

The First Epistle Of Paul The Apostle
To TIMOTHY

1 TIMOTHY 1

The minister's instruction in the proper use of the law; God's grace and mercy to Paul

CHAPTER 1

1 Paul, an apostle of Jesus Christ, according to *the* decree of God, our Savior, and *the* Lord Jesus Christ, our hope:

2 To Timothy, a genuine son in faith: Grace, mercy, peace, from our Father God, and Jesus Christ, our Lord.

3 As I called on you upon my traveling into Macedonia, stay on in Ephesus that you charge some that they not teach other teaching,

4 Neither hold your mind toward myths and endless genealogies, which afford questions, rather than godly building up which *is* in faith.

5 And the end of the command is love out of a pure heart, and an inherent good conscience, and an un-hypocritical faith,

6 From which some having missed the mark have turned away to random words,

7 Deciding to be teachers of the law, not understanding either what they say, nor about the things they strongly affirm.

8 And we see that the law *is* beautifully good, if anyone uses it lawfully;

9 Seeing this, that the law is not laid out for a righteous person, but for *the* lawless and insubordinate, for the ungodly and for sinners, for unholy and profane ones, for murderers of fathers and murderers of mothers, for murderers of men,

10 For male prostitutes, for homosexuals, for enslavers of men, for liars, for those swearing falsely, and if any other thing lies opposite sound teaching,

11 According to the glorious good news of the blessed God, for which I was entrusted.

12 And I have grace of the one empowering me, Christ Jesus our Lord, because he governed me faithful, placing *me* into the ministry,

13 The one being before a blasphemer, and a persecutor, and insolent, but I obtained mercy, because being ignorant I did *it* in unbelief.

14 And the grace of our Lord super-abounded with faith and love in Christ Jesus.

15 The word *is* faithful, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost.

16 But because of this I obtained mercy, that in me foremost Jesus Christ might show all perseverance for a pattern to those about to believe on him into life everlasting.

17 And to the King eternal, undecaying, invisible, *the* only wise God, *be* honor and glory forever and ever. Amen.

18 This charge I place alongside of you, son Timothy, according to the prophecies which went before upon you, that you in them might war the good warfare,

1 TIMOTHY 2 *Prayers to be made for all men; God wills for all to be saved; women learn in silence*

19 Holding faith and an inherent good conscience, which some having pushed off concerning faith have made shipwreck,

20 Of whom are Hymenaeus and Alexander, whom I have given over to Satan that they may be trained up not to blaspheme.

CHAPTER 2

1 I call on *you* therefore, that foremost of all, petitions, prayers, intercessions, thanksgiving, be made for all men,

2 For kings, and for all those being in high positions, that we may pass through a quiet and undisturbed earthly life in all godliness and reverence,

3 Because this *is* beautifully good and acceptable before the face of God, our Savior,

4 Who wills all men to be saved, and to come into the full knowledge of the truth,

5 Because God *is* one, and one *is* the mediator of God and men, *the* man Christ Jesus, Deu 6:4

6 The one having given himself a redemption price for all, given in evidence in its own time,

7 For which I am placed a preacher, and an apostle (I speak the truth in Christ; I absolutely do not lie), a teacher of *the* races in faith and truth.

8 I will therefore *that* men pray in every place, lifting up holy hands, apart from wrath and reasoning.

9 In the same way also, *that* women adorn themselves in orderly clothing, with modesty, and

soundness of mind, not with plaiting, or gold, or pearls, or very expensive clothing,

10 But (which is appropriate for women promising *the* fear of God) through inherent good works.

11 Let a woman learn in silence in all subordination. See Note on women in 1 Tim 3:11.

12 And I absolutely do not allow a woman to teach nor dominate a man, but to be in silence,

13 Because Adam was first formed, then Eve.

14 Also Adam was absolutely not deceived, but the woman being deceived was in the violation;

15 And she will be saved through bringing children into being,¹⁵ if they remain in faith and love and holiness with soundness of mind.

