

1ST TIMOTHY

¹ Paul, [*the*] apostle of Jesus Christ, by the commandment of God our Saviour, and of Jesus Christ our hope,

² to Timothy, beloved son in the faith, grace and mercy and peace, of God the Father, and of Jesus Christ, our Lord.

³ As I prayed thee, that thou shouldest dwell at Ephesus, when I went into Macedonia, that thou shouldest command to some men, that they should not teach other way,

⁴ neither give attention to fables and genealogies that be uncertain [*or without end*], which give questions, more than edification of God, that is in the faith.

⁵ For the end of the commandment is charity of clean heart, and good conscience, and of faith not feigned.

⁶ From which things some men have erred, and be turned into vain speech;

⁷ and will to be teachers of the law, and understand not what things they speak, neither of what things they affirm.

⁸ And we know that the law is good, if any man use it lawfully;

⁹ and witting this thing, that the law is not set [*or not put*] to a just man, but to unjust men and not subject, to wicked men and to sinners, to cursed men and defouled, to slayers of father, and slayers of mother, to manslayers

¹⁰ and lechers, to them that do lechery with men, [*or and fornicators, to them that trespass with males against kind, sellers, or stealers, of men*], leasing-mongers and forsworn, and if any other thing is contrary to the wholesome teaching,

¹¹ that is after the gospel of the glory of blessed God, which is betaken to me.

¹² I do thankings to him, that comforted me in Christ Jesus our Lord, for he guessed me faithful, and put me in ministry,

¹³ that first was a blasphemers, and a pursuer, and full of wrongs. But I have gotten the mercy of God, for I unknowing did in unbelief.

¹⁴ But the grace of our Lord over-abounded, with faith and love that is in Christ Jesus.

¹⁵ A true word and worthy all receiving, for Christ Jesus came into this world to make sinful men safe, of which I am the first.

¹⁶ But therefore I have gotten mercy, that Christ Jesus should show in me first all patience, to the informing of them that shall believe to him into everlasting life.

¹⁷ And to the king of worlds, undeadly, and invisible God alone, be honour and glory into worlds of worlds. Amen.

¹⁸ I betake this commandment to thee, thou son Timothy, after the prophecies that have been heretofore in thee, that thou travail [*or fight*] in them a good travail,

¹⁹ having faith and good conscience, which some men cast away, and perished about the faith.

20 Of which is Hymenaeus and Alexander, whom I betook to Satan, that they learn not to blaspheme.

CHAPTER 2

1 Therefore I beseech first of all things, that beseechings, prayers, askings, doing of thankings, be made for all men,

2 for kings and all that be set in highness, that we lead a quiet and a peaceable life, in all piety and chastity.

3 For this thing is good and accepted before God, our Saviour,

4 that will that all men be made safe, and that they come to the knowing of truth.

5 For one God and one mediator is of God and of men, a man Christ Jesus,

6 that gave himself redemption for all men. Whose witnessing is confirmed in his times;

7 in which I am set a preacher and an apostle. For I say truth [*in Christ Jesus*], and I lie not, *that am* a teacher of heathen men in faith and in truth.

8 Therefore I will, that men pray in all place, lifting up clean hands without wrath and strife [*or disputing*].

9 Also women in suitable habit, with shamefastness and soberness arraying themselves, not in wreathed hairs, either in gold, or pearls, or precious clothes;

10 but that that becometh women, promising piety by good works.

¹¹ A woman learn in silence, with all subjection.

¹² But I suffer not a woman to teach, neither to have lordship on the husband [*or on the man*], but to be in silence.

¹³ For Adam was first formed, afterward Eve;

¹⁴ and Adam was not deceived, but the woman was deceived, in breaking of the law [*or prevarication*].

¹⁵ But she shall be saved by generation of children, if she dwell perfectly in faith, and love, and holiness, with soberness.

CHAPTER 3

¹ A faithful word [*I shall say*]. If any man desireth a bishopric, he desireth a good work.

² Therefore it behooveth a bishop to be without reproof, the husband of one wife, sober, prudent, chaste, virtuous, holding hospitality, a teacher;

³ not given much to wine, not a smiter, but temperate [*or patient*], not full of chiding [*or strife*], not covetous,

⁴ well-ruling his house, and have sons subject with all chastity;

⁵ for if any man know not how to govern his house, how shall he have diligence [*or the keeping*] of the church of God?

