

# FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY



# Contents



# THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

1Pavl an Apostle of Iesvs Christ, by the commandement of God our Sauour, and of our Lord Iesus Christ our hope, <sup>2</sup> Vnto Timotheus my naturall sonne in the faith: Grace, mercy, and peace from God our Father, and from Christ Iesus our Lord. <sup>3</sup> As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest warne some, that they teach none other doctrine, <sup>4</sup> Neither that they giue heede to fables and genealogies which are endles, which breede questions rather then godly edifying which is by fayth. <sup>5</sup> For the end of the commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained. <sup>6</sup> From the which things some haue erred, and haue turned vnto vaine iangling. <sup>7</sup> They would be doctours of the Law, and yet vnderstande not what they speake, neither whereof they affirme. <sup>8</sup> And we knowe, that the Law is good, if a man vse it lawfully, <sup>9</sup> Knowing this, that the Lawe is not giuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodly, and to sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers, <sup>10</sup> To whoremongers, to buggerers, to menstealers, to lyers, to the periured, and if there be any other thing, that is contrary to wholesome doctrine, <sup>11</sup> Which is according to the glorious Gospel of the blessed God, which is committed vnto me. <sup>12</sup> Therefore I thanke him, which hath made me strong, that is, Christ Iesus our Lord: for he counted me faithfull, and put me in his seruice: <sup>13</sup> When before I was a blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe. <sup>14</sup> But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus. <sup>15</sup> This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue sinners, of whom I am chiefe. <sup>16</sup> Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on me all long suffering vnto the ensample of them, which shall in time to come beleue in him vnto eternall life. <sup>17</sup> Nowe vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie, for euer, and euer, Amen. <sup>18</sup> This commandement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou by them shouldest fight a good fight, <sup>19</sup> Hauing faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke. <sup>20</sup> Of whom is Hymeneus, and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

2I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men, <sup>2</sup> For Kings, and for all that are in authoritie, that we may leade a quiet and a peaceable life, in all godlinesse and honestie. <sup>3</sup> For this is good and acceptable in the sight of God our

Sauour, <sup>4</sup> Who will that all men shalbe saued, and come vnto the acknowledging of the trueth. <sup>5</sup> For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus, <sup>6</sup> Who gaue himselfe a ransome for all men, to be that testimonie in due time, <sup>7</sup> Whereunto I am ordained a preacher and an Apostle (I speake the trueth in Christ, and lie not) euen a teacher of the Gentiles in faith and veritie. <sup>8</sup> I will therefore that the men pray, euery where lifting vp pure hands without wrath, or douting. <sup>9</sup> Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with broyded heare, or gold, or pearles, or costly apparell, <sup>10</sup> But (as becommeth women that professe the feare of God) with good workes. <sup>11</sup> Let the woman learne in silence with all subiection. <sup>12</sup> I permit not a woman to teache, neither to vsurpe authoritie ouer the man, but to be in silence. <sup>13</sup> For Adam was first formed, then Eue. <sup>14</sup> And Adam was not deceiued, but the woman was deceiued, and was in the transgression. <sup>15</sup> Notwithstanding, through bearing of children she shalbe saued if they continue in faith, and loue, and holines with modestie.

<sup>3</sup>This is a true saying, If any man desire the office of a Bishop, he desireth a worthie worke. <sup>2</sup> A Bishop therefore must be vnreprouable, the husband of one wife, watching, temperate, modest, harberous, apt to teache, <sup>3</sup> Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous, <sup>4</sup> One that can rule his owne house honestly, hauing children vnder obedience with all honestie. <sup>5</sup> For if any cannot rule his owne house, how shall he care for the Church of God? <sup>6</sup> He may not be a yong scholer, lest he being puffed vp fall into the condemnation of the deuill. <sup>7</sup> He must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill. <sup>8</sup> Likewise must Deacons be graue, not double tongued, not giuen vnto much wine, neither to filthy lucre, <sup>9</sup> Hauing the mysterie of the faith in pure conscience. <sup>10</sup> And let them first be proued: then let them minister, if they be found blameles. <sup>11</sup> Likewise their wiues must be honest, not euill speakers, but sober, and faithfull in all things. <sup>12</sup> Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne houtholdes. <sup>13</sup> For they that haue ministred well, get them selues a good degree, and great libertie in the faith, which is in Christ Iesus. <sup>14</sup> These things write I vnto thee, trusting to come very shortly vnto thee. <sup>15</sup> But if I tary long, that thou maist yet know, how thou oughtest to behaue thy self in ye house of God, which is the Church of the liuing God, the pillar and ground of trueth. <sup>16</sup> And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh, iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleueed on in the world, and receiued vp in glorie.

