

THE PASTORAL EPISTLES.

TO TIMOTHY, (LETTER) I.

[PREFATORY NOTE.—The translation which follows was written out in August, 1911, as part of a new English version of the New Testament, designed to show to English readers what differences our better knowledge of ancient Greek necessitates in the rendering of it. This newer knowledge has, as is now well known, come to us mainly from the study of the Egyptian papyri. It is unfortunate that the Pastoral Epistles, by their special characteristics, offer less opportunity for illustration from this source than perhaps any other part of the New Testament. The translator, therefore, hopes that no one will estimate the advantage thence accruing to the English Bible in general, from the slight benefit that may appear in the following rendering. Nor is he under any illusion as to the translation itself. It partakes largely of the characteristics of its original, and is to a great extent a mere “crib.” But at the same time the translator trusts that the precise meaning of certain passages is now made clearer than has hitherto been the case in an English rendering.—ALEX. SOUTER.]

CHAPTER I.

(1) PAUL, envoy of (the) Messiah Jesus by order of (the) god our preserver and (the) Messiah Jesus, the ground of our hope, (2) to Timothy my own (begotten) child in faith : (be) grace, pitiful love (and) [peace from (the) god (the) father and (the) Messiah Jesus our lord.

(3) Even as I warned you to prolong your stay at Ephesus, when I was travelling to Macedonia, that you might inform certain people not to teach other matters (4) nor to direct their attention to tales and to endless genealogies, inasmuch as they give rise to searching questions rather than (the) god's household arrangement, which exists in faith : (5) but the goal of exhortation is love (which springs) from a clean mind and a good consciousness and an unfeigned faith, (6) (things) which some have missed and have (been)

turned aside to vanity of speech, (7) desiring to be teachers of the law, although they fail to understand either what they are saying or the subjects on which they are making emphatic assertions. (8) We know that the law is really valuable, but only if one deal with it in the proper spirit of law, (9) knowing this, that law has not been passed for a righteous man, but for lawless and insubordinate people, those who fear not (the) god and do not his will, those to whom naught is holy and those who are profane in mind, patricides and matricides, murderers, (10) fornicators, paederasts, enslavers by force, liars, perjurers, and all other sins that are set in opposition to the healthy teaching, (11) in accordance with the gospel (telling) of the glory of the happy god, with which I have been entrusted. (12) Gratitude is what I feel towards him who has filled me with power, (the) Messiah Jesus, our lord, because he considered me faithful putting me into service, (13) although I was formerly given to evil-speaking, persecution and insult: but I was mercifully treated, because I did it ignorantly in unbelief, (14) and there copiously abounded the grace of our Lord with faith and the love that is in (the) Messiah Jesus. (15) Reliable is the word and worthy of all (possible) acceptance, that (the) Messiah Jesus came into the (earthly) world to save sinful persons: of whom I am the most distinguished: but for this object was I pitied, namely that in me chiefly should Jesus (the) Messiah display his complete longsuffering, for a figurative representation to those who would (thereafter) reach everlasting life through their trust in him. (17) To the ruler of the ages (of the world), who is immortal, unseen, the only god, (be) honour and glory for all ages to come. So be it.

(18) This is the exhortation that I entrust as a deposit with you, (my) child Timothy, in accordance with the predictions leading forward to you, that you may serve with

a noble service grounded in them, as you possess faith and a good consciousness, which (consciousness) some have thrust aside (from themselves) and have been shipwrecked in their faith: (20) amongst these are Hymenaeus and Alexander, whom I have resigned to Satan, that they may be schooled not to speak falsely (of any one).

CHAPTER II.

(1) I give warning therefore first of all that there be made requests, prayers, supplications, and thanksgivings on behalf of all mankind: (2) on behalf of emperors and all those who are in high position, that we may pass an undisturbed and quiet life in all piety and worthy behaviour. (3) This is noble and sure of a good reception in the presence of our preserver (the) god, (4) who desires that all men should be saved and should come into a knowledge of the true way (of salvation). (5) One indeed is God, one also is intermediary between (the) god and men, (namely) a man (the) Messiah Jesus, (6) since he gave himself as a ransom on behalf of all; (this is) the witness (reserved) for its own occasion, (7) to bear which (witness) I was appointed herald and envoy—I am speaking truth, and not lying,—teacher of nations in faith and truth. (8) I would therefore that men (*masc.*) should pray in every place raising holy hands apart from wrath and disputing. (9) Similarly that (married) women should use decorous garb in adorning themselves, with modesty and propriety, not with plaits or a gold ornament or pearls or costly clothing, (10) but—as is becoming to (married) women professing reverence for the god—through good actions. (11) Let a (married) woman learn in silence in entire subordination: (12) teaching I do not entrust to a (married) woman, nor to lord it over (her) husband, but (I would have her) continue in silence. (13) For Adam was first moulded, then Heva: (14) and it was

not Adam who was deceived, but his wife having been completely deceived fell into transgression : (15) but her salvation will come in the bearing of children, if they should remain in faith and love and purification accompanied by self-control : reliable is the word.