⁶ not new converted to the faith, lest he be borne up into pride, and fall into [*the*] doom of the devil.

⁷ For it behooveth him to have also good witnessing of them that be with-outforth, that he fall not into reproof, and into the snare of the devil.

⁸ Also *it behooveth* deacons to be chaste, not double-tongued, not given much to wine [*or not given to much wine*], not following foul winning;

⁹ that have the mystery of faith in clean conscience.

¹⁰ But be they proved first, and minister they so, having no crime, [*or great sin*].

¹¹ Also *it behooveth* women to be chaste, not backbiting, sober, faithful in all things.

¹² Deacons be husbands of one wife; which govern well their sons and their houses.

¹³ For they that minister well, shall get a good degree to themselves, and much trust in the faith, that is in Christ Jesus.

¹⁴ Son Timothy, I write to thee these things, hoping that I shall come soon to thee;

¹⁵ but if I tarry, that thou knowest, how it behooveth thee to live in the house of God, that is the church of living God, a pillar and firmness of truth.

¹⁶ And openly it is a great sacrament of piety, that thing that was showed in flesh, it is justified in Spirit, it appeared to angels, it is preached to heathen men, it is believed in the world, it is taken up into glory.

CHAPTER 4

¹ But the Spirit saith openly, that in the last times some men shall depart from the faith, giving attention to spirits of error, and to teachings of devils;

² that speak leasing in hypocrisy, and have their conscience corrupted,

³ forbidding to be wedded, and to abstain from meats, which God made to take with doing of thankings, to faithful men, and them that have known the truth.

⁴ For each creature of God is good, and nothing is to be cast away, which is taken with doing of thankings;

⁵ for it is hallowed by the word of God, and by prayer.

⁶ Thou putting forth these things to brethren, shalt be a good minister of Christ Jesus; nourished with words of faith and of good doctrine, which thou hast gotten.

⁷ But eschew [*or shun*] thou uncovenable fables, and old women's *fables*; haunt thyself to piety.

⁸ For bodily exercitation is profitable to little thing; but piety is profitable to all things, that hath a promise of life that now is, and that is to come.

⁹ A true word, and worthy all acceptation or acception.

¹⁰ And in this thing we travail, and be cursed, for we hope in living God, that is Saviour of all men, most of faithful men.

¹¹ Command thou this thing, and teach.

¹² No man despise thy youth, but be thou ensample of faithful men, in word, in living, in charity, in faith, in chastity.

¹³ Till I come, take attention to reading, to exhortation and teaching.

¹⁴ Do not thou little care, the grace which is in thee, that is given to thee by prophecy, with putting on of the hands of *[the]* priesthood.

¹⁵ Think thou these things, in these be thou, that thy profiting be showed to all men.

¹⁶ Take attention to thyself and to doctrine; be busy in them. For thou doing these things, shalt make both thyself safe, and them that hear thee.

CHAPTER 5

¹ Blame thou not an elder man, but beseech *[him]* as a father, young men as brethren;

² old women as mothers, young women as sisters, in all chastity.

³ Honour thou *[the]* widows, that be very widows.

⁴ But if any widow hath children of sons, learn she first to govern her house, and requite to father and mother; for this thing is accepted before God.

⁵ And she that is a widow verily, and desolate, hope *[she]* into God, and be busy in beseechings and prayers night and day.

⁶ For she that is living in delights, is dead *[in soul]*.

⁷ And command thou this thing, that they be without reproof.

⁸ For if any man hath not care of his own, and mostly of his household men or meine, he hath denied the faith, and is worse than an unfaithful, *[or heathen], man*.

⁹ A widow be chosen *[into the temple]* not less than sixty years, that was wife of one husband,

¹⁰ and hath witnessing in good works, if she nourished children, if she re-ceived poor men to harbour, if she hath washed the feet of holy men, if she ministered to men that suffered tribulation, if she followed all good work.

¹¹ But eschew thou younger widows; for when they have done lechery, they will be wedded in Christ, [*or when they have done lechery in Christ, they will be wedded*],

¹² having damnation, for they have made void the first faith.

