

English Texts and New Testament Greek Sources For Comparative Study

1 Timothy

- 1 Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope;
παυλος αποστολος χριστου ιησου κατ επιταγην θεου σωτηρος ημων και χριστου ιησου της ελπιδος ημων

Versus

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, [which is] our hope;
παυλος αποστολος ιησου χριστου κατ επιταγην θεου σωτηρος ημων και κυριου ιησου χριστου της ελπιδος ημων

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- 2 unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
τιμοθεω γνησιω τεκνω εν πιστει χαρις ελεος ειρηνη απο θεου πατρος και χριστου ιησου του κυριου ημων

Versus

Unto Timothy, [my] own son in the faith: Grace, mercy, [and] peace, from God our Father and Jesus Christ our Lord.
τιμοθεω γνησιω τεκνω εν πιστει χαρις ελεος ειρηνη απο θεου πατρος ημων και χριστου ιησου του κυριου ημων

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- 3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine,
καθως παρεκαλεσα σε προσμειναι εν εφεσω πορευομενος εις μακεδονιαν ινα παραγγειλης τισιν μη ετεροδιδασκαλειν

Versus

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,
καθως παρεκαλεσα σε προσμειναι εν εφεσω πορευομενος εις μακεδονιαν ινα παραγγειλης τισιν μη ετεροδιδασκαλειν

- 4 neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; [so do I now]
μηδε προσεχειν μυθοις και γενεαλογιαις απεραντοις αιτινες εκζητησεις παρεχουσιν μαλλον η οικονομιαν θεου την εν πιστει

Versus

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do].
μηδε προσεχειν μυθοις και γενεαλογιαις απεραντοις αιτινες ζητησεις παρεχουσιν μαλλον η οικονομιαν θεου την εν πιστει

-
- 5 But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned:
το δε τελος της παραγγελιας εστιν αγαπη εκ καθαρης καρδιας και συνειδησεως αγαθης και πιστεως ανυποκριτου

Versus

Now the end of the commandment is charity out of a pure heart, and [of] a good conscience, and [of] faith unfeigned:
το δε τελος της παραγγελιας εστιν αγαπη εκ καθαρης καρδιας και συνειδησεως αγαθης και πιστεως ανυποκριτου

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- 6 from which things some having swerved have turned aside unto vain talking;
ων τινες αστοχησαντες εξετραπησαν εις ματαιολογιαν

Versus

From which some having swerved have turned aside unto vain jangling;
ων τινες αστοχησαντες εξετραπησαν εις ματαιολογιαν

-
- 7 desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.
θελοντες ειναι νομοδιδασκαλοι μη νοουντες μητε α λεγουσιν μητε περι τινων διαβεβαιουνται

Versus

Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.
θελοντες ειναι νομοδιδασκαλοι μη νοουντες μητε α λεγουσιν μητε περι τινων διαβεβαιουνται

8 But we know that the law is good, if a man use it lawfully,
οιδαμεν δε οτι καλος ο νομος εαν τις αυτω νομιμως χρηται

Versus

But we know that the law [is] good, if a man use it lawfully;
οιδαμεν δε οτι καλος ο νομος εαν τις αυτω νομιμως χρηται

9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

ειδως τουτο οτι δικαιω νομος ου κειται ανομοις δε και ανυποτακτοις ασεβεσιν και αμαρτωλοις ανοσιτοις και βεβηλοις πατρολωαις και μητρολωαις

Versus

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

ειδως τουτο οτι δικαιω νομος ου κειται ανομοις δε και ανυποτακτοις ασεβεσιν και αμαρτωλοις ανοσιτοις και βεβηλοις πατραλωαις και μητραλωαις ανδροφονοις

10 for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine;

πορνοις αρσενοκοιταις ανδραποδισταις ψευσταις επιορκοις και ει τι ετερον τη υγιαינוση διδασκαλια αντικειται

Versus

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;

πορνοις αρσενοκοιταις ανδραποδισταις ψευσταις επιορκοις και ει τι ετερον τη υγιαינוση διδασκαλια αντικειται

11 according to the gospel of the glory of the blessed God, which was committed to my trust.

κατα το ευαγγελιον της δοξης του μακαριου θεου ο επιστευθην εγω

Versus

According to the glorious gospel of the blessed God, which was committed to my trust.

κατα το ευαγγελιον της δοξης του μακαριου θεου ο επιστευθην εγω

12 I thank him that enabled me, [even] Christ Jesus our Lord, for that he counted me faithful, appointing me to [his] service;
χαριν εχω τω ενδυναμωσαντι με χριστω ιησου τω κυριω ημων οτι πιστον με ηγησατο θεμενος εις διακονιαν

Versus

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;
και χαριν εχω τω ενδυναμωσαντι με χριστω ιησου τω κυριω ημων οτι πιστον με ηγησατο θεμενος εις διακονιαν

13 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;
το προτερον οντα βλασφημον και διωκτην και υβριστην αλλα ηλεθην οτι αγνοων εποιησα εν απιστια

Versus

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did [it] ignorantly in unbelief.
τον προτερον οντα βλασφημον και διωκτην και υβριστην αλλ ηλεθην οτι αγνοων εποιησα εν απιστια

14 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.
υπερεπλεονασεν δε η χαρις του κυριου ημων μετα πιστεως και αγαπης της εν χριστω ιησου

Versus

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.
υπερεπλεονασεν δε η χαρις του κυριου ημων μετα πιστεως και αγαπης της εν χριστω ιησου

15 Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief:
πιστος ο λογος και πασης αποδοχης αξιος οτι χριστος ιησους ηλθεν εις τον κοσμον αμαρτωλους σωσαι ον πρωτος ειμι εγω

Versus

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.
πιστος ο λογος και πασης αποδοχης αξιος οτι χριστος ιησους ηλθεν εις τον κοσμον αμαρτωλους σωσαι ον πρωτος ειμι εγω

- 16 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life.

