

## First Timothy

<sup>1</sup> Paul, an apostle of Jesus Christ, according to a command of God our Savior, and of the Lord Jesus Christ our hope, <sup>2</sup> to Timotheus—genuine child in faith: Grace, kindness, peace, from God our Father and Christ Jesus our Lord! <sup>3</sup> According as I exhorted you to remain in Ephesus—I going on to Macedonia—that you might charge certain [ones] not to teach any other thing, <sup>4</sup> nor to give heed to fables and endless genealogies, that cause questions rather than [the] stewardship of God which [is] in faith. <sup>5</sup> And the end of the charge is love out of a pure heart, and of a good conscience, and of unhypocritical faith, <sup>6</sup> from which certain [men], having swerved, turned aside to vain discourse, <sup>7</sup> willing to be teachers of law, not understanding either the things they say, nor concerning what they confidently assert, <sup>8</sup> and we have known that the Law [is] good, if anyone may use it lawfully; <sup>9</sup> having known this, that law is not set for a righteous man, but for lawless and insubordinate persons, ungodly and sinners, impious and profane, murderers of fathers and murderers of mothers, manslayers, <sup>10</sup> whoremongers, homosexuals, enslavers, liars, perjured persons, and if there be any other thing that is adverse to sound doctrine, <sup>11</sup> according to the good news of the glory of the blessed

God, with which I was entrusted. <sup>12</sup> And I give thanks to Him who enabled me—Christ Jesus our Lord—that He reckoned me steadfast, having put [me] to the ministry, <sup>13</sup> who before was speaking slander, and persecuting, and insulting, but I found kindness, because, being ignorant, I did [it] in unbelief, <sup>14</sup> and the grace of our Lord exceedingly abounded, with faith and love that [is] in Christ Jesus. <sup>15</sup> The word [is] steadfast, and worthy of all acceptance, that Christ Jesus came into the world to save sinners—of whom I am first; <sup>16</sup> but because of this I found kindness, that Jesus Christ might first show forth all long-suffering in me, for a pattern of those about to believe on Him to continuous life. <sup>17</sup> And to the King of the ages, the incorruptible, invisible, only wise God, [is] honor and glory through the ages of the ages! Amen. <sup>18</sup> I commit to you this charge, child Timotheus, according to the prophecies that went before on you, that you may war in them the good warfare, <sup>19</sup> having faith and a good conscience, which some having thrust away, made shipwreck concerning the faith, <sup>20</sup> of whom are Hymenaeus and Alexander, whom I delivered to Satan, that they might be instructed not to speak evil.

## 2

<sup>1</sup> I exhort, then, first of all, there be made supplications, prayers, intercessions, thanksgivings, for all men— <sup>2</sup> for kings, and all who are in authority, that we may lead a quiet and peaceable life in all piety and gravity, <sup>3</sup> for this

[is] right and acceptable before God our Savior,<sup>4</sup> who wills all men to be saved, and to come to the full knowledge of the truth; <sup>5</sup> for [there is] one God, also one mediator of God and of men—the man Christ Jesus, <sup>6</sup> who gave Himself [as] a ransom for all—the testimony in its own times—<sup>7</sup> 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. <sup>8</sup> I intend, therefore, that men pray in every place, lifting up holy hands, apart from anger and deliberation; <sup>9</sup> also the women in like manner, in orderly apparel, to adorn themselves with modesty and sobriety, not in braided hair, or gold, or pearls, or clothing of great price, <sup>10</sup> but—which becomes women professing godly piety—through good works. <sup>11</sup> Let a woman learn in quietness in all subjection, <sup>12</sup> and I do not allow a woman to teach, nor to rule a husband, but to be in quietness, <sup>13</sup> for Adam was formed first, then Eve, <sup>14</sup> and Adam was not deceived, but the woman, having been deceived, came into transgression, <sup>15</sup> and she will be saved through the childbearing, if they remain in faith, and love, and sanctification, with sobriety.

