

and toil, so as not to be a burden to
 9 any of you. Not because we had no
 authority; but so that we might give
 ourselves a pattern to you, to imitate
 10 us. And besides, when we were with
 you we commanded this, that if any
 one would not work, he should not be
 11 fed. For we hear of some going dis-
 orderly among you, never working,
 12 but trifling. But we order and direct
 such in the Lord Jesus Christ, that
 they should themselves quietly earn
 13 the bread they eat. And you, my
 brethren, do not abstain from doing
 14 good; but if any one does not obey
 our order by this letter, mark him, and
 do not associate with him—so that he

may turn again. Do not, however, 15
 regard him as an enemy; but rather
 correct him as a brother.

The Attestation.

Now may the Lord of peace Him- 16
 self give you peace in every form.
 The Lord be with you all. The sig- 17
 nature by my own hand, PAUL, which
 is my sign in every letter, I write thus.

The blessing of our Lord Jesus 18
 Christ be with you all. Amen.

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

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

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

General Instructions.

3 I requested you to remain in
 Ephesus when I went into Macedonia,
 so that you should give order to some
 4 not to teach false doctrine, nor to
 investigate interminable genealogical
 legends; which questions impede
 rather than expedite the administra-
 5 tion of God in the faith: while the
 object of its teaching is love from a
 pure heart, a good conscience, and
 6 unpretended faith—some missing
 which have wandered into silly dis-
 7 cussion, wishing to be teachers of
 law; but not understanding either
 what they say, or of what they are
 8 asserting. But we know how
 excellent the law is, if any one makes
 9 use of it lawfully: knowing this, that
 law is not opposed to the righteous, but
 to the wicked, and disorderly, and sin-
 ners; to the unholy and depraved; to
 10 murderers, fornicators, sodomites,
 man-stealers, liars, and to perjurers;

and if there is anything contrary to
 healthy teaching, it fights against it,
 according to the rectifying gospel of 11
 the blessed God, as I have myself
 believed it.

I have been endowed with an office 12
 from Christ Jesus our Lord, Who em-
 powered me, because He thought me
 faithful, appointing me to a ministry:
 although I was before an abuser, a per- 13
 secutor, and brutal; however, I found
 pity, because I had done it unknow-
 14 ingly in the absence of faith. But the
 bounty of our Lord, with the faith and
 love which are in Christ Jesus, was ex-
 15 cessive. The Word is true, and worthy
 of full reception, that Christ Jesus
 came into the world to save sinners,
 of whom I am foremost. But for this 16
 reason I was granted pity: so that
 Christ Jesus might conspicuously
 display in me the universality of mercy,
 to serve as an intimation to posterity,
 to trust in Him for eternal life. But 17
 to the King of the eternities—im-
 perishable, invisible, Alone God—be
 honour and majesty, through the
 ages of the ages. Amen.

I deposit with you this command, 18
 son Timothy, subsequent to the
 former instructions to you, so that
 in them you might wage the noble
 19 war; having faith and a perfect under-
 standing,—which some having sailed

away from, have shipwrecked their
20 faith; of whom are Hymenæus, and
Alexander, whom I have delivered to
the Accuser, so that they may be
taught not to blaspheme.

Rules of Conduct for the Assembly.

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

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

If any one aspires to an overseer-
2 ship, he desires a noble work. The
overseer should, however, be unassail-
able, the husband of one wife, watch-
ful, sober, orderly, hospitable, taught;
3 not a drunkard, nor a pugilist, nor an
extortioner; gentle; not contentious;
4 not avaricious; regulating his own
house well, keeping his children in
5 obedience with all propriety. For if
any one does not know how to govern
his own family, how can he take care
6 of a Divine assembly? Not a new con-

vert; lest inflated he should fall into
the crime of the Devil, being intoxi-
cated with pride. And he ought also 7
to have a fair reputation with the out-
siders, so that he may not fall into re-
proach and the accuser's trap.

Deacons likewise should be grave; 8
not deceitful, nor addicted to much
wine, nor greedy for money: but 9
preserving the secret of the faith with
a pure understanding. And let these 10
be tested first; afterwards, being
proved irreproachable, they may
serve. The women as well should 11
be grave; not slanderers; watchful;
faithful in everything.

Deacons must be husbands of one 12
wife, and governing their children and
their own houses well; for they who 13
have served nobly, acquire to them-
selves an honoured station, and
much freedom of speech in the faith
which is with Christ Jesus.

I write these to you, hoping soon to 14
come; yet that if I should delay, you 15
might know how to be conducting
yourself in God's house, such as is
an assembly of a living God, a pillar
and support of the truth. And the 16
mystery that is in the true worship is
admittedly great.

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

Sundry Charges to Timothy.

However, the Spirit expressly says 4
that in latter times some will turn
away from the faith, addicting them-
selves to seducing spirits, and to
teachings of demons; teaching lies 2
in hypocrisy; burning up their own
conscience; hindering marriage; 3
abstaining from foods, which God
created to be consumed with thank-
fulness by the faithful, and recognisers
of the truth. Because all created by 4
God is good, and nothing is worth-
less, if received with thankfulness;
for it is sanctified by Divine thought 5
and thanksgiving. You will be a good 6
minister of Christ Jesus if you lay
these things before the brethren;
and feed yourself with the reasons
for the faith, and the noble teaching
which you have followed. But put 7
aside degrading and silly tales, and
exercise yourself in piety: for bodily 8

exercise is worth little; but piety is valuable for everything, having the
 9 promise both of the present life, and of the future. This truth is sure, and
 10 worthy of acceptance by all; for on account of it we labour and contend for the prize; because we hope on a living God, Who is a Saviour of all men, especially of faithful.

