



unfoldingWord® Literal Text

1 Timothy

Version 38

[en]

Copyrights and Licensing

unfoldingWord® Literal Text

Date: 2022-07-11

Version: 38

Published by: unfoldingWord

unfoldingWord® Hebrew Bible

Date: 2022-07-11

Version: 2.1.27

Published by: unfoldingWord

unfoldingWord® Greek New Testament

Date: 2022-07-11

Version: 0.27

Published by: unfoldingWord

unfoldingWord® Literal Text

Copyright © 2022 by unfoldingWord

This work is made available under the Creative Commons Attribution-ShareAlike 4.0 International License. To view a copy of this license, visit <https://creativecommons.org/licenses/by-sa/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

unfoldingWord® is a registered trademark of unfoldingWord. Use of the unfoldingWord name or logo requires the written permission of unfoldingWord. Under the terms of the CC BY-SA license, you may copy and redistribute this unmodified work as long as you keep the unfoldingWord® trademark intact. If you modify a copy or translate this work, thereby creating a derivative work, you must remove the unfoldingWord® trademark.

On the derivative work, you must indicate what changes you have made and attribute the work as follows: "The original work by unfoldingWord is available from unfoldingword.org/ult". You must also make your derivative work available under the same license (CC BY-SA).

If you would like to notify unfoldingWord regarding your translation of this work, please contact us at unfoldingword.org/contact/.

The unfoldingWord® Literal Text is based on *The American Standard Version*, which is in the public domain.

Table of Contents

1 Timothy	4
Chapter 1	4
Chapter 2	4
Chapter 3	5
Chapter 4	5
Chapter 5	6
Chapter 6	6
Contributors	8
unfoldingWord® Literal Text Contributors	8

1 Timothy

Chapter 1

¹Paul, an apostle of Christ Jesus by the command of God our Savior and of the Lord Jesus Christ our hope, ²to Timothy, a true son in the faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

³As I urged you when I was going into Macedonia, remain in Ephesus so that you can command certain ones not to teach differently, ⁴and not to pay attention to myths and endless genealogies, which promote arguments rather than the stewardship of God, which {is} by faith. ⁵Now the goal of this command is love from a pure heart, and a good conscience, and a sincere faith, ⁶from which some, having missed the mark, have turned away to foolish talk, ⁷wanting to be teachers of the law, not understanding either what they are saying or about which they make confident affirmations. ⁸But we know that the law (is) good, if one uses it lawfully, ⁹knowing this, that the law is not made for the righteous, but for the lawless and the rebellious, the ungodly and the sinful, the godless and the profane, father-killers and mother-killers, man-slayers, ¹⁰the immoral, male-liers, man-stealers, liars, perjurers, and if anything else is contrary to healthy teaching, ¹¹according to the gospel of glory of the blessed God, with which I have been entrusted.

¹²I have gratitude to the one who strengthened me, Christ Jesus our Lord, because he considered me trustworthy, placing me into service, ¹³formerly being a blasphemer and a persecutor and an aggressor, but I was shown mercy because not knowing, I acted in unfaithfulness. ¹⁴Indeed, the grace of our Lord overflowed with the faith and love that {are} in Christ Jesus. ¹⁵This word {is} trustworthy and worthy of all acceptance, "Christ Jesus came into the world to save sinners"—of whom I am the first. ¹⁶But for this reason I was shown mercy, so that in me, the first, Jesus Christ might demonstrate all patience as an example for those who would trust in him for eternal life. ¹⁷Now to the King of the ages, immortal, invisible, the only God, {be} honor and glory to eternity forever. Amen.

¹⁸This command I am placing before you, {my} child, Timothy, in accordance with the earlier prophecies about you, that by them you might fight the good fight, ¹⁹holding faith and a good conscience, which some, having rejected, have shipwrecked regarding the faith, ²⁰of whom are Hymenaeus and Alexander, whom I have given over to Satan so that they may be taught not to blaspheme.

Chapter 2

¹I urge, therefore, first of all, for requests, prayers, intercessions, thanksgivings to be made for all men, ²for kings and all those who are in authority, so that we may live a peaceful and quiet life in all godliness and dignity. ³This {is} good and acceptable before God our Savior, ⁴who desires all men to be saved and to come to the knowledge of the truth. ⁵For {there is} one God, and one mediator of God and of men—the man Christ Jesus, ⁶the one who gave himself {as} a ransom for all, the testimony in its own times, ⁷for which I was made a herald and an apostle—I am speaking the truth in Christ, I am not lying—a teacher of the nations in faith and truth.

