

## I Timothy

1:1 Paul, an apostle of Jesus Christ by the commandment of God **and the** Lord Jesus Christ, our Savior and our hope,

1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace from God our Father and Jesus Christ our Lord.

1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

1:4 Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith; so do.

1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned,

1:6 From which some, having swerved, have turned aside unto vain jangling,

1:7 Desiring to be teachers of the law, understanding neither what they

**1** Παῦλος (*Paul*), ἀπόστολος (*an apostle*) Χριστοῦ (*of Christ*) Ἰησοῦ (*Jesus*) κατ' (*according to*) ἐπιταγὴν (*the command*) Θεοῦ (*of God*) Σωτῆρος (*the Savior*) ἡμῶν (*of us*), καὶ (*and*) Χριστοῦ (*of Christ*) Ἰησοῦ (*Jesus*), τῆς (*the*) ἐλπίδος (*hope*) ἡμῶν (*of us*),

**2** Τιμοθέω (*To Timothy*), γνησίῳ (*my true*) τέκνῳ (*child*) ἐν (*in*) πίστει (*the faith*): Χάρις (*Grace*), ἔλεος (*mercy*), εἰρήνη (*and peace*) ἀπὸ (*from*) Θεοῦ (*God*) πατρὸς (*the Father*), καὶ (*and*) Χριστοῦ (*Christ*) Ἰησοῦ (*Jesus*), τοῦ (*the*) κυρίου (*Lord*) ἡμῶν (*of us*).

**3** Καθὼς (*Just as*) παρεκάλεσά (*I urged*) σε (*you*) προσμεῖναι (*to remain*) ἐν (*in*) Ἐφέσῳ (*Ephesus*), πορευόμενος (*when I was going*) εἰς (*to*) Μακεδονίαν (*Macedonia*), ἵνα (*so that*) παραγγείλης (*you might warn*) τισὶν (*certain men*) μὴ (*not*) ἑτεροδιδασκαλεῖν (*to teach other doctrines*),

**4** μὴδὲ (*nor*) προσέχειν (*to give heed*) μύθοις (*to myths*) καὶ (*and*) γενεαλογίαις (*genealogies*) ἀπεράντοις (*endless*), αἵτινες (*which*) ἐκζητήσεις (*speculations*) παρέχουσιν (*bring*), μᾶλλον (*rather*) ἢ (*than*) οἰκονομίαν (*stewardship*) Θεοῦ (*of God*), τὴν (*which is*) ἐν (*in*) πίστει (*faith*).

**5** Τὸ (-) δὲ (*And*) τέλος (*the goal*) τῆς (*of our*) παραγγελίας (*instruction*) ἐστὶν (*is*) ἀγάπη (*love*) ἐκ (*out of*) καθαρᾶς (*a pure*) καρδίας (*heart*) καὶ (*and*) συνειδήσεως (*a conscience*) ἀγαθῆς (*good*) καὶ (*and*) πίστεως (*a faith*) ἀνυποκρίτου (*sincere*),

**6** ὧν (*from which*) τινες (*some*), ἀστοχήσαντες (*having missed the mark*), ἐξετράπησαν (*have turned aside*) εἰς (*to*) ματαιολογίαν (*meaningless discourse*),

**7** θέλοντες (*desiring*) εἶναι (*to be*) νομοδιδάσκαλοι (*teachers of the Law*), μὴ (*not*) νοοῦντες (*understanding*) μήτε (*neither*) ἅ (*what*)

1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, **which is** our hope;

1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

1:6 From which some having swerved have turned aside unto vain jangling;

1:7 Desiring to be teachers of the law; understanding neither what they

say nor whereof they affirm.

1:8 But we know that the law is good if a man use it lawfully,

1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1:10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry,

1:13 Who was before a blasphemer, and a persecutor, and injurious; but I

λέγουσιν (they are saying), μήτε (nor) περὶ (that about) τίνων (which) διαβεβαιοῦνται (they confidently assert).

**8** Οἶδαμεν (We know) δὲ (now) ὅτι (that) καλὸς (good is) ὁ (the) νόμος (law), ἐάν (if) τις (one) αὐτῷ (it) νομίμως (lawfully) χρῆται (uses),

**9** εἰδὼς (knowing) τοῦτο (this), ὅτι (that) δικαίῳ (for a righteous one) νόμος (law) οὐ (not) κεῖται (is enacted), ἀνόμοις (for the lawless) δὲ (however), καὶ (and) ἀνυποτάκτοις (insubordinate), ἀσεβέσι (for the ungodly) καὶ (and) ἁμαρτωλοῖς (sinful), ἀνοσίοις (for the unholy) καὶ (and) βεβήλοις (profane), πατρολῶαῖς (for murderers of fathers) καὶ (and) μητρολῶαῖς (murderers of mothers), ἀνδροφόνους (for slayers of man),

**10** πόρνοις (for the sexually immoral), ἁρσενοκοίταις (homosexuals), ἀνδραποδισταῖς (enslavers), ψεύσταις (liars), ἐπιόρκους (perjurers), καὶ (and) εἴ (if) τι (anything) ἕτερον (other), τῇ (in the) ὑγαινούσῃ (being sound) διδασκαλίᾳ (teaching), ἀντίκειται (is opposed to),

**11** κατὰ (according to) τὸ (the) εὐαγγέλιον (gospel) τῆς (of the) δόξης (glory) τοῦ (of the) μακαρίου (blessed) Θεοῦ (God), ὃ (with which) ἐπιστεύθη (have been entrusted) ἐγώ (I).

**12** Χάριν (Thankfulness) ἔχω (I have) τῷ (for the One) ἐνδυναμώσαντί (having strengthened) με (me), Χριστῷ (Christ) Ἰησοῦ (Jesus) τῷ (the) Κυρίῳ (Lord) ἡμῶν (of us), ὅτι (that) πιστόν (faithful) με (me) ἡγήσατο (He esteemed), θέμενος (having appointed me) εἰς (to) διακονίαν (service),

**13** τὸ (-) πρότερον (formerly) ὄντα (being) βλάσφημον (a blasphemer), καὶ (and) διώκτην (a persecutor), καὶ (and) ὑβριστήν (insolent); ἀλλὰ (but) ἠλεήθην (I was shown mercy), ὅτι (because)

say, nor whereof they affirm.

1:8 But we know that the law is good, if a man use it lawfully;

1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

1:13 Who was before a blasphemer, and a persecutor, and injurious: but I

obtained mercy because I did it ignorantly in unbelief.