¹⁵ **2:15 saved through bringing children into being, *sootheesetai dia tees teknogonias***, saved through the bringing of children into being; *tekno* = child, and *gonias* = *ginomai* = to cause to be or bring into being. This statement by Paul is not some macho statement of a man whose idea is that a woman's place is to stay at home and have babies, which is how the world has accused us. This is the holy declaration of the original declaration of God that man and woman are commanded by God, **Be fruitful, and multiply, and fill the earth...**, Gen 1:28, and God's words in Gen 3:15 that the seed of woman would overwhelm the head of Satan, and God's words to the woman in Gen 3:16 that her conception and giving birth to children would be greatly multiplied because she and Adam allowed sin to come into the world. A woman is not saved simply by having babies, and that is not what Paul meant. What he meant was that she would be saved by believing God, and fulfilling her role obediently to God of bringing children into being, and bringing them up to serve God. His words are also a clear reminder that we all are saved because one woman, Mary, was obedient in allowing the Holy Spirit to bring the Man Child Jesus into being by her giving birth to Him. [So as not to confuse anyone let me state clearly: The Son of God is from eternity to eternity. The human Jesus began in the

CHAPTER 3

1 Faithful is the word: If anyone reaches up after overseership,¹ he sets his passion upon a beautifully good work.

womb of the virgin Mary, and became one with the Son of God at conception. His humanity is real, having a real beginning, and His Deity is real, having no beginning, yet the two natures are one, mysteriously united in one Person, so that there is no separating of the two, not two, but one, forever. This is a divine mystery. Do not expect to understand it, but you must believe it and confess it.] The most sacred thing that any man and woman can do is to bring into being another human in faith. The woman is the one who conceives, carries, and gives birth to the human. If someone had not done that for you, you would not be reading this. The rebellion of men and women around the world against marriage, giving birth to children, and bringing them up to believe and serve God is the most diabolical rebellion ever conceived and executed by man against God. The rebellion of both men and women against marriage, against the home, against the family, against the Lord and His church, and their perverted practices of homosexuality and lesbianism, adultery, sexual promiscuity, pronography and abortion is the most diabolical rebellion ever practiced by the human race. No one can be saved who agrees with and practices this rebellious life style. That is why Saint Paul declared that a woman would be saved through bringing children into being. It is not the having of babies, it is her exercising faith in God who sent Jesus to be born a human, and fulfilling her role in obedience to God. The change of the subject of this sentence from she to they still refers to women.

¹ **3:1 overseership**, *episkope*, episcopate, overseership; *epi* = over, *skopos* = to scope out, oversight, watching over a specific congregation or group of congregations.

On the question of women pastors: I write the following, praying that I may give some light on this controversial question. I definitely do not wish to add to the contention, so please read what I have written in the Spirit of love. According to the Bible there is no one over the pastor except the Lord Jesus, unless he was placed as pastor of a congregation by an apostle, then the apostle has authority to correct him or remove him, but no one else. A denomination or convention of churches has power to control who belongs to their organization, but they have no authority over the local pastor and church. Only Jesus has that authority. Paul as an apostle had authority over churches that he organized and the pastors he placed there, but he exercised that authority very cautiously before the Lord. So please, act with cautious authority where you have direct responsibility, and let the Lord take care of everything and everyone else. First Timothy 3 is the main passage that gives the requirements for

2 The overseer therefore must be blameless, a one wife man,² sober, sound in mind, orderly, a lover of guests, apt at teaching,