αλλα δια τουτο ηλεθην ινα εν εμοι πρωτω ενδειξεται χριστος ιησους την απασαν μακροθυμιαν προς υποτυπωσιν των μελλοντων πιστευειν επ αυτ

Versus

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 hereaft believe on him to life everlasting.

αλλα δια τουτο ηλεθην ινα εν εμοι πρωτω ενδειξεται ιησους χριστος την πασαν μακροθυμιαν προς υποτυπωσιν των μελλοντων πιστευειν επ αυτω εις ζωην αιωνιον

-
- 17 Now unto the King eternal, immortal, invisible, the only God, [be] honor and glory forever and ever. Amen.

τω δε βασιλει των αιωνων αφθαρτω αορατω μονω θεω τιμη και δοξα εις τους αιωνας των αιωνων αμην

Versus

Now unto the King eternal, immortal, invisible, the only wise God, [be] honour and glory for ever and ever. Amen.

τω δε βασιλει των αιωνων αφθαρτω αορατω μονω σοφω θεω τιμη και δοξα εις τους αιωνας των αιωνων αμην

-
- 18 This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare;

ταυτην την παραγγελιαν παρατιθεμαι σοι τεκνον τιμοθεε κατα τας προαγουσας επι σε προφητειας ινα στρατευη εν αυταις την καλην στρατειαν

Versus

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 warfa

ταυτην την παραγγελιαν παρατιθεμαι σοι τεκνον τιμοθεε κατα τας προαγουσας επι σε προφητειας ινα στρατευη εν αυταις την καλην στρατειαν

-
- 19 holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith:

εχων πιστιν και αγαθην συνειδησιν ην τινες απωσαμενοι περι την πιστιν εναυαγησαν

Versus

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

εχων πιστιν και αγαθην συνειδησιν ην τινες απωσαμενοι περι την πιστιν εναυαγησαν

20 of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.
ων εστιν υμεναιος και αλεξανδρος ους παρεδωκα τω σατανα ινα παιδευθωσιν μη βλασφημειν

Versus

Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.
ων εστιν υμεναιος και αλεξανδρος ους παρεδωκα τω σατανα ινα παιδευθωσιν μη βλασφημειν

1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men;
παρακαλω ουν πρωτον παντων ποιεισθαι δεησεις προσευχας εντευξεις ευχαριστιας υπερ παντων ανθρωπων

Versus

I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men;
παρακαλω ουν πρωτον παντων ποιεισθαι δεησεις προσευχας εντευξεις ευχαριστιας υπερ παντων ανθρωπων

2 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.
υπερ βασιλειων και παντων των εν υπεροχη οντων ινα ηρεμον και ησυχιον βιον διαγωμεν εν παση ευσεβεια και σεμνοτητι

Versus

For kings, and [for] all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
υπερ βασιλειων και παντων των εν υπεροχη οντων ινα ηρεμον και ησυχιον βιον διαγωμεν εν παση ευσεβεια και σεμνοτητι

3 This is good and acceptable in the sight of God our Saviour;
τουτο καλον και αποδεκτον ενωπιον του σωτηρος ημων θεου

Versus

For this [is] good and acceptable in the sight of God our Saviour;
τουτο γαρ καλον και αποδεκτον ενωπιον του σωτηρος ημων θεου

- 4 who would have all men to be saved, and come to the knowledge of the truth.
ος παντας ανθρωπους θελει σωθηναι και εις επιγνωσιν αληθειας ελθειν

Versus

Who will have all men to be saved, and to come unto the knowledge of the truth.
ος παντας ανθρωπους θελει σωθηναι και εις επιγνωσιν αληθειας ελθειν

-
- 5 For there is one God, one mediator also between God and men, [himself] man, Christ Jesus,
εις γαρ θεος εις και μεσιτης θεου και ανθρωπων ανθρωπος χριστος ιησους

Versus

For [there is] one God, and one mediator between God and men, the man Christ Jesus;
εις γαρ θεος εις και μεσιτης θεου και ανθρωπων ανθρωπος χριστος ιησους

-
- 6 who gave himself a ransom for all; the testimony [to be borne] in its own times;
ο δους εαυτον αντιλυτρον υπερ παντων το μαρτυριον καιρις ιδιους

Versus

Who gave himself a ransom for all, to be testified in due time.
ο δους εαυτον αντιλυτρον υπερ παντων το μαρτυριον καιρις ιδιους

-
- 7 whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.
εις ο ετεθην εγω κηρυξ και αποστολος αληθειαν λεγω ου ψευδομαι διδασκαλος εθνων εν πιστει και αληθεια

Versus

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.
εις ο ετεθην εγω κηρυξ και αποστολος αληθειαν λεγω εν χριστω ου ψευδομαι διδασκαλος εθνων εν πιστει και αληθεια

8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.
βουλομαι ουν προσευχεσθαι τους ανδρας εν παντι τοπω επαιροντας οσιους χειρας χωρις οργης και διαλογισμων

Versus

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.
βουλομαι ουν προσευχεσθαι τους ανδρας εν παντι τοπω επαιροντας οσιους χειρας χωρις οργης και διαλογισμου

9 In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment;

ωσαυτως γυναικας εν καταστολη κοσμιω μετα αιδους και σωφροσυνης κοσμειν εαυτας μη εν πλεγμασιν και χρυσιω η μαργαριταις η ιματισμω πολ.

