

RESEARCH EDITION

APOSTOLIC BOOKS

TEXT · WORD · MEANING

Full text from the Greek source

VOLUME IV

LETTERS OF PAUL · PART III

1 TIMOTHY · 2 TIMOTHY · TITUS · PHILEMON



BOOK 11 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Kouly

The Thirteenth Disciple Project

RESEARCH EDITION

LETTERS OF PAUL

TEXT · WORD · MEANING

PART III

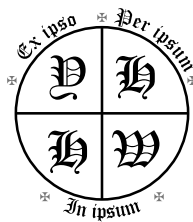
1 TIMOTHY · 2 TIMOTHY · TITUS · PHILEMON

Greek text · literal English layer · controlled translation · smooth English
translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Kouly

THE THIRTEENTH DISCIPLE PROJECT
BOOK 11 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked 'this volume'.

- 1. The Sayings of Jesus, Volume I: Matthew and Mark** — Jesus' sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.
- 2. The Sayings of Jesus, Volume II: Luke and John** — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.
- 3. The Sayings of Jesus, Volume III: The Gospel of Thomas** — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.
- 4. The Gospel According to Matthew: Text · Word · Meaning** — The complete Gospel, chapters 1-28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.
- 5. The Gospel According to Mark: Text · Word · Meaning** — The complete Gospel, chapters 1-16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.
- 6. The Gospel According to Luke: Text · Word · Meaning** — The complete Gospel, chapters 1-24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.
- 7. The Gospel According to John: Text · Word · Meaning** — The complete Gospel, chapters 1-21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53-8:11.
- 8. The Acts of the Apostles: Text · Word · Meaning** — The complete book, chapters 1-28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon (this volume) — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

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14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

Letters of Paul

Volume XI: Part III: Timothy, Titus and Philemon

This volume brings together all 14 adopted passages in their established order. Each main verse retains the Greek text, a source-order gloss sequence, close English, fluent English, and its accompanying notes.

This volume presents the complete adopted chapter sequence of the letters named above. Original reading sections, translation notes, source qualifications and explicit absence notices remain attached to their passages.

Use the linked contents or the document heading navigator to open a passage. Page numbering is continuous. Passage identifiers remain stable across the series.

Reading this volume

Greek and source-order glosses

In this editable edition, each Greek verse is followed by its English gloss sequence in the same token order. A gloss may contain several English words. It is a contextual aid, not an exhaustive lexical definition or a continuous English sentence.

Close and fluent English

Close English retains significant grammatical and lexical distinctions while supplying readable syntax. Fluent English uses contemporary American English. Material interpretive choices are recorded beside the passage.

Notation and source qualifications

Bracketed words and grammar labels explain supplied English wording or a grammatical function. Textual status notices distinguish the adopted text from separately credited supplementary readings.

Scripture and related passages

References distinguish quotations, allusions, links within the letter and thematic relationships. They do not imply identical wording or decide a disputed interpretation. Systematic comparison with the King James Version belongs to Volume XVI.

Textual status and sources

The adopted sequence is 1 Timothy, 2 Timothy, Titus and Philemon. Every source chapter is retained with its three English layers and local notes.

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XI-1TI-001 · 1 Timothy 1:1–20 Instruction, mercy, and a good conscience

A greeting to Timothy · 1 Timothy 1:1–2

1 Timothy 1:1

Greek: adopted SBLGNT text.

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

Word-order interlinear

Paul | an apostle | of Christ | Jesus | according to | the command | of God | Savior | of us | and | of Christ | Jesus | the | hope | of us

Close English

Paul, an apostle of Christ Jesus according to the command of God our Savior and Christ Jesus our hope,

Fluent English

From Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus, our hope,

1 Timothy 1:2

Greek: adopted SBLGNT text.

Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Word-order interlinear

to Timothy | a genuine | child | in | faith | grace | mercy | peace | from | God | the Father | and | Christ | Jesus | the | Lord | of us

Close English

to Timothy, a genuine child in faith: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Fluent English

to Timothy, my true child in the faith. May God the Father and Christ Jesus our Lord give you grace, mercy, and peace.

Section notes

1:1–2. The source names God as Savior and Christ Jesus as hope, and includes mercy alongside grace and peace. It has Christ Jesus in verse1 and God the Father in verse2; expansions such as Lord before the first name or our before Father are not imported. Child describes the relationship in faith, not biological parenthood.

The purpose of instruction · 1 Timothy 1:3–7

1 Timothy 1:3

Greek: adopted SBLGNT text.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν

Word-order interlinear

just as | I urged | you | to remain | in | Ephesus | going | to | Macedonia | so that | you may command | some people | not | to teach differently

Close English

As I urged you when going to Macedonia, remain in Ephesus, so that you may command certain people not to teach differently

Fluent English

Stay in Ephesus, as I urged you when I was leaving for Macedonia. Instruct certain people to stop teaching a different message

1 Timothy 1:4

Greek: adopted SBLGNT text.

μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει—

Word-order interlinear

nor | to devote attention | to myths | and | genealogies | endless | which | speculations | produce | rather | than | stewardship | of God | the | in | faith

Close English

or devote themselves to myths and endless genealogies, which produce speculations rather than God's stewardship that is in faith.

Fluent English

and paying attention to myths and endless genealogies. These lead to speculation instead of furthering God's plan, which is received in faith.

1 Timothy 1:5**Greek: adopted SBLGNT text.**

τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς
καὶ πίστεως ἀνυποκρίτου,

Word-order interlinear

the | but | aim | of the | instruction | is | love | from | a pure | heart | and | a conscience | good | and | faith |
sincere

Close English

But the aim of the instruction is love from a pure heart, a good conscience, and sincere faith.

Fluent English

The purpose of this instruction is love that comes from a pure heart, a good conscience, and sincere faith.

1 Timothy 1:6**Greek: adopted SBLGNT text.**

ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν,

Word-order interlinear

from which | some | having missed the mark | turned aside | into | empty talk

Close English

Some have missed these and turned aside into empty talk,

Fluent English

Some have missed these aims and wandered into empty talk.

1 Timothy 1:7**Greek: adopted SBLGNT text.**

θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

Word-order interlinear

wanting | to be | teachers of the law | not | understanding | either | what | they say | or | about | what things |
they make confident claims

Close English

wanting to be teachers of the law, without understanding either what they say or the things about which they make confident claims.

Fluent English

They want to teach the law, but they do not understand what they are saying or the subjects about which they speak so confidently.

Section notes

1:3–4. The Greek starts *As I urged you* and does not supply the expected main clause. Both English layers make the continuing instruction to remain explicit. The myths and genealogies are not described in enough detail to identify a specific later system with certainty. See UBS on1:3–4.

1:4–5. *Oikonomia* can concern stewardship entrusted by God or God's ordering of his plan. The close layer keeps stewardship; the fluent layer selects God's plan and makes the relation to faith explicit. Love, not speculative argument, is the stated goal. See UBS on1:4.

Law and sound teaching · 1 Timothy 1:8–11

1 Timothy 1:8

Greek: adopted SBLGNT text.

Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ νομίμως χρῆται,

Word-order interlinear

we know | but | that | good | the | law | if | someone | it | lawfully | uses

Close English

Now we know that the law is good if someone uses it lawfully,

Fluent English

We know that the law is good when it is used properly.

1 Timothy 1:9

Greek: adopted SBLGNT text.

εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνους,

Word-order interlinear

knowing | this | that | for a righteous person | law | not | is laid down | for the lawless | but | and | rebellious |
ungodly | and | sinners | unholy | and | profane | father-killers | and | mother-killers | murderers

Close English

knowing this: law is laid down not for a righteous person but for the lawless and rebellious, the ungodly and sinners, the unholy and profane, those who kill fathers or mothers, murderers,

Fluent English

We must recognize that law is made for those who break it, not for those who do right: for the rebellious, the ungodly and sinful, those who defy what is holy, those who kill their fathers or mothers, other murderers,

1 Timothy 1:10**Greek: adopted SBLGNT text.**

πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ
 ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,

Word-order interlinear

the sexually immoral | men who bed males | slave traders | liars | false swearers | and | if | anything | else | the |
 healthy | teaching | opposes

Close English

the sexually immoral, men who bed males, slave traders, liars, false swearers, and
 anything else that opposes sound teaching,

Fluent English

those who practice sexual immorality, men who have sex with males, people who
 enslave others, liars and those who swear falsely, and anyone doing something else
 opposed to sound teaching.

1 Timothy 1:11**Greek: adopted SBLGNT text.**

κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

Word-order interlinear

according to | the | good news | of the | glory | of the | blessed | God | which | I was entrusted with | I

Close English

according to the good news of the glory of the blessed God, with which I was entrusted.

Fluent English

This teaching agrees with the good news entrusted to me, the good news of the glory
 of the blessed God.

Section notes

1:8–11. Good law and lawful use are related terms. The list recalls commands concerning parents, killing, sexual conduct, theft, and false witness, without establishing an exact match for every item. The terms for killing fathers and mothers are rendered in their severe sense; striking or assaulting parents is another lexical possibility.

1:10. Men who bed males retains the concrete wording used for the same Greek term in 1Corinthians6:9. The fluent layer describes conduct rather than applying a modern label for sexual orientation. The term's full historical scope remains debated; the verse does not itself specify ages, payment, or coercion. Slave traders denotes taking or trading people into slavery, often through kidnapping. Sound teaching uses the image of health. See UBS on 1:9–10.

Mercy and overflowing grace · 1 Timothy 1:12-17

1 Timothy 1:12

Greek: adopted SBLGNT text.

Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο
θέμενος εἰς διακονίαν,

Word-order interlinear

gratitude | I have | to the one | having strengthened | me | Christ | Jesus | the | Lord | of us | because | faithful |
me | he considered | appointing | to | service

Close English

I give thanks to Christ Jesus our Lord, who strengthened me, because he considered me faithful, appointing me to service,

Fluent English

I thank Christ Jesus our Lord for giving me strength. He judged me trustworthy and appointed me to serve him,

1 Timothy 1:13

Greek: adopted SBLGNT text.

τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν
ἐποίησα ἐν ἀπιστίᾳ,

Word-order interlinear

the | formerly | being | a blasphemer | and | a persecutor | and | a violent man | but | I was shown mercy |
because | being ignorant | I acted | in | unbelief

Close English

though formerly I was a blasphemer, a persecutor, and a violent man. But I was shown mercy because I acted ignorantly in unbelief.

Fluent English

even though I had spoken against him, persecuted his people, and acted violently. I received mercy because I had acted in ignorance and unbelief.

1 Timothy 1:14**Greek: adopted SBLGNT text.**

ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

overflowed exceedingly | but | the | grace | of the | Lord | of us | with | faith | and | love | the | in | Christ | Jesus

Close English

And the grace of our Lord overflowed exceedingly, with faith and love that are in Christ Jesus.

Fluent English

Our Lord's grace overflowed for me, bringing the faith and love found in Christ Jesus.

1 Timothy 1:15**Greek: adopted SBLGNT text.**

πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ,

Word-order interlinear

trustworthy | the | saying | and | all | acceptance | worthy | that | Christ | Jesus | came | into | the | world | sinners | to save | of whom | foremost | am | I

Close English

The saying is trustworthy and worthy of full acceptance: Christ Jesus came into the world to save sinners, of whom I am foremost.

Fluent English

This saying is reliable and deserves full acceptance: Christ Jesus came into the world to save sinners, and I am the foremost of them.

1 Timothy 1:16**Greek: adopted SBLGNT text.**

ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

Word-order interlinear

but | for | this | I was shown mercy | so that | in | me | the foremost | might display | Christ | Jesus | the | entire | patience | as | a pattern | of those | going | to believe | in | him | for | life | eternal

Close English

But for this reason I was shown mercy: so that in me, the foremost, Christ Jesus might display his entire patience as a pattern for those who would believe in him for eternal life.

Fluent English

Yet this is why I received mercy: in me, the foremost sinner, Christ Jesus could show the full extent of his patience. I would be an example for those who were going to believe in him and receive eternal life.

1 Timothy 1:17**Greek: adopted SBLGNT text.**

τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Word-order interlinear

to the | now | King | of the | ages | incorruptible | invisible | only | God | honor | and | glory | into | the | ages | of the | ages | amen

Close English

Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory for the ages of the ages. Amen.

Fluent English

To the eternal King, who cannot perish and cannot be seen, the only God, be honor and glory forever and ever. Amen.

Section notes

1:12–16. The passage joins former violence and unbelief with mercy, grace, faith, and love. Foremost is retained in both layers, including the present I am; it is not changed to a claim that the speaker was merely the first sinner chronologically. His case supplies an example of Christ's patience for future believers.

1:17. King of the ages becomes eternal King in the fluent layer. The adopted text has only God without the variant wise. Its three descriptions—incorruptible, invisible, and only—are all represented; Amen belongs to this doxology.

Faith, conscience, and a solemn charge · 1 Timothy

1:18–20

1 Timothy 1:18

Greek: adopted SBLGNT text.

Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

Word-order interlinear

this | the | instruction | I entrust | to you | child | Timothy | according to | the | preceding | concerning | you | prophecies | so that | you may wage war | by | them | the | good | campaign

Close English

This instruction I entrust to you, Timothy, my child, according to the prophecies previously made concerning you, so that by them you may wage the good campaign,

Fluent English

Timothy, my child, I entrust this instruction to you in keeping with the prophecies previously spoken about you. Let them guide you in fighting the good fight,

1 Timothy 1:19

Greek: adopted SBLGNT text.

ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν·

Word-order interlinear

holding | faith | and | a good | conscience | which | some | having rejected | concerning | the | faith | suffered shipwreck

Close English

holding faith and a good conscience, which some have rejected and suffered shipwreck concerning the faith.

Fluent English

holding on to faith and a good conscience. Some have rejected that conscience and wrecked their faith.

1 Timothy 1:20**Greek: adopted SBLGNT text.**

ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι μὴ βλασφημεῖν.

Word-order interlinear

among whom | are | Hymenaeus | and | Alexander | whom | I handed over | to | Satan | so that | they may be disciplined | not | to blaspheme

Close English

Among them are Hymenaeus and Alexander, whom I handed over to Satan so that they might be disciplined not to blaspheme.

Fluent English

Hymenaeus and Alexander are among them. I handed them over to Satan so that they might learn through discipline to stop blaspheming.

Section notes

1:18–20. The campaign and shipwreck are metaphors for fidelity and its loss. The prophecies concern Timothy but are not quoted here. Handing over to Satan recalls 1 Corinthians 5:5; the expressed purpose is corrective discipline. The translation preserves this severe formulation without inventing a ritual or identifying Alexander with another person of that name.

XI-1TI-002 · 1 Timothy 2:1–15 Prayer, conduct, and learning

Prayer for everyone · 1 Timothy 2:1–4

1 Timothy 2:1

Greek: adopted SBLGNT text.

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,

Word-order interlinear

I urge | therefore | first | of all | to make | requests | prayers | intercessions | thanksgivings | for | all | people

Close English

Therefore, first of all, I urge that requests, prayers, intercessions, and thanksgivings be made for all people,

Fluent English

First of all, I urge you to make requests, prayers, intercessions, and expressions of thanks for everyone,

1 Timothy 2:2

Greek: adopted SBLGNT text.

ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Word-order interlinear

for | kings | and | all | those | in | high position | being | so that | a tranquil | and | quiet | life | we may lead | in | all | godliness | and | dignity

Close English

for kings and all who are in high positions, so that we may lead a tranquil and quiet life in all godliness and dignity.

Fluent English

including kings and everyone in authority. Pray that we may lead peaceful, quiet lives, marked by devotion to God and dignity.

1 Timothy 2:3**Greek: adopted SBLGNT text.**

τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,

Word-order interlinear

this | good | and | acceptable | before | the | Savior | of us | God

Close English

This is good and acceptable before God our Savior,

Fluent English

Such prayer is good and pleasing to God our Savior,

1 Timothy 2:4**Greek: adopted SBLGNT text.**

ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

Word-order interlinear

who | all | people | desires | to be saved | and | into | knowledge | of truth | to come

Close English

who desires all people to be saved and to come to knowledge of the truth.

Fluent English

who wants everyone to be saved and come to know the truth.

Section notes

2:1–4. The four prayer terms overlap but remain individually represented. All people includes rulers; the text does not limit prayer to rulers who share the community's faith. Quiet living serves devotion and dignity. The desire that all be saved is retained without adding a theory of how every person responds.

One God and one mediator · 1 Timothy 2:5–7

1 Timothy 2:5

Greek: adopted SBLGNT text.

εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς,

Word-order interlinear

one | for | God | one | also | mediator | of God | and | people | a human | Christ | Jesus

Close English

For there is one God, and one mediator between God and people, the human Christ Jesus,

Fluent English

There is one God and one mediator between God and humanity: Christ Jesus, himself human.

1 Timothy 2:6

Greek: adopted SBLGNT text.

ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίαις·

Word-order interlinear

the one | having given | himself | a ransom | for | all | the | testimony | at times | proper

Close English

who gave himself as a ransom for all, the testimony at the proper times,

Fluent English

He gave himself as a ransom for everyone. This was the testimony given at the proper time,

1 Timothy 2:7**Greek: adopted SBLGNT text.**

εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος— ἀλήθειαν λέγω, οὐ ψεύδομαι— διδάσκαλος ἐθνῶν
ἐν πίστει καὶ ἀληθείᾳ.

Word-order interlinear

for | which | I was appointed | I | a herald | and | an apostle | truth | I speak | not | I lie | a teacher | of nations | in
| faith | and | truth

Close English

for which I was appointed a herald and an apostle—I speak the truth, I do not lie—a
teacher of the nations in faith and truth.

Fluent English

and I was appointed to announce it as a herald and an apostle. I am telling the truth,
not lying: I teach the nations in faith and truth.

Section notes

2:5–7. Human Christ Jesus expressly affirms his humanity within the mediator statement. Ransom describes his self-giving for all; no recipient of a ransom payment is named. The testimony clause is compressed, so the fluent layer supplies given to connect it. The source does not include in Christ after I speak the truth in verse 7.

Prayer and fitting conduct · 1 Timothy 2:8–10

1 Timothy 2:8

Greek: adopted SBLGNT text.

Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

Word-order interlinear

I want | therefore | to pray | the | men | in | every | place | raising | holy | hands | without | anger | and | argument

Close English

Therefore I want the men in every place to pray, raising holy hands without anger and argument.

Fluent English

I want men everywhere to pray, lifting holy hands without anger or quarreling.

1 Timothy 2:9

Greek: adopted SBLGNT text.

