

FIRST TIMOTHY

CHAPTER 1

1. Paul, one sent away with a commission pertaining to Christ Jesus (or: Jesus Christ's apostle), down from (in accord with) an injunction (a decree and charge set upon [me]) of God our Savior, even (and) of Christ Jesus, our Expectation (Hope),

2. to Timothy, a genuine child (a legitimate born one) within faith (trust): Grace, mercy (compassion) ? peace [= shalom] from God. our Father, even (and) Christ Jesus, our Lord [= Yahweh?].

3. According as I called you alongside ? while traveling into Macedonia ? to encourage you to remain focused in Ephesus, to the end that you should pass on an announcement (should notify; may bring along a message) to certain ones (for some) to not continue teaching different things,

4. nor yet to constantly hold toward myths and unbounded (endless) genealogies, which things habitually hold investigations and inquiries alongside which involve speculations and disputes, rather than God's house?administration (management; stewardship) - the one within faith (trust).

5. Yet the goal of the notification (the announcement which is passed along) is constantly Love, forth from out of the midst of a clean heart and a good conscience (virtuous knowing?together) and of un-hypocritical faith (unfeigned trust),

6. of which things some (certain ones), being without a mark (or: deviating or swerving from the goal), were turned from out of [them] into vain (fruitless; profitless) talking and idle disputation,

7. wanting to be teachers of law, habitually not mentally apprehending either what things they are saying or about what things they are constantly insisting (thoroughly asserting and maintaining).

8. Now we have seen and thus know that the Law [= Torah] is beautiful (ideal and of good quality; useful; fine), if ever anyone may be continuously making use in it (employing and behaving to it) lawfully,

9. having seen and knowing this, that a law is not continually being laid down for one in accord with the Way pointed out (a just one; one who lives in right relationship with fair and equitable dealings), but for lawless ones and for insubordinate (unsubdued) ones; for irreverent ones (ones without awe) and for failures (ones missing the mark); for ones without regard for divine or natural laws (impious, malign, disloyal ones lacking loving?kindness) and for profane ones (ones without connection to the set?apart and holy who live in what is accessible to all); for ones who strike (thrash) fathers and for ones who strike (thrash) mothers; for those murdering men;

10. for men who use prostitutes (or who are male prostitutes; fornicators); for men who lie with males (sodomites); for kidnapers (those catching male persons by the foot); for liars; for ones who violate their oaths (perjurers); and whatever different thing which is continually occupying an opposite position (lying in opposition or in replacement) to the sound and healthful teaching,

11. in accord with (down from; having a source in) the good news of the glory of The Happy God, which I was persuaded to believe (in Whom I am made to trust).

12. I continue holding (having) Grace by (in) the One enabling me (putting ability within me; empowering me): Christ Jesus, our Lord, because He considers me full of faith (deems me faithful), placing [me] into a position of giving attending service,

13. ? one being formerly a blasphemer (a slanderer; one using abusive speech) and a persecutor and a violent, insolent aggressor (an overbearing, riotous outrager), but, to the contrary. I was mercied (given mercy), because, being continuously ignorant, I acted (did it) within unbelief (in distrust).

14. Yet our Lord's grace overwhelms (is above more than enough; is over abounding) with faith (trust) and love pertaining to that [which is] within Christ Jesus [possibly:... together with faith, and love of the one in Christ Jesus].

15. The Word [is] full of faith and of every welcome reception of equal value, because Christ Jesus came into the ordered system (the world; the cosmos) to rescue failures (to deliver those missing the target; to save and make sinners healthy and whole), of whom I exit being first (or: am foremost) [or: Trustworthy (Faithful) {is} the word and worthy of all welcome, that Jesus Christ came...].

16. But nonetheless, through this I was mercied (I am given mercy), to the end that within me first (foremost) Jesus Christ may point out so as to publicly display every emotion which is long in arriving (all long? suffering patience) with a view to being an underline (toward a sub?type; as facing a sketch or outline; for a pattern) of those about to be habitually believing (trusting) upon Him, into eonian life (into Life having the qualities and characteristics of the ages; into age?durative life).