overseers, *episkope*, and ministers, *diaconos*. Additional instructions are given in 2 Tim and Titus. The word pastor, which is actually shepherd, *poimen*, appears with reference to a church leader in Eph 4:11 where it is coupled with teacher. The word *poimen* is used of Jesus constantly in the Gospels where Jesus is called the shepherd of the sheep, especially John 10:2, 11, 12, 14, 16, and Mat 26:31, and Mrk14:27. Paul calls Him that great shepherd of the sheep, Heb 13:20, and Peter calls Him the shepherd and overseer of our souls. To me it appears, and to all Bible scholars and church historians I have consulted, that there is no hierarchy of church government in the New Covenant, but that the overseer and elders of the local church governed the church independently under the headship of the great Overseer and Shepherd, the Lord Jesus, in agreement with the instructions laid down in the Bible by the apostles and prophets. Since the titles of *episkope*, overseer, *poimen*, shepherd, and *apostolos*, apostle (Heb 3:1) are the only church government titles applied to the Lord Jesus, and since no woman is found in the Bible as shepherd or overseer of a congregation, I take it that the overseer and shepherd, being one and the same, is the highest officer in the church, and should be a male. Since elders and ministers are under the overseer and shepherd, and women ministers are only referred to as elders and ministers and never as overseers, shepherds, or apostles I conclude that the overseer and shepherd, the pastor, should be a male. This is in agreement with Paul's instructions in 1 Cor 11:3, 1 Tim 2:12, and Eph 5:23-24, and Peter in 1 Pet 3:1-7. My conclusion is not based on any culture or tradition, but strictly on the basis of the use of the words in the Temple Scriptures (the Bible) 2 Tim 3:15. As to the application of these facts I give my advice which may or may not be heeded: Since there is no hierarchy in the church as presented in the New Covenant I leave this totally in the hands of the local pastor and church under the headship of Jesus Christ the Lord. See Note 2 Tim 3:15. On women ministers see Notes on 1 Tim 3:11 and 5:2.

^{2b} **3:2 a one wife man**, *mias gunaikos andra*; *mias* = one; *gunee* = woman or wife (woman and wife are the same word); *aner* = a man as an individual male. We urge you to be totally honest in your dealing with Holy Scripture. Do not twist the words of God to suit our weakness or practice. In these verses is given the perfect standard for the overseer, bishop, shepherd, or pastor, and assistant

1 TIMOTHY 3 *Instructions on overseers and ministers; women ministers*

3 Not a wine drinker, not one striking *others* with hurt, not greedy of ill gain, but appropriate, not quarrelsome, not fond of silver,

4 One who stands before⁴ his own house beautifully well, having his children in subordination with all reverence;

5 And if anyone absolutely does not see how to stand before his own house, how will he care for *the church of God*?

6 Not a novice,⁶ in order not to be inflated with self-conceit to fall into the judgment against the devil.

7 And he must have beautifully good evidence from those outside, in order not to fall into reproach and a snare of the devil.

ministers (in the next verses). Do not try to interpret this that Paul was dealing with polygamy or concubinage, and that the standard is that the overseer must not have but one wife at a time. This interpretation completely ignores the perfect standard held up by Jesus for all men and women, Mat 19:1-9. Paul was not contradicting Jesus, but holding up the same standard. Polygamy was not a problem in the early church, and is nowhere dealt with in the New Covenant. One wife at a time is taken for granted in the New Covenant. The whole list of standards here given by Paul is the standard of perfection, just as Jesus' teaching on marriage in Matthew 19 is the standard of perfection. In this same verse the overseer is required to be apt at teaching. Many overseers are not very good at teaching, but they are still pastors. We do not lower the standard, because some are not very apt at teaching, neither do we lower the standard if some overseers are divorced and re-married. If a man is called by God to be an overseer, and he has had the experience of being divorced and re-married, we forgive him and allow him to do what he believes God has called him to do. Do not get entangled in whether the divorce and re-marriage occurred before he was saved or afterward. It is a non-sense question. We still hold up the perfect standard, and realize that all of us have failed or presently come short in certain areas, and we allow them to be overseers; but we do not lower the standard by trying to find some interpretation of God's words that gets around a difficulty. Let us face up to the exact meaning of Holy Scripture,

1856

8 In the same way ministers⁸ *are to be* reverent, not double-worded, not holding their minds toward much wine, not greedy of ill gain,

9 Having the mystery of the faith in a clean conscience.

10 And also let these first be tested, then let them minister, being unaccused.

11 In the same way those being women¹¹ *are to be* reverent, not diabolical, sober, faithful in all things.

claim the blood of Jesus and His righteousness to cover our short comings, and serve God the best we can. Jesus commanded us to be perfect, Mat 5:48. I trust you are still working on that. But let us be honest with Holy Scripture at all times.