Versus

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;

ωσαυτως και τας γυναικας εν καταστολη κοσμιω μετα αιδους και σωφροσυνης κοσμειν εαυτας μη εν πλεγμασιν η χρυσω η μαργαριταις η ιματισμω πολυτελει

10 but (which becometh women professing godliness) through good works.

αλλ ο πρεπει γυναιξιν επαγγελλομεναις θεοσεβειαν δι εργαων αγαθων

Versus

But (which becometh women professing godliness) with good works.

αλλ ο πρεπει γυναιξιν επαγγελλομεναις θεοσεβειαν δι εργαων αγαθων

11 Let a woman learn in quietness with all subjection.

γυνη εν ησυχια μαθησθητω εν παση υποταγη

Versus

Let the woman learn in silence with all subjection.

γυνη εν ησυχια μαθησθητω εν παση υποταγη

12 But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.
διδασκειν δε γυναικι ουκ επιτρεπω ουδε αυθεντειν ανδρος αλλ ειναι εν ησυχια

Versus

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
γυναικι δε διδασκειν ουκ επιτρεπω ουδε αυθεντειν ανδρος αλλ ειναι εν ησυχια

13 For Adam was first formed, then Eve;
αδαμ γαρ πρωτος επλασθη ειτα ευα

Versus

For Adam was first formed, then Eve.
αδαμ γαρ πρωτος επλασθη ειτα ευα

14 and Adam was not beguiled, but the woman being beguiled hath fallen into transgression:
και αδαμ ουκ ηπατηθη η δε γυνη εξαπατηθαισα εν παραβασει γεγονεν

Versus

And Adam was not deceived, but the woman being deceived was in the transgression.
και αδαμ ουκ ηπατηθη η δε γυνη απατηθαισα εν παραβασει γεγονεν

15 but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety.
σωθησεται δε δια της τεκνογονιας εαν μεινωσιν εν πιστει και αγαπη και αγιασμω μετα σωφροσυνης

Versus

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.
σωθησεται δε δια της τεκνογονιας εαν μεινωσιν εν πιστει και αγαπη και αγιασμω μετα σωφροσυνης

1 Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.

πιστος ο λογος ει τις επισκοπης ορεγεται καλου εργου επιθυμει

Versus

This [is] a true saying, If a man desire the office of a bishop, he desireth a good work.

πιστος ο λογος ει τις επισκοπης ορεγεται καλου εργου επιθυμει

2 The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;

δει ουν τον επισκοπον ανεπιληπτου ειναι μιας γυναικος ανδρα νηφαλιον σωφρονα κοσμιον φιλοξενον διδακτικον

Versus

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

δει ουν τον επισκοπον ανεπιληπτου ειναι μιας γυναικος ανδρα νηφαλεον σωφρονα κοσμιον φιλοξενον διδακτικον

3 no brawler, no striker; but gentle, not contentious, no lover of money;

μη παροινον μη πληκτην αλλα επιεικη αμαχον αφιλαργυρον

Versus

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

μη παροινον μη πληκτην μη αισχροκερδη αλλ επιεικη αμαχον αφιλαργυρον

4 one that ruleth well his own house, having [his] children in subjection with all gravity;

του ιδιου οικου καλως προϊσταμενον τεκνα εχοντα εν υποταγη μετα πασης σεμνοτητος

Versus

One that ruleth well his own house, having his children in subjection with all gravity;

του ιδιου οικου καλως προϊσταμενον τεκνα εχοντα εν υποταγη μετα πασης σεμνοτητος

- 5 (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)
ει δε τις του ιδιου οικου προστηναι ουκ οιδεν πως εκκλησιας θεου επιμελησεται

Versus

(For if a man know not how to rule his own house, how shall he take care of the church of God?)
ει δε τις του ιδιου οικου προστηναι ουκ οιδεν πως εκκλησιας θεου επιμελησεται

-
- 6 not a novice, lest being puffed up he fall into the condemnation of the devil.
μη νεοφυτον ινα μη τυφωθεις εις κριμα εμπεση του διαβολου

Versus

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
μη νεοφυτον ινα μη τυφωθεις εις κριμα εμπεση του διαβολου

-
- 7 Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.
δει δε και μαρτυριαν καλην εχειν απο των εξωθεν ινα μη εις ονειδισμον εμπεση και παγίδα του διαβολου

Versus

Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
δει δε αυτον και μαρτυριαν καλην εχειν απο των εξωθεν ινα μη εις ονειδισμον εμπεση και παγίδα του διαβολου

-
- 8 Deacons in like manner [must be] grave, not double-tongued, not given to much wine, not greedy of filthy lucre;
διακονους ωσαυτως σεμνους μη διλογους μη οινω πολλω προσεχοντας μη αισχροκερδεις

Versus

Likewise [must] the deacons [be] grave, not doubletongued, not given to much wine, not greedy of filthy lucre;
διακονους ωσαυτως σεμνους μη διλογους μη οινω πολλω προσεχοντας μη αισχροκερδεις

- 9 holding the mystery of the faith in a pure conscience.
εχοντας το μυστηριον της πιστεως εν καθαρα συνειδησει