17. So, to [the] King of The Ages (Eons), to [the] incorruptible (undecayable; unspoilable), invisible (unseen; unseeable) One, to [the] only God [some MSS+ wise; so, poss.: only wise God], [be] honor (value; worth) and glory (reputation which calls forth praise), into the ages of the ages. It is so (Amen)!

[variation: Now in (by) the King to Whom belongs the Ages ? in (by) the imperishable, invisible [and] only One ? in (by) God [is] honor and glory, into the eons of the eons. So it is!]

18. I am presently placing this passed?on message (notification; announcement) to your side, child Timothy, down from the preceding prophecies upon you (or: in accord with the prophecies habitually leading forth upon you), to the end that you may constantly perform military service (do battle; perform warfare) within THEM ? the beautiful (fine; excellent; virtuous; ideal) military service (battle; warfare),

19. constantly holding (having) faith (trust) and a good conscience (a profitable knowing?together) ? which some (certain ones), thrusting away (driving away), experienced shipwreck about the faith:

20. of whom are Hymenaeus and Alexander, whom I gave (give) over to Satan (the Adversary) to the end that they may be child?trained to not constantly blaspheme (speak

abusively or slanderously).

CHAPTER 2

1. Consequently I am habitually calling you alongside to encourage, counsel and exhort you to first of all be constantly making petitions for needs, prayers, intercessions (meetings within situations to converse or hit and obtain the objective), [and] expressions of gratitude over (on behalf of; for) all mankind (men) -

2. over (for) kings and all those being ones within a position of holding control over (above) [others] (being in superiority or high station), to the end that WE may continuously lead (carry through) a life that is still - at rest (free from all agitation or disturbance with tranquility arising from without), and also quiet ? peaceable (gentle, exciting no disturbance in others, with tranquility arising from within) in all reverence (pious and devout relations with everything) and majestic seriousness (dignity and gravity which inspire awe).

3. This [is] beautiful (fine; ideal) and welcomingly received from the presence and in the sight of God, our Deliverer (our Savior; the One Who heals us and makes us whole),

4. Who is constantly willing (continuously intending) all mankind (all men) to be saved (delivered; rescued; made healthy and whole), and (even) to come into a full, accurate, experiential and intimate knowledge of Truth (or: into a realization of [the] Truth),

5. for God [is] One, and One [is the] Mediator of God and mankind, a Man, Christ Jesus (or: for [there is] one God, and one medium between God and men. [the] human, Christ Jesus),

6. the One giving Himself a correspondent ransom (a ransom in the place of and directed toward the situation) over (for) all (everyone; as a masc.: all men; as a neut: all things) - the witness (testimony; omitted by A) [will come] in its own fitting situations

(or: the Witness for their own seasons; Testimony to His own particular times)

7. into which I, a preacher (herald) and one sent with a mission (an apostle), was placed (am set) - I am speaking truth, I am not lying ? a teacher of multitudes (nations; the multiplied ethnic groups; Gentiles), within faith and Truth.

8. I am wanting and intending, then, the men (adult males) within every place to habitually pray, continually lifting up loyal and dutiful hands that are pure from all crime, apart from impulse of intrinsic fervor (anger; wrath) and reasonings (debates; thorough thinkings or computations).

9. Likewise, women to habitually adorn and arrange themselves in an ordered and arranged system of proper behavior and clothing: with modesty and soundness of mind (sanity and sensibility), not in braids (interweavings) and in golden ornaments, or in pearls or expensive garments,

10. but rather ? what is suitable (proper; fitting; becoming) in (for; to) women professing reverence for God ? through good (virtuous) works (acts).

11. Let a woman be habitually learning within quietness (peaceableness; gentleness exciting no disturbance in others, and tranquility arising from within), in all subjection (within every subordinate arrangement; in all submission).