CHAPTER III.

(1) If a man is eager for oversight (of a church), it is a noble occupation he is longing for. (2) The overseer must therefore be irreproachable, faithful to one woman, sober, prudent, modest, a lover of strangers, qualified to teach : (3) not a toper, not a brawler, but mild and reasonable, peaceable, no lover of money : (4) a good leader of his own household, while he has (his) children in subjection, preserving all (his) dignity : (5)—for if a man cannot lead his own household, how shall he attend to a church of (the) god ?—(6) not a recent convert, that he may not be beclouded (by pride) and (so) meet with an (evil) judgment by the slanderous person. (7) He must also be well-reported of among the non-Christians, that he may not fall into abuse (of men) and the slanderer's noose. (8) Deacons (must be) similarly worthy (men), not double-tongued, not given to much wine, not avaricious, while they possess the secret of the faith in a clean consciousness. (10) These also however should first be tested, and then only let them serve, if they are irreproachable. (11) (Their) wives should be similarly worthy, not slanderous, (but) sober, faithful in all things. (12) Let deacons be faithful to one woman, good leaders of their children and their own households. (13) Those who have done the duty of deacons well acquire for themselves an honourable position, and much confidence in utterance in (the sphere of) the faith (that is grounded) in (the) Messiah Jesus. (14) This I write to you though I hope to come to you speedily : but, if I am slow to come, in order that you

may know in what way one ought to conduct one's self in (the) household of (the) god, inasmuch as it is (the) assembly of (the) living god, being pillar and foundation of the truth. (16) And admittedly the secret of piety is of great importance :

who was made visible in human nature,
 was justified by (his) spirit,
 was seen by angels,
 was proclaimed among (the) peoples (of the earth),
 was believed in the world (of men),
 was taken up (and is thus) in (a state of) glory.

CHAPTER IV.

(1) But the (holy) spirit expressly says, that in the last times some will revolt from the faith, while they give themselves up to misleading spirits and teachings of demons, (2) playing the part of those that speak false things, branded in their own consciousness, (3) seeking to prevent marriage, and counselling abstinence from (certain) foods, which the god created to be partaken of with thanksgiving by those who are faithful having learnt the truth. (4) Because every creation of (the) god is good, and naught to be cast aside, if it be received with thanksgiving : (5) for it is sanctified by a divine word and prayer. (6) If these are the suggestions that you make to the members of the church you will show yourself a good servant of (the) Messiah Jesus, because you nourish yourself on the words in which faith and the good teaching, to which you have attached yourself, express themselves : (7) but shun unspiritual and worthless tales. Exercise yourself with a view to piety : (8) for physical exercise is helpful to a slight extent : but piety is helpful for everything, as it has a promise that belongs to the life that is now and that which will be. (9) Reliable is the word and worthy of entire acceptance : (10) for thus do we toil

and struggle, because we have grounded our hopes in (the) living god, who is preserver of all men, particularly of the faithful. (11) Exhort and teach thus. (12) Let no one think lightly of you because you are young, but show yourself a model to believers in word, in manner of life, in love, in faith, in purity. (13) While I am on my way, attend to the (public) reading (of the scriptures), to exhortation, to teaching. (14) Neglect not the gift in you, which was given you through (solemn repetition of) prophecy with laying on of the hands of the college of presbyters. (15) These things practise, let these things be your sphere, that your advance may be clear to all. (16) Give heed to yourself and the teaching, continue to devote yourself to them : for in doing this you will save both yourself and those who hear you.

CHAPTER V.

