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King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, <i>which is</i> our hope;</p> <p>(2) Unto Timothy, <i>my</i> own son in the faith: Grace, mercy, <i>and</i> peace, from God our Father and Jesus Christ our Lord.</p> <p>(3) As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,</p> <p>(4) Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: <i>so do</i>.</p> <p>(5) Now the end of the commandment is charity out of a pure heart, and <i>of</i> a good conscience, and <i>of</i> faith unfeigned:</p> <p>(6) From which some having swerved have turned aside unto vain jangling;</p> <p>(7) Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.</p> <p>(8) But we know that the law <i>is</i> good, if a man use it lawfully;</p> <p>(9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,</p> <p>(10) For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;</p>	<p>Chapter 1</p> <p>(1) Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, <i>Who is</i> our hope;</p> <p>(2) To Timothy,^a <i>my</i> own son in the faith: Grace, mercy, <i>and</i> peace,^b from God our Father and Jesus Christ our Lord.</p> <p>(3) As I urged you to remain at Ephesus, when I went into Macedonia, that you might command some that they teach no other teaching,</p> <p>(4) Neither give heed to fables and endless genealogies, which bring doubts, rather than godly encouragement which is in faith: <i>so do</i>.</p> <p>(5) Now the end of the commandment is charity^c out of a pure heart, and <i>of</i> a good conscience, and <i>of</i> un-pretended faith:</p> <p>(6) From which some have turned aside to vain words;</p> <p>(7) Desiring to be teachers of the law; neither understanding what they say, nor what they affirm.</p> <p>(8) But we know that the law <i>is</i> good, if a man uses it lawfully;</p> <p>(9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-killers,</p> <p>(10) For fornicators, for homosexuals, for kidnappers, for liars, for perjured persons, and if there are any other things that are contrary to sound teaching;</p>

1:2a – Timothy – Acts 16:1; Acts 17:14-15; Acts 18:5; Acts 19:22; Acts 20:4
 1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
 1:5c – charity – love – agape – see note on I Cor. 13:1

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(11) According to the glorious gospel of the blessed God, which was committed to my trust.
(12) And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;
(13) Who was before a blasphemmer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.
(14) And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.
(15) This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.
(16) Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.
(17) Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.
(18) This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;
(19) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
(20) Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

(11) According to the glorious gospel of the blessed God, which was committed to my trust.
(12) And I thank Christ Jesus our Lord, Who has enabled me, in that He counted me faithful, putting me into the ministry;
(13) Who was before a blasphemmer, and a persecutor, and a physical-abuser of *Christians*: but I obtained mercy, because I did *it* ignorantly in unbelief.
(14) And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus.
(15) This *is* a faithful saying, and worthy of everyone's acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.
(16) Nevertheless for this reason I obtained mercy, that in me Jesus Christ might first show forth all patience, for an example to those who should later believe on Him for everlasting life.
(17) Now to the King eternal, immortal, invisible, the only wise God, *be* honor and glory forever and ever. Amen.
(18) This charge I commit to you, son Timothy, according to the prophecies which went before concerning you, that you by them might fight a good battle;
(19) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
(20) Of whom is Hymenaeus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.

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<p>Chapter 2</p> <p>(1) I exhort therefore, that, first of all, supplications, prayers, intercessions, <i>and</i> giving of thanks, be made for all men;</p> <p>(2) For kings, and <i>for</i> all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.</p> <p>(3) For this <i>is</i> good and acceptable in the sight of God our Saviour;</p> <p>(4) Who will have all men to be saved, and to come unto the knowledge of the truth.</p> <p>(5) For <i>there is</i> one God, and one mediator between God and men, the man Christ Jesus;</p> <p>(6) Who gave himself a ransom for all, to be testified in due time.</p> <p>(7) Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, <i>and</i> lie not;) a teacher of the Gentiles in faith and verity.</p> <p>(8) I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.</p> <p>(9) In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;</p> <p>(10) But (which becometh women professing godliness) with good works.</p> <p>(11) Let the woman learn in silence with all subjection.</p> <p>(12) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.</p> <p>(13) For Adam was first formed, then Eve.</p>	<p>Chapter 2</p> <p>(1) Therefore I urge you, that, first of all, requests, prayers, intercessions, <i>and</i> giving of thanks, be made for all men;</p> <p>(2) For kings, and <i>for</i> all those who are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.</p> <p>(3) Because this <i>is</i> good and acceptable in the sight of God our Savior;</p> <p>(4) Who wants all men to be saved, and to come to the knowledge of the truth.</p> <p>(5) Because <i>there is</i> one God, and one mediator between God and men, the Man Christ Jesus;</p> <p>(6) Who gave Himself a ransom for all, to be testified in due time.</p> <p>(7) To which I am ordained a preacher, and an apostle, (I speak the truth in Christ, <i>and</i> do not lie;) a teacher of the Gentiles {non-Jews} in faith and truth.</p> <p>(8) Therefore I desire that men pray everywhere, lifting up holy hands, without anger and doubts.</p> <p>(9) In the same way also, that women adorn themselves in modest clothes, with modesty and discretion; not with braided hair, or gold, or pearls, or costly array {jewelry, clothing}.^a</p> <p>(10) But (which becomes women professing godliness) with good works.</p> <p>(11) Let the woman learn in silence with all subjection.</p> <p>(12) But I do not allow a woman to teach, nor to usurp authority over the man, but to be in silence.</p> <p>(13) Because Adam was first formed, then Eve.</p>

2:9a – dress in modesty... - no braided hair, gold, pearls, costly array – the purpose of someone dressing in a “revealing” way or wearing such things is to draw attention to themselves and to set themselves above others – all this is unbecoming a child of God.

