

THE FIRST EPISTLE  
*of* PAUL *to*  
TIMOTHY

Wycliffe-Purvey, 1395

Chapter 1

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

1:2 to Timothy, beloved son in the faith, grace and mercy and peace, of God the Father, and of Jesus Christ, our Lord.

1:3 As I prayed thee, that thou shouldest dwell at Ephesus, when I went into Macedonia, that thou shouldest command to some men [that thou shouldest announce, *or warn*, to some], that they should not teach other way,

1:4 neither give attention to fables and genealogies that be uncertain [and genealogies without end], which give questions, more than edification of God, that is in the faith [that is in faith].

1:5 For the end of the commandment is charity of clean heart, and good conscience, and of faith not feigned.

1:6 From which things some men have erred, and be turned into vain

KJV, 1611

Chapter 1

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

1:2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

1:3 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,

1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

1:5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

1:6 From which some having swerved have turned aside unto vain

# 1 TIMOTHY

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Wycliffe-Purvey, 1395

KJV, 1611

speech; [From which things some erring, be turned together into vain speech;]

jangling;

1:7 and will to be teachers of the law, and understand not what things they speak [<sup>+</sup>willing to be teachers of the law, not understanding, neither what things they speak], neither of what things they affirm.

1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1:8 And we know that the law is good, if any man use it lawfully;

1:8 But we know that the law *is* good, if a man use it lawfully;

1:9 and witting this thing, that the law is not set 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 manslaughterers [witting this thing, that the law is not put to a just man, but to an unjust and not subject, to unpius men and sinners, to cursed men and defouled, to slayers of fathers, and slayers of mothers, to manslaughterers]

1:9 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 manslaughterers,

1:10 and lechers, to them that do lechery with men, lying-mongers and forsworn, and if any other thing is contrary to the wholesome teaching, [<sup>+</sup>and fornicators, to them that trespass with males *against kind*, sellers, or stealers, of men, to lying-mongers and to forsworn men, and if any other thing is contrary to wholesome teaching,]

1:10 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;

1:11 that is after the gospel of the glory of blessed God, which is betaken to me.

1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

1:12 I do thankings to him, that [hath] comforted me in Christ Jesus our Lord, for he guessed me faithful, and put me in ministry [putting *me* in

1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

ministry],

1:13 that first was a blasphemmer [the which I first was a blasphemmer], and a pursuer, and full of wrongs. But I have gotten the mercy of God, for I unknowing did in unbelief.

1:13 Who was before a blasphemmer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

1:14 But the grace of our Lord over abounded, with faith and love that is in Christ Jesus.

1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1:15 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 [of whom I am the first].

1:15 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.

1:16 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.

1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1:17 And to the king of worlds, undeadly and invisible God alone [to God alone], be honour and glory into worlds of worlds. Amen.

1:17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

1:18 I betake this commandment to thee, thou son Timothy, after the prophecies that have been heretofore in thee, that thou travail in them a good travail, [I commend this precept to thee, son Timothy, after prophecies before-going in thee, that thou fight in them a good knighthood,]

1:18 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;

1:19 having faith and good conscience, which some men cast away, and perished about the faith [the which some casting away, perished about the faith].

1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

1:20 Of which is Hymenaeus and

1:20 Of whom is Hymenaeus and

# 1 TIMOTHY

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Wycliffe-Purvey, 1395

KJV, 1611

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

Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

## Chapter 2

## Chapter 2

2:1 Therefore I beseech first of all things, that beseechings, prayers, askings, doing of thankings, be made for all men,

2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

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

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

2:3 For this thing is good and accepted before God, our Saviour,

2:3 For this *is* good and acceptable in the sight of God our Saviour;

2:4 that will that all men be made safe, and that they come to the knowing of truth. [that will all men to be made safe, and to come to the knowing of truth.]

2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2:5 For one God and one mediator *is* of God and of men, a man Christ Jesus,

2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

2:6 that gave himself redemption for all men. Whose witnessing is confirmed in his times;

2:6 Who gave himself a ransom for all, to be testified in due time.

2:7 in which I am set a preacher and an apostle. For I say truth, and I lie not, *that am* a teacher of heathen men in faith and in truth [Soothly I say truth in Christ Jesus, and I lie not, a teacher of heathen men in faith and truth].

