



unfoldingWord® Literal Text

1 Timothy

Version 80

[en]

Copyrights and Licensing

unfoldingWord® Literal Text

Date: 2024-04-24

Version: 80

Published by: unfoldingWord

unfoldingWord® Hebrew Bible

Date: 2022-10-11

Version: 2.1.30

Published by: unfoldingWord

unfoldingWord® Greek New Testament

Date: 2023-09-26

Version: 0.34

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	7
Contributors	8
unfoldingWord® Literal Text Contributors	8

1 Timothy

Chapter 1

¹Paul, an apostle of Christ Jesus according to the command of God our Savior and of the Lord Jesus Christ our hope,

²to Timothy, a genuine child in the faith:

Grace, mercy, peace from God the Father and Christ Jesus our Lord.

³Just as I, going into Macedonia, urged you to 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 the 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 neither what they are saying nor what they insist on.

⁸But we know that the law (is) good if one uses it lawfully, ⁹knowing this, that the law is not laid down for the righteous but for the lawless and the rebellious, the ungodly and the sinful, the unholy and the profane, father-killers and mother-killers, man-slayers, ¹⁰the sexually immoral, homosexuals, kidnappers, liars, perjurers, and if anything else is contrary to the healthy teaching, ¹¹according to the gospel of the glory of the blessed God, with which I have been entrusted.

¹²I have gratitude to the one having strengthened me, Christ Jesus our Lord, because he considered me trustworthy, placing {me} into service, ¹³formerly being a blasphemer and a persecutor and an insolent {one}, but I was shown mercy because, not knowing, I acted in unfaithfulness. ¹⁴But the grace of our Lord overflowed with 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 first. ¹⁶But because of this I was shown mercy so that in me, the first, Jesus Christ might demonstrate all patience as an example for the ones about to believe in him for eternal life. ¹⁷Now to the King of the ages, immortal, invisible, the only God,^[1] {be} honor and glory forever {and} ever. Amen.

¹⁸This command I am placing before you, my child, Timothy, according to the earlier prophecies about you, that in them you might fight the good fight, ¹⁹having 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.

1:17 ^[1]

Chapter 2

¹I urge, therefore, first of all, for requests, prayers, intercessions, thanksgivings to be made for all men, ²for kings and all the ones being 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 knowledge of the truth. ⁵For {there is} one God, and one mediator of God and of men—the man Christ Jesus, ⁶the one having given 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,^[1] I am not lying—a teacher of the Gentiles 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 very expensive clothing, ¹⁰but—what is proper for 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.

2:7 ^[1]

Chapter 3

¹This word {is} trustworthy: “If someone aspires to overseership, he desires a good work.” ²Therefore, it is necessary for the overseer to be irreproachable, a husband of one wife, temperate, self-controlled, proper, hospitable, able to teach, ³not addicted to wine, not a brawler,^[1] but gentle, peaceable, not money-loving, ⁴leading his own household well, having children in submission with all dignity, ⁵(but if someone does not know {how} to lead 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 it is also necessary to have a good testimony from the ones outside, so that he may not fall into reproach and a trap of the devil.

⁸Likewise deacons {must be} dignified, not double-talkers, not indulging in much wine, not greedy, ⁹having the mystery of the faith with a pure conscience. ¹⁰But let them also be tested first; then let them serve, being blameless.

¹¹Likewise women {must be} dignified, not slanderers, temperate, trustworthy in everything.

¹²Let deacons be husbands of one wife, leading children and their own households well. ¹³For the ones having served well acquire for themselves 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 it is necessary to behave in the household of God, which is the church of the living God, a pillar and support of the truth. ¹⁶And admittedly great is the mystery of godliness:

“Who was revealed in flesh,^[2]

was justified in the Spirit,

was seen by angels,

was proclaimed among the nations,

was believed in the world,

was taken up in glory.”