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<p>(14) And Adam was not deceived, but the woman being deceived was in the transgression. (15) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.</p> <p>Chapter 3 (1) This is a true saying, If a man desire the office of a bishop, he desireth a good work. (2) A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; (3) Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; (4) One that ruleth well his own house, having his children in subjection with all gravity; (5) (For if a man know not how to rule his own house, how shall he take care of the church of God?) (6) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. (7) Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. (8) Likewise <i>must</i> the deacons <i>be</i> grave, not doubletongued, not given to much wine, not greedy of filthy lucre; (9) Holding the mystery of the faith in a pure conscience.</p>	<p>(14) And Adam was not deceived, but the woman being deceived was in the sin. (15) Nevertheless she shall be saved in childbearing, if they continue in faith and charity and holiness with discretion.</p> <p>=====</p> <p>Chapter 3 (1) This is a true saying, If a man desires the office of a bishop {pastor},^a he desires a good work. (2) A bishop {pastor} then must be blameless, {presently be} the husband of one wife,^b vigilant, sober, of good behavior, given to hospitality, able to teach; (3) Not given to wine, no bully, not greedy for filthy worldly riches; but patient, not a brawler, not covetous; (4) One who rules his own household well, having his children in subjection with all honor; (5) (Because if a man does not know how to rule his own household, how shall he take care of the church of God?) (6) Not a new convert, lest being lifted up with pride he fall into the condemnation of the devil. (7) Furthermore he must have a good report of those who are outside; lest he fall into reproach and the snare of the devil. (8) Likewise the deacons^c <i>must be</i> honorable, not double-tongued, not given to much wine, not greedy of filthy worldly riches; (9) Holding the mystery of the faith in a pure conscience.</p>

3:1a - bishop - episkopē {ἐπισκοπή} - overseer [pastor]
 3:2b - notice the verb "be" is present tense - {εἶναι} [present infinitive in the Greek] the man must presently be the husband of one wife. To translate as "must have been" the husband of one wife would be a mistranslation and a distortion of God's word. The command here is that the man must currently have only one wife [i.e. he cannot be a bishop {pastor} in the church if he currently has multiple wives, i.e. polygamist] I Tim 3:12 gives the same requirement for deacons. See Acts 6:3 {first deacons?} - qualifications always have to do with a person's present submission to the Holy Spirit - qualifications never have to do with past sin. – see also Titus 1:5f - see note on I Tim. 3:12 below.
 3:8c - deacon - diakonos {διάκονος} – servant – attendant – someone who waits on another – see Acts 6

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(10) And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
 (11) Even so *must their* wives be grave, not slanderers, sober, faithful in all things.
 (12) Let the deacons be the husbands of one wife, ruling their children and their own houses well.
 (13) For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
 (14) These things write I unto thee, hoping to come unto thee shortly:
 (15) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.
 (16) And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

(10) And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
 (11) Even so *their* wives *must be* honorable, not slanderers, sober, faithful in all things.
 (12) Let the deacons {presently} be the husbands of one wife,^d ruling their children and their own households well.
 (13) Because those who have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
 (14) These things I write to you, hoping to come to you shortly:
 (15) But if I delay long, that you may know how you ought to behave yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.
 (16) And without controversy; great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles {non-Jews}, believed on in the world, received up into glory.

Chapter 4

Chapter 4

(1) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
 (2) Speaking lies in hypocrisy; having their conscience seared with a hot iron;
 (3) Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

(1) Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;
 (2) Speaking lies in hypocrisy; having their conscience seared with a hot iron;
 (3) Forbidding to marry, *and commanding* to abstain from meats, which God has created to be received with thanksgiving by those who believe and know the truth.

3:12d - {διακονοι [deacons] εστωσαν [must be] μιας [one] γυναικος [wife] ανδρες [husbands]}

- estoesan {εστωσαν} is present tense imperative - To translate as "must have been" the husband of one wife would be a mistranslation and a distortion of God's word.
 Qualifications for deacons, elders, or bishops [overseers] are always based on a person's present relationship with the Lord, never on their past {See Acts 6:3} - see note on 3:2 above and Titus 1:5f. [If the qualifications were based on a person's past - Paul himself would be disqualified!]