1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1:15 This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

1:16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting.

1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare,

1:19 Holding faith and a good conscience, which some, having put

ἀγνοῶν (being ignorant), ἐποίησα (I did it) ἐν (in) ἀπιστίᾳ (unbelief).

**14** ὑπερεπλεόνασεν (Surpassingly increased) δὲ (then) ἡ (the) χάρις (grace) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us), μετὰ (with) πίστεως (the faith) καὶ (and) ἀγάπης (love), τῆς (that are) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus).

**15** Πιστός (Trustworthy is) ὁ (the) λόγος (saying) καὶ (and) πάσης (of full) ἀποδοχῆς (acceptance) ἄξιος (worthy), ὅτι (that) Χριστός (Christ) Ἰησοῦς (Jesus) ἦλθεν (came) εἰς (into) τὸν (the) κόσμον (world) ἁμαρτωλοῦς (sinners) σώσαι (to save), ὧν (of whom) πρῶτος (the foremost) εἰμι (am) ἐγώ (I).

**16** ἀλλὰ (But) διὰ (because of) τοῦτο (this), ἠλεήθην (I was shown mercy), ἵνα (that) ἐν (in) ἐμοὶ (me), πρῶτος (the foremost), ἐνδείξῃται (might display) Ἰησοῦς (Jesus) ⇔ Χριστός (Christ) τὴν (-) ἄπασαν (perfect) μακροθυμίαν (patience), πρὸς (as) ὑποτύπωσιν (a pattern) τῶν (for those) μελλόντων (being about) πιστεῦειν (to believe) ἐπ' (on) αὐτῷ (Him), εἰς (to) ζωὴν (life) αἰώνιον (eternal).

**17** Τῷ (To) δὲ (now) Βασιλεῖ (the King) τῶν (of the) αἰώνων (ages), ἀφθάρτῳ (the immortal), ἀοράτῳ (invisible), μόνῳ (only) Θεῷ (God), τιμὴ (be honor) καὶ (and) δόξα (glory), εἰς (to) τοὺς (the) αἰῶνας (ages) τῶν (of the) αἰώνων (ages). ἀμήν (Amen).

**18** Ταύτην (This) τὴν (-) παραγγελίαν (charge) παρατίθεμαί (I commit) σοι (to you), τέκνον (my child) Τιμόθεε (Timothy), κατὰ (according to) τὰς (the) προαγούσας (going before) ἐπὶ (as to) σὲ (you) προφητείας (prophecies), ἵνα (that) στρατεύῃ (you might war) ἐν (by) αὐταῖς (them) τὴν (the) καλὴν (good) στρατείαν (warfare),

**19** ἔχων (holding) πίστιν (faith) καὶ (and) ἀγαθὴν (a good) συνειδήσιν (conscience), ἣν (which) τινες (some), ἀπωσάμενοι (having cast away), περὶ (concerning)

obtained mercy, because I did it ignorantly in unbelief.

1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

1:19 Holding faith, and a good conscience; which some having put

away, concerning faith, have made shipwreck,

1:20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

2:1 I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving thanks be made for all men,

2:2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

2:3 For this is good and acceptable in the sight of God our **Savior**,

2:4 Who **is willing to** have all men to be saved and to come unto the knowledge of the truth **which is in Christ Jesus, who is the Only Begotten Son of God and ordained to be a mediator between God and man, who is one God and hath power over all men.**

2:5 For there is one God and one mediator between God and men, the man Christ Jesus,

τὴν (the) πίστιν (faith) ἐναυάγησαν (have caused a shipwreck),

**20** ὧν (among whom) ἐστίν (are) Ἵμμέναιος (Hymeneus) καὶ (and) Ἀλέξανδρος (Alexander), οὓς (whom) παρέδωκα (I have handed over) τῷ (-) Σατανᾶ (to Satan) ἵνα (that) παιδευθῶσιν (they may be disciplined) μὴ (not) βλασφημεῖν (to blaspheme).

**1** Παρακαλῶ (I exhort) οὖν (therefore), πρῶτον (first) πάντων (of all), ποιῆσθαι (to be made) δεήσεις (entreaties), προσευχάς (prayers), ἐντεύξεις (intercessions), εὐχαριστίας (and thanksgivings), ὑπὲρ (on behalf of) πάντων (all) ἀνθρώπων (men),

**2** ὑπὲρ (for) βασιλέων (kings) καὶ (and) πάντων (all) τῶν (those) ἐν (in) ὑπεροχῇ (authority) ὄντων (being), ἵνα (so that) ἤρεμον (a tranquil) καὶ (and) ἡσύχιον (quiet) βίον (life) διάγωμεν (we may lead), ἐν (in) πάσῃ (all) εὐσεβείᾳ (godliness) καὶ (and) σεμνότητι (dignity).

**3** τοῦτο (This) καλὸν (is good) καὶ (and) ἀπόδεκτον (acceptable) ἐνώπιον (before) τοῦ (the) Σωτήρος (Savior) ἡμῶν (of us), Θεοῦ (God),

**4** ὃς (who) πάντα (all) ἀνθρώπους (men) θέλει (desires) σωθῆναι (to be saved), καὶ (and) εἰς (to) ἐπίγνωσιν (the knowledge) ἀληθείας (of the truth) ἐλθεῖν (to come).

**5** Εἷς (One) γὰρ (for) Θεός (God there is), εἷς (one) καὶ (then) μεσίτης (mediator) Θεοῦ (between God) καὶ (and) ἀνθρώπων (men), ἄνθρωπος (the man) Χριστός (Christ) Ἰησοῦς (Jesus),

away concerning faith have made shipwreck:

1:20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving **of** thanks, be made for all men;

2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

2:3 For this is good and acceptable in the sight of God our **Saviour**;

2:4 Who **will** have all men to be saved, and to come unto the knowledge of the truth.

2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

2:6 Who gave himself a ransom for all, to be testified in due time,

2:7 Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and verity.

2:8 I will, therefore, that men pray **everywhere**, lifting up holy hands without wrath and doubting.

2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array,

2:10 But (which becometh women professing godliness) with good works.

2:11 Let the women learn in silence with all subjection.

2:12 **For** I suffer not a woman to teach nor to usurp authority over the man, but to be in silence.

2:13 For Adam was first formed, then Eve.

