

# The Composite Reflection Bible

**The Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.**

**Gary D. Rose June, 2010 Dade City, FL.**

**The World English Bible  
American Standard Version of 1901  
Young's Literal Translation**

## 1 Timothy

- 1 Paul, an apostle of Christ Jesus according to the commandment of God, our Savior, and Christ Jesus, our hope;  
Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope;  
Paul, an apostle of Jesus Christ, according to a command of God our Saviour, and of the Lord Jesus Christ our hope,**
  
- 2 to Timothy, my true child in faith: Grace, mercy, and peace, from God our Father, and Christ Jesus, our Lord.  
unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.  
to Timotheus -- genuine child in faith: Grace, kindness, peace, from God our Father, and Christ Jesus our Lord,**

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- 3** As I exhorted you to stay at Ephesus, when I was going into Macedonia, that you might charge certain men not to teach a different doctrine,  
As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine,  
according as I did exhort thee to remain in Ephesus -- I going on to Macedonia -- that thou mightest charge certain not to teach any other thing,
- 4** neither to pay attention to myths and endless genealogies, which cause disputes, rather than God's stewardship, which is in faith --  
neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; [so do I now].  
nor to give heed to fables and endless genealogies, that cause questions rather than the building up of God that is in faith: --
- 5** But the end of the charge is love, out of a pure heart and a good conscience and unfeigned faith;  
But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned:  
And the end of the charge is love out of a pure heart, and of a good conscience, and of faith unfeigned,
- 6** from which things some, having missed the mark, have turned aside to vain talking;  
from which things some having swerved have turned aside unto vain talking;  
from which certain, having swerved, did turn aside to vain discourse,
- 7** desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm.  
desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.  
willing to be teachers of law, not understanding either the things they say, nor concerning what they asseverate,

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- 8** But we know that the law is good, if a man uses it lawfully,  
 But we know that the law is good, if a man use it lawfully,  
 and we have known that the law [is] good, if any one may use it lawfully;
- 9** as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,  
 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,  
 having known this, that for a righteous man law is not set, but for lawless and insubordinate persons, ungodly and sinners, impious and profane, parricides and matricides, men-slayers,
- 10** for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine;  
 for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine;  
 whoremongers, sodomites, men-stealers, liars, perjured persons, and if there be any other thing that to sound doctrine is adverse,
- 11** according to the gospel of the glory of the blessed God, which was committed to my trust.  
 according to the gospel of the glory of the blessed God, which was committed to my trust.  
 according to the good news of the glory of the blessed God, with which I was entrusted.
- 12** And I thank him who enabled me, Christ Jesus, our Lord, because he counted me faithful, appointing me to service;  
 I thank him that enabled me, [even] Christ Jesus our Lord, for that he counted me faithful, appointing me to [his] service;  
 And I give thanks to him who enabled me -- Christ Jesus our Lord -- that he did reckon me steadfast, having put [me] to the ministration,

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- 13** although I was before a blasphemer, a persecutor, and insolent. However, I obtained mercy, because I did it ignorantly in unbelief.  
 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;  
 who before was speaking evil, and persecuting, and insulting, but I found kindness, because, being ignorant, I did [it] in unbelief,
- 14** The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.  
 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.  
 and exceedingly abound did the grace of our Lord, with faith and love that [is] in Christ Jesus:
- 15** The saying is faithful, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.  
 Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief:  
 stedfast [is] the word, and of all acceptation worthy, that Christ Jesus came to the world to save sinners -- first of whom I am;
- 16** However, for this cause I obtained mercy, that in me as chief, Jesus Christ might display all his patience, for an example of those who were going to believe in him to eternal life.  
 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life.  
 but because of this I found kindness, that in me first Jesus Christ might shew forth all long-suffering, for a pattern of those about to believe on him to life age-during:
- 17** Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.  
 Now unto the King eternal, immortal, invisible, the only God, [be] honor and glory forever and ever. Amen.  
 and to the King of the ages, the incorruptible, invisible, only wise God, [is] honour and glory -- to the ages of the ages! Amen.

