

Sepher Aleph Barnava (1 Timothy)

Chapter 1

Shavua Reading Schedule (42th sidrot) - 1 Tim 1-5, 2 Tim 1 - 3, Titus 1-3, Philemon

מְצַדְדִים אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ 1Tim1:1
:יְהוָה אֱלֹהֵינוּ אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ

אֲפֹלֹס וְשִׁיבִינִי וְהָאֲדֹנָי יְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-פִּי מִצְוֹת הָאֱלֹהִים
מִוְשִׁיעֵנוּ וְהָאֲדֹנָי יְהוֹשֻׁעַ הַמָּשִׁיחַ תִּקְוַתֵּנוּ:

1. Polos sh'liach Yahushua haMashiyach `al-pi mits'wath ha'Elohim moshi`enu w'ha'Adon Yahushua haMashiyach tiq'wathenu.

1Tim1:1 Polos (Shaul), an apostle of the Mashiyach **וְהָאֲדֹנָי יְהוֹשֻׁעַ הַמָּשִׁיחַ** according to the commandment of Elohim our Savior, and of the Adon **וְהָאֲדֹנָי יְהוֹשֻׁעַ הַמָּשִׁיחַ** the Mashiyach, our hope,

<1:1> Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

1 Paulos apostolos Christou Iēsou kat' epitagēn

Paul an apostle of the Anointed One Yahushua according to a command theou sōtēros hēmōn kai Christou Iēsou tēs elpidos hēmōn of Elohim our Savior and the Anointed One Yahushua our hope

מְצַדְדִים אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ 2
:יְהוָה אֱלֹהֵינוּ אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ

בְּאֵל-טִימוֹתִיּוֹס בְּנוֹ הָאֲמִיתִי בְּאֲמוּנָה חֶסֶד וְרַחֲמִים
וְשָׁלוֹם מֵאֵת אֱלֹהִים אֲבִינִי וְהַמָּשִׁיחַ אֲדֹנָיֵנוּ:

2. 'el-Timothios b'no ha'amiti ba'emunah chesed w'rachamim w'shalom me'eth 'Elohim 'Abinu w'haMashiyach Yahushua 'Adoneynu.

1Tim1:2 To Timothios, his true son in the faith: Grace, mercy and peace from Elohim our Father and the Mashiyach **וְהָאֲדֹנָי יְהוֹשֻׁעַ הַמָּשִׁיחַ** our Adon.

<2> Τιμοθέω γνησίω τέκνω ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

2 Timotheō gnēsiō teknō en pistei, charis eleos eirēnē apo theou patros

to Timothy a true-born child by faith, grace, mercy, peace from Elohim the Father kai Christou Iēsou tou kyriou hēmōn. and the Anointed One Yahushua our Master.

אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ 3
:אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ אֲנִי מְצַדְדִים אֶתְּכֶם כְּכִלְיָהוּ

גְּהִנָּה בְּלִבִּי לְמִקְדוֹנָיָא בְּקִשְׁתִּי מִמֶּךָ לְשָׁבֵת בְּאֲפֹסוֹס
לְמַעַן תִּצְנֶנָּה מִקְצֵת אֲנָשִׁים לְבִלְתִּי הוֹרֹת תוֹרָה זָרָה:

3. hinneh b'lek'ti l'Maq'don'ya' biqash'ti mim'ak lashebeth b'Eph'sos l'ma'an t'tsaueh miq'tsath 'anashim l'bil'ti horoth torah zarah.

1Tim1:3 Behold, as I urged you to remain at Ephesos, while I went into Maqdonya, so that you may charge certain men not to teach strange law,

<3> Καθὼς παρεκάλεσά σε προσμείναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἕτεροδιδασκαλεῖν

3 Kathōs parekalesa se prosmeinai en Ephesō poreuomenos eis Makedonian, Even as I urged you to remain in Ephesus, while I was going into Macedonia, hina paraggeilēs tisin mē heterodidaskalein that you may charge certain ones not to teach differently

מאָל-גַּזְזָהוּ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ 4
:אָרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ 724
דִּלְאָ יְשִׁימוּ לָבָם לְהַגְדוֹת וּלְלִמּוּדֵי תוֹלְדוֹת שְׂאִי־לָהֶם
סוֹף הַמְּבִיאִים לְשִׂאלוֹת וְלֹא לְבָנוֹת בֵּית-אֱלֹהִים בְּאַמוּנָה:

4. w'lo' yasimu libam l'hagadoth ul'limudey tholadoth she'eyn-lahem soph ham'bi'im lish'eloth w'lo' lib'noth beyth-'Elohim ba'emunah.

