

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

<sup>1</sup> Paul, an apostle of Christ Jesus, through the command of God, our Saviour, and Christ Jesus, our hope, <sup>2</sup> to Timothy, my true child in the faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. <sup>3</sup> As I besought thee, when I set out for Macedonia, to remain still in Ephesus, that thou mightst charge certain persons not to teach other doctrine, <sup>4</sup> nor to give heed to fables and endless genealogies, which occasion disputes rather than promote God's dispensation which is in faith, [[so I do now.]] <sup>5</sup> Now the end of the commandment is love, out of a pure heart and a good conscience and faith unfeigned; <sup>6</sup> from which some swerving turned aside to vain babbling, <sup>7</sup> desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm. <sup>8</sup> But we know that the Law is good, if a man use it lawfully, <sup>9</sup> knowing this, that the Law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinful, for the unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, <sup>10</sup> 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 the sound teaching, <sup>11</sup> according to the glorious gospel of the blessed

God which was committed to my trust. <sup>12</sup> And I thank him who gave me strength, Christ Jesus our Lord, that he accounted me faithful, putting me into the ministry, though <sup>13</sup> formerly I was a blasphemer, and a persecutor, and a doer of outrage; but I obtained mercy, because I did it ignorantly, in unbelief; <sup>14</sup> and the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus. <sup>15</sup> True is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. <sup>16</sup> But for this cause I obtained mercy, that in me especially Christ Jesus might show forth all his long-suffering, as an example to those who should hereafter believe in him to life everlasting. <sup>17</sup> Now to the King eternal, the imperishable, invisible, only God, be honor and glory for ever and ever. Amen. <sup>18</sup> This charge I commit to thee, my child Timothy, in accordance with the directions of the prophets before given to thee, that thou mayst in them war the good warfare, <sup>19</sup> having faith, and a good conscience, which some thrusting away made shipwreck concerning the faith; <sup>20</sup> of whom is Hymenaeus and Alexander, whom I delivered to Satan, that they might be taught not to blaspheme.

## 2

<sup>1</sup> I exhort then, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men; <sup>2</sup> for kings, and all that are in authority; that we may lead a quiet and tranquil life in all godliness and propriety. <sup>3</sup> For this

is good and acceptable in the sight of God our Saviour, <sup>4</sup> whose will is that all men should be saved, and come to the knowledge of the truth. <sup>5</sup> For there is one God, and one mediator between God and men, the man Christ Jesus, <sup>6</sup> who gave himself a ransom for all; to which the testimony was to be borne in its own due times, <sup>7</sup> whereunto I was appointed a herald and an apostle, (I speak the truth, I lie not,) a teacher of the gentiles in faith and truth. <sup>8</sup> I desire, then, that the men pray in every place, lifting up holy hands, without wrath and doubting. <sup>9</sup> In like manner also, that women, in seemly attire, adorn themselves with modesty and sobriety, not with braided hair, and gold, or pearls, or costly apparel; <sup>10</sup> but, as becometh women professing godliness, with good works. <sup>11</sup> Let the woman learn in silence with all subjection. <sup>12</sup> But I suffer not the woman to teach, nor to have authority over the man, but to be in silence. <sup>13</sup> For Adam was first formed, then Eve. <sup>14</sup> And Adam was not deceived; but the woman being deceived fell into transgression. <sup>15</sup> But she will be saved through child-bearing, if they continue in faith, and love, and holiness, with sobriety.

### 3

<sup>1</sup> True is the saying: If a man desire the office of a bishop, he desireth a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, sober, discreet, orderly, hospitable, apt in teaching; <sup>3</sup> not given to wine, not a striker, but forbearing, not quarrelsome, not a

lover of money; <sup>4</sup> presiding well over his own house, having his children in subjection with all propriety;— <sup>5</sup> for if a man knoweth not how to preside over his own house, how shall he take care of the church of God— <sup>6</sup> not a new convert, lest being puffed up with pride he fall into the condemnation of the Devil; <sup>7</sup> moreover he must also have a good report from them that are without, lest he fall into reproach and the snare of the Devil. <sup>8</sup> Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of base gain, <sup>9</sup> holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them serve as deacons, if they are without reproach. <sup>11</sup> The women in like manner must be grave, not slanderers, sober, faithful in all things. <sup>12</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup> For they that have served well as deacons, gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus. <sup>14</sup> These things write I to thee, hoping to come to thee shortly; <sup>15</sup> but if I should tarry long, that thou mayst know how thou oughtest to conduct thyself in the house of God, which is the church of the living God, the pillar and foundation of the truth. <sup>16</sup> And confessedly great is the mystery of godliness, in him who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the gentiles, believed on in the world, received up in glory.

