1. TIMOTHY.

and toll, so as not to be a burden to you. Not because we had no authority; but so that we might give ourselves a pattern to you, to imitate us. And besides, when we were with you we commanded this, that if any one would not work, he should not be fed. For we hear of some going disorderly among you; neither working, but trifling. But we order and direct such in the Lord Jesus Christ, that they should themselves quietly earn the bread they eat. And you, my brethren, do not abstain from doing good; but if any one does not obey our order by this letter, mark him, and do not associate with him—so that he may turn again. Do not, however, regard him as an enemy; but rather correct him as a brother.

The Attestation.

Now may the Lord of peace Himself give you peace in every form. The Lord be with you all. The signature by my own hand, PAUL, which is my sign in every letter. I write thus.

The blessing of our Lord Jesus Christ be with you all. Amen.

(Written to the Thessalonians from Athens; and, as the contents show, is a sequel to the former Letter.)

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

1 PAUL, an apostle of Christ Jesus, by the appointment of God our Saviour, and of Christ Jesus our Hope, to Timothy, my true child in faith: Blessing, mercy, peace, from God, Father, and our Lord Jesus Christ.

General Instructions.

2 I requested you to remain in Ephesus when I went into Macedonia, so that you should give order to some not to teach false doctrine, nor to investigate interminable genealogical legends; which questions impede rather than expedite the administration of God in the faith: while the object of its teaching is love from a pure heart, a good conscience, and cussion, wishing to be teachers of law; but not understanding either what they say, or of what they are asserting. But we know how excellent the law is, if any one makes use of it lawfully: knowing this, that law is not opposed to the righteous, but to the wicked, and disorderly, and sinners; to the unholo and depraved; to outragers of father and mother; to murderers, fornicators, sodomites, man-stealers, liars, and to perjurers; and if there is anything contrary to healthy teaching, it fights against it, according to the rectifying gospel of the blessed God, as I have myself believed it.

I have been endowed with an office from Christ Jesus our Lord, who empowered me, because He thought me faithful, appointing me to a ministry; although I was before an abuser, a persecutor, and brutal; however, I found pity, because I had done it unknowingly in the absence of faith. But the bounty of our Lord, with the faith and love which are in Christ Jesus, was excessive. The Word is true, and worthy of full reception, that Christ Jesus came into the world to save sinners, of whom I am foremost. But for this reason I was granted pity: so that Christ Jesus might conspicuously display in me the universality of mercy, to serve as an intimation to posterity, to trust in Him for eternal life. But to the King of the eternities—imperishable, invisible, Alone God—be honour and majesty, through the ages of the ages. Amen.

I deposit with you this command, son Timothy, subsequent to the former instructions to you, so that in them you might wage the noble war, having faith and a perfect understanding—which some having sailed
away from, have shipwrecked their faith; of whom are Hymenæus, and Alexander, whom I have delivered to the Accuser, so that they may be taught not to blaspheme.

Rules of Conduct for the Assembly.

2 Therefore, I command, first of all, to offer supplications, prayers, intercessions, thanksgivings, for all men; for kings and all those in authority: so that we may pursue an open and peaceful life, in perfect reverence and respect. For this is noble and acceptable in the sight of God our Saviour, Who wishes all men to be saved, and to come to a recognition of the truth. For God is One; and the intermediary between God and men is One, the Man Christ Jesus; Who gave Himself a ransom for the sake of all; Who brought the proof of the right time, of which I was appointed a herald and messenger—If I speak truth, I am not lying—a teacher of nations in the faith and truth. I order, therefore, prayer to be made for those men in every place, lifting up innocent hands, free from anger and doubting.

9 Let women clothe in befitting dress, with dignity and neatness; and beautify themselves with modesty—not with wreaths and gold, nor jewelled bracelets, nor expensive robes; but with what befits women professing devotion, acts of benevolence. Let a woman learn in silence with all obedience. And I entrust not a woman to teach or to dominate a man; but, on the contrary, to be quiet. For Adam was formed first, Eve second. And Adam was not deceived, but the woman came into transgression through being completely deceived; but she will be saved because of the child-bearing, if she continues in faith, and love, and purity, with modesty. This word is true.