Versus

Holding the mystery of the faith in a pure conscience.
εχοντας το μυστηριον της πιστεως εν καθαρα συνειδησει

- 10 And let these also first be proved; then let them serve as deacons, if they be blameless.
και ουτοι δε δοκιμαζεσθωσαν πρωτον ειτα διακονειτωσαν ανεγκλητοι οντες

Versus

And let these also first be proved; then let them use the office of a deacon, being [found] blameless.
και ουτοι δε δοκιμαζεσθωσαν πρωτον ειτα διακονειτωσαν ανεγκλητοι οντες

- 11 Women in like manner [must be] grave, not slanderers, temperate, faithful in all things.
γυναικας ωσαυτως σεμνας μη διαβολους νηφαλιους πιστας εν πασιν

Versus

Even so [must their] wives [be] grave, not slanderers, sober, faithful in all things.
γυναικας ωσαυτως σεμνας μη διαβολους νηφαλεους πιστας εν πασιν

- 12 Let deacons be husbands of one wife, ruling [their] children and their own houses well.
διακονοι εστωσαν μιας γυναικος ανδρες τεκνων καλως προισταμενοι και των ιδιων οικων

Versus

Let the deacons be the husbands of one wife, ruling their children and their own houses well.
διακονοι εστωσαν μιας γυναικος ανδρες τεκνων καλως προισταμενοι και των ιδιων οικων

- 13 For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
οι γαρ καλως διακονησαντες βαθμον εαυτοις καλον περιποιουνται και πολλην παρρησιαν εν πιστει τη εν χριστω ιησου

Versus

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.
οι γαρ καλως διακονησαντες βαθμον εαυτοις καλον περιποιουνται και πολλην παρρησιαν εν πιστει τη εν χριστω ιησου

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- 14 These things write I unto thee, hoping to come unto thee shortly;
ταυτα σοι γραφω ελπιζων ελθειν [προς σε] εν ταχει

Versus

These things write I unto thee, hoping to come unto thee shortly:
ταυτα σοι γραφω ελπιζων ελθειν προς σε ταχιον

-
- 15 but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.

εαν δε βραδυνω ινα ειδης πως δει εν οικω θεου αναστρεφεσθαι ητις εστιν εκκλησια θεου ζωντος στυλος και εδραιωμα της αληθειας

Versus

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.

εαν δε βραδυνω ινα ειδης πως δει εν οικω θεου αναστρεφεσθαι ητις εστιν εκκλησια θεου ζωντος στυλος και εδραιωμα της αληθειας

-
- 16 And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory.

και ομολογουμενωσ μεγα εστιν το της ευσεβειας μυστηριον οσ εφανερωθη εν σαρκι εδικαιωθη εν πνευματι ωφθη αγγελιοις εκηρυχθη εν εθνεσιν επισ

Versus

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.

και ομολογουμενωσ μεγα εστιν το της ευσεβειας μυστηριον θεοσ εφανερωθη εν σαρκι εδικαιωθη εν πνευματι ωφθη αγγελιοις εκηρυχθη εν εθνεσιν ε πιστευθη εν κοσμω ανεληφθη εν δοξη

- 1 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons,
το δε πνευμα ρητως λεγει οτι εν υστεροις καιροις αποστησονται τινες της πιστεως προσεχοντες πνευμασιν πλανοις και διδασκαλαις δαιμονιων

Versus

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;
το δε πνευμα ρητως λεγει οτι εν υστεροις καιροις αποστησονται τινες της πιστεως προσεχοντες πνευμασιν πλανοις και διδασκαλαις δαιμονιων

-
- 2 through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron;
εν υποκρισει ψευδολογων κεκαυστηριασμενων την ιδιαν συνειδησιν

Versus

Speaking lies in hypocrisy; having their conscience seared with a hot iron;
εν υποκρισει ψευδολογων κεκαυτηριασμενων την ιδιαν συνειδησιν

-
- 3 forbidding to marry, [and commanding] to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.

κωλοντων γαμειν απεχεσθαι βρωματων α ο θεος εκτισεν εις μεταληψιν μετα ευχαριστιας τοις πιστοις και επεγνωκοσιν την αληθειαν

Versus

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.

κωλοντων γαμειν απεχεσθαι βρωματων α ο θεος εκτισεν εις μεταληψιν μετα ευχαριστιας τοις πιστοις και επεγνωκοσιν την αληθειαν

-
- 4 For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving:
οτι παν κτισμα θεου καλον και ουδεν αποβλητον μετα ευχαριστιας λαμβανομενον

Versus

For every creature of God [is] good, and nothing to be refused, if it be received with thanksgiving:
οτι παν κτισμα θεου καλον και ουδεν αποβλητον μετα ευχαριστιας λαμβανομενον

5 for it is sanctified through the word of God and prayer.

αγιαζεται δια λογου θεου και εντευξεως

Versus

For it is sanctified by the word of God and prayer.

αγιαζεται δια λογου θεου και εντευξεως

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed [until now]:

ταυτα υποτιθεμενος τοις αδελφοις καλος εση διακονος χριστου ιησου εντρεφομενος τοις λογοις της πιστεως και της καλης διδασκαλιας η παρηκολ.

Versus

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.