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(4) For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

(4) Because every creature of God is good, and nothing to be refused, if it is received with thanksgiving:

(5) For it is sanctified by the word of God and prayer.

(5) Because it is purified by the word of God and prayer.

(6) If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

(6) If you remind the brothers of these things, you will be a good minister of Jesus Christ, nourished up in the words of faith and of good teaching, to which you have attained.

(7) But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

(7) But refuse profane and old wives' fables, and exercise yourself *rather* to godliness.

(8) For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

(8) Because bodily exercise profits little: but godliness is profitable for all things, having promise of the life that now is, and of that which is to come.

(9) This is a faithful saying and worthy of all acceptance.

(9) This is a faithful saying and worthy of all acceptance.

(10) For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

(10) Therefore we both labor and suffer reproach, because we trust in the living God, Who is the Savior of all men, especially of those who believe.

(11) These things command and teach.

(11) These things command and teach.

(12) Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

(12) Do not let any man despise your youth; but be an example for the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

(13) Till I come, give attendance to reading, to exhortation, to doctrine.

(13) Until I come, give attendance to reading, to encouragement, to teaching.

(14) Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

(14) Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands by the church-members.

(15) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

(15) Meditate upon these things; give yourself wholly to them; that your profiting may appear to all.

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(16) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Chapter 5

(1) Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

(2) The elder women as mothers; the younger as sisters, with all purity.

(3) Honour widows that are widows indeed.

(4) But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

(5) Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

(6) But she that liveth in pleasure is dead while she liveth.

(7) And these things give in charge, that they may be blameless.

(8) But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

(9) Let not a widow be taken into the number under threescore years old, having been the wife of one man,

(10) Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

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(16) Take heed to yourself, and to the teaching; continue in them: because in doing this you will both save yourself, and those who listen to you.

Chapter 5

(1) Do not rebuke an elder, but plead with *him* as a father; *and treat* the younger men as brothers;

(2) The elder women as mothers; the younger as sisters, with all purity.

(3) Honor widows who are widows indeed.

(4) But if any widow has children or nephews, let them learn first to show piety at home, and to provide for their own parents {and relatives}: because that is good and acceptable before God.

(5) Now she who is a widow indeed, and has nothing, trusts in God, and continues in petitions to God and prayers night and day.

(6) But she who lives in pleasure is dead even while she lives.

(7) And charge them to obey these things, that they may be blameless.

(8) But if anyone does not provide for his own, and especially for those of his own household, he has denied the faith, and is worse than an infidel {unbeliever}.

(9) Do not let not a widow be taken into the number under sixty years old,^a having been the wife of one man,^b

(10) Well reported of for good works; if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

5:9a - i.e. if the widow is less than 60 years of age, she should not be included in the daily distribution of food. See I Tim. 5:14 and 5:16 below. The deacons were first called because the Greek widows were being overlooked in the daily distribution of food. See Acts 6:1-6
 5:9b - having been the wife of one man - note the difference in the tense of the verb as compared to 3:2 and 3:12 above which were present tense verbs.

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(11) But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
(12) Having damnation, because they have cast off their first faith.
(13) And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
(14) I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.
(15) For some are already turned aside after Satan.
(16) If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.
(17) Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
(18) For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.
(19) Against an elder receive not an accusation, but before two or three witnesses.
(20) Them that sin rebuke before all, that others also may fear.

(11) But the younger widows refuse: because when they have begun to become lustful against Christ, they will marry;
(12) Having damnation, because they have cast off their first faith.
(13) And as a result they learn *to be* idle, wandering about from house to house; and not only idle, but gossips also and busybodies, speaking things which they ought not.
(14) Therefore I want the younger women to marry, bear children, guide the household, give no occasion to the adversary to speak reproachfully.
(15) Because some have already turned aside after Satan.
(16) If any man or woman who believes has widows, let them provide for them, and do not let the church be charged; that it may provide for those who are widows indeed.
(17) Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and teaching.
(18) Because the Scripture says, **You shall not muzzle the ox that treads out the corn.^c**
And, The laborer is worthy of his reward.
(19) Do not receive an accusation against an elder, except before two or three witnesses.
(20) Those who sin rebuke before all, that others also may fear.

5:18c - Deut. 25:4

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(21) I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
 (22) Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.
 (23) Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.
 (24) Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.
 (25) Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

Chapter 6

(1) Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.
 (2) And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.
 (3) If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
 (4) He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

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(21) I charge *you* before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality.
 (22) Do not lay hands quickly on any man, neither be partaker of other men's sins: keep yourself pure.
 (23) Do not drink only water, but use a little wine for your stomach's sake and your often illnesses.
 (24) Some men's sins are open beforehand, going before them to judgment; and some *men's sins* follow after them.
 (25) Likewise also the good works *of some* are revealed beforehand; and those that are otherwise cannot be hidden.

Chapter 6

(1) Let as many servants as are under the yoke count their own masters worthy of all honor, that the Name of God and *His* teaching not be blasphemed.
 (2) And those who have believing masters, let them not despise *them*, because they are brothers; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and encourage.
 (3) If any man teaches otherwise, and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the teaching which is according to godliness;
 (4) He is proud, knowing nothing, but stirring up questions and arguments, from which comes envy, disagreements, evil ranting, evil suspicions.

