

Epistola Pauli Ad Timotheum I

1:1 Paulus apostolus Christi Iesu secundum imperium Dei saluatoris nostri et Christi Iesu spei nostrae 1:2 Timotheo dilecto filio in fide gratia misericordia pax a Deo Patre et Christo Iesu Domino nostro 1:3 sicut rogavi te ut remaneres Ephesi cum irem in Macedoniam ut denuntiaries quibusdam ne aliter docerent 1:4 neque intenderent fabulis et genealogiis interminatis quae quaestiones praestant magis quam aedificationem Dei quae est in fide 1:5 finis autem praecepti est caritas de corde puro et conscientia bona et fide non ficta 1:6 a quibus quidam aberrantes conuersi sunt in uaniloquium 1:7 uolentes esse legis doctores non intellegentes neque quae loquuntur neque de quibus adfirmant 1:8 scimus autem quia bona est lex si quis ea legitime utatur 1:9 sciens hoc quia iusto lex non est posita sed iniustis et non subditis impiis et peccatoribus sceleratis et contaminatis patricidis et matricidis homicidis 1:10 fornicariis masculorum concubitoribus plagiariis mendacibus periuris et si quid aliud sanae doctrinae aduersatur 1:11 quae est secundum euangelium gloriae beati Dei quod creditum est mihi 1:12 gratias ago ei qui me confortauit Christo Iesu Domino nostro quia fidelem me existimauit ponens in ministerio 1:13 qui prius fui blasphemus et persecutor et contumeliosus sed misericordiam consecutus sum quia ignorans feci in incredulitate 1:14 superabundauit autem gratia Domini nostri cum fide et dilectione quae est in Christo Iesu 1:15 fidelis sermo et omni acceptione dignus quia Christus Iesus uenit in mundum peccatores saluos facere quorum primus ego sum 1:16 sed ideo misericordiam consecutus sum ut in me primo ostenderet Christus Iesus omnem patientiam ad deformationem eorum qui credituri sunt illi in uitam aeternam 1:17 regi autem saeculorum immortalis inuisibili soli Deo honor et gloria in saecula saeculorum amen 1:18 hoc praeceptum commendo tibi fili Timothee secundum praecedentes

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

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

1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

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

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

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

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

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

1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

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

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

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

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

1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

1:16 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.

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

1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

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

1:20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

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

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

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

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

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

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

2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

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

2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

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

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

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

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

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

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

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

3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

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

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

in te prophetias ut milites in illis bonam militiam 1:19 habens fidem et bonam conscientiam quam quidam repellentes circa fidem naufragauerunt 1:20 ex quibus est Hymeneus et Alexander quos tradidi Satanae ut discant non blasphemare

2:1 obsecro igitur primo omnium fieri obsecrationes orationes postulationes gratiarum actiones pro omnibus hominibus 2:2 pro regibus et omnibus qui in sublimitate sunt ut quietam et tranquillam uitam agamus in omni pietate et castitate 2:3 hoc enim bonum est et acceptum coram salutari nostro Deo 2:4 qui omnes homines uult saluos fieri et ad agnitionem ueritatis uenire 2:5 unus enim Deus unus et mediator Dei et hominum homo Christus Iesus 2:6 qui dedit redemptionem semet ipsum pro omnibus testimonium temporibus suis 2:7 in quo positus sum ego praedicator et apostolus ueritatem dico non mentior doctor gentium in fide et ueritate 2:8 uolo ergo uiros orare in omni loco leuantes puras manus sine ira et disceptatione 2:9 similiter et mulieres in habitu ornato cum uerecundia et sobrietate ornantes se non in tortis crinibus aut auro aut margaritis uel ueste pretiosa 2:10 sed quod decet mulieres promittentes pietatem per opera bona 2:11 mulier in silentio discat cum omni subiectione 2:12 docere autem mulieri non permitto neque dominari in uirum sed esse in silentio 2:13 Adam enim primus formatus est deinde Eua 2:14 et Adam non est seductus mulier autem seducta in praeuaricatione fuit 2:15 saluabitur autem per filiorum generationem si permanserint in fide et dilectione et sanctificatione cum sobrietate

3:1 fidelis sermo si quis episcopatum desiderat bonum opus desiderat 3:2 oportet ergo episcopum inreprehensibilem esse unius uxoris uirum sobrium prudentem ornatum hospitem doctorem 3:3 non uinolentum non percussorem sed modestum non litigiosum non cupidum 3:4 suae domui bene praepositum filios habentem subditos cum omni casti-

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tate 3:5 si quis autem domui suae praeesse nescit quomodo ecclesiae Dei diligentiam habebit 3:6 non neophytum ne in superbia elatus in iudicium incidat diaboli 3:7 oportet autem illum et testimonium habere bonum ab his qui foris sunt ut non in obprobrium incidat et laqueum diaboli 3:8 diaconos similiter pudicos non bilingues non multo uino deditos non turpe lucrum sectantes 3:9 habentes mysterium fidei in conscientia pura 3:10 et hii autem probentur primum et sic ministrent nullum crimen habentes 3:11 mulieres similiter pudicas non detrahentes sobrias fideles in omnibus 3:12 diacones sint unius uxoris uiri qui filiis suis bene praesunt et suis domibus 3:13 qui enim bene ministrauerint gradum sibi bonum adquirent et multam fiduciam in fide quae est in Christo Iesu 3:14 haec tibi scribo sperans uenire ad te cito 3:15 si autem tardauero ut scias quomodo oporteat te in domo Dei conuersari quae est ecclesia Dei uiui columna et firmamentum ueritatis 3:16 et manifeste magnum est pietatis sacramentum quod manifestatum est in carne iustificatum est in spiritu apparuit angelis praedicatum est gentibus creditum est in mundo adsumptum est in gloria

4:1 Spiritus autem manifeste dicit quia in nouissimis temporibus discedent quidam a fide adtendentes spiritibus erroris et doctrinis daemoniorum 4:2 in hypocrisi loquentium mendacium et cauteriatam habentium suam conscientiam 4:3 prohibentium nubere abstinere a cibis quos Deus creauit ad percipiendum cum gratiarum actione fidelibus et his qui cognouerunt ueritatem 4:4 quia omnis creatura Dei bona et nihil reiciendum quod cum gratiarum actione percipitur 4:5 sanctificatur enim per uerbum Dei et orationem 4:6 haec proponens fratribus bonus eris minister Christi Iesu enutritus uerbis fidei et bonae doctrinae quam adsecutus es 4:7 ineptas autem et aniles fabulas deuota exerce te ipsum ad pietatem 4:8 nam corporalis exercitatio ad modi-

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

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

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

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

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

3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

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

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

3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

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

3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

3:16 And 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.

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;

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

4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

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

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

4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

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

4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

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4:9 This is a faithful saying and worthy of all acceptation.

4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

4:11 These things command and teach.

4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

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

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

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

4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

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

5:2 The elder women as mothers; the younger as sisters, with all purity.

5:3 Honour widows that are widows indeed.

5:4 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.

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

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

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

5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

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

5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

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

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

5:13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

cum utilis est pietas autem ad omnia utilis est promissionem habens uitae quae nunc est et futurae 4:9 fidelis sermo et omni acceptione dignus 4:10 in hoc enim laboramus et maledicimur quia sperauimus in Deum uiuum qui est saluator omnium hominum maxime fidelium 4:11 praecipe haec et doce 4:12 nemo adulescentiam tuam contemnat sed exemplum esto fidelium in uerbo in conuersatione in caritate in fide in castitate 4:13 dum uenio adtende lectioni exhortationi doctrinae 4:14 noli neglegere gratiam quae in te est quae data est tibi per prophetiam cum inpositione manuum presbyterii 4:15 haec meditare in his esto ut profectus tuus manifestus sit omnibus 4:16 adtende tibi et doctrinae insta in illis hoc enim faciens et te ipsum saluum facies et qui te audiunt

5:1 senioem ne increpaueris sed obsecra ut patrem iuuenes ut fratres 5:2 anus ut matres iuuenulas ut sorores in omni castitate 5:3 uiduas honora quae uere uiduae sunt 5:4 si qua autem uidua filios aut nepotes habet discant primum domum suam regere et mutuam uicem reddere parentibus hoc enim acceptum est coram Deo 5:5 quae autem uere uidua est et desolata sperauit in Deum et instat obsecrationibus et orationibus nocte ac die 5:6 nam quae in deliciis est uiuens mortua est 5:7 et hoc praecipe ut inreprehensibiles sint 5:8 si quis autem suorum et maxime domestico- rum curam non habet fidem negauit et est infideli deterior 5:9 uidua eligatur non minus sexaginta annorum quae fuerit unius uiri uxor 5:10 in operibus bonis testimonium habens si filios educauit si hospitio recepit si sanctorum pedes lauit si tribulationem patientibus subministrauit si omne opus bonum subsecuta est 5:11 adulescentiores autem uiduas deuita cum enim luxuriatae fuerint in Christo nubere uolunt 5:12 habentes damnationem quia primam fidem irritam fecerunt 5:13 simul autem et otiosae discunt circumire domos

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non solum otiosae sed et uerbosae et curiosae loquentes quae non oportet 5:14 uolo ergo iuueniores nubere filios procreare matres familias esse nullam occasionem dare aduersario maledicti gratia 5:15 iam enim quaedam conuersae sunt retro Satanam 5:16 si qua fidelis habet uiduas subministret illis et non grauetur ecclesia ut his quae uere uiduae sunt sufficiat 5:17 qui bene praesunt presbyteri duplici honore digni habeantur maxime qui laborant in uerbo et doctrina 5:18 dicit enim scriptura non infrenabis os boui trituranti et dignus operarius mercede sua 5:19 aduersus presbyterum accusationem noli recipere nisi sub duobus et tribus testibus 5:20 peccantes coram omnibus argue ut et ceteri timorem habeant 5:21 testor coram Deo et Christo Iesu et electis angelis ut haec custodias sine praeiudicio nihil faciens in aliam partem declinando 5:22 manus cito nemini inposueris neque communicaueris peccatis alienis te ipsum castum custodi 5:23 noli adhuc aquam bibere sed uino modico utere propter stomachum tuum et frequentes tuas infirmitates 5:24 quorundam hominum peccata manifesta sunt praecedentia ad iudicium quosdam autem et subsequuntur 5:25 similiter et facta bona manifesta sunt et quae aliter se habent abscondi non possunt

6:1 quicumque sunt sub iugo serui dominos suos omni honore dignos arbitrentur ne nomen Domini et doctrina blasphemetur 6:2 qui autem fideles habent dominos non contemnant quia fratres sunt sed magis seruiant quia fideles sunt et dilecti qui beneficii participes sunt haec doce et exhortare 6:3 si quis aliter docet et non acquiescit sanis sermonibus Domini nostri Iesu Christi et ei quae secundum pietatem est doctrinae 6:4 superbus nihil sciens sed languens circa quaestiones et pugnas uerborum ex quibus oriuntur inuidiae contentiones blasphemiae suspensiones malae 6:5 conflictationes hominum mente corruptorum et qui ueritate priuati

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

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

5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

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

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

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

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

5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

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

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

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

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

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.

6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

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

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

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6:6 But godliness with contentment is great gain.

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

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

6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

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

6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

6:14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

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

6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

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

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

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

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

sunt existimantium quaestum esse pietatem 6:6 est autem quaestus magnus pietas cum sufficientia 6:7 nihil enim intulimus in mundum haut dubium quia nec auferre quid possumus 6:8 habentes autem alimenta et quibus tegamur his contenti sumus 6:9 nam qui uolunt diuites fieri incidunt in temptationem et laqueum et desideria multa inutilia et nociua quae mergunt homines in interitum et perditionem 6:10 radix enim omnium malorum est cupiditas quam quidam appetentes errauerunt a fide et inseruerunt se doloribus multis 6:11 tu autem o homo Dei haec fuge sectare uero iustitiam pietatem fidem caritatem patientiam mansuetudinem 6:12 certa bonum certamen fidei adprehende uitam aeternam in qua uocatus es et confessus bonam confessionem coram multis testibus 6:13 praecipio tibi coram Deo qui uiuificat omnia et Christo Iesu qui testimonium reddidit sub Pontio Pilato bonam confessionem 6:14 ut serues mandatum sine macula inreprehensibile usque in aduentum Domini nostri Iesu Christi 6:15 quem suis temporibus ostendet beatus et solus potens rex regum et Dominus dominantium 6:16 qui solus habet immortalitatem lucem habitans inaccessibilem quem uidit nullus hominum sed nec uidere potest cui honor et imperium sempiternum amen 6:17 diuitibus huius saeculi praecipe non sublime sapere neque sperare in incerto diuitiarum sed in Deo qui praestat nobis omnia abunde ad fruendum 6:18 bene agere diuites fieri in operibus bonis facile tribuere communicare 6:19 thesaurizare sibi fundamentum bonum in futurum ut adprehendant ueram uitam 6:20 o Timothee depositum custodi deuitans profanas uocum nouitates et oppositiones falsi nominis scientiae 6:21 quam quidam promittentes circa fidem exciderunt gratia tecum