12. Now I am not turning upon a woman, so as to direct her to be habitually teaching (or: I

do not habitually allow a woman to regularly teach), neither to continually act in her own authority, exercising control over an adult male, but rather to exist (be) within quietness (gentleness, exciting no disturbance, with tranquility arising from within) ?

13. for Adam was molded and formed first, thereafter (next). Eve,

14. and Adam was not seduced and deceived, but the woman being completely cheated out by seduction (thoroughly deluded) has come to be and exists within deviation (transgression; a stepping by the side),

15. yet she will be delivered (rescued; saved; made whole) through the bearing of children (by being a mother of a family), provided that they may remain within faith (trust) and love and the results of being set apart (holiness), with soundness of mind (sanity; sensibility).

The Word [is] full of faith! (Or; Trustworthy [is] the word.)

CHAPTER 3

1. If anyone is habitually stretching himself in reaching out toward a distant object upon which the eye is fixed, he is continually craving a beautiful deed (or: If anyone continues reaching after visitation for inspection and tender guardianship, he fully desires a virtuous act; If anyone stretches out in reaching for the duties of looking around upon things {duties of one who watches upon, or oversees}, he completely desires ideal work).

2. It is therefore binding upon (necessary for) the one fixing his eye upon a distant object (or: the one doing visitation for inspection and tender guardianship; the one watching upon or overseeing) to be one not to be laid hold of (thus: one in whom is no just cause for blame), an adult male possessing one wife, sober (unintoxicated; clear-headed; moderate in habits), sound in mind (sensible), have his world ordered and arranged (be systematic and decorous), be fond of strangers (hospitable), skillful and qualified to teach,

3. not addicted to wine, not quarrelsome and apt to strike another, but rather, yielding (lenient; gently equitable), not disposed to fight or belligerent, not fond of silver (money),

4. habitually putting himself at the head of his own household so as to beautifully (ideally) stand before and lead them, having children within subjection with all majestic seriousness (dignity and gravity which inspire awe) ?

5. now if anyone does not know (has not seen and is not aware) to put himself at the head of his own household so as to stand before and lead them, how will he take care of God's called-out assembly? ?

6. not a novice (neophyte; a newly placed member of the body), lest. being inflated with the fumes of conceit, he may fall into the adversary's judgment (the separation and decision made in regard to the devil).

7. Yet it is also binding (necessary) to continuously hold (have) a beautiful (fine; ideal; excellent; virtuous) witness from those outside, lest, he may fall into a reproach (insult; censorious report regarding character) and a trap (snare; gin; device; stratagem) of the adversary (devil).

8. Attending servants, similarly, [should be] serious (dignified with gravity), not double-speaking (or: saying the same thing twice; double-talking; speaking with double meanings), not ones having a propensity toward much wine, not ones eager for dishonorable gain (deformed or ugly gain),

9. continuously holding (having) the secret (mystery) of the faith within a clean conscience.

10. Now let these also be first put through a process of examination, testing and proving. Thereafter, let them be regularly giving supporting service, being ones not having been called up before a judge (free from accusation; unimpeachable).

11. Women (Wives), similarly, [should be] serious (dignified with majestic gravity, inspiring awe), not devils (adversaries), sober (unintoxicated; clear-headed; moderate in habits), full of faith (or: faithful; trustworthy) in all things.

12. Let those giving supporting service be adult males having one wife, habitually putting themselves at the head of their own households so as to beautifully (ideally) stand before and lead their children,

13. for the men (those) giving supporting service in a beautiful and ideal manner, they continue building around themselves a beautiful (fine; excellent; ideal) staircase (that which enables stepping into a higher standing, realm or rank) and much freedom of speech (confident outspokenness; boldness) resident within faith ? that [which is] within Christ Jesus.