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(5) Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.
(6) But godliness with contentment is great gain.
(7) For we brought nothing into *this* world, and *it is* certain we can carry nothing out.
(8) And having food and raiment let us be therewith content.
(9) But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.
(10) For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
(11) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
(12) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
(13) I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;
(14) That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

(5) Perverse disputes of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself.
(6) But godliness with contentment is great gain.
(7) Because we brought nothing into *this* world, and *it is* certain we can carry nothing out.
(8) And having food and clothing let us with that be content.
(9) But those who desire to be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.
(10) Because the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
(11) But you, O man of God, flee from these things; and follow after righteousness, godliness, faith, love, patience, humility.
(12) Fight the good fight of faith, lay hold on eternal life, to which you are also called, and have professed a good profession before many witnesses.
(13) I give you charge in the sight of God, Who gives life to all things, and *before* Christ Jesus, Who before Pontius Pilate witnessed a good confession;
(14) That you keep *this* commandment without spot, without reproach, until the appearing^a of our Lord Jesus Christ:

6:14a - appearing - i.e. at the Rapture – Is. 26:20 - see note on I Cor. 1:8

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(15) Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;
(16) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.
(17) Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;
(18) That they do good, that they be rich in good works, ready to distribute, willing to communicate;
(19) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
(20) O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:
(21) Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

(15) Which in His times He shall show, *Who is* the blessed and only Ruler, the King of kings, and Lord of lords;
(16) Who only has immortality, living in the light which no man can approach; Whom no man has seen, nor can see: to Whom *be* honor and power everlasting. Amen {let it be}.
(17) Charge those who are rich in this world, that they not think of themselves as better than others; nor trust in uncertain riches, but in the living God, Who richly gives us all things to enjoy;
(18) That they do good, that they be rich in good works, ready to distribute, willing to communicate;
(19) Laying up in store for themselves a good foundation against the time to come, that they *may lay hold on eternal life*.
(20) O Timothy, keep that which is committed to your trust, avoiding profane *and* vain babblings, and oppositions of that which is falsely called science:
(21) Which some professing have erred concerning the faith. Grace *be* with you. Amen {Let it be}.

{55} II Timothy

King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,</p> <p>(2) To Timothy, <i>my</i> dearly beloved son: Grace, mercy, <i>and</i> peace, from God the Father and Christ Jesus our Lord.</p> <p>(3) I thank God, whom I serve from <i>my</i> forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;</p> <p>(4) Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;</p> <p>(5) When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.</p> <p>(6) Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.</p> <p>(7) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.</p> <p>(8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;</p> <p>(9) Who hath saved us, and called <i>us</i> with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,</p> <p>(10) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:</p>	<p>Chapter 1</p> <p>(1) Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,</p> <p>(2) To Timothy,^a <i>my</i> dearly beloved son: Grace, mercy, <i>and</i> peace,^b from God the Father and Christ Jesus our Lord.</p> <p>(3) I thank God, Whom I serve from <i>my</i> forefathers with pure conscience, that without ceasing I remember you in my prayers night and day;^c</p> <p>(4) Greatly desiring to see you, being mindful of your tears, that I may be filled with joy;</p> <p>(5) When I recall the un-pretended faith that is in you, which lived first in your grandmother Lois, and your mother Eunice; and I am persuaded that is in you also.</p> <p>(6) Therefore I remind you to stir up the gift of God, which is in you by the laying on of my hands.</p> <p>(7) Because God has not given us the spirit of fear; but of power, and of love, and of a sound mind.</p> <p>(8) Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner: but share in the afflictions of the gospel according to the power of God;</p> <p>(9) Who has saved us, and called <i>us</i> with a holy calling, not according to our works, but according to His own purpose and grace, which was given to us in Christ Jesus before the world began,</p> <p>(10) But is now revealed by the appearing of our Savior Jesus Christ, Who has abolished death, and has brought life and immortality to light through the gospel:</p>

1:2a – Timothy – Acts 16:1
 1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
 1:3c – night and day – for the Jews, night always precedes day – see Genesis chapter 1

King James Version

King James Paraphrase

(11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
 (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.
 (13) Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.
 (14) That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.
 (15) This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.
 (16) The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:
 (17) But, when he was in Rome, he sought me out very diligently, and found *me*.
 (18) The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Chapter 2

(1) Thou therefore, my son, be strong in the grace that is in Christ Jesus.
 (2) And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
 (3) Thou therefore endure hardness, as a good soldier of Jesus Christ.

