

# **The King James Version Composite Bible**

**By**

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**The KJV Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an overall meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. This composite understanding will lead to true meaning for your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.**

**The King James Version**

**The American Standard Version of 1901**

**Young's Literal Translation**

## **1 Timothy**

- 1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, [which is] our hope;  
Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope;  
Paul, an apostle of Jesus Christ, according to a command of God our Saviour, and of the Lord Jesus Christ our hope,**
  
- 2 Unto Timothy, [my] own son in the faith: Grace, mercy, [and] peace, from God our Father and Jesus Christ our Lord.  
unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.  
to Timotheus -- genuine child in faith: Grace, kindness, peace, from God our Father, and Christ Jesus our Lord,**

- 3 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,  
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,  
according as I did exhort thee to remain in Ephesus -- I going on to Macedonia -- that thou mightest charge certain not to teach any other thing,**
- 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do].  
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].  
nor to give heed to fables and endless genealogies, that cause questions rather than the building up of God that is in faith: --**
- 5 Now the end of the commandment is charity out of a pure heart, and [of] a good conscience, and [of] faith unfeigned:  
But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned:  
And the end of the charge is love out of a pure heart, and of a good conscience, and of faith unfeigned,**
- 6 From which some having swerved have turned aside unto vain jangling;  
from which things some having swerved have turned aside unto vain talking;  
from which certain, having swerved, did turn aside to vain discourse,**
- 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.  
desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.  
willing to be teachers of law, not understanding either the things they say, nor concerning what they asseverate,**

- 8 But we know that the law [is] good, if a man use it lawfully;  
But we know that the law is good, if a man use it lawfully,  
and we have known that the law [is] good, if any one may use it lawfully;**
- 9 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,  
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,  
having known this, that for a righteous man law is not set, but for lawless and insubordinate persons, ungodly and sinners, impious and profane, parricides and matricides, men-slayers,**
- 10 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;  
  
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;  
whoremongers, sodomites, men-stealers, liars, perjured persons, and if there be any other thing that to sound doctrine is adverse,**
- 11 According to the glorious gospel of the blessed God, which was committed to my trust.  
according to the gospel of the glory of the blessed God, which was committed to my trust.  
according to the good news of the glory of the blessed God, with which I was entrusted.**
- 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;  
I thank him that enabled me, [even] Christ Jesus our Lord, for that he counted me faithful, appointing me to [his] service;  
And I give thanks to him who enabled me -- Christ Jesus our Lord -- that he did reckon me stedfast, having put [me] to the ministration,**

- 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did [it] ignorantly in unbelief.**  
**though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;**  
**who before was speaking evil, and persecuting, and insulting, but I found kindness, because, being ignorant, I did [it] in unbelief,**
- 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.**  
**and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.**  
**and exceedingly abound did the grace of our Lord, with faith and love that [is] in Christ Jesus:**
- 15 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.**  
**Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief:**  
**stedfast [is] the word, and of all acceptation worthy, that Christ Jesus came to the world to save sinners -- first of whom I am;**
- 16 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 hereafter believe on him to life everlasting.**  
**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.**  
**but because of this I found kindness, that in me first Jesus Christ might shew forth all long-suffering, for a pattern of those about to believe on him to life age-during:**

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

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

**and to the King of the ages, the incorruptible, invisible, only wise God, [is] honour and glory -- to the ages of the ages! Amen.**

**18 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 warfare;**

**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;**

**This charge I commit to thee, child Timotheus, according to the prophecies that went before upon thee, that thou mayest war in them the good warfare,**

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

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

**having faith and a good conscience, which certain having thrust away, concerning the faith did make shipwreck,**

**20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.**

**of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.**

**of whom are Hymenaeus and Alexander, whom I did deliver to the Adversary, that they might be instructed not to speak evil.**