ταυτα υποτιθεμενος τοις αδελφοις καλος εση διακονος ιησου χριστου εντρεφομενος τοις λογοις της πιστεως και της καλης διδασκαλιας η παρηκολ. ουθηκας

7 but refuse profane and old wives' fables. And exercise thyself unto godliness:

τους δε βεβηλους και γραωδεις μυθους παραιτου γυμναζε δε σεαυτον προς ευσεβειαν

Versus

But refuse profane and old wives' fables, and exercise thyself [rather] unto godliness.

τους δε βεβηλους και γραωδεις μυθους παραιτου γυμναζε δε σεαυτον προς ευσεβειαν

8 for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.

η γαρ σωματικη γυμνασια προς ολιγον εστιν ωφελιμος η δε ευσεβεια προς παντα ωφελιμος εστιν επαγγελιαν εχουσα ζωης της νυν και της μελλουσης

Versus

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.

η γαρ σωματικη γυμνασια προς ολιγον εστιν ωφελιμος η δε ευσεβεια προς παντα ωφελιμος εστιν επαγγελιαν εχουσα ζωης της νυν και της μελλουσης

9 Faithful is the saying, and worthy of all acceptance.

πιστος ο λογος και πασης αποδοχης αξιος

Versus

This [is] a faithful saying and worthy of all acceptance.

πιστος ο λογος και πασης αποδοχης αξιος

10 For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.

εις τουτο γαρ κοπιωμεν και αγωνιζομεθα οτι ηλπικαμεν επι θεω ζωντι ος εστιν σωτηρ παντων ανθρωπων μαλιστα πιστων

Versus

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.

εις τουτο γαρ και κοπιωμεν και ονειδιζομεθα οτι ηλπικαμεν επι θεω ζωντι ος εστιν σωτηρ παντων ανθρωπων μαλιστα πιστων

11 These things command and teach.

παραγγελλε ταυτα και διδασκε

Versus

These things command and teach.

παραγγελλε ταυτα και διδασκε

12 Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.

μηδεις σου της νεοτητος καταφρονειτω αλλα τυπος γινου των πιστων εν λογω εν αναστροφη εν αγαπη εν πιστει εν αγνεια

Versus

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.

μηδεις σου της νεοτητος καταφρονειτω αλλα τυπος γινου των πιστων εν λογω εν αναστροφη εν αγαπη εν πνευματι εν πιστει εν αγνεια

13 Till I come, give heed to reading, to exhortation, to teaching.
εως ερχομαι προσεχε τη αναγνωσει τη παρακλησει τη διδασκαλια
Versus

Till I come, give attendance to reading, to exhortation, to doctrine.
εως ερχομαι προσεχε τη αναγνωσει τη παρακλησει τη διδασκαλια

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.
μη αμελει του εν σοι χαρισματος ο εδοθη σοι δια προφητειας μετα επιθεσεως των χειρων του πρεσβυτεριου
Versus

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
μη αμελει του εν σοι χαρισματος ο εδοθη σοι δια προφητειας μετα επιθεσεως των χειρων του πρεσβυτεριου

15 Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.
ταυτα μελετα εν τουτοις ισθι ινα σου η προκοπη φανερα η πασιν
Versus

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.
ταυτα μελετα εν τουτοις ισθι ινα σου η προκοπη φανερα η εν πασιν

16 Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.
επεχε σεαυτω και τη διδασκαλια επιμενε αυτοις τουτο γαρ ποιων και σεαυτον σωσεις και τους ακουοντας σου
Versus

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.
επεχε σεαυτω και τη διδασκαλια επιμενε αυτοις τουτο γαρ ποιων και σεαυτον σωσεις και τους ακουοντας σου

1 Rebuke not an elder, but exhort him as a father; the younger men as brethren:
πρεσβυτερω μη επιπληξης αλλα παρακαλει ως πατερα νεωτερους ως αδελφους

Versus

Rebuke not an elder, but intreat [him] as a father; [and] the younger men as brethren;
πρεσβυτερω μη επιπληξης αλλα παρακαλει ως πατερα νεωτερους ως αδελφους

2 the elder women as mothers; the younger as sisters, in all purity.
πρεσβυτερας ως μητερας νεωτερας ως αδελφας εν παση αγνεια

Versus

The elder women as mothers; the younger as sisters, with all purity.
πρεσβυτερας ως μητερας νεωτερας ως αδελφας εν παση αγνεια

3 Honor widows that are widows indeed.
χηρας τιμα τας οντως χηρας

Versus

Honour widows that are widows indeed.
χηρας τιμα τας οντως χηρας

4 But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God.

ει δε τις χηρα τεκνα η εκγονα εχει μανθανετωσαν πρωτον τον ιδιον οικον ευσεβειν και αμοιβας αποδιδοναι τοις προγονοις τουτο γαρ εστιν αποδεκτ

Versus

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 acceptable before God.

ει δε τις χηρα τεκνα η εκγονα εχει μανθανετωσαν πρωτον τον ιδιον οικον ευσεβειν και αμοιβας αποδιδοναι τοις προγονοις τουτο γαρ εστιν καλον και αποδεκτον ενωπιον του θεου

5 Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day.

η δε οντως χηρα και μεμονωμενη ηλπικεν επι [τον] θεον και προσμενει ταις δεησεσιν και ταις προσευχαις νυκτος και ημερας

Versus

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

η δε οντως χηρα και μεμονωμενη ηλπικεν επι τον θεον και προσμενει ταις δεησεσιν και ταις προσευχαις νυκτος και ημερας

6 But she that giveth herself to pleasure is dead while she liveth.

η δε σπαταλωσα ζωσα τεθνηκεν

Versus

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

η δε σπαταλωσα ζωσα τεθνηκεν

7 These things also command, that they may be without reproach.

και ταυτα παραγγελλε ινα ανεπιληπτοι ωσιν

Versus

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

και ταυτα παραγγελλε ινα ανεπιληπτοι ωσιν

8 But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.

ει δε τις των ιδιων και μαλιστα οικειων ου προνοει την πιστιν ηρνηται και εστιν απιστου χειρων

Versus

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.