(11) To which I am appointed a preacher, and an apostle, and a teacher of the Gentiles {non-Jews}.
 (12) For this reason I also suffer these things: nevertheless I am not ashamed: because I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.^d
 (13) Hold fast the form of sound words, which you have heard from me, in faith and love which is in Christ Jesus.
 (14) That good thing which was committed to you keep by the Holy Spirit which lives in us.
 (15) This you know, that all those who are in Asia {Minor} have turned away from me; of whom are Phygellus and Hermogenes.
 (16) The Lord give mercy to the house of Onesiphorus; because he has often refreshed me, and was not ashamed of my chains:
 (17) But, when he was in Rome, he sought me out very diligently, and found *me*.
 (18) The Lord grant to him that he may find mercy of the Lord in that day:^d and in how many things he ministered to me at Ephesus, you know very well.

Chapter 2

(1) You therefore, my son, be strong in the grace that is in Christ Jesus.
 (2) And the things that you have heard from me among many witnesses, the same commit to faithful men, who will be able to teach others also.
 (3) You therefore endure difficulty, as a good soldier of Jesus Christ.

1:12,18d – that day – the Rapture – Is. 26:20; I Cor. 15:51-52

{55} II Timothy

King James Version	King James Paraphrase
<p>(4) No man that warreth entangleth himself with the affairs of <i>this</i> life; that he may please him who hath chosen him to be a soldier.</p> <p>(5) And if a man also strive for masteries, <i>yet</i> is he not crowned, except he strive lawfully.</p> <p>(6) The husbandman that laboureth must be first partaker of the fruits.</p> <p>(7) Consider what I say; and the Lord give thee understanding in all things.</p> <p>(8) Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:</p> <p>(9) Wherein I suffer trouble, as an evil doer, <i>even</i> unto bonds; but the word of God is not bound.</p> <p>(10) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.</p> <p>(11) <i>It is</i> a faithful saying: For if we be dead with <i>him</i>, we shall also live with <i>him</i>:</p> <p>(12) If we suffer, we shall also reign with <i>him</i>: if we deny <i>him</i>, he also will deny us:</p> <p>(13) If we believe not, <i>yet</i> he abideth faithful: he cannot deny himself.</p> <p>(14) Of these things put <i>them</i> in remembrance, charging <i>them</i> before the Lord that they strive not about words to no profit, <i>but</i> to the subverting of the hearers.</p> <p>(15) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.</p> <p>(16) But shun profane <i>and</i> vain babblings: for they will increase unto more ungodliness.</p>	<p>(4) No man who is a soldier entangles himself with the affairs of <i>this</i> life; that he may please him who has chosen him to be a soldier.</p> <p>(5) And if a man strives in athletics, <i>yet</i> he is not crowned, unless he strives according to the rules.</p> <p>(6) The gardener who labors must be first to receive of the fruits.</p> <p>(7) Consider what I say; and may the Lord give you understanding in all things.</p> <p>(8) Remember that Jesus Christ of the descent of David was raised from the dead according to my gospel:</p> <p>(9) In which I suffer trouble, as an evil doer, <i>even</i> to bonds; but the word of God is not bound.</p> <p>(10) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.</p> <p>(11) <i>It is</i> a faithful saying: Because if we are dead with <i>Him</i>, we shall also live with <i>Him</i>:</p> <p>(12) If we suffer, we shall also reign with <i>Him</i>: if we deny <i>Him</i>, He will also deny us:</p> <p>(13) If we do not believe, <i>yet</i> He remains faithful: He cannot deny Himself. =====</p> <p>(14) Remind them of these things, charging <i>them</i> before the Lord that they not strive about words to no profit, <i>but</i> to the subverting of the hearers.</p> <p>(15) Study to show yourself approved to God, a workman who does not need to be ashamed, rightly dividing the word of truth.</p> <p>(16) But shun profane <i>and</i> vain babblings: because they will increase into more ungodliness.</p>

{55} II Timothy

King James Version	King James Paraphrase
<p>(17) And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;</p> <p>(18) Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.</p> <p>(19) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.</p> <p>(20) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.</p> <p>(21) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, <i>and</i> prepared unto every good work.</p> <p>(22) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.</p> <p>(23) But foolish and unlearned questions avoid, knowing that they do gender strifes.</p> <p>(24) And the servant of the Lord must not strive; but be gentle unto all <i>men</i>, apt to teach, patient,</p> <p>(25) In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;</p> <p>(26) And <i>that</i> they may recover themselves out of the snare of the devil, who are taken captive by him at his will.</p>	<p>(17) And their word will eat as a canker: of whom are Hymenaeus and Philetus;</p> <p>(18) Who have erred concerning the truth, saying that the resurrection is past already; and overthrow the faith of some.</p> <p>(19) Nevertheless the foundation of God stands sure, having this seal, The Lord knows those who are His. And, Let everyone who names the Name of Christ depart from sin.</p> <p>(20) But in a great house there are not only vessels of gold and of silver, but also of wood and pottery; and some to honor, and some to dishonor.</p> <p>(21) If a man therefore purges himself from these, he shall be a vessel of honor, sanctified, and useful for the Master's use, <i>and</i> prepared for every good work.</p> <p>(22) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with those who call on the Lord out of a pure heart.</p> <p>(23) But foolish and unlearned questions avoid, knowing that they foster strife.</p> <p>(24) And the servant of the Lord must not strive; but be gentle to all <i>men</i>, able to teach, patient,</p> <p>(25) In humility instructing those who oppose themselves; if God perhaps will give them repentance to the acknowledging of the truth;</p> <p>(26) And <i>that</i> they may recover themselves out of the snare of the devil, who are taken captive by him at his will.</p>

