

**{54} I Timothy**

King James 1769 Version

King James Paraphrase

**Chapter 1**

(1) Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which* is our hope;

(2) Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ 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,

(4) Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

(5) Now the end of the commandment is charity 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;

(7) Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

(8) But we know that the law *is* good, if a man 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,

**Chapter 1**

(1) Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, *Who* is our hope;

(2) To Timothy,<sup>a</sup> *my* own son in the faith: Grace, mercy, *and* peace,<sup>b</sup> from God our Father and Jesus Christ our Lord.

(3) As I urged you to remain at Ephesus, when I went into Macedonia, that you might command some that they teach no other teaching,

(4) Neither give heed to fables and endless genealogies, which bring doubts, rather than godly encouragement which is in faith: *so do*.

(5) Now the end of the commandment is charity<sup>c</sup> out of a pure heart, and *of* a good conscience, and *of* un-pretended faith:

(6) From which some have turned aside to vain words;

(7) Desiring to be teachers of the law; neither understanding what they say, nor what they affirm.

(8) But we know that the law *is* good, if a man uses 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-killers,

1:2a – Timothy – Acts 16:1; Acts 17:14-15; Acts 18:5; Acts 19:22; Acts 20:4; I Cor. 16:10

1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3;

II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2;

II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:5c – charity – love – agape {αγαπην} – see note on I Cor. 13:1

**{54} I Timothy**

**King James 1769 Version**

(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;

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

(12) And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

(13) Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

(14) And the grace of our Lord was exceeding abundant with faith and love which 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.

(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.

(17) Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. 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;

**King James Paraphrase**

(10) For fornicators {those who have sex outside of marriage}, for homosexuals, for men-stealers,<sup>d</sup> for liars, for persons willfully making false statements, and if there are any other things that are contrary to sound teaching;

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

(12) And I thank Christ Jesus our Lord, Who has enabled me, in that He counted me faithful, putting me into the ministry;

(13) Who was before a blasphemer, and a persecutor, and a physical-abuser {of Christians}: but I obtained mercy, because I did *it* ignorantly in unbelief.

(14) And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus.

(15) This is a faithful saying, and worthy of everyone's acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

(16) Nevertheless for this reason I obtained mercy, that in me Jesus Christ might first show forth all patience, for an example to those who should later believe on Him for everlasting life.

(17) Now to the King eternal, immortal, invisible, the only wise God, *be* honor and glory forever and ever. Amen. {Let it be.}

(18) This charge I commit to you, son Timothy, according to the prophecies which went before concerning you, that you by them might fight a good battle;

1:10d – men-stealers – kidnappers – capture people to sell them as slaves

**{54} I Timothy**

**King James 1769 Version**

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

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

**Chapter 2**

(1) I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made 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.

(3) For this *is* good and acceptable in the sight of God our Saviour;

(4) Who will have all men to be saved, and to come unto the knowledge of the truth.

(5) For *there is* one God, and one mediator between God and men, the man Christ Jesus;

(6) Who gave himself a ransom for all, to be testified in due time.

(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.

(8) I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

**King James Paraphrase**

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

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

**Chapter 2**

(1) Therefore I urge {ask; encourage} you, that, first of all, requests, prayers, intercessions, *and* giving of thanks, be made for all men;

(2) For kings, and *for* all those who are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

(3) Because this *is* good and acceptable in the sight of God our Savior;

(4) Who wants all men to be saved, and to come to the knowledge of the truth.

(5) Because *there is* one God, and one mediator between God and men, the Man Christ Jesus;

(6) Who gave Himself a ransom for all, to be testified {revealed} in due time.

(7) To which I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* do not lie;) a teacher of the Gentiles {non-Jews} in faith and truth.

(8) Therefore I desire that men pray everywhere, lifting up holy hands, without anger and doubts.

**{54} I Timothy**

**King James 1769 Version**

(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;

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

(11) Let the woman learn in silence with all subjection.

(12) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

(13) For Adam was first formed, then Eve.

(14) And Adam was not deceived, but the woman being deceived was in the transgression.