ει δε τις των ιδιων και μαλιστα των οικειων ου προνοει την πιστιν ηρνηται και εστιν απιστου χειρων

- 9 Let none be enrolled as a widow under threescore years old, [having been] the wife of one man,
χηρα καταλεγεσθω μη ελαττον ετων εξηκοντα γεγονυια ενος ανδρος γυνη

Versus

Let not a widow be taken into the number under threescore years old, having been the wife of one man,
χηρα καταλεγεσθω μη ελαττον ετων εξηκοντα γεγονυια ενος ανδρος γυνη

-
- 10 well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints` feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

εν εργοις καλοις μαρτυρουμενη ει ετεκνοτροφησεν ει εξενοδοχησεν ει αγιων ποδας ενιψεν ει θλιβομενοις επηρκεσεν ει παντι εργω αγαθω επηκολουθησεν

Versus

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.

εν εργοις καλοις μαρτυρουμενη ει ετεκνοτροφησεν ει εξενοδοχησεν ει αγιων ποδας ενιψεν ει θλιβομενοις επηρκεσεν ει παντι εργω αγαθω επηκολουθησεν

-
- 11 But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry;
νεωτερας δε χηρας παραιτου οταν γαρ καταστηνιασωσιν του χριστου γαμειν θελουσιν

Versus

But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

νεωτερας δε χηρας παραιτου οταν γαρ καταστηνιασωσιν του χριστου γαμειν θελουσιν

-
- 12 having condemnation, because they have rejected their first pledge.

εχουσαι κριμα οτι την πρωτην πιστιν ηθετησαν

Versus

Having damnation, because they have cast off their first faith.

εχουσαι κριμα οτι την πρωτην πιστιν ηθετησαν

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

αμα δε και αργαι μανθανουσιν περιερχομεναι τας οικιας ου μονον δε αργαι αλλα και φλυαροι και περιεργοι λαλουσαι τα μη δεοντα

Versus

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.

αμα δε και αργαι μανθανουσιν περιερχομεναι τας οικιας ου μονον δε αργαι αλλα και φλυαροι και περιεργοι λαλουσαι τα μη δεοντα

-
- 14 I desire therefore that the younger [widows] marry, bear children, rule the household, give no occasion to the adversary for reviling:

βουλομαι ουν νεωτερας γαμειν τεκνογονειν οικοδεσποτειν μηδεμιαν αφορμην διδοναι τω αντικειμενω λοιδοριας χαριν

Versus

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

βουλομαι ουν νεωτερας γαμειν τεκνογονειν οικοδεσποτειν μηδεμιαν αφορμην διδοναι τω αντικειμενω λοιδοριας χαριν

-
- 15 for already some are turned aside after Satan.

ηδη γαρ τινες εξετραπησαν οπισω του σατανα

Versus

For some are already turned aside after Satan.

ηδη γαρ τινες εξετραπησαν οπισω του σατανα

-
- 16 If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

ει τις πιστη εχει χηρας επαρκειτω αυταις και μη βαρεισθω η εκκλησια ινα ταις οντως χηραις επαρκεση

Versus

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.

ει τις πιστος η πιστη εχει χηρας επαρκειτω αυταις και μη βαρεισθω η εκκλησια ινα ταις οντως χηραις επαρκεση

- 17 Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching.
οι καλως προεστωτες πρεσβυτεροι διπλης τιμης αξιουσθωσαν μαλιστα οι κοπιωντες εν λογω και διδασκαλια

Versus

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
οι καλως προεστωτες πρεσβυτεροι διπλης τιμης αξιουσθωσαν μαλιστα οι κοπιωντες εν λογω και διδασκαλια

-
- 18 For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire.
λεγει γαρ η γραφη βουν αλωοντα ου φιμωσεις και αξιος ο εργατης του μισθου αυτου

Versus

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer [is] worthy of his reward.
λεγει γαρ η γραφη βουν αλωοντα ου φιμωσεις και αξιος ο εργατης του μισθου αυτου

-
- 19 Against an elder receive not an accusation, except at [the mouth of] two or three witnesses.
κατα πρεσβυτερου κατηγοριαν μη παραδεχου εκτος ει μη επι δυο η τριων μαρτυρων

Versus

Against an elder receive not an accusation, but before two or three witnesses.
κατα πρεσβυτερου κατηγοριαν μη παραδεχου εκτος ει μη επι δυο η τριων μαρτυρων

-
- 20 Them that sin reprove in the sight of all, that the rest also may be in fear.
τους [δε] αμαρτανοντας ενωπιον παντων ελεγχε ινα και οι λοιποι φοβον εχωσιν

Versus

Them that sin rebuke before all, that others also may fear.
τους αμαρτανοντας ενωπιον παντων ελεγχε ινα και οι λοιποι φοβον εχωσιν

21 I charge [thee] in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality
διαμαρτυρομαι ενωπιον του θεου και χριστου ιησου και των εκλεκτων αγγελων ινα ταυτα φυλαξης χωρις προκριματος μηδεν ποιων κατα προσκλιση

Versus

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.