ὡσαύτως καὶ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

Word-order interlinear

likewise | also | women | in | clothing | respectable | with | modesty | and | self-control | to adorn | themselves | not | with | braids | and | gold | or | pearls | or | clothing | costly

Close English

Likewise, I want women to adorn themselves in respectable clothing, with modesty and self-control, not with braids and gold or pearls or costly clothing,

Fluent English

Likewise, women should dress in a respectable way, with modesty and self-control. Their adornment should not be elaborate braids and gold, pearls, or expensive clothes,

1 Timothy 2:10**Greek: adopted SBLGNT text.**

ἀλλ' ὃ πρόπει γυναιξὶν ἐπαγγελλομέναις θεοσεβειαν, δι' ἔργων ἀγαθῶν.

Word-order interlinear

but | what | is fitting | for women | professing | reverence for God | through | works | good

Close English

but with what is fitting for women who profess reverence for God: through good works.

Fluent English

but good deeds, as is fitting for women who profess to honor God.

Section notes

2:8-10. Men here translates the male-specific word, unlike people in verses 1-5. The posture of raised hands is retained together with the ethical requirement. The clothing examples concern visible adornment and cost; good deeds supply the positive counterpart. Likewise carries forward I want from verse 8. See UBS on 2:9-10.

Learning, teaching, and authority · 1 Timothy 2:11–12

1 Timothy 2:11

Greek: adopted SBLGNT text.

γυνὴ ἐν ἡσυχίᾳ μαθησέτω ἐν πάσῃ ὑποταγῇ·

Word-order interlinear

a woman | in | quietness | let learn | in | all | submission

Close English

Let a woman learn in quietness, with all submission.

Fluent English

A woman should learn quietly and with full submission.

1 Timothy 2:12

Greek: adopted SBLGNT text.

διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

Word-order interlinear

to teach | but | a woman | not | I permit | nor | to exercise authority | over a man | but | to be | in | quietness

Close English

I do not permit a woman to teach or to exercise authority over a man, but to be in quietness.

Fluent English

I do not allow a woman to teach or exercise authority over a man; she is to remain quiet.

Section notes

2:11–12. The instruction to learn, the submission, and the prohibition are all explicit. Quietness does not by itself define absolute silence in every setting. The unusual verb *authentein* is rendered exercise authority; control or dominate are alternatives with a stronger negative coloring. Woman and man can also mean wife and husband, but neither possessive is supplied here. See UBS and SIL on 2:12.

2:12. The translation retains I do not permit and the two coordinated infinitives. It does not resolve debates about whether the instruction addresses a local abuse or establishes a continuing rule. A specific reconstruction of women's teaching at Ephesus would go beyond the information given in this passage.

Adam, Eve, and the difficult closing promise · 1

Timothy 2:13–15

1 Timothy 2:13

Greek: adopted SBLGNT text.

Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα·

Word-order interlinear

Adam | for | first | was formed | then | Eve

Close English

For Adam was formed first, then Eve.

Fluent English

Adam was formed first, and then Eve.

1 Timothy 2:14

Greek: adopted SBLGNT text.

καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν.

Word-order interlinear

and | Adam | not | was deceived | the | but | woman | having been deceived | in | transgression | has come to be

Close English

And Adam was not deceived, but the woman, being deceived, came into transgression.

Fluent English

Adam was not deceived; the woman was deceived and fell into transgression.

1 Timothy 2:15**Greek: adopted SBLGNT text.**

σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

Word-order interlinear

she will be saved | but | through | the | childbearing | if | they continue | in | faith | and | love | and | holiness | with | self-control

Close English

But she will be saved through childbearing, if they continue in faith, love, and holiness with self-control.

Fluent English

Yet women will be saved through childbearing, if they continue in faith, love, and holiness, with self-control.

Section notes

2:13–14. The argument refers to the creation order and deception narrative in Genesis 2–3. It does not say that Adam committed no sin. The translation preserves the stated contrast without turning it into a separate general claim about women’s intelligence or character.

2:15. The close layer preserves singular she will be saved followed by plural they continue. The fluent layer understands a generic woman followed by women collectively. Through childbearing remains deliberately close: interpretations include salvation in the setting of motherhood, physical preservation through childbirth, and a reference to Christ’s birth. No interpretation is inserted as the only meaning. The stated condition of continued faith, love, holiness, and self-control is retained. See UBS on 2:15.

XI-1TI-003 · 1 Timothy 3:1–16 Community leadership and the confessed mystery

The character of an overseer · 1 Timothy 3:1–5

1 Timothy 3:1

Greek: adopted SBLGNT text.

Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

Word-order interlinear

trustworthy | the | saying | if | someone | oversight | aspires to | a good | work | desires

Close English

The saying is trustworthy: if someone aspires to oversight, that person desires a good work.

Fluent English

This saying is reliable: anyone who aspires to serve as an overseer desires a good task.

1 Timothy 3:2

Greek: adopted SBLGNT text.

δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν,

Word-order interlinear

it is necessary | therefore | the | overseer | above reproach | to be | of one | wife | a husband | temperate | self-controlled | respectable | hospitable | able to teach

Close English

Therefore the overseer must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, able to teach,

Fluent English

An overseer must therefore have a blameless reputation, be faithful to his wife, be temperate, self-controlled, respectable, welcoming to guests, and able to teach.

1 Timothy 3:3**Greek: adopted SBLGNT text.**

μὴ πάροινον, μὴ πλήκτην, ἀλλὰ ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον,

Word-order interlinear

not | given to wine | not | violent | but | gentle | peaceable | not loving money

Close English

not given to wine, not violent but gentle, peaceable, not a lover of money,

Fluent English

He must not be given to drunkenness or violence, but be gentle, avoid quarrels, and be free from the love of money.

1 Timothy 3:4**Greek: adopted SBLGNT text.**

τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·

Word-order interlinear

the | own | household | well | managing | children | having | in | submission | with | all | dignity

Close English

managing his own household well, keeping his children in submission with all dignity.

Fluent English

He must manage his own household well and keep his children obedient, with full dignity.

1 Timothy 3:5**Greek: adopted SBLGNT text.**

(εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;)

Word-order interlinear

if | but | someone | the | own | household | to manage | not | knows | how | the assembly | of God | will care for

Close English

But if someone does not know how to manage his own household, how will he care for God's assembly?

Fluent English

If he cannot manage his own household, how will he care for God's church?

Section notes

3:1–2. Overseer renders episkopos and oversight its related noun. These terms are not assigned the full structure of any later church office. Husband of one wife is retained closely; the fluent layer selects marital faithfulness. Interpretations also include a numerical restriction on wives or limits on remarriage; the phrase alone does not settle all eligibility questions. See UBS on 3:2.

3:3–5. The list joins character with practical care. With all dignity may describe the parent's manner or the children's conduct; the translation does not add harshness as the means of securing obedience. The move from managing a household to caring for the assembly preserves the different verbs.

Maturity and reputation · 1 Timothy 3:6–7

1 Timothy 3:6

Greek: adopted SBLGNT text.

μη νεόφυτον, ἵνα μη τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.

Word-order interlinear

not | newly converted | so that | not | having become conceited | into | condemnation | he may fall | of the | devil

Close English

He must not be newly converted, so that he may not become conceited and fall into the condemnation of the devil.

Fluent English

He must not be a new convert, or he may become conceited and incur the same condemnation as the devil.

1 Timothy 3:7

Greek: adopted SBLGNT text.

δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μη εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

Word-order interlinear

it is necessary | but | also | a testimony | good | to have | from | those | outside | so that | not | into | disgrace | he may fall | and | a trap | of the | devil

Close English

He must also have a good testimony from those outside, so that he may not fall into disgrace and the devil's trap.

Fluent English

He must also have a good reputation among outsiders, so that he does not fall into disgrace and the devil's trap.

Section notes

3:6–7. Newly converted evokes a newly planted person. The fluent layer takes condemnation of the devil as the judgment the devil receives; judgment brought about by the devil is another reading of the genitive. The exact event is not specified. The next verse speaks of the devil's trap and reputation outside the community. See UBS on 3:6–7.

Deacons and the women · 1 Timothy 3:8–13

1 Timothy 3:8

Greek: adopted SBLGNT text.

Διακόνους ὡσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

Word-order interlinear

deacons | likewise | dignified | not | double-tongued | not | to wine | much | devoted | not | greedy for dishonest gain

Close English

Deacons likewise must be dignified, not double-tongued, not devoted to much wine, not greedy for dishonest gain,

Fluent English

Deacons must likewise be respectable and sincere in what they say, not given to excessive wine or dishonest gain.

1 Timothy 3:9

Greek: adopted SBLGNT text.

ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

Word-order interlinear

holding | the | mystery | of the | faith | in | a pure | conscience

Close English

holding the mystery of the faith with a pure conscience.

Fluent English

They must hold to the revealed mystery of the faith with a clear conscience.

1 Timothy 3:10

Greek: adopted SBLGNT text.

καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονεῖτωσαν ἀνέγκλητοι ὄντες.

Word-order interlinear

and | these | also | let be tested | first | then | let serve | beyond accusation | being

Close English

Let these also be tested first; then let them serve if they are beyond accusation.

Fluent English

They too must first be tested. Then, if no charge stands against them, they may serve as deacons.

1 Timothy 3:11**Greek: adopted SBLGNT text.**

γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν.

Word-order interlinear

women | likewise | dignified | not | slanderers | temperate | faithful | in | all things

Close English

Women likewise must be dignified, not slanderers, temperate, faithful in all things.

Fluent English

The women must likewise be respectable, avoid slander, be temperate, and be trustworthy in everything.

1 Timothy 3:12**Greek: adopted SBLGNT text.**

διάκονοι ἔστωσαν μιᾷ γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων·

Word-order interlinear

deacons | let be | of one | wife | husbands | children | well | managing | and | the | own | households

Close English

Let deacons be husbands of one wife, managing their children and their own households well.

Fluent English

Deacons must be faithful to their wives and manage their children and households well.

1 Timothy 3:13**Greek: adopted SBLGNT text.**

οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

those | for | well | having served | a standing | for themselves | good | gain | and | much | confidence | in | faith |
the | in | Christ | Jesus

Close English

For those who have served well gain a good standing for themselves and much confidence in the faith that is in Christ Jesus.

Fluent English

Those who serve well gain a good standing and great confidence in their faith in Christ Jesus.

Section notes

3:8–10. Deacon is the established English form of a word for a servant or minister. Double-tongued concerns inconsistent or deceptive speech. Testing precedes service, but no detailed examination procedure is supplied. The mystery of faith concerns what is held and confessed with a clear conscience.

3:11–13. Women is kept in both layers because the Greek does not say their wives. The reference may be to women serving as deacons or to deacons' wives; these possibilities are recorded without inserting either title into the verse. The one-wife expression in verse 12 is treated consistently with verse 2. Good standing need not mean promotion to a higher office. See UBS on 3:11.

Conduct in God's household · 1 Timothy 3:14–15

1 Timothy 3:14

Greek: adopted SBLGNT text.

Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει,

Word-order interlinear

these things | to you | I write | hoping | to come | to | you | in | a short time

Close English

I write these things to you, hoping to come to you soon,

Fluent English

I am writing this to you in the hope of coming to see you soon.

1 Timothy 3:15

Greek: adopted SBLGNT text.

ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραίωμα τῆς ἀληθείας·

Word-order interlinear

if | but | I am delayed | so that | you may know | how | it is necessary | in | the household | of God | to conduct oneself | which | is | the assembly | of God | living | a pillar | and | support | of the | truth

Close English

but if I am delayed, so that you may know how one ought to conduct oneself in God's household, which is the assembly of the living God, a pillar and support of the truth.

Fluent English

If I am delayed, this letter will tell you how people should conduct themselves in God's household. That household is the church of the living God, a pillar and support of the truth.

Section notes

3:14–15. The purpose clause depends on the act of writing; the fluent layer supplies this letter to make that relation clear. Conduct is stated generally, without naming Timothy as its only subject. Household refers to the community, and pillar and support preserve the building imagery. See UBS on 3:14–15.

The mystery confessed · 1 Timothy 3:16

1 Timothy 3:16

Greek: adopted SBLGNT text.

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· Ὃς ἐφανερώθη ἐν σαρκί,
ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ,
ἀνελήμφθη ἐν δόξῃ.

Word-order interlinear

and | admittedly | great | is | the | of | godliness | mystery | who | was revealed | in | flesh | was vindicated | in |
spirit | was seen | by angels | was proclaimed | among | nations | was believed in | in | the world | was taken up |
in | glory

Close English

And admittedly great is the mystery of godliness: he who was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among nations, believed upon in the world, taken up in glory.

Fluent English

The mystery of our devotion to God is undeniably great: He appeared in human flesh; was vindicated by the Spirit; was seen by angels; was proclaimed among the nations; was trusted in the world; was taken up in glory.

Section notes

3:16. The adopted text begins the six clauses with Who, not the variant God. The close layer supplies he to form an English antecedent; the fluent layer starts He. The subject is understood as Christ. All six passive statements remain, without forcing them into a strict chronological sequence. See SBLGNT and UBS on3:16.

3:16. The close layer leaves in spirit open. The fluent layer chooses the Holy Spirit as the agent of vindication; reference to Christ's spiritual or divine mode of existence is another interpretation. Flesh denotes humanity here. Seen by angels does not specify a single appearance, and in glory is not expanded into an unstated itinerary. See UBS on3:16.

XI-1TI-004 · 1 Timothy 4:1–16 Good creation and faithful ministry

Deceptive teaching and the goodness of creation · 1 Timothy 4:1–5

1 Timothy 4:1

Greek: adopted SBLGNT text.

Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων

Word-order interlinear

the | but | Spirit | expressly | says | that | in | later | times | will depart | some | from the | faith | devoting
attention | to spirits | deceiving | and | teachings | of demons

Close English

Now the Spirit expressly says that in later times some will depart from the faith, paying attention to deceiving spirits and teachings of demons,

Fluent English

The Spirit clearly says that in later times some people will abandon the faith and follow deceiving spirits and teachings that come from demons.

1 Timothy 4:2

Greek: adopted SBLGNT text.

ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,

Word-order interlinear

through | hypocrisy | of liars | having been seared | the | own | conscience

Close English

through the hypocrisy of liars whose own conscience has been seared,

Fluent English

These teachings come through hypocritical liars whose consciences have been seared.

1 Timothy 4:3**Greek: adopted SBLGNT text.**

κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

Word-order interlinear

forbidding | to marry | to abstain | from foods | which | the | God | created | for | receiving | with | thanksgiving | for those | believing | and | having known | the | truth

Close English

who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and have known the truth.

Fluent English

They forbid marriage and require people to abstain from foods that God created to be received with thanks by those who believe and know the truth.

1 Timothy 4:4**Greek: adopted SBLGNT text.**

ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον,

Word-order interlinear

because | every | creation | of God | good | and | nothing | to be rejected | with | thanksgiving | being received

Close English

For everything created by God is good, and nothing is to be rejected if received with thanksgiving,

Fluent English

Everything God created is good. Nothing received with thanks should be rejected,

1 Timothy 4:5**Greek: adopted SBLGNT text.**

ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

Word-order interlinear

it is sanctified | for | through | the word | of God | and | prayer

Close English

for it is sanctified through the word of God and prayer.

Fluent English

because God's word and prayer make it holy.

Section notes

4:1–3. The later times are not assigned a calendar date. Seared conscience retains the burning image, which may suggest deadened moral sensitivity or a brand of ownership. No agent of the burning is added. In verse 3, require is supplied before abstinence: the opponents forbid marriage but demand, rather than forbid, abstaining from foods. See UBS on 4:2.

4:4–5. Creation's goodness and thankful reception answer the food prohibition. The word of God and prayer both remain in the description of sanctification. The passage does not quote a particular meal prayer or authorize inserting one into the verse.

Nourishment and training for devotion · 1 Timothy 4:6–10

1 Timothy 4:6

Greek: adopted SBLGNT text.

Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας,

Word-order interlinear

these things | putting before | the | brothers | good | you will be | a servant | of Christ | Jesus | being nourished | by the | words | of the | faith | and | of the | good | teaching | which | you have followed

Close English

By putting these things before the brothers and sisters, you will be a good servant of Christ Jesus, nourished by the words of the faith and of the good teaching that you have followed.

Fluent English

Set these things before the brothers and sisters. You will be a good servant of Christ Jesus, nourished by the message of faith and the good teaching you have followed.

1 Timothy 4:7

Greek: adopted SBLGNT text.

τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

Word-order interlinear

the | but | profane | and | old-womanish | myths | reject | train | but | yourself | for | godliness

Close English

Reject profane and old-womanish myths, but train yourself for godliness.

Fluent English

Reject irreverent tales of the sort dismissed as old wives' stories. Train yourself to live in devotion to God.

1 Timothy 4:8**Greek: adopted SBLGNT text.**

ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

Word-order interlinear

the | for | bodily | training | for | a little | is | beneficial | the | but | godliness | for | all things | beneficial | is | a
promise | having | of life | the | now | and | the | coming

Close English

For bodily training is beneficial to a limited extent, but godliness is beneficial for everything, holding promise of the life now and the life to come.

Fluent English

Physical training has some value, but devotion to God benefits every part of life. It holds a promise for both the present life and the life to come.

1 Timothy 4:9**Greek: adopted SBLGNT text.**

πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος,

Word-order interlinear

trustworthy | the | saying | and | all | acceptance | worthy

Close English

The saying is trustworthy and worthy of full acceptance.

Fluent English

This saying is reliable and deserves full acceptance.

1 Timothy 4:10**Greek: adopted SBLGNT text.**

εἰς τοῦτο γὰρ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

Word-order interlinear

for | this | for | we labor | and | are reproached | because | we have hoped | in | God | living | who | is | Savior | of
all | people | especially | of believers

Close English

For to this end we labor and are reproached, because we have set our hope on the living God, who is Savior of all people, especially believers.

Fluent English

This is why we work hard and endure reproach: our hope rests on the living God, the Savior of everyone, especially those who believe.

Section notes

4:6–8. Nourishment and training provide linked images for the minister's formation. Old-womanish renders the ancient dismissive adjective directly in the close layer; the fluent layer identifies it as the rhetoric used for these tales, not a factual assessment of older women. Physical training retains some value in the contrast with the wider promise of godliness. See UBS on4:8.

4:9–10. The adopted SBLGNT reads are reproached, not the alternative strive followed by the UBS commentary's main text. The translation follows the source text. Savior of all people, especially believers preserves both parts; it is not silently narrowed to believers alone or expanded into a complete account of final salvation. See SBLGNT and UBS on4:10.