2:7 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.

2:8 Therefore I will, that men pray in all place, lifting up clean hands without wrath and strife [lifting up clean hands

2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

without wrath and disputing, *or strife*].

2:9 Also women in suitable habit, with shamefastness and soberness arraying themselves [Also and women in adorned, *or covenable*, habit, with shamefastness and soberness adorning themselves], not in wreathed hairs, either in gold, or pearls, or precious cloth;

2:10 but that that becometh women, promising piety by good works.

2:11 A woman learn [she] in silence, with all subjection.

2:12 But I suffer not a woman to teach, neither to have lordship on the husband [neither for to have lordship on the man], but to be in silence.

2:13 For Adam was first formed, afterward Eve;

2:14 and Adam was not deceived, but the woman was deceived, in breaking of the law [in prevarication, *or breaking of the law*].

2:15 But she shall be saved by generation of children, if she dwell perfectly in faith, and love, and holiness, with soberness.

## Chapter 3

3:1 A faithful word [*I shall say*]. If any man desireth a bishopric [If any man desire a bishopric], he desireth a good work.

3:2 Therefore it behooveth a bishop

2:9 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;

2:10 But (which becometh women professing godliness) with good works.

2:11 Let the woman learn in silence with all subjection.

2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

2:13 For Adam was first formed, then Eve.

2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

## Chapter 3

3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

3:2 A bishop then must be blameless,

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

to be without reproof [Therefore it behooveth a bishop to be irreprehensible, *or without reproof*], the husband of one wife, sober, prudent, chaste, virtuous, holding hospitality, a teacher;

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

3:4 well-ruling his house, and have sons subject with all chastity [having sons subject with all chastity];

3:5 for if any man know not how to govern his house, how shall he have diligence of the church of God [how shall he have diligence, *or keeping*, of the church of God]?

3:6 not new converted to the faith, lest he be borne up into pride, and fall into [the] doom of the devil.

3:7 For it behooveth him to have also good witnessing of them that be withoutforth, that he fall not into reproof, and into the snare of the devil.

3:8 Also *it behooveth* deacons to be chaste, not double-tongued, not given much to wine [not given to much wine], not following foul winning;

3:9 that have the mystery of faith in clean conscience. [having the mystery of faith in clean conscience.]

3:10 But be they proved first, and

the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

3:4 One that ruleth well his own house, having his children in subjection with all gravity;

3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

3:8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

3:9 Holding the mystery of the faith in a pure conscience.

3:10 And let these also first be proved;

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

minister they so, having no crime. [And forsooth be they proved first, that they minister so, having no crime, *or great sin.*]

then let them use the office of a deacon, being *found* blameless.

3:11 Also *it behooveth* women to be chaste, not backbiting, sober, faithful in all things.

3:11 Even so *must their* wives be grave, not slanderers, sober, faithful in all things.

3:12 Deacons be [they] husbands of one wife; which govern well their sons and their houses.

3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

3:13 For they that [shall] minister well, shall get a good degree to themselves, and much trust in the faith, that is in Christ Jesus.

3:13 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.

3:14 Son Timothy, I write to thee these things, hoping that I shall come soon to thee [hoping me to come soon to thee];

3:14 These things write I unto thee, hoping to come unto thee shortly:

3:15 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.

3:15 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.

3:16 And openly it is a great sacrament of piety, that thing that was showed in flesh, it is justified in Spirit [And openly it is a great sacrament of piety, that that is showed in flesh, 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.

3:16 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

## Chapter 4

4:1 But the Spirit saith openly, that in the last times some men shall depart from the faith [Forsooth the Spirit saith

4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

openly, for in the last times some shall depart from the faith], giving attention to spirits of error, and to teachings of devils;

4:2 that speak lying in hypocrisy, and have their conscience corrupted. [in hypocrisy speaking lying, and having their conscience burnt, *or corrupted.*]

4:3 forbidding to be wedded [forbidding to wed], and to abstain from meats, which God made to take with doing of thankings, to faithful men, and them that have known the truth.

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

4:5 for it is hallowed by the word of God, and by prayer. [forsooth it is hallowed by the word of God, and prayer.]

4:6 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 [in following].

4:7 But eschew thou unsuitable fables [Forsooth shun thou uncovenable fables], and old women's *fables*; haunt thyself to piety.

