

## Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1 Paul, an apostle of Jesus [Yashua] Christ by the commandment of God our Savior, and Lord Jesus [Yashua] Christ, who is our hope;  
Paul, apostle of Jesus [Yashua] Christ, according to [the] command of God our Saviour, and of Christ Jesus [Yashua] our hope,  
Paul, an apostle of Jesus [Yashua] Christ, according to a command of God our Saviour, and of the Lord Jesus [Yashua] Christ our hope,
- 2 To Timothy, my own son in the faith: Favor, mercy, and peace, from God our Father and Jesus [Yashua] Christ our Lord.  
to Timotheus, [my] true child in faith: favor, mercy, peace, from God our Father and Christ Jesus [Yashua] our Lord.  
to Timotheus -- genuine child in faith: favor, kindness, peace, from God our Father, and Christ Jesus [Yashua] 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,  
Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest enjoin some not to teach other doctrines,  
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.  
nor to turn their minds to fables and interminable genealogies, which bring questionings rather than [further] God`s dispensation, which [is] in faith.  
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 what is enjoined is love out of a pure heart and a good conscience and unfeigned faith;  
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 to vain jangling;  
which [things] some having missed, have turned aside to vain discourse,  
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 concerning what they affirm.  
desiring to be law-teachers, not understanding either what they say or concerning what they [so] strenuously 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 useth it lawfully;  
Now we know that the law [is] good if any one uses 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 man-slayers,  
knowing this, that law has not its application to a righteous person, but to [the] lawless and insubordinate, to [the] impious and sinful, to [the] unholy and profane, to smiters of fathers and smiters of mothers; to murderers,  
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 lewd persons, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there is any other thing that is contrary to sound doctrine,  
fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching,  
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 glad-tidings of the blessed God, which was committed to my trust.  
according to the glad tidings of the glory of the blessed God, with which \*I\* have been entrusted.  
according to the glad-tidings of the glory of the blessed God, with which I was entrusted.
- 12** And I thank Christ Jesus [Yashua] our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;  
[And] I thank Christ Jesus [Yashua] our Lord, who has given me power, that he has counted me faithful, appointing to ministry him  
And I give thanks to him who enabled me -- Christ Jesus [Yashua] our Lord -- that he did reckon me stedfast, having put [me] to the ministratio
- 13** Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief:  
who before was a blasphemer and persecutor, and an insolent overbearing [man]: but mercy was shewn me 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 favor of our Lord was exceeding abundant with faith and love which is in Christ Jesus [Yashua].  
But the favor of our Lord surpassingly over-abounded with faith and love, which [is] in Christ Jesus [Yashua].  
and exceedingly abound did the favor of our Lord, with faith and love that [is] in Christ Jesus [Yashua]:
- 15** This is a faithful saying, and worthy of all acceptation, that Christ Jesus [Yashua] came into the world to save sinners; of whom I am chief.  
Faithful [is] the word, and worthy of all acceptation, that Christ Jesus [Yashua] came into the world to save sinners, of whom \*I\* am [the] first  
stedfast [is] the word, and of all acceptation worthy, that Christ Jesus [Yashua] came to the world to save sinners -- first of whom I am;
- 16** However, for this cause I obtained mercy, that in me first Jesus [Yashua] Christ might show forth all long-suffering, for a pattern to them who should hereafter believe on him to life everlasting.  
But for this reason mercy was shewn me, that in me, [the] first, Jesus [Yashua] Christ might display the whole long-suffering, for a delineation those about to believe on him to life eternal.  
but because of this I found kindness, that in me first Jesus [Yashua] Christ might shew forth all long-suffering, for a pattern of those about to believe on him to life age-during:
- 17** Now to the King eternal, immortal, invisible, God the only wise, be honor and glory for ever and ever. Amen.  