### 3

<sup>1</sup> The word [is] steadfast: If anyone longs for overseership, he desires a right work; <sup>2</sup> it is required, therefore, the overseer to be blameless, a husband of one wife, vigilant, sober, respectable, a friend of strangers, apt to teach, <sup>3</sup> not given to wine, not a striker, but gentle, not

contentious, not a lover of money, <sup>4</sup> leading his own house well, having children in subjection with all dignity, <sup>5</sup> (and if anyone has not known [how] to lead his own house, how will he take care of an assembly of God?) <sup>6</sup> not a new convert, lest having been puffed up he may fall to a judgment of the Devil; <sup>7</sup> and it is required of him also to have a good testimony from those outside, that he may not fall into reproach and a snare of the Devil. <sup>8</sup> Servants, in like manner, dignified, not double-tongued, not given to much wine, not given to shameful gain, <sup>9</sup> having the secret of the faith in a pure conscience, <sup>10</sup> and let these also first be proved, then let them minister, being unblameable. <sup>11</sup> Women, in like manner, dignified, not false accusers, vigilant, faithful in all things. <sup>12</sup> Servants—let them be husbands of one wife, leading the children well, and their own houses, <sup>13</sup> for those who ministered well acquire a good step to themselves, and much boldness in faith that [is] in Christ Jesus. <sup>14</sup> I write to you these things, hoping to come to you soon, <sup>15</sup> and if I delay, that you may know how it is required to conduct yourself in the house of God, which is an assembly of the living God—a pillar and foundation of the truth, <sup>16</sup> and confessedly, great is the secret of piety: who was revealed in flesh, declared righteous in [the] Spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory!

**4**

<sup>1</sup> And the Spirit expressly says that in latter times some will depart from the faith, giving heed to seducing spirits and teachings of demons, <sup>2</sup> speaking lies in hypocrisy, being seared in their own conscience, <sup>3</sup> forbidding to marry—to abstain from meats that God created to be received with thanksgiving by those believing and acknowledging the truth, <sup>4</sup> because every creature of God [is] good, and nothing [is] to be rejected, with thanksgiving being received, <sup>5</sup> for it is sanctified through the word of God and intercession. <sup>6</sup> Placing these things before the brothers, you will be a good servant of Jesus Christ, being nourished by the words of the faith, and of the good teaching, which you followed after, <sup>7</sup> but reject the profane and old women’s fables, and exercise yourself to piety, <sup>8</sup> for bodily exercise is to little profit, but piety is profitable to all things, having promise of the life that now is, and of that which is coming; <sup>9</sup> the word [is] steadfast, and worthy of all acceptance; <sup>10</sup> for this we both labor and are reproached, because we hope on the living God, who is Savior of all men—especially of those believing. <sup>11</sup> Charge these things, and teach; <sup>12</sup> let no one despise your youth, but become a pattern of those believing in word, in behavior, in love, in spirit, in faith, in purity; <sup>13</sup> until I come, give heed to the reading, to the exhortation, to the teaching; <sup>14</sup> do not be careless of the gift in you, that was given you through prophecy, with laying on of the hands

of the eldership; <sup>15</sup> be careful of these things; be in these things, that your advancement may be evident in all things; <sup>16</sup> take heed to yourself and to the teaching; remain in them, for doing this thing, you will save both yourself and those hearing you.

## 5

<sup>1</sup> You may not rebuke an elder, but exhort [him] as a father, younger persons as brothers, <sup>2</sup> aged women as mothers, younger ones as sisters—in all purity; <sup>3</sup> honor widows who are really widows; <sup>4</sup> and if any widow has children or grandchildren, let them first learn to show piety to their own house, and to give back a repayment to the parents, for this is right and acceptable before God. <sup>5</sup> And she who is really a widow and desolate, has hoped on God, and remains in the supplications and in the prayers night and day, <sup>6</sup> but she given to luxury [while] living has died; <sup>7</sup> and charge these things, that they may be blameless; <sup>8</sup> and if anyone does not provide for his own, and especially for those of the household, he has denied the faith, and he is worse than an unbeliever. <sup>9</sup> A widow—do not let her be enrolled under sixty years of age, having been a wife of one husband, <sup>10</sup> being testified to in good works: if she brought up children, if she entertained strangers, if she washed holy ones' feet, if she relieved those in tribulation, if she followed after every good work; <sup>11</sup> and be refusing younger widows, for when they may revel against the Christ, they

wish to marry, <sup>12</sup> having judgment, because they cast away the first faith, <sup>13</sup> and also at the same time, they learn [to be] idle, going around the houses; and not only idle, but also tattlers and busybodies, speaking things they should not; <sup>14</sup> I intend, therefore, younger ones to marry, to bear children, to be mistress of the house, to give no occasion to the opposer of reviling; <sup>15</sup> for some already turned aside after Satan. <sup>16</sup> If any believing man or believing woman has widows, let them relieve them, and do not let the assembly be burdened, that it may relieve those [who are] really widows. <sup>17</sup> Let them, the well-leading elders, be counted worthy of double honor, especially those laboring in word and teaching, <sup>18</sup> for the Writing says, “You will not muzzle an ox treading out,” and, “Worthy [is] the workman of his reward.” <sup>19</sup> Do not receive an accusation against an elder, except on two or three witnesses. <sup>20</sup> Reprove those sinning before all, that the others may also have fear; <sup>21</sup> I fully testify, before God and the Lord Jesus Christ, and the chosen messengers, that you may keep these things, without prejudging, doing nothing by partiality. <sup>22</sup> Be quickly laying hands on no one, nor be having fellowship with [the] sins of others; be keeping yourself pure; <sup>23</sup> no longer be drinking water, but be using a little wine, because of your stomach and of your frequent sicknesses; <sup>24</sup> the sins of certain men are evident beforehand, leading before to judgment, but some also they follow after; <sup>25</sup> in like manner the right works are also evident beforehand, and

those that are otherwise are not able to be hid.

## 6

<sup>1</sup> As many as are servants under a yoke, let them reckon their own masters worthy of all honor, that evil may not be spoken of the Name of God and the teaching; <sup>2</sup> and those having believing masters, do not let them slight [them], because they are brothers, but rather let them serve, because they are steadfast and beloved, who are partaking of the benefit. Be teaching and exhorting these things; <sup>3</sup> if anyone be teaching otherwise, and does not consent to sound words—those of our Lord Jesus Christ—and to the teaching according to piety, <sup>4</sup> he is proud, knowing nothing, but unhealthy about questions and word-striving, out of which come envy, strife, slanders, evil-surmisings, <sup>5</sup> wranglings of men wholly corrupted in mind, and destitute of the truth, supposing the piety to be gain; depart from such; <sup>6</sup> but it is great gain—the piety with contentment; <sup>7</sup> for we brought nothing into the world—because neither are we able to carry out anything; <sup>8</sup> but having food and raiment—with these we will suffice ourselves; <sup>9</sup> and those intending to be rich fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into ruin and destruction, <sup>10</sup> for the love of money is a root of all the evils, which certain [ones] longing for went astray from the faith, and pierced themselves through with many sorrows; <sup>11</sup> and you, O man of God, flee these things, and pursue righteousness, piety, faith,

love, endurance, meekness. <sup>12</sup> Be striving the good strife of the faith; be laying hold on the continuous life to which you also were called, and did profess the right profession before many witnesses. <sup>13</sup> I charge you, before God, who is making all things alive, and of Christ Jesus, who testified the right profession before Pontius Pilate, <sup>14</sup> that you keep the command unspotted, unblameable, until the appearing of our Lord Jesus Christ, <sup>15</sup> which He will show in His own times—the blessed and only sovereign, the King of the kings and Lord of the lords, <sup>16</sup> having immortality alone, dwelling in unapproachable light, whom no one of men saw, nor is able to see, to whom [is] honor and perpetual might! Amen. <sup>17</sup> Charge those rich in the present age 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 — <sup>18</sup> to do good, to be rich in good works, to be ready to impart, willing to communicate, <sup>19</sup> treasuring up to themselves a right foundation for the time to come, that they may lay hold on [that which is] truly life. <sup>20</sup> O Timotheus, guard the thing entrusted, avoiding the profane vain-words and opposition of the falsely-named knowledge, <sup>21</sup> which certain [ones] professing—swerved concerning the faith. The grace [is] with you! Amen.

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