4:8 For bodily exercitation is profitable to little thing; but piety is profitable to all things, that hath a promise of life that now is [having promise of life that now is], and that is to come.

4:9 A true word, and worthy all

to seducing spirits, and doctrines of devils;

4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

4:3 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.

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

4:5 For it is sanctified by the word of God and prayer.

4:6 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.

4:7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

4:8 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.

4:9 This *is* a faithful saying and



# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

acceptation [and worthy all acceptation].

worthy of all acceptation.

4:10 And in this thing we travail, and be cursed, for we hope in living God, that is Saviour of all men, most(ly) of faithful men.

4:10 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.

4:11 Command thou this thing, and teach.

4:11 These things command and teach.

4:12 No man despise thy youth, but be thou ensample of faithful men in word [but be thou example of faithful men in word], in living, in charity, in faith, in chastity.

4:12 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.

4:13 Till I come, take attention to reading, to exhortation and teaching.

4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

4:14 Do not thou little care (for) the grace which is in thee [Do not thou despise, *or little charge*, the grace that is in thee], that is given to thee by prophecy, with putting on of the hands of [the] priesthood.

4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

4:15 Think thou (on) these things, in these be thou, that thy profiting be showed to all men.

4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

4:16 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.

4:16 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

## Chapter 5

5:1 Blame thou not an elder man, but beseech [him] as a father, young men as brethren;

5:1 Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren;

5:2 old women as mothers, young

5:2 The elder women as mothers; the

# 1 TIMOTHY

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Wycliffe-Purvey, 1395

KJV, 1611

women as sisters, in all chastity.

younger as sisters, with all purity.

5:3 Honour thou widows [Honour the widows], that be very widows.

5:3 Honour widows that are widows indeed.

5:4 But if any widow hath children of sons [Forsooth if any widow hath sons, or cousins], learn she first to govern her house, and requite to father and mother; for this thing is accepted before God.

5:4 But if any widow have 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.

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

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

5:6 For she that is living in delights, is dead [*in soul*].

5:6 But she that liveth in pleasure is dead while she liveth.

5:7 And command thou this thing [And this thing command thou], that they be without reproof.

5:7 And these things give in charge, that they may be blameless.

5:8 For if any man hath not care of his own, and most(ly) of his household members, he hath denied the faith, and is worse than an unfaithful *man* [and is worse than an unfaithful, *or heathen, man*].

5:8 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.

5:9 A widow be chosen [*into the temple*] not less than sixty years, that was wife of one husband,

5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

5:10 and hath witnessing in good works, if she nourished children [having witnessing in good works, if she nourished sons], if she received poor men to harbour, if she hath washed the feet of holy men, if she ministered to men that suffered tribulation [if she under-ministered to men suffering tribulation], if she followed all good work.

5:10 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.

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

5:11 But eschew younger widows; for when they have done lechery, they will be wedded in Christ, [Forsooth eschew younger widows; forsooth when they have done lechery in Christ, they will be wedded,]

5:12 having damnation, for they have made void the first faith.

5:13 Also [and] they idle learn to go about houses, not only idle, but [*they be*] full of words and curious [but and full of words and curiosity], speaking things that it behooveth not.

5:14 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 [by cause of cursed thing].

5:15 For now some be turned aback after Satan.

5:16 If any faithful man hath widows, minister he to them [under-minister he to them], that the church be not charged, that it suffice to them that be very widows.

5:17 The priests that be well governors [The priests that be well before, *that is, truly keep well priesthood*], be they had worthy to double honour; most they that travail in word and teaching.

5:18 For the scripture saith, Thou shalt not bridle the mouth of the ox threshing, and, A workman is worthy his hire.

5:19 Do not thou receive accusing against a priest, but under twain or

KJV, 1611

5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

5:12 Having damnation, because they have cast off their first faith.

5:13 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.

5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

5:15 For some are already turned aside after Satan.

5:16 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.

5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

5:19 Against an elder receive not an accusation, but before two or three

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

three [two or three] witnesses.

witnesses.

5:20 But reprove thou men that sin before all men, that also others have dread. [Men sinning before all men reprove thou, that and others have dread.]

5:20 Them that sin rebuke before all, that others also may fear.

5:21 I pray thee before God [I pray, *or 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 [doing nothing, bowing into another part].