14. I am writing these things to you. expecting to come toward you swiftly (in quickness),

15. but if ever I should be slow (delay), to the end that you may see and thus know how it is binding (necessary) to be twisted and turned back up again within God's household (or: to be treated, conducted or caused to behave in God's house), which is (exists being) a called-out assembly of [the] Living God (or: of a living God), a pillar and foundational seat (base; a settled basis) of The Truth (or: of truth).

16. And confessedly (admittedly; with common consent and sameness of speech) great is the secret (mystery) of the reverence (the standing in awe of wellness, with adoration; the healthful devotion in true relation to God),

which is made visible (manifested) within flesh,

is rightwised (set in equity and right relationship in the Way pointed out) in spirit,

is seen by agents (messengers),

is heralded (preached) within multitudes (among nations and ethnic groups),

is trusted and believed within [the] world (an ordered system),

is received back in good opinion and reputation.

(or: Who [some MSS read: God; others: He] was brought to clear light within flesh, was shown righteous and just within spirit, was seen by agents, was proclaimed among Gentiles, was believed within [the] world, was taken back up again, within glory ? a manifestation which calls forth praise.)

1. Now the Spirit is explicitly saying that within subsequent seasons (in fitting situations which will be afterwards) some of the faith (belonging to the faith) will stand away (will withdraw), habitually holding toward (having a propensity to) wandering and deceptive (straying and seducing) spirits and to teachings of demons (teachings pertaining to demons, or belonging to demons),

2. within hypocrisy of false words (of false sayings; of false expressions; or: of speakers of lies) of ones existing, their own conscience having been branded (seared; cauterized) as with a hot iron,

3. of ones habitually forbidding (preventing; hindering) to be marrying, constantly abstaining from foods, which God creates (created; reduced from a state of wildness and disorder) into something to be shared and partaken of with thanksgiving by those full of faith (by the faithful ones) and by those having experienced full, intimate knowledge and realization of The Truth (or: of truth).

4. Because all God's creation (or: every creature of God) [is] beautiful (fine; excellent; virtuous; ideal), and NOT ONE THING is to be thrown away ? being habitually received with thanksgiving ?

5. for it is continuously (or: progressively) being set?apart (made holy) through God's Word and encounter (or: meeting and falling in with someone; or: conversation; or: hitting on target within a matter to assist, thus, intercession).

6. Placing these things under (as a base or foundation, to give advice or make suggestions) to (for) the brothers, you will be a beautiful (fine; ideal; excellent) supportive servant of Christ Jesus, habitually being inwardly nourished by the words of the faith (in the language and utterances of trust), and of the beautiful (fine; ideal; excellent; good quality) teaching to which follow alongside closely (nearly accompany and attend).

7. Now you must constantly refuse and avoid profane and old?womanish myths, yet habitually be training and exercising yourself, as in gymnastic discipline, toward reverence (standing in awe of wellness, with adoration; healthful devotion in true relation to God),

8. for gymnastic discipline for bodily exercise is beneficial toward a few things, yet reverence (devoutness; standing well in awe) is beneficial toward all things, continuously holding (having) a promise of life ? of the one now (at the present time), and of the impending one (the one being about to be).

9. The Word [is] full of faith (or: Faithful {Trustworthy} [is] the word) and worthy of all welcomed reception,

10. for into this [end] are we constantly working hard unto weariness, and are continuously struggling in the contest (contending for the prize; other MSS: being reproached), because we have placed our expectation (hope) and thus rely upon a living God (or: upon [the] living God), Who is (exists being) [the] Savior (Deliverer; Rescuer; Restorer to health and wholeness) of all mankind ? especially of believers (of ones full of faith and trust; of faithful ones)!

11. Be constantly announcing these things to those at your side, passing them along from one to another, and keep on teaching them!

12. Let no one be despising (thinking down on; having a negative opinion of) your youth. On the contrary, continue coming to be a model (pattern; example) of (or: pertaining to) those full of faith (of the faithful ones; for believers): in word, in conduct (behavior), in love, in faith (trust), in purity.