3:3 ^[1]

3:16 ^[2]

Chapter 4

¹Now the Spirit says specifically that in later times some will fall away from the faith, paying attention to deceiving spirits and teachings of demons, ²in the hypocrisy of liars, having been seared {in} their own conscience, ³forbidding to marry, to abstain from foods that God created for receiving with thanksgiving by {the ones} faithful

and knowing the truth. ⁴For every creation of God {is} good, and nothing being received with thanksgiving {is} to be rejected, 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, but train yourself for godliness, ⁸for bodily training is useful for little, but godliness is useful for all, having promise of life, now and coming. ⁹The word {is} trustworthy and worthy of all acceptance. ¹⁰For unto this we toil and struggle, ^[1] that 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,^[2] 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 laying on of the hands of the council of elders.

¹⁵Practice these things, be in these things, so that your progress may be apparent to all. ¹⁶Pay attention to yourself and to the teaching. Continue in them, for, doing this, you will save both yourself and the ones hearing you.

4:10 ^[1]

4:12 ^[2]

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 treat their own household in a godly way and to make repayment to their forebears, for this is acceptable before God. ⁵But the real widow and one having been left alone has hoped in God and remains in requests and prayers night and day. ⁶But the one living self-indulgently, living, has died. ⁷Command these things also 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, not less than 60 years old, having been a wife of one husband, ¹⁰being testified 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 aided the afflicted, if she has followed every good work.

¹¹But reject younger widows, for when they indulge themselves against Christ, they want to marry, ¹²having judgment because they have annulled the first faith. ¹³But at the same time, they also learn to be idle, wandering about the houses, and not only idle, but also babblers and meddlers, saying what they should not. ¹⁴Therefore, I want younger ones to marry, to bear children, to manage a household, to give no opportunity for reviling to the one opposing. ¹⁵For already some have turned away after Satan.

¹⁶If any believing woman has widows,^[1] let her aid them, and let the church not be weighed down, so that it may aid the real widows.

¹⁷Let the elders having led well be considered worthy of double honor, especially the ones toiling in word and teaching. ¹⁸For the Scripture says, “You will not muzzle an ox threshing,” and, “The worker {is} worthy of his wages.” ¹⁹Against an elder, do not receive an accusation unless 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 prejudice, doing nothing according to partiality.

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 your frequent illnesses.

²⁴The sins of some men are evident, going ahead into judgment, but also they follow after some. ²⁵Likewise, also the good works {are} evident, and the ones having otherwise are not able to be hidden.

5:16 ^[1]

Chapter 6

¹As many as are slaves under a yoke, let them consider 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 rather, let them serve {them} because the ones taking the benefaction are believers and beloved. Teach and urge these things.

³If anyone is teaching differently and does not come to the healthy words, the ones of our Lord Jesus Christ, and to the teaching according to godliness, ⁴he is puffed up, understanding nothing, but being sick with controversies and battles about words, from which come envy, strife, blasphemies, evil suspicions, ⁵constant friction of men having been corrupted {in} 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, that neither are we able to take anything out.^[2] ⁸But having food and covering, with these we will be satisfied. ⁹But the ones wanting to be rich fall into temptation and a trap and many foolish and harmful desires, whatever sinks men into ruin and destruction. ¹⁰For a root of all the evils is the love of money, which desiring, some 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 {for which} you confessed the good confession before many witnesses. ¹³I command you before God, the one making all alive, and Christ Jesus, the one having testified the good confession before Pontius Pilate, ¹⁴that you keep the commandment spotless, irreproachable, until the appearance of our Lord Jesus Christ, ¹⁵which in its own times the blessed and only Sovereign, the King of the ones reigning and Lord of the ones ruling, will reveal, ¹⁶the only One having immortality, dwelling {in} unapproachable light, whom no one 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,^[3] the one providing us all things richly for 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 the real life.^[4]

²⁰O Timothy, guard the deposit, turning away from the profane, empty sayings and oppositions of falsely-named knowledge, ²¹which some, professing, have missed the mark concerning the faith.

Grace {be} with you.^[5]

6:5 ^[1]

6:7 ^[2]

6:17 ^[3]

6:19 ^[4]

6:21 ^[5]

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.