An example in life and service · 1 Timothy 4:11–14

1 Timothy 4:11

Greek: adopted SBLGNT text.

Παράγγελλε ταῦτα καὶ δίδασκε.

Word-order interlinear

command | these things | and | teach

Close English

Command and teach these things.

Fluent English

Give these instructions and teach them.

1 Timothy 4:12

Greek: adopted SBLGNT text.

μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.

Word-order interlinear

no one | your | the | youth | let despise | but | an example | become | of the | believers | in | speech | in | conduct
| in | love | in | faith | in | purity

Close English

Let no one despise your youth, but become an example to the believers in speech, conduct, love, faith, and purity.

Fluent English

Do not let anyone look down on you because you are young. Set an example for believers in what you say, how you live, and in love, faith, and purity.

1 Timothy 4:13

Greek: adopted SBLGNT text.

ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

Word-order interlinear

until | I come | give attention | to the | reading | to the | exhortation | to the | teaching

Close English

Until I come, give attention to the reading, the exhortation, and the teaching.

Fluent English

Until I arrive, devote yourself to public reading, encouragement, and teaching.

1 Timothy 4:14**Greek: adopted SBLGNT text.**

μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

Word-order interlinear

not | neglect | the | in | you | gift | which | was given | to you | through | prophecy | with | laying on | of the | hands | of the | council of elders

Close English

Do not neglect the gift in you, which was given to you through prophecy with the laying on of the hands of the council of elders.

Fluent English

Do not neglect the gift you received through prophecy when the elders laid their hands on you.

Section notes

4:12–14. The source lists five areas of example and does not add in spirit. Reading is understood as public reading in this community setting. The gift is associated with prophecy and the elders' laying on of hands, but is not named more specifically. Through prophecy and with the laying on retain different relations; later ordination procedures are not imported. See UBS on 4:14.

Persistent attention to life and teaching · 1 Timothy

4:15–16

1 Timothy 4:15

Greek: adopted SBLGNT text.

ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν·

Word-order interlinear

these things | practice | in | these things | be | so that | your | the | progress | visible | may be | to all

Close English

Practice these things; be absorbed in them, so that your progress may be visible to all.

Fluent English

Practice these things and devote yourself to them, so that everyone can see your progress.

1 Timothy 4:16

Greek: adopted SBLGNT text.

ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

Word-order interlinear

pay attention | to yourself | and | to the | teaching | persist | in them | this | for | doing | both | yourself | you will save | and | those | hearing | you

Close English

Pay attention to yourself and to the teaching; persist in them, for by doing this you will save both yourself and those who hear you.

Fluent English

Watch your life and your teaching, and persevere in them. By doing so, you will save both yourself and your listeners.

Section notes

4:15–16. Be in these things is an idiom for sustained involvement. The final sentence retains you will save both yourself and your hearers: the ministry's role is stated strongly without replacing God, called Savior in verse 10. Perseverance concerns both conduct and teaching, not technique alone.

XI-1TI-005 · 1 Timothy 5:1–25 Family care, widows, and impartial leadership

Relationships shaped by family respect · 1 Timothy 5:1–2

1 Timothy 5:1

Greek: adopted SBLGNT text.

Πρεσβυτέρω μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς,

Word-order interlinear

an older man | not | rebuke harshly | but | appeal to | as | a father | younger men | as | brothers

Close English

Do not rebuke an older man harshly, but appeal to him as a father, and to younger men as brothers,

Fluent English

Do not speak harshly to an older man. Appeal to him as you would to a father, and treat younger men as brothers,

1 Timothy 5:2

Greek: adopted SBLGNT text.

πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.

Word-order interlinear

older women | as | mothers | younger women | as | sisters | in | all | purity

Close English

to older women as mothers, and to younger women as sisters, with all purity.

Fluent English

older women as mothers, and younger women as sisters, with complete purity.

Section notes

5:1–2. Older man and older women concern age here, as the parallel younger groups show; elders in verse 17 concern leadership. Appeal replaces harsh rebuke, not all correction. Purity explicitly qualifies the relationship to younger women.

Widows and family responsibility · 1 Timothy 5:3–8

1 Timothy 5:3

Greek: adopted SBLGNT text.

Χήρας τίμα τὰς ὄντως χήρας.

Word-order interlinear

widows | honor | those | truly | widows

Close English

Honor widows who are truly widows.

Fluent English

Honor and support widows who are truly alone.

1 Timothy 5:4

Greek: adopted SBLGNT text.

εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαθητεύωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις, τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.

Word-order interlinear

if | but | any | widow | children | or | descendants | has | let them learn | first | the | own | household | to show devotion to | and | repayments | to render | to the | forebears | this | for | is | acceptable | before | the | God

Close English

But if a widow has children or grandchildren, let them first learn to show devotion to their own household and repay their forebears, for this is acceptable before God.

Fluent English

If a widow has children or grandchildren, they should first learn to practice their devotion at home by repaying their parents and grandparents. This is pleasing to God.

1 Timothy 5:5**Greek: adopted SBLGNT text.**

ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας·

Word-order interlinear

the woman | but | truly | a widow | and | left alone | has hoped | in | God | and | continues | in the | requests | and | the | prayers | night | and | day

Close English

But the woman who is truly a widow and left alone has set her hope on God and continues in requests and prayers night and day.

Fluent English

A widow who has been left alone places her hope in God and continues asking for his help and praying night and day.

1 Timothy 5:6**Greek: adopted SBLGNT text.**

ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.

Word-order interlinear

the woman | but | living in self-indulgence | living | has died

Close English

But the self-indulgent woman is dead even while she lives.

Fluent English

The widow who lives for self-indulgence is dead even while alive.

1 Timothy 5:7**Greek: adopted SBLGNT text.**

καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾖσιν·

Word-order interlinear

and | these things | command | so that | above reproach | they may be

Close English

Command these things also, so that they may be above reproach.

Fluent English

Give these instructions too, so that those concerned may be above reproach.

1 Timothy 5:8**Greek: adopted SBLGNT text.**

εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου χείρων.

Word-order interlinear

if | but | anyone | the | own people | and | especially | household members | not | provides for | the | faith | has
denied | and | is | than an unbeliever | worse

Close English

But if anyone does not provide for their own people, especially their household, they have denied the faith and are worse than an unbeliever.

Fluent English

Anyone who fails to provide for their relatives, especially members of their own household, has denied the faith and is worse than an unbeliever.

Section notes

5:3–8. Truly widows is explained by being left alone and by the question of family support. Honor therefore includes practical provision. Children and grandchildren are the subject of let them learn in verse 4. The severe contrast between life and death in verse 6 is moral and spiritual, not a claim of physical death.

Enrollment and younger widows · 1 Timothy 5:9–16

1 Timothy 5:9

Greek: adopted SBLGNT text.

Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,

Word-order interlinear

a widow | let be enrolled | not | less than | years | sixty | having become | of one | husband | a wife

Close English

Let a widow be enrolled if she is not less than sixty years old, a wife of one husband,

Fluent English

A widow should be put on the list only if she is at least sixty and has been faithful to her husband.

1 Timothy 5:10

Greek: adopted SBLGNT text.

ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενεδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.

Word-order interlinear

in | works | good | being well attested | if | she raised children | if | she hosted strangers | if | of holy ones | feet | she washed | if | the afflicted | she helped | if | every | work | good | she followed

Close English

well attested for good works: if she has raised children, welcomed strangers, washed the feet of the holy ones, helped the afflicted, and followed every good work.

Fluent English

She must be known for good deeds: raising children, welcoming strangers, washing the feet of God's people, helping those in distress, and devoting herself to every kind of good work.

1 Timothy 5:11**Greek: adopted SBLGNT text.**

νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν,

Word-order interlinear

younger | but | widows | decline | when | for | they grow wanton against | the | Christ | to marry | they want

Close English

But decline younger widows, for when their desires turn against Christ, they want to marry,

Fluent English

Do not enroll younger widows. When their desires draw them away from Christ, they want to marry

1 Timothy 5:12**Greek: adopted SBLGNT text.**

ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν·

Word-order interlinear

having | judgment | because | the | first | pledge | they set aside

Close English

incurring judgment because they have set aside their first pledge.

Fluent English

and incur judgment because they have set aside their earlier commitment.

1 Timothy 5:13**Greek: adopted SBLGNT text.**

ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

Word-order interlinear

at the same time | but | also | idle | they learn | going around | the | houses | not | only | but | idle | but | also | gossips | and | meddlers | speaking | the things | not | fitting

Close English

At the same time they also learn to be idle, going around the houses; and not only idle, but also gossips and meddlers, saying things they ought not.

Fluent English

They also learn idleness by going from house to house, and become gossips and meddlers as well, saying things they should not.

1 Timothy 5:14**Greek: adopted SBLGNT text.**

βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι
τῷ ἀντικειμένῳ λοιδορίας χάριν·

Word-order interlinear

I want | therefore | younger women | to marry | to bear children | to manage a household | no | opportunity | to
give | to the | opponent | for abuse | for the sake of

Close English

Therefore I want younger widows to marry, bear children, manage a household, and give
the opponent no opportunity for abuse.

Fluent English

I therefore want younger widows to marry, have children, and manage their
households, giving the adversary no occasion to speak against them.

1 Timothy 5:15**Greek: adopted SBLGNT text.**

ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

Word-order interlinear

already | for | some | turned aside | after | the | Satan

Close English

For some have already turned aside after Satan.

Fluent English

Some have already turned away to follow Satan.

1 Timothy 5:16**Greek: adopted SBLGNT text.**

εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

Word-order interlinear

if | any | believing woman | has | widows | let her help | them | and | not | let be burdened | the | assembly | so
that | the | truly | widows | it may help

Close English

If any believing woman has widows, let her help them, and let the assembly not be burdened, so that it may help those who are truly widows.

Fluent English

If a believing woman has widows in her care, she should support them. The church should be free to help widows who are truly alone.

Section notes

5:9–10. The age threshold and enrollment are explicit. Wife of one husband is rendered consistently with the reciprocal phrase in 3:2, with marital faithfulness selected in fluent English. The list names concrete acts of care, including foot washing; the translation does not replace these with a later formal rule of an order.

5:11–14. Decline concerns enrollment in the preceding list, not rejection from the church. First pledge may refer to a commitment associated with this service; its wording and ceremony are not supplied. Verse 14 positively urges marriage for younger widows, so the judgment in verse 12 is not treated as a general condemnation of remarriage. See UBS on 5:11–12.

5:15–16. The source has a believing woman in verse 16, without the expanded man or woman reading. Has widows is made explicit as having them in her care. The church's responsibility toward unsupported widows remains the stated purpose.

Honor, support, and accountable leadership · 1

Timothy 5:17–20

1 Timothy 5:17

Greek: adopted SBLGNT text.

Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·

Word-order interlinear

the | well | leading | elders | of double | honor | let be considered worthy | especially | those | laboring | in | word
| and | teaching

Close English

Let the elders who lead well be considered worthy of double honor, especially those who labor in word and teaching.

Fluent English

Elders who lead well deserve double honor, especially those who work hard at preaching and teaching.

1 Timothy 5:18

Greek: adopted SBLGNT text.

λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις, καί· Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

Word-order interlinear

says | for | the | scripture | an ox | threshing | not | you shall muzzle | and | worthy | the | worker | of the | wages
| of him

Close English

For scripture says, “You shall not muzzle an ox while it is threshing,” and, “The worker is worthy of his wages.”

Fluent English

Scripture says, “Do not muzzle an ox as it threshes,” and, “A worker deserves his wages.”

1 Timothy 5:19**Greek: adopted SBLGNT text.**

κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·

Word-order interlinear

against | an elder | an accusation | not | accept | except | if | not | on | two | or | three | witnesses

Close English

Do not accept an accusation against an elder except on the evidence of two or three witnesses.

Fluent English

Receive an accusation against an elder only on the testimony of two or three witnesses.

1 Timothy 5:20**Greek: adopted SBLGNT text.**

τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

Word-order interlinear

those | sinning | before | all | rebuke | so that | also | the | rest | fear | may have

Close English

Rebuke those who are sinning before everyone, so that the rest also may have fear.

Fluent English

Correct those who persist in sin in the presence of everyone, so that the others may take warning.

Section notes

5:17–18. Double honor is retained, with financial support included in the context of wages. It does not specify a precise salary formula or comparison group. The first quotation corresponds to Deuteronomy25:4; the second has a close parallel in Luke10:7. See UBS on5:17.

5:19–20. The witness requirement guards against unsupported accusations; it is followed by public correction of wrongdoing. The immediate setting concerns elders. The present participle sinning supports the fluent rendering persist in sin; the precise audience of all and the rest is not further narrowed in translation.

Impartiality and patient judgment · 1 Timothy 5:21–25

1 Timothy 5:21

Greek: adopted SBLGNT text.

διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

Word-order interlinear

I solemnly charge | before | the | God | and | Christ | Jesus | and | the | chosen | angels | that | these things | you keep | without | prejudgment | nothing | doing | according to | partiality

Close English

I solemnly charge you before God and Christ Jesus and the chosen angels to keep these things without prejudgment, doing nothing with partiality.

Fluent English

Before God, Christ Jesus, and the chosen angels, I solemnly charge you to follow these instructions without prejudging anyone or showing favoritism.

1 Timothy 5:22

Greek: adopted SBLGNT text.

χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει.

Word-order interlinear

hands | hastily | on no one | lay | nor | share | in sins | of others | yourself | pure | keep

Close English

Lay hands hastily on no one, and do not share in the sins of others. Keep yourself pure.

Fluent English

Do not be quick to lay hands on anyone, and do not share responsibility for other people's sins. Keep yourself pure.

1 Timothy 5:23**Greek: adopted SBLGNT text.**

μηκέτι ὑδροπότει, ἀλλὰ οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας.

Word-order interlinear

no longer | drink only water | but | wine | a little | use | because of | the | stomach | and | the | frequent | your | illnesses

Close English

No longer drink only water, but use a little wine because of your stomach and your frequent illnesses.

Fluent English

Stop drinking only water; use a little wine for your stomach and your frequent illnesses.

1 Timothy 5:24**Greek: adopted SBLGNT text.**

Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἑπακολουθοῦσιν·

Word-order interlinear

of some | people | the | sins | obvious | are | going ahead | to | judgment | for some | but | also | they follow

Close English

The sins of some people are obvious, going ahead to judgment, but for others they follow afterward.

Fluent English

Some people's sins are obvious and go ahead of them to judgment; the sins of others become evident later.

1 Timothy 5:25**Greek: adopted SBLGNT text.**

ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

Word-order interlinear

likewise | also | the | works | the | good | obvious | and | those | otherwise | being | to be hidden | not | can

Close English

Likewise good works are also obvious, and those that are otherwise cannot remain hidden.

Fluent English

Good deeds are likewise plain to see, and even those that are not obvious cannot remain hidden.

Section notes

5:21–22. Chosen angels remain unnamed. Laying on hands is best read in this leadership setting as commissioning; the action itself is retained rather than replaced by a later office or ritual. Haste may involve responsibility for another person's sins. See UBS on 5:22.

5:23–25. The personal instruction about a little wine is preserved as advice to Timothy, without diagnosis or a general health rule. The final contrast between visible and later-disclosed acts reinforces careful judgment; judgment may concern community assessment or divine judgment. Neither is expanded into a detailed process. See UBS on 5:24–25.

XI-1TI-006 · 1 Timothy 6:1–21 Contentment, faithful witness, and the entrusted message

Enslaved believers and their masters · 1 Timothy 6:1–2

1 Timothy 6:1

Greek: adopted SBLGNT text.

Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῇται.

Word-order interlinear

all who | are | under | a yoke | slaves | the | own | masters | of all | honor | worthy | let consider | so that | not |
the | name | of the | God | and | the | teaching | may be slandered

Close English

Let all who are slaves under a yoke consider their own masters worthy of all honor, so that the name of God and the teaching may not be slandered.

Fluent English

Those under the yoke of slavery should regard their masters as deserving full respect, so that God's name and the teaching are not spoken against.

1 Timothy 6:2**Greek: adopted SBLGNT text.**

οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

Word-order interlinear

those | but | believing | having | masters | not | let despise | because | brothers | they are | but | rather | let
serve | because | believing | they are | and | beloved | those | of the | good service | receiving the benefit | these
things | teach | and | urge

Close English

Those who have believing masters must not despise them because they are brothers, but serve them all the more, because those who benefit from their service are believers and beloved. Teach and urge these things.

Fluent English

Those whose masters are believers must not look down on them because they are fellow believers. They should serve them all the better, since those benefiting from their service are fellow believers who are loved. Teach these things and urge people to follow them.

Section notes

6:1-2. Slaves, masters, and the yoke preserve the coercive historical relationship; these are not substituted with employees and employers. The instructions regulate conduct within that setting and are not expanded into a moral defense of owning people. Believing and beloved describe those benefiting from the service, without specifying who loves them. See UBS on 6:2.

Teaching distorted by the desire for gain · 1 Timothy 6:3–5

1 Timothy 6:3

Greek: adopted SBLGNT text.

εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

Word-order interlinear

if | someone | teaches differently | and | not | adheres | to healthy | words | those | of the | Lord | of us | Jesus | Christ | and | to the | according to | godliness | teaching

Close English

If someone teaches differently and does not adhere to sound words, those of our Lord Jesus Christ, and to teaching according to godliness,

Fluent English

Anyone who teaches differently and rejects the sound words of our Lord Jesus Christ and the teaching that accords with devotion to God

1 Timothy 6:4

Greek: adopted SBLGNT text.

τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας, ὑπόνοιαι πονηραί,

Word-order interlinear

has become conceited | nothing | understanding | but | being morbidly interested | in | disputes | and | word battles | from | which | arises | envy | strife | slanders | suspicions | evil

Close English

that person is conceited, understanding nothing, but morbidly interested in disputes and battles over words, from which come envy, strife, slanders, evil suspicions,

Fluent English

is conceited and understands nothing. Such a person has an unhealthy appetite for disputes and arguments over words. These produce envy, conflict, slander, malicious suspicions,

1 Timothy 6:5**Greek: adopted SBLGNT text.**

διαπατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας,
νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

Word-order interlinear

constant friction | of corrupted | people | the | mind | and | deprived | of the | truth | supposing | a means of gain
| to be | the | godliness

Close English

and constant friction among people corrupted in mind and deprived of the truth, supposing
godliness to be a means of gain.

Fluent English

and constant friction among people whose minds are corrupted and who have lost the
truth. They treat devotion to God as a way to make money.