On the question of women as ministers or pastors see Note on 1 Tim 3:1, 3:11 and 5:2.

⁴ **3:4-5 stand before, *proistemi***, to stand before as first in rank to preside over his household.

⁶ **3:6 novice, *neophutos***, neophyte, newly planted, a new believer.

⁸ **3:8 ministers, *diakonous***, servants or ministers. In this chapter, 3:8, 12, and Php 1:1 are the only places the KJV translated *diakonos* as deacon. All the 26 other places it occurs it is translated servant or minister. Paul calls himself and other apostles ministers (*diakonos*), 1 Cor 3:5; 2 Cor 3:6; Eph 3:7; 6:21; Php 1:1; Col 1:7, 23, 25; 4:7; and in 1 Tim 4:6 Paul calls Timothy a beautifully good minister. See Note 2 Cor 3:6.

¹¹ **3:11 women, *gunaikas (gunee)***. There is no distinction in Hebrew or Greek between woman and wife. It is the same word. Only the context can determine if it is speaking of a woman as single or of a woman as a wife. Their, as in their wives or their women, is not in the text as in KJV. The Greek text simply says, **In the same way those being women *are to be* reverent....**My own opinion, an opinion arrived at after translating every single Hebrew, Aramaic, and Greek word of the Bible from Genesis to Revelation, is that verse 11 refers to women who are ministers, single, as well as ministers with their husbands, because that is the subject being dealt with. If the women referred to are wives of the pastors and ministers, it still does not change the fact that St. Paul addresses women as elders and ministers in other Scriptures. You will have to reconcile Paul's words of commending women ministers, Rom 16:1-4, and these words in verse 11, with God's words in 1 Cor 14:34-35 and 1 Tim 2:11-15 about a woman keep-

ing silence in church, and not being dominant over a man. [An explanation follows in this Note.] I take every word as absolutely and unequivocally breathed out by the Holy Spirit through the writer of Holy Scripture. Whatever problem I have in understanding what is meant is in me, not in the Holy Spirit and His God-breathed words. And I do not explain away any statement as being caused by human culture. Human culture did not write the Bible. God wrote the Bible. Human culture and habits may figure in our understanding it, but every word expresses clearly God's mind, and not human opinion or antiquated culture. At times the Bible gives man's opinions, but it is clear as to whose ideas they are.

As Paul states in 1 Cor 7:25, I also give my knowledge, as one who has obtained mercy from the Lord, on attempting to resolve the seeming conflict between Paul's words in 1 Cor 14:34-35, and 1 Tim 2:11 - 15, and his other words on women ministers contained in various places. In both 1 Cor and in 1 Tim he gives the instructions for a woman to be quiet in church, and not to dominate the man, and in both of the books commends women ministers for their ministry. It is very clear that Phebe, Rom 16:1-2, was a minister of the church in Cencrea. She was an assistant minister to Paul on numerous occasions as well as other churches. However, Priscilla and Aquilla are co-workers, equal to Paul himself, not assistants, Acts 18:2, 18, 26; Rom 16:3; 1 Cor 16:19. When Paul gave his instructions on women to be silent in church, 1 Cor 14:34-35 and 1 Tim 2:11-15, here is my opinion as one who has obtained mercy of the Lord in translating exactly every word of the Lord, being totally open to whatever the Lord says, and not closing my eyes to anything different from the way I had previously conceived it, or had been taught, but only comparing Scripture with Scripture, and ignoring ancient or present day opinions. In 1 Cor 14:34-35 and 1 Tim 2:11-15 I believe Paul was giving instruction to women members of the churches in their personal relationship to their husbands (the subject in those passages is not women ministers, but the instruction is to all church members). One of God's principles laid down from the beginning is that a woman is absolutely not to dominate the man, but the woman is to be subordinate to the man. That is an absolute principle which has never changed, and will never change for life on earth. Along with this absolute principle is an accompanying one, that a man must not be dependent upon his wife for his teaching. The husband is not subordinate to the teaching of his wife, but the woman is subordinate to the teaching of her husband. The flow of information must be from God the Father, through Jesus the Son, to the husband, to his wife, 1 Cor 11:3. All of this is further based upon the fact that God created Adam first, then Eve, 1 Tim 2:12, because He designed the man to be first, and to take the lead in dispensing instruction from God. Paul further declares that Eve was deceived, and was in the violation. God instructed Adam not to eat of the tree of experiential knowledge of good and evil when He placed