- 1 I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men;**  
**I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men;**  
**I exhort, then, first of all, there be made supplications, prayers, intercessions, thanksgivings, for all men:**
- 2 For kings, and [for] all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.**  
**for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.**  
**for kings, and all who are in authority, that a quiet and peaceable life we may lead in all piety and gravity,**
- 3 For this [is] good and acceptable in the sight of God our Saviour;**  
**This is good and acceptable in the sight of God our Saviour;**  
**for this [is] right and acceptable before God our Saviour,**
- 4 Who will have all men to be saved, and to come unto the knowledge of the truth.**  
**who would have all men to be saved, and come to the knowledge of the truth.**  
**who doth will all men to be saved, and to come to the full knowledge of the truth;**
- 5 For [there is] one God, and one mediator between God and men, the man Christ Jesus;**  
**For there is one God, one mediator also between God and men, [himself] man, Christ Jesus,**  
**for one [is] God, one also [is] mediator of God and of men, the man Christ Jesus,**
- 6 Who gave himself a ransom for all, to be testified in due time.**  
**who gave himself a ransom for all; the testimony [to be borne] in its own times;**  
**who did give himself a ransom for all -- the testimony in its own times --**

- 7 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.**  
**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.**  
**in regard to which I was set a preacher and apostle -- truth I say in Christ, I do not lie -- a teacher of nations, in faith and truth.**
- 8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.**  
**I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.**  
**I wish, therefore, that men pray in every place, lifting up kind hands, apart from anger and reasoning;**
- 9 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;**  
**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;**  
**in like manner also the women, in becoming apparel, with modesty and sobriety to adorn themselves, not in braided hair, or gold, or pearls, or garments of great price,**
- 10 But (which becometh women professing godliness) with good works.**  
**but (which becometh women professing godliness) through good works.**  
**but -- which becometh women professing godly piety -- through good works.**
- 11 Let the woman learn in silence with all subjection.**  
**Let a woman learn in quietness with all subjection.**  
**Let a woman in quietness learn in all subjection,**

- 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.  
But I permit not a woman to teach, nor to have dominion over a man, but to be in  
and a woman I do not suffer to teach, nor to rule a husband, but to be in quietness,**
- 13 For Adam was first formed, then Eve.  
For Adam was first formed, then Eve;  
for Adam was first formed, then Eve,**
- 14 And Adam was not deceived, but the woman being deceived was in the transgression.  
and Adam was not beguiled, but the woman being beguiled hath fallen into transgression:  
and Adam was not deceived, but the woman, having been deceived, into transgression  
came,**
- 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity  
and holiness with sobriety.  
but she shall be saved through her child-bearing, if they continue in faith and love and  
sanctification with sobriety.  
and she shall be saved through the child-bearing, if they remain in faith, and love, and  
sanctification, with sobriety.**
- 1 This [is] a true saying, If a man desire the office of a bishop, he desireth a good work.  
Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.  
Stedfast [is] the word: If any one the oversight doth long for, a right work he desireth;**

- 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**  
**The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;**  
**it behoveth, therefore, the overseer to be blameless, of one wife a husband, vigilant, sober, decent, a friend of strangers, apt to teach,**
- 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;**  
**no brawler, no striker; but gentle, not contentious, no lover of money;**  
**not given to wine, not a striker, not given to filthy lucre, but gentle, not contentious, not a lover of money,**
- 4 One that ruleth well his own house, having his children in subjection with all gravity;**  
**one that ruleth well his own house, having [his] children in subjection with all gravity;**  
**his own house leading well, having children in subjection with all gravity,**
- 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)**  
**(but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)**  
**(and if any one his own house [how] to lead hath not known, how an assembly of God shall he take care of?)**
- 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.**  
**not a novice, lest being puffed up he fall into the condemnation of the devil.**  
**not a new convert, lest having been puffed up he may fall to a judgment of the devil;**