13. While I am coming, continue holding toward a propensity for the reading (the means of knowing again), for the calling alongside to aid, exhort and encourage, for the teaching (to the instruction).

14. Do not make it a habit to neglect the care of or disregard the gift of grace (or: gracious gift) residing within you, which was given to you through a prophecy, with a laying on of the hands of the body of elders.

15. Continually meditate on and give attention to these things; be absorbed in them (exist within them), to the end that your cutting a passage forward (your progress and advancement) may be visibly apparent to all (for everyone).

16. Habitually have a hold upon yourself and the teaching (Constantly attend to yourself and to the teaching). Remain on (Be persisting) in them, for, continuously doing this, you will rescue (deliver; save; restore to health and wholeness) both yourself and those regularly hearing you.

CHAPTER 5

1. You should not inflict blows upon (or: give reproofs to) an older man (an elder). To the contrary, you must habitually call [him] alongside, as a father, to aid and assist, to encourage and exhort. [Treat] younger men as brothers,

2. older women as mothers, younger women as sisters, within all purity.

3. Be constantly honoring (valuing) widows ? those actually being widows.

4. But if any widow currently has children or grandchildren (descendants), let them continue learning to first show reverence, devotion and pious care for their own household, and to keep paying a due compensation to their parents and grandparents (progenitors), for this is welcomely received in God's sight.

5. Now the one actually being a widow, and having been left alone, has placed expectation upon, and now relies on God, and constantly remains focused in requests regarding needs, and in prayers, night and day,

6. yet the woman continuously indulging herself in riotous luxury (excessive comfort; living as a prodigal), continuing being alive (or: [though] living), she is dead (or: she has died).

7. So keep on announcing these things along the way (telling them to the one at your side), to the end that they may be ones not to be laid hold of (thus: ones in whom is no just cause for blame).

8. Now if anyone is not habitually having forethought or perceiving beforehand in order to provide for those who are his own, and especially ones of the household (family or domestics) he has disowned (denied; renounced; refused) The Faith and is (exists being) worse than an unbeliever (one without faith).

9. Let a widow be put on the list, and continue enrolled, who has become no younger than sixty years old, a wife of one husband,

10. having a continuing reputation founded in beautiful acts (ideal works; excellent deeds): if she nourishes children (reared a family), if she is (or: was) hospitable to strangers and foreigners, if she washes (bathed) the feet of the set?apart ones (the holy ones; the saints), if she successfully wards off distress for those being constantly pressured (or: relieves those consistently being in tribulation and affliction), if she follows up on every good work (attends to every virtuous deed).

11. But turn aside requests of (refuse) younger widows [from being on the list], for whenever they may develop headstrong pride (live strenuously or rudely) against Christ (or: may come down with sexual impulse, sensual desire, feel licentious or become wanton against Christ) they are continually wanting to be marrying,

12. habitually holding a decision: that they set?aside (displace) the first faith.

13. Yet at the same time, they are constantly learning inactiveness (unemployment; idleness), wandering around the houses (homes), and not only [are they] inactive (ineffective; unemployed; idle), but further [they are] also gossips (babblers; ones bubbling over with prattle) and meddlers, women constantly saying unnecessary things (continuously speaking the things they shouldn't).

14. I am wanting and intending, therefore, younger women to be marrying; to be bearing children; to continuously manage a household; to be giving not one a starting point (base of operation; opportunity; incentive) favoring verbal abuse (slander; reviling) to the one occupying (lying in) an opposing position (the opposer; the opposition),

15. for some (certain ones) were already turned out (were turned aside) after (behind) the adversary (Satan).

16. If any woman of faith (faithful or believing woman) continues having widows [in her circle of influence], let her continue warding off [disaster] for them (relieving and being sufficient for them), and the called?out assembly not be continuously burdened (weighted down), to the end that it may continually ward off [disaster] (bring relief and be sufficient) for those actually being widows.