11 Command and teach these things.
 12 Let none despise you for your youth; but rather become a model for the faithful, in speech, in conduct, in
 13 love, in faith, in purity. Until I come, proceed with instruction, with exhortation, with teaching. Do not neglect the gift you possess, which was given to you through teachings, with the imposition of the hands of the Old
 15 Man.¹ Take special care of these; stand in them; so that your progress
 16 may be exhibited to all. Pay respect to yourself and to the teaching. Continue in them; for doing so, you will both save yourself and your hearers.

5 Reprove not an elder, but rather advise him as a father; the young men
 2 as brothers; the elder women as if mothers; the young women as though
 3 sisters, with all purity. Respect
 4 widows—those who are widows. But if any widow has children or grandchildren, they must learn first to treat religiously their own home, and to make repayment to their parents; for that is acceptable in the presence of
 5 God. But she who is a widow and desolate, should earnestly hope upon God, and continue with supplications and with prayers night and day;
 6 but the self-indulgent are in a living
 7 death. Advise these things, so that
 8 they may be blameless. But if any do not provide for themselves, and especially for their families, they have repudiated the faith, and are worse
 9 than an unbeliever. Let a widow be catalogued, if not less than sixty years of age, a wife of one husband, testified
 10 of by good works—if she has brought up children; if she has welcomed strangers; if she has washed holy feet; if she has helped the distressed; if she has followed up every good work.
 11 But put aside younger widows; for whenever they wish to marry, they will
 12 turn their backs upon Christ. They

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

are blameable, because they despise their first faith. And besides, they
 13 learn idleness, going about the families; and not only are idle; but, further, become detractors and meddlers, speaking what they ought not. I therefore order younger women
 14 to marry, to rear children, to regulate a home; never to give an excuse to the enemy for reproach. For some
 15 have already turned to follow Satan. If any believing man or woman has
 16 widows, let such provide for them, and not burden the assembly; so that those who are widows may be assisted.

Let the elders who govern skilfully
 17 be considered worthy of double honour, especially those engaged in discourse and teaching; for the
 18 Scripture says, MUZZLE NOT THE THRESHING OX;¹ and, THE WORKMAN DESERVES HIS WAGES.²

Receive no accusation against an
 19 elder, unless on the evidence of TWO OR THREE WITNESSES.³ In the pre-
 20 sence of all reprove those who sin, so that the rest may also fear. I charge
 21 you in the presence of God and of Christ Jesus, and of the chosen angels, that you may observe these rules free from prejudice, never acting from
 22 partiality. Never lay hand precipi- tously upon any, neither participate with other men's sin; keep yourself pure.

Drink water no longer, but use
 23 with a little wine for the stomach and your excessive weakness.

The faults of some men are evi-
 24 dent; they come out into observa- tion; but in others they have to be sought for. Just in the same way,
 25 the good qualities are also prominent; and what are otherwise cannot be hidden.

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

¹ Deut. xxv. 4.

² Lev. xix. 13.

³ Deut. xix. 15.

the contrary, and does not agree to sound reasons—to those of our Lord Jesus Christ, and to the teaching of our religion—he is stupid, and understands nothing; but doting about discussions and wordy wars, from which come envy, strife, abuse, evil suspicions, disputes of depraved men, corrupting the mind and perverting from the truth, by adopting the idea that our religion is a mere trade. Yet the all-satisfying religion is a great acquisition. For we brought nothing into the world, nor are we able to carry anything out; therefore, having food and clothing, let us be satisfied with them. But those who design to be rich fall into a temptation and snare, and many senseless and ruinous desires, which sink those men into loss and destruction; for the love of money is a root of all these evils, some going mad for which, have wandered from the faith, and surrounded themselves with many distresses. But fly these, man of God, and follow righteousness, piety, faith, love, endurance, gentleness. Fight the good fight of the faith; seize hold of the life eternal, to which you are summoned; and confess the noble confession before many witnesses. I charge you before the life-giving God

of all, and of Jesus Christ, Who gave evidence with His noble confession before Pontius Pilate, keep the command yourself, purely, unblameably, until the manifestation of our Lord Jesus Christ; which at the right time will bring to light the Blessed and only Potentate, the King of kings, and Lord of lords, the only possessor of immortality, inhabiting an unapproachable light, Whom not one of mankind has seen, nor is able to see, to Whom is eternal honour and power. Amen.

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

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

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

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

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

The Apostle's Exhortations to Timothy.

3 I owe thanks to the God Whom I worship from my ancestors with a pure conscience, that I unceasingly remember you in my supplications night and day; longing to see you, thinking of your troubles, so that I may be filled

with joy; having remembrance of your sincere faith, which lived before in your grandmother Lois, and in your mother Eunice, and which I am confident is also in you. For which reason I remind you to rekindle the fire—the gift of God—which you possess through the laying on of my hands. For God gave to us not a spirit of weakness; but of vigour, and love, and discretion.

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