1Tim1:4 nor you give attention to myths and to endless genealogies, that there is no end to them which bring to questions, and not to build the house of Elohim in faith.

<4> μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει.

4 mēde prosechein mythois kai genealogiais aperantois, nor to pay attention to myths and endless genealogies, haitines ekzētēseis parechousin mallon ē oikonomian theou tēn en pistei. which cause useless speculations, rather than a stewardship of Elohim in faith.

אָרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ 5
:אָרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ
הַכִּי-תְכַלִּית הַמְצָנָה הִיא הָאֱהָבָה בְּלֵב טָהוֹר
וּבְדַעַת נִקְיָה וּבְאַמוּנָה לֹא-צְבוּעָה:

5. ki-thak'lith hamits'wah hi' ha'ahabah b'leb tahor ub'da`ath n'qiah ube'emunah lo'-ts'bu`ah.

1Tim1:5 But the end of the commandment is resulting the love from a pure heart and from a good conscience and from faith without hypocrisy,

<5> τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

5 to de telos tēs paraggelias estin agapē ek katharas kardias But the end of the charge is love out of a pure heart kai syneidēseōs agathēs kai pisteōs anypokritou, and a good conscience and faith without hypocrisy,

:אָרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ אַרְבֵּי אֶפְסֹסוֹסוֹסוֹ 6
וַיֵּשׁ אֲשֶׁר תַּעֲוֶה מִדַּרְכָּהּ וַיִּפְּנֶה אַחֲרֵי לְמוּדֵי הַבָּל:

6. **yesh 'asher ta`u midar'kah wayiph'nu 'acharey limudey habel.**

1Tim1:6 there were **some who have strayed** their ways
and **have turned aside to senseless talking,**

<6> ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν

6 **hōn tines astochēsantes exetrapēsan eis mataiologian**

from **which things some having missed the mark turned aside to vain talking,**

אָפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ
אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ אַפּטִישׁ
זִקְפָּצִים לְהִיּוֹת מוֹרֵי תוֹרָה

וְאֵינָם יֹדְעִים מָה הֵם אֹמְרִים וּמָה הֵם דֹּבְרִים עָלֶיּוּ:

7. **chaphetsim lih'yoth morey Thorah w'eynam yod'im mah hem 'om'rim umah hem danim `alayu.**

1Tim1:7 wanting to be teachers of the Law,
not understanding what they say and what they discuss about it.

<7> θέλοντες εἶναι νομοδιδάσκαλοι,
μη̄ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαίουνται.

7 **thelontes einai nomodidaskaloi, mē noountes**

wanting to be teachers of the Law, not understanding

mēte ha legousin mēte peri tinōn diabebaiountai.

either what things they say nor concerning what things they confidently affirm.

אֵינָם יֹדְעִים מָה הֵם אֹמְרִים וּמָה הֵם דֹּבְרִים עָלֶיּוּ
חֲאֵבֵל יִדְעֵנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמְּשׁ בָּהּ הָאָדָם כַּתּוֹרָה:

8. **'abal yada`nu ki haTorah tobah 'im-yish'tamesh bah ha'adam kaTorah.**

1Tim1:8 But we know that the Law is good, if a man uses it as the Law,

<8> Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἴαν τις αὐτῷ νομίμως χρῆται,

8 **Oidamen de hoti kalos ho nomos, ean tis autō nomimōs chrētai,**

But we know that good is the Law, if anyone it lawfully uses,

אֵינָם יֹדְעִים מָה הֵם אֹמְרִים וּמָה הֵם דֹּבְרִים עָלֶיּוּ
טַבְדְּעֵתוֹ זֹאת נִשְׁחָק לֹא הוּשֵׁם לְצַדִּיק כִּי אִם בְּעִבּוֹר הַפְּשָׁעִים
וְהַמְרִדִּים הַרְשָׁעִים וְהַחֲטָאִים טְמֵאִים וְנִבְלִים מִכִּי-אָב
וּמִכִּי-אֵם וּמְרַצְחִים:

9. **b'da`to zo'th shehachaq lo' husam latsadiq ki 'im ba`abur hapsh'im w'hamor'dim har'sha'im w'hachata'im t'me'im un'balim makey-'ab umakey-'em um'rats'chim.**

1Tim1:9 he knowing this, that law is not established for a righteous one,
but for the lawless and the rebellious, and the wicked and the impure sinners,
and scoundrels smitten of father and smitten of mother, and murders,

<9> εἰδὼς τοῦτο, ὅτι δικαίω νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις
9 eidōs touto, hoti dikaiō nomos ou keitai, anomois de

knowing this, that for a righteous one law does not exist, but for the lawless

kai anypotaktois, asebesi kai hamartōlois, anosiois kai bebēlois, patrolōais
and rebellious unrighteous and sinners, unholy and profane, partricides

kai mētrolōais, androphonois
and matricides, murderers,

יְזַנְיִם וְשׂוֹכְבֵי אֶת-זָכָר וְגַנְבֵי נַפְשׁ וְשׂוֹקְרָנִים
וְנֹשְׁבֵעִים לְשָׁקֶר וְכֹל-מַעֲשֵׂה הַפֶּךְ מִן-הַלֵּקֶחַ הַבְּרִיאַ:

10. w'zonim w'shok'bim 'eth-zakar w'gon'bey nephesh w'shaq'ranim
w'nish'ba'im lashaqer w'kal-ma'aseh hephe'k min-haleqach habari'.

1Tim1:10 and fornicators and male sodomites and soul kidnappers, and liars,
and they swear to lie, and whatever else is contrary to sound teaching,

<10> πόρνοις ἀρσενοκοίταις ἀνδραποδισταῖς ψεύσταις ἐπιόρκοις,
καὶ εἴ τι ἕτερον τῆ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται

10 pornois arsenokoitais andrapodistais pseustais epiorkois,
fornicators, homosexuals, servant dealers, liars, perjurers,

kai ei ti heteron tē hygiainousē didaskaliā antikeitai
and if any other thing the healthy teaching which opposes,

יֵאֵר כְּפִי בְשׁוֹרַת כְּבוֹד הָאֵל הַמְּבֹרָךְ אֲשֶׁר הַפְּקִיד בְּיָדַי:

11. k'phi b'sorath k'bod ha'El ham'bora'k 'asher hiph'qid b'yadi.

1Tim1:11 according to the glorious good news of the blessed El,
with which I have been entrusted to my hand.

<11> κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

11 kata to euaggelion tēs doxēs tou makariou theou,
according to the good news of the glory of the blessed El,

ho episteuthēn egō.
with which I was entrusted.

יְבֹהֵנִי מוֹדָה לְיְהוֹשֻׁעַ הַמְּשִׁיחַ אֲדֹנָיֵנוּ הַמְּאַזְרֵנִי חַיִּל
אֲשֶׁר הָאֲנִי נֶאֱמָן וַיְשִׁימֵנִי לְמִשְׁרֵת לוֹ:

12. w'hin'ni modeh l'Yahushuà haMashiyach 'Adoneynu ham'az'reni chayil
'asher ra'ani ne'eman way'simeni lim'shareth lo.

1Tim1:12 Behold, I thank **Ow** the Mashiyach our Adon, who empowered me, because He counted me faithful, putting me into the service,

<12> Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν

12 Charin echō tō endynamōsanti me Christō Iēsou
gratitude I have to the one having empowered me, the Anointed One Yahushua
tō kyriō hēmōn, hoti piston me hēgēsato themenos eis diakonian
our Master, because faithful me He considered having put me into his service,

כַּחֲמִידָא לְסַבְרָא דְמַשִּׁיחַ דְּמַשְׁכֵּינָא בְּרַעְיָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא 13
:אֲבָרְכָא לְסַבְרָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא
יְגַאֲשֶׁר מִלְּפָנִים הָיִיתִי וּמְרַגֵּף וּמְרַגֵּף וּמְרַגֵּף אֲבָל רַחֲמֵי
כִּי עָשִׂיתִי מִבְּלִי-רַעַת בְּאֵין אֱמוּנָה:

13. ‘asher mil’phanim hayithi m’gadeph um’radeph um’chareph ‘abal ruachm’ti
ki `asithi mib’li-da`ath b’eyn ‘emunah.

1Tim1:13 who was formerly a blasphemer and a persecutor and a pursuer.
but I obtained mercy because being without knowledge I did it without faith.

<13> τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν, ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·

13 to proteron onta blasphemōn kai diōktēn kai hybristēn,
previously being a blasphemer and persecutor and an insolent man,
alla ēleēthēn, hoti agnoōn poiēsa en apistiā;
but I received mercy because being ignorant I did it in unbelief;

אֲבָרְכָא לְסַבְרָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא 14
:וּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא
יְדַוְּנֵנִי לְעַלְיָא בְּמַאֲדָא מְאֹד חֶסֶד אֲדַוְּנֵנִי עִם-הָאֱמוּנָה
וְהַאֲבָרְכָא בְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא:

14. wayig’dal `alay bim’od m’od chesed ‘Adoneynu `im-ha’emunah
w’ha’ahabah baMashiyach Yahushuà.

1Tim1:14 And the grace of our Adon was exceeding increased in me with the faith and love which is in the Mashiyach **Ow**.

<14> ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

14 hyperepleonasen de hē charis tou kyriou hēmōn meta pisteōs
and superabounded the grace of our Master with faith
kai agapēs tēs en Christō Iēsou.
and love in the Anointed One Yahushua.

כַּחֲמִידָא לְסַבְרָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא 15
:וּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא דְּמַשְׁכֵּינָא

טו נאמן הדבר וראוי לכל להתקבל שהמשנים יהושע בא
לעולם להושיע את החטאים אשר אנכי הגדול בהם:

15. ne'eman hadabar w'ra'uy lakol l'hith'qabel shehaMashiyach Yahushua ba' la`olam l'hoshi'a 'eth-hachata'im 'asher 'anoki hagadol bahem.

1Tim1:15 It is a faithful saying, and worthy of all acceptance, that the Mashiyach **OWYAY** came into the world to save sinners, of whom I am foremost of them.

<15> πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος,
ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.

15 pistos ho logos kai pasēs apodochēs axios,

Faithful is the Word and of all acceptance worthy,

hoti Christos Iēsous ēlthen eis ton kosmon hamartōlous sōsai,

that the Anointed One Yahushua came into the world to save sinners,

hōn prōtos eimi egō.

of whom the foremost am I.

הכחשׁה םוּפאכ אכאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ 16
לכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ
ןלכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ

טז ובעבור זאת רחמתי למען אשר יראה יהושע המשנים
בי בראשונה את-כל-אך רוחו להיותי לאות לכל
אשר-יבאו להאמין בו להיות להם חיי עולם:

16. uba`abur zo'th ruachm'ti l'ma'an 'asher yar'eh Yahushua haMashiyach bi bari'shonah 'eth-kal-'ore'k rucho lih'yothi l'oth l'kol 'asher-yabo'u l'ha'amin bo lih'yoth lahem chayey `olam.

1Tim1:16 But for this I obtained mercy, so that in me as the foremost, **OWYAY** the Mashiyach might display all His Spirit prolonged to be as a signal to all who come to believe in Him to be to them for everlasting life.

<16> ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

16 alla dia touto ēleēthēn, hina en emoi prōtō endeixētai

But because of this I received mercy, that in me, the foremost, might display

Christos Iēsous tēn hapasan makrothymian pros hypotypōsin tōn mellontōn

the Anointed One Yahushua all longsuffering for a model of the ones being about

pisteuein ep' autō eis zōēn aiōnion.

to believe on Him resulting in life eternal.

ןלכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ 17
ןלכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ ןאכ

יז ומלך עולמים האלהים הקים לעד והנעלם מעין
והחכם לבדו לו הכבוד וההדר לעולמי עולמים אמן:

17. uMele'k `olamim ha'Elohim haqayam la`ad w'hane`lam me`ayin
w'hechakam l'bado lo hakabod w'hehadar l'`ol'mey `olamim 'Amen.

1Tim1:17 Now to the King eternal, the Elohim, incorruptible, the source of invisibility
for ever and He alone is the wise, the honor and the glory forever and ever. Amen.

<17> τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ,
τιμῇ καὶ δόξᾳ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

17 tō de basilei tōn aiōnōn, aphthartō aoratō monō theō, timē

Now to the King of the ages, incorruptible, invisible, the only Elohim, be honor
kai doxa eis tous aiōnas tōn aiōnōn, amēn.
and glory into the ages of the ages. Amen.

כָּל־יְמֵי חַיֵּיְךָ לְעֵלֹהִים אֱלֹהִים אֲדַבְּרָה אֵלֶיךָ וְלֹא אֶפְחָד אֶת־פְּנֵי אִישׁ וְאִשָּׁה
כִּי אֶעֱשֶׂה אֵת־הַדְּבָרִים הָאֵלֶּים הָאֵלֶּים הַנְּבוֹאִים אֲשֶׁר־אָמְרָא בְּעַדְךָ וְעַל־יְדֵיךָ
יְהוָה אֱלֹהֵינוּ הַיְחָדָּשׁ אֶת־הַמְּצֻדָה הַזֹּאת אֲנִי מְצַוְךָ בְּנִי טִימֹתִיּוֹם כָּפָרִי

יְהוָה אֱלֹהֵינוּ הַיְחָדָּשׁ אֶת־הַמְּצֻדָה הַזֹּאת אֲנִי מְצַוְךָ בְּנִי טִימֹתִיּוֹם כָּפָרִי
הַנְּבוֹאִים אֲשֶׁר־אָמְרָא בְּעַדְךָ וְעַל־יְדֵיךָ הַמְּלֻחָמָה הַטּוֹבָה:

18. 'eth-hamits'wah hazo'th 'ani m'tsau'ak b'ni Timothios k'phi han'bu'oth
haqod'moth `aleyak 'asher tilachem `al-yadan hamil'chamah hatobah.

1Tim1:18 This charge I commit to you, Timothios, my son,
in accordance with the prophecies previously made concerning you,
that by the hand you fight the good warfare,

<18> Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε,
κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας,
ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

18 Tautēn tēn paraggelian paratithemai soi, teknon Timothee,
This charge I commit to you, child Timothy,

kata tas proagousas epi se prophēteias,
according to the being made previously about you prophecies,
hina strateuē en autais tēn kalēn strateian
that you might war by them the good warfare,

אֲנִי מְצַוְךָ בְּנִי טִימֹתִיּוֹם לְעֵלֹהִים אֱלֹהִים אֲדַבְּרָה אֵלֶיךָ וְלֹא אֶפְחָד אֶת־פְּנֵי אִישׁ וְאִשָּׁה
כִּי אֶעֱשֶׂה אֵת־הַדְּבָרִים הָאֵלֶּים הָאֵלֶּים הַנְּבוֹאִים אֲשֶׁר־אָמְרָא בְּעַדְךָ וְעַל־יְדֵיךָ
יְהוָה אֱלֹהֵינוּ הַיְחָדָּשׁ אֶת־הַמְּצֻדָה הַזֹּאת אֲנִי מְצַוְךָ בְּנִי טִימֹתִיּוֹם כָּפָרִי

יְהוָה אֱלֹהֵינוּ הַיְחָדָּשׁ אֶת־הַמְּצֻדָה הַזֹּאת אֲנִי מְצַוְךָ בְּנִי טִימֹתִיּוֹם כָּפָרִי
הַנְּבוֹאִים אֲשֶׁר־אָמְרָא בְּעַדְךָ וְעַל־יְדֵיךָ הַמְּלֻחָמָה הַטּוֹבָה:
וְהַשְּׂבֵר אֶת־אֲנִיתְךָ אֲמֹנֶתֶם:

19. le'echoz ba'emunah ub'da`ath n'qiah 'asher-yesh mo'asim bah
watishaber 'aniath 'emunatham.

1Tim1:19 to hold in faith and in a clean conscience,
which some have thrust aside against it and suffered the ship concerning their faith.

<19> ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,
ἣν τινες ἀπώσαμενοι περὶ τὴν πίστιν ἐναυάγησαν,

19 echōn pistin kai agathēn syneidēsīn,
holding faith and a good conscience,

hēn tines apōsamenoī peri tēn pistin enauagēsan,
which some, having put away, as to their faith caused a shipwreck,

20 חֲסֵי אֱמוּנָתָם אֲנִי מְסַדְּרִים לְשׂוֹן
כִּי מִיָּמֵינוּ וְאֶלְכֶסְנֵדְרוֹס אֲנִי מְסַדְּרִים לְשׂוֹן
לְמַעַן יִנְסְרוּ לְבַלְתִּי גִדְּף עוֹד:

20. umehem Hum'nios wa'Alek'san'd'ros 'asher m'sar'tim lasatan
l'ma`an yiuas'ru l'bil'ti gadeph `od.

1Tim1:20 Of what are Humnois and Aleksandros, whom I have handed over to hasatan, so that they shall be taught not to blaspheme again.

<20> ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

20 hōn estin Hymenaios kai Alexandros, hous paredōka tō Satana,
of whom are Hymenaeus and Alexander, whom I delivered to Satan,
hina paideuthōsin mē blasphemēin.
that they might be taught not to blaspheme.