

1Timothy

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A verse can express a spiritual truth even if it is in a story which may not be historical.

There is no reference to "Yahweh" in the right column of this book.

(Because of Microsoft software problems, verses can independently move from where they have been placed. A ` has been placed on each vacant line in order to try to stop the verses from moving so much from where they have been placed.)

1769 King James Version	2019 King James Version
<p>1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;</p> <p>2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.</p> <p>3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,</p> <p>4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.</p> <p>5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:</p> <p>6 From which some having swerved have turned aside unto vain jangling;</p> <p>7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.</p> <p>8 But we know that the law is good, if a man use it lawfully;</p> <p>9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient,</p>	<p>1:1 From Paul¹, an apostle of Jesus Christ by the command of God our Savior, and our Lord Jesus Christ, who is our hope,</p> <p>2 to Timothy, my own son in the faith: grace, mercy, and peace from God our Father and Jesus Christ our Lord.</p> <p>3 I urged you to continue to stay at Ephesus when I went into Macedonia (northern Greece), so that you might command some persons there to teach no other doctrine than I taught them,</p> <p>4 neither give heed to fables and endless genealogies, which raise questions, rather than provide godly edifying which is in faith.</p> <p>5 The goal of these commandments is love out of a pure heart, a good conscience, and sincere faith.</p> <p>6 Now some have turned aside from pursuing these goals to foolish discussions.</p> <p>7 They desire to be teachers of the law of Moses, but they do not understand what they say, nor what they affirm to be true.</p> <p>8 But we know that the law of Moses is good if people use it as they should,</p> <p>9 knowing this: that the law of Moses is not made for a righteous person, but for the lawless and</p>

<p>for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 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; ` ` 11 According to the glorious gospel of the blessed God, which was committed to my trust. 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. 17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.</p>	<p>disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for killers, 10 for those who associate with prostitutes, for those who defile themselves with members of their own sex, for persons who enslave others, for liars, for persons who commit perjury, and for those who do any other thing that is contrary to sound doctrine 11 according to the glorious gospel (good news) of the blessed God, which was committed to my trust. 12 And I thank Christ Jesus our Lord, who has given me strength for his work; for he trusted me to be faithful, putting me into the ministry. 13 I was formerly a blasphemer, a persecutor, injuring his followers; but I obtained mercy because I did it ignorantly in unbelief. 14 And the grace of our Lord² was exceedingly abundant with the faith and love which is in Christ Jesus 15 This is a true saying, and worthy of being fully accepted, that Christ Jesus came into the world to save sinners, of whom I am chief. 16 I obtained mercy so that in me first Jesus Christ might show forth his patience for a pattern to those who would hereafter believe in him to life everlasting. 17 Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen. 18 This task I commit to you, my son Timothy, according to the prophecies about you, which will carry you in good warfare, 19 holding to your faith and good conscience, which some having put away, have made shipwreck of their faith. 20 Two who have done so are Hymenaeus and Alexander, whom I have delivered to Satan so that they may learn not to blaspheme. `</p>
<p>2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness</p>	<p>2:1 Therefore I urge that petitions, prayers, intercessions, and giving of thanks, be made for all people, 2 for rulers, and for all who are in authority, so that we may lead a quiet and peaceable life in all</p>

<p>and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time. 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. 8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. ` 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which becometh women professing godliness) with good works. 11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.</p>	<p>godliness and honesty. 3 For this is good and acceptable in the sight of God our Savior, 4 who desires that all people be saved, and come to know the truth. 5 For there is one God, and one mediator between God and humanity, the man Christ Jesus, 6 who gave himself as a ransom for all, which will be understood in due time. 7 In service to Christ, I am ordained a preacher, an apostle (I speak the truth in Christ, and do not lie), and a teacher of the Gentiles in faith and truth. 8 Therefore I want the persons in all the churches to pray, lifting up holy hands, without any quarreling or doubting. 9 In like manner also, I want women to adorn themselves in modest apparel, with decency and good sense, not with braided hair, or gold, or pearls, or costly clothes, 10 but, as becomes women professing godliness, adorned with good works. 11 Let women learn in silence with all humility.³ 12 For I do not allow a woman to teach, or to exercise authority over men, but to be in silence. 13 For Adam was first formed,⁴ then Eve.⁵ 14 And Adam was not deceived, but the woman was deceived and sinned.⁶ 15 However, women will be saved in childbearing, if they continue in faith and love and holiness with modesty. `</p>
<p>3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ` 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) ` 6 Not a novice, lest being lifted up with pride he fall</p>	<p>3:1 This is a true saying, if a person desires the office of a bishop, the person desires a good work. 2 A bishop must be blameless, have only one spouse, be careful, sober, well behaved, hospitable, and able to teach. 3 A bishop must not drink wine excessively, nor be violent, nor greedy for money, but be patient, not a brawler, not covetous. 4 Bishops must govern their own house well, having children who obey them with all respect. 5 For if bishops do not know how to govern their own house, how shall they take care of the church of God? 6 They must not be new believers, lest being lifted</p>