- 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.**  
**Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.**  
**and it behoveth him also to have a good testimony from those without, that he may not fall into reproach and a snare of the devil.**
- 8 Likewise [must] the deacons [be] grave, not doubletongued, not given to much wine, not greedy of filthy lucre;**  
**Deacons in like manner [must be] grave, not double-tongued, not given to much wine, not greedy of filthy lucre;**  
**Ministrants -- in like manner grave, not double-tongued, not given to much wine, not given to filthy lucre,**
- 9 Holding the mystery of the faith in a pure conscience.**  
**holding the mystery of the faith in a pure conscience.**  
**having the secret of the faith in a pure conscience,**
- 10 And let these also first be proved; then let them use the office of a deacon, being [found] blameless.**  
**And let these also first be proved; then let them serve as deacons, if they be blameless.**  
**and let these also first be proved, then let them minister, being unblameable.**
- 11 Even so [must their] wives [be] grave, not slanderers, sober, faithful in all things.**  
**Women in like manner [must be] grave, not slanderers, temperate, faithful in all things.**  
**Women -- in like manner grave, not false accusers, vigilant, faithful in all things.**

- 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.**  
**Let deacons be husbands of one wife, ruling [their] children and their own houses well.**  
**Ministrants -- let them be of one wife husbands; the children leading well, and their own houses,**
- 13 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.**  
**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.**  
**for those who did minister well a good step to themselves do acquire, and much boldness in faith that [is] in Christ Jesus.**
- 14 These things write I unto thee, hoping to come unto thee shortly:**  
**These things write I unto thee, hoping to come unto thee shortly;**  
**These things I write to thee, hoping to come unto thee soon,**
- 15 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.**  
**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.**  
**and if I delay, that thou mayest know how it behoveth [thee] to conduct thyself in the house of God, which is an assembly of the living God -- a pillar and foundation of the truth,**

**16 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.**

**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.**

**and, confessedly, great is the secret of piety -- God was manifested in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory!**

**1 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;**

**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,**

**And the Spirit expressly speaketh, that in latter times shall certain fall away from the faith, giving heed to seducing spirits and teachings of demons,**

**2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron;**

**in hypocrisy speaking lies, being seared in their own conscience,**

**3 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.**

**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.**

**forbidding to marry -- to abstain from meats that God created to be received with thanksgiving by those believing and acknowledging the truth,**

- 4 For every creature of God [is] good, and nothing to be refused, if it be received with thanksgiving:  
 thanksgiving:  
 For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving:  
 thanksgiving:  
 because every creature of God [is] good, and nothing [is] to be rejected, with thanksgiving being received,**
- 5 For it is sanctified by the word of God and prayer.  
 for it is sanctified through the word of God and prayer.  
 for it is sanctified through the word of God and intercession.**
- 6 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.  
 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]:  
 These things placing before the brethren, thou shalt be a good ministrant of Jesus Christ, being nourished by the words of the faith, and of the good teaching, which thou didst follow after,**
- 7 But refuse profane and old wives' fables, and exercise thyself [rather] unto godliness.  
 but refuse profane and old wives` fables. And exercise thyself unto godliness:  
 and the profane and old women`s fables reject thou, and exercise thyself unto piety,**
- 8 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.  
 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.  
 for the bodily exercise is unto little profit, and the piety is to all things profitable, a promise having of the life that now is, and of that which is coming;**

- 9 This [is] a faithful saying and worthy of all acceptance.  
 Faithful is the saying, and worthy of all acceptance.  
 stedfast [is] the word, and of all acceptance worthy;**
- 10 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.  
 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.  
 for for this we both labour and are reproached, because we hope on the living God, who is Saviour of all men -- especially of those believing.**
- 11 These things command and teach.  
 These things command and teach.  
 Charge these things, and teach;**
- 12 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.  
 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.  
 let no one despise thy youth, but a pattern become thou of those believing in word, in behaviour, in love, in spirit, in faith, in purity;**
- 13 Till I come, give attendance to reading, to exhortation, to doctrine.  
 Till I come, give heed to reading, to exhortation, to teaching.  
 till I come, give heed to the reading, to the exhortation, to the teaching;**

**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.**

**Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.**

**be not careless of the gift in thee, that was given thee through prophecy, with laying on of the hands of the eldership;**

**15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.**

**Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.**

**of these things be careful; in these things be, that thy advancement may be manifest in all things;**

**16 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.**

**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.**

**take heed to thyself, and to the teaching; remain in them, for this thing doing, both thyself thou shalt save, and those hearing thee.**

**1 Rebuke not an elder, but intreat [him] as a father; [and] the younger men as brethren;**

**Rebuke not an elder, but exhort him as a father; the younger men as brethren:**

**An aged person thou mayest not rebuke, but be entreating as a father; younger persons as brethren;**

**2 The elder women as mothers; the younger as sisters, with all purity.**

**the elder women as mothers; the younger as sisters, in all purity.**

**aged women as mothers, younger ones as sisters -- in all purity;**

**3 Honour widows that are widows indeed.****Honor widows that are widows indeed.****honour widows who are really widows;****4 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.****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.****and if any widow have children or grandchildren, let them learn first to their own house to show piety, and to give back a recompense to the parents, for this is right and acceptable before God.****5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.****Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day.****And she who is really a widow and desolate, hath hoped upon God, and doth remain in the supplications and in the prayers night and day,****6 But she that liveth in pleasure is dead while she liveth.****But she that giveth herself to pleasure is dead while she liveth.****and she who is given to luxury, living -- hath died;****7 And these things give in charge, that they may be blameless.****These things also command, that they may be without reproach.****and these things charge, that they may be blameless;**

- 8 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.**  
**But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.**  
**and if any one for his own -- and especially for those of the household -- doth not provide, the faith he hath denied, and than an unbeliever he is worse.**
- 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,**  
**Let none be enrolled as a widow under threescore years old, [having been] the wife of one man,**  
**A widow -- let her not be enrolled under sixty years of age, having been a wife of one husband,**
- 10 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.**  
**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.**  
**in good works being testified to: if she brought up children, if she entertained strangers, if saints` feet she washed, if those in tribulation she relieved, if every good work she followed after;**
- 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;**  
**But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry;**  
**and younger widows be refusing, for when they may revel against the Christ, they wish to marry,**

- 12 Having damnation, because they have cast off their first faith.  
having condemnation, because they have rejected their first pledge.  
having judgment, because the first faith they did cast away,**
- 13 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.  
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.  
and at the same time also, they learn [to be] idle, going about the houses; and not only idle, but also tattlers and busybodies, speaking the things they ought not;**
- 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.  
I desire therefore that the younger [widows] marry, bear children, rule the household, give no occasion to the adversary for reviling:  
I wish, therefore, younger ones to marry, to bear children, to be mistress of the house, to give no occasion to the opposer to reviling;**
- 15 For some are already turned aside after Satan.  
for already some are turned aside after Satan.  
for already certain did turn aside after the Adversary.**
- 16 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.  
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.  
If any believing man or believing woman have widows, let them relieve them, and let not the assembly be burdened, that those really widows it may relieve.**

**17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.**

**Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching.**

**The well-leading elders of double honour let them be counted worthy, especially those labouring in word and teaching,**

**18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer [is] worthy of his reward.**

**For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire.**

**for the Writing saith, `An ox treading out thou shalt not muzzle,` and `Worthy [is] the workman of his reward.`**

**19 Against an elder receive not an accusation, but before two or three witnesses.**

**Against an elder receive not an accusation, except at [the mouth of] two or three witnesses.**

**Against an elder an accusation receive not, except upon two or three witnesses.**

**20 Them that sin rebuke before all, that others also may fear.**

**Them that sin reprove in the sight of all, that the rest also may be in fear.**

**Those sinning, reprove before all, that the others also may have fear;**

**21 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.**

**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.**

**I testify fully, before God and the Lord Jesus Christ, and the choice messengers, that these things thou mayest keep, without forejudging, doing nothing by partiality.**

**22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Lay hands hastily on no man, neither be partaker of other men`s sins: keep thyself pure. Be laying hands quickly on no one, nor be having fellowship with sins of others; be keeping thyself pure;**

**23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Be no longer a drinker of water, but use a little wine for thy stomach`s sake and thine often infirmities. no longer be drinking water, but a little wine be using, because of thy stomach and of thine often infirmities;**