{55} II Timothy

King James Version	King James Paraphrase
<p>Chapter 3</p> <p>(1) This know also, that in the last days perilous times shall come.</p> <p>(2) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,</p> <p>(3) Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,</p> <p>(4) Traitors, heady, highminded, lovers of pleasures more than lovers of God;</p> <p>(5) Having a form of godliness, but denying the power thereof: from such turn away.</p> <p>(6) For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,</p> <p>(7) Ever learning, and never able to come to the knowledge of the truth.</p> <p>(8) Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.</p> <p>(9) But they shall proceed no further: for their folly shall be manifest unto all <i>men</i>, as theirs also was.</p> <p>(10) But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,</p> <p>(11) Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of <i>them</i> all the Lord delivered me.</p> <p>(12) Yea, and all that will live godly in Christ Jesus shall suffer persecution.</p>	<p>Chapter 3</p> <p>(1) Know this also, that in the last days perilous times will come.</p> <p>(2) Because men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,</p> <p>(3) Without natural affection, trucebreakers, false accusers, lacking self-control, fierce, despisers of those who are good,</p> <p>(4) Traitors, heady, arrogant, lovers of pleasures more than lovers of God;</p> <p>(5) Having a form of godliness, but denying its power: from such turn away.</p> <p>(6) Because of this sort are those who creep into houses, and lead captive silly women loaded down with sins, led away with various lusts,</p> <p>(7) Ever learning, and never able to come to the knowledge of the truth.</p> <p>(8) Now as Jannes and Jambres^a withstood Moses, so do these also resist the truth: men of corrupt minds, castaways concerning the faith.</p> <p>(9) But they will proceed no further: because their folly will be visible to all <i>men</i>, as theirs also was.</p> <p>(10) But you have fully known my teaching, manner of life, purpose, faith, longsuffering, charity, patience,</p> <p>(11) Persecutions, afflictions, which came to me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of <i>them</i> all the Lord delivered me.</p> <p>(12) Yes, and all who will live godly in Christ Jesus will suffer persecution.</p>

3:8a – Jannes and Jambres - Not Dathan and Abiram [Numbers chapter 16] as some confuse but according to Jewish writings were magicians of Pharaoh's court who opposed Moses

{55} II Timothy

King James Version	King James Paraphrase
<p>(13) But evil men and seducers shall wax worse and worse, deceiving, and being deceived.</p> <p>(14) But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned <i>them</i>;</p> <p>(15) And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.</p> <p>(16) All scripture <i>is</i> given by inspiration of God, and <i>is</i> profitable for doctrine, for reproof, for correction, for instruction in righteousness:</p> <p>(17) That the man of God may be perfect, thoroughly furnished unto all good works.</p> <p>Chapter 4</p> <p>(1) I charge <i>thee</i> therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;</p> <p>(2) Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.</p> <p>(3) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;</p> <p>(4) And they shall turn away <i>their</i> ears from the truth, and shall be turned unto fables.</p> <p>(5) But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.</p> <p>(6) For I am now ready to be offered, and the time of my departure is at hand.</p>	<p>(13) But evil men and seducers will grow worse and worse, deceiving, and being deceived.</p> <p>(14) But you continue in the things which you have learned and have been assured of, knowing of whom you have learned <i>them</i>;</p> <p>(15) And that from a child you have known the holy Scriptures, which are able to make you wise to salvation through faith which is in Christ Jesus.</p> <p>(16) All Scripture <i>is</i> given by inspiration of God, and <i>is</i> profitable for teaching, for reproof, for correction, for instruction in righteousness:</p> <p>(17) That the man of God may be perfect, thoroughly furnished for all good works.</p> <p>Chapter 4</p> <p>(1) I charge <i>you</i> therefore before God, and the Lord Jesus Christ, Who will judge the living and the dead at His appearing^a and His kingdom;</p> <p>(2) Preach the word; be ready in season, out of season; reprove, rebuke, encourage with all patience and teaching.</p> <p>(3) Because the time will come when they will not endure sound teaching; but after their own lusts they will gather to themselves teachers, having itching ears;</p> <p>(4) And they will turn away <i>their</i> ears from the truth, and will be turned to fables.</p> <p>(5) But you watch in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry.</p> <p>(6) Because I am now ready to be offered, and the time of my departure is at hand.</p>

4:1a – His appearing – Armageddon, but also the Great Throne Judgment
– see note on I Thes. 3:13 and note on I Cor. 1:8