<p>into the condemnation of the devil.</p> <p>7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.</p> <p>8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;</p> <p>9 Holding the mystery of the faith in a pure conscience.</p> <p>10 And let these also first be proved; then let them use the office of a deacon, being found blameless.</p> <p>11 Even so must their wives be grave, not slanderers, sober, faithful in all things.</p> <p>12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.</p> <p>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.</p> <p>14 These things write I unto thee, hoping to come unto thee shortly:</p> <p>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.</p> <p>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.</p>	<p>up with pride and, being controlled by the devil, they fall into condemnation.</p> <p>7 Moreover, they must have a good reputation among those who are outside our faith, so that people cannot condemn them and lead them into the snare of the devil.</p> <p>8 Likewise, the deacons and deaconesses must be serious, not deceitful, not heavy wine drinkers, not greedy for money, rather</p> <p>9 holding fast to the deep truths of the faith with a pure conscience.</p> <p>10 And let these qualities also first be proved; then let them occupy the office of a deacon or deaconesses, being found blameless.</p> <p>11 This is also important: their spouses must be serious, not gossipers, but rather sober, and faithful in all things.</p> <p>12 Let the deacons or deaconesses have only one spouse, governing their children and their own houses well.</p> <p>13 For those who have fulfilled the office of a deacon or deaconesses well gain a good standing, and great boldness in the faith which is in Christ Jesus.</p> <p>14 These things I write to you, hoping to come to you shortly.</p> <p>15 But if I delay long here, this letter will let you know how all ought to behave in the house of God, which is the church of the living God, the pillar, and ground of the truth.</p> <p>16 And without controversy, great is the mystery of godliness. God was manifest in the flesh, was justified by the Holy Spirit, seen by angels, preached to the Gentiles, believed in throughout the world, and received up into glory.</p>
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<p>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;</p> <p>2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;</p> <p>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.</p> <p>4 For every creature of God is good, and nothing to</p>	<p>4:1 Now the Spirit says clearly that in the latter times some will depart from the faith, giving heed to false spirits and the doctrines of demons,</p> <p>2 speaking lies hypocritically, having their conscience seared with a hot iron.</p> <p>3 Some will forbid marriage, and command that people abstain from eating meats, which God has created to be eaten with thanksgiving by those who are believers and know the truth.</p> <p>4 For every creature of God is good, and not to be</p>
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<p>be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer. 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. `</p> <p>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. `</p> <p>9 This is a faithful saying and worthy of all acceptation. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 11 These things command and teach. 12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 13 Till I come, give attendance to reading, to exhortation, to doctrine. `</p> <p>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. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 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. `</p>	<p>refused in a meal, if it is received with thanksgiving. 5 For it is sanctified by the word of God and prayer. 6 If you cause the fellow believers to remember all this, you will be a good minister of Jesus Christ, nourished in the words of faith and of good doctrine, which you have followed. 7 But stay away from the godless myths told by, uneducated, ignorant persons, and train yourself in godliness. 8 For bodily exercise hardly rewards one, but godliness is rewarding to all persons because it promises a good present life and one which is to come. 9 This is a faithful saying and worthy of being accepted. 10 This is the reason why we labor and suffer reproach, because we trust in the living God, who is the Savior of all persons, especially of those who believe. 11 Command and teach all this. 12 Let no one despise your youth, but be an example of the believers, in word, in how you live, in love, in spirit, in faith, in purity. 13 Till I come, take time to read the Scriptures, to exhort people to do the right thing, and to adhere to correct doctrine. 14 Do not neglect the gift that is in you, which was given you by prophecy, with the laying on of the hands of the elders of the church. 15 Meditate upon these things; give yourself wholly to them so that your progress may appear to all. 16 Make sure that both your life and your teaching are correct; you are doing well. Keep on, for in doing this you will both save yourself, and those who hear you.</p>
<p>5:1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren; `</p> <p>2 The elder women as mothers; the younger as sisters, with all purity. 3 Honour widows that are widows indeed. `</p> <p>4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and</p>	<p>5:1 Do not rebuke an elder but treat the elder as a father or mother, and the younger believers as brothers and sisters, 2 Treat the elder women as mothers, the younger as sisters, with all purity. 3 Honor (support) widows who are widows having no one to support them. 4 But if any widow has children or nephews, let their children or nephews learn to show piety at home, and care for their relative who is a widow, for</p>

acceptable before God.

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

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

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

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

9 Do not consider looking after a widow unless she is over sixty years old, and has been married only once, and is

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

11 But the younger widows refuse: for when they have waxed wanton against Christ, they will marry,

12 having damnation because they have cast off their first faith.

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

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

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

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

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

20 Them that sin rebuke before all, that others also

that is good and acceptable before God.

5 Now she who is a widow indeed, alone and desolate, trusts in God and continues in petitions and prayers night and day.

6 But she who lives in pleasure is dead while she lives.

7 Make these responsibilities clear to all, so that the believers may be blameless.

8 But if any persons do not provide for their own, and especially for those of their own house, they have denied the faith and are worse than infidels.