(1) Do not reprove an older man, but exhort (him) as (you would) a father, (and) the younger men as (you would your) brothers, (2) the older women as (you would) mothers, the younger women as (you would) sisters in all chastity. (3) Widows pay honour to, (I mean) those that are really widows. (4) And such as are children or descendants of widows, let them learn first (of all) to teach their own households to live piously and to render the rightful duty to their elder relations : for this is acceptable in (the) god's eyes. (5) But the real widow, who has been left alone, has grounded her hope in the god and keeps to her prayers and supplications night and day : (6) but she that lives wantonly, though she be alive, is (yet) dead. (7) Give this advice, too, that they be irreproachable. (8) But if a man exercises no care for his connexions and especially the members of his own family, he has repudiated the faith and is worse than an unbeliever. (9) Let a widow

be entered in the list (of church widows), if she be not less than sixty years old, faithful to one husband, (10) who has a reputation for good works, if she have reared her children, if she have entertained foreigners, if she have washed (fellow-) Christians' feet, if she have done service to the oppressed, if she have promoted every good work. (11) But younger widows rule out: for when they have exercised all their youthful power against the Messiah, they desire to marry (again), (12) bringing judgment upon themselves, because they have broken their first troth: (13) but besides they are idle and learn (things) by going about (people's) houses, and not only are they idle but they are both gossips and busybodies, saying things they ought not. (14) I want, therefore, the younger women to marry, to bear children, to rule (their) households, to give no handle to the opponent (of Christianity) to encourage evil-speaking: (15) for already some have turned aside to follow Satan. (16) Christian women who have widows (in their families) should render them (adequate) help, and let not the church be burdened, so that it may (be free to) give (the required) help to widows who are really solitary. (17) The Elders who govern nobly should be deemed worthy of double honour, especially those who toil in speaking and teaching. (18) For the (passage of) scripture says: *the ox that treads the corn thou shalt not muzzle*, and: *worthy is the workman of his pay*. (19) Do not admit an accusation against an Elder, unless it be *in presence of two or three witnesses*. (20) [But] those (Elders) who sin reprove before all (the Elders), that the rest too may be afraid. (21) I warn you (solemnly) before the god and (the) Messiah Jesus and the selected angels that you observe this rule without prejudgment, (at the same time) doing nothing according to inclination. (22) Do not hastily lay hands on any man, nor take any share in the sins that belong to another: keep yourself pure. (23) Give up con-

fining your drink to water, and use a little wine by reason of your stomach and your frequent illnesses. (24) Some men's sins unmistakably lead forward to judgment, but other men are actually dogged by them : (25) similarly both works that are noble are evident, and those that are different cannot be concealed.

CHAPTER VI.

(1) All that are in subjection, slaves, should regard their own masters as worthy of every kind of honour, that the name of the god and the teaching may not be spoken against. (2) Those who have Christians for masters must cease slighting them, because they are fellow-Christians, and serve them the more, because they that devote themselves to well-doing are Christians and beloved (as such).

This is what you ought to teach, such is the exhortation you ought to give. (3) If a man teaches differently and does not link himself with healthy words, those of our lord Jesus (the) Messiah, and the teaching which is in accord with piety, (4) he has become befogged with pride, although he understands nothing, but is really diseased in his interest in questionings and battles of words, from which spring envy, strife, evil-speakings, evil suspicions, (5) perpetual wranglings of men corrupted in (natural) reason and (in consequence) bereft of (the power of apprehending) the truth, since they regard piety as a means of earning a livelihood. (6) In truth piety, if it be combined with self-sufficiency, is a great means of earning a livelihood : (7) for we have carried nothing into the world, because we cannot carry anything out either : (8) but if we have nourishment and coverings, with these we shall content ourselves. (9) Those who want to be wealthy fall into testing and a snare and many senseless and injurious desires, which drown men in (everlasting) destruction and ruin. (10) For love

of money is a root of all (moral) evils : some in their eagerness for it have wandered away from the faith and have pierced themselves with many pains. (11) But as for you, (the) god's man that you are, flee these things : pursue righteousness, piety, loyalty, love, endurance, meekness. (12) Strive in the noble contest, which is the faith, lay hold of everlasting life, to which you were called and made the noble confession before many witnesses. (13) I command you in the presence of the god who brings all things to life, and of (the) Messiah Jesus who attested the noble confession before Pontius Pilate, (14) that you observe the command, being (yourself) stainless and irreproachable till the appearance of our lord Jesus (the) Messiah, (15) which will at its own season be shown by the happy and only potentate, the king of them that reign and the lord of them that exercise lordship, (16) the only imperishable one, inhabiting unapproachable light, whom no one of men has seen or even can see : to whom be honour and everlasting power : so be it. (17) Command the wealthy—as this world counts wealth—not to be uplifted in mind, nor to fix their hopes on wealth that disappears, but on (the) god who provides for us all things richly for enjoyment, (18) to work what is good, to be wealthy in good works, to be willing to share good things, communicative, (19) storing away for themselves a noble foundation for the future, that they may be able to get hold of the real life. (20) O Timothy, guard the deposit, removing from yourself the irreligious worthless utterances and contradictions of the knowledge falsely-so-called, which some people profess and so far as the faith is concerned have missed the mark.

Grace be with you.