**6** ὁ (the One) δούς (having given) ἑαυτὸν (Himself) ἀντίλυτρον (as a ransom) ὑπὲρ (for) πάντων (all), τὸ (the) μαρτύριον (testimony) καιροῖς (in proper times) ἰδίοις (their own),

**7** εἰς (in regard to) ὃ (which) ἐτέθην (was appointed) ἐγὼ (I) κήρυξ (a herald) καὶ (and) ἀπόστολος (an apostle) — ἀλήθειαν (the truth) λέγω (I am speaking); οὐ (not) ψεύδομαι (I do lie) — διδάσκαλος (a teacher) ἐθνῶν (of the Gentiles), ἐν (in) πίστει (faith) καὶ (and) ἀληθείᾳ (truth).

**8** Βούλομαι (I desire) οὖν (therefore) προσεύχασθαι (to pray) τοὺς (the) ἄνδρας (men) ἐν (in) παντὶ (every) τόπῳ (place), ἐπαίροντας (lifting up) ὀσίους (holy) χεῖρας (hands), χωρὶς (apart from) ὀργῆς (anger) καὶ (and) διαλογισμοῦ (dissension).

**9** Ὡσαύτως (Likewise) «καὶ» (also) γυναῖκας (women), ἐν (in) καταστολῇ (apparel) κοσμίῳ (respectable), μετὰ (with) αἰδοῦς (modesty) καὶ (and) σωφροσύνης (self-control), κοσμεῖν (should adorn) ἑαυτάς (themselves), μὴ (not) ἐν (with) πλέγμασιν (braided hair), καὶ (or) χρυσίῳ (gold), ἢ (or) μαργαρίταις (pearls), ἢ (or) ἱματισμῶ (clothing) πολυτελεῖ (costly),

**10** ἀλλ' (but) ὃ (with what) πρόκειται (is becoming) γυναιξίν (to women) ἐπαγγελλομέναις (professing) θεοσεβειαν (the fear of God), δι' (through) ἔργων (works) ἀγαθῶν (good).

**11** Γυνῆ (A woman) ἐν (in) ἡσυχίᾳ (quietness) μαθανέτω (let learn) ἐν (in) πάσῃ (all) ὑποταγῇ (submissiveness).

**12** διδάσκειν (To teach) δὲ (however), γυναικί (a woman) οὐκ (not) ἐπιτρέπω (I do permit), οὐδὲ (nor) αὐθεντεῖν (to use authority over) ἀνδρός (a man), ἀλλ' (but) εἶναι (to be) ἐν (in) ἡσυχίᾳ (quietness).

**13** Ἀδὰμ (Adam) γὰρ (for) πρῶτος (first) ἐπλάσθη (was formed), εἶτα (then) Εὐὰ (Eve).

2:6 Who gave himself a ransom for all, to be testified in due time.

2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity.

2:8 I will therefore that men pray **every where**, lifting up holy hands, without wrath and doubting.

2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array;

2:10 But (which becometh women professing godliness) with good works.

2:11 Let the woman learn in silence with all subjection.

2:12 **But** I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

2:13 For Adam was first formed, then Eve.

2:14 And Adam was not deceived, but the woman, being deceived, was in the transgression--

2:15 Notwithstanding, **they** shall be saved in childbearing if they continue in faith, and charity, and holiness with sobriety.

3:1 This is a true saying: If a man desire the office of a bishop, he desireth a good work.

3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach,

3:3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous--

3:4 One that ruleth well his own house, having his children in subjection with all gravity,

3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3:6 Not a novice, lest, being lifted up with pride, he fall into the

**14** καὶ (And) Ἀδὰμ (Adam) οὐκ (not) ἠπατήθη (was deceived); ἢ (-) δὲ (but) γυνή (the woman), ἐξαπατηθεῖσα (having been deceived), ἐν (into) παραβάσει (transgression) γέγονεν (has come).

**15** σωθήσεται (She will be saved) δὲ (however) διὰ (through) τῆς (-) τεκνογονίας (childbearing), εἰάν (if) μείνωσιν (they abide) ἐν (in) πίστει (faith) καὶ (and) ἀγάπῃ (love) καὶ (and) ἀγιασμῶ (holiness), μετὰ (with) σωφροσύνης (self-restraint).

**1** Πιστὸς (Trustworthy is) ὁ (the) λόγος (saying): εἴ (If) τις (anyone) ἐπισκοπῆς (oversership) ὀρέγεται (aspires to), καλοῦ (of good) ἔργου (a work) ἐπιθυμεῖ (he is desirous).

**2** δεῖ (It behooves) οὖν (therefore) τὸν (the) ἐπίσκοπον (overseer) ἀνεπίλημπτον (above reproach) εἶναι (to be), μιᾶς (of one) γυναικὸς (wife) ἄνδρα (the husband), νηφάλιον (sober), σώφρονα (self-controlled), κόσμιον (respectable), φιλόξενον (hospitable), διδασκτικόν (able to teach),

**3** μὴ (not) πάροινον (given to wine), μὴ (not) πλήκτην (a striker), ἀλλὰ (but) ἐπιεικῆ (gentle), ἄμαχον (peaceable), ἀφιλάργυρον (not loving money),

**4** τοῦ (the) ἰδίου (own) οἴκου (house) καλῶς (well) προϊστάμενον (managing), τέκνα (children) ἔχοντα (having) ἐν (in) ὑποταγῇ (submission), μετὰ (with) πάσης (all) σεμνότητος (dignity) —

**5** εἰ (if) δέ (but) τις (one) τοῦ (the) ἰδίου (own) οἴκου (household) προστῆναι (to manage) οὐκ (not) οἶδεν (knows), πῶς (how) ἐκκλησίας (the church) Θεοῦ (of God) ἐπιμελήσεται (how will he care for)? —

**6** μὴ (not) νεόφυτον (a novice), ἵνα (that) μὴ (not) τυφωθείς (having been puffed up), εἰς (into) κρίμα (the judgment) ἐμπέσῃ (he might fall) τοῦ (of the) διαβόλου (devil).

2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

2:15 Notwithstanding **she** shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

3:4 One that ruleth well his own house, having his children in subjection with all gravity;

3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3:6 Not a novice, lest being lifted up with pride he fall into the



condemnation of the devil.

3:7 Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.

3:8 Likewise, the deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre,

3:9 Holding the mystery of the faith in a pure conscience.

3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

3:11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

3:13 For they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

**7** δεῖ (It behooves him) δὲ (now) καὶ (also) μαρτυρίαν (a testimony) καλήν (good) ἔχειν (to have) ἀπὸ (from) τῶν (those) ἔξωθεν (outside), ἵνα (so that) μὴ (not) εἰς (into) ὀνειδισμόν (reproach) ἐμπέσῃ (he might fall), καὶ (and) παγίδα (the snare) τοῦ (of the) διαβόλου (devil).

**8** Διακόνους (Deacons) ὡσαύτως (likewise) σεμνοῦς (must be dignified), μὴ (not) διλόγους (double-tongued), μὴ (not) οἴνω (to wine) πολλῶ (much) προσέχοντας (being given), μὴ (not) αἰσχροκερδεῖς (greedy of dishonest gain),

**9** ἔχοντας (holding) τὸ (to the) μυστήριον (mystery) τῆς (of the) πίστεως (faith) ἐν (with) καθαρᾷ (clear) συνειδήσει (a conscience).

**10** καὶ (Also) οὗτοι (these) δὲ (now), δοκιμαζέσθωσαν (let them be tested) πρῶτον (first); εἶτα (then) διακονείτωσαν (let them serve), ἀνέγκλητοι (blameless) ὄντες (being).

**11** Γυναῖκας (Women) ὡσαύτως (likewise) σεμνάς (must be dignified), μὴ (not) διαβόλους (slanderers), νηφαλίους (clear-minded), πιστάς (faithful) ἐν (in) πᾶσιν (all things).

**12** Διάκονοι (Deacons) ἔστωσαν (let be) μιᾶς (of one) γυναικός (wife) ἄνδρες (husbands), τέκνων (their children) καλῶς (well) προϊστάμενοι (managing) καὶ (and) τῶν (the) ἰδίων (own) οἰκῶν (households).

**13** οἱ (Those) γὰρ (for) καλῶς (well) διακονήσαντες (having served), βαθμὸν (a standing) ἑαυτοῖς (for themselves) καλὸν (good) περιποιῶνται (acquire), καὶ (and) πολλήν (great) παρρησίαν (confidence) ἐν (in) πίστει (the faith) τῇ (that is) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus).

condemnation of the devil.

3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

3:8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

3:9 Holding the mystery of the faith in a pure conscience.

3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

3:11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

3:14 These things write I unto thee, hoping to come unto thee shortly;

3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.

3:16 The pillar and ground of the truth is

(and without controversy, great is the mystery of godliness) God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils,

4:2 Speaking lies in hypocrisy, having their conscience seared as with a hot iron,

4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

**14** Ταῦτά (These things) σοι (to you) γράφω (I am writing), ἐλπίζων (hoping) ἔλθειν (to come) πρὸς (to) σέ (you) ἐν (in) τάχει (a short time),

**15** ἐὰν (if) δὲ (however) βραδύνω (I should delay), ἵνα (so that) εἰδῆς (you may know) πῶς (how) δεῖ (it behooves one) ἐν (in) οἴκῳ (the household) Θεοῦ (of God) ἀναστρέφεισθαι (to conduct oneself), ἣτις (which) ἐστίν (is) ἐκκλησία (the church) Θεοῦ (of God) ζῶντος (the living), στῦλος (the pillar) καὶ (and) ἐδραίωμα (base) τῆς (of the) ἀληθείας (truth).

**16** Καὶ (And) ὁμολογουμένως (confessedly), μέγα (great) ἐστίν (is) τὸ (the) τῆς (-) εὐσεβείας (of godliness) μυστήριον (mystery): Ὃς (Who) ἐφανερώθη (was revealed) ἐν (in) σαρκί (the flesh), ἐδικαιώθη (was justified) ἐν (in) πνεύματι (the Spirit), ὤφθη (was seen) ἀγγέλοις (by angels), ἐκηρύχθη (was proclaimed) ἐν (among) ἔθνεσιν (the nations), ἐπιστεύθη (was believed on) ἐν (in) κόσμῳ (the world), ἀνελήμφθη (was taken up) ἐν (in) δόξῃ (glory).

**1** Τὸ (-) δὲ (But) πνεῦμα (the Spirit) ὁρῶς (expressly) λέγει (states) ὅτι (that) ἐν (in) ὑστέροις (later) καιροῖς (times), ἀποστήσονται (will depart from) τινες (some) τῆς (the) πίστεως (faith), προσέχοντες (giving heed) πνεύμασιν (to spirits) πλάνοις (deceitful) καὶ (and) διδασκαλίαις (teachings) δαιμονίων (of demons),

**2** ἐν (in) ὑποκρίσει (hypocrisy) ψευδολόγων (of speakers of lies), κεκαυστηριασμένων (having been seared) τὴν (in the) ἰδίαν (own) συνείδησιν (conscience),

**3** κωλυόντων (forbidding) γαμεῖν (to marry), ἀπέχεσθαι (commanding to abstain) βρωμάτων (from foods) ἃ (that) ὁ (-) Θεός (God) ἔκτισεν (created) εἰς (for) μετάληψιν (reception) μετὰ (with) εὐχαριστίας (thanksgiving) τοῖς (by the) πιστοῖς (faithful) καὶ (and) ἐπεγνωκόσι (those knowing) τὴν (the) ἀλήθειαν (truth).

3:14 These things write I unto thee, hoping to come unto thee shortly:

3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.



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

4:5 For it is sanctified by the word of God and prayer.

4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

4:7 But refuse profane and old wives' fables and exercise thyself rather unto godliness.

4:8 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is and of that which is to come.

4:9 This is a faithful saying and worthy of all acceptation.

4:10 For, therefore, we both labor and suffer reproach because we trust in the living God, who is the **Savior** of all men, specially of those that believe.

**4** ὅτι (For) πᾶν (every) κτίσμα (creature) Θεοῦ (of God) καλόν (is good), καὶ (and) οὐδέν (nothing is) ἀπόβλητον (to be rejected), μετὰ (with) εὐχαριστίας (thanksgiving) λαμβανόμενον (being received);

**5** ἀγιάζεται (it is sanctified) γὰρ (for) διὰ (by) λόγου (the word) Θεοῦ (of God) καὶ (and) ἐντεύξεως (prayer).

**6** Ταῦτα (These things) ὑποτιθέμενος (laying before) τοῖς (the) ἀδελφοῖς (brothers), καλὸς (good) ἔση (you will be) διάκονος (a servant) Χριστοῦ (of Christ) Ἰησοῦ (Jesus), ἐντρέφόμενος (being nourished) τοῖς (in the) λόγοις (words) τῆς (of the) πίστεως (faith) καὶ (and) τῆς (of the) καλῆς (good) διδασκαλίας (teaching) ἧ (that) παρηκολούθηκας (you have closely followed).

**7** Τοὺς (-) δὲ (But) βεβήλους (profane) καὶ (and) γραώδεις (silly) μύθους (fables) παραιτοῦ (refuse). γύμναζε (Train) δὲ (rather) σεαυτὸν (yourself) πρὸς (to) εὐσέβειαν (godliness).

**8** ἢ (-) γὰρ (For) σωματικὴ (bodily) γυμνασία (exercise) πρὸς (of) ὀλίγον (a little) ἐστὶν (is) ὠφέλιμος (profit), ἢ (-) δὲ (but) εὐσέβεια (godliness) πρὸς (for) πάντα (everything) ὠφέλιμος (profitable) ἐστὶν (is), ἐπαγγελίαν (the promise) ἔχουσα (holding) ζωῆς (of life) τῆς (of the) νῦν (present), καὶ (and) τῆς (of the one) μελλούσης (coming).

**9** πιστὸς (Trustworthy is) ὁ (the) λόγος (saying), καὶ (and) πάσης (of full) ἀποδοχῆς (acceptance) ἄξιος (worthy).

**10** Εἰς (For) τοῦτο (this) γὰρ (for) κοπιῶμεν (we toil) καὶ (and) ἀγωνιζόμεθα (strive), ὅτι (because) ἠλπικάμεν (we have hope) ἐπὶ (on) Θεῷ (God) ζῶντι (the living), ὃς (who) ἐστὶν (is) Σωτὴρ (the Savior) πάντων (of all) ἀνθρώπων (men), μάλιστα (especially) πιστῶν (of believers).

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

4:5 For it is sanctified by the word of God and prayer.

4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

4:9 This is a faithful saying and worthy of all acceptation.

4:10 For therefore we both labor and suffer reproach, because we trust in the living God, who is the **Saviour** of all men, specially of those that believe.

4:11 These things command and teach.

**11** Παράγγελλε (Command) ταῦτα (these things) καὶ (and) δίδασκε (teach).

4:11 These things command and teach.

4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

**12** Μηδεὶς (No one) σου (your) τῆς (-) νεότητος (youth) καταφρονεῖτω (let despise), ἀλλὰ (but) τύπος (a pattern) γίνου (be) τῶν (for the) πιστῶν (believers) ἐν (in) λόγῳ (speech), ἐν (in) ἀναστροφῇ (conduct), ἐν (in) ἀγάπῃ (love), ἐν (in) πίστει (faith), ἐν (in) ἀγνείᾳ (purity).

4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

**13** ἕως (Until) ἔρχομαι (I come), πρόσεχε (give heed) τῇ (to the) ἀναγνώσει (public reading of Scripture), τῇ (to) παρακλήσει (exhortation), τῇ (to) διδασκαλίᾳ (teaching).

4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

**14** Μὴ (Not) ἀμέλει (be negligent) τοῦ (of the) ἐν (in) σοὶ (you) χαρίσματος (gift), ὃ (which) ἐδόθη (was given) σοὶ (to you) διὰ (through) προφητείας (prophecy), μετὰ (with) ἐπιθέσεως (the laying on) τῶν (of the) χειρῶν (hands) τοῦ (of the) πρεσβυτερίου (elderhood).

4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

4:15 Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.

**15** ταῦτα (These things) μελέτα (ponder); ἐν (in) τούτοις (them) ἴσθι (be absorbed), ἵνα (so that) σου (your) ἢ (-) προκοπὴ (progress) φανερὰ (evident) ἢ (may be) πᾶσιν (to all).

4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

4:16 Take heed unto thyself and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee.

**16** ἔπεχε (Give heed) σεαυτῷ (to yourself) καὶ (and) τῇ (to the) διδασκαλίᾳ (teaching). ἐπίμενε (Continue) αὐτοῖς (in them), τοῦτο (this) γὰρ (for) ποιῶν (doing), καὶ (both) σεαυτὸν (yourself) σώσεις (you will save) καὶ (and) τοὺς (those) ἀκούοντάς (hearing) σου (you).

4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

5:1 Rebuke not an elder; but entreat him as a father, and the younger men as brethren,

**1** Πρεσβυτέρῳ (An elder) μὴ (not) ἐπιπλήξῃς (do rebuke), ἀλλὰ (but) παρακάλει (exhort him) ὡς (as) πατέρα (a father); νεωτέρους (younger men) ὡς (as) ἀδελφούς (brothers);

5:1 Rebuke not an elder, but entreat him as a father; and the younger men as brethren;

5:2 The elder women as mothers, the younger as sisters, with all purity.

**2** πρεσβυτέρας (elder women) ὡς (as) μητέρας (mothers); νεωτέρας (and younger women) ὡς (as) ἀδελφὰς (sisters), ἐν (in) πάσῃ (all) ἀγνείᾳ (purity).

5:2 The elder women as mothers; the younger as sisters, with all purity.

5:3 Honor widows that are widows indeed.

5:4 But if any widow have children or nephews, let them learn first to show piety at home and to requite their parents; for that is good and acceptable before God.

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

5:6 But she that liveth in pleasure is dead while she liveth.

5:7 And these things give in charge, that they may be blameless.

5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel.

5:9 Let not a widow be taken into the number under threescore years old--having been the wife of one man,

5:10 Well reported of for good works--if she have brought up children, if she

**3** Χήρας (Widows) τίμα (honor), τὰς (who are) ὄντως (truly) χήρας (widows).

**4** εἰ (If) δέ (however) τις (any) χήρα (widow), τέκνα (children) ἢ (or) ἔιγωνα (grandchildren) ἔχει (has), μανθανέτωσαν (let them learn) πρῶτον (first) τὸν (to the) ἴδιον (own) οἶκον (household) εὐσεβεῖν (to be devout) καὶ (and) ἀμοιβὰς (recompense) ἀποδιδόναι (to give) τοῖς (to) προγόνοις (parents); τοῦτο (this) γὰρ (for) ἔστιν (is) ἀπόδεκτον (pleasing) ἐνώπιον (before) τοῦ (-) Θεοῦ (God).