Section notes

6:3–5. Healthy words contrast with an unhealthy appetite for disputes. The teaching of our Lord Jesus Christ can include his words and the teaching grounded in him. The source does not include the later instruction to withdraw from such people after verse 5; no extra imperative is imported.

Contentment and the love of money · 1 Timothy 6:6–10

1 Timothy 6:6

Greek: adopted SBLGNT text.

ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκειάς·

Word-order interlinear

is | but | gain | great | the | godliness | with | contentment

Close English

But godliness with contentment is great gain.

Fluent English

Devotion to God does bring great gain when joined with contentment.

1 Timothy 6:7

Greek: adopted SBLGNT text.

οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·

Word-order interlinear

nothing | for | we brought | into | the | world | because | nor | to carry out | anything | we are able

Close English

For we brought nothing into the world, and we cannot carry anything out either.

Fluent English

We brought nothing into the world, and we cannot take anything out of it.

1 Timothy 6:8

Greek: adopted SBLGNT text.

ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθυσόμεθα.

Word-order interlinear

having | but | food | and | coverings | with these | we shall be content

Close English

But if we have food and coverings, with these we shall be content.

Fluent English

If we have food and clothing, we will be content with them.

1 Timothy 6:9**Greek: adopted SBLGNT text.**

οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν·

Word-order interlinear

those | but | wanting | to be rich | fall | into | temptation | and | a trap | and | desires | many | foolish | and | harmful | which | plunge | the | people | into | ruin | and | destruction

Close English

But those who want to be rich fall into temptation and a trap and many foolish and harmful desires, which plunge people into ruin and destruction.

Fluent English

Those determined to become rich fall into temptation, a trap, and many foolish, harmful desires that sink people into ruin and destruction.

1 Timothy 6:10**Greek: adopted SBLGNT text.**

ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

Word-order interlinear

a root | for | of all | the | evils | is | the | love of money | which | some | craving | wandered away | from | the | faith | and | themselves | pierced through | with pains | many

Close English

For the love of money is a root of all evils; craving it, some have wandered away from the faith and pierced themselves through with many pains.

Fluent English

The love of money is a root of every kind of evil. In craving it, some have strayed from the faith and brought many piercing sorrows on themselves.

Section notes

6:6–8. Gain is reused to reverse the preceding account of profit. The compressed connection in verse 7 is rendered by coordination in both English layers; the gloss retains because, and the variant it is certain is not imported. Coverings may extend beyond clothing to shelter; fluent English chooses clothing. See UBS on 6:7.

6:9–10. The subject is love of money, not money itself. The close layer keeps all evils; the fluent layer interprets the plural broadly as every kind of evil. A root is an interpretive choice for the articleless predicate, not a rule that absence of the Greek article always requires English a. The root and piercing images remain. See UBS on 6:10.

A charge before God and Christ · 1 Timothy 6:11–16

1 Timothy 6:11

Greek: adopted SBLGNT text.

Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν.

Word-order interlinear

you | but | O | person | of God | these things | flee | pursue | but | righteousness | godliness | faith | love | endurance | gentleness

Close English

But you, O person of God, flee these things; pursue righteousness, godliness, faith, love, endurance, and gentleness.

Fluent English

But you belong to God: flee from these things. Pursue righteousness, devotion to God, faith, love, endurance, and gentleness.

1 Timothy 6:12

Greek: adopted SBLGNT text.

ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

Word-order interlinear

struggle | the | good | contest | of the | faith | take hold | of the | eternal | life | to | which | you were called | and | you confessed | the | good | confession | before | many | witnesses

Close English

Fight the good contest of the faith; take hold of the eternal life to which you were called. You made the good confession before many witnesses.

Fluent English

Fight the good fight of faith. Take hold of the eternal life to which you were called. You made your good confession before many witnesses.

1 Timothy 6:13**Greek: adopted SBLGNT text.**

παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

Word-order interlinear

I command | you | before | the | God | the one | preserving alive | the | all things | and | Christ | Jesus | the one | having testified | before | Pontius | Pilate | the | good | confession

Close English

I command you before God, who preserves all things alive, and Christ Jesus, who testified the good confession before Pontius Pilate,

Fluent English

Before God, who sustains all life, and Christ Jesus, who bore witness with the good confession before Pontius Pilate, I charge you

1 Timothy 6:14**Greek: adopted SBLGNT text.**

τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημpton μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Word-order interlinear

to keep | you | the | commandment | unstained | above reproach | until | the | appearing | of the | Lord | of us | Jesus | Christ

Close English

to keep the commandment unstained and above reproach until the appearing of our Lord Jesus Christ,

Fluent English

to keep the commandment without stain or reproach until our Lord Jesus Christ appears.

1 Timothy 6:15**Greek: adopted SBLGNT text.**

ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων
καὶ κύριος τῶν κυριευόντων,

Word-order interlinear

which | at times | proper | will show | the | blessed | and | only | Sovereign | the | King | of those | reigning | and |
Lord | of those | exercising lordship

Close English

which the blessed and only Sovereign will show at the proper times, the King of those who reign and Lord of those who exercise lordship,

Fluent English

The blessed and only Sovereign will reveal that appearing at the proper time: he is King over all kings and Lord over all lords,

1 Timothy 6:16**Greek: adopted SBLGNT text.**

ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν
δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον· ἀμήν.

Word-order interlinear

the one | alone | having | immortality | light | dwelling in | unapproachable | whom | has seen | no one | of
humans | nor | to see | is able | to whom | honor | and | power | eternal | amen

Close English

who alone has immortality, dwelling in unapproachable light, whom no human has seen or can see. To him be honor and eternal power. Amen.

Fluent English

the only one who possesses immortality. He lives in light no one can approach, and no human has seen him or can see him. To him be honor and power forever. Amen.

Section notes

6:11–14. Person of God addresses Timothy; the phrase marks belonging and commission. The contest, calling, and confession are retained without assigning a specific ceremony. God's verb can emphasize sustaining life; before Pilate can also be understood as under his rule. The commandment is not identified more narrowly than the text does. See UBS on 6:13–14.

6:15–16. The Sovereign is understood as God in the continuation of the charge. His titles, unique immortality, unapproachable light, and invisibility remain explicit. The translation adds no date for Christ's appearing. Amen belongs to this doxology, not to the letter's final blessing.

Wealth directed toward generosity · 1 Timothy 6:17–19

1 Timothy 6:17

Greek: adopted SBLGNT text.

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

Word-order interlinear

those | rich | in | the | present | age | command | not | to be arrogant | nor | to have hoped | in | of wealth | uncertainty | but | in | God | the one | providing | us | all things | richly | for | enjoyment

Close English

Command those who are rich in the present age not to be arrogant or set their hope on uncertain wealth, but on God, who richly provides us all things for enjoyment,

Fluent English

Instruct those who are rich in this present age not to be arrogant or place their hope in wealth, which is uncertain. Their hope should be in God, who generously provides everything for us to enjoy.

1 Timothy 6:18

Greek: adopted SBLGNT text.

ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

Word-order interlinear

to do good | to be rich | in | works | good | generous | to be | ready to share

Close English

to do good, to be rich in good works, to be generous and ready to share,

Fluent English

Tell them to do good, to be rich in good deeds, and to give generously and share freely.

1 Timothy 6:19**Greek: adopted SBLGNT text.**

ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

Word-order interlinear

storing up | for themselves | a foundation | good | for | the | future | so that | they may take hold | of the | truly | life

Close English

storing up for themselves a good foundation for the future, so that they may take hold of the life that is truly life.

Fluent English

In this way they store up a firm foundation for the future and take hold of life that is truly life.

Section notes

6:17–19. The source has God without the added living in verse 17, and true life rather than the variant eternal life in verse 19. Uncertain wealth contrasts with the richness of God's provision and of good works. Storing up a foundation combines images of treasure and building, both retained closely.

Guarding the trust · 1 Timothy 6:20–21

1 Timothy 6:20

Greek: adopted SBLGNT text.

Ὡ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

Word-order interlinear

O | Timothy | the | deposit | guard | turning away from | the | profane | empty talk | and | contradictions | of the | falsely named | knowledge

Close English

O Timothy, guard the deposit, turning away from profane empty talk and the contradictions of what is falsely named knowledge,

Fluent English

Timothy, guard what has been entrusted to you. Turn away from irreverent empty talk and the opposing claims of what is falsely called knowledge.

1 Timothy 6:21

Greek: adopted SBLGNT text.

ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις μεθ' ὑμῶν.

Word-order interlinear

which | some | professing | concerning | the | faith | missed the mark | the | grace | with | you all

Close English

which some have professed and missed the mark concerning the faith. Grace be with you all.

Fluent English

Some have claimed this knowledge and gone astray in matters of faith. May grace be with you all.

Section notes

6:20–21. Deposit is a metaphor for what has been entrusted to Timothy; teaching, gospel, and commission are related possible referents. Falsely named knowledge is not changed to modern science, nor does the term alone identify a particular later Gnostic system. The final you is plural and the source has no closing Amen. See UBS on6:20 and SBLGNT.

XI-2TI-001 · 2 Timothy 1:1–18 Remembered faith and courage in suffering

A greeting and remembered faith · 2 Timothy 1:1–5

2 Timothy 1:1

Greek: adopted SBLGNT text.

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ

Word-order interlinear

Paul | an apostle | of Christ | Jesus | through | the will | of God | according to | the promise | of life | the | in | Christ | Jesus

Close English

Paul, an apostle of Christ Jesus through the will of God, according to the promise of life in Christ Jesus,

Fluent English

From Paul, an apostle of Christ Jesus by God's will, serving the promise of life found in Christ Jesus,

2 Timothy 1:2

Greek: adopted SBLGNT text.

Τιμοθέω ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Word-order interlinear

to Timothy | beloved | child | grace | mercy | peace | from | God | the Father | and | Christ | Jesus | the | Lord | of us

Close English

to Timothy, a beloved child: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Fluent English

to Timothy, my dear child. May God the Father and Christ Jesus our Lord give you grace, mercy, and peace.

2 Timothy 1:3**Greek: adopted SBLGNT text.**

Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω
τὴν περὶ σοῦ μνηΐαν ἐν ταῖς δεήσεσίν μου, νυκτὸς καὶ ἡμέρας

Word-order interlinear

gratitude | I have | to | God | whom | I serve | from | forebears | with | a pure | conscience | as | unceasing | I
have | the | concerning | you | remembrance | in | the | requests | of me | night | and | day

Close English

I thank God, whom I serve as my forebears did, with a pure conscience, as I remember you
unceasingly in my requests night and day,

Fluent English

I thank God, whom I serve with a clear conscience as my ancestors did. Night and day
I constantly remember you in my prayers.

2 Timothy 1:4**Greek: adopted SBLGNT text.**

ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾷ πληρωθῶ

Word-order interlinear

longing | you | to see | remembering | your | the | tears | so that | with joy | I may be filled

Close English

longing to see you, remembering your tears, so that I may be filled with joy,

Fluent English

I remember your tears and long to see you, so that I may be filled with joy.

2 Timothy 1:5**Greek: adopted SBLGNT text.**

ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

Word-order interlinear

a reminder | having received | of the | in | you | sincere | faith | which | dwelt | first | in | the | grandmother | of
you | Lois | and | the | mother | of you | Eunice | I am convinced | and | that | also | in | you

Close English

having been reminded of the sincere faith in you, which first dwelt in your grandmother Lois and your mother Eunice, and, I am convinced, also in you.

Fluent English

I have been reminded of your sincere faith. It first lived in your grandmother Lois and your mother Eunice, and I am convinced that it lives in you too.

Section notes

1:1–5. Grace, mercy, and peace remain distinct. As my forebears did supplies the comparison implied by from forebears. Lois and Eunice are explicitly Timothy's grandmother and mother; the passage recalls sincere faith without specifying the moment or circumstances of each person's conversion.

Rekindling the gift · 2 Timothy 1:6–7

2 Timothy 1:6

Greek: adopted SBLGNT text.

δι' ἣν αἰτίαν ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·

Word-order interlinear

for | which | reason | I remind | you | to rekindle | the | gift | of | God | which | is | in | you | through | the | laying
on | of the | hands | of me

Close English

For this reason I remind you to rekindle the gift of God that is in you through the laying on of my hands.

Fluent English

That is why I remind you to fan into flame God's gift within you, received through the laying on of my hands.

2 Timothy 1:7

Greek: adopted SBLGNT text.

οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

Word-order interlinear

not | for | gave | us | the | God | a spirit | of cowardice | but | of power | and | love | and | self-discipline

Close English

For God did not give us a spirit of cowardice, but of power and love and self-discipline.

Fluent English

God has not given us a spirit of cowardice, but one of power, love, and self-discipline.

Section notes

1:6–7. Rekindle is a fire image, not a statement that the gift had disappeared. My hands is kept distinct from the elders' hands in 1 Timothy 4:14. Spirit may refer to the Holy Spirit's gift or the disposition God gives; the lower-case wording leaves this open here. Self-discipline concerns sound control and judgment, not a diagnostic category. See UBS on 1:7.

Suffering, grace, and a guarded trust · 2 Timothy 1:8–12

2 Timothy 1:8

Greek: adopted SBLGNT text.

Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,

Word-order interlinear

not | therefore | be ashamed of | the | testimony | of the | Lord | of us | nor | me | the | prisoner | of him | but | share suffering | for the | good news | according to | the power | of God

Close English

Therefore do not be ashamed of the testimony of our Lord or of me, his prisoner, but share in suffering for the good news according to God's power,

Fluent English

Do not be ashamed to bear witness to our Lord, or be ashamed of me, his prisoner. Rely on God's power and share in suffering for the good news.

2 Timothy 1:9

Greek: adopted SBLGNT text.

τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

Word-order interlinear

the one | having saved | us | and | having called | with a calling | holy | not | according to | the | works | of us | but | according to | his own | purpose | and | grace | the | having been given | to us | in | Christ | Jesus | before | times | eternal

Close English

who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace, given to us in Christ Jesus before the ages began,

Fluent English

God saved us and called us to a holy life, because of his own purpose and grace, not because of anything we had done. He gave us this grace in Christ Jesus before the ages began,

2 Timothy 1:10**Greek: adopted SBLGNT text.**

φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,

Word-order interlinear

having been revealed | but | now | through | the | appearing | of the | Savior | of us | Jesus | Christ | having
abolished | indeed | the | death | having brought to light | and | life | and | incorruptibility | through | the | good
news

Close English

but now revealed through the appearing of our Savior Jesus Christ, who abolished death
and brought life and incorruptibility to light through the good news,

Fluent English

and has now revealed it through the appearing of our Savior Jesus Christ. He broke
death's power and brought life and imperishability to light through the good news.

2 Timothy 1:11**Greek: adopted SBLGNT text.**

εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος.

Word-order interlinear

for | which | I was appointed | I | a herald | and | an apostle | and | a teacher

Close English

for which I was appointed a herald and an apostle and a teacher.

Fluent English

I was appointed to proclaim this good news as a herald, an apostle, and a teacher.

2 Timothy 1:12**Greek: adopted SBLGNT text.**

δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

Word-order interlinear

for | which | reason | also | these things | I suffer | but | not | I am ashamed | I know | for | whom | I have trusted | and | I am convinced | that | able | he is | the | deposit | of me | to guard | until | that | the | day

Close English

For this reason I also suffer these things, but I am not ashamed, for I know whom I have trusted, and I am convinced that he is able to guard my deposit until that day.

Fluent English

That is why I suffer as I do, but I am not ashamed. I know the one I have trusted, and I am convinced that he can guard what I have entrusted to him until that day.

Section notes

1:8–11. The testimony concerns the Lord; the fluent layer makes bearing witness explicit. The holy calling rests on purpose and grace, with its origin before the ages and its revelation in Christ's appearing. Abolished death is rendered broke death's power fluently; it does not deny the suffering described. The source has Jesus Christ in verse10 and no of the nations after teacher in verse11.

1:12. My deposit can mean what Paul entrusted to God or Christ, or what was entrusted to Paul, such as the gospel or ministry. The fluent layer selects the first while the close layer retains the compact phrase. Whom I have trusted is personal and remains unnamed. That day has an eschatological reference without a supplied date. See UBS on1:12.

A pattern of sound words · 2 Timothy 1:13–14

2 Timothy 1:13

Greek: adopted SBLGNT text.

ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·

Word-order interlinear

a pattern | hold | of healthy | words | which | from | me | you heard | in | faith | and | love | the | in | Christ | Jesus

Close English

Hold to a pattern of sound words that you heard from me, in the faith and love that are in Christ Jesus.

Fluent English

Keep the sound teaching you heard from me as your pattern, with the faith and love found in Christ Jesus.

2 Timothy 1:14

Greek: adopted SBLGNT text.

τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

Word-order interlinear

the | good | deposit | guard | through | the Spirit | Holy | the one | dwelling | in | us

Close English

Guard the good deposit through the Holy Spirit who dwells in us.

Fluent English

Guard the good trust placed in your care through the Holy Spirit who lives in us.

Section notes

1:13–14. Sound again carries the image of health. Deposit links these verses with verse 12 and 1 Timothy 6:20, but its direction here is the trust Timothy must guard. The Holy Spirit dwelling in us is explicit; the plural is not reduced to Timothy alone.

Abandonment and loyal service · 2 Timothy 1:15–18

2 Timothy 1:15

Greek: adopted SBLGNT text.

Οἶδας τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης.

Word-order interlinear

you know | this | that | turned away from | me | all | those | in | the | Asia | among whom | are | Phygelus | and | Hermogenes

Close English

You know this, that all those in Asia turned away from me, among whom are Phygelus and Hermogenes.

Fluent English

You know that everyone in Asia turned away from me, including Phygelus and Hermogenes.

2 Timothy 1:16

Greek: adopted SBLGNT text.

δῶῃ ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη.

Word-order interlinear

may grant | mercy | the | Lord | to the | of Onesiphorus | household | because | often | me | he refreshed | and | the | chain | of me | not | he was ashamed of

Close English

May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain.

Fluent English

May the Lord show mercy to Onesiphorus's household. He often refreshed me and was not ashamed of my imprisonment.

2 Timothy 1:17**Greek: adopted SBLGNT text.**

ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὑρεν—

Word-order interlinear

but | having arrived | in | Rome | diligently | he sought | me | and | found

Close English

But when he arrived in Rome, he sought me diligently and found me.

Fluent English

When he arrived in Rome, he searched earnestly for me until he found me.

2 Timothy 1:18**Greek: adopted SBLGNT text.**

δῶῃ αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ— καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

Word-order interlinear

may grant | to him | the | Lord | to find | mercy | from | the Lord | on | that | the | day | and | how much | in | Ephesus | he served | better | you | know

Close English

May the Lord grant him to find mercy from the Lord on that day. And how much he served in Ephesus, you know better.

Fluent English

May the Lord grant that he find mercy from the Lord on that day. You know very well how much service he gave in Ephesus.

Section notes

1:15–18. Asia denotes the Roman province in this setting, not the modern continent. All remains the letter's broad expression; the passage does not supply a complete list or describe each person's action. Onesiphorus's search and service form the positive contrast.

1:18. Both occurrences of Lord remain, without assigning different referents. The request for future mercy does not establish whether Onesiphorus was then alive or dead, so neither is inserted. The source does not add for me to his service in Ephesus. See UBS on 1:18.

XI-2TI-002 · 2 Timothy 2:1–26 Endurance, sound teaching, and patient correction

Faithful teaching and disciplined service · 2 Timothy 2:1–7

2 Timothy 2:1

Greek: adopted SBLGNT text.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

Word-order interlinear

you | therefore | child | of me | be strengthened | in | the | grace | the | in | Christ | Jesus

Close English

You therefore, my child, be strengthened in the grace that is in Christ Jesus,

Fluent English

So, my child, draw strength from the grace found in Christ Jesus.

2 Timothy 2:2

Greek: adopted SBLGNT text.

καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

Word-order interlinear

and | what | you heard | from | me | through | many | witnesses | these things | entrust | to faithful | people | who | capable | will be | also | others | to teach

Close English

and what you heard from me through many witnesses, entrust these things to faithful people who will be capable of teaching others also.

Fluent English

Entrust what you heard from me in the presence of many witnesses to dependable people who will be able to teach others too.

2 Timothy 2:3**Greek: adopted SBLGNT text.**

συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.

Word-order interlinear

share suffering | as | a good | soldier | of Christ | Jesus

Close English

Share in suffering as a good soldier of Christ Jesus.

Fluent English

Take your share of suffering as a good soldier of Christ Jesus.

2 Timothy 2:4**Greek: adopted SBLGNT text.**

οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ·

Word-order interlinear

no one | serving as a soldier | becomes entangled | in the | of | life | affairs | so that | the one | having enlisted | he may please

Close English

No one serving as a soldier becomes entangled in the affairs of life, so that he may please the one who enlisted him.

Fluent English

A soldier avoids entanglement in civilian affairs in order to please the one who enlisted him.

2 Timothy 2:5**Greek: adopted SBLGNT text.**

ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ·

Word-order interlinear

if | and | also | competes as an athlete | someone | not | is crowned | if | not | according to the rules | he competes

Close English

And if someone competes as an athlete, that person is not crowned unless they compete according to the rules.

Fluent English

An athlete receives no victor's crown without competing by the rules.

2 Timothy 2:6**Greek: adopted SBLGNT text.**

τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

Word-order interlinear

the | hardworking | farmer | it is necessary | first | of the | crops | to share in

Close English

The hardworking farmer must be the first to share in the crops.

Fluent English

The farmer who does the hard work should have the first share of the harvest.

2 Timothy 2:7**Greek: adopted SBLGNT text.**

νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν.

Word-order interlinear

consider | what | I say | will give | for | you | the | Lord | understanding | in | all things

Close English

Consider what I say, for the Lord will give you understanding in all things.

Fluent English

Think over what I am saying. The Lord will give you understanding in all these matters.

Section notes

2:1–2. Be strengthened retains the passive form in the close layer; the fluent layer identifies grace as the source of strength. Through many witnesses is interpreted as public transmission in their presence, without naming a specific ceremony. Faithful people are dependable recipients who can teach others.

2:3–7. Soldier, athlete, and farmer are distinct images of disciplined service. The farmer's first share is retained. The source has will give in verse 7, not the variant may give; the promise accompanies the command to think.

The unchained word and a trustworthy saying · 2

Timothy 2:8–13

2 Timothy 2:8

Greek: adopted SBLGNT text.

Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου·

Word-order interlinear

remember | Jesus | Christ | having been raised | from | the dead | from | the seed | of David | according to | the | good news | of me

Close English

Remember Jesus Christ, raised from the dead, from the seed of David, according to my good news,

Fluent English

Remember Jesus Christ, raised from the dead and descended from David. This is the good news I proclaim,

2 Timothy 2:9

Greek: adopted SBLGNT text.

ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος. ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται·

Word-order interlinear

in | which | I suffer | as far as | chains | as | a criminal | but | the | word | of | God | not | has been bound

Close English

for which I suffer as far as chains, as a criminal. But the word of God has not been bound.

Fluent English

for which I suffer, even being chained like a criminal. Yet God's message is not chained.

2 Timothy 2:10**Greek: adopted SBLGNT text.**

διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

Word-order interlinear

because of | this | all things | I endure | for the sake of | the | chosen ones | so that | also | they | salvation | may obtain | the | in | Christ | Jesus | with | glory | eternal

Close English

For this reason I endure all things for the chosen ones, so that they too may obtain the salvation that is in Christ Jesus with eternal glory.

Fluent English

That is why I endure everything for the sake of those God has chosen, so that they too may receive salvation in Christ Jesus, together with eternal glory.

2 Timothy 2:11**Greek: adopted SBLGNT text.**

πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

Word-order interlinear

trustworthy | the | saying | if | for | we died together | also | we will live together

Close English

The saying is trustworthy: for if we died with him, we will also live with him;

Fluent English

This saying deserves trust: If we died with him, we will also live with him.

2 Timothy 2:12**Greek: adopted SBLGNT text.**

εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κάκεῖνος ἀρνήσεται ἡμᾶς·

Word-order interlinear

if | we endure | also | we will reign together | if | we will deny | also that one | will deny | us

Close English

if we endure, we will also reign with him; if we deny him, he too will deny us;

Fluent English

If we endure, we will also reign with him. If we disown him, he will disown us too.

2 Timothy 2:13**Greek: adopted SBLGNT text.**

εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.

Word-order interlinear

if | we are unfaithful | that one | faithful | remains | to deny | himself | not | he is able

Close English

if we are unfaithful, he remains faithful; he cannot deny himself.

Fluent English

If we are unfaithful, he remains faithful. He cannot be false to himself.

Section notes

2:8-10. Raised from the dead and descended from David are both retained; the perfect participle presents the risen Christ. My good news means the message Paul proclaims, not a separate gospel. His chains contrast with God's unbound word.

2:11-13. With him supplies the implied partner in the compound verbs. The four conditions distinguish shared death, endurance, denial, and unfaithfulness. He remains faithful is not expanded to promise immunity from judgment or to cancel the preceding warning; its relation to mercy and judgment is discussed in UBS on 2:13. The source has no for before the final clause.

True teaching and a firm foundation · 2 Timothy 2:14–19

2 Timothy 2:14

Greek: adopted SBLGNT text.

Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ κυρίου, μὴ λογομαχεῖν, ἐπ’ οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

Word-order interlinear

these things | keep reminding | solemnly charging | before | the | Lord | not | to fight over words | to | nothing | useful | to | the ruin | of those | hearing

Close English

Keep reminding them of these things, solemnly charging them before the Lord not to fight over words, which is useful for nothing and leads to the ruin of those who hear.

Fluent English

Keep reminding people of these things. Charge them solemnly before the Lord to avoid battles over words: these do no good and ruin those who listen.

2 Timothy 2:15

Greek: adopted SBLGNT text.

σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

Word-order interlinear

be diligent | yourself | approved | to present | to | God | a worker | unashamed | cutting straight | the | word | of the | truth

Close English

Be diligent to present yourself approved to God, a worker unashamed, handling the word of truth correctly.

Fluent English

Make every effort to present yourself to God as an approved worker, with no reason for shame, who teaches the message of truth accurately.

2 Timothy 2:16**Greek: adopted SBLGNT text.**

τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας,

Word-order interlinear

the | but | profane | empty talk | avoid | to | more | for | they will advance | of ungodliness

Close English

But avoid profane empty talk, for they will advance further into ungodliness,

Fluent English

Avoid irreverent empty talk. Those who engage in it will move further away from devotion to God,

2 Timothy 2:17**Greek: adopted SBLGNT text.**

καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,

Word-order interlinear

and | the | word | of them | like | gangrene | spread | will have | among whom | is | Hymenaeus | and | Philetus

Close English

and their word will spread like gangrene. Among them are Hymenaeus and Philetus,

Fluent English

and their teaching will spread like gangrene. Hymenaeus and Philetus belong among these people.

2 Timothy 2:18**Greek: adopted SBLGNT text.**

οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.

Word-order interlinear

who | concerning | the | truth | missed the mark | saying | resurrection | already | to have happened | and | they overturn | the | of some | faith

Close English

who have missed the mark concerning the truth, saying that resurrection has already happened, and they overturn the faith of some.

Fluent English

They have gone astray from the truth by saying that the resurrection has already taken place, and they are undermining some people's faith.

2 Timothy 2:19**Greek: adopted SBLGNT text.**

ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· Ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καί· Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.

Word-order interlinear

the | nevertheless | firm | foundation | of | God | stands | having | the | seal | this | knew | the Lord | those | being
| of him | and | let depart | from | unrighteousness | everyone | the one | naming | the | name | of the Lord

Close English

Nevertheless, the firm foundation of God stands, bearing this seal: “The Lord knows those who are his,” and, “Let everyone who names the name of the Lord depart from unrighteousness.”

Fluent English

Yet God’s firm foundation stands, marked with these words: “The Lord knows those who belong to him,” and, “Everyone who names the Lord’s name must turn away from wrongdoing.”

Section notes

2:14–15. The adopted source reads before the Lord, not the variant before God. Cutting straight is the underlying image of handling the word correctly; fluent English makes accurate teaching explicit. It does not instruct the reader to divide Scripture into a particular system. See SBLGNT and UBS on 2:15.

2:16–18. They in verse 16 is understood as the people who engage in empty talk, made explicit fluently. Gangrene conveys destructive spread. The opponents claim that resurrection has already occurred; the verse does not supply the detailed theory behind their claim.

2:19. Foundation and seal are retained without identifying the foundation more narrowly than the text does. The first inscription echoes Numbers 16:5 in Greek; the second has several possible scriptural echoes and is not assigned a single exact source. Both are translated from the adopted Greek here. See UBS on 2:19.

A vessel ready for good work · 2 Timothy 2:20–22

2 Timothy 2:20

Greek: adopted SBLGNT text.

Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσεῖα καὶ ἀργυρεῖα ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·

Word-order interlinear

in | a great | but | house | not | there are | only | vessels | golden | and | silver | but | also | wooden | and | earthenware | and | some | indeed | for | honor | some | but | for | dishonor

Close English

Now in a great house there are vessels not only of gold and silver, but also of wood and earthenware, some for honor and others for dishonor.

Fluent English

A large house has utensils of wood and clay as well as gold and silver. Some serve honorable purposes; others serve dishonorable ones.

2 Timothy 2:21

Greek: adopted SBLGNT text.

ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

Word-order interlinear

if | therefore | someone | cleanses | oneself | from | these things | will be | a vessel | for | honor | having been sanctified | useful | to the | master | for | every | work | good | having been prepared

Close English

Therefore, if anyone cleanses themselves from these things, they will be a vessel for honor, sanctified, useful to the master, prepared for every good work.

Fluent English

Those who cleanse themselves of these things will be utensils for honorable use, set apart for the master, useful to him and ready for every good work.

2 Timothy 2:22**Greek: adopted SBLGNT text.**

τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.

Word-order interlinear

the | but | youthful | desires | flee | pursue | but | righteousness | faith | love | peace | with | those | calling upon |
the | Lord | from | a pure | heart

Close English

But flee youthful desires, and pursue righteousness, faith, love, and peace with those who call on the Lord from a pure heart.

Fluent English

Flee the desires of youth. Pursue righteousness, faith, love, and peace alongside those who call on the Lord with a pure heart.

Section notes

2:20–22. The household utensils extend the preceding image. These things in verse 21 remains open to the discreditable conduct and influences just described, rather than becoming an instruction to reject an invented list of people. Sanctified is rendered set apart fluently. Youthful desires are not restricted to sexual desire. See UBS on 2:21.

Patient correction and release from the trap · 2

Timothy 2:23–26

2 Timothy 2:23

Greek: adopted SBLGNT text.

τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας·

Word-order interlinear

the | but | foolish | and | uninstructed | disputes | refuse | knowing | that | they produce | fights

Close English

But refuse foolish and ignorant disputes, knowing that they produce fights.

Fluent English

Have nothing to do with foolish, ill-informed disputes. You know that they lead to fights.

2 Timothy 2:24

Greek: adopted SBLGNT text.

δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἡπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

Word-order interlinear

a slave | but | of the Lord | not | must | fight | but | gentle | to be | toward | all | able to teach | patient under wrong

Close English

But a slave of the Lord must not fight, but be gentle toward all, able to teach, patient under wrong,

Fluent English

The Lord's servant must avoid quarrels and be gentle with everyone, skilled in teaching and patient when wronged,

2 Timothy 2:25**Greek: adopted SBLGNT text.**

ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

Word-order interlinear

in | gentleness | instructing | those | opposing | perhaps | may grant | to them | the | God | repentance | for | knowledge | of truth

Close English

instructing those who oppose with gentleness, in case God may grant them repentance leading to knowledge of the truth,

Fluent English

correcting opponents gently. Perhaps God will grant them a change of heart that leads them to recognize the truth,

2 Timothy 2:26**Greek: adopted SBLGNT text.**

καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγρημένοι ὑπ’ αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

Word-order interlinear

and | they may come to their senses | out of | the | of the | devil | trap | having been captured alive | by | him | for | the | of that one | will

Close English

and they may come to their senses out of the devil’s trap, having been captured alive by him to do that one’s will.

Fluent English

and they may come to their senses and escape the devil’s trap, where he has held them captive to do his will.

Section notes

2:23–25. Slave is retained closely; servant is the fluent rendering of the same metaphor of belonging to the Lord. Gentleness and patience qualify correction. Perhaps keeps the outcome open; the passage does not promise that every opponent will repent.

2:26. Come to their senses carries a sobering image together with escape from a trap. The two Greek pronouns are represented as him and that one in the close layer. The fluent layer takes both as the devil; alternatives connect the final will with God, or the captor with the Lord’s servant. The chosen reading is not presented as the only grammatical possibility. See UBS on 2:26.

XI-2TI-003 · 2 Timothy 3:1–17 Discerning deception and continuing in the sacred writings

An outward form without its power · 2 Timothy 3:1–5

2 Timothy 3:1

Greek: adopted SBLGNT text.

Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·

Word-order interlinear

this | but | know | that | in | last | days | will come | times | difficult

Close English

But know this: in the last days difficult times will come.

Fluent English

Know this: hard times will come in the last days.

2 Timothy 3:2

Greek: adopted SBLGNT text.

ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,

Word-order interlinear

will be | for | the | people | lovers of themselves | lovers of money | boastful | arrogant | abusive | to parents | disobedient | ungrateful | unholy

Close English

For people will be lovers of themselves, lovers of money, boastful, arrogant, abusive, disobedient to parents, ungrateful, unholy,

Fluent English

People will love themselves and money. They will be boastful, arrogant, abusive, disobedient to their parents, ungrateful, and irreverent.

2 Timothy 3:3**Greek: adopted SBLGNT text.**

ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,

Word-order interlinear

without affection | irreconcilable | slanderous | without self-control | savage | not loving good

Close English

without affection, irreconcilable, slanderous, without self-control, savage, not loving good,

Fluent English

They will lack affection, refuse reconciliation, slander others, lack self-control, act brutally, and have no love for what is good.

2 Timothy 3:4**Greek: adopted SBLGNT text.**

προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,

Word-order interlinear

treacherous | reckless | conceited | lovers of pleasure | rather | than | lovers of God

Close English

treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,

Fluent English

They will be treacherous, reckless, and conceited, loving pleasure more than God.

2 Timothy 3:5**Greek: adopted SBLGNT text.**

ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι· καὶ τούτους ἀποτρέπου.

Word-order interlinear

having | a form | of godliness | the | but | power | of it | having denied | and | these people | turn away from

Close English

having a form of godliness but having denied its power. Turn away from these people too.

Fluent English

They will display an outward form of devotion to God while rejecting its power. Avoid such people.

Section notes

3:1–5. Last days is retained without supplying a calendar or identifying modern events. The list describes conduct and misplaced loves, including love of money and pleasure. The appearance of devotion is distinguished from its power; the command to turn away is not made into an instruction to harm these people.

Deception and exposed folly · 2 Timothy 3:6–9

2 Timothy 3:6

Greek: adopted SBLGNT text.

ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια
σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,

Word-order interlinear

from | these | for | are | those | slipping in | into | the | houses | and | taking captive | foolish women | heaped up
| with sins | being led | by desires | various

Close English

For among these are those who slip into houses and take captive foolish women burdened with sins, led by various desires,

Fluent English

Some of these people slip into homes and gain control over easily influenced women who are weighed down by sins and driven by various desires.

2 Timothy 3:7

Greek: adopted SBLGNT text.

πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

Word-order interlinear

always | learning | and | never | to | knowledge | of truth | to come | being able

Close English

always learning and never able to come to knowledge of the truth.

Fluent English

These women are always learning, yet never able to arrive at knowledge of the truth.

2 Timothy 3:8**Greek: adopted SBLGNT text.**

ὄν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

Word-order interlinear

which | manner | and | Jannes | and | Jambres | opposed | Moses | so | also | these people | oppose | the | truth | people | corrupted | the | mind | unapproved | concerning | the | faith

Close English

And just as Jannes and Jambres opposed Moses, so these people also oppose the truth, people corrupted in mind, failing the test concerning the faith.

Fluent English

Just as Jannes and Jambres resisted Moses, these people resist the truth. Their minds are corrupted, and they fail the test of faith.

2 Timothy 3:9**Greek: adopted SBLGNT text.**

ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον, ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.

Word-order interlinear

but | not | they will advance | to | more | the | for | folly | of them | evident | will be | to all | as | also | that | of those men | became

Close English

But they will not advance further, for their folly will be evident to all, as that of those men also became.

Fluent English

They will get no further: their folly will become obvious to everyone, just as the folly of those two men did.

Section notes

3:6–7. The Greek diminutive for women is dismissive; foolish women keeps that force closely, while easily influenced women renders the vulnerability in context. This description concerns the women being targeted, not a claim about all women. Neither the sins nor desires are specified as sexual. See UBS on3:6.

3:8–9. Jannes and Jambres are named here; tradition associates them with the Egyptian opponents of Moses, who are not named in Exodus7:11/22. This background is an allusion, not a direct quotation of Exodus. Failing the test retains the evaluative sense of unapproved. See UBS on3:8.