TO TIMOTHY, (LETTER) II.

CHAPTER I.

(1) Paul, envoy of (the) Messiah Jesus by will of (the) god in conformity with (the) promise of the life that is (grounded) in (the) Messiah Jesus, (2) to Timothy (my) beloved child : grace, pitiful love, peace from (the) god (the) father and (the) Messiah Jesus our lord.

(3) I feel gratitude to the god, whom I have served from (the days of) my ancestors with undivided consciousness (even) as I keep my memory about you unbroken in my prayers, by night and day (4) longing eagerly to see you,—for I remember your tears,—that I may be filled with joy, —(5) having become reminded of the unfeigned faith that is in you, such as dwelt first within your grandmother Lois and your mother Eunice, and I am quite sure that (it dwells) in you too. (6) For this cause I remind you to fan into flame again the gift (of grace) of the god, which is in you through the laying on of my hands. (7) For it was not a spirit of cowardice that the god gave us, but (a spirit) of power and of love and of self-discipline. (8) Do not therefore be ashamed of the testimony about our lord nor (even) of me his captive, but join with me in being ill-treated for the good news in the power of (the) god, (9) who rescued us and called (us) with a holy calling, not in accordance with our deeds but according to his own plan and favour, which was offered to us in (the) Messiah Jesus before age-long times (began), (10) but was (only) recently made evident through the appearance (on the earth) of our saviour (the) Messiah Jesus, who made death ineffective and shed light upon life and incorruption through the good news, (11) with a view to which I was appointed herald and envoy and teacher : (12) for which cause also I have these experiences but I

am not discomfited, for I know whom it is I have believed, and I am sure that he is able to guard my deposit for that day. (13) See that you possess an outline of the healthy words which you have heard from me in faith and the love that is in (the) Messiah Jesus : (14) guard the noble deposit through (the) holy spirit that dwells within us. (15) You are aware of the fact that all those in Asia have turned away from me, among them Phygelus and Hermogenes. (16) May the lord give mercy to the household of Onesiphorus, for they have often refreshed me and have not been ashamed of my chain, (17) but when they came to Rome they eagerly sought me out and found me :—(18) may the lord grant them to find mercy from (the) lord in that day :—and how great services they rendered to me in Ephesus, you know best.

CHAPTER II.

(1) As for yourself, however, my child, be strengthened within in the grace that is in (the) Messiah Jesus, (2) and what you have heard from me through many witnesses, these (teachings) deposit with true men, such as will be fit to teach others too. (3) Bear evil treatment along with (others) as becomes a noble soldier of (the) Messiah Jesus. (4) No one on military service allows himself to get entangled in the affairs of ordinary life, (for his object is) to serve him who has enrolled the army. (5) If one, again, contend in the sports, he is not crowned with the garland (of victory) unless he have obeyed the rules of the contest. (6) The husbandman that toils must be the first to receive a share of the produce. (7) Consider (always) what I am saying : the lord will give you understanding in all things. (8) Be mindful of Jesus (the) Messiah raised from among the dead, descended from David, according to my evangel : (9) in (the proclamation of) which I am suffering ill-treatment to the extent of imprisonment as if I were a malefactor,

But the word of the god is not fettered : (10) for this reason I endure anything on account of the selected ones, that they too may attain the salvation that is (grounded) in (the) Messiah Jesus as well as everlasting glory. (11) Reliable is the word : if we have died with him, we shall also live with him : (12) if we endure, we shall also reign with him : if we shall repudiate (him), he also will repudiate us : (even) if we are untrue, He remains true, for he cannot repudiate himself. (14) These truths you must keep in their minds, solemnly protesting in the presence of the god against their battling with words, to no useful end, (but only) to the upsetting of their hearers. (15) Be eager to present yourself to the god (as one) approved, a workman not ashamed (of his work), since he cuts according to the rule the word which tells of the truth (of the gospel). (16) But steer clear of the irreligious vain utterances : for the people who use them will advance most in impiety, (17) and their utterance will eat in like a cancerous sore : among them are Hymenaeus and Philetus, (18) (belonging to the class of men) who in the sphere of the (gospel) truth have missed the goal, saying (as they do) that a rising has taken place already, and they overturn the faith of some. (19) However, the firm foundation (stone) of the god stands fast, having this seal : (*the lord knows them that belong to him*, and 'Let every one who names the name of the lord depart from unrighteousness.') (20) In a large house there are vessels not only of gold and of silver, but also of wood and of earthenware, and some of them are destined for honourable use, but others for dishonourable : (21) if, therefore, one cleanse himself thoroughly from these (stains), he shall be a vessel destined for honour, set apart for sacred use, serviceable to its owner, prepared for every good work. (22) Shun youthful appetites, and pursue righteousness, faith, love and peace, along with them that call upon the lord with single mind. (23) Foolish and

puerile questionings shun, as you know that they bring about fights : (24) and a slave of the lord should not fight, but be gentle to all, with the power to teach (them), patient under evil, (25) in meekness training those that range themselves against him, lest perchance the god should give them a change of mind that will lead them to a knowledge of (gospel) truth, (26) and they should become sober again (escaping) from the devil's snare, after having been captured alive by him, to work his will.