διαμαρτυρομαι ενωπιον του θεου και κυριου ιησου χριστου και των εκλεκτων αγγελων ινα ταυτα φυλαξης χωρις προκριματος μηδεν ποιων κατα προσκλιση

22 Lay hands hastily on no man, neither be partaker of other men`s sins: keep thyself pure.

χειρας ταχεως μηδεν επιτιθει μηδε κοινωνει αμαρτιας αλλοτριαις σεαυτον αγνον τηρει

Versus

Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

χειρας ταχεως μηδεν επιτιθει μηδε κοινωνει αμαρτιας αλλοτριαις σεαυτον αγνον τηρει

23 Be no longer a drinker of water, but use a little wine for thy stomach`s sake and thine often infirmities.

μηκετι υδροποτει αλλα οινω ολιγω χρω δια τον στομαχον και τας πυκνας σου ασθενειας

Versus

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

μηκετι υδροποτει αλλ οινω ολιγω χρω δια τον στομαχον σου και τας πυκνας σου ασθενειας

24 Some men`s sins are evident, going before unto judgment; and some men also they follow after.

τινων ανθρωπων αι αμαρτιαι προδηλοι εισιν προαγουσαι εις κρισιν τισιν δε και επακολουθουσιν

Versus

Some men's sins are open beforehand, going before to judgment; and some [men] they follow after.

τινων ανθρωπων αι αμαρτιαι προδηλοι εισιν προαγουσαι εις κρισιν τισιν δε και επακολουθουσιν

25 In like manner also there are good works that are evident; and such as are otherwise cannot be hid.

ωσαυτως και τα εργα τα καλα προδηλα και τα αλλως εχοντα κρυβηναι ου δυνανται

Versus

Likewise also the good works [of some] are manifest beforehand; and they that are otherwise cannot be hid.

ωσαυτως και τα καλα εργα προδηλα εστιν και τα αλλως εχοντα κρυβηναι ου δυναται

1 Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed.

οσοι εισιν υπο ζυγον δουλοι τους ιδιους δεσποτας πασης τιμης αξιους ηγεισθωσαν ινα μη το ονομα του θεου και η διδασκαλια βλασφημηται

Versus

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.

οσοι εισιν υπο ζυγον δουλοι τους ιδιους δεσποτας πασης τιμης αξιους ηγεισθωσαν ινα μη το ονομα του θεου και η διδασκαλια βλασφημηται

2 And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

οι δε πιστους εχοντες δεσποτας μη καταφρονειτωσαν οτι αδελφοι εισιν αλλα μαλλον δουλευετωσαν οτι πιστοι εισιν και αγαπητοι οι της ευεργεσιας

Versus

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.

οι δε πιστους εχοντες δεσποτας μη καταφρονειτωσαν οτι αδελφοι εισιν αλλα μαλλον δουλευετωσαν οτι πιστοι εισιν και αγαπητοι οι της ευεργεσιας αντιλαμβανομενοι ταυτα διδασκε και παρακαλει

3 If any man teacheth a different doctrine, and consenteth not to sound words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

ει τις ετεροδιδασκαλει και μη προσερχεται υγιαινουσιν λογις τοις του κυριου ημων ιησου χριστου και τη κατ ευσεβειαν διδασκαλια

Versus

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;

ει τις ετεροδιδασκαλει και μη προσερχεται υγιαινουσιν λογις τοις του κυριου ημων ιησου χριστου και τη κατ ευσεβειαν διδασκαλια

- 4 he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,
τετυφωται μηδεν επισταμενος αλλα νοσων περι ζητησεις και λογομαχιας εξ ων γινεται φθονος ερις βλασφημιαι υπονοιαι πονηραι

Versus

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
τετυφωται μηδεν επισταμενος αλλα νοσων περι ζητησεις και λογομαχιας εξ ων γινεται φθονος ερις βλασφημιαι υπονοιαι πονηραι

-
- 5 wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.

διαπαρατριβαι διεφθαρμενων ανθρωπων τον νουν και απεστερημενων της αληθειας νομιζοντων πορισμον ειναι την ευσεβειαν

Versus

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

παραδιατριβαι διεφθαρμενων ανθρωπων τον νουν και απεστερημενων της αληθειας νομιζοντων πορισμον ειναι την ευσεβειαν αφιστασο απο των τοιουτων

-
- 6 But godliness with contentment is great gain:

εστιν δε πορισμος μεγας η ευσεβεια μετα αυταρκειας

Versus

But godliness with contentment is great gain.

εστιν δε πορισμος μεγας η ευσεβεια μετα αυταρκειας

-
- 7 for we brought nothing into the world, for neither can we carry anything out;

ουδεν γαρ εισηνεγκαμεν εις τον κοσμον οτι ουδε εξενεγκειν τι δυναμεθα

Versus

For we brought nothing into [this] world, [and it is] certain we can carry nothing out.

