

Spirit of Prophecy Version™

“The testimony of Jesus is the spirit of prophecy.” Revelation 19:10

Translator:
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Translation Principle:
Syntactic and semantic precision

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This work of translation is
DEDICATED TO

- 1) God, the Eternal Father, the Creator and Sustainer of all existence
- 2) The Holy Spirit, the seven Spirits of God who are before his throne,
who continually convict us of sin, righteousness, and the coming Judgment
- 3) Jesus Christ, the Eternal Son of God, the Lord and Savior of all mankind

Without these Three, this work would never have been possible.

1 TIMOTHY 1, 2

SPV

KJV

CHAPTER 1

CHAPTER 1

CHAPTER 1

1 Paul, [the] apostle of Jesus Christ according to [the] commandment of God our Savior and [the] Lord Jesus Christ our hope,
 2 to Timothy, a true child in [the] faith: grace, mercy, peace from God our Father and Jesus Christ our Lord.
 3 As I exhorted you, while [I] was going to Macedonia, to remain in Ephesus in order that you might command certain [men] not to teach different doctrines
 4 nor to pay attention to myths and endless genealogies, which bring about controversies rather than [the] edification of God which [is] by faith.
 5 But the goal of the command is love from a pure heart and a good conscience and a sincere faith,
 6 by deviating from which some turned away to useless discussion,
 7 because [they] were desiring to be teachers of the law, even though [they] do not understand either [the things] which they say or [the things] on which they insist.
 8 But we know that the law [is] good if any [man] uses it lawfully,
 9 because [we] know this, namely, that [the] law does not exist for a righteous [man], but for [the] lawless and [the] insubordinate, for [the] ungodly and [the] sinful, for [the] unholy and [the] profane, for murderers of fathers and murderers of mothers, for man-killers,
 10 for sexually immoral men, for men who practice homosexual activity, for kidnappers¹, for liars, for perjurers, and if any other [thing] is opposed to sound teaching,
 11 according to the gospel of the glory² of the blessed God, with which I was entrusted.
 12 And I am thankful³ to him who strengthened me, Christ Jesus our Lord, because he considered me faithful by appointing [me] for ministry,
 13 who formerly was the blasphemer and persecutor and insolent man; yet I was shown mercy because I acted ignorantly in unbelief,
 14 and the grace of our Lord abounded exceedingly with faith and love which [are]⁴ in Christ Jesus.
 15 The saying [is] trustworthy and worthy of all acceptance: that Christ Jesus came into the world to save sinners, of whom I am [the] most prominent.
 16 But because of this I was shown mercy, namely, that Jesus Christ should show all patience in me [the] most prominent for an example to those who were to believe in him for eternal life.
 17 Now to the King of the ages, [the] incorruptible, invisible, only wise God, [be] honor and glory to the ages of ages. Amen.
 18 I entrust this command to you, child Timothy, according to the prophecies which were previously made about you, in order that with them you may fight the good fight,
 19 having faith and a good conscience, by rejecting which certain [men] suffered shipwreck with respect to the faith,
 20 part of whom are Hymenaeus and Alexander, whom I handed over to Satan in order that they might be disciplined not to blaspheme.

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,
 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 acceptance, 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;
 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.

1) or, "slave-dealers"

2) or, "glorious gospel"

3) lit., "have thanks"

4) or, "is"

CHAPTER 2

CHAPTER 2

CHAPTER 2

1 First of all, then, I exhort that supplications, prayers, intercessions, thanksgivings, should be made for all men,
 2 for kings and all those who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity.
 3 For this [is] good and acceptable in the sight of our Savior God,
 4 who wants all men to be saved and to come to [the] knowledge of [the] truth.
 5 For God [is] one: [the] mediator between God and men [is] also one¹: a man, Christ Jesus,
 6 who gave himself up [as] a ransom on behalf of all [men], the testimony at [the] proper time,
 7 for which I was appointed [as] a proclaimer and an apostle (I am telling [the] truth in Christ; I am not lying), [the] teacher of [the] gentiles in faith and truth.
 8 Therefore I want the men to pray in every place, while lifting up holy hands without anger and dispute.

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.

1) or, "[there is] one God; [there is] also one mediator between God and men"

1 TIMOTHY 2, 3, 4

SPV

KJV

9 Likewise also [I want] the women to adorn themselves with appropriate attire, with modesty and self-control, not with braided hair or gold or pearls or costly clothing,
 10 but through good works, which is proper for women who profess godliness.
 11 Let a woman learn in quietness² with all subjection;
 12 however I do not permit a woman to teach or to exercise authority over a man, but to be in quietness³.
 13 For Adam was formed first, then Eve.
 14 And Adam was not deceived, but the woman fell into transgression because [she] was deceived;
 15 yet she will be saved through childbearing, if they should remain in faith and love and holiness with self-control.

CHAPTER 2

2) or, "silence"

3) or, "silence"

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 The saying [is] trustworthy: "If any [man] aspires to [the] office of overseer, he desires a good work."
 2 Therefore it is necessary for the overseer to be irreproachable, [the] husband of one wife, temperate¹, self-controlled, respectable, hospitable, skillful in teaching,
 3 not addicted to wine, a noncombative man, not shamelessly greedy, but moderate, uncontentious, free from the love of money,
 4 presiding² over his own household well, having³ [his] children [to be] in subjection with all dignity
 5 (but if any [man] does not know how to preside over his own household, how will he take care of [the] church of God?);
 6 not newly converted, in order that, by being puffed up, he may not fall into [the] condemnation of the devil.
 7 And it is necessary for him also to have a good testimony from those [who are] outside, in order that he may not fall into reproach and [the] snare of the devil.
 8 Likewise [it is necessary] for deacons⁴ [to be] dignified, not double-tongued, not addicted to much wine, not shamelessly greedy,
 9 holding⁵ to the mystery of faith⁶ with a pure conscience.
 10 And also let these [men] be examined first; then let them serve as deacons⁷ if [they] are blameless.
 11 Likewise [it is necessary] for women [to be] dignified, not slanderer, temperate⁸, faithful in all [things].
 12 Let deacons⁹ be [the] husbands of one wife, presiding over [their] children and their own households well.
 13 For those who serve well as deacons¹⁰ gain for themselves a good standing and great confidence in [the] faith which [is] in Christ Jesus.
 14 I am writing these [things] to you, even though [I] hope to come to you soon;
 15 but if I delay, [I write] in order that you may know how [one] ought to conduct himself in [the] house¹¹ of God, which is [the] church of [the] living God, [the] pillar and foundation of the truth.
 16 And agreeably, great is the mystery of godliness: God was revealed in [the] flesh, was justified in [the] spirit, appeared to angels, was proclaimed among gentiles, was believed on in [the] world, was taken up into¹² glory.

CHAPTER 3

1) or, "self-controlled"

2) or, "one who presides"
 3) or, "while having"

4) or, "assistants"

5) or, "one who holds to"
 6) or, "the faith"
 7) or, "minister"

8) or, "self-controlled"

9) or, "assistants"

10) or, "minister"

11) or, "household"

12) or, "in"

CHAPTER 3
 1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.
 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;
 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
 4 One that ruleth well his own house, having his children in subjection with all gravity;
 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)
 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;
 9 Holding the mystery of the faith in a pure conscience.
 10 And let these also first be proved; then let them use the office of a deacon, being found blameless.
 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 expressly says that in [the] last times some will withdraw from the faith by paying attention to deceitful spirits and [the] teachings of demons,
 2 through [the] hypocrisy of false speakers who are seared in their own conscience,
 3 who forbid to marry [and demand] to abstain from foods which God created for sharing¹ with thanksgiving, for those who believe and know the truth.
 4 For every created thing of God [is] good, and nothing [is to be] rejected if [it] is received with thanksgiving,
 5 for it is sanctified through [the] word of God and prayer.
 6 If [you] make² these [things] known to the brothers, you will be a good minister of Jesus Christ, who is trained in the words of faith³ and of the good teaching which you have closely followed.
 7 But reject profane and old women's myths; and train yourself toward godliness,
 8 for bodily training is beneficial for a little, but godliness is beneficial for all [things], because [it] has [the] promise of life which now [is] and which is to come.