12 Let ministers be one wife men, standing beautifully good before their children, and their own houses,

13 Because those having ministered beautifully well purchase to themselves a beautiful good degree, and great outspokenness in faith, those in Christ Jesus.

him in the Garden, before Eve was created, Gen 2:16-17. We know that Adam instructed Eve on this subject, because when the Snake tempted her she knew clearly that she was not to eat of it, because she told the Snake pointedly that they were not to eat of it, nor even to touch it, Gen 3:2-3. She made the decision to be deceived by the lie of the devil, believing Satan instead of her husband who had given her the information God gave him. This very pointedly was Eve's sin: she subordinated herself to the deception of Satan rather than subordinating herself to God's instruction through her husband. Paul in instructing the women to constantly get their information from their husbands was God's instructions to re-establish in Christ His original plan of man leading woman, and woman subordinating herself to God through her husband. Throughout his instructions in 2:11-15 he always speaks of a man and a woman, not of ministers and the church. Verse 12 is worded in such a way to prevent any wife from teaching her husband, and therefore through that teaching to dominate her husband. There may be times that the wife being more spiritual may have to out-manuever her husband, as Rebekah did Isaac, but do not try to teach him. Rebekah was clearly in tune with God about the birthright being given to Jacob, but she could not try to instruct Isaac on the subject, so she out-manuevered him, and both Isaac and God approved of what she did, see Notes Gen 25:27; 25:30; and especially 27:5.

1 Cor 14:34-35, and 1 Tim 2:11 - 15 do not deal with a woman teaching in church. The entire passage leads me to the conclusion that Paul is giving instruction for husband and wife relationship, and that she is not to ask her husband out loud while the church service is under way, but to wait until she arrives at home, where she may ask uninterrupted, and without interrupting the church service. Since it is my opinion that Paul was giving husband and wife instruction in this passage, it would appear from all the references to women elders and ministers in Paul's writings that women may teach the whole congregation, including men and women, under the supervision of the male pastor. See Note on 1 Tim 5:2 on women elders.

1 TIMOTHY 4

Some ministers remove themselves from the faith

14 These things I write to you, hoping to come to you in a short time,

15 And if I delay, *I have written so* that you may see how it is necessary to conduct yourself around in the house of God, *the church of the living God, the pillar and immovable basis of the truth.*

16 And confessedly great is the mystery of godliness: God was manifest in flesh, justified in spirit, gazed at by *heavenly messengers*, preached among *the races*, believed on in *the world*, taken up in glory.

CHAPTER 4

1 And the Spirit speaks distinctly, that in *the last times* some will remove themselves from the faith, having their minds toward tramp impostor spirits, and teachings of demons,

2 Speaking false words in hypocrisy, their own conscience seared,²

3 Stopping marriage,³ *saying* to abstain from foods, which God created to be taken with thanksgiving of the believers and *those* recognizing the truth,

4 Because every creature of God *is* beautifully good, and absolutely not one thing to be thrown away, being taken with thanksgiving,

5 Because it is sanctified through the word of God and intercession.

6 Having placed these things under the brothers, you will be a beautifully good minister of Jesus Christ, nourished up in the words of the faith and of beautifully good teaching, which you have followed.