Following teaching through suffering · 2 Timothy 3:10–13

2 Timothy 3:10

Greek: adopted SBLGNT text.

Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

Word-order interlinear

you | but | closely followed | of me | the | teaching | the | conduct | the | purpose | the | faith | the | patience | the | love | the | endurance

Close English

But you closely followed my teaching, conduct, purpose, faith, patience, love, endurance,

Fluent English

You, however, have closely followed my teaching, my way of life, my purpose, faith, patience, love, and endurance,

2 Timothy 3:11

Greek: adopted SBLGNT text.

τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.

Word-order interlinear

the | persecutions | the | sufferings | what kinds | to me | happened | in | Antioch | in | Iconium | in | Lystra | what kinds | of persecutions | I endured | and | out of | all | me | rescued | the | Lord

Close English

persecutions, and sufferings—what happened to me in Antioch, Iconium, and Lystra, what persecutions I endured. And the Lord rescued me from them all.

Fluent English

along with my persecutions and sufferings. You know what happened to me in Antioch, Iconium, and Lystra, and the persecutions I endured. The Lord rescued me from them all.

2 Timothy 3:12**Greek: adopted SBLGNT text.**

καὶ πάντες δὲ οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται·

Word-order interlinear

also | all | indeed | those | wanting | to live | godly | in | Christ | Jesus | will be persecuted

Close English

Indeed, all who want to live in godliness in Christ Jesus will be persecuted.

Fluent English

Indeed, everyone who wants to live with devotion to God in Christ Jesus will face persecution.

2 Timothy 3:13**Greek: adopted SBLGNT text.**

πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

Word-order interlinear

evil | but | people | and | impostors | will advance | to | the | worse | deceiving | and | being deceived

Close English

But evil people and impostors will advance from bad to worse, deceiving and being deceived.

Fluent English

Evil people and impostors will go from bad to worse, misleading others while being misled themselves.

Section notes

3:10–13. Teaching, conduct, and purpose remain alongside the personal virtues and suffering. Antioch, Iconium, and Lystra recall the settings in Acts 13–14. Rescue is not expanded into a promise that no suffering occurs. Deceiving and being deceived retain both directions of deception.

Sacred writings and readiness for good work · 2

Timothy 3:14–17

2 Timothy 3:14

Greek: adopted SBLGNT text.

σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες,

Word-order interlinear

you | but | remain | in | what | you learned | and | were assured of | knowing | from | whom [plural] | you learned

Close English

But you, remain in what you learned and became convinced of, knowing from whom you learned it,

Fluent English

But you must continue in what you learned and came to trust. Remember the people from whom you learned it,

2 Timothy 3:15

Greek: adopted SBLGNT text.

καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ·

Word-order interlinear

and | that | from | infancy | sacred | writings | you know | the ones | being able | you | to make wise | for | salvation | through | faith | the | in | Christ | Jesus

Close English

and that from infancy you have known sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

Fluent English

and remember that you have known the sacred writings since infancy. They can give you the wisdom that leads to salvation through faith in Christ Jesus.

2 Timothy 3:16**Greek: adopted SBLGNT text.**

πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,

Word-order interlinear

every | scripture | God-breathed | and | useful | for | teaching | for | reproof | for | correction | for | training | the |
in | righteousness

Close English

Every scripture is God-breathed and useful for teaching, for reproof, for correction, for training in righteousness,

Fluent English

All Scripture comes from God's breath and is useful for teaching, exposing error, correcting what is wrong, and training people to live rightly,

2 Timothy 3:17**Greek: adopted SBLGNT text.**

ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

Word-order interlinear

so that | capable | may be | the | of | God | person | for | every | work | good | fully equipped

Close English

so that the person of God may be capable, fully equipped for every good work.

Fluent English

so that the person who belongs to God may be fully capable and equipped for every good work.

Section notes

3:14–15. From whom is plural in the adopted source, made explicit as the people in fluent English. The sacred writings known from infancy point to Timothy's scriptural upbringing; this wording does not itself list the books of a later complete Christian canon.

3:16. Every scripture is distributive in the close layer; All Scripture is collective fluently. Both treat God-breathed and useful as predicates with an implied is. An alternative construction is every God-breathed scripture is also useful. The breath image is retained without adding a theory of the mechanism of inspiration. See UBS on 3:16.

3:16–17. Teaching, reproof, correction, and training remain four distinct functions, directed toward readiness for good work. Person of God keeps the phrase used in 1 Timothy 6:11; the fluent layer makes belonging to God explicit. Fully equipped is not replaced by an assertion of moral flawlessness.

XI-2TI-004 · 2 Timothy 4:1–22 The final charge, personal requests, and blessing

A solemn charge to proclaim the word · 2 Timothy 4:1–5

2 Timothy 4:1

Greek: adopted SBLGNT text.

Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

Word-order interlinear

I solemnly charge | before | the | God | and | Christ | Jesus | the one | being about | to judge | the living | and | the dead | and | the | appearing | of him | and | the | kingdom | of him

Close English

I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom:

Fluent English

Before God and Christ Jesus, who will judge the living and the dead, I charge you solemnly, invoking his appearing and his kingdom:

2 Timothy 4:2

Greek: adopted SBLGNT text.

κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

Word-order interlinear

proclaim | the | word | be ready | in season | out of season | reprove | rebuke | urge | with | all | patience | and | teaching

Close English

proclaim the word; be ready in season and out of season; reprove, rebuke, urge, with all patience and teaching.

Fluent English

Proclaim the message. Be ready whether the time is favorable or not. Expose error, rebuke wrongdoing, and encourage, always with patience and instruction.

2 Timothy 4:3**Greek: adopted SBLGNT text.**

ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν,

Word-order interlinear

will be | for | a time | when | the | healthy | teaching | not | they will endure | but | according to | the | own | desires | for themselves | they will heap up | teachers | having an itching | the | hearing

Close English

For a time will come when they will not endure sound teaching, but according to their own desires will heap up teachers for themselves, having itching ears,

Fluent English

A time will come when people will no longer tolerate sound teaching. Their ears will itch for what they want to hear, and they will gather teachers to satisfy their own desires.

2 Timothy 4:4**Greek: adopted SBLGNT text.**

καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

Word-order interlinear

and | from | indeed | the | truth | the | hearing | they will turn away | to | but | the | myths | they will turn aside

Close English

and will turn their hearing away from the truth and turn aside to myths.

Fluent English

They will stop listening to the truth and turn to myths.

2 Timothy 4:5**Greek: adopted SBLGNT text.**

σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

Word-order interlinear

you | but | be sober | in | all things | endure suffering | work | do | of an evangelist | the | service | of you | fully
carry out

Close English

But you, be sober in all things, endure suffering, do the work of an evangelist, fully carry out your service.

Fluent English

You must remain clearheaded in every situation. Endure hardship, do the work of proclaiming the good news, and fulfill your ministry.

Section notes

4:1–2. The charge invokes God, Christ Jesus, his appearing, and his kingdom. By supplies the oath relation of the accusatives. Is to judge does not set a date. The source lacks the added Lord before Jesus Christ and follows the name order Christ Jesus. See UBS on 4:1 and SBLGNT.

4:3–5. Healthy teaching contrasts with desires that dictate what people will hear. Itching ears remains a metaphor in fluent English. Be sober is rendered clearheaded, and evangelist is expressed as proclaiming good news, without assuming a later institutional office.

The completed course and the promised crown · 2

Timothy 4:6–8

2 Timothy 4:6

Greek: adopted SBLGNT text.

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.

Word-order interlinear

I | for | already | am being poured out | and | the | time | of the | departure | of me | has arrived

Close English

For I am already being poured out as a drink offering, and the time of my departure has arrived.

Fluent English

I am already being poured out as an offering, and the time for my departure has come.

2 Timothy 4:7

Greek: adopted SBLGNT text.

τὸν καλὸν ἀγῶνα ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

Word-order interlinear

the | good | contest | I have fought | the | course | I have finished | the | faith | I have kept

Close English

I have fought the good contest, I have finished the course, I have kept the faith.

Fluent English

I have fought the good fight, completed the race, and kept the faith.

2 Timothy 4:8**Greek: adopted SBLGNT text.**

λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

Word-order interlinear

now | is stored up | for me | the | of | righteousness | crown | which | will award | to me | the | Lord | on | that |
the | day | the | righteous | judge | not | only | but | to me | but | also | to all | those | having loved | the |
appearing | of him

Close English

Now the crown of righteousness is stored up for me, which the Lord, the righteous judge, will award me on that day, and not only me but also all who have loved his appearing.

Fluent English

Now the crown of righteousness awaits me. The Lord, the righteous judge, will award it to me on that day, and to everyone who has looked forward with love to his appearing.

Section notes

4:6–8. Being poured out evokes a drink offering; departure refers to approaching death in context. Contest, course, and crown retain the athletic imagery. The crown of righteousness can be understood as a reward connected with a righteous life or as righteousness itself; neither English layer narrows the phrase. Loved his appearing expresses loving expectation. See UBS on 4:8.

Personal requests and a warning · 2 Timothy 4:9–15

2 Timothy 4:9

Greek: adopted SBLGNT text.

Σπούδασον ἐλθεῖν πρός με ταχέως·

Word-order interlinear

be diligent | to come | to | me | quickly

Close English

Be diligent to come to me quickly,

Fluent English

Make every effort to come to me soon.

2 Timothy 4:10

Greek: adopted SBLGNT text.

Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

Word-order interlinear

Demas | for | me | abandoned | having loved | the | present | age | and | went | to | Thessalonica | Crescens | to | Galatia | Titus | to | Dalmatia

Close English

for Demas abandoned me, having loved the present age, and went to Thessalonica; Crescens went to Galatia, Titus to Dalmatia.

Fluent English

Demas abandoned me because he loved this present age, and he went to Thessalonica. Crescens went to Galatia, and Titus to Dalmatia.

2 Timothy 4:11**Greek: adopted SBLGNT text.**

Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν,

Word-order interlinear

Luke | is | alone | with | me | Mark | having picked up | bring | with | yourself | he is | for | to me | useful | for | service

Close English

Luke alone is with me. Pick up Mark and bring him with you, for he is useful to me for service.

Fluent English

Only Luke is here with me. Bring Mark along with you; he is useful to me in the ministry.

2 Timothy 4:12**Greek: adopted SBLGNT text.**

Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.

Word-order interlinear

Tychicus | but | I sent | to | Ephesus

Close English

But I sent Tychicus to Ephesus.

Fluent English

I have sent Tychicus to Ephesus.

2 Timothy 4:13**Greek: adopted SBLGNT text.**

τὸν φαίλωνα, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

Word-order interlinear

the | cloak | which | I left | in | Troas | with | Carpus | coming | bring | and | the | books | especially | the | parchments

Close English

When you come, bring the cloak that I left in Troas with Carpus, and the books, especially the parchments.

Fluent English

When you come, bring the cloak I left with Carpus in Troas. Bring the written volumes too, especially the parchments.

2 Timothy 4:14**Greek: adopted SBLGNT text.**

Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο— ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ—

Word-order interlinear

Alexander | the | metalworker | much | to me | harm | showed | will repay | him | the | Lord | according to | the | works | of him

Close English

Alexander the metalworker did me much harm; the Lord will repay him according to his works.

Fluent English

Alexander the metalworker caused me great harm. The Lord will repay him for what he has done.

2 Timothy 4:15**Greek: adopted SBLGNT text.**

ὄν καὶ σὺ φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.

Word-order interlinear

whom | also | you | guard against | strongly | for | he opposed | the | our | words

Close English

Guard against him yourself too, for he strongly opposed our words.

Fluent English

You should be on your guard against him too, because he strongly opposed our message.

Section notes

4:9–12. Only Demas's departure is explicitly linked with love of the present age. The movements of Crescens, Titus, and Tychicus are not labeled desertion. Galatia is retained as the source place-name without replacing it with a proposed alternative location.

4:13. Cloak is understood as an outer garment; a covering for written materials has also been proposed. Books denotes written volumes, often understood as scrolls; the wording does not reveal their contents. Parchments identifies a material, not a named biblical collection or a proven set of Paul's notes. See UBS on 4:13.

4:14–15. The source reads will repay, a future statement, rather than the variant may he repay. Alexander is identified as a metalworker; no identification with another person of that name is asserted. The instruction is to be on guard, not to carry out vengeance.

Abandonment, support, and rescue · 2 Timothy 4:16–18

2 Timothy 4:16

Greek: adopted SBLGNT text.

Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον— μὴ αὐτοῖς λογισθεῖν—

Word-order interlinear

at | the | first | of me | defense | no one | for me | came forward | but | all | me | abandoned | not | to them | may
it be counted

Close English

At my first defense no one came forward for me, but all abandoned me; may it not be counted against them.

Fluent English

At my first defense, no one came to support me. Everyone abandoned me. May it not be held against them.

2 Timothy 4:17

Greek: adopted SBLGNT text.

ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος.

Word-order interlinear

the | but | Lord | by me | stood | and | strengthened | me | so that | through | me | the | proclamation | might be
fully accomplished | and | might hear | all | the | nations | and | I was rescued | from | the mouth | of a lion

Close English

But the Lord stood by me and strengthened me, so that through me the proclamation might be fully accomplished and all the nations might hear; and I was rescued from the mouth of a lion.

Fluent English

The Lord stood beside me and gave me strength, so that I could fully proclaim the message and all the nations could hear it. I was rescued from the lion's mouth.

2 Timothy 4:18**Greek: adopted SBLGNT text.**

ρύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Word-order interlinear

will rescue | me | the | Lord | from | every | work | evil | and | will save | into | the | kingdom | of him | the | heavenly | to whom | the | glory | to | the | ages | of the | ages | amen

Close English

The Lord will rescue me from every evil work and save me into his heavenly kingdom. To him be glory for the ages of the ages. Amen.

Fluent English

The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. Glory to him forever and ever. Amen.

Section notes

4:16–18. First defense refers to a hearing in context; the text does not settle a full chronology of imprisonments. All the nations preserves the broad wording without inventing an attendance list. The lion's mouth is an image of mortal danger, comparable to Psalm22:21; it is not identified as a named ruler, Satan, or a literal arena. See UBS on4:17.

4:18. Rescue into the heavenly kingdom is retained alongside the approaching departure in verse6; it is not rewritten as a promise that death will be avoided. Amen closes this doxology, while the final blessing in verse22 has no Amen in the adopted source.

Greetings and a final blessing · 2 Timothy 4:19–22

2 Timothy 4:19

Greek: adopted SBLGNT text.

Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.

Word-order interlinear

greet | Prisca | and | Aquila | and | the | of Onesiphorus | household

Close English

Greet Prisca and Aquila and the household of Onesiphorus.

Fluent English

Give my greetings to Prisca and Aquila and to Onesiphorus's household.

2 Timothy 4:20

Greek: adopted SBLGNT text.

Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.

Word-order interlinear

Erastus | remained | in | Corinth | Trophimus | but | I left | in | Miletus | being ill

Close English

Erastus remained in Corinth, but I left Trophimus ill in Miletus.

Fluent English

Erastus stayed in Corinth. I left Trophimus in Miletus because he was ill.

2 Timothy 4:21

Greek: adopted SBLGNT text.

Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

Word-order interlinear

be diligent | before | winter | to come | greets | you | Eubulus | and | Pudens | and | Linus | and | Claudia | and | the | brothers | all

Close English

Be diligent to come before winter. Eubulus greets you, and Pudens and Linus and Claudia and all the brothers.

Fluent English

Make every effort to come before winter. Eubulus, Pudens, Linus, Claudia, and all the fellow believers send you greetings.

2 Timothy 4:22**Greek: adopted SBLGNT text.**

Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

Word-order interlinear

the | Lord | with | the | spirit | of you [singular] | the | grace | with | you all

Close English

The Lord be with your spirit. Grace be with you all.

Fluent English

May the Lord be with your spirit, Timothy. May grace be with all of you.

Section notes

4:19–22. Prisca is the source form of the name. Onesiphorus's household does not establish whether he was living or dead; compare 1:16–18. Illness is stated without a diagnosis. Come before winter remains a practical request without an invented travel schedule.

4:22. Your spirit addresses Timothy in the singular, while grace be with you is plural. Fluent English names Timothy only to make this change of addressee clear. The source reads Lord without adding Jesus Christ, and contains no final Amen.

XI-TIT-001 · Titus 1:1–16 Greeting, responsible leadership, and sound faith

Greeting and the hope of eternal life · Titus 1:1–4

Titus 1:1

Greek: adopted SBLGNT text.

Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν

Word-order interlinear

Paul | a slave | of God | an apostle | and | of Jesus | Christ | according to | the faith | of chosen ones | of God | and
| knowledge | of truth | the one | according to | godliness

Close English

Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen people and knowledge of the truth that accords with godliness,

Fluent English

From Paul, God's slave and an apostle of Jesus Christ, serving the faith of God's chosen people and their knowledge of the truth that leads to godly living.

Titus 1:2

Greek: adopted SBLGNT text.

ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων

Word-order interlinear

on | hope | of life | eternal | which | promised | the | truthful | God | before | times | eternal

Close English

in hope of eternal life, which God, who does not lie, promised before the ages began,

Fluent English

This rests on the hope of eternal life, promised before the ages began by God, who never lies.

Titus 1:3**Greek: adopted SBLGNT text.**

ἐφανερώσεν δὲ καιροῖς ἰδίους, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπίστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

Word-order interlinear

he revealed | but | at times | his own | the | word | of him | in | proclamation | which | I was entrusted with | I | according to | the command | of the | Savior | of us | God

Close English

but at his own appointed times he revealed his word in the proclamation entrusted to me by the command of God our Savior,

Fluent English

At the time he appointed, God made his word known through the proclamation entrusted to me by his command, the command of God our Savior.

Titus 1:4**Greek: adopted SBLGNT text.**

Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

Word-order interlinear

to Titus | a genuine | child | according to | a shared | faith | grace | and | peace | from | God | the Father | and | Christ | Jesus | the | Savior | of us

Close English

to Titus, a genuine child in a shared faith: grace and peace from God the Father and Christ Jesus our Savior.

Fluent English

To Titus, my true child in the faith we share: grace and peace from God the Father and Christ Jesus our Savior.

Section notes

1:1-3. According to the faith connects the apostleship with the faith of God's chosen people. Serving the faith is a contextual rendering, not an added description of their prior achievements. Before the ages began renders before eternal times; the text does not identify the recipients of the primordial promise. The proclamation, not a named written book, is entrusted to Paul.