CHAPTER 4

1) or, "receiving"

2) or, "By making"

3) or, "the faith"

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;
 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 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
 5 For it is sanctified 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.
 7 But refuse profane and old wives' fables, and exercise thyself rather unto 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.

1 TIMOTHY 4, 5, 6

SPV

KJV

9 The saying [is] trustworthy and worthy of all acceptance.
 10 For we both labor and are reproached for this, because we put our confidence in [the] living God, who is [the] savior of all men, especially of believers.
 11 Command and teach these [things].
 12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.
 13 Until I come, devote yourself to reading, to exhortation, to teaching.
 14 Do not neglect the gift [which is] in you, which was given to you through prophecy with [the] laying on of the hands of⁴ the council of elders.
 15 Cultivate these [things]; be occupied in these [things], in order that your advancement may be evident among all [men].
 16 Pay attention to yourself and to teaching; continue in them, for by doing this you will save both yourself and those who listen to you.

CHAPTER 4

9 This *is* a faithful saying and worthy of all acceptation.
 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.
 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.
 13 Till I come, give attendance to reading, to exhortation, to doctrine.
 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.

4) or, "hands by"

CHAPTER 5

1 Do not rebuke an older¹ [man], but exhort [him] as a father, younger² [men] as brothers,
 2 older³ [women] as mothers, younger⁴ [women] as sisters, with all purity.
 3 Honor widows who [are] truly widows.
 4 Now if any widow has children or grandchildren⁵, let them first learn to show profound respect for their own household and to give back a recompense to [their] parents⁶, for this is good and acceptable in the sight of God.
 5 And she [who is] truly a widow and is left alone puts her confidence in God and continues in supplications and prayers night and day,
 6 but she who lives luxuriously is dead even though [she] is alive.
 7 And command these [things], in order that they may be irreproachable.
 8 But if any [man] does not provide for his own [people], and especially for the members of [his] household, he denies the faith and is worse than an unbeliever.
 9 Let a widow be selected⁷ who is not less than sixty years old, [who was the] wife of one husband,
 10 who is well spoken of in good works, if she brought up children, if she showed hospitality, if she washed [the] feet of [the] saints, if she helped [the] afflicted, if she devoted herself to every good work.
 11 But reject younger⁸ widows, for when they feel sensuous desires which alienate them from Christ, they want to marry,
 12 with the result that [they] are subject to condemnation because they nullified [their] first pledged faithfulness;
 13 and at the same time they also learn [to be] idle by going about from house to house⁹; and not only [to be] idle, but also [to be] gossipy and busybodies by speaking the things which are not proper¹⁰.
 14 Therefore I want younger¹¹ [widows] to marry, to bear children, to manage households, to give no opportunity to the opponent for reviling,
 15 for some have already turned away after Satan.
 16 If any believing [man] or believing [woman] has widows, let them help them; and let not the church be burdened, in order that it may help those [who are] truly widows.
 17 Let the elders who preside well be considered worthy of double honor, especially those who labor in preaching and teaching.
 18 For the scripture says, "You shall not muzzle an ox while [it]¹² is threshing," and, "The worker [is] worthy of his wages."
 19 Do not accept an accusation against an elder except on the evidence of two or three witnesses.
 20 Those who sin¹³, reprove in the presence of all, in order that the rest also may have fear.
 21 I solemnly exhort in the sight of God and of [the] Lord Jesus Christ and of the elect angels that you should observe these [things] without prejudice, while doing nothing on the basis of partiality.
 22 Do not lay hands too quickly on anyone, and do not participate in sins belonging to others; keep yourself pure.