<sup>4</sup>Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heede vnto spirits of errour, and doctrines of deuils, <sup>2</sup> Which speake lies through hypocrisie, and haue their

consciences burned with an hote yron, <sup>3</sup> Forbidding to marrie, and commanding to abstaine from meates which God hath created to be receiued with giuing thanks of them which beleuee and knowe the trueth. <sup>4</sup> For euery creature of God is good, and nothing ought to be refused, if it be receiued with thanksgiuing. <sup>5</sup> For it is sanctified by the worde of God, and prayer. <sup>6</sup> If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed. <sup>7</sup> But cast away prophane, and olde wiues fables, and exercise thy selfe vnto godlinesse. <sup>8</sup> For bodily exercise profiteth litle: but godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come. <sup>9</sup> This is a true saying, and by all meanes worthie to be receiued. <sup>10</sup> For therefore we labour and are rebuked, because we trust in the liuing God, which is the Sauour of all men, specially of those that beleuee. <sup>11</sup> These things warne and teache. <sup>12</sup> Let no man despise thy youth, but be vnto them that beleuee, an ensample, in worde, in conuersation, in loue, in spirit, in faith, and in purenesse. <sup>13</sup> Till I come, giue attendance to reading, to exhortation, and to doctrine. <sup>14</sup> Despise not the gift that is in thee, which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership. <sup>15</sup> These things exercise, and giue thy selfe vnto them, that it may be seene howe thou profitest among all men. <sup>16</sup> Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both saue thy selfe, and them that heare thee.

<sup>5</sup> Rebuke not an Elder, but exhort him as a father, and the yonger men as brethren, <sup>2</sup> The elder women as mothers, the yonger as sisters, with all purenesse. <sup>3</sup> Honour widowes, which are widowes in deede. <sup>4</sup> But if any widowe haue children or nephewes, let them learne first to shewe godlinesse towarde their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God. <sup>5</sup> And shee that is a widowe in deede and left alone, trusteth in God, and continueth in supplications and praiers night and day. <sup>6</sup> But shee that liueth in pleasure, is dead, while shee liueth. <sup>7</sup> These things therefore warne them of, that they may be blamelesse. <sup>8</sup> If there bee any that prouideth not for his owne, and namely for them of his housholde, hee denieth the faith, and is worse then an infidell. <sup>9</sup> Let not a widow be taken into the number vnder three score yeere olde, that hath bene the wife of one husband, <sup>10</sup> And well reported of for good woorkes: if shee haue nourished her children, if shee haue lodged the strangers, if shee haue washed the Saintes feete, if shee haue ministred vnto them which were in aduersitie, if shee were continually giuen vnto euery good woorkes. <sup>11</sup> But refuse the yonger widowes: for when they haue begun to waxe wanton against Christ, they will marrie, <sup>12</sup> Hauing damnation, because they haue broken the first faith. <sup>13</sup> And likewise also being idle they learne to goe about from house to house: yea, they are not onely ydle, but also pratlers and busibodies, speaking things which are not comely. <sup>14</sup> I will therefore that the

yonger women marie, and beare children, and gouerne the house, and giue none occasion to the aduersary to speake euill. <sup>15</sup> For certaine are alreadie turned backe after Satan. <sup>16</sup> If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may bee sufficient for them that are widowes in deede. <sup>17</sup> The Elders that rule well, let them be had in double honour, specially they which labour in the worde and doctrine, <sup>18</sup> For the Scripture sayeth, Thou shalt not mousell the mouth of the oxe that treadeth out the corne: and, The labourer is worthie of his wages. <sup>19</sup> Against an Elder receiue none accusation, but vnder two or three witnesses. <sup>20</sup> Them that sinne, rebuke openly, that the rest also may feare. <sup>21</sup> I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these thinges without preferring one to an other, and doe nothing partially. <sup>22</sup> Lay handes suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure. <sup>23</sup> Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities. <sup>24</sup> Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens folowe after. <sup>25</sup> Likewise also the good woorkes are manifest before hande, and they that are otherwise, cannot be hid.

6 Let as many seruaunts as are vnder the yoke, count their masters worthie of all honour, that the Name of God, and his doctrine be not euill spoken of. <sup>2</sup> And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and partakers of the benefite. These things teach and exhort. <sup>3</sup> If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, and to the doctrine, which is according to godlinesse, <sup>4</sup> He is puffed vp and knoweth nothing, but doteth about questions and strife of words, whereof commeth enuie, strife, railings, euill surmisings, <sup>5</sup> Frowarde disputations of men of corrupt mindes and destitute of ye trueth, which thinke that gaine is godlines: from such separate thy selfe. <sup>6</sup> But godlinesse is great gaine, if a man be content with that he hath. <sup>7</sup> For we brought nothing into the world, and it is certaine, that we can carie nothing out. <sup>8</sup> Therefore when wee haue foode and raiment, let vs therewith be content. <sup>9</sup> For they that will be rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction. <sup>10</sup> For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pearced themselues through with many sorowes. <sup>11</sup> But thou, O man of God, flee these things, and follow after righteousnesse, godlines, faith, loue, patience, and meekenes. <sup>12</sup> Fight the good fight of faith: lay holde of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. <sup>13</sup> I charge thee in the sight of God, who quickeneth all thinges, and before Iesus Christ, which vnder Pontius Pilate witnessed a good confession, <sup>14</sup> That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ, <sup>15</sup> Which in due time hee shall shewe, that is blessed



and Prince onely, the King of Kings and Lord of Lordes, <sup>16</sup> Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man sawe, neither can see, vnto whome bee honour and power euerlasting, Amen. <sup>17</sup> Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly, all things to enioy) <sup>18</sup> That they doe good, and be riche in good woorkes, and readie to distribute, and communicate, <sup>19</sup> Laying vp in store for themselues a good foundation against the time to come, that they may obteine eternall life. <sup>20</sup> O Timotheus, keepe that which is committed vnto thee, and auoide prophane and vaine babblings, and oppositios of science falsely so called, <sup>21</sup> Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen. 'The first Epistle to Timotheus, written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.'