(15) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

**Chapter 3**

(1) This is a true saying, If a man desire the office of a bishop, he desireth a good work.

**King James Paraphrase**

(9) In the same way also, that women adorn themselves in modest clothes, with modesty and discretion; not with braided hair, or gold, or pearls, or costly array {jewelry; expensive clothing}.<sup>a</sup>

(10) But (which becomes women professing godliness) with good works.

(11) Let the woman learn in silence with all subjection.

(12) But I do not allow a woman to teach, nor to force authority over the man, but to be in silence.

(13) Because Adam was first formed, then Eve.

(14) And Adam was not deceived, but the woman being deceived was in the sin.

(15) Nevertheless she shall be saved in childbearing, if they continue in faith and charity and holiness with discretion.

**Chapter 3**

(1) This is a true saying, If a man desires the office of a bishop {pastor},<sup>a</sup> he desires a good work.

2:9a – dress in modesty... - no braided hair, gold, pearls, costly array – the purpose of someone dressing in a “revealing” way or wearing such things is to draw attention to themselves and to set themselves above others – all this is unbecoming a child of God.

3:1a - bishop - episkopē {ἐπίσκοπή} - overseer [pastor]

**{54} I Timothy**

King James 1769 Version	King James Paraphrase
<p>(2) A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;</p> <p>(3) Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;</p> <p>(4) One that ruleth well his own house, having his children in subjection with all gravity;</p> <p>(5) (For if a man know not how to rule his own house, how shall he take care of the church of God?)</p> <p>(6) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.</p> <p>(7) Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.</p> <p>(8) Likewise <i>must</i> the deacons <i>be</i> grave, not doubletongued, not given to much wine, not greedy of filthy lucre;</p> <p>(9) Holding the mystery of the faith in a pure conscience.</p> <p>(10) And let these also first be proved; then let them use the office of a deacon, being <i>found</i> blameless.</p>	<p>(2) A bishop {pastor} then must be blameless, {presently be} the husband of one wife,<sup>b</sup> vigilant, sober, of good behavior, given to hospitality, able to teach;</p> <p>(3) Not given to wine, no bully, not greedy for filthy worldly riches; but patient, not a brawler, not covetous;</p> <p>(4) One who rules his own household well, having his children in subjection with all honor;</p> <p>(5) (Because if a man does not know how to rule his own household, how shall he take care of the church of God?)</p> <p>(6) Not a new convert, lest being lifted up with pride he fall into the condemnation of the devil.</p> <p>(7) Furthermore he must have a good report of those who are outside; lest he fall into reproach and the snare of the devil.</p> <p>(8) Likewise the deacons<sup>c</sup> <i>must be</i> honorable, not double-tongued, not given to much wine, not greedy of filthy worldly riches;</p> <p>(9) Holding the mystery of the faith in a pure conscience.</p> <p>(10) And let these also first be proved; then let them use the office of a deacon, being <i>found</i> blameless.</p>

3:2b - notice the verb "be" is present tense - {εἶναι} [present infinitive in the Greek] the man must presently be the husband of one wife. To translate as "must have been" the husband of one wife would be a mistranslation and a distortion of God's word. The command here is that the man must currently have only one wife [ i.e. he cannot be a bishop {pastor} in the church if he currently has multiple wives, i.e. polygamist] I Tim 3:12 gives the same requirement for deacons. See Acts 6:3 {first deacons?} - qualifications always have to do with a person's present submission to the Holy Spirit - qualifications never have to do with past sin. – see also Titus 1:5f - see note on I Tim. 3:12 below.

3:8c - deacon - diakonos {δίακονος} – servant – attendant – someone who waits on another – see Acts 6

**{54} I Timothy**

**King James 1769 Version**

(11) Even so *must their* wives be grave, not slanderers, sober, faithful in all things.  
(12) Let the deacons be the husbands of one wife, ruling their children and their own houses well.  
(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.  
(14) These things write I unto thee, hoping to come unto thee shortly:  
(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.  
(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.