CHAPTER 5

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.
 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.
 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.

1) or, "old"
 2) or, "young"
 3) or, "old"
 4) or, "young"
 5) or, "descendants"
 6) or, "ancestors"
 7) or, "enrolled"
 8) or, "young"
 9) lit., "houses"
 10) lit., "should not be"
 11) or, "young"
 12) or, "which"
 13) or, "continually sin"

1 TIMOTHY 5, 6

SPV

KJV

23 Do not drink water any longer, but use a little wine for the sake¹⁴ of your stomach and your frequent sicknesses.

24 The sins of some men are evident, with the result that [they] go ahead of [them] to judgment; but also they follow some [men].

25 Likewise also good¹⁵ works are evident, and the ones which are otherwise are not able to be hidden.

CHAPTER 5
14) or, "because"

15) or, "the good"

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.

CHAPTER 6

1 Let as many as are slaves under [the] yoke consider their own masters [as] worthy of all honor, in order that the name of God and the teaching may not be blasphemed.

2 And those who have masters [as] believers¹, let them not despise [them] because they are brothers; but let them serve [them] even more because they are believers and beloved who² take part in³ the doing of good⁴. Teach and exhort these [things].

3 If any [man] teaches different doctrines and does not devote himself to sound words which [are] of our Lord Jesus Christ and to the teaching [which is] according to godliness,

4 he is puffed up⁵, understanding nothing, but having an unhealthy craving for arguments and disputes about words, from which come envy, rivalry, slanders, evil suspicions,

5 useless occupations of men who are depraved in mind and are deprived⁶ of the truth, because [they]⁷ think that godliness is a means of gain. Withdraw from such [men].

6 Now godliness with self-sufficiency is a great means of gain,

7 for we brought nothing into the world; [it is] clear that we are not able to bring any[thing] out either;

8 but if [we] have food and clothing⁸, we will be content with these [things].

9 But those who want to be rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction,

10 for the love of money is root⁹ of all¹⁰ evils, by desiring which some were led astray from the faith and pierced themselves through with many pains.

11 But you, O man of God, flee from these [things] and pursue righteousness, godliness, faith, love, patience, considerateness.

12 Fight the good fight of faith; take hold of eternal¹¹ life, for which you were both called and confessed the good confession in the presence of many witnesses.

13 I command you in the sight of God who makes all [things] alive, and of Christ Jesus who bore witness the good confession before Pontius Pilate,

14 that you should keep the command stainless, irreproachable, until the appearance of our Lord Jesus Christ,

15 which he will show at [the] proper time, the blessed and only Sovereign, the King of those who are kings and Lord of those who are lords,

16 he who¹² alone has immortality, while dwelling in unapproachable light, whom no man saw or is able to see, to whom [be] honor and eternal power¹³. Amen.

17 Command the rich in the present age not to be haughty or to put their confidence in [the] uncertainty of wealth, but in the living God who richly grants us all [things] for enjoyment;

18 to do good, to be rich in good works, to be generous in giving, generous in sharing,

19 in order that [they] may¹⁴ store up for themselves a good foundation for the future, in order that they may take hold of eternal life.

20 O Timothy, guard that which is entrusted [to you], while turning away from the profane, empty discussions and contradictions of falsely called knowledge,

21 by professing which some went astray with respect to the faith. Grace [be] with you. Amen.

CHAPTER 6

1) or, "believing masters"
2) or, ", those who"
3) or, "benefit by"
4) or, "service"

5) or, "blind"

6) or, "defrauded"
7) or, "who"

8) or, "shelter"

9) or, "[the] root"
10) or, "all kinds of"

11) or, "the eternal"

12) or, "who"

13) or, "eternal honor and power"

14) or, "with the result that [they]"

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.

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;

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. <The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.>