

Sepher Aleph Barnava (1 Timothy)

Chapter 3

1Tim3:1
 אַיִשׁ יִבְקֶשׁ לְהִיוֹת הַגִּמּוֹן לְמַעֲשֵׂה טוֹב מִתְאַוֶּה:
 אֱמֶת הַדְּבָר אִישׁ

1. 'emeth hadabar 'ish ki-y'baqesh lih'yoth heg'mon l'ma'aseh tob mith'aueh.

1Tim3:1 The truth is the Word. If any man desires to be the overseer, he desires a good work.

<3:1> πιστὸς ὁ λόγος. Ἐἴ τις ἐπίσκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

1 Pistos ho logos. Ei tis episkopēs oregetai,

Trustworthy is the Word. If anyone aspires to being an overseer, kalou ergou epithymeî. a good work he desires.

בְּוַהֲגִמּוֹן הַעֲדָה צָרִיף לְהִיוֹת בְּאֵין הַפִּי בְּעַל-אִשָּׁה אַחַת
 מְשֵׁל בְּרוּחוֹ צָנוּעַ וְנִחְמָד לְבָרִיּוֹת מְכֻנִּים אֲרָחִים וּמְבִין לְלִמּוּד
 וְלֹא אֲהֵב יַיִן וְלֹא-בֹעַל אֲגֵרֶף (וְלֹא בֹצֵעַ בְּצַע רָע):

2. w'heg'mon ha'edah tsari'k lih'yoth b'eyn dophi ba'al-'ishah 'achath mshel b'rucho tsanu`a w'nech'mad lab'rioth mak'nis 'or'chim umebin l'lamed w'lo' 'oheb yayin w'lo'-ba'al 'eg'roph (w'lo' botse`a betsa`ra`).

1Tim3:2 An overseer, the witness, is necessary to be without reproach, the husband of one wife, temperate, in his humble spirit and respectable for hospitality of the gainful hosts, able to teach, and not to love the wine and husband not to brawl and not greedy to follow evil.

<2> δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν,

2 dei oun ton episkopon anepilēmp-ton einai,

It is necessary therefore for the overseer to be without reproach, mias gynaikos andra, nēphalion sōphrona of one wife a husband, temperate sensible, kosmion philoxenon didaktikon, respectable, hospitable, skillfull in teaching,

גְּכִי אִם-דָּן לְבִרְיָה-זְכוּת וְלֹא אִישׁ מְדַיְנִים וְלֹא אֲהֵב כֶּסֶף:
 אֱמֶת הַדְּבָר אִישׁ יִבְקֶשׁ לְהִיוֹת הַגִּמּוֹן לְמַעֲשֵׂה טוֹב מִתