii*). Intrinsically, it should be noted that Paul nowhere uses the imperfect of -λείπω (*-leipō*) verbs, though he does use the present participle on occasion. But a scribe would tend to change such forms to the aorist, to conform to Paul's normal style. As well, in this context the aorist fits nicely, while the imperfect seems a bit awkward (especially with its internal perspective). Hence, the imperfect has a slightly greater probability of being original.

⁷tn Grk "if anyone is blameless..." as a continuation of v. 5b, beginning to describe the elder's character.

⁸tn Or "married only once," "devoted solely to his wife." See the note on "wife" in 1 Tim 3:2; also 1 Tim 3:12; 5:9.

⁹tn Or "believing children." The phrase could be translated "believing children," but the parallel with 1 Tim 3:4 ("keeping his children in control") argues for the sense given in the translation.

¹⁰sn The *overseer* is another term for the same official position of leadership as the "elder." This is seen in the interchange of the two terms in this passage and in Acts 20:17, 28, as well as in the parallels between these verses and 1 Tim 3:1-7.

¹¹tn Grk "as God's steward."

¹²tn Grk "the faithful message in accordance with the teaching" (referring to apostolic teaching).

¹³tn Grk "the healthy teaching" (referring to what was just mentioned).

¹⁴tc The earliest and best MSS omit και (*kai*) after πολλοι (*polloi*; so N A C P 088 81 104 *et alii*), though the conjunction is found in several significant witnesses, chiefly of the Western and Byzantine texts (D F G I Ψ 33 1739 1881 *Byz lat*). Although it is quite possible that some scribes omitted the word, thinking it was superfluous, it is also possible that others added the conjunction for clarification. Judging by the pedigree of the witnesses and the inconclusiveness of the internal evidence, the shorter reading is considered to be most likely original.

¹⁵tc Before περιτομῆς (*peritomēs*), several important MSS add the article (N C D* I 33 81 1739 *et alii*). The shorter reading is supported by fairly strong support as well, though chiefly of the Western and Byzantine texts (A D² F G Ψ *Byz*). Since shorter readings are generally uncharacteristic of the Byzantine text, and since such here is backed by a few decent witnesses (especially A F G), it is most probably original. Translation is not likely to be affected either way.

tn Grk "those of the circumcision."

¹⁶sn A saying attributed to the poet Epimenides of Crete (6th century B.C.).

¹⁷sn *Jewish myths* were legendary tales characteristic of the false teachers in Ephesus and Crete. See parallels in 1 Tim 1:4; 4:7; and 2 Tim 4:4.

¹⁸tn Grk "say what is fitting for sound teaching" (introducing the behavior called for in this chapter).

¹⁹tn Or "sensible."

²⁰sn *Temperate...in endurance*. See the same cluster of virtues in 1 Thess 1:3 and 1 Cor 13:13.

²¹tc The indicative (σωφρονίζουσιν, *sōphronizousin*) after ἵνα (*hina*) is unclassical; and though it is found in Koine Greek, it is not common. Every instance of such is changed to a subjunctive in the NT MSS (always or almost always by the Byzantine scribes). Thus, it is clearly the harder reading. Such a

TITUS

women to love their husbands, to love their children, **2:5** to be self-controlled,²³ pure, fulfilling their duties at home,²⁴ kind, being subject to their own husbands, so that the message²⁵ of God may not be discredited.²⁶ **2:6** Encourage younger men likewise to be self-controlled,²⁷ **2:7** showing yourself to be an example of good works in every way. In your teaching show integrity, dignity, **2:8** and a sound message that cannot be criticized, so that any opponent will be at a loss,²⁸ because he has nothing evil to say about us. **2:9** Slaves²⁹ are to be subject to their own masters in everything,³⁰ to do what is wanted and not talk back, **2:10** not to pilfer, but showing all good faith,³¹ in order to do credit to³² the teaching of God our Savior in everything.

2:11 For the grace of God has appeared, bringing salvation to all people.³³ **2:12** It trains us³⁴ to reject godless ways³⁵ and worldly desires and to live self-controlled, upright, and godly lives in the present age, **2:13** as we wait for the happy fulfillment of our hope in the glorious appearing³⁶ of our great God and Savior, Jesus Christ.³⁷ **2:14** He³⁸ gave himself for us to set us free from every kind of lawlessness and to purify for himself a people who are truly his,³⁹ who are eager to do good.⁴⁰ **2:15** So communicate these things with the sort of exhortation or rebuke⁴¹ that carries full authority.⁴² Don't let anyone look down⁴³ on you.

Conduct Toward Those Outside the Church

3:1 Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work. **3:2** They must not slander⁴⁴ anyone, but be peaceable, gentle, showing complete courtesy to all people. **3:3** For we too were once foolish, disobedient, misled, enslaved to various passions and desires, spending our lives in evil and envy, hateful and hating one another. **3:4**⁴⁵ But "when the kindness of God our Savior and his love for mankind appeared, **3:5** he saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit, **3:6** whom he poured out on us in full measure⁴⁶ through Jesus Christ our Savior. **3:7** And so,⁴⁷ since we have been justified by his grace, we become heirs with the confident expectation of eternal life."⁴⁸

Summary of the Letter

3:8 This saying⁴⁹ is trustworthy, and I want you to insist on such truths,⁵⁰ so that those who have placed their faith in God may be intent on engaging in good works. These things are good and beneficial for all people. **3:9** But avoid foolish controversies, genealogies,⁵¹ quarrels, and fights about the law,⁵² because they are useless and empty. **3:10** Reject a divisive person after one or two warnings. **3:11** You know⁵³ that such a person is twisted by sin⁵⁴ and is conscious of it himself.⁵⁵

harder reading becomes virtually certain as original when it is found in early Alexandrian witnesses, for these are prone (so it is assumed) to correct grammar (thus they would be prone to change the indicative to the subjunctive *σωφρονίζουσιν* (*sōphronizōsin*). In this instance, the indicative is read by **N^{*}** A F G H P *et alii*, a significant number of Alexandrian and Western witnesses. There can be little doubt that this is the original wording.

tn *Grk* "that they may train" (continuing the sentence of 2:3).

²²**tn** This verb, *σωφρονίζω* (*sōphronizō*), denotes teaching in the sense of bringing people to their senses, showing what sound thinking is.

²³**tn** Or "sensible."

²⁴**tn** *Grk* "domestic," "keeping house."

²⁵**tn** Or "word."

²⁶**tn** Or "slandered."

²⁷**tn** Or "sensible."

²⁸**tn** Or "put to shame."

²⁹**tn** See the note on the word "slave" in 1:1.

³⁰**tn** Or "to be subject to their own masters, to do what is wanted in everything."

³¹**tn** Or "showing that genuine faith is productive." At issue between these two translations is the force of *ἀγαθὴν* (*agathēn*): is it attributive (as the text has it) or predicate (as in this note)? A number of considerations point in the direction of a predicate *ἀγαθὴν* (e.g., separation from the noun *πίστιν* (*pistin*) by the verb, the possibility that the construction is an object-complement, etc.), though is not usually seen as an option in either translations or commentaries. Cf. D. B. Wallace, *Exegetical Syntax*, 188-89, 312-13, for a discussion. Contextually, it makes an intriguing statement, for it suggests a synthetic or synonymous parallel: "'Slaves should be wholly subject to their masters...demonstrating that all [genuine] faith is productive, with the result [εὐκατὰ ἔργα] that they will completely adorn the doctrine of God.' The point of the text, then, if this understanding is correct, is an exhortation to slaves to demonstrate that their faith is sincere and results in holy behavior. If taken this way, the text seems to support the idea that saving faith does not fail, but even results in good works" (Wallace, 312-13). The translation of *ἀγαθὴν* as an attributive adjective, however, also makes good sense.

³²**tn** Or "adorn," "show the beauty of."

³³**tn** *Grk* "all men"; but *ἀνθρώποις* (*anthrōpois*) is generic here, referring to both men and women.

³⁴**tn** *Grk* "training us" (as a continuation of the previous clause). Because of the length and complexity of the Greek sentence, a new sentence was started at the beginning of v. 12 by translating the participle *παίδευούσα* (*paideuoussa*) as a finite verb and supplying the pronoun "it" as subject.

³⁵**tn** *Grk* "ungodliness."