17. Let the elders (older men) ? ones having beautifully (ideally; excellently; finely) placed themselves at the head so as to stand before and to lead ? be considered worthy of double honor (value), especially those being continually wearied and spent with labor in word (or: within [the] Word) and teaching,

18. for the Scripture is saying. "You shall not muzzle a bull (ox) when it is threshing out grain," and, "The worker [is] worthy (of equal value) of his wages."

19. Do not ever accept (receive; assent to) an accusation down on (against) an elder (an older man) outside of and except upon two or three witnesses.

20. Yet habitually put to the proof, test or expose (lay bare) those habitually missing the target or being in error (the ones continuously sinning; the constant failures) before all

on?lookers (or: in the sight of all), to the end that the rest. also, may continue having fear.

21. I continue bearing complete and thorough witness (or: I habitually give testimony throughout) in the sight of God and of Christ Jesus and of the selected (picked out and chosen) agents (messengers), to the end that you may keep watch on so as to guard these things apart from fore?decisions (prejudgment; prejudice), continually doing nothing (constructing not one thing) down from (in accord with) inclination (a leaning toward) or bias.

22. In practice, place (lay) your hands quickly upon no one, neither be habitually participating or sharing in the failures (errors; sins; misses of the target) belonging to another. Constantly keep (watch over and guard to preserve) yourself pure.

23. No longer continue being a water?drinker, but rather, habitually make use of a little wine because of your stomach and your thick (close together, firm, solid) or frequent weaknesses (deficiencies in strength; infirmities; sicknesses).

24. The failures (shortfalls; errors; sins) of some men are obvious (portrayed before the public), continually proceeding into a separation and a decision which leads into judgment, yet for certain ones they are also following upon and accompanying [them].

25. Similarly the beautiful acts (the excellent deeds; the fine and ideal works) are obvious (portrayed before the public), and habitually holding otherwise (having [acts] in a different way) are not able to be continuously hidden.

CHAPTER 6

1. Let as many as are (exist being) slaves, under a yoke, constantly regard (consider; esteem) their own masters (owners) worthy of all honor, to the end that God's Name and the teaching may not be repeatedly blasphemed (spoken of injuriously; slandered).

2. Further, let not those having believing masters (faithful owners) be in the habit of despising (having a condescending attitude about; be thinking down upon) [them], because they are brothers. But rather, let them consistently perform as slaves to a greater extent, because those being continual recipients of [their] good service (receiving the well?doing in return; those being supported by the benefits) are believers and beloved (or: full of faith and love). Keep on teaching these things, and keep on encouraging by calling others alongside to aid and exhort them.

3. If anyone continues teaching something different, and is not approaching by sound words (in healthful speeches) ? in those of our LORD, Jesus Christ ? even in the teaching which accords with reverence (or: [is] down from a standing in awe of wellness, with adoration; a healthful devotion in true relation to God),

4. he has smouldered and has been puffed up with the fumes of conceit, continues versed in nothing (capable of nothing; able to fix upon nothing; understanding nothing of how to know), but rather, continues being sick with a morbid craving concerning seekings (questionings; inquiries) and debates (word fights; disputes; controversies), forth from out of which things continually come to be (are birthed) envy. strife (discord; contention),

blasphemies (abusive speeches), bad (laborsome; wicked) suspicions,
5. altercations from throughout rubbing against men being ones having been utterly spoiled (ruined; corrupted; perished) in the mind, and having been deprived from the Truth, men continually prescribing it a customary law, inferring providing (procuring; acquiring; furnishing and supplying to one's self) to be The Reverence (the standing in awe of wellness, with adoration; the healthful devotion in true relation to God).

6. Now The Reverence is great providing (acquiring; furnishing and supplying to one's self) with contented self? sufficiency,

7. for we carried (brought) nothing into the world (the ordered system) [and] it is evident that neither are we able to carry anything out.