CHAPTER III.

(1) And of this you must take knowledge, that in (the) last days hard seasons will come on : (2) for men will be lovers of self, lovers of money, braggarts, haughty, vilifiers, disobedient to parents, ungrateful, unholy, (3) unloving, untrue to their promises, slanderers, incontinent, unbridled, with no love for what is good, (4) traitors, rash, beclouded with passion, lovers of pleasure more than of (the) god, (5) possessing the outward appearance of piety but having repudiated its (real) force : avoid also that sort. (6) For to this class belong the men who enter people's households and take captive weak women loaded with sins, led on by various passions, (7) always learning and yet never able to come to a knowledge of (gospel) truth. (8) And in the same way as Jannes and Jambres opposed Moses, so these also oppose the truth, fellows corrupt in understanding, counterfeit in their faith. (9) But they will not advance farthest : for their lack of understanding will be quite evident to all, just as that of the others also became. (10) But as for you, you were in close touch with my teaching, my manner of life, my plan, my faith, my longsuffering, my love, my endurance, (11) my persecutions, my experiences, such as happened to me in Antioch, in Iconium, in Lystra : such persecutions I endured, and the lord rescued me from

them all ! (12) And indeed all who seek to live piously in (the) Messiah Jesus will be persecuted. (13) But wicked men and tricky deceivers will proceed to the limit of evil, leading astray and being led astray. (14) But you must abide in what you have learnt and had full assurance of, as you know from whom you learned, (15) and that from infancy you have known sacred literature, which is able to make you wise for salvation through the faith that is in (the) Messiah Jesus. (16) Every writing inspired by (the) god is also helpful for teaching, for reproof, for setting right again, for training in righteousness, (17) that the man who belongs to the god may be entire, completely prepared for any good work.

CHAPTER IV.

(1) I solemnly declare in the presence of the god and of (the) Messiah Jesus, who is to judge living and dead, both his appearance and his kingdom : (2) proclaim the word, press forward in season and out of season, reprove, rebuke, warn, with every manifestation of longsuffering and teaching. (3) For a season will come when men will not endure the healthy teaching, but will heap up for themselves teachers in accordance with their own passions, being all agog to hear (new things), (4) and will turn away their hearing from the truth, and will turn aside to the fables. (5) But for yourself, be sober in every relation, endure evil treatment, do the work of a missionary, perform your service completely. (6) For I am already being poured out as a drink-offering, and the season of my dissolution has begun. (7) I have fought in the noble contest, I have completed the course, I have kept loyal : (8) furthermore there is stored for me the garland of righteousness, which the lord will give over to me in that day, the just judge, and not only to me but also to all that have loved his appearing.

(9) Make an effort to come to me speedily : (10) for Demas has abandoned me because he has taken a fancy to the present age, and he has travelled to Thessalonica : Crescens (has gone) to Galatia, Titus to Dalmatia : (11) Luke is the only one with me. Pick up Mark and bring him with you : for he is very useful to me for service. (12) Tychicus I sent away to Ephesus. (13) The cloak I left behind at Troas in Carpus' house, bring when you come, and the papyrus rolls, but especially the parchments. (14) Alexander, I mean the armourer, has meted out much ill-treatment to me : *the lord will render to him according to his doings* : (15) you beware of him too : for he has been greatly opposed to our words. (16) At my first defence no one stood by my side, but all abandoned me : may it not be reckoned up against them : (17) but the lord came and stood by me and put power into me, that through me the proclamation should be fully made, and that all the nations should hear, and I was rescued *from a lion's mouth*. (18) The lord will rescue me from every evil deed and will save me for his heavenly kingdom : to him be glory for ages upon ages, so may it be.

(19) Greet Prisca and Aquila and the household of Onesiphorus. (20) Erastus remained in Corinth, but Trophimus I left behind in Miletus ill. (21) Exert yourself to come before winter. Eubulus greets you, and so do Pudens and Linus and Claudia and in fact [all] the Christians.

(22) The lord be with thy spirit. Grace be with you (all).

Translated by ALEX. SOUTER.