

## 1ST TIMOTHY

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

<sup>2</sup> to Timothy, beloved son in the faith, grace and mercy and (*the*) peace, of God the Father, and of Jesus Christ, our Lord.

<sup>3</sup> 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 (*any*) other way,

<sup>4</sup> 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.

<sup>5</sup> For the end of the commandment is (*the*) charity of (*a*) clean heart, and good conscience, and of faith not feigned. (*For the goal of this command is the love of a pure heart, and a good conscience, and true and sincere faith.*)

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

<sup>7</sup> and will to be teachers of the law (*or and desire to be teachers of the Law*), and understand not what things they speak, neither of what things they affirm.

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

<sup>9</sup> and witting this thing, that the law is not set [*or is 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 (*and knowing this, that the Law is not made, or it is not ordained, for a good man, but for evil men and those disobedient, for wicked men and for sinners, for cursed men and defiled men, for killers of father, and killers of mother, for manslayers*)

<sup>10</sup> and lechers, to them that do lechery with men, leasing-mongers and forsworn, and if any other thing is contrary to the wholesome teaching, [*+and fornicators, to them that trespass with males against kind, sellers, or stealers, of men, to leasing-mongers and to forsworn men, and if any other thing is contrary to wholesome teaching,*](*and lechers, for those who do lechery with men, for liars and perjurers, and if any other thing is contrary to the wholesome teaching,*)

<sup>11</sup> that is after the gospel of the glory of blessed God, which is betaken to me. (*that is found in the Gospel or the Good News of the glory of the blessed God, or of the glorious and the blessed God, which was delivered to me.*)

<sup>12</sup> I do thankings to him, that comforted me in Christ Jesus our Lord, for he guessed me faithful, and put me in ministry, (*I give thanks to him, who strengthened me, yea, the Messiah Jesus our Lord, for he believed me to be faithful, and set me in service,*)

<sup>13</sup> that first was a blasphemers, and a pursuer, and full of wrongs. But I have gotten

the mercy of God, for I unknowing(ly) did in unbelief. *(who before was a blasphemer, and a persecutor, and full of wrongs. But I have received God's mercy, for I unknowingly acted in unbelief, or out of ignorance.)*

<sup>14</sup> But the grace of our Lord over-abounded, with faith and love that is in Christ Jesus. *(But the grace of our Lord was most plentiful, with the faith and love which is ours in the Messiah Jesus.)*

<sup>15</sup> A true word and worthy (of) all receiving, for Christ Jesus came into this world to make sinful men safe, of which I am the first. *(Here is a true word and worthy of all acceptance, that the Messiah Jesus came into this world to save sinful men, of whom I am the first or of whom I am the worst.)*

<sup>16</sup> 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. *(And so I have received mercy, so that the Messiah Jesus could first show in me all his patience, for the informing of those who shall believe in him unto eternal life.)*

<sup>17</sup> And to the king of worlds, undeadly, and invisible God alone, be honour and glory into worlds of worlds. Amen. *(And to the King of all the worlds, or the eternal King, immortal, and invisible God alone, be honour and glory forever and ever. Amen.)*

<sup>18</sup> 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,

<sup>19</sup> having faith and good conscience, which some men cast away, and perished about the faith. (*having faith and a good conscience, which some men threw away, and perished amid their faith.*)

<sup>20</sup> Of which is Hymenaeus and Alexander, whom I betook to Satan (*or whom I delivered unto Satan*), (*so*) that they learn not to blaspheme.

## CHAPTER 2

<sup>1</sup> Therefore I beseech first of all things, that beseechings, prayers, askings, (*and*) doing of thankings, (*or and thanksgiving, or the giving of thanks*), be made for all men,

<sup>2</sup> for kings and all that be set in highness, (*so*) that we (*can*) lead a quiet and a peaceable life, in all piety and chastity.

<sup>3</sup> For this thing is good and accepted before God, our Saviour, (*For this is something good and acceptable before God, our Saviour,*)

<sup>4</sup> that will that all men be made safe (*or who desireth that all men be saved*), and that they come to the knowing of (*the*) truth.

<sup>5</sup> For one God and one mediator is of God and of men, a man Christ Jesus, (*For there is one God, and one mediator between God and men, a man, the Messiah Jesus,*)

<sup>6</sup> that gave himself (*as a*) redemption for all men. Whose witnessing is confirmed in his times; (*who gave himself for the redemption*

*of all men. Whose testimony was confirmed in his time or at his time;)*

<sup>7</sup> in which I am set a preacher and an apostle. For I say *(the) truth [in Christ Jesus]*, and I lie not, that am a teacher of heathen men in faith and in truth. *(in whom I am put or am made a preacher and an apostle. For I tell the truth in the Messiah Jesus, and I do not lie, (I who am) a teacher of the Gentiles about faith and about truth, or (I who am) a teacher of the Gentiles in the true faith.)*

<sup>8</sup> Therefore I will *(or And so I desire)*, that men pray in all place(s), lifting up clean hands without wrath and strife *[or disputing]*.

<sup>9</sup> Also women in suitable habit, with shamefastness and soberness arraying themselves, not in wreathed hairs, either in gold, or pearls, or precious cloth *(or expensive clothing)*;

<sup>10</sup> but that that becometh women, promising piety by good works.

<sup>11</sup> A woman learn *[she]* in silence, with all subjection.

<sup>12</sup> But I suffer not a woman to teach, neither to have lordship on the husband *[or on the man]*, but to be in silence. *(But I do not allow a woman to teach, or to have lordship over a man, but rather, to be silent or to be quiet.)*

<sup>13</sup> For Adam was first formed, afterward Eve;

<sup>14</sup> and Adam was not deceived, but the woman was deceived, in *(the) breaking of the law [or in prevarication]*.

<sup>15</sup> But she shall be saved by *(the)* generation of children, if she dwell perfectly in faith, and love, and holiness, with soberness.

## CHAPTER 3

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

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

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

<sup>4</sup> well-ruling his house, and have sons subject with all chastity;

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

<sup>6</sup> not new<sup>(ly)</sup> converted to the faith, lest he be borne up into pride, and fall into [*the*] doom of the devil. (*not newly converted to the faith, lest he be raised up into pride, and then fall into the judgement of the Devil, or and then fall down under the same condemnation as the Devil.*)

<sup>7</sup> For it behooveth him to have also good witnessing of them that be withoutforth (*or And it behooveth him to have good testimony from those who be outside the church*), (*so*) that he fall not into reproof, and into the snare of the devil.

<sup>8</sup> 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;

<sup>9</sup> that have the mystery of faith in clean conscience. (*who hold to the mystery of the faith with a clear conscience.*)

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

<sup>11</sup> Also it behooveth women to be chaste, not backbiting, sober, faithful in all things.

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

<sup>13</sup> For they that minister well, shall get a good degree to themselves, and much trust in the faith, that is in Christ Jesus (*or that is in the Messiah Jesus*).

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

<sup>15</sup> but if I tarry, that thou knowest, how it behooveth thee to live in the house of God, that is the church of (*the*) living God, (*as*) a pillar and (*a*) firmness of (*the*) truth.

<sup>16</sup> And openly it is a great sacrament of piety, that thing that was showed in (*the*) flesh, it is justified in (*the*) 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

<sup>1</sup> 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 (*the*) teachings of devils (*or and to the doctrines of demons*);

<sup>2</sup> that speak leasing in hypocrisy (*or who speak lies and hypocrisy*), and have their conscience corrupted,

<sup>3</sup> forbidding to be wedded, and to abstain from meats, which God made to take with (*the*) doing of thankings, to faithful men, and them that have known the truth. (*forbidding to be wedded, and to abstain from foods, which God made to be received with thanksgiving, or with the giving of thanks, by faithful men, and by those who have known the truth.*)

<sup>4</sup> For each creature of God is good, and nothing is to be cast away, which is taken with (*the*) doing of thankings; (*For each creation of God is good, and nothing is to be thrown away, which is received with thanksgiving, or with the giving of thanks;*)

<sup>5</sup> for it is hallowed by the word of God, and by prayer.

<sup>6</sup> 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 (pur)suing*]. (*Thou putting forth these things to the brothers, shalt be a good servant of the Messiah Jesus; nourished with words of faith and of good doctrine, which thou hast followed.*)

<sup>7</sup> But eschew thou [*or shun thou*] uncovenable fables (*or But shun unsuitable fables*), and old women's fables; haunt thyself to piety.

<sup>8</sup> 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.

<sup>9</sup> A true word, and worthy (*of*) all acceptation [*or (of) all acception*]. (*This word is true, and worthy of all acceptance.*)

<sup>10</sup> And in this thing we travail, and be cursed, for we hope in (*the*) living God, that is (*the*) Saviour of all men, most(*ly*) of faithful men (*or and most of all the faithful*).

<sup>11</sup> Command thou this thing, and teach (*it*).

<sup>12</sup> No man despise thy youth, but be thou example of faithful men (*or but be an example to those in the faith*), in word, in living, in charity (*or in love*), in faith, in chastity.

<sup>13</sup> Till I come, take attention to reading, to exhortation and teaching.

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

<sup>15</sup> Think thou (*on*) these things, in these be thou, (*so*) that thy profiting be showed to all men.

<sup>16</sup> 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 (*or For thou doing these things, shalt save thyself, and those who listen to thee*).

## CHAPTER 5

<sup>1</sup> Blame thou not an elder man (*or Do not admonish, or rebuke, an elder man*), but beseech [*him*] as a father, young men as brethren;

<sup>2</sup> old women as mothers, young women as sisters, in all chastity.

<sup>3</sup> Honour thou [*the*] widows, that be very widows. (*Honour the widows, who be true widows, or who be all alone.*)

<sup>4</sup> But if any widow hath children of sons, learn she first to govern her house, and requite to (*her*) father and mother; for this thing is accepted before God, (*or for this is acceptable before God, or for God approveth of this*).

<sup>5</sup> And she that is a widow verily, and desolate, hope [*she*] into God, (*or And she who is truly a widow, and desolate, let her put her hope in God*), and be busy in beseechings and prayers night and day.

<sup>6</sup> For she that is living in delights, is dead [*in (her) soul*].

<sup>7</sup> And command thou this thing, (*so*) that they be without reproof.

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

<sup>9</sup> A widow be chosen [*into the temple*] not less than sixty years (*old*), that was (*the*) wife of one husband,

<sup>10</sup> and hath witnessing in good works (*or and hath testimony of good works*), (*yea*), if she nourished children, 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 followed all good work(s).

11 But eschew thou younger widows; for when they have done lechery, they will be wedded in Christ, *[or forsooth when they have done lechery in Christ, they will be wedded]*, *(But shun younger widows; for when, while yet in the Messiah, they shall feel passion, or shall do lechery, and they will be wedded,)*

12 having damnation *(or and so shall receive condemnation)*, for they have made void the*(ir)* first faith.

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

14 Therefore I will *(or And so I desire)*, that younger widows be wedded, and bring forth children, and be housewives, to give none occasion to the adversary, because of *(any)* 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. *(If anyone in the faith hath a widow in their family, let them minister unto her, so that the church be not burdened, and so that it can provide sufficiently for those who be true widows, or who be all alone.)*

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

*most of all those who labour in speaking and teaching).*

18 For the scripture saith, Thou shalt not bridle the mouth of the ox threshing, and, A workman is worthy *(of)* his hire *(or A worker is worthy of their wages).*

19 Do not thou receive accusing against a priest, *[no]* but under twain or three witnesses.

20 But reprove thou men that sin before all men, that also others have dread. *(And rebuke those who sin before everyone, so that others also have fearful reverence.)*

21 I pray thee *[or I adjure thee]* before God, and Jesus Christ, *(or I beseech 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.](Do not at once, or too hastily, lay hands upon any man for ordination, nor share thou in other men's sinning. Keep thyself pure.)*

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 *(or before going unto Judgement)*; 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. *(And some good deeds be done in the open, but those which be not, cannot be kept hidden forever.)*

## CHAPTER 6

<sup>1</sup> Whatever servants be under yoke, deem they their lords worthy *(of)* all honour, lest the name of the Lord and the doctrine be blasphemed [*+or lest the name of their Lord God and his doctrine be blasphemed*].

<sup>2</sup> 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 (of) good-doing*]. Teach thou these things, and admonish thou these things.

<sup>3</sup> 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,

<sup>4</sup> 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,

<sup>5</sup> fightings of men, that be corrupt in soul [*or in reason*], and that be deprived from *(the)* truth, that deem winning to be piety, *(or who believe their gain to be proof of their piety, or who believe their increase to be a reward for their piety)*.

<sup>6</sup> But a great winning is piety, with sufficiency. *(But piety, in and of itself, is a great gain or a great reward, yea, with abundance.)*

<sup>7</sup> For we brought in nothing into this world, and no doubt, that we may not bear anything away. [*+Forsooth we brought nothing into this world, (and) no doubt, that we may not bear away anything.*](*For we brought nothing into this world, and there is no doubt, that we cannot take anything out of it or away from it.*)

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

<sup>9</sup> 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 drench men (*down*) into death and perdition. (*For those who will be made rich, fall into testing, and into the Devil's snare, and into many unprofitable and harmful desires, which drown men down into death and destruction.*)

<sup>10</sup> For the root of all evils is covetousness, which some men coveting erred from the faith, and besetted them(*selves*) with many sorrows.

<sup>11</sup> But, thou, man of God, flee these things; but follow thou rightwiseness, piety, faith, charity (*or love*), patience, (*and*) mildness (*or and meekness and humility*).

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

<sup>13</sup> 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, (*I command thee before God, who enliveneth all things, or who giveth life to everything, and before the Messiah Jesus, who gave his testimony to Pontius Pilate, yea, a worthy testimony,*)

14 that thou keep the commandment without wem, without reproof, into the coming of our Lord Jesus Christ; (*that thou obey, or follow thy orders, without spot or blemish, and without reproof, unto 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 undeathliness [*or immortality*], and dwelleth in light, to which light no man may come; whom no man saw, neither may see (*or nor can see*); to whom glory, and honour, and empire be without end, [*or to whom (be) glory, and honour, and empire into 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 (*the*) 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 (*or easy, or quickly, to give*), to commune,

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

*foundation, into the time to come, so that they can grasp eternal life.)*

<sup>20</sup> Thou Timothy, keep the thing [*or the deposit*] betaken to thee, eschewing cursed novelties of voices, and opinions of (*the*) false name of cunning (*or of knowing*); (*O Timothy, guard the deposit delivered unto thee, shunning the cursed novelties, or chattering, of voices, and opinions in the name of false knowledge;*)

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



## **Wycliffe's Bible with Modern Spelling (Enhanced)**

### **English: Wycliffe's Bible Modern Spelling (Enhanced) (with Deuterocanon)**

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