8. So. continuously holding (having) nourishments (foods; sustenance) and coverings (clothing or shelter) we will be warded off by these things (we shall be contentedly satisfied and sufficed in these things).

9. Yet those wanting and determining to be rich are continually falling in ? into a trial and a trap and many senseless and hurtful strong passions (many over? desires void of understanding and bringing weakness), which things habitually swamp those men, sinking them to the bottom, into ruinous corruption (destruction) and loss,

10. for a root of all the bad things (the worthless qualities; the injurious situations) is the fondness of silver (love of money = covetousness) of which some, habitually extending and stretching themselves out to reach, are caused to wander off (were led astray) away from the faith and they pierce themselves through with a rod and put themselves on a spit (they run themselves through, stabbing themselves all around) for (in; to) many pains.

11. However you, O man of God. be constantly fleeing (taking flight from) these things. But continuously pursue (rapidly follow and chase) fair and equitable dealings in right relationships in the Way pointed out (right? wisdom; justice), faith (trust; trustworthiness), love, remaining under in patient endurance, meek and gentle sensitivity (mildness of temper).

12. Constantly contend (as in the public games in the stadium or on the racecourse) the beautiful (ideal; fine) struggling contest of the faith. Take hold of (Get a firm hold upon) the eonian life (the Life that endures the ages and pertains to the Eons) into which you were called ? even [when] you confessed (said the same thing with another) in the sight and presence of many witnesses.

13. In the sight and presence of God ? the One continuously bringing forth all things as living creatures (the One habitually generating all things alive;... vivifying the whole) ? and of Christ Jesus, the One who was testifying the beautiful confession (making the ideal and excellent public declaration) upon Pontius Pilate, I am announcing to you (bringing this message to your side) and passing on this notification,

14. [that] you keep watch on, so as to guard and preserve, the spotless, not?to?be?laid?hold?of?for?blame commandment, until the shining upon (the display in clear light) of our

Lord. Jesus Christ (or: the manifestation pertaining to our Lord, Jesus Christ),
15. which, in its own fitting situations (seasons), will exhibit (point out) The Happy and Only Able One (only Powerful One; alone Potent One): The King of those ruling as kings, and Lord of those ruling as lords,
16. the Only One ? the One continuously holding [thus: having control of] immortality (deathlessness), the One continuously making His home (dwelling) in inaccessible (unapproachable) light, Whom not one of mankind sees, saw or perceived, nor is able (has power) to see (perceive), in Whom [is] honor (value; worth), and eonian strength (might having the qualities and characteristics of the ages; enduring and pertaining to the Eons). It is so (Amen)!

17. Pass along the notice (be announcing) to those rich (wealthy) within the present age (the current eon) to not be habitually high-minded (proud; arrogant; or: to ponder high things), neither to have put expectation upon, and thus rely on, the uncertainty (insecurity; non-evidence) of riches (wealth), but rather, upon God, the One continuously holding all things alongside for us (or: the One constantly offering and providing all thing to us) richly, into enjoyment (beneficial participation; the obtaining a portion to enjoy; pleasure),
18. to be habitually doing good acts (working profitably), to continue being rich in beautiful deeds (ideal acts; excellent works), to be liberal contributors (ones good with giving), ones in community (ones who partner and share; fellow participants),
19. constantly securing and laying away in store for themselves (in themselves) a beautiful (excellent; ideal) foundation, into the thing being about to be (the impending thing), to the end that they may in being (in essential existence) receive upon themselves of the Life (or: in themselves really lay hold upon Life).

20. O Timothy, guard and protect that which is placed beside you, constantly turning yourself out of the profane, empty voices (vacuous sounds; fruitless discussions) and oppositions (standings against in an opposing position; contradictions; disputes) of the falsely-named "knowledge,"

21. which some, are continuously professing and making announcements upon. They miss the mark (or: are without a mark), swerving (deviating) around The Faith.

Grace [is] with you folks! (or: The unearned Favor [is] among you)