**Chapter 4**

(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;  
(2) Speaking lies in hypocrisy; having their conscience seared with a hot iron;

**King James Paraphrase**

(11) Even so *their* wives *must be* honorable, not slanderers, sober, faithful in all things.  
(12) Let the deacons {presently} be the husbands of one wife,<sup>d</sup> ruling their children and their own households well.  
(13) Because those who 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.  
(14) These things I write to you, hoping to come to you shortly:  
(15) But if I delay long, that you may know how you ought to behave yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.  
(16) And without controversy; great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles {non-Jews}, believed on in the world, received up into glory.

**Chapter 4**

(1) Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;  
(2) Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3:12d - {διακονοι [deacons] εστωσαν [must be] μιας [one] γυναικος [wife] ανδρες [husbands]}

- estoesan {εστωσαν} is present tense imperative - To translate as "must have been" the husband of one wife would be a mistranslation and a distortion of God's word. Qualifications for deacons, elders, or bishops [overseers] are always based on a person's present relationship with the Lord, never on their past {See Acts 6:3} - see note on 3:2 above and Titus 1:5f. [If the qualifications were based on a person's past - Paul himself would be disqualified!]

**{54} I Timothy**

**King James 1769 Version**

**King James Paraphrase**

(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.

(3) Forbidding to marry, *and commanding* to abstain from meats, which God has created to be received with thanksgiving by those who believe and know the truth.

(4) For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

(4) Because every creature of God *is* good, and nothing to be refused, if it is received with thanksgiving:

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

(5) Because it is purified by the word of God and prayer.

(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.

(6) If you remind the brothers of these things, you will be a good minister of Jesus Christ, nourished up in the words of faith and of good teaching, to which you have attained.

(7) But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

(7) But refuse profane and old wives' fables, and exercise yourself *rather* to godliness.

(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.

(8) Because bodily exercise profits little: but godliness is profitable for all things, having promise of the life that now is, and of that which is to come.

(9) This *is* a faithful saying and worthy of all acceptance.

(9) This *is* a faithful saying and worthy of all acceptance.

(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.

(10) Therefore we both labor and suffer reproach, because we trust in the living God, Who is the Savior of all men, especially of those who believe.

(11) These things command and teach.

(11) These things command 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.

(12) Do not let any man despise your youth; but be an example for the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

(13) Till I come, give attendance to reading, to exhortation, to doctrine.

(13) Until I come, give attendance to reading, to encouragement, to teaching.

**{54} I Timothy**

**King James 1769 Version**

(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.

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

(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.

**Chapter 5**

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

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

(3) Honour widows that are widows indeed.

(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.

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

(6) But she that liveth in pleasure is dead while she liveth.

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

**King James Paraphrase**

(14) Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands by the church-members.

(15) Meditate upon these things; give yourself wholly to them; that your profiting may appear to all.

(16) Take heed to yourself, and to the teaching; continue in them: because in doing this you will both save yourself, and those who listen to you.

**Chapter 5**

(1) Do not rebuke an elder, but plead with *him* as a father; *and treat* the younger men as brothers;

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

(3) Honor widows who are widows indeed.

(4) But if any widow has children or nephews, let them learn first to show piety at home, and to provide for their own parents {and relatives}: because that is good and acceptable before God.

(5) Now she who is a widow indeed, and has nothing, trusts in God, and continues in petitions to God and prayers night and day.

(6) But she who lives in pleasure is dead even while she lives.

(7) And charge them to obey these things, that they may be blameless.

**{54} I Timothy**

**King James 1769 Version**

**King James Paraphrase**

(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.

(9) Let not a widow be taken into the number under threescore years old, having been the wife of one man,

(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.

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

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

(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.

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

(15) For some are already turned aside after Satan.

(8) But if anyone does not provide for his own, and especially for those of his own household, he has denied the faith, and is worse than an infidel {unbeliever}.

(9) Do not let a widow be taken into the number under sixty years old,<sup>a</sup> having been the wife of one man,<sup>b</sup>

(10) Well reported of for good works; if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

(11) But the younger widows refuse: because when they have begun to become lustful against Christ, they will marry;

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

(13) And as a result they learn *to be* idle, wandering about from house to house; and not only idle, but gossips also and busybodies, speaking things which they ought not.