³⁶**tn** *Grk* "the blessed hope and glorious appearing."

³⁷**tn** The terms "God and Savior" both refer to the same person, Jesus Christ. This is one of the clearest statements in the NT concerning the deity of Christ. The construction in Greek is known as the Granville Sharp rule, named after the English philanthropist-linguist who first clearly articulated the rule in 1798. Sharp pointed out that in the construction article-noun-καί-noun (where *καί* [*kai*] = "and"), when two nouns are singular, personal, and common (i.e., not proper names), they *always* had the same referent. Illustrations such as "the friend and brother," "the God and Father," etc. abound in the NT to prove Sharp's point. The only issue is whether terms such as "God" and "Savior" could be considered common nouns as opposed to proper names. Sharp and others who followed (such as T. F. Middleton in his masterful *The Doctrine of the Greek Article*) demonstrated that a proper name in Greek was one that could not be pluralized. Since both "God" (*θεός*, *theos*) and "savior" (*σωτήρ*, *sōtēr*) were occasionally found in the plural, they did not constitute proper names, and hence, do fit Sharp's rule. Although there have been 200 years of attempts to dislodge Sharp's rule, all attempts have been futile. Sharp's rule stands vindicated after all the dust has settled. For more information on Sharp's rule see D. B. Wallace, *Exegetical Syntax*, 270-78, esp. 276. See also 2 Pet 1:1 and Jude 4.

³⁸**tn** *Grk* "who" (as a continuation of the previous clause).

³⁹**tn** Or "a people who are his very own."

⁴⁰**tn** *Grk* "for good works."

⁴¹**tn** Or "reproof," "censure." The Greek word *ἐλέγχω* (*elenchō*) implies exposing someone's sin in order to bring correction.

⁴²**tn** *Grk* "speak these things and exhort and rebuke with all authority."

⁴³**tn** Or "let anyone despise you"; or "let anyone disregard you."

⁴⁴**tn** Or "discredit," "damage the reputation of."

⁴⁵**tn** Vv. 4-7 are set as poetry in NA26/27. These verses probably constitute the referent of the expression "this saying" in v. 8.

⁴⁶**tn** Or "on us richly."

⁴⁷**tn** This is the conclusion of a single, skillfully composed sentence in Greek encompassing Titus 3:4-7. Showing the goal of God's merciful salvation, v. 7 begins literally, "in order that, being justified...we might become heirs..."

⁴⁸**tn** *Grk* "heirs according to the hope of eternal life."

⁴⁹**sn** *This saying* (*Grk* "the saying") refers to the preceding citation (Titus 3:4-7). See 1 Tim 1:15; 3:1; 4:9; 2 Tim 2:11 for other occurrences of this phrase.

⁵⁰**tn** *Grk* "concerning these things."

⁵¹**tn** Cf. 1 Tim 1:4.

⁵²**sn** *Fights about the law* were characteristic of the false teachers in Ephesus as well as in Crete (cf. 1 Tim 1:3-7; Titus 1:10, 14).

⁵³**tn** *Grk* "knowing" (as a continuation of the previous clause).

Final Instructions and Greeting

3:12 When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. **3:13** Make every effort to help⁵⁶ Zenas the lawyer⁵⁷ and Apollos on their way; make sure they have what they need.⁵⁸ **3:14** Here is another way that our people⁵⁹ can learn⁶⁰ to engage in good works to meet pressing needs and so not be unfruitful. **3:15** Everyone with me greets you. Greet those who love us in the faith.⁶¹ Grace be with you all.

⁵⁴**tn** *Grk* “is perverted and is sinning.”

⁵⁵**tn** *Grk* “sin, being self-condemned.”

⁵⁶**tn** *Grk* “Eagerly help.”

⁵⁷**tn** Although it is possible the term νομικός (*nomikos*) indicates an expert in Jewish religious law here, according to L&N 33.338 and 56.37 it is more probable that Zenas was a specialist in civil law.

⁵⁸**tn** *Grk* “that nothing may be lacking for them.”

⁵⁹**tn** *Grk* “that those who are ours” (referring to the Christians).

⁶⁰**tn** *Grk* “and also let our people learn.”

⁶¹**tn** Or “faithfully.”