Now to the King of the ages, [the] incorruptible, invisible, only God, honour and glory to the ages of ages. 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 to thee, son Timothy, according to the prophecies which went before on thee, that thou by them mayest war a good warfar  
This charge, [my] child Timotheus, I commit to thee, according to the prophecies as to thee preceding, in order that thou mightest war by them  
the good warfare,  
This charge I commit to thee, child Timotheus, according to the prophesies 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:  
maintaining faith and a good conscience; which [last] some, having put away, have made shipwreck as to faith;  
having faith and a good conscience, which certain having thrust away, concerning the faith did make shipwreck,
- 20** Of whom is Hymeneus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.  
of whom is Hymenaeus and Alexander, whom I have delivered to Satan, that they may be taught by discipline 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 dignity, that we may lead a quiet and tranquil life in all piety 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 Savior;  
for this is good and acceptable before our Saviour God,  
for this [is] right and acceptable before God our Saviour,
- 4** Who will have all men to be saved, and to come to the knowledge of the truth.  
who desires that all men should 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 [Yashua];  
For God is one, and [the] mediator of God and men one, [the] man Christ Jesus [Yashua],  
for one [is] God, one also [is] mediator of God and of men, the man Christ Jesus [Yashua],
- 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 rendered] in its own times;  
who did give himself a ransom for all -- the testimony in its own times --
- 7** For which I am ordained a preacher and an apostle, (I speak the truth in Christ, and lie not) a teacher of the nations in faith and verity.  
to which \*I\* have been appointed a herald and apostle, (I speak [the] truth, I do not lie,) a teacher of [the] nations 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 will therefore that the men pray in every place, lifting up pious hands, without wrath or reasoning.  
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 decent apparel, with modesty and sobriety; not with brodered hair, or gold, or pearls, or costly array,  
In like manner also that the women in decent deportment and dress adorn themselves with modesty and discretion, not with plaited [hair] and gold, or pearls, or costly clothing,  
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, what becomes women making profession of the fear of God, by 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 in 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 do not suffer a woman to teach nor to exercise authority over man, but to be in quietness;  
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 formed first, 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 deceived; but the woman, having been deceived, was in transgression.  
and Adam was not deceived, but the woman, having been deceived, into transgression came,
- 15** Notwithstanding, she will be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.  
But she shall be preserved in childbearing, if they continue in faith and love and holiness with discretion.  
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 desireth the office of a bishop, he desireth a good work.  
The word [is] faithful: if any one aspires to exercise oversight, he desires 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 behavior, given to hospitality, apt to teach;  
The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, 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;  
not given to excesses from wine, not a striker, but mild, not addicted to contention, not fond 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;  
conducting his own house well, 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 knoweth not how to rule his own house, how shall he take care of the assembly of God?)  
(but if one does not know how to conduct his own house, how shall he take care of the assembly 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, that he may not, being inflated, fall into [the] fault 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 who are without; lest he fall into reproach and the snare of the devil.  
But it is necessary that he should have also a good testimony from those without, that he may fall not 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 double-tongued, not given to much wine, not greedy of filthy lucre,  
Ministers, in like manner, grave, not double-tongued, not given to much wine, not seeking gain by base means,  
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 be first proved, then let them minister, being without charge [against them].  
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.  
[The] women in like manner grave, not slanderers, sober, 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 [the] ministers be husbands of one wife, conducting [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 [Yashua].  
for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith which [is] in Christ Jesus [Yashua].  
for those who did minister well a good step to themselves do acquire, and much boldness in faith that [is] in Christ Jesus [Yashua].
- 14** These things I write to thee, hoping to come to thee shortly:  
These things I write to thee, hoping to come to thee more quickly;  
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 assembly of the living God, the pillar and ground of the truth.  
but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is [the] assembly of [the] living God, [the] pillar and base 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 by messengers, preached to the nations, believed on in the world, received up into glory.  
And confessedly the mystery of piety is great. God has been manifested in flesh, has been justified in [the] Spirit, has appeared to messengers, has been preached among [the] nations, has been believed on in [the] world, has been 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 will depart from the faith, giving heed to seducing spirits and doctrines of demons  
But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings 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;  
speaking lies in hypocrisy, cauterised as to their own conscience,  
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 by them who believe and know the truth.  
forbidding to marry, [bidding] to abstain from meats, which God has created for receiving with thanksgiving for them who are faithful 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 received with thanksgiving:  
For every creature of God [is] good, and nothing [is] to be rejected, being received with 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 by God's word and freely addressing [him].  
for it is sanctified through the word of God and intercession.
- 6** If thou shalt put the brethren in remembrance of these things, thou wilt be a good minister of Jesus [Yashua] Christ, nourished by the words of faith and of good doctrine, to which thou hast attained.  
Laying these things before the brethren, thou wilt be a good minister of Christ Jesus [Yashua], nourished with the words of the faith and of the good teaching which thou hast fully followed up.  
These things placing before the brethren, thou shalt be a good ministrant of Jesus [Yashua] 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 to godliness.  
But profane and old wives' fables avoid, but exercise thyself unto piety;  
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 to 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 piety is profitable for everything, having promise of life, of the present one, and of that 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.  
The word [is] faithful and worthy of all acceptance;  
stedfast [is] the word, and of all acceptance worthy;
- 10** For therefore we both labor and suffer reproach, because we trust in the living God who is the Savior of all men, especially of those that believe.  
for, for this we labour and suffer reproach, because we hope in a living God, who is preserver of all men, specially of those that believe.  
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.  
Enjoin and teach these things.  
Charge these things, and teach;
- 12** Let no man despise thy youth; but be thou an example of the believers, in word, in deportment, in charity, in spirit, in faith, in purity.  
Let no one despise thy youth, but be a model of the believers, in word, in conduct, 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 thyself 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.  
 Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the elderhood.  
 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.  
 Occupy thyself with these things; be wholly in them, that thy progress may be manifest to all.  
 of these things be careful; in these things be, that thy advancement may be manifest in all things;
- 16** Take heed to thyself and to thy doctrine; continue in them: for in doing this thou wilt both save thyself, and them that hear thee.  
 Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those 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 entreat him as a father; and the younger men as brethren;  
 Rebuke not an elder sharply, but exhort [him] as a father, 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.  
 elder women as mothers, younger women as sisters, with all purity.  
 aged women as mothers, younger ones as sisters -- in all purity;
- 3** Honor widows that are widows indeed.  
 Honour widows who are really widows;  
 honour widows who are really widows;
- 4** But if any widow hath children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.  
 but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render a return on their side [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 who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues 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 lives in habits of self-indulgence is dead [while] living.  
and she who is given to luxury, living -- hath died;
- 7** And these things give in charge, that they may be blameless.  
And these things enjoin, that they may be irreproachable.  
and these things charge, that they may be blameless;
- 8** But if any provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.  
But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse than the 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 sixty years old, having been the wife of one man.  
Let a widow be put upon the list, being of not less than sixty years, [having been] 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 hath brought up children, if she hath lodged strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.  
borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints` feet, if she have imparted relief to the distressed, if she have 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 grow wanton against Christ, they will marry;  
But younger widows decline; for when they grow 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.  
being guilty, because they have cast off their first faith.  
having judgment, because the first faith they did cast away,
- 13** And at the same time they learn to be idle, wandering about from house to house, and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.  
And, at the same time, they learn also [to be] idle, going about to people`s houses; and not only idle, but also gossipers and meddlers, speaking things not becoming.  
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 no occasion to the adversary to speak reproachfully.  
I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect of reproach.  
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 have turned aside after Satan.  
for already certain did turn aside after the Adversary.
- 16** If any man or woman that believeth hath widows, let them relieve them, and let not the assembly be charged; that it may relieve them that are widows indeed.  
If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [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 honor, especially they who labor in the word and doctrine.  
Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word and 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 laborer is worthy of his reward.  
for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman [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 unless where there are 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.  
Those that sin convict before all, that the rest also may have fear.  
Those sinning, reprove before all, that the others also may have fear;
- 21** I charge thee before God and the Lord Jesus [Yashua] Christ, and the elect messengers, that thou observe these things without preferring one before another, doing nothing by partiality.  