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- 18** This charge I commit to you, my child Timothy, according to the prophecies which led the way to you, that by them you may wage the good warfare;  
**This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare;**  
**This charge I commit to thee, child Timotheus, according to the prophecies that went before upon thee, that thou mayest war in them the good warfare,**
- 19** holding faith and a good conscience; which some having thrust away made a shipwreck concerning the faith;  
**holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith:**  
**having faith and a good conscience, which certain having thrust away, concerning the faith did make shipwreck,**
- 20** of whom is Hymenaeus and Alexander; whom I delivered to Satan, that they might be taught not to blaspheme.  
**of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.**  
**of whom are Hymenaeus and Alexander, whom I did deliver to the Adversary, that they might be instructed not to speak evil.**
- 1** I exhort therefore, first of all, that petitions, prayers, intercessions, and givings of thanks, be made for all men:  
**I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men;**  
**I exhort, then, first of all, there be made supplications, prayers, intercessions, thanksgivings, for all men:**
- 2** for kings and all who are in high places; that we may lead a tranquil and quiet life in all godliness and reverence.  
**for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.**  
**for kings, and all who are in authority, that a quiet and peaceable life we may lead in all piety and gravity,**

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- 3** For this is good and acceptable in the sight of God, our Savior;  
**This is good and acceptable in the sight of God our Saviour;**  
**for this [is] right and acceptable before God our Saviour,**
- 4** who desires to have all men to be saved, and come to full knowledge of the truth.  
**who would have all men to be saved, and come to the knowledge of the truth.**  
**who doth will all men to be saved, and to come to the full knowledge of the truth;**
- 5** For there is one God, and one mediator between God and men, the man Christ Jesus,  
**For there is one God, one mediator also between God and men, [himself] man, Christ Jesus,**  
**for one [is] God, one also [is] mediator of God and of men, the man Christ Jesus,**
- 6** who gave himself as a ransom for all; the testimony in its own times;  
**who gave himself a ransom for all; the testimony [to be borne] in its own times;**  
**who did give himself a ransom for all -- the testimony in its own times --**
- 7** to which I was appointed a preacher and an apostle (I am telling the truth in Christ, not lying), a teacher of the Gentiles in faith and truth.  
**whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.**  
**in regard to which I was set a preacher and apostle -- truth I say in Christ, I do not lie -- a teacher of nations, in faith and truth.**
- 8** I desire therefore that the men in every place pray, lifting up holy hands, without wrath and doubting.  
**I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.**  
**I wish, therefore, that men pray in every place, lifting up kind hands, apart from anger and reasoning;**

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- 9** In the same way, that women also adorn themselves in decent clothing, with modesty and propriety; not just with braided hair, and gold or pearls or costly clothing;  
**In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment;**  
**in like manner also the women, in becoming apparel, with modesty and sobriety to adorn themselves, not in braided hair, or gold, or pearls, or garments of great price,**
- 10** but (which becomes women professing godliness) through good works.  
**but (which becometh women professing godliness) through good works.**  
**but -- which becometh women professing godly piety -- through good works.**
- 11** Let a woman learn in quietness with all subjection.  
**Let a woman learn in quietness with all subjection.**  
**Let a woman in quietness learn in all subjection,**
- 12** But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness.  
**But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.**  
**and a woman I do not suffer to teach, nor to rule a husband, but to be in quietness,**
- 13** For Adam was first formed, then Eve.  
**For Adam was first formed, then Eve;**  
**for Adam was first formed, then Eve,**
- 14** Adam wasn't deceived, but the woman, being deceived, has fallen into disobedience;  
**and Adam was not beguiled, but the woman being beguiled hath fallen into transgression:**  
**and Adam was not deceived, but the woman, having been deceived, into transgression came,**

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- 15** but she will be saved through her child-bearing, if they continue in faith, love, and sanctification with sobriety.  
but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety.  
and she shall be saved through the child-bearing, if they remain in faith, and love, and sanctification, with sobriety.
- 1** This is a faithful saying: if a man seeks the office of an overseer, he desires a good work.  
Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.  
Stedfast [is] the word: If any one the oversight doth long for, a right work he desireth;
- 2** The overseer therefore must be without reproach, the husband of one wife, temperate, sensible, modest, hospitable, good at teaching;  
The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;  
it behoveth, therefore, the overseer to be blameless, of one wife a husband, vigilant, sober, decent, a friend of strangers, apt to teach,
- 3** not a drinker, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;  
no brawler, no striker; but gentle, not contentious, no lover of money;  
not given to wine, not a striker, not given to filthy lucre, but gentle, not contentious, not a lover of money,
- 4** one who rules his own house well, having children in subjection with all reverence;  
one that ruleth well his own house, having [his] children in subjection with all gravity;  
his own house leading well, having children in subjection with all gravity,



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**5** (but if a man doesn't know how to rule his own house, how will he take care of the assembly of God?)