**5** Ἡ (She who is) δὲ (now) ὄντως (indeed) χήρα (a widow), καὶ (and) μεμονωμένη (being left alone), ἠλπικεν (has hope) ἐπὶ (in) Θεὸν (God), καὶ (and) προσμένει (continues) ταῖς (-) δεήσεσιν (in supplications) καὶ (and) ταῖς (-) προσευχαῖς (prayers) νυκτὸς (night) καὶ (and) ἡμέρας (day).

**6** ἡ (She) δὲ (however) σπαταλῶσα (living in self-indulgence), ζῶσα (while living) τέθνηκεν (is dead).

**7** Καὶ (Also) ταῦτα (these things) παρὰγγελλε (command), ἵνα (so that) ἀνεπίλημπτοι (above reproach) ᾧσιν (they should be).

**8** εἰ (If) δέ (now) τις (anyone) τῶν (the) ἰδίων (own), καὶ (and) μάλιστα (especially his) οἰκείων (household), οὐ (not) προνοεῖ (does provide for), τὴν (the) πίστιν (faith) ἥρνηται (he has denied), καὶ (and) ἔστιν (he is) ἀπίστου (than an unbeliever) χείρων (worse).

**9** Χήρα (A widow) καταλεγέσθω (let be enrolled) μὴ (not) ἔλαττον (less than) ἐτῶν (years old) ἑξήκοντα (sixty), γεγονυῖα (being) ἑνὸς (of one) ἀνδρός (man) γυνῆ (the wife),

**10** ἐν (in) ἔργοις (works) καλοῖς (good) μαρτυρούμενη (being borne witness to), εἰ (if) ἔτεκνοτρόφησεν (she has brought up children), εἰ (if)

5:3 Honor widows that are widows indeed.

5:4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

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

5:6 But she that liveth in pleasure is dead while she liveth.

5:7 And these things give in charge, that they may be blameless.

5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

5:10 Well reported of for good works; if she have brought up children, if she

have lodged strangers, if she have washed the saints' **clothes**, if she have relieved the afflicted, if she have diligently followed every good work.

5:11 But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry,

5:12 Having damnation because they have cast off their first faith.

5:13 And withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers also and busybodies, speaking things which they ought not.

5:14 I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

5:15 For some are already turned aside after Satan.

5:16 If any man or woman that believeth have widows, let them relieve them and let

ἐξενοδόχησεν (she entertained strangers), εἰ (if) ἁγίων (saints') πόδας (feet) ἔνιψεν (she has washed), εἰ (if to those) θλιβομένοις (being oppressed) ἐπήρκεσεν (she has imparted relief), εἰ (if) παντί (every) ἔργῳ (work) ἀγαθῷ (good) ἐπηκολούθησεν (she has followed after).

**11** Νεωτέρας (Younger) δὲ (however) χήρας (widows) παραιτοῦ (refuse); ὅταν (when) γὰρ (for) καταστηνιάσωσιν (they might grow wanton against) τοῦ (-) Χριστοῦ (Christ), γαμεῖν (to marry) θέλουσιν (they desire),

**12** ἔχουσαι (incurring) κρίμα (judgment) ὅτι (because) τὴν (the) πρώτην (first) πίστιν (faith) ἠθέτησαν (they have cast off).

**13** ἅμα (At the same time) δὲ (then) καὶ (also) ἀργαί (to be idle) μαθησονται (they learn), περιερχόμεναι (going about) τὰς (-) οἰκίας (house to house); οὐ (not) μόνον (only) δὲ (then) ἀργαί (idle), ἀλλὰ (but) καὶ (also) φλύαροι (gossips) καὶ (and) περιέργοι (busybodies), λαλοῦσαι (speaking) τὰ (things) μὴ (not) δέοντα (being proper).

**14** Βούλομαι (I want) οὖν (therefore) νεωτέρας (the younger ones) γαμεῖν (to marry), τεκνογονεῖν (to bear children), οἰκοδεσποτεῖν (to manage their households), μηδεμίαν (no) ἀφορμὴν (occasion) διδόναι (to give) τῷ (the one) ἀντικειμένῳ (opposing) λοιδορίας (of reproach) χάριν (on account).

**15** ἤδη (Already) γὰρ (for) τινες (some) ἐξετράπησαν (have turned aside) ὀπίσω (after) τοῦ (-) Σατανᾶ (Satan).

**16** Εἰ (If) τις (any) πιστὴ (believing woman) ἔχει (has) χήρας (dependent widows), ἐπαρκείτω (let her impart relief) αὐταῖς (to them), καὶ (and) μὴ (not) βαρεῖσθω (let be burdened) ἢ (the) ἐκκλησία (church),

have lodged strangers, if she have washed the saints' **feet**, if she have relieved the afflicted, if she have diligently followed every good work.

5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

5:12 Having damnation, because they have cast off their first faith.

5:13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

5:15 For some are already turned aside after Satan.

5:16 If any man or woman that believeth have widows, let them relieve them, and

not the church be charged, that it may relieve them that are widows indeed.

ἵνα (so that) ταῖς (to those *who are*) ὄντως (truly) χήραις (widows) ἐπαρκέσει (it may impart relief).

let not the church be charged; that it may relieve them that are widows indeed.

5:17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

**17** Οἱ (The) καλῶς (well) προεστῶτες (ruling) πρεσβύτεροι (elders), διπλῆς (of double) τιμῆς (honor) ἀξιούσθωσαν (let be counted worthy), μάλιστα (especially) οἱ (those) κοπιῶντες (straining) ἐν (in) λόγῳ (the word) καὶ (and) διδασκαλίᾳ (the teaching).

5:17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and, The laborer is worthy of his reward.

**18** λέγει (Says) γὰρ (for) ἡ (the) γραφή (Scripture), “Βοῦν (An ox) ἀλοῶντα (treading out grain) οὐ (not) φιμώσεις (you shall muzzle),” καὶ (and), “Ἄξιός (Worthy is) ὁ (the) ἐργάτης (workman) τοῦ (of the) μισθοῦ (wages) αὐτοῦ (of him).”

5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.

5:19 Against an elder receive not an accusation, but before two or three witnesses.

**19** Κατὰ (Against) πρεσβυτέρου (an elder) κατηγορίαν (an accusation) μὴ (not) παραδέχου (do receive), ἐκτὸς (except) εἰ (if) μὴ (not) ἐπὶ (upon) δύο (two) ἢ (or) τριῶν (three) μαρτύρων (witnesses).