**24 Some men's sins are open beforehand, going before to judgment; and some [men] they follow after. Some men`s sins are evident, going before unto judgment; and some men also they follow after. of certain men the sins are manifest beforehand, leading before to judgment, and certain also they follow after;**

**25 Likewise also the good works [of some] are manifest beforehand; and they that are otherwise cannot be hid. In like manner also there are good works that are evident; and such as are otherwise cannot be hid. in like manner also the right works are manifest beforehand, and those that are otherwise are not able to be hid.**

**1 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. 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. As many as are servants under a yoke, their own masters worthy of all honour let them reckon, that the name of God and the teaching may not be evil spoken of;**

**2 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.**

**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.**

**and those having believing masters, let them not slight [them], because they are brethren, but rather let them serve, because they are steadfast and beloved, who of the benefit are partaking. These things be teaching and exhorting;**

**3 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;**

**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;**

**if any one be teaching otherwise, and do not consent to sound words -- those of our Lord Jesus Christ -- and to the teaching according to piety,**

**4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,**

**he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,**

**he is proud, knowing nothing, but doting about questions and word-striving, out of which doth come envy, strife, evil-speakings, evil-surmisings,**

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

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

**wranglings of men wholly corrupted in mind, and destitute of the truth, supposing the piety to be gain; depart from such;**

- 6 But godliness with contentment is great gain.  
But godliness with contentment is great gain:  
but it is great gain -- the piety with contentment;**
- 7 For we brought nothing into [this] world, [and it is] certain we can carry nothing out.  
for we brought nothing into the world, for neither can we carry anything out;  
for nothing did we bring into the world -- [it is] manifest that we are able to carry nothing out;**
- 8 And having food and raiment let us be therewith content.  
but having food and covering we shall be therewith content.  
but having food and raiment -- with these we shall suffice ourselves;**
- 9 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.  
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.  
and those wishing to be rich, do fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into ruin and destruction,**
- 10 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.  
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.  
for a root of all the evils is the love of money, which certain longing for did go astray from the faith, and themselves did pierce through with many sorrows;**

- 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**  
**But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**  
**and thou, O man of God, these things flee, and pursue righteousness, piety, faith, love, endurance, meekness;**
- 12 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.**  
**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.**  
**be striving the good strife of the faith, be laying hold on the life age-during, to which also thou wast called, and didst profess the right profession before many witnesses.**
- 13 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;**  
**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;**  
**I charge thee, before God, who is making all things alive, and of Christ Jesus, who did testify before Pontius Pilate the right profession,**
- 14 That thou keep [this] commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:**  
**that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:**  
**that thou keep the command unspotted, unblameable, till the manifestation of our Lord Jesus Christ,**

- 15 Which in his times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords;  
which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;  
which in His own times He shall shew -- the blessed and only potentate, the King of the kings and Lord of the lords,**
- 16 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.  
who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom [be] honor and power eternal. Amen.  
who only is having immortality, dwelling in light unapproachable, whom no one of men did see, nor is able to see, to whom [is] honour and might age-during! Amen.**
- 17 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;  
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;**
- Those rich in the present age charge thou not to be high-minded, nor to hope in the uncertainty of riches, but in the living God, who is giving to us all things richly for enjoyment; --**
- 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;  
that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;  
to do good, to be rich in good works, to be ready to impart, willing to communicate,**

- 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.**  
**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.**  
**treasuring up to themselves a right foundation for the time to come, that they may lay hold on the life age-during.**
- 20 O Timothy, keep that which is committed to thy trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called:**  
**O Timothy, guard that which is committed unto [thee], turning away from the profane babblings and oppositions of the knowledge which is falsely so called;**  
**O Timotheus, the thing entrusted guard thou, avoiding the profane vain-words and opposition of the falsely-named knowledge,**
- 21 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.]>**  
**which some professing have erred concerning the faith. Grace be with you.**  
**which certain professing -- concerning the faith did swerve; the grace [is] with you. Amen.**