7 And ask to be excused from profane and old women's myths, and exercise yourself toward godliness,

8 Because bodily exercise is a little advantageous, and godliness is advantageous to all things, having promise of *the life now*, and the one about to be.

9 Faithful is this word, and worthy of all acceptance,

10 Because for this we toil and contend, because we have hoped upon the living God, who is the Savior of all men, particularly of those having believed.

11 Charge and teach these things.

12 Let no man think against your youthfulness, but be an example for the believers, in word, in behavior, in love, in spirit, in faith, in purity.

13 Until I come, have your mind toward reading, comfort, teaching.

14 Do not be neglectful of the gift in you, which was given you through prophecy, with laying on of the hands of the elders.

² 4:2 seared, *kausteriazō*, cauterized, set on fire to render insensitive.

³ 4:3 To me this is a clear prophecy of the false teaching that came into the church that ministers should not be married, which has led to gross sins in the ministry.

15 Revolve your mind in these things; be in them that your advancement may be manifest to all.

16 Take heed to yourself, and to the teaching; stay on in them, because in doing this you will also save yourself and those hearing you.

CHAPTER 5

1 Do not rebuke a man elder, but call on *him* as a father; and the younger ones as brothers;

2 The women elders² as mothers; *the* younger as sisters, in all purity.

3 Honor widows, those really being widows.

4 And if any widow has children or grandchildren, let them learn first to show devoutness in their own house, and to give repayment to the parents, because that is beautifully good and acceptable before the face of God.

5 And the one really being a widow, and alone, hopes upon God, and stays on in petitions and prayers night and day; ^{Luk 2:36-37}

6 And the one living in luxury is dead while she lives.

² **5:2 women elders, presbuteras**, the same word used for elders of the church in the feminine form. The word women as in KJV is not in the text. *Presbuteros* is the word always used when referring to the elders of Israel in the Gospels. It is also used of one who is older in age, Luk 15:25; John 8:9, and everywhere else it refers to elders of the church; in Acts 15 it is coupled with apostles, apostles and elders, 15:2, 4, 6, 22, 23; 16:4. The subject of verse 2 is women elders, as the subject of verse 1 is men elders. In 1 Tim 4:14 the ministerial gift is said to be in Timothy through prophecy, and the laying on of the hands of the elders (the same word, *presbuteros*). See more full discussion in Note on 1 Tim 3:1 and 3:11.

7 And these things charge, that they may be blameless.

8 And if anyone absolutely does not provide for his own, and particularly for his own house, he has denied the faith, and is more evil than an unbeliever.

9 Do not let a widow be enrolled under sixty years *of age*, having been the wife of one man,

10 Being beautifully well witnessed by good works; if she has brought up children, if she has hosted strangers, if she has washed saints' feet, if she has relieved those pressed, if she has diligently followed every inherent good work.

11 And ask to be excused from the younger widows, because when they lust for luxury against Christ, they decide to marry,

12 Having judgment, because they have set aside their first faith.

13 And at the same time they also learn to be idle, wandering around the houses, and absolutely not only idle, but also indulgers in empty and foolish talk, and busying themselves with useless things, speaking things not necessary.

14 I will therefore *the* younger women to marry, bring children into being, rule the house,¹⁴ give no starting point for the one stretched out against us to cause slander,

¹⁴ **5:14 rule the house, oikodespoteo**; *oikos* = house, and *despotes* = an absolute ruler, English, despot.

1 TIMOTHY 6 *Proper actions toward men and women elders; servants, rulers*

15 Because some are even now turned aside after Satan.

16 If any believing man or believing woman¹⁶ have widows, let them relieve them, and the church is not weighed down, that it may relieve those really being widows.

17 Let the elders who beautifully well preside be counted worthy of double honor, particularly those toiling in *the* word and teaching.