¹³ Also they idle learn to go about houses, not only idle, but [*they be*] full of words and curious [*or curiosity*], speaking things that it behooveth not.

¹⁴ Therefore I will, that younger *widows* be wedded, and bring forth children, and be housewives, to give none occasion to the adversary, because of cursed thing.

¹⁵ For now some be turned aback after Satan.

¹⁶ If any faithful man hath widows, minister he to them, that the church be not charged, that it suffice to them that be very widows.

¹⁷ The priests that be well governors, [*that is, truly keep well priesthood*], be they had worthy to double honour; most they that travail in word and teaching.

¹⁸ For the scripture saith, Thou shalt not bridle the mouth of the ox threshing, and, A workman is worthy his hire.

¹⁹ Do not thou receive accusing against a priest, but under twain or three witnesses.

²⁰ But reprove thou men that sin before all men, that also others have dread.

²¹ I pray [*or I adjure*] thee before God, and Jesus Christ, and his chosen angels, that thou keep these things without prejudice, and do nothing in bowing to the other side.

²² Put thou hands to no man, neither anon commune thou with other men's sins. Keep thyself chaste. [*Put thou hands to no man soon, neither commune thou with other men's sins. Keep thyself chaste.*]

²³ Do not thou yet drink water, but use a little wine, for thy stomach, and for thine oft-falling infirmities.

²⁴ Some men's sins be open, before going to doom; but of some men they come after [*or they follow*].

²⁵ And also good deeds be open, and those that have them in other manner, may not be hid.

CHAPTER 6

¹ Whatever servants be under yoke, deem they their lords worthy all honour, lest the name of the Lord and the doctrine [*or his doctrine*] be blasphemed.

² And they that have faithful, [*or christian*], lords, despise them not, for they be brethren; but more serve they [*them*], for they be faithful and loved, which be partners of beneficence, [*or good doing*]. Teach thou these things, and admonish thou these things.

³ If any man teach otherwise, and accordeth not to the wholesome words of our Lord Jesus Christ, and to that teaching that is by piety,

⁴ he is proud, and knoweth nothing, but languisheth about questions and strivings [*or fightings*] of words, of the which be brought forth envies, strives, blasphemies, evil suspicions,

⁵ fightings of men, that be corrupt in soul [*or in reason*], and that be deprived from truth, that deem winning to be piety.

⁶ But a great winning is piety, with sufficiency.

⁷ For we brought in nothing into this world, and no doubt, that we may not bear anything away.

⁸ But we having foods, and with what things we shall be covered [*or clothed*], be we satisfied with these things.

⁹ For they that will be made rich, fall into temptation, and into the snare of the devil, and into many unprofitable desires and noxious, which drown men into death and perdition.

¹⁰ For the root of all evils is covetousness, which some men coveting erred from the faith, and besetted them with many sorrows.

¹¹ But, thou, man of God, flee these things; but follow thou rightwiseness, piety, faith, charity, patience, mildness.

¹² Strive thou a good strife of faith, catch everlasting life, into which thou art called, and hast acknowledged a good acknowledging before many witnesses.

¹³ I command to thee before God, that quickeneth all things, and *before* Christ Jesus, that

yielded a witnessing under Pilate of Pontii, a good confession,

¹⁴ that thou keep the commandment without wem, without reproof, into the coming of our Lord Jesus Christ;

¹⁵ whom the blessed and alone almighty King of kings and Lord of lords shall show in his times.

¹⁶ Which alone hath undeadliness [*or immortality*], and dwelleth in light, to which *light* no man may come; whom no man saw, neither may see; to whom glory, and honour, and empire *be* without end. Amen.

¹⁷ Command thou to the rich men of this world, that they understand not highly [*or proudly*], neither that they hope in uncertainty of riches, but in the living God, that giveth to us all things plenteously to use;

¹⁸ to do well, to be made rich in good works, lightly to give, to commune,

¹⁹ to treasure to themselves a good foundation, into time to coming [*or time to come*], that they catch everlasting life.

²⁰ Thou Timothy, keep the thing [*or the deposit*] betaken to thee, eschewing cursed novelties of voices, and opinions of false name of knowing;

²¹ which some men promising, about the faith fell down [*or fell down about the faith*]. The grace of God *be* with thee. Amen.

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Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "()", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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