9 Do not consider looking after a widow unless she is over sixty years old, and has been married only once, and is

10 known for her good works: if she has brought up children, if she has lodged strangers, if she has washed the feet of believers, if she has relieved the afflicted, and if she has diligently performed good works.

11 But refuse to support the younger widows, for when they have begun to turn away from Christ, they will remarry,

12 being damned because they have broken their first promise to Christ.

13 And shortly they learn to be idle, wandering about from house to house, and not only idle but also gossipers and busybodies, speaking things which they should not speak about.

14 I wish therefore that the younger women marry, bear children, manage the house and do not give any occasion to the adversary to speak reproachfully.

15 For some have already turned aside after Satan.

16 If any man or woman who believes, has a widow in the family, let them help her, so that the church does not have to do so. Thus the church may be able to relieve those who are truly widows.

17 Let the elders who rule well be counted worthy of well-earned compensation, especially those who labor in the word and doctrine.

18 For the Scripture says, "You shall not muzzle the ox that treads out the grain."⁷ And, "The laborer is worthy of his pay."⁸

19 Do not hear an accusation against an elder unless it is before two or three witnesses.

20 Rebuke before all, those who sin, so that others

<p>may fear. 21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. 22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.</p>	<p>also may fear. 21 I charge you before God and the Lord Jesus Christ and the elect angels, that you observe these things without preferring one person over another, doing nothing by partiality. 22 Do not be in a hurry to ordain a person as a minister, neither take part in other people's sins; keep yourself pure. 23 Do not drink water only, but use a little wine for your stomach's sake and for the infirmities which you often have. 24 Some persons' sins are open to view before they go to judgment, but the sins of other persons are only apparent afterward. 25 Likewise, the good works of some are clearly seen, and those that are not good works will not be hidden for long.</p>
<p>6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts,</p>	<p>6:1 Let servants⁹ (slaves) count those who govern them worthy of respect, so that the name (nature) of God and God's doctrine are not blasphemed. 2 And let those slaves who have believing persons who govern them not respect their masters and mistresses less because they are fellow believers, but rather serve them well. For their masters and mistresses are faithful and beloved, and share the benefit of believing in the Lord. Teach and preach this strongly. 3 If any people teach otherwise and do not respond to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, 4 they are proud, knowing nothing, but arguing about questions and quarreling over words, from which come envy, quarrels, insults, evil suspicions, 5 perverse disputings of people of corrupt minds and ignorant of the truth, supposing that gain is godliness. From such withdraw yourself. 6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain that we can carry nothing out. 8 And let us be content with having food and clothing. 9 But those who long to be rich fall into temptation and a snare, and into many foolish and hurtful</p>

<p>which drown men in destruction and perdition.</p> <p>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.</p> <p>11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.</p> <p>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.</p> <p>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;</p> <p>14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:</p> <p>15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;</p> <p>16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.</p> <p>17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;</p> <p>18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;</p> <p>19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.</p> <p>20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:</p> <p>21 Which some professing have erred concerning the faith. Grace be with thee. Amen.</p>	<p>desires, which drown persons in ruin and destruction.</p> <p>10 For the love of money is the root of all evil, and those who have coveted money have erred from the faith and pierced themselves through with many sorrows.</p> <p>11 But you, O person of God, flee these evils; and always go toward righteousness, godliness, faith, love, patience, and meekness.</p> <p>12 Fight the good fight of faith, lay hold on eternal life, to which you are called, having firmly professed your faith before many witnesses.</p> <p>13 I command you in the sight of God, who is the source of all life, and before Christ Jesus, who in front of Pontius Pilate made a good profession of his faith,</p> <p>14 that you keep this commandment without fault, blameless, until the appearing of our Lord Jesus Christ.</p> <p>15 This, in God's times, God will bring about, who is the blessed and only Ruler, the King of kings, and the God of lords.</p> <p>16 God only has immortality, dwelling in the light, whom no one can approach, whom no persons have seen, nor can see with their eyes, to whom be honor and power everlasting. Amen.</p> <p>17 Tell those who are rich in this world not to be proud, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy.</p> <p>18 They should do good so that they will be rich in good works, ready to share, willing to give attention to others,</p> <p>19 laying up in store for themselves a good foundation against the time to come, so that they may lay hold on eternal life.</p> <p>20 Timothy, keep everything safe and pure which is committed to your trust, avoiding profane and foolish, empty talk, and oppositions of "science" falsely so called,</p> <p>21 which have caused errors concerning the faith. Grace be with you. Amen.</p>
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¹ (1:1) Mainstream Bible scholars are sure that this book was written by a follower of Paul after Paul's death, not by Paul.

² (1:14) Many Bible scholars think "the grace" is of Christ Jesus.

³ (2:11-15) The Apostle Paul thought too highly of women to have written verses 11 through 15.

⁴ (2:13a) Genesis 2:7

⁵ (2:13b) Genesis 2:21, 22

⁶ (2:14) Genesis 3:2-7

⁷ (5:18) Deuteronomy 25:4;

⁸(5:19) Deuteronomy 17:6; 19:15

⁹ (6:1-2) Originally "servants" meant "slaves." In early New Testament times, many persons were slaves.