If any one aspires to an overseership, he desires a noble work. The overseer should, however, be unassailable, the husband of one wife, watchful, sober, orderly, hospitable, taught; not a drunkard, nor a pugilist, nor an extortioner; gentle; not contentious; not avaricious; regulating his own house, keeping his children in obedience with all propriety. For if anyone does not know how to govern his own family, how can he take care of a Divine assembly? Not a new convert; lest inflated he should fall into the crime of the Devil, being intoxicated with pride. And he ought also to have a fair reputation with the outsiders, so that he may not fall into reproach and the accuser’s trap.

Deacons likewise should be grave; not deceitful, nor addicted to much wine, nor greedy for money; but preserving the secret of the faith with a pure understanding. And let these be tested first; afterwards, being proved irreproachable, they may serve. The women as well should be grave; not slanderers; watchful; faithful in everything.

Deacons must be husbands of one wife, and governing their children and their own houses well; for they who have served nobly, acquire to themselves an honoured station, and much freedom of speech in the faith which is with Christ Jesus.

I write these to you, hoping soon to come; yet that if I should delay, you might know how to be conducting yourself in God’s house, such as is an assembly of a living God, a pillar and support of the truth. And the mystery that is in the true worship is admittedly great.

HE Who was manifested in a body; Justified in Spirit; Guarded by angels; Proclaimed among the nations; Believed on in the world; Was taken up into glory!

Sundry Charges to Timothy.

However, the Spirit expressly says that in latter times some will turn away from the faith, addicting themselves to seducing spirits, and to teachings of demons; teaching lies in hypocrisy; burning up their own conscience; hindering marriage; abstaining from foods, which God created to be consumed with thankfulness by the faithful, and recognisers of the truth. Because all created by God is good, and nothing is worthless, if received with thankfulness; for it is sanctified by Divine thought and thanksgiving. You will be a good minister of Christ Jesus if you lay these things before the brethren; and feed yourself with the reasons for the faith, and the noble teaching which you have followed. But put aside degrading and silly tales, and exercise yourself in piety; for bodily
exercise is worth little; but piety is valuable for everything, having the promise both of the present life, and of the future. This truth is sure, and worthy of acceptance by all; for on account of it we labour and contend for the prize; because we hope on a living God, Who is a Saviour of all men, especially of faithful. 

Command and teach these things. Let none despise you for your youth; but rather become a model for the faithful, in speech, in conduct, in love, in faith, in purity. Until I come, proceed with instruction, with exhortation, with teaching. Do not neglect the gift you possess, which was given to you through teachings, with the imposition of the hands of the Old Man. Take special care of these; stand in them; so that your discourse may be exhibited to all. Pay respect to yourself and to the teaching. Continue in them; for doing so, you will both save yourself and your hearers.

Reprove not an elder, but rather advise him as a father; the young men as brothers; the elder women as if mothers; the young women as though sisters, with all purity. Respect widows—those who are widows. But if any widow has children or grandchildren, they must learn first to treat religiously their own home, and to make repayment to their parents; for that is acceptable in the presence of God. But she who is a widow and desolate, should earnestly hope upon God, and continue with supplications and with prayers night and day; but the self-indulgent are in a living death. Advise these things, so that they may be blameless. But if any do not provide for themselves, and especially for their families, they have repudiated the faith, and are worse than an unbeliever. Let a widow be catalogued, if not less than sixty years of age, a wife of one husband, testified of by good works—if she has brought up children; if she has welcomed strangers; if she has washed holy feet; if she has helped the distressed; if she has followed up every good work. But put aside younger widows; for whenever they wish to marry, they will turn their backs upon Christ. They are blameworthy, because they despise their first faith. And besides, they learn idleness, going about the families; and not only are idle; but, further, become detractors and meddlers, speaking what they ought not. I therefore order younger women to marry, to rear children, to regulate a home; never to give an excuse to the enemy for reproach. For some have already turned to follow Satan. If any believing man or woman has widows, let such provide for them, and not burden the assembly; so that those who are widows may be assisted.