⁸Therefore, I want the men in every place to pray, lifting up holy hands without anger and argument, ⁹likewise women to adorn themselves in proper attire, with modesty and self-control, not in braids and gold, or pearls, or expensive clothing, ¹⁰but what befits women professing godliness, through good works. ¹¹Let a woman learn in quietness, in all submission. ¹²But I do not permit a woman to teach or to have authority over a man, but to be in quietness. ¹³For Adam was formed first, then Eve, ¹⁴and Adam was not deceived, but the woman, having been deceived, came into transgression. ¹⁵But she will be saved through childbearing, if they remain in faith and love and holiness with self-control.

Chapter 3

¹This word {is} trustworthy: "If someone aspires to be an overseer, he desires a noble work." ²Therefore, the overseer must be irreproachable, a husband of one wife, sober, self-controlled, orderly, hospitable, able to teach, ³not a drunkard, not a brawler, but gentle, peaceful, not money-loving, ⁴managing {his} own household well, having children in obedience with all honor ⁵(for if someone does not know how to manage {his} own household, how will he take care of the church of God?), ⁶not a new convert, so that he may not fall, being puffed up, into the judgment of the devil. ⁷But he must also have a good reputation with those outside, so that he may not fall into disgrace and the trap of the devil. ⁸Likewise deacons {must be} dignified, not double-talkers, not indulging in much wine, not greedy, ⁹holding the mystery of the faith with a clean conscience. ¹⁰And let them also be tested first; then let them serve, being blameless. ¹¹Likewise the women {must be} dignified, not slanderers, sober, trustworthy in everything. ¹²Deacons are to be husbands of one wife, managing {their} own children and households well. ¹³For those having served well acquire for themselves a good standing and much confidence in the faith that {is} in Christ Jesus.

¹⁴I am writing these things to you, hoping to come to you in quickness, ¹⁵but if I delay, so that you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and support of the truth. ¹⁶Indeed, admittedly great is the mystery of godliness:

"Who was revealed in flesh,
was justified in the Spirit,
was seen by angels,
was proclaimed among the nations,
was believed in the world,
was taken up in glory."

Chapter 4

¹Now the Spirit says specifically that in later times some will leave the faith, attending to deceiving spirits and teachings of demons, ²through the hypocrisy of liars, {their} own consciences having been seared, ³forbidding to marry, to abstain from foods that God created for receiving with thanksgiving by the faithful and the ones knowing the truth. ⁴For every creation of God {is} good, and nothing being received with thanksgiving {is} vile, ⁵for it is sanctified by the word of God and prayer.

⁶Placing these things before the brothers, you will be a good servant of Christ Jesus, being nourished by the words of the faith and of the good teaching that you have followed. ⁷But reject the profane and old-womanish myths. Instead, train yourself for godliness, ⁸for "bodily training is valuable for a little, but godliness is valuable for all things, having promise for this present life and the coming one." ⁹That word {is} trustworthy and worthy of all acceptance, ¹⁰for unto this we toil and struggle, because we have hoped in the living God, who is the Savior of all men, especially of believers. ¹¹Command and teach these things. ¹²Let no one despise your youth, but be an example for the believers in word, in conduct, in love, in faith, in purity. ¹³Until I come, attend to the reading, to the exhortation, to the teaching. ¹⁴Do not neglect the gift in you, which was given to you through prophecy, with the imposition of the hands of the elders. ¹⁵Study these things, be in them, so that your progress may be apparent to all. ¹⁶Pay attention to yourself and to the teaching. Continue in these things, for, doing this, you will save both yourself and your listeners.

Chapter 5

¹Do not rebuke an older man, but exhort him as a father, younger men as brothers, ²older women as mothers, younger women as sisters, in all purity. ³Honor widows—real widows. ⁴But if any widow has children or grandchildren, first let them learn to honor {their} own household and to make repayment to {their} forebears, for this is pleasing before God. ⁵But the genuine and left-alone widow hopes in God and continues in requests and prayers night and day. ⁶But the one cavorting, living, has died. ⁷Also command these things, so that they may be irreproachable. ⁸But if someone does not provide for his own, and especially for household members, he has denied the faith and is worse than an unbeliever. ⁹Let a widow be enrolled being not less than 60 years old, a wife of one husband, ¹⁰attested in good works: if she has raised children, if she has received strangers, if she has washed the feet of the saints, if she has relieved the afflicted, if she has pursued every good work. ¹¹But refuse younger widows, because when they become wanton against Christ, they want to marry, ¹²having judgment because they have broken {their} first pledge. ¹³But at the same time, they also learn to be lazy, wandering about the houses, and not only lazy, but also babblers and busybodies, saying what they should not. ¹⁴Therefore, I want younger ones to marry, bear children, manage a household, give no opportunity for slander to the one opposing. ¹⁵For already some have turned aside after Satan. ¹⁶If any believing woman has widows, let her help them, and let the church not be weighed down, so that it may help the genuine widows.

¹⁷The elders having ruled well, let them be considered worthy of double honor, especially the ones toiling in the word and teaching. ¹⁸For the Scripture says, “You will not muzzle a threshing ox,” and, “The worker {is} worthy of his wages.” ¹⁹Against an elder do not receive an accusation, except if on two or three witnesses. ²⁰The ones sinning, rebuke before all, so that the rest also may have fear. ²¹I adjure you, before God and Christ Jesus and the chosen angels, that you keep these things without partiality, doing nothing out of favoritism. ²²Place hands hastily on no one, nor share in the sins of others. Keep yourself pure. ²³No longer drink only water, but use a little wine because of your stomach and frequent illnesses. ²⁴The sins of some men are evident, going ahead into judgment, but also they follow after some. ²⁵Likewise, good works {are} also evident, and the ones having otherwise are not able to be hidden.

Chapter 6

¹As many slaves as are under the yoke, let them regard {their} own masters worthy of all honor, so that the name of God and the teaching may not be blasphemed. ²But the ones having believing masters, let them not despise them because they are brothers, but let them serve them more, because they are believers and beloved, the ones partaking of the service. Teach and encourage these things.

³If anyone is teaching differently and does not accede to the healthy words, those of our Lord Jesus Christ, and to the teaching according to godliness, ⁴he is puffed up, understanding nothing, but being sick about controversies and word-battles, from which come envy, strife, blasphemies, evil suspicions, ⁵friction, between men having been corrupted {as to} the mind and having been deprived of the truth, considering godliness to be a means of gain.^[1] ⁶But godliness with contentment is great gain. ⁷For we brought nothing into the world, so that neither are we able to take anything out. ⁸But having food and clothing, with these we will be satisfied. ⁹Now the ones wanting to be rich fall into temptation and a trap and many foolish and harmful desires, whatever plunges men into ruin and destruction. ¹⁰For a root of all evils is the love of money, which, some desiring, have been led away from the faith and have pierced themselves with many sorrows.

¹¹But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, gentleness. ¹²Fight the good fight of the faith, grasp eternal life, to which you were called and confessed the good confession before many witnesses. ¹³I command you before God, the one enlivening all, and Christ Jesus, the one having testified the good confession before Pontius Pilate, ¹⁴{that} you keep the commandment spotless, irreproachable, until the appearance of our Lord Jesus Christ, ¹⁵whom in its own times the blessed and only

Sovereign, the King of kings and Lord of lords, will reveal, ¹⁶the One having immortality alone, occupying unapproachable light, whom none of men has seen, nor is able to see, to whom {be} honor and eternal power. Amen.

¹⁷Command the rich in the present age not to be proud, nor to hope in the uncertainty of riches, but in God, the one providing us all things richly unto enjoyment, ¹⁸to do good, to be rich in good works, to be generous, willing to share, ¹⁹storing up for themselves a good foundation for what is coming, so that they may grasp genuine life.

²⁰O Timothy, guard the deposit, avoiding the profane chatter and contradictions of miscalled knowledge, ²¹which some, professing, have missed the mark regarding the faith. Grace {be} with you.

6:5 ^[1] but the best ancient copies do not.

Contributors

unfoldingWord® Literal Text Contributors

Nicholas Alsop
Scott Bayer
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Dan Dennison
Jamie Duguid
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Jesse Griffin, BA Biblical Studies, MA Biblical Languages
Jesse Harris
C. Harry Harriss, M.Div.
Alrick G. Headley, M.Div., Th.M.
Bram van den Heuvel, M.A.
John Huffman
D. Allen Hutchison, MA in Old Testament, MA in New Testament
Jack Messarra
Gene Mullen
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
Timothy Neu, Ph.D. Biblical Studies
Kristy Nickell
Tom Nickell
Elizabeth Oakes, BA in Religious Studies, Linguistics
Perry Oakes, PhD in Old Testament, MA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ward Pyles, M.Div., Western Baptist Theological Seminary
Susan Quigley, MA in Linguistics
Dean Ropp
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary
Leonard Smith
Suzanna Smith
Tim Span
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
Maria Tijerina
David Trombold, M. Div.
Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary
James Vigen
Hendrik "Henry" de Vries
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
Henry Whitney, BA Linguistics
Benjamin Wright, MA Applied Linguistics, Dallas International University
Grant Ailie, BA Biblical Studies, M.Div.