ουδεν γαρ εισηνεγκαμεν εις τον κοσμον δηλον οτι ουδε εξενεγκειν τι δυναμεθα

8 but having food and covering we shall be therewith content.
εχοντες δε διατροφας και σκεπασματα τουτοις αρκεσθησομεθα

Versus

And having food and raiment let us be therewith content.
εχοντες δε διατροφας και σκεπασματα τουτοις αρκεσθησομεθα

9 But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.
οι δε βουλομενοι πλουτειν επιπτουσιν εις πειρασμον και παγίδα και επιθυμιας πολλας ανοητους και βλαβεραι αιτιναι βυθιζουσιν τους ανθρωπους

Versus

But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition.
οι δε βουλομενοι πλουτειν επιπτουσιν εις πειρασμον και παγίδα και επιθυμιας πολλας ανοητους και βλαβεραι αιτιναι βυθιζουσιν τους ανθρωπους εις ολεθρον και απωλειαν

10 For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

ριζα γαρ παντων των κακων εστιν η φιλαργυρια ης τινες ορεγομενοι απεπλανηθησαν απο της πιστεως και εαυτους περιπειραν οδυναις πολλαις

Versus

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.

ριζα γαρ παντων των κακων εστιν η φιλαργυρια ης τινες ορεγομενοι απεπλανηθησαν απο της πιστεως και εαυτους περιπειραν οδυναις πολλαις

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
συ δε ω ανθρωπε θεου ταυτα φευγε διωκε δε δικαιοσυνην ευσεβειαν πιστιν αγαπην υπομονην πραυπαθιαν

Versus

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

συ δε ω ανθρωπε του θεου ταυτα φευγε διωκε δε δικαιοσυνην ευσεβειαν πιστιν αγαπην υπομονην πραοτητα

- 12 Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

αγωνιζου τον καλον αγωνα της πιστεως επιλαβου της αιωνιου ζωης εις ην εκληθης και ωμολογησας την καλην ομολογιαν ενωπιον πολλων μαρτυρω

Versus

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.
αγωνιζου τον καλον αγωνα της πιστεως επιλαβου της αιωνιου ζωης εις ην και εκληθης και ωμολογησας την καλην ομολογιαν ενωπιον πολλων μαρτυρων

-
- 13 I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession;

παραγγελλω σοι ενωπιον του θεου του ζωογονουντος τα παντα και χριστου ιησου του μαρτυρησαντος επι ποντιου πιλατου την καλην ομολογιαν

Versus

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;
παραγγελλω σοι ενωπιον του θεου του ζωοποιουντος τα παντα και χριστου ιησου του μαρτυρησαντος επι ποντιου πιλατου την καλην ομολογιαν

-
- 14 that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:

τηρησαι σε την εντολην ασπιλον ανεπιληπτον μεχρι της επιφανειας του κυριου ημων ιησου χριστου

Versus

That thou keep [this] commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
τηρησαι σε την εντολην ασπιλον ανεπιληπτον μεχρι της επιφανειας του κυριου ημων ιησου χριστου

-
- 15 which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

ην καιροις ιδιοις δειξει ο μακαριος και μονος δυναστης ο βασιλευς των βασιλευοντων και κυριος των κυριευοντων

Versus

Which in his times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords;
ην καιροις ιδιοις δειξει ο μακαριος και μονος δυναστης ο βασιλευς των βασιλευοντων και κυριος των κυριευοντων

- 16 who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom [be] honor and power eternal. Amen.
ο μονος εχων αθανασιαν φως οικων απροσιτον ον ειδεν ουδεις ανθρωπων ουδε ιδειν δυναται ω τιμη και κρατος αιωνιον αμην

Versus

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.

ο μονος εχων αθανασιαν φως οικων απροσιτον ον ειδεν ουδεις ανθρωπων ουδε ιδειν δυναται ω τιμη και κρατος αιωνιον αμην

-
- 17 Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;

τοις πλουσιους εν τω νυν αιωνι παραγγελλε μη υψηλοφρονειν μηδε ηλπικεναι επι πλουτου αδηλοτητι αλλ επι θεω τω παρεχοντι ημιν παντα πλουσιω

Versus

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;

τοις πλουσιους εν τω νυν αιωνι παραγγελλε μη υψηλοφρονειν μηδε ηλπικεναι επι πλουτου αδηλοτητι αλλ εν τω θεω τω ζωντι τω παρεχοντι ημιν πλουσιως παντα εις απολαυσι

-
- 18 that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;
αγαθοεργειν πλουτειν εν εργοις καλοις ευμεταδοτους ειναι κοινωνικους

Versus

That they do good, that they be rich in good works, ready to distribute, willing to communicate;

αγαθοεργειν πλουτειν εν εργοις καλοις ευμεταδοτους ειναι κοινωνικους

-
- 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is [life] indeed.
αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον ινα επιλαβωνται της οντως ζωης

Versus

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον ινα επιλαβωνται της αιωνιου ζωης

20 O Timothy, guard that which is committed unto [thee], turning away from the profane babblings and oppositions of the knowledge which is falsely called;

ω τιμοθεε την παραθηκη φυλαξον εκτρεπομενος τας βεβηλους κενοφωνιας και αντιθεσεις της ψευδωνυμου γνωσεως

Versus

O Timothy, keep that which is committed to thy trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called:

ω τιμοθεε την παρακαταθηκη φυλαξον εκτρεπομενος τας βεβηλους κενοφωνιας και αντιθεσεις της ψευδωνυμου γνωσεως

21 which some professing have erred concerning the faith. Grace be with you.

ην τινες επαγγελιομενοι περι την πιστιν ηστοχησαν η χαρις μεθ υμων

Versus

Which some professing have erred concerning the faith. Grace [be] with thee. Amen. <[The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.]>

ην τινες επαγγελιομενοι περι την πιστιν ηστοχησαν η χαρις μετα σου αμην [προς τιμοθεον πρωτη εγγραφη απο λαοδικειας ητις εστιν μητροπολις φρυγιας της πακατιανης]