(14) Therefore I want the younger women to marry, bear children, guide the household, give no occasion to the adversary to speak reproachfully.

(15) Because some have already turned aside after Satan.

5:9a - i.e. if the widow is less than 60 years of age, she should not be included in the daily distribution of food. See I Tim. 5:14 and 5:16 below. The deacons were first called because the Greek widows were being overlooked in the daily distribution of food. See Acts 6:1-6

5:9b - having been the wife of one man - note the difference in the tense of the verb as compared to 3:2 and 3:12 above which were present tense verbs.

**{54} I Timothy**

**King James 1769 Version**

(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.

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

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

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

(20) Them that sin rebuke before all, that others also may 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.

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

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

(24) Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

(25) Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

**King James Paraphrase**

(16) If any man or woman who believes has widows, let them provide for them, and do not let the church be charged; that it may provide for those who are widows indeed.

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

(18) Because the Scripture says,  
**You shall not muzzle the ox that treads out the corn.<sup>c</sup>**

And, The laborer is worthy of his reward.

(19) Do not receive an accusation against an elder, except before two or three witnesses.

(20) Those who sin rebuke before all, that others also may fear.

(21) I charge *you* before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality.

(22) Do not lay hands quickly on any man, neither be partaker of other men's sins: keep yourself pure.

(23) Do not drink only water, but use a little wine for your stomach's sake and your often illnesses.

(24) Some men's sins are open beforehand, going before them to judgment; and some *men's sins* follow after them.

(25) Likewise also the good works of *some* are revealed beforehand; and those that are otherwise cannot be hidden.

5:18c - Deut. 25:4

**{54} I Timothy**

King James 1769 Version

King James Paraphrase

**Chapter 6**

(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.

(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.

(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;

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

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

(6) But godliness with contentment is great gain.

(7) For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

(8) And having food and raiment let us be therewith content.

(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.

**Chapter 6**

(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* teaching not be blasphemed.

(2) And those who have believing masters, let them not despise *them*, because they are brothers; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and encourage.

(3) If any man teaches otherwise, and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the teaching which is according to godliness;

(4) He is proud, knowing nothing, but stirring up questions and arguments, from which comes envy, disagreements, evil ranting, evil suspicions.

(5) Perverse disputes of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself.

(6) But godliness with contentment is great gain.

(7) Because we brought nothing into *this* world, *and it is* certain we can carry nothing out.

(8) And having food and clothing let us with that be content.

(9) But those who desire to be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

**{54} I Timothy**

**King James 1769 Version**

(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.  
(11) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, 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.  
(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;  
(14) That thou keep *this* commandment without spot, unrebukeable, until the appearing 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;  
(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.  
(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;

**King James Paraphrase**

(10) Because 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.  
(11) But you, O man of God, flee from these things; and follow after righteousness, godliness, faith, love, patience, humility.  
(12) Fight the good fight of faith, lay hold on eternal life, to which you are also called, and have professed a good profession before many witnesses.  
(13) I give you charge in the sight of God, Who gives life to all things, and *before* Christ Jesus, Who before Pontius Pilate witnessed a good confession;  
(14) That you keep *this* commandment without spot, without reproach, until the appearing<sup>a</sup> of our Lord Jesus Christ:  
(15) Which in His times He shall show, *Who is* the blessed and only Ruler, the King of kings, and Lord of lords;  
(16) Who only has immortality, living in the light which no man can approach; Whom no man has seen, nor can see: to Whom *be* honor and power everlasting. Amen {let it be}.  
(17) Charge those who are rich in this world, that they not think of themselves as better than others; nor trust in uncertain riches, but in the living God, Who richly gives us all things to enjoy;

6:14a - appearing - i.e. at the Rapture – Is. 26:20 - see note on I Cor. 1:8; II Tim. 1:10; Heb. 9:28

**{54} I Timothy**

**King James 1769 Version**

**King James Paraphrase**

(18) That they do good, that they be rich in good works, ready to distribute, 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.

(20) O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

(21) Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

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