1:3-4. God and Christ Jesus are both called Savior in these verses. The adopted greeting reads grace and peace, without mercy, and Christ Jesus without an added Lord. The English preserves those readings. See SBLGNT on 1:4.

Elders and the character of an overseer · Titus 1:5–9

Titus 1:5

Greek: adopted SBLGNT text.

Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην,

Word-order interlinear

of this | for the sake | I left | you | in | Crete | so that | the things | lacking | you might set right | and | might appoint | in each | town | elders | as | I | you | directed

Close English

For this reason I left you in Crete: that you might set right what was lacking and appoint elders in every town, as I directed you,

Fluent English

I left you in Crete to put the unfinished matters in order and appoint elders in each town, as I instructed you.

Titus 1:6

Greek: adopted SBLGNT text.

εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

Word-order interlinear

if | anyone | is | above reproach | of one | wife | a husband | children | having | believing | not | under | a charge | of reckless living | or | rebellious

Close English

if anyone is above reproach, a husband of one wife, having believing children who are not accused of reckless living or rebellious.

Fluent English

An elder must be above reproach and faithful to his wife. His children must be believers, free of any charge of reckless living or rebellion.

Titus 1:7**Greek: adopted SBLGNT text.**

δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμου, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

Word-order interlinear

it is necessary | for | the | overseer | above reproach | to be | as | of God | a steward | not | self-willed | not | quick-tempered | not | given to wine | not | violent | not | greedy for shameful gain

Close English

For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for shameful gain,

Fluent English

An overseer manages what belongs to God and must therefore be above reproach. He must not be arrogant, quick-tempered, a heavy drinker, violent, or greedy for dishonest gain.

Titus 1:8**Greek: adopted SBLGNT text.**

ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,

Word-order interlinear

but | hospitable | loving what is good | sensible | just | devout | self-controlled

Close English

but hospitable, loving what is good, sensible, just, devout, self-controlled,

Fluent English

He must welcome guests, love what is good, exercise sound judgment, act justly, be devout, and control himself.

Titus 1:9**Greek: adopted SBLGNT text.**

ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

Word-order interlinear

holding firmly to | the | according to | the | teaching | trustworthy | word | so that | able | he may be | both | to encourage | in | the | teaching | the | healthy | and | those | contradicting | to refute

Close English

holding firmly to the trustworthy word according to the teaching, so that he may be able both to encourage with sound teaching and to refute those who contradict it.

Fluent English

He must hold firmly to the trustworthy message as taught, so that he can encourage others through sound teaching and refute those who oppose it.

Section notes

1:5–7. Elders and overseer occur in the same appointment instructions. The translation keeps both terms rather than imposing a later hierarchy. Husband of one wife is rendered faithful to his wife in fluent English; the phrase has also been read as excluding polygamy or remarriage. Compare 1 Timothy 3:2.

1:6. Believing renders pista as referring to faith, the reading favored by the UBS handbook. Faithful or trustworthy is another possible sense. The following requirements concern the children's conduct; the translation does not specify their ages. See UBS on 1:6.

1:7–9. Steward pictures responsibility for another's household. Sound teaching continues the health metaphor used in the letters to Timothy. Refute includes exposing error; no method of physical coercion is supplied.

Disruptive teaching and corrective rebuke · Titus 1:10–14

Titus 1:10

Greek: adopted SBLGNT text.

Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς,

Word-order interlinear

there are | for | many | also | rebellious people | empty talkers | and | deceivers | especially | those | from | the | circumcision

Close English

For there are many who are also rebellious, empty talkers and deceivers, especially those of the circumcision,

Fluent English

There are many rebellious people whose empty talk deceives others, especially among those of the circumcision.

Titus 1:11

Greek: adopted SBLGNT text.

οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

Word-order interlinear

whom | it is necessary | to silence | who | whole | households | overturn | teaching | what | not | one ought | of shameful | gain | for the sake

Close English

who must be silenced, since they overturn whole households, teaching what they ought not for the sake of shameful gain.

Fluent English

They must be silenced, because they upset entire households by teaching what they should not, for dishonest profit.

Titus 1:12**Greek: adopted SBLGNT text.**

εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης, Κρηῖτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί·

Word-order interlinear

said | someone | from | them | one's own | of them | prophet | Cretans | always | liars | evil | beasts | bellies | idle

Close English

One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, idle bellies."

Fluent English

One of their own prophets said, "Cretans are always liars, vicious beasts, lazy gluttons."

Titus 1:13**Greek: adopted SBLGNT text.**

ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

Word-order interlinear

the | testimony | this | is | true | because of | which | reason | rebuke | them | sharply | so that | they may be healthy | in | the | faith

Close English

This testimony is true. For this reason rebuke them sharply, so that they may be sound in the faith,

Fluent English

This testimony is true. So rebuke them sharply, with the aim of making them sound in the faith.

Titus 1:14**Greek: adopted SBLGNT text.**

μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

Word-order interlinear

not | paying attention | to Jewish | myths | and | commands | of people | turning away from | the | truth

Close English

not paying attention to Jewish myths and commands of people who turn away from the truth.

Fluent English

They must stop attending to Jewish myths and to commands from people who turn away from the truth.

Section notes

1:10–11. Those of the circumcision identifies a particular group within the controversy; the passage does not name every Jewish person as an opponent. Silenced is a strong instruction to stop the harmful teaching; it does not specify a means of coercion.

1:12–14. The sweeping description of Cretans is presented as a quotation from a prophet of their own and endorsed within the letter's polemic. No name is supplied in the Greek. Idle bellies becomes lazy gluttons in fluent English. The stated purpose of rebuke is restoration to sound faith. Jewish myths are mentioned without being identified as a particular surviving book.

Purity, profession, and conduct · Titus 1:15–16

Titus 1:15

Greek: adopted SBLGNT text.

πάντα καθαρά τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

Word-order interlinear

all things | clean | to the | clean | to the | but | defiled | and | unbelieving | nothing | clean | but | are defiled | of them | both | the | mind | and | the | conscience

Close English

All things are clean to the clean, but to the defiled and unbelieving nothing is clean; both their mind and their conscience are defiled.

Fluent English

For those who are pure, everything is pure. For those who are defiled and do not believe, nothing is pure: both their minds and their consciences are defiled.

Titus 1:16

Greek: adopted SBLGNT text.

θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

Word-order interlinear

God | they profess | to know | by the | but | works | they deny | detestable | being | and | disobedient | and | for | every | work | good | unfit

Close English

They profess to know God, but deny him by their works, being detestable and disobedient and unfit for every good work.

Fluent English

They claim to know God, but their actions deny him. They are detestable, disobedient, and unfit for any good work.

Section notes

1:15–16. Clean and defiled contrast inward condition with claims about purity. The surrounding criticism of disobedience and bad conduct prevents all things are clean from being read as approval of every action. Know God is the opponents' profession; their works are said to contradict it.

XI-TIT-002 · Titus 2:1–15 Sound teaching, exemplary conduct, and the appearing of grace

Sound teaching in the lives of older and younger people · Titus 2:1–5

Titus 2:1

Greek: adopted SBLGNT text.

Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

Word-order interlinear

you | but | speak | what | befits | the | healthy | teaching

Close English

But you, speak what befits sound teaching.

Fluent English

You, however, must teach what accords with sound instruction.

Titus 2:2

Greek: adopted SBLGNT text.

πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

Word-order interlinear

older men | sober | to be | dignified | sensible | healthy | in the | faith | in the | love | in the | endurance

Close English

Older men are to be sober, dignified, sensible, sound in faith, love, and endurance.

Fluent English

Teach older men to be sober, dignified, and sensible, with sound faith, love, and endurance.

Titus 2:3**Greek: adopted SBLGNT text.**

Πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους μηδὲ οἴνῳ πολλῷ
δεδουλωμένους, καλοδιδασκάλους,

Word-order interlinear

older women | likewise | in | conduct | reverent | not | slanderers | nor | to wine | much | enslaved | teachers of
good

Close English

Older women likewise are to be reverent in conduct, not slanderers or enslaved to much
wine, teachers of what is good,

Fluent English

Likewise, older women should conduct themselves reverently, avoiding slander and
slavery to drink. They should teach what is good,

Titus 2:4**Greek: adopted SBLGNT text.**

ἵνα σωφρονίζωσι τὰς νέας φιλόανδρους εἶναι, φιλοτέκνους,

Word-order interlinear

so that | they may train | the | younger women | loving their husbands | to be | loving their children

Close English

so that they may train the younger women to love their husbands and children,

Fluent English

training younger women to love their husbands and children,

Titus 2:5**Greek: adopted SBLGNT text.**

σώφρονας, ἀγνάς, οἰκουργούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται.

Word-order interlinear

sensible | pure | working at home | good | submitting | to the | own | husbands | so that | not | the | word | of |
God | may be maligned

Close English

to be sensible, pure, working at home, good, submitting to their own husbands, so that the word of God may not be maligned.

Fluent English

to be sensible and pure, to work in their homes, to be kind, and to submit to their own husbands, so that God's word will not be maligned.

Section notes

2:1–5. Older men and older women are age groups here, not titles of office. Sensible and related words form a repeated theme across this chapter; the fluent layer varies their English expression where the sentence calls for it. In verse 3, slavery to much wine is an image of domination by drink.

2:4–5. The adopted text reads working at home, not the variant keepers of the home. The instruction concerns women within the household arrangements addressed by the letter; the translation retains their own husbands rather than expanding this into submission to every man. The stated concern is that God's word not be discredited.

An example in conduct and teaching · Titus 2:6–8

Titus 2:6

Greek: adopted SBLGNT text.

Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν·

Word-order interlinear

the | younger men | likewise | urge | to be sensible

Close English

Likewise urge the younger men to be sensible.

Fluent English

Urge younger men as well to exercise sound judgment.

Titus 2:7

Greek: adopted SBLGNT text.

περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,

Word-order interlinear

in | all things | yourself | presenting | an example | of good | works | in | the | teaching | integrity | dignity

Close English

In all things present yourself as an example of good works, showing integrity and dignity in teaching,

Fluent English

In every way, set an example through good works. Teach with integrity and dignity,

Titus 2:8**Greek: adopted SBLGNT text.**

λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

Word-order interlinear

speech | healthy | beyond reproach | so that | the one | from | the opposing side | may be ashamed | nothing |
having | to say | about | us | bad

Close English

sound speech beyond reproach, so that the opponent may be ashamed, having nothing bad to say about us.

Fluent English

using sound speech that cannot be faulted. Then an opponent will be put to shame, with nothing bad to say about us.

Section notes

2:6–8. In all things can be linked with the younger men’s self-control or with Titus’s example. Both English layers here connect it with the example in verse 7, following the source punctuation. The source has integrity and dignity without an additional term for incorruptibility. Verse 8 reads about us, not the variant about you.

Instructions to enslaved people · Titus 2:9–10

Titus 2:9

Greek: adopted SBLGNT text.

Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

Word-order interlinear

slaves | to their own | masters | to submit | in | all things | well-pleasing | to be | not | contradicting

Close English

Slaves are to submit to their own masters in all things, to be well-pleasing, not contradicting,

Fluent English

Slaves should submit to their own masters in everything, seeking to please them and avoiding backtalk.

Titus 2:10

Greek: adopted SBLGNT text.

μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

Word-order interlinear

not | pilfering | but | all | faithfulness | showing | good | so that | the | teaching | the | of the | Savior | of us | God | they may adorn | in | all things

Close English

not pilfering but showing complete good faith, so that in all things they may adorn the teaching of God our Savior.

Fluent English

They must not steal, but show themselves entirely trustworthy, so that everything they do brings credit to the teaching about God our Savior.

Section notes

2:9–10. Slaves and masters retain the historical social relation; employees and employers would change its meaning. The text addresses people living under slavery and does not discuss its abolition here. Adorn the teaching is a metaphor for conduct that makes the teaching worthy of regard. Good faith means trustworthiness in this sentence.

Grace that trains a people eager to do good · Titus 2:11

-15

Titus 2:11

Greek: adopted SBLGNT text.

Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις

Word-order interlinear

has appeared | for | the | grace | of | God | bringing salvation | to all | people

Close English

For the grace of God has appeared, bringing salvation to all people,

Fluent English

For God's grace has appeared, bringing salvation to all people.

Titus 2:12

Greek: adopted SBLGNT text.

παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

Word-order interlinear

training | us | so that | having renounced | the | ungodliness | and | the | worldly | desires | sensibly | and | righteously | and | godly | we might live | in | the | present | age

Close English

training us, so that, renouncing ungodliness and worldly desires, we might live sensibly, righteously, and in a godly manner in the present age,

Fluent English

It trains us to renounce ungodliness and worldly desires, and to live with self-control, justice, and devotion to God in the present age,

Titus 2:13**Greek: adopted SBLGNT text.**

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

Word-order interlinear

awaiting | the | blessed | hope | and | appearing | of the | glory | of the | great | God | and | Savior | of us | Jesus | Christ

Close English

awaiting the blessed hope and appearing of the glory of our great God and Savior Jesus Christ,

Fluent English

as we await our blessed hope: the appearing of the glory of our great God and Savior, Jesus Christ.

Titus 2:14**Greek: adopted SBLGNT text.**

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

Word-order interlinear

who | gave | himself | for | us | so that | he might redeem | us | from | all | lawlessness | and | purify | for himself | a people | for his own possession | zealous | for good | works

Close English

who gave himself for us, so that he might redeem us from all lawlessness and purify for himself a people of his own, zealous for good works.

Fluent English

He gave himself for us to free us from every kind of lawlessness and to make us pure, a people belonging to him and eager to do good.

Titus 2:15**Greek: adopted SBLGNT text.**

Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

Word-order interlinear

these things | speak | and | encourage | and | rebuke | with | all | authority | no one | you | let despise

Close English

Speak these things, encourage and rebuke with all authority. Let no one despise you.

Fluent English

Teach these things. Encourage and correct with full authority. Let no one dismiss you.

Section notes

2:11–12. Bringing salvation describes God’s grace and is directed toward all people. The translation retains that breadth without turning the clause into a separate claim that every person has already been saved. Grace is pictured as training or educating people for life in the present age.

2:13. Both English layers take God and Savior as titles of Jesus Christ. The shared article favors that reading; a reading that distinguishes God from the Savior has also been proposed. Fluent English identifies the appearing as the content of the blessed hope. Glory remains what appears, rather than being reduced to an adjective. See UBS on 2:13.

2:14–15. Redemption from lawlessness is followed by purification for a people’s belonging to Christ. A people of his own recalls the covenant language of Exodus 19:5 and Deuteronomy 7:6; compare Psalm 130:8 for redemption from iniquity. These are thematic and verbal links, not a claim that the whole sentence is an exact quotation.

XI-TIT-003 · Titus 3:1–15 Mercy, useful work, and a final blessing

Gentleness toward all and memory of the former life · Titus 3:1–3

Titus 3:1

Greek: adopted SBLGNT text.

Ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,

Word-order interlinear

remind | them | to rulers | to authorities | to submit | to obey | for | every | work | good | ready | to be

Close English

Remind them to submit to rulers and authorities, to obey, to be ready for every good work,

Fluent English

Remind them to submit to rulers and authorities, to obey, and to be ready for every good work.

Titus 3:2

Greek: adopted SBLGNT text.

μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραύτητα πρὸς πάντας ἀνθρώπους.

Word-order interlinear

no one | to malign | peaceable | to be | considerate | all | showing | gentleness | toward | all | people

Close English

to malign no one, to be peaceable, considerate, showing complete gentleness toward all people.

Fluent English

They should malign no one, avoid quarrels, be considerate, and show gentleness to everyone.

Titus 3:3**Greek: adopted SBLGNT text.**

ἡμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

Word-order interlinear

we were | for | once | also | we | foolish | disobedient | being led astray | enslaved | to desires | and | pleasures | of various kinds | in | malice | and | envy | living | hateful | hating | one another

Close English

For we too were once foolish, disobedient, led astray, enslaved to various desires and pleasures, living in malice and envy, hateful, hating one another.

Fluent English

We too were once foolish and disobedient, led astray and enslaved to all kinds of desires and pleasures. We lived in malice and envy, hateful and hating one another.

Section notes

3:1–3. Rulers and authorities are joined by and in English for readability, although the adopted Greek has no conjunction between the nouns. The reminder moves from public conduct to gentleness toward everyone. We too includes the writer with those whose former lives are described; the contrast is not between an inherently superior group and outsiders.

Mercy, rebirth, and the hope of life · Titus 3:4–7

Titus 3:4

Greek: adopted SBLGNT text.

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,

Word-order interlinear

when | but | the | kindness | and | the | love for humanity | appeared | of the | Savior | of us | God

Close English

But when the kindness and love for humanity of God our Savior appeared,

Fluent English

But the kindness and love for humanity of God our Savior appeared.

Titus 3:5

Greek: adopted SBLGNT text.

οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

Word-order interlinear

not | from | works | the ones | in | righteousness | which | did | we | but | according to | the | of him | mercy | he saved | us | through | washing | of rebirth | and | renewal | of the Spirit | Holy

Close English

he saved us, not because of works done by us in righteousness, but according to his mercy, through the washing of rebirth and renewal of the Holy Spirit,

Fluent English

He saved us because of his mercy, not because of righteous deeds we had done. He saved us through the washing of rebirth and renewal by the Holy Spirit,

Titus 3:6

Greek: adopted SBLGNT text.

οὗ ἑξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

Word-order interlinear

whom | he poured out | on | us | richly | through | Jesus | Christ | the | Savior | of us

Close English

whom he poured out richly on us through Jesus Christ our Savior,

Fluent English

whom he poured out generously on us through Jesus Christ our Savior.

Titus 3:7**Greek: adopted SBLGNT text.**

ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γεννηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

Word-order interlinear

so that | having been justified | by the | of that one | grace | heirs | we might become | according to | hope | of
life | eternal

Close English

so that, justified by his grace, we might become heirs according to the hope of eternal life.

Fluent English

He did this so that, justified by his grace, we might become heirs with the hope of eternal life.

Section notes

3:4–7. The Greek is one extended sentence whose main assertion is he saved us. Fluent English divides it while preserving mercy as the basis, washing and renewal as the means, and inheritance in hope as the goal. Love for humanity renders *philanthrōpia*; it does not mean monetary philanthropy alone.

3:5. Washing of rebirth and renewal of the Holy Spirit permits more than one syntactic grouping. A baptismal allusion is widely recognized, but baptism is not the noun used here. The translation retains washing and rebirth and makes the Spirit the agent of renewal without prescribing a sequence of separate rituals or experiences. See UBS on 3:5.