18 Because the Scripture says, You shall absolutely not muzzle the ox treading out grain. And, The worker is worthy of his pay. Note 1 Cor 9:13

19 Against an elder do not welcome an accusation, unless upon two or three witnesses.

20 Those sinning, convict before the face of all, that others also will have fear.

21 I solemnly witness before the face of God, and *the* Lord Jesus Christ, and the chosen *heavenly* messengers, that you keep these things apart from prejudice, doing nothing by partiality.

22 Lay hands suddenly on no one, and do not share in the sins of others; keep yourself holy.

23 No longer drink water, but use a little wine because of *your* stomach, and your frequently being weak.

¹⁶ **5:16 believing man or believing woman.** The word man or woman is not in the text, but believing is twice, first masculine and then feminine as follows, *pistos ee pistee*, male believer or female believer, and that is why we have added man and woman.

24 Some men's sins are obvious, leading *them* forward into judgment, and some also are accompanying *them*.

25 In the same way also the beautifully good works are obvious, and those having it otherwise absolutely do not have power to be hid.

CHAPTER 6

1 Let as many servants as are under the yoke govern their own rulers worthy of all honor, that the name of God and the teaching not be blasphemed.

2 And those having believing rulers, let them not think against *them*, because they are brothers, but rather serve them as servants, because they are faithful and beloved, partakers of the good work. Teach these things and comfort.

3 If anyone teaches otherwise, and does not consent to sound words, those of our Lord Jesus Christ and to the teaching according to godliness,

4 He is conceited, not knowing anything, but is hankering after questions and strifes of words, out of which is caused to be envy, strife, blasphemings, evil suspicions,

5 Constant arguing of men of corrupt minds, and defrauded of the truth, supposing gain to be godliness; stand away from such.

6 And godliness with self-sufficiency is great gain,

Man of God, pursue righteousness; other instructions for God's ministers **1 TIMOTHY 6**

7 Since we did not carry anything into the world, clearly we absolutely do not have power to carry anything out.

8 And having nourishment and clothing, with these let us possess sufficiency.

9 And those determining to be rich fall into temptation, and a snare, and many unintelligent and hurtful passions which sink men into destruction and ruin,

10 Because the love of silver¹⁰ is the root of all worthlessness, which while some stretched themselves after, they were led away from the faith, and pierced themselves through with many griefs.

11 And you, Oh man of God, run away from these things, and pursue righteousness, godliness, faith, love, cheerful endurance, meekness.

12 Compete for the prize in the good contest of faith; take hold upon eternal life, into which you are called, and have confessed a beautifully good confession before the face of many witnesses.

13 I charge you, before the face of God, the one making all things alive, and Christ Jesus, the one having witnessed a beautifully good confession over Pontius Pilate,

¹⁰ **6:10 love of silver**, *philarguria*; *philos* = love, and *arguros* = silver, literally love of silver. From the beginning of time silver has been the principal medium of exchange, more so than gold, Gen 13:2; 20:16, etc., but since silver is no longer our medium of exchange we understand that the love of money is what is meant, whether the medium of exchange is silver, gold, paper notes, or something else.

14 To keep the commandment unblemished, unblameable, until the appearing of our Lord Jesus Christ,

15 Who in his own times will show who is the blessed and only Potentate,¹⁵ the King of kings, and Lord of lords;

16 The only one having immortality,¹⁶ being housed in the inaccessible light, whom absolutely no man has seen, and absolutely no one has power to see, to whom *is* honor and everlasting might. Amen.

17 Charge those rich in the present world, not to be high-minded, nor hope upon uncertain riches, but in the living God, the one richly affording us all things into full enjoyment,

18 To work good, to be rich in good works, to be good in distributing, sharing,

19 Treasuring up for themselves a beautiful good foundation into the coming *age*, that they take hold upon eternal life.

20 Oh Timothy, keep the deposit, having turned away from the profane, empty babblings, and opposing theories, falsely named knowledge,

21 Which some promising, have missed the mark concerning the faith. Grace *be* with you. Amen.

¹⁵ **6:15 Potentate**, *dunastees*, the One with the Power.

¹⁶ **6:16 immortality**, *athanasian*, deathlessness.

1 TIMOTHY