I testify before God and Christ Jesus [Yashua] and the elect messengers, that thou keep these things without prejudice, doing nothing by favour  
I testify fully, before God and the Lord Jesus [Yashua] Christ, and the choice messengers, that these things thou mayest keep, without forejudging doing nothing by partiality.
- 22** Impose hands hastily on no man, neither be partaker of other men's sins: keep thyself pure.  
Lay hands quickly on no man, nor partake in others` 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 thy frequent infirmities.  
 Drink no longer only water, but use a little wine on account of thy stomach and thy frequent illnesses.  
 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.  
 Of some men the sins are manifest beforehand, going before to judgment, and some 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 good works also are manifest beforehand, and those that 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 honor, that the name of God and his doctrine may not be blasphemed.  
 Let as many bondmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching 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 the rather serve them with subjection because they are faithful and beloved, who profit by the good and ready service [rendered]. 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 teacheth otherwise, and consenteth not to wholesome words, even the words of our Lord Jesus [Yashua] Christ, and the doctrine which is according to godliness,  
 If any one teach differently, and do not accede to sound words, those of our Lord Jesus [Yashua] Christ, and the teaching which [is] according to piety,  
 if any one be teaching otherwise, and do not consent to sound words -- those of our Lord Jesus [Yashua] Christ -- and to the teaching according to piety,
- 4** He is proud, knowing nothing, but doting about questions and strifes of words, from which cometh envy, strife, railings, evil surmisings, he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicion 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 gain to be godliness: from such withdraw thyself.  
 constant quarrellings of men corrupted in mind and destitute of the truth, holding gain to be [the end of] piety.  
 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 piety 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 have brought nothing into the world: [it is] [manifest] that 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, with these let us be content.  
 But having sustenance and covering, we will be content with these.  
 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 those who desire to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men into destruction and ruin.  
 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 have coveted, they have erred from the faith, and pierced themselves through with many sorrows.  
 For the love of money is [the] root of every evil; which some having aspired after, have wandered from the faith, and pierced themselves 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 from these things; and follow after righteousness, godliness, faith, love, patience, meekness.  
 But *\*thou\**, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness of spirit.  
 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, to which thou art also called, and hast professed a good profession before many witnesses.  
 Strive earnestly [in] the good conflict of faith. Lay hold of eternal life, to which thou hast been called, and hast confessed the good confession before 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 maketh alive all things, and before Christ Jesus [Yashua], who before Pontius Pilate testified a good confession;  
 I enjoin thee before God who preserves all things in life, and Christ Jesus [Yashua] who witnessed before Pontius Pilate the good confession,  
 I charge thee, before God, who is making all things alive, and of Christ Jesus [Yashua], who did testify before Pontius Pilate the right profession,
- 14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus [Yashua] Christ:  
 that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus [Yashua] Christ;  
 that thou keep the command unspotted, unblameable, till the manifestation of our Lord Jesus [Yashua] Christ,

- 15** Which in his times he will show who is the blessed and only Potentate, the King of kings, and Lord of lords;  
 which in its own time the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship;  
 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; whom no man hath seen, nor can see: to whom be honor and pow  
 everlasting. Amen.  
 who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom [be] honour and eternal might  
 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 migh  
 age-during! Amen.
- 17** Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly a  
 things to enjoy;  
 Enjoin on those rich in the present age not to be high-minded, nor to trust on the uncertainty of riches; but in the God who affords us all things  
 richly for [our] enjoyment;  
 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 u  
 all things richly for enjoyment; --
- 18** That they do good, that they be rich in good works, ready to distribute, willing to communicate;  
 to do good, to be rich in good works, to be liberal in distributing, disposed to communicate [of their substance],  
 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 by for themselves a good foundation for the future, that they may lay hold of [what is] really life.  
 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 Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of false-named knowledge,  
 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. Favor be with thee. Amen.  
 of which some having made profession, have missed the faith. favor [be] with thee.  
 which certain professing -- concerning the faith did swerve; the favor [is] with you. Amen.