3:6–7. God pours out the Spirit through Jesus Christ. The relative whom refers to the Spirit. Justified by his grace is retained without silently replacing justification with moral improvement. The hope of eternal life recalls the greeting in 1:2.

Useful work and divisive disputes · Titus 3:8–11

Titus 3:8

Greek: adopted SBLGNT text.

Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

Word-order interlinear

trustworthy | the | word | and | about | these things | I want | you | to insist | so that | they may take care | of
good | works | to devote themselves to | those | having believed | God | these things | are | good | and |
beneficial | to | people

Close English

The saying is trustworthy, and I want you to insist on these things, so that those who have believed God may take care to devote themselves to good works. These things are good and beneficial to people.

Fluent English

This saying can be trusted. I want you to insist on these things, so that those who have trusted God will give careful attention to doing good. These things are good and beneficial for people.

Titus 3:9

Greek: adopted SBLGNT text.

μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιίστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

Word-order interlinear

foolish | but | controversies | and | genealogies | and | quarrels | and | disputes | about law | avoid | they are | for
| unprofitable | and | empty

Close English

But avoid foolish controversies, genealogies, quarrels, and disputes about the law, for they are unprofitable and empty.

Fluent English

Avoid foolish controversies, genealogies, quarrels, and disputes about the law. They are useless and empty.

Titus 3:10**Greek: adopted SBLGNT text.**

αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,

Word-order interlinear

a divisive | person | after | one | and | a second | warning | reject

Close English

Reject a divisive person after a first and second warning,

Fluent English

Warn a divisive person once, and then a second time. After that, have nothing more to do with them.

Titus 3:11**Greek: adopted SBLGNT text.**

εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει, ὧν αὐτοκατάκριτος.

Word-order interlinear

knowing | that | has become twisted | the | such a person | and | sins | being | self-condemned

Close English

knowing that such a person has become twisted and is sinning, being self-condemned.

Fluent English

You know that such a person has gone astray and continues to sin, bringing condemnation on themselves.

Section notes

3:8. The saying is trustworthy marks the preceding account as reliable; its exact opening boundary is not stated. Devote themselves to good works renders a phrase that can also carry a sense of taking the lead in such work. The same expression recurs in verse 14.

3:9–11. Genealogies and disputes about law are named without reconstructing their detailed contents. Divisive translates *hairetikos* in its faction-making sense; the later technical label *heretic* can mislead. First and second warning are both retained. Self-condemned concerns the person's own conduct, not an explicit report that the person has verbally admitted guilt. See UBS on 3:10.

Travel, practical support, and greetings · Titus 3:12–15

Titus 3:12

Greek: adopted SBLGNT text.

Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

Word-order interlinear

when | I send | Artemas | to | you | or | Tychicus | be diligent | to come | to | me | to | Nicopolis | there | for | I
have decided | to spend the winter

Close English

When I send Artemas or Tychicus to you, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.

Fluent English

When I send Artemas or Tychicus to you, make every effort to join me at Nicopolis. I have decided to spend the winter there.

Titus 3:13

Greek: adopted SBLGNT text.

Ζηναῦν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη.

Word-order interlinear

Zenas | the | lawyer | and | Apollos | diligently | send on their way | so that | nothing | to them | may be lacking

Close English

Diligently send Zenas the lawyer and Apollos on their way, so that they may lack nothing.

Fluent English

Do all you can to help Zenas the lawyer and Apollos on their journey, making sure they have everything they need.

Titus 3:14**Greek: adopted SBLGNT text.**

μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας,
ἵνα μὴ ὦσιν ἄκαρποι.

Word-order interlinear

let learn | but | also | those | of ours | of good | works | to devote themselves to | for | the | necessary | needs |
so that | not | they may be | unfruitful

Close English

And let our people also learn to devote themselves to good works for necessary needs, so that they may not be unfruitful.

Fluent English

Our people must also learn to devote themselves to good works that meet pressing needs, so that their lives will bear fruit.

Titus 3:15**Greek: adopted SBLGNT text.**

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

Word-order interlinear

greet | you | those | with | me | all | greet | those | loving | us | in | faith | the | grace | with | all | you

Close English

All who are with me greet you. Greet those who love us in faith. Grace be with you all.

Fluent English

Everyone here with me sends you greetings. Greet those who love us in the faith. May grace be with all of you.

Section notes

3:12–14. The location is named Nicopolis; no further identification is supplied by the verse. Lawyer identifies Zenas's expertise without specifying whether it is Roman or Jewish law. Send on their way includes practical provision, made explicit by so that they lack nothing. Pressing needs in fluent English expresses necessary needs without inventing a particular emergency.

3:15. The first greeting addresses Titus in the singular; the closing blessing addresses you all in the plural. The adopted source has no final Amen. The English does not import it.

XI-PHM-001 · Philemon 1:1–25 A personal appeal for Onesimus

A greeting to Philemon and the house congregation · Philemon 1:1–3

Philemon 1:1

Greek: adopted SBLGNT text.

Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν

Word-order interlinear

Paul | a prisoner | of Christ | Jesus | and | Timothy | the | brother | to Philemon | the | beloved | and | fellow worker | of us

Close English

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved fellow worker,

Fluent English

From Paul, a prisoner for Christ Jesus, and Timothy our brother, to our dear fellow worker Philemon,

Philemon 1:2

Greek: adopted SBLGNT text.

καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·

Word-order interlinear

and | to Apphia | the | sister | and | to Archippus | the | fellow soldier | of us | and | to the | in | house | of you | assembly

Close English

and to Apphia our sister and Archippus our fellow soldier, and to the assembly in your house:

Fluent English

to Apphia our sister, to Archippus our fellow soldier, and to the congregation meeting in your house:

Philemon 1:3**Greek: adopted SBLGNT text.**

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

grace | to you all | and | peace | from | God | the Father | of us | and | the Lord | Jesus | Christ

Close English

grace to you and peace from God our Father and the Lord Jesus Christ.

Fluent English

Grace and peace to you all from God our Father and the Lord Jesus Christ.

Section notes

1:1–3. Prisoner of Christ Jesus is understood as imprisonment for his sake. Paul does not use the title apostle in this greeting. Apphia is called sister and Archippus fellow soldier; their family relationships to Philemon are not stated. Your house is singular, while the blessing in verse 3 addresses a group.

Thanksgiving for love and shared faith · Philemon 1:4–7

Philemon 1:4

Greek: adopted SBLGNT text.

Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνησίαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

Word-order interlinear

I give thanks | to the | God | of me | always | mention | of you | making | in | the | prayers | of me

Close English

I always give thanks to my God, making mention of you in my prayers,

Fluent English

I thank my God whenever I remember you in my prayers,

Philemon 1:5

Greek: adopted SBLGNT text.

ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,

Word-order interlinear

hearing | of you | the | love | and | the | faith | which | you have | toward | the | Lord | Jesus | and | toward | all | the | holy ones

Close English

hearing of your love and the faith that you have toward the Lord Jesus and toward all the holy ones,

Fluent English

because I hear of your love for all God's holy people and your faith in the Lord Jesus.

Philemon 1:6**Greek: adopted SBLGNT text.**

ὥπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστόν·

Word-order interlinear

so that | the | sharing | of the | faith | of you | effective | may become | in | knowledge | of every | good thing |
the one | in | us | toward | Christ

Close English

so that the sharing of your faith may become effective in the knowledge of every good thing among us for Christ.

Fluent English

I pray that your participation in our shared faith may become effective through a full understanding of every good thing among us for Christ.

Philemon 1:7**Greek: adopted SBLGNT text.**

χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.

Word-order interlinear

joy | for | much | I had | and | encouragement | because of | the | love | of you | because | the | inward affections
| of the | holy ones | have been refreshed | through | you | brother

Close English

For I have had much joy and encouragement because of your love, because the hearts of the holy ones have been refreshed through you, brother.

Fluent English

Your love has brought me much joy and encouragement, brother, because you have refreshed the hearts of God's people.

Section notes

1:5. Love and faith are followed by the Lord Jesus and all the holy ones. The close layer preserves their order. The fluent layer understands a crossed pairing: faith toward Jesus and love toward the holy people. Saints or holy ones here denotes the community of believers.

1:6. Sharing of your faith can mean participation in a common faith or the practical sharing that springs from it. The fluent layer adopts participation. For Christ renders the directional phrase eis Christon without replacing it with in Christ. The source has among us, not among you. The precise relation between effectiveness, knowledge, and the good among us remains debated. See UBS on 1:6.

1:7. The Greek expression for inward affections is rendered hearts. This bodily idiom returns in verses 12 and 20 and holds together the appeal's emotional language.

An appeal for Onesimus made on the basis of love ·

Philemon 1:8–14

Philemon 1:8

Greek: adopted SBLGNT text.

Διό, πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον,

Word-order interlinear

therefore | much | in | Christ | boldness | having | to command | you | what | is fitting

Close English

Therefore, though I have great boldness in Christ to command you to do what is fitting,

Fluent English

So, although in Christ I could boldly command you to do what is right,

Philemon 1:9

Greek: adopted SBLGNT text.

διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ—

Word-order interlinear

because of | the | love | rather | I appeal | such a one | being | as | Paul | an old man | now | and | also | a prisoner | of Christ | Jesus

Close English

I appeal instead because of love, being such a one as Paul, an old man and now also a prisoner of Christ Jesus—

Fluent English

I choose to appeal to you on the basis of love. It is I, Paul, an old man and now a prisoner for Christ Jesus, who make this appeal.

Philemon 1:10

Greek: adopted SBLGNT text.

παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς Ὀνήσιμον,

Word-order interlinear

I appeal | to you | concerning | the | my | child | whom | I fathered | in | the | bonds | Onesimus

Close English

I appeal to you concerning my child, whom I fathered in imprisonment, Onesimus,

Fluent English

I appeal to you for my child Onesimus, whose father I became while in prison.

Philemon 1:11**Greek: adopted SBLGNT text.**

τόν ποτέ σοι ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον,

Word-order interlinear

the one | once | to you | useless | now | but | to you | and | to me | useful

Close English

who was once useless to you but is now useful both to you and to me,

Fluent English

He was once useless to you, but now he is useful to both of us.

Philemon 1:12**Greek: adopted SBLGNT text.**

ὃν ἀνέπεμψά σοι αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα·

Word-order interlinear

whom | I sent back | to you | him | that | is | the | my | inward affections

Close English

whom I have sent back to you, that is, my own heart.

Fluent English

I am sending him back to you, and with him I am sending my own heart.

Philemon 1:13**Greek: adopted SBLGNT text.**

ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,

Word-order interlinear

whom | I | wanted | with | myself | to keep | so that | on behalf of | you | me | he might serve | in | the | bonds | of the | good news

Close English

I wanted to keep him with me, so that on your behalf he might serve me in my imprisonment for the good news,

Fluent English

I wanted to keep him here with me, so that he could help me in your place while I am imprisoned for the good news.

Philemon 1:14**Greek: adopted SBLGNT text.**

χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου
ᾗ ἀλλὰ κατὰ ἐκούσιον·

Word-order interlinear

without | but | the | your | consent | nothing | I wished | to do | so that | not | as | by | compulsion | the | good | of
you | might be | but | by | free choice

Close English

but without your consent I wished to do nothing, so that your good deed might be by free choice and not as though by compulsion.

Fluent English

But I wanted to do nothing without your consent, so that your kindness would be freely given, without compulsion.

Section notes

1:8–10. Boldness permits a command, but the appeal is made on the basis of love. Old man renders presbytēs; ambassador is an alternative interpretation discussed in the UBS handbook. No exact age is inferred. Fathering Onesimus in imprisonment is spiritual parenthood, not biological descent. See UBS on 1:9.

1:11–12. Onesimus is a name associated with usefulness, echoed by the contrast useless/useful. The letter does not recount precisely how the earlier lack of usefulness arose. Sent back is expressed as am sending back in fluent English, treating the past tense as viewed from the recipient's reading of the letter.

1:13–14. The proposed service is on Philemon's behalf. The refusal to act without his consent keeps willingness central. The text does not say that Onesimus was already legally freed or that Philemon had already agreed to the request.

A changed relationship · Philemon 1:15–16

Philemon 1:15

Greek: adopted SBLGNT text.

τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν ἵνα αἰώνιον αὐτὸν ἀπέχης,

Word-order interlinear

perhaps | for | because of | this | he was separated | for | a short time | so that | forever | him | you might have back

Close English

For perhaps he was separated from you for a short time for this reason: that you might have him back forever,

Fluent English

Perhaps this is why he was parted from you for a little while: so that you could have him back for good,

Philemon 1:16

Greek: adopted SBLGNT text.

οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.

Word-order interlinear

no longer | as | a slave | but | more than | a slave | a brother | beloved | especially | to me | how much | but | more | to you | both | in | flesh | and | in | the Lord

Close English

no longer as a slave but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

Fluent English

no longer as a slave, but as something more: a dear brother. He is especially dear to me, and how much more to you, both in everyday life and in the Lord.

Section notes

1:15. Perhaps qualifies the proposed purpose of the separation. The passive he was separated leaves its agent unstated; the translation does not insert God as the grammatical subject. The verse does not itself say ran away. A short time is an idiom, not a statement that the absence lasted one hour. See UBS on 1:15.

1:16. No longer as a slave retains as; the appeal redefines how Onesimus is to be received as a beloved brother. It is not rewritten as an explicit legal certificate of manumission. In the flesh and in the Lord is retained in the close layer; everyday life expresses the former in fluent English. The wider implications for emancipation remain an interpretive question. See UBS on 1:16.

Welcome, responsibility, and a hoped-for visit ·

Philemon 1:17–22

Philemon 1:17

Greek: adopted SBLGNT text.

Εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς ἐμέ.

Word-order interlinear

if | then | me | you regard | as a partner | welcome | him | as | me

Close English

If then you regard me as a partner, welcome him as you would me.

Fluent English

If you consider me your partner, welcome him as you would welcome me.

Philemon 1:18

Greek: adopted SBLGNT text.

εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα·

Word-order interlinear

if | but | anything | he wronged | you | or | owes | this | to me | charge

Close English

But if he has wronged you in anything or owes you, charge it to me.

Fluent English

If he has wronged you in any way or owes you anything, put it on my account.

Philemon 1:19

Greek: adopted SBLGNT text.

ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις.

Word-order interlinear

I | Paul | have written | with the | my | hand | I | will repay | so that | not | I may say | to you | that | also | yourself | to me | you owe besides

Close English

I, Paul, have written this with my own hand: I will repay it—not to mention to you that you owe me your very self as well.

Fluent English

I, Paul, write this in my own hand: I will repay it. I need hardly remind you that you owe me your very self.

Philemon 1:20**Greek: adopted SBLGNT text.**

ναί, ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

Word-order interlinear

yes | brother | I | from you | may benefit | in | the Lord | refresh | of me | the | inward affections | in | Christ

Close English

Yes, brother, may I have some benefit from you in the Lord; refresh my heart in Christ.

Fluent English

Yes, brother, let me receive this benefit from you in the Lord. Refresh my heart in Christ.

Philemon 1:21**Greek: adopted SBLGNT text.**

πεποιθώς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ᾧ λέγω ποιήσεις.

Word-order interlinear

confident | in the | obedience | of you | I have written | to you | knowing | that | even | beyond | what | I say | you will do

Close English

Confident of your obedience, I have written to you, knowing that you will do even beyond what I say.

Fluent English

I write with confidence that you will respond obediently, knowing that you will do even more than I ask.

Philemon 1:22**Greek: adopted SBLGNT text.**

ἄμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

Word-order interlinear

at the same time | but | also | prepare | for me | lodging | I hope | for | that | through | the | prayers | of you all | I
will be graciously given | to you all

Close English

At the same time, also prepare lodging for me, for I hope that through your prayers I will be granted to you.

Fluent English

Please also prepare a place for me to stay. I hope that through your prayers I will be given back to you all.

Section notes

1:17–19. Partner resumes the fellowship vocabulary of verse 6. If he has wronged you or owes you is conditional: a theft and its amount are not established by the wording. The undertaking to repay is personal. You owe me your very self implies a profound personal obligation without giving a separate conversion narrative.

1:20–22. Benefit echoes the usefulness theme, while refresh my heart recalls verses 7 and 12. More than I ask leaves the further action unspecified. The planned visit remains a hope connected with prayer, not a report that release has occurred. Your prayers and to you in verse 22 are plural.

Greetings and grace · Philemon 1:23–25

Philemon 1:23

Greek: adopted SBLGNT text.

Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,

Word-order interlinear

greet | you | Epaphras | the | fellow prisoner | of me | in | Christ | Jesus

Close English

Epaphras, my fellow prisoner in Christ Jesus, greets you,

Fluent English

Epaphras, who shares my imprisonment in Christ Jesus, sends you greetings,

Philemon 1:24

Greek: adopted SBLGNT text.

Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

Word-order interlinear

Mark | Aristarchus | Demas | Luke | the | fellow workers | of me

Close English

as do Mark, Aristarchus, Demas, and Luke, my fellow workers.

Fluent English

as do my fellow workers Mark, Aristarchus, Demas, and Luke.

Philemon 1:25

Greek: adopted SBLGNT text.

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

Word-order interlinear

the | grace | of the | Lord | Jesus | Christ | with | the | spirit | of you all

Close English

The grace of the Lord Jesus Christ be with your spirit.

Fluent English

May the grace of the Lord Jesus Christ be with your spirit, all of you.

Section notes

1:23–25. Epaphras is called fellow prisoner; the other four are fellow workers. Your spirit in the final blessing has a plural possessor, reflected by you all. The adopted source has neither our before Lord nor a final Amen.

Passage-specific notation and source credits

The following notes preserve the local notation guidance accompanying the original readings. They supplement the notes printed beside each passage.

1 Timothy 1:1-20 to Philemon 1:1-25

Glosses follow Greek word order. Bracketed articles and grammar labels are translation aids. Each gloss belongs to exactly one Greek token; a gloss may contain several English words.

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SBLGNT: 2Timothy1 · <https://biblia.com/bible/sblgnt/2-timothy/1>

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2 Timothy 2:1–26

SBLGNT: 2Timothy2 · <https://biblia.com/bible/sblgnt/2-timothy/2>

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2 Timothy 3:1–17

SBLGNT: 2Timothy3 · <https://biblia.com/bible/sblgnt/2-timothy/3>

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2 Timothy 4:1–22

SBLGNT: 2Timothy4 · <https://biblia.com/bible/sblgnt/2-timothy/4>

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SBLGNT: Titus 1 · <https://biblia.com/bible/sblgnt/titus/1>

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Titus 2:1–15

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Titus 3:1–15

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