{55} II Timothy

King James Version	King James Paraphrase
<p>(7) I have fought a good fight, I have finished <i>my</i> course, I have kept the faith:</p> <p>(8) Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.</p> <p>(9) Do thy diligence to come shortly unto me:</p> <p>(10) For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.</p> <p>(11) Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.</p> <p>(12) And Tychicus have I sent to Ephesus.</p> <p>(13) The cloke that I left at Troas with Carpus, when thou comest, bring <i>with thee</i>, and the books, <i>but</i> especially the parchments.</p> <p>(14) Alexander the coppersmith did me much evil: the Lord reward him according to his works:</p> <p>(15) Of whom be thou ware also; for he hath greatly withstood our words.</p> <p>(16) At my first answer no man stood with me, but all <i>men</i> forsook me: <i>I pray God</i> that it may not be laid to their charge.</p> <p>(17) Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and <i>that</i> all the Gentiles might hear: and I was delivered out of the mouth of the lion.</p>	<p>(7) I have fought a good fight, I have finished <i>my</i> course, I have kept the faith:</p> <p>(8) From this day forward there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day:^b and not to me only, but to all those also who love His appearing.</p> <p>(9) Be diligent to come to me soon:</p> <p>(10) Because Demas has forsaken me, having loved this present world, and has departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia.</p> <p>(11) Only Luke is with me. Take Mark, and bring him with you: because he is profitable to me for the ministry.</p> <p>(12) And Tychicus I have sent to Ephesus.</p> <p>(13) The cloak which I left at Troas with Carpus, when you come, bring <i>with you</i>, and the books, <i>but</i> especially the parchments.</p> <p>(14) Alexander the coppersmith did me much evil: the Lord reward him according to his works:</p> <p>(15) Of whom you beware of also; because he has greatly withstood our words.</p> <p>(16) At my first answer no man stood with me, but all <i>men</i> left me: <i>I pray God</i> that it may not be laid to their charge.</p> <p>(17) Nevertheless the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and <i>that</i> all the Gentiles {non-Jews} might hear: and I was delivered out of the mouth of the lion.</p>

4:8b – that day – the Rapture – see note on II Tim. 1:13

{55} II Timothy

King James Version	King James Paraphrase
<p>(18) And the Lord shall deliver me from every evil work, and will preserve <i>me</i> unto his heavenly kingdom: to whom <i>be</i> glory for ever and ever. Amen.</p> <p>(19) Salute Prisca and Aquila, and the household of Onesiphorus.</p> <p>(20) Erastus abode at Corinth: but Trophimus have I left at Miletum sick.</p> <p>(21) Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.</p> <p>(22) The Lord Jesus Christ <i>be</i> with thy spirit. Grace <i>be</i> with you. Amen.</p>	<p>(18) And the Lord will deliver me from every evil work, and will preserve <i>me</i> for His heavenly kingdom: to Whom <i>be</i> glory forever and ever. Amen {let it be}.</p> <p>(19) Salute Prisca and Aquila,^c and the household of Onesiphorus.</p> <p>(20) Erastus^d stayed at Corinth: but Trophimus^e I have left at Miletum sick.</p> <p>(21) Be diligent to come before winter. Eubulus greets you and Pudens, and Linus, and Claudia, and all the brothers.</p> <p>(22) The Lord Jesus Christ <i>be</i> with your spirit. Grace <i>be</i> with you. Amen {Let it be}.</p>

4:19c – Pricilla and Aquila – Acts 18:2
4:20d – Erastus – Acts 19:22; Romans 15:23
4:20e – Trophimus – Acts 20:4

{56} Titus

King James 1769 Version

King James Paraphrase

Chapter 1

(1) Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
 (2) In hope of eternal life, which God, that cannot lie, promised before the world began;
 (3) But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;
 (4) To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.
 (5) For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
 (6) If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
 (7) For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
 (8) But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
 (9) Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
 (10) For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

Chapter 1

(1) Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
 (2) In hope of eternal life, which God, Who cannot lie, promised before the world began;
 (3) But has in due times revealed His word through preaching, which is committed to me according to the commandment of God our Savior;
 (4) To Titus,^a *my* own son after the common faith: Grace, mercy, *and* peace,^b from God the Father and the Lord Jesus Christ our Savior.
 (5) For this reason I left you in Crete, that you should set in order the things that are lacking, and ordain elders in every city, as I had appointed you:
 (6) If any are blameless, {are presently} the husband of one wife,^c having faithful children not accused of riot or unruly.
 (7) Because a bishop {pastor}^d must be blameless, as the steward of God; not self-willed, not easily angered, not given to wine, not quarrelsome, not given to greed;
 (8) But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
 (9) Holding fast the faithful word as he has been taught, that he may be able by sound teaching both to encourage and to convict those opposing it.
 (10) Because there are many unruly and vain talkers and deceivers, especially those of the circumcision {Jews};

1:4a – Titus – II Cor. 2:13; 7:6,13,14; 8:6,16,23; 12:18; Gal. 2:1,3; II Tim. 4:10
 1:4b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
 1:6c - husband of one wife - see notes on I Tim. 3
 1:7d – bishop - episcopos {επισκοπος}– overseer – pastor - I Tim. 3:1f

