

1 Timothy 6

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Text

[Greek](#)

Ὅσοι εἰσὶν plugin-autotooltip__default plugin-autotooltip_bigεἰμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὑπὸ ζυγὸν δοῦλοι, τοὺς plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἰδίους δεσπότης πάσης plugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

1 With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ὄνομα τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεὸς

greek

Masculine noun meaning:

* A god or goddess * God καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἢ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article διδασκαλία βλασφημῆται.

οἱplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article δέplugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πιστοὺς ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν·plugin-autotooltip__default plugin-autotooltip_bigεἰμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσιν·plugin-autotooltip__default plugin-autotooltip_bigεἰμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

2

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀγαπητοὶ οἱplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 δίδασκε καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” παρακάλει.

εἴ τις ἑτεροδιδασκαλεῖ καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” [μὴ προσέρχεται ὑγιαίνουσιν λόγοις](#), [λόγος](#)

Meaning

* A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son

Masculine noun. Related to the verb λέγω.

λόγος in Greek Thought

Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... [τοῖς](#)

3 greek

The definite article [τοῦ](#)

greek

The definite article [κυρίου ἡμῶν Ἰησοῦ Χριστοῦ](#), [Χριστός](#)

Christ means “anointed one”

The equivalent Hebrew word is Messiah (מָשִׁיחַ)

Noun, masculine. [καὶ](#)

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” [τῇ](#)

greek

The definite article [κατ' εὐσέβειαν διδασκαλίᾳ](#),

4	τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” plugin-autotooltip__default plugin-autotooltip_bigλογομαχίας, ἐξ ὧν γίνεται plugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event. plugin-autotooltip__default plugin-autotooltip_bigJohn 1:14John 1:3Matthew 6:10 φθόνος, ἔρις, βλασφημία, ὑπόνοιαι πονηραί,
5	plugin-autotooltip__default plugin-autotooltip_bigδιαπατριβαὶ διεφθαρμένων ἀνθρώπων τὸν plugin-autotooltip__default plugin-autotooltip_bigοὖν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek The definite article plugin-autotooltip__default plugin-autotooltip_bigνοῦν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” plugin-autotooltip__default plugin-autotooltip_bigἀπεστερημένων τῆς plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek The definite article plugin-autotooltip__default plugin-autotooltip_bigἀληθείας, νομιζόντων πορισμὸν εἶναι plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. plugin-autotooltip__default plugin-autotooltip_bigτῇ plugin-autotooltip__default plugin-autotooltip_bigεὐσέβειαν. greek The definite article plugin-autotooltip__default plugin-autotooltip_bigεὐσέβειαν.

	ἐστίνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. δέplugin-autotooltip__default plugin-autotooltip_bigδέ
6	greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πορισμὸς μέγας ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article εὐσέβεια μετὰ αὐταρκείας·
7	οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·
8	ἔχοντες δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. διατροφὰς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” σκεπάσματα, τούτοιςplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἄρκεσθῆσόμεθα.

οἱplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” παγίδα καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

9 * And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπιθυμίας πολλὰς ἀνοήτους καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” βλαβεράς, αἵτινες βυθίζουσιν τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἀνθρώπους εἰς ὅλεθρον καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπώλειαν·

	ρίζα γὰρ πάντωνplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κακῶν ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί
10	greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article φιλαργυρία, ἥς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πίστεως καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

	Σὺ δέ,plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὡ ἄνθρωπε θεοῦ,plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek 11 Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 φεῦγε· δίδωκε δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν.
12	ἀγωνίζου τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καλὸν ἀγῶνα τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πίστεως, ἐπιλαβοῦ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὡμολόγησας τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

	παραγγέλλω ἐνώπιον θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ζῳογονοῦντος τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πάνταplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament 13 The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anoointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. Ἰησοῦ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καλὴν ὁμολογίαν,
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14	τηρῆσαί σε τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐπιφανείας τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.
15	ἢν καιροῖς ἰδίους δείξει ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μακάριος καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μόνος δυνάστης, ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βασιλεὺς τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βασιλευόντων καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κύριος τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κυριευόντων,

	ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ὧ τιμὴ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
16	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κράτος αἰῶνιον· ἀμήν.
	Τοῖςplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article πλουσίοις ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article νῦν αἰῶνι παράγγελλε μὴ ὑψηλὰ φρονεῖν μηδὲ ἡλπικεῖναι ἐπὶ πλούτου ἀδελότητι, ἀλλ’ ἐπὶ θεῷplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning:
17	* A god or goddess * God τῷplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article παρέχοντι ἡμῖν πάνταplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 πλουσίως εἰς ἀπόλαυσιν,

	ἀγαθοεργεῖν, πλουτεῖν ἐν greek Preposition meaning “in”. ἔργοις καλοῖς, εὐμεταδότους εἶναι, 18 greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. κοινωνικούς,
	ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ greek 19 The definite article μέλλον, ἵνα ἐπιλάβωνται τῆς greek The definite article ὧντως ζωῆς.
	Ὡς Τιμόθεε, τὴν greek The definite article παραθήκην φύλαξον, ἐκτρεπόμενος τὰς greek The definite article βεβήλους κενοφωνίας καὶ 20 greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀντιθέσεις τῆς greek The definite article ψευδωνύμου γνώσεως,
	ἦν τινες ἐπαγγελλόμενοι περὶ τὴν greek 21 The definite article πίστιν ἡστόχησαν. Ἡ greek The definite article χάρις μεθ’ ὑμῶν.

ESV

1	Let all who are under a yoke as slaves regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled.
2	Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved. Teach and urge these things.

3	If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness,
4	he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions,
5	and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.
6	Now there is great gain in godliness with contentment,
7	for we brought nothing into the world, and we cannot take anything out of the world.
8	But if we have food and clothing, with these we will be content.
9	But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.
10	For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.
11	But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.
12	Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.
13	I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession,
14	to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,
15	which he will display at the proper time- he who is the blessed and only Sovereign, the King of kings and Lord of lords,
16	who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.
17	As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.
18	They are to do good, to be rich in good works, to be generous and ready to share,
19	thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.
20	O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called "knowledge,"
21	for by professing it some have swerved from the faith. Grace be with you.

NIV

1	All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered.
2	Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them.
3	If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching,
4	he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions
5	and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.
6	But godliness with contentment is great gain.
7	For we brought nothing into the world, and we can take nothing out of it.

8	But if we have food and clothing, we will be content with that.
9	People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction.
10	For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.
11	But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.
12	Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.
13	In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you
14	to keep this command without spot or blame until the appearing of our Lord Jesus Christ,
15	which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords,
16	who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.
17	Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.
18	Command them to do good, to be rich in good deeds, and to be generous and willing to share.
19	In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.
20	Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,
21	which some have professed and in so doing have wandered from the faith. Grace be with you.

NLT

1	All slaves should show full respect for their masters so they will not bring shame on the name of God and his teaching.
2	If the masters are believers, that is no excuse for being disrespectful. Those slaves should work all the harder because their efforts are helping other believers who are well loved. Teach these things, Timothy, and encourage everyone to obey them.
3	Some people may contradict our teaching, but these are the wholesome teachings of the Lord Jesus Christ. These teachings promote a godly life.
4	Anyone who teaches something different is arrogant and lacks understanding. Such a person has an unhealthy desire to quibble over the meaning of words. This stirs up arguments ending in jealousy, division, slander, and evil suspicions.
5	These people always cause trouble. Their minds are corrupt, and they have turned their backs on the truth. To them, a show of godliness is just a way to become wealthy.
6	Yet true godliness with contentment is itself great wealth.
7	After all, we brought nothing with us when we came into the world, and we can't take anything with us when we leave it.
8	So if we have enough food and clothing, let us be content.
9	But people who long to be rich fall into temptation and are trapped by many foolish and harmful desires that plunge them into ruin and destruction.
10	For the love of money is the root of all kinds of evil. And some people, craving money, have wandered from the true faith and pierced themselves with many sorrows.
11	But you, Timothy, are a man of God; so run from all these evil things. Pursue righteousness and a godly life, along with faith, love, perseverance, and gentleness.

12	Fight the good fight for the true faith. Hold tightly to the eternal life to which God has called you, which you have confessed so well before many witnesses.
13	And I charge you before God, who gives life to all, and before Christ Jesus, who gave a good testimony before Pontius Pilate,
14	that you obey this command without wavering. Then no one can find fault with you from now until our Lord Jesus Christ comes again.
15	For at just the right time Christ will be revealed from heaven by the blessed and only almighty God, the King of all kings and Lord of all lords.
16	He alone can never die, and he lives in light so brilliant that no human can approach him. No human eye has ever seen him, nor ever will. All honor and power to him forever! Amen.
17	Teach those who are rich in this world not to be proud and not to trust in their money, which is so unreliable. Their trust should be in God, who richly gives us all we need for our enjoyment.
18	Tell them to use their money to do good. They should be rich in good works and generous to those in need, always being ready to share with others.
19	By doing this they will be storing up their treasure as a good foundation for the future so that they may experience true life.
20	Timothy, guard what God has entrusted to you. Avoid godless, foolish discussions with those who oppose you with their so-called knowledge.
21	Some people have wandered from the faith by following such foolishness. May God's grace be with you all.

KJV

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.

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