## 4

<sup>1</sup> Now the Spirit saith expressly, that in the latter times some will depart from the faith, giving heed to seducing spirits and teachings of demons, <sup>2</sup> through the hypocrisy of speakers of lies, who bear a brand on their own conscience, <sup>3</sup> forbidding to marry, and commanding to abstain from food which God created to be received with thanksgiving, for those who believe and know the truth. <sup>4</sup> For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; <sup>5</sup> for it is sanctified by the word of God and prayer. <sup>6</sup> If thou lay these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good teaching, with which thou art well acquainted. <sup>7</sup> But avoid the profane and old wives' fables; and exercise thyself unto godliness. <sup>8</sup> For bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. <sup>9</sup> True is the saying, and worthy of all acceptance. <sup>10</sup> For to this end we both labor and suffer reproach, because we have placed our hope in the living God, who is the Saviour of all men, especially of believers. <sup>11</sup> These things command and teach. <sup>12</sup> Let no one despise thy youth, but become an example to the believers, in word, in behavior, in love, in faith, in purity. <sup>13</sup> Till I come, give attention to reading, to exhortation, to teaching. <sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of

the presbytery. <sup>15</sup> Meditate on these things, give thyself wholly to them; that thy progress may be manifest to all. <sup>16</sup> Give heed to thyself, and to thy teaching; continue in them; for in doing this thou wilt save both thyself and them that hear thee.

## 5

<sup>1</sup> Do not sharply rebuke an aged man, but exhort him as a father; the younger men, as brethren; <sup>2</sup> the elder women, as mothers; the younger, as sisters, with all purity. <sup>3</sup> Honor as widows those that are widows indeed. <sup>4</sup> But if any widow have children or grandchildren, let them learn first to show piety to their own family, and to requite their parents; for this is acceptable before God. <sup>5</sup> Now she that is a widow indeed, and left alone, hath set her hope on God, and continueth in supplications and prayers night and day; <sup>6</sup> but she that giveth herself up to pleasure is dead while she liveth. <sup>7</sup> These things also enjoin, that they may be blameless. <sup>8</sup> But if any one provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an unbeliever. <sup>9</sup> Let a widow be put on the list when not less than sixty years old, having been the wife of one husband, <sup>10</sup> 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. <sup>11</sup> But younger widows refuse; for when they become wanton against Christ, they desire to marry;

<sup>12</sup> falling into condemnation, because they have cast off their first faith; <sup>13</sup> and withal they learn to be idle, going about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. <sup>14</sup> I desire therefore that the younger widows marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully. <sup>15</sup> For some have already turned aside after Satan. <sup>16</sup> If any man or woman that is a believer have widows, let them relieve them, and let not the church be burdened, that it may relieve those that are widows indeed. <sup>17</sup> Let the elders that rule well be counted worthy of double honor; especially they who labor in the word and in teaching. <sup>18</sup> For the Scripture saith, "Thou shalt not muzzle the ox while he is treading out the grain"; and, "The laborer is worthy of his wages." <sup>19</sup> Against an elder receive not an accusation without two or three witnesses. <sup>20</sup> Those that sin rebuke before all, that the rest also may fear. <sup>21</sup> I charge thee before God and Christ Jesus and the elect angels, that thou observe these things without prejudging, doing nothing with partiality. <sup>22</sup> Lay hands hastily on no one, neither share in other men's sins. Keep thyself pure. <sup>23</sup> No longer drink water only, but use a little wine for thy stomach's sake, and thy frequent infirmities. <sup>24</sup> Some men's sins are openly manifest, going before them to judgment; and some men they follow after. <sup>25</sup> In like manner also the good works of some are openly manifest; and those that are otherwise cannot be hid.

## 6

<sup>1</sup> Let all who are under the yoke as bond-servants count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. <sup>2</sup> And they that have believing masters, let them not despise them because they are brethren; but rather do them service, because they who receive the benefit are faithful and beloved. These things teach and exhort. <sup>3</sup> If any one teacheth other doctrine, and assenteth not to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, <sup>4</sup> he is puffed up with pride, knowing nothing, but doting about questions and strifes of words, from which cometh envy, strife, railings, evil surmisings, <sup>5</sup> incessant disputings of men corrupted in their minds, and destitute of the truth, supposing that godliness is gain. <sup>6</sup> But godliness with contentment is great gain. <sup>7</sup> For we brought nothing into the world; and it is certain we can carry nothing out. <sup>8</sup> If we have, then, food and raiment, we will be therewith content. <sup>9</sup> But they who desire to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup> For the love of money is a root of all evils; which some coveting have strayed away from the faith, and have pierced themselves through with many pangs. <sup>11</sup> But do thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. <sup>12</sup> Fight the good fight of faith, lay hold on everlasting life, to which



thou wast called, and didst profess the good profession before many witnesses. <sup>13</sup> I charge thee before God, who giveth life to all things, and before Christ Jesus, who under Pontius Pilate testified the good profession, <sup>14</sup> that thou keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ, <sup>15</sup> which in his own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords, <sup>16</sup> who only hath immortality, dwelling in light unapproachable, whom no man hath seen, or can see; to whom be honor and power everlasting. Amen. <sup>17</sup> Charge those who are rich in this world that they be not high-minded, nor place their hope in uncertain riches, but in God, who giveth us richly all things to enjoy; that they do good, <sup>18</sup> that they be rich in good works, liberal in imparting, willing to communicate, <sup>19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life. <sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding the profane babblings, and oppositions of the falsely-called knowledge; <sup>21</sup> which some professing, have erred concerning the faith. Grace be with thee.

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