(but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)  
(and if any one his own house [how] to lead hath not known, how an assembly of God shall he take care of?)

**6** not a novice, to avoid being puffed up and falling into the condemnation of the devil.  
not a novice, lest being puffed up he fall into the condemnation of the devil.  
not a new convert, lest having been puffed up he may fall to a judgment of the devil;

**7** Moreover he must have good testimony from those who are outside, to avoid falling into reproach and the snare of the devil.  
Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.  
and it behoveth him also to have a good testimony from those without, that he may not fall into reproach and a snare of the devil.

**8** Deacons, in the same way, must be reverent, not double-tongued, not addicted to much wine, not greedy for money;  
Deacons in like manner [must be] grave, not double-tongued, not given to much wine, not greedy of filthy lucre;  
Ministrants -- in like manner grave, not double-tongued, not given to much wine, not given to filthy lucre,

**9** holding the mystery of the faith in a pure conscience.  
holding the mystery of the faith in a pure conscience.  
having the secret of the faith in a pure conscience,

**10** Let them also first be tested; then let them serve as deacons, if they are blameless.  
And let these also first be proved; then let them serve as deacons, if they be blameless.  
and let these also first be proved, then let them minister, being unblameable.

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- 11** Their wives in the same way must be reverent, not slanderers, temperate, faithful in all things.  
**Women in like manner [must be] grave, not slanderers, temperate, faithful in all things.**  
**Women -- in like manner grave, not false accusers, vigilant, faithful in all things.**
- 12** Let deacons be husbands of one wife, ruling their children and their own houses well.  
**Let deacons be husbands of one wife, ruling [their] children and their own houses well.**  
**Ministrants -- let them be of one wife husbands; the children leading well, and their own houses,**
- 13** For those who have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.  
**For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.**  
**for those who did minister well a good step to themselves do acquire, and much boldness in faith that [is] in Christ Jesus.**
- 14** These things I write to you, hoping to come to you shortly;  
**These things write I unto thee, hoping to come unto thee shortly;**  
**These things I write to thee, hoping to come unto thee soon,**
- 15** but if I wait long, that you may know how men ought to behave themselves in the house of God, which is the assembly of the living God, the pillar and ground of the truth.  
**but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.**  
**and if I delay, that thou mayest know how it behoveth [thee] to conduct thyself in the house of God, which is an assembly of the living God -- a pillar and foundation of the truth,**

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**16** Without controversy, the mystery of godliness is great: God was revealed in the flesh, Justified in the spirit, Seen by angels, Preached among the nations, Believed on in the world, And received up in glory.

And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory.

and, confessedly, great is the secret of piety -- God was manifested in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory!

**1** But the Spirit says expressly that in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons,

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons,

And the Spirit expressly speaketh, that in latter times shall certain fall away from the faith, giving heed to seducing spirits and teachings of demons,

**2** through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron; through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; in hypocrisy speaking lies, being seared in their own conscience,

**3** forbidding marriage and commanding to abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth.

forbidding to marry, [and commanding] to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.

forbidding to marry -- to abstain from meats that God created to be received with thanksgiving by those believing and acknowledging the truth,

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

For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: because every creature of God [is] good, and nothing [is] to be rejected, with thanksgiving being received,

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- 5** For it is sanctified through the word of God and prayer.  
for it is sanctified through the word of God and prayer.  
for it is sanctified through the word of God and intercession.
- 6** If you instruct the brothers of these things, you will be a good servant of Christ Jesus, nourished in the words of the faith, and of the good doctrine which you have followed.  
If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed [until now]:  
These things placing before the brethren, thou shalt be a good ministrant of Jesus Christ, being nourished by the words of the faith, and of the good teaching, which thou didst follow after,
- 7** But refuse profane and old wives` fables. Exercise yourself toward godliness.  
but refuse profane and old wives` fables. And exercise thyself unto godliness:  
and the profane and old women`s fables reject thou, and exercise thyself unto piety,
- 8** For bodily exercise has some value, but godliness has value for all things, having the promise of the life which is now, and of that which is to come.  
for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.  
for the bodily exercise is unto little profit, and the piety is to all things profitable, a promise having of the life that now is, and of that which is coming;
- 9** This saying is faithful and worthy of all acceptance.  
Faithful is the saying, and worthy of all acceptation.  
stedfast [is] the word, and of all acceptation worthy;

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- 10** For to this end we both labor and suffer reproach, because we have set our trust in the living God, who is the Savior of all men, especially of those who believe.  
**For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.**  
**for for this we both labour and are reproached, because we hope on the living God, who is Saviour of all men -- especially of those believing.**
- 11** Command and teach these things.  
**These things command and teach.**  
**Charge these things, and teach;**
- 12** Let no man despise your youth; but be an example to those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity.  
**Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.**  
**let no one despise thy youth, but a pattern become thou of those believing in word, in behaviour, in love, in spirit, in faith, in purity;**
- 13** Until I come, pay attention to reading, to exhortation, and to teaching.  
**Till I come, give heed to reading, to exhortation, to teaching.**  
**till I come, give heed to the reading, to the exhortation, to the teaching;**
- 14** Don't neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the elders.  
**Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.**  
**be not careless of the gift in thee, that was given thee through prophecy, with laying on of the hands of the eldership;**

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- 15** Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all.  
**Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.**  
**of these things be careful; in these things be, that thy advancement may be manifest in all things;**
- 16** Pay attention to yourself, and to your teaching. Continue in these things, for in doing this you will save both yourself and those who hear you.  
**Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.**  
**take heed to thyself, and to the teaching; remain in them, for this thing doing, both thyself thou shalt save, and those hearing thee.**
- 1** Don't rebuke an older man, but exhort him as a father; the younger men as brothers;  
**Rebuke not an elder, but exhort him as a father; the younger men as brethren:**  
**An aged person thou mayest not rebuke, but be entreating as a father; younger persons as brethren;**
- 2** the elder women as mothers; the younger as sisters, in all purity.  
**the elder women as mothers; the younger as sisters, in all purity.**  
**aged women as mothers, younger ones as sisters -- in all purity;**
- 3** Honor widows who are widows indeed.  
**Honor widows that are widows indeed.**  
**honour widows who are really widows;**
- 4** But if any widow has children or grandchildren, let them learn first to show piety towards their own family, and to repay their parents, for this is acceptable in the sight of God.  
**But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God.**  
**and if any widow have children or grandchildren, let them learn first to their own house to show piety, and to give back a recompense to the parents, for this is right and acceptable before God.**

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**5** Now she who is a widow indeed, and desolate, has her hope set on God, and continues in petitions and prayers night and day.

Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day.

And she who is really a widow and desolate, hath hoped upon God, and doth remain in the supplications and in the prayers night and day,

**6** But she who gives herself to pleasure is dead while she lives.

But she that giveth herself to pleasure is dead while she liveth.

and she who is given to luxury, living -- hath died;

**7** Also command these things, that they may be without reproach.

These things also command, that they may be without reproach.

and these things charge, that they may be blameless;

**8** But if anyone doesn't provide for his own, and specially his own household, he has denied the faith, and is worse than an unbeliever.

But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.

and if any one for his own -- and especially for those of the household -- doth not provide, the faith he hath denied, and than an unbeliever he is worse.

**9** Let none be enrolled as a widow under sixty years old, having been the wife of one man,

Let none be enrolled as a widow under threescore years old, [having been] the wife of one man,

A widow -- let her not be enrolled under sixty years of age, having been a wife of one husband,

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- 10** well reported of for good works; if she has brought up children, if she has used hospitality to strangers, if she has washed the saints` feet, if she has relieved the afflicted, if she has diligently followed every good work.  
 well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints` feet, if she hath relieved the afflicted, if she hath diligently followed every good work.  
 in good works being testified to: if she brought up children, if she entertained strangers, if saints` feet she washed, if those in tribulation she relieved, if every good work she followed after;
- 11** But refuse younger widows, for when they have grown wanton against Christ, they desire to marry; But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; and younger widows be refusing, for when they may revel against the Christ, they wish to marry,
- 12** having condemnation, because they have rejected their first pledge.  
 having condemnation, because they have rejected their first pledge.  
 having judgment, because the first faith they did cast away,
- 13** Besides, they also learn to be idle, going about from house to house. Not only idle, but also gossips and busybodies, saying things which they ought not.  
 And withal they learn also [to be] idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.  
 and at the same time also, they learn [to be] idle, going about the houses; and not only idle, but also tattlers and busybodies, speaking the things they ought not;
- 14** I desire therefore that the younger widows marry, bear children, rule the household, and give no occasion to the adversary for reviling.  
 I desire therefore that the younger [widows] marry, bear children, rule the household, give no occasion to the adversary for reviling:  
 I wish, therefore, younger ones to marry, to bear children, to be mistress of the house, to give no occasion to the opposer to reviling;



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- 15** For already some have turned aside after Satan.  
 for already some are turned aside after Satan.  
 for already certain did turn aside after the Adversary.
- 16** If any man or woman who believes has widows, let them relieve them, and don't let the assembly be burdened; that it might relieve those who are widows indeed.  
 If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.  
 If any believing man or believing woman have widows, let them relieve them, and let not the assembly be burdened, that those really widows it may relieve.
- 17** Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching.  
 Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching.  
 The well-leading elders of double honour let them be counted worthy, especially those labouring in word and teaching,
- 18** For the scripture says, "You shall not muzzle the ox when he treads out the grain." And, "The laborer is worthy of his wages."  
 For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire.  
 for the Writing saith, `An ox treading out thou shalt not muzzle,` and `Worthy [is] the workman of his reward.`
- 19** Don't receive an accusation against an elder, except at the word of two or three witnesses.  
 Against an elder receive not an accusation, except at [the mouth of] two or three witnesses.  
 Against an elder an accusation receive not, except upon two or three witnesses.

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- 20** Those who sin, reprove in the sight of all, that the rest also may be in fear.  
Them that sin reprove in the sight of all, that the rest also may be in fear.  
Those sinning, reprove before all, that the others also may have fear;
- 21** I charge you in the sight of God, and Christ Jesus, and the elect angels, that you observe these things without prejudice, doing nothing by partiality.  
I charge [thee] in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.  
I testify fully, before God and the Lord Jesus Christ, and the choice messengers, that these things thou mayest keep, without forejudging, doing nothing by partiality.
- 22** Lay hands hastily on no one, neither be a participant in other men`s sins. Keep yourself pure.  
Lay hands hastily on no man, neither be partaker of other men`s sins: keep thyself pure.  
Be laying hands quickly on no one, nor be having fellowship with sins of others; be keeping thyself pure;
- 23** Be no longer a drinker of water only, but use a little wine for your stomach`s sake and your frequent infirmities.  
Be no longer a drinker of water, but use a little wine for thy stomach`s sake and thine often infirmities.  
no longer be drinking water, but a little wine be using, because of thy stomach and of thine often infirmities;
- 24** Some men`s sins are evident, going before to judgment, and some men also they follow after.  
Some men`s sins are evident, going before unto judgment; and some men also they follow after.  
of certain men the sins are manifest beforehand, leading before to judgment, and certain also they follow after;

LiteralSpiritualPracticalMeaning

- 25** In the same way also there are good works that are obvious, and those that are otherwise can't be hidden.  
In like manner also there are good works that are evident; and such as are otherwise cannot be hid. in like manner also the right works are manifest beforehand, and those that are otherwise are not able to be hid.
- 1** Let as many as are bondservants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine not be blasphemed.  
Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed.  
As many as are servants under a yoke, their own masters worthy of all honour let them reckon, that the name of God and the teaching may not be evil spoken of;
- 2** Those who have believing masters, let them not despise them, because they are brothers, but rather let them serve them, because those who partake of the benefit are believing and beloved. Teach and exhort these things.  
And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved.  
These things teach and exhort.  
and those having believing masters, let them not slight [them], because they are brethren, but rather let them serve, because they are stedfast and beloved, who of the benefit are partaking. These things be teaching and exhorting;
- 3** If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Lord, Jesus Christ, and to the doctrine which is according to godliness;  
If any man teacheth a different doctrine, and consenteth not to sound words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;  
if any one be teaching otherwise, and do not consent to sound words -- those of our Lord Jesus Christ -- and to the teaching according to piety,

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- 4** he is conceited, knowing nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, reviling, evil suspicions,  
he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,  
he is proud, knowing nothing, but doting about questions and word-striving, out of which doth come envy, strife, evil-speakings, evil-surmisings,
- 5** constant friction of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. Withdraw yourself from such.  
wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.  
wranglings of men wholly corrupted in mind, and destitute of the truth, supposing the piety to be gain; depart from such;
- 6** But godliness with contentment is great gain.  
But godliness with contentment is great gain:  
but it is great gain -- the piety with contentment;
- 7** For we brought nothing into the world, and we certainly can't carry anything out.  
for we brought nothing into the world, for neither can we carry anything out;  
for nothing did we bring into the world -- [it is] manifest that we are able to carry nothing out;
- 8** But having food and clothing, we will be content with that.  
but having food and covering we shall be therewith content.  
but having food and raiment -- with these we shall suffice ourselves;

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- 9** But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction.  
**But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.**  
**and those wishing to be rich, do fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into ruin and destruction,**
- 10** For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.  
**For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.**  
**for a root of all the evils is the love of money, which certain longing for did go astray from the faith, and themselves did pierce through with many sorrows;**
- 11** But you, man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and gentleness.  
**But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**  
**and thou, O man of God, these things flee, and pursue righteousness, piety, faith, love, endurance, meekness;**
- 12** Fight the good fight of the faith. Lay hold of the eternal life, whereunto you were called, and confessed the good confession in the sight of many witnesses.  
**Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.**  
**be striving the good strife of the faith, be laying hold on the life age-during, to which also thou wast called, and didst profess the right profession before many witnesses.**
- 13** I charge you in the sight of God, who gives life to all things, and of Christ Jesus, who before Pontius Pilate testified the good confession,  
**I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession;**  
**I charge thee, before God, who is making all things alive, and of Christ Jesus, who did testify before Pontius Pilate the right profession,**

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- 14** that you keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ;  
 that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:  
 that thou keep the commandment unspotted, unblameable, till the manifestation of our Lord Jesus Christ,
- 15** which in its own times he will show, who is the blessed and only Ruler, the King of kings, and Lord of lords;  
 which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;  
 which in His own times He shall shew -- the blessed and only potentate, the King of the kings and Lord of the lords,
- 16** who alone has immortality, dwelling in unapproachable light; whom no man has seen, nor can see: to whom be honor and eternal power. Amen.  
 who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom [be] honor and power eternal. Amen.  
 who only is having immortality, dwelling in light unapproachable, whom no one of men did see, nor is able to see, to whom [is] honour and might age-during! Amen.
- 17** Charge those who are rich in this present world, that they not be haughty, nor have their hope set on the uncertainty of riches, but on the living God, who richly provides us with everything to enjoy;  
 Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;  
 Those rich in the present age charge thou not to be high-minded, nor to hope in the uncertainty of riches, but in the living God, who is giving to us all things richly for enjoyment; --
- 18** that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;  
 that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;  
 to do good, to be rich in good works, to be ready to impart, willing to communicate,

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**19** laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.

laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is [life] indeed.

treasuring up to themselves a right foundation for the time to come, that they may lay hold on the life age-during.

**20** Timothy, guard that which is committed to you, turning away from the empty chatter and oppositions of the knowledge which is falsely so called;

O Timothy, guard that which is committed unto [thee], turning away from the profane babblings and oppositions of the knowledge which is falsely so called;

O Timotheus, the thing entrusted guard thou, avoiding the profane vain-words and opposition of the falsely-named knowledge,

**21** which some professing have erred concerning the faith. Grace be with you. Amen.

which some professing have erred concerning the faith. Grace be with you.

which certain professing -- concerning the faith did swerve; the grace [is] with you. Amen.