Let the elders who govern skilfully be considered worthy of double honour, especially those engaged in discourse and teaching; for the Scripture says, "Muzzle not the threshing ox;" and, "The workman deserves his wages." Receive no accusation against an elder, unless on the evidence of two or three witnesses. In the presence of all reprove those who sin, so that the rest may also fear. I charge you in the presence of God and of Christ Jesus, and of the chosen angels, that you may observe these rules free from prejudice, never acting from partiality. Never lay hand precipitously upon any, neither participate with other men's sin; keep yourself pure. Drink water no longer, but use with a little wine for the stomach and your excessive weakness. The faults of some men are evident; they come out into observation; but in others they have to be sought for. Just in the same way, the good qualities are also prominent; and what are otherwise cannot be hidden.

Whoever are under a bond of slavery, let them consider their own masters worthy of all honour; so that the Name of God and His teaching may not be reviled. But those who have believing masters, should not pay less respect on account of their being brethren; but rather let them work better, because they are faithful and beloved; and they will receive a return for their good conduct. Teach and impress these. If any one teaches

1 Note.—"The Old Man," an affectionately playful title St. Paul was accustomed to apply to himself when writing to personal friends, as here and to Philemon. F. F.

1 Deut. xxi. 14. 2 Lev. xix. 13. 3 Deut. xlix. 15.
the contrary, and does not agree to sound reasons—to those of our Lord Jesus Christ, and to the teaching of our religion—he is stupid, and understands nothing; but doting about discussions and wordy wars, from which come envy, strife, abuse, evil suspicions, disputing of depraved men, corrupting the mind and perverting from the truth, by adopting the idea that our religion is a mere trade.

Yet the all-satisfying religion is a great acquisition. For we brought nothing into the world, nor are we able to carry anything out; therefore, having food and clothing, let us be satisfied with them. But those who design to be rich fall into a temptation and snare, and many senseless and ruinous desires, which sink those men into loss and destruction; for the love of money is a root of all these evils, some going mad for which, have wandered from the faith, and surrounded themselves with many distresses.

But fly these, man of God, and follow righteousness, piety, faith, love, endurance, gentleness. Fight the good fight of the faith; seize hold of the life eternal, to which you are summoned; and confess the noble confession before many witnesses. I charge you before the life-giving God of all, and of Jesus Christ, Who gave evidence with His noble confession before Pontius Pilate, keep the command yourself, purely, unblemishably, until the manifestation of our Lord Jesus Christ; which at the right time will bring to light the Blessed and only Potentate, the King of kings, and Lord of lords, the only possessor of immortality, inhabiting an unapproachable light, Whom not one of mankind has seen, nor is able to see, to Whom is eternal honour and power. Amen.

To the rich in the present age I advise not to think too highly, nor to trust upon an uncertain wealth; but upon the God Who has prepared for us all wealth for enjoyment; to do good, to enrich themselves with good deeds, to be liberal, affable, and to lay up for themselves a noble foundation for the future, so that they may acquire the enduring life.

Timothy, guard the trust; avoid the common frivolities and objections of the false philosophy, which some proclaiming, have, as to the faith, missed the mark. Grace be with you.

(The first to Timothy was written from Laodicea, which is the metropolis of Paphian Phrygia, probably about the year 67 A.D.)

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

1 Paul, an apostle of Christ Jesus, through the will of God, for the proclamation of the life which is in Christ Jesus, to my dear child Timothy: Blessing, tenderness, peace, from God, Father, and Jesus our Lord.

The Apostle's Exhortations to Timothy.

3 I owe thanks to the God Whom I worship from my ancestors with a pure conscience, that I unceasingly remember you in my supplications night and day; longing to see you, thinking of your troubles, so that I may be filled with joy; having remembrance of your sincere faith, which lived before in your grandmother Lois, and in your mother Eunice, and which I am confident is also in you. For which reason I remind you to rekindle the fire—the gift of God—which you possess through the laying on of my hands. For God gave to us not a spirit of weakness; but of vigour, and love, and discretion.

Therefore be not ashamed of the testimony of our Lord, nor of me His prisoner; but, on the contrary, let us endure suffering for the gospel, by the aid of Divine power of Him Who saved and appointed us to a holy vocation; not by our own exertions, but by His own intention and gift bestowed upon