{56} Titus

King James Version

(11) Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
 (12) One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.
 (13) This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;
 (14) Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
 (15) Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.
 (16) They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

Chapter 2

(1) But speak thou the things which become sound doctrine:
 (2) That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
 (3) The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

King James Paraphrase

(11) Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy greed's sake.
 (12) One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, lazy gluttons.
 (13) This witness is true. Therefore rebuke them sharply, that they may be sound in the faith;
 (14) Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
 (15) To the pure all things *are* pure: but to those who are defiled and unbelieving nothing *is* pure; but even their mind and conscience is defiled.
 (16) They profess that they know God; but in their works they deny *Him*, being abominable, and disobedient, and worthless to every good work.

Chapter 2

(1) But you speak the things which are becoming of sound teaching:
 (2) That the elder men be sober, dependable,^a temperate, sound in faith, in charity, in patience.
 (3) The elder women likewise, that *they* behave as becomes holiness, not false accusers, not given to much wine, teachers of good things;

2:2a – grave – conscientious - dependable

{56} Titus

King James Version

King James Paraphrase

(4) That they may teach the young women to be sober, to love their husbands, to love their children,
(5) *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
(6) Young men likewise exhort to be sober minded.
(7) In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,
(8) Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
(9) *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;
(10) Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
(11) For the grace of God that bringeth salvation hath appeared to all men,
(12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
(13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
(14) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
(15) These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

(4) That they may teach the young women to be sober, to love their husbands, to love their children,
(5) *To be* discreet, chaste, keepers of their homes, good, obedient to their own husbands, that the word of God not be blasphemed.
(6) Young men likewise encourage to be sober minded.
(7) In all things showing yourself an example of good works: in teaching *showing* {yourself} incorruptible, dependable, sincere,
(8) Sound speech, that cannot be condemned; that he who is contrary may be ashamed, having no evil thing to say of you.
(9) *Encourage* servants to be obedient to their own masters, *and* to please *them* well in all *things*; not back-talking;
(10) Not stealing, but showing {themselves} dependable; that they may adorn the teaching of God our Savior in all things.
(11) Because the grace of God which brings salvation has appeared to all men,
(12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
(13) Looking for that blessed hope, and the glorious appearing^b of the great God and our Savior Jesus Christ;
(14) Who gave Himself for us, that He might redeem us from all sin, and purify to Himself a peculiar people, zealous of good works.
(15) These things speak, and encourage, and rebuke with all authority. Let no man despise you.

2:13b – appearing – I Tim. 6:14 – see note on I Cor. 1:8

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King James Version

King James Paraphrase

Chapter 3

(1) Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
 (2) To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.
 (3) For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
 (4) But after that the kindness and love of God our Saviour toward man appeared,
 (5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
 (6) Which he shed on us abundantly through Jesus Christ our Saviour;
 (7) That being justified by his grace, we should be made heirs according to the hope of eternal life.
 (8) *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
 (9) But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.
 (10) A man that is an heretick after the first and second admonition reject;

Chapter 3

(1) Remind them to be subject to governors and powers, to obey rulers, to be ready to do every good work,
 (2) To speak evil of no man, to not be brawlers, *but* gentle, showing all humility to all men.
 (3) Because we ourselves also were sometimes foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
 (4) But after the kindness and love of God our Savior towards man appeared,
 (5) Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit;
 (6) Which He shed on us abundantly through Jesus Christ our Savior;
 (7) That being justified by His grace, we should be made heirs according to the hope of eternal life.
 (8) *This is* a faithful saying, and these things I want you to affirm constantly, that those who have believed in God might be careful to maintain good works. These things are good and profitable to men.
 (9) But avoid foolish questions, and genealogies, and contentions, and strivings about the law; because they are unprofitable and vain.
 (10) A man who is an heretic {teacher of false teachings}^a after the first and second warning reject;

3:10a – heretic – one who teaches false teachings contrary to scripture

{56} Titus

King James Version

King James Paraphrase

(11) Knowing that he that is such is subverted, and sinneth, being condemned of himself.
(12) When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.
(13) Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.
(14) And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.
(15) All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

(11) Knowing that he who is such is subverted, and sins, being condemned by himself.
(12) When I shall send Artemas to you, or Tychicus,^b be diligent to come to me to Nicopolis: because I have determined to winter there.
(13) Be diligent to bring Zenas the lawyer and Apollos^c on their journey, that they not be lacking anything.
(14) And let ours also learn to maintain good works for necessary uses, that they not be unfruitful.
(15) All who are with me salute you. Greet those who love us in the faith. Grace *be* with you all. Amen {Let it be}.

3:12b – Tychicus – Acts 20:4; Eph. 6:21; Col. 4:7; II Tim. 4:12
3:13c – Apollos – Acts 18:24; 19:1; I Cor. 1:12; 3:4,5,6,22; 4:6; 16:12