5:21 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.

5:22 Put thou hands to no man, neither at once commune thou with other men's sins [Put thou hands to no man soon, neither commune thou with other men's sins]. Keep thyself chaste.

5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

5:23 Do not thou yet drink water, but use a little wine, for thy stomach, and for thine oft falling infirmities.

5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

5:24 Some men's sins be open, before going to doom; but of some men they come after. [Some men's sins be open, going before to doom; forsooth of some men and they follow.]

5:24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

5:25 And also good deeds be open, and those that have them in other manner be not able to be hid. [Also and good deeds be open, and they that have them otherwise, may not be hid.]

5:25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

## Chapter 6

## Chapter 6

6:1 Whatever servants be under yoke, deem they their lords worthy all honour, lest the name of the Lord and the doctrine be blasphemed [+lest the name of their Lord *God* and his doctrine be

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.

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

blasphemed].

6:2 And they that have faithful lords, despise *them* not, for they be brethren; but more serve they, for they be faithful and loved, which be partners of beneficence. Teach thou these things, and admonish thou these things. [+Forsooth, 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, the which be partners of beneficence, *or good-doing*. These things teach thou, and these things admonish thou.]

6:3 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 [and to the teaching that is after piety],

6:4 he is proud, and knoweth nothing, but languisheth about questions and strivings of words [nothing knowing, but languishing about questions and fightings of words], of the which be brought forth envies, strives, blasphemies, evil suspicions,

6:5 fightings of men, that be corrupt in soul, and that be deprived from truth, that deem winning to be piety. [fightings of men corrupt in soul, *or reason*, and that be deprived from truth, deeming winning to be piety.]

6:6 But a great winning is piety, with sufficiency.

6:7 For we brought in nothing into this world, and no doubt, that we be not able to bear any thing away.

6:2 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.

6:3 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;

6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6:6 But godliness with contentment is great gain.

6:7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

# 1 TIMOTHY

---

Wycliffe-Purvey, 1395

KJV, 1611

[Forsooth we brought nothing into this world, no doubt, for we may not bear away any thing.]

6:8 But we having foods, and with what things we shall be covered, be we satisfied with these things. [Forsooth having foods, and with what things we shall be clothed, with these things be we satisfied.]

6:9 For they that will be made rich, fall into temptation, and into the snare of the devil, and into many unprofitable desires and harmful, which drown men into death and perdition.

6:10 For the root of all evils is covetousness, which some men coveting erred from the faith, and besetted them(selves) with many sorrows [and beset them with many sorrows].

6:11 But, thou, man of God, flee these things; but follow thou rightwiseness [soothly follow thou rightwiseness], piety, faith, charity, patience, mildness.

6:12 Strive thou a good strife of faith, catch everlasting life, into which thou art called, and hast acknowledged a good acknowledging before many witnesses.

6:13 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,

6:14 that thou keep the commandment without wem, without reproof [irreprehensible], [till] into the

6:8 And having food and raiment let us be therewith content.

6:9 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.

6:10 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.

6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

6:12 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.

6:13 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;

6:14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our

# 1 TIMOTHY

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Wycliffe-Purvey, 1395

KJV, 1611

coming of our Lord Jesus Christ;

Lord Jesus Christ:

6:15 whom the blessed and alone almighty king of kings and Lord of lords shall show in his times.

6:15 Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

6:16 Which alone hath undeathliness [The which alone hath 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 [to whom glory, and honour, and empire into without end]. Amen.

6:16 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.

6:17 Command thou to the rich men of this world, that they understand not highly, neither that they hope in uncertainty of riches [+Command thou to the rich of this world, that they understand not highly, *or proudly*, nor to hope in uncertainty of riches], but in the living God, that giveth to us all things plenteously to use;

6:17 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;

6:18 to do well, to be made rich in good works, lightly to give, to commune,

6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

6:19 to treasure to themselves a good fundament into time to coming [into time to come], that they catch everlasting life.

6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

6:20 Thou Timothy, keep the thing betaken to thee [Thou Timothy, keep the deposit, *or thing betaken to thee*], eschewing cursed novelties of voices, and opinions of false name of knowing;

6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

6:21 which some men promising, about the faith fell down [+the which some promising, fell down about the faith]. The grace of God *be* with thee. Amen.

6:21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.