5:19 Against an elder receive not an accusation, but before two or three witnesses.

5:20 Them that sin, rebuke before all, that others also may fear.

**20** Τοὺς (Those) (δὲ) (however) ἀμαρτάνοντας (sinning) ἐνώπιον (before), πάντων (all) ἔλεγχε (rebuke), ἵνα (so that) καὶ (also) οἱ (the) λοιποὶ (rest), φόβον (fear) ἔχωσιν (might have).

5:20 Them that sin rebuke before all, that others also may fear.

5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

**21** Διαμαρτύρομαι (I earnestly testify) ἐνώπιον (before) τοῦ (-) Θεοῦ (God) καὶ (and) Χριστοῦ (Christ) Ἰησοῦ (Jesus) καὶ (and) τῶν (the) ἐκλεκτῶν (elect) ἀγγέλων (angels) ἵνα (that) ταῦτα (these things) φυλάξης (you should keep), χωρὶς (apart from) προκρίματος (prejudice), μηδὲν (nothing) ποιῶν (doing) κατὰ (out of) πρόσκλισιν (partiality).

5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

5:22 Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure.

**22** Χεῖρας (Hands) ταχέως (hastily) μηδενὶ (on no one) ἐπιτίθει (lay), μηδὲ (nor) κοινώνει (share) ἀμαρτίαις (in the sins) ἀλλοτριαῖς (of others); σεαυτὸν (yourself) ἀγνὸν (pure) τήρει (keep).

5:22 Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure.

**23** Μηκέτι (No longer) ὕδροπότει (drink *only* water), ἀλλὰ (but) οἴνω (wine) ὀλίγω (a little) χρῶ (use), διὰ (because of) τὸν (the) στόμαχον (stomach) καὶ (and) τὰς (the) πυκνάς (frequent) σου (of you) ἀσθενείας (ailments).

5:23 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

5:24 Likewise, also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

5:25 **Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.**

6:1 Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

6:2 And they that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

**24** Τινῶν (Of some) ἀνθρώπων (men) αἱ (the) ἁμαρτίαι (sins) πρόδηλοί (manifest) εἰσιν (are), προάγουσαι (going before *them*) εἰς (to) κρίσιν (judgment); τισὶν (of some) δὲ (however) καὶ (also) ἐπακολουθοῦσιν (they appear later).

5:23 **Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.**

5:24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

**25** ὡσαύτως (Likewise) καὶ (also), τὰ (the) ἔργα (works) τὰ (-) καλὰ (good) πρόδηλα (are evident), καὶ (and even) τὰ (those) ἄλλως (otherwise) ἔχοντα (being), κρυβῆναι (to be concealed) οὐ (not) δύνανται (able).

5:25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

**1** Ὅσοι (As many as) εἰσιν (are) ὑπὸ (under) ζυγὸν (a yoke) δοῦλοι (as slaves), τοὺς (the) ἰδίους (own) δεσπότας (masters) πάσης (of all) τιμῆς (honor) ἀξίους (worthy) ἡγείσθωσαν (let them esteem), ἵνα (so that) μὴ (not) τὸ (the) ὄνομα (name) τοῦ (-) Θεοῦ (of God) καὶ (and) ἡ (the) διδασκαλία (teaching) βλασφημῆται (should be blasphemed).

6:1 Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

**2** οἱ (Those) δὲ (now) πιστοὺς (believing) ἔχοντες (having) δεσπότας (masters), μὴ (not) καταφρονεῖτωσαν (let them despise *them*) ὅτι (because) ἀδελφοί (brothers) εἰσιν (they are); ἀλλὰ (but) μᾶλλον (rather) δουλευέτωσαν (let them serve *them*), ὅτι (because) πιστοί (believing ones) εἰσιν (they are), καὶ (and) ἀγαπητοί (beloved), οἱ (-) τῆς (by the) εὐεργεσίας (good service) ἀντιλαμβανόμενοι (being helped). Ταῦτα (These things) δίδασκει (teach) καὶ (and) παρακάλει (exhort).

6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.



6:3 If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

6:5 Perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

6:6 But godliness with contentment is great gain.

6:7 For we brought nothing into this world, and it is certain we can carry nothing out.

6:8 And having food and raiment, let us be therewith content.

6:9 But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

**3** Εἰ (If) τις (anyone) ἐτεροδιδασκαλεῖ (teaches another doctrine) καὶ (and) μὴ (not) προσέρχεται (draws near) ὑγιαίνουσιν (the being sound) λόγοις (words) τοῖς (-) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ) καὶ (and) τῆ (the) κατ' (according to) εὐσέβειαν (godliness) διδασκαλία (teaching),

**4** τετύφωται (he is puffed up), μηδὲν (nothing) ἐπιστάμενος (knowing) ἀλλὰ (but) νοσῶν (unhealthy) περὶ (about) ζητήσεις (controversies) καὶ (and) λογομαχίας (disputes about words), ἐξ (out of) ὧν (which) γίνεται (come) φθόνος (envy), ἔρις (strife), βλασφημίας (slander), ὑπόνοιαι (suspicions) πονηραὶ (evil),

**5** διαπαραιτριβαὶ (and constant frictions) διεφθαρμένων (corrupted) ἀνθρώπων (among men) τὸν (-) νοῦν (in mind), καὶ (and) ἀπεστερημένων (destitute) τῆς (of the) ἀληθείας (truth), νομιζόντων (holding) πορισμὸν (a means of gain) εἶναι (to be) τὴν (-) εὐσέβειαν (godliness).

**6** Ἔστιν (Is) δὲ (however) πορισμὸς (gain) μέγας (great) ἢ (-) εὐσέβεια (godliness) μετὰ (with) αὐταρκειάς (contentment).

**7** οὐδὲν (Nothing) γὰρ (for) εἰσηνέγκαμεν (we brought) εἰς (into) τὸν (the) κόσμον (world), ὅτι (because) οὐδὲ (neither) ἐξενεγκεῖν (to carry out) τι (anything) δυνάμεθα (are we able).

**8** ἔχοντες (Having) δὲ (however) διατροφᾶς (sustenance) καὶ (and) σκεπάσματα (coverings), τούτοις (with these) ἀρκεσθησόμεθα (we will be content).

**9** Οἱ (Those) δὲ (however) βουλόμενοι (desiring) πλουτεῖν (to be rich) ἐπίπτουσιν (fall) εἰς (into) πειρασμὸν (temptation) καὶ (and) παγίδα (a snare), καὶ (and) ἐπιθυμίας (desires) πολλὰς (many) ἀνοήτους (foolish) καὶ (and) βλαβεράς (harmful), αἵτινες (which) βυθίζουσιν (plunge) τοὺς (-) ἀνθρώπους (men) εἰς (into) ὄλεθρον (ruin) καὶ (and) ἀπώλειαν (destruction).

6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6:6 But godliness with contentment is great gain.

6:7 For we brought nothing into this world, and it is certain we can carry nothing out.

6:8 And having food and raiment let us be therewith content.

6:9 But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

6:10 For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.

6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

6:12 Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses.

6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession,

6:14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ,

6:15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords,

**10** ῥίζα (A root) γὰρ (for) πάντων (of all kinds) τῶν (-) κακῶν (of evils) ἐστίν (is) ἡ (the) φιλαργυρία (love of money), ἧς (which) τινες (some) ὀρεγόμενοι (stretching after) ἀπεπλανήθησαν (have been seduced) ἀπὸ (away from) τῆς (the) πίστεως (faith), καὶ (and) ἑαυτοὺς (themselves) περιέπειραν (have pierced) ὀδύνας (with sorrows) πολλὰς (many).

**11** Σὺ (You) δέ (however), ὦ (O) ἄνθρωπε (man) Θεοῦ (of God), ταῦτα (these things) φεῦγε (flee); δίωκε (pursue) δὲ (now) δικαιοσύνην (righteousness), εὐσέβειαν (godliness), πίστιν (faith), ἀγάπην (love), ὑπομονήν (endurance), πραῦτητα (and gentleness).

**12** ἀγωνίζου (Fight) τὸν (the) καλὸν (good) ἀγῶνα (fight) τῆς (of the) πίστεως (faith). ἐπιλαβοῦ (Lay hold) τῆς (of the) αἰωνίου (eternal) ζωῆς (life), εἰς (to) ἣν (which) ἐκλήθης (you were called), καὶ (and also) ὡμολόγησας (did confess) τὴν (the) καλὴν (good) ὁμολογίαν (confession) ἐνώπιον (before) πολλῶν (many) μαρτύρων (witnesses).

**13** Παραγγέλλω (I charge) σοι (you) ἐνώπιον (before) τοῦ (-) Θεοῦ (God), τοῦ (the) ἑνός (One) ζωογονοῦντος (giving life) τὰ (to) πάντα (all things), καὶ (and) Χριστοῦ (Christ) Ἰησοῦ (Jesus), τοῦ (the) ἑνός (One) μαρτυρήσαντος (having testified) ἐπὶ (before) Ποντίου (Pontius) Πιλάτου (Pilate) τὴν (the) καλὴν (good) ὁμολογίαν (confession),

**14** τηρήσαι (to keep) σε (you) τὴν (the) ἐντολήν (commandment) ἄσπιλον (without stain), ἀνεπίληπττον (above reproach), μέχρι (until) τῆς (the) ἐπιφανείας (appearing) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ),

**15** ἣν (which) καιροῖς (seasons) ἰδίους (in the own) δεῖξει (He will display), ὁ (the) μακάριος (blessed) καὶ (and) μόνος (alone) Δυνάστης (Sovereign), ὁ (the) Βασιλεὺς (King) τῶν (of those) βασιλευόντων (being kings), καὶ (and) Κύριος (the Lord) τῶν (of those) κυριευόντων (being lords),

6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

6:14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

6:15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

to whom be honor and power everlasting,  
6:16 Whom no man hath seen, nor can see, unto **whom** no man can approach, only **he who** hath the light and **the hope of** immortality dwelling in **him**.

6:17 Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy,

6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate--

6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called;

6:21 Which some, professing, have erred concerning the faith. Grace be with thee. Amen.

**16** ὁ (-) μόνος (alone) ἔχων (having) ἀθανασίαν (immortality), φῶς (in light) οἰκῶν (dwelling) ἀπρόσιτον (unapproachable), ὃν (whom) εἶδεν (has seen) οὐδεὶς (no one) ἀνθρώπων (of men) οὐδὲ (nor) ἰδεῖν (to see) δύναται (is able), ᾧ (to whom be) τιμὴ (honor) καὶ (and) κράτος (dominion) αἰώνιον (eternal). ἀμήν (Amen).

**17** Τοῖς (To the) πλουσίοις (rich) ἐν (in) τῷ (the) νῦν (present) αἰῶνι (age), παράγγελλε (instruct them) μὴ (not) ὑψηλοφρονεῖν (to be high-minded), μηδὲ (nor) ἠλπικέναι (to have hope) ἐπὶ (in) πλούτου (of riches) ἀδηλόγητι (the uncertainty), ἀλλ' (but) ἐπὶ (on) Θεῷ (God) τῷ (the One) παρέχοντι (providing) ἡμῖν (us) πάντα (all things) πλουσίως (richly) εἰς (for) ἀπόλαυσιν (enjoyment),

**18** ἀγαθοεργεῖν (to do good), πλουτεῖν (to be rich) ἐν (in) ἔργοις (works) καλοῖς (good), εὐμεταδότους (generous in distributing) εἶναι (to be), κοινωνικούς (ready to share),

**19** ἀποθησαυρίζοντας (treasuring up) ἑαυτοῖς (for themselves) θεμέλιον (a foundation) καλὸν (good) εἰς (for) τὸ (the) μέλλον (future), ἵνα (so that) ἐπιλάβωνται (they may take hold) τῆς (of) ὄντως (that which is indeed) ζωῆς (life).

**20** Ὡ (O) Τιμόθεε (Timothy), τὴν (the) παραθήκην (deposit committed to you) φύλαξον (guard), ἐκτρεπόμενος (avoiding) τὰς (-) βεβήλους (profane), κενοφωνίας (empty babblings) καὶ (and) ἀντιθέσεις (opposing arguments) τῆς (-) ψευδωνύμου (falsely called) γνώσεως (knowledge),

**21** ἣν (which) τινες (some) ἐπαγγελλόμενοι (professing), περὶ (from) τὴν (the) πίστιν (faith) ἠστόχησαν (have gone astray). Ἡ (-) χάρις (Grace be) μεθ' (with) ὑμῶν (you all).

6:16 Who only hath immortality, dwelling in the light **which** no man can approach unto; whom no man hath seen, nor can see: **to** whom be honor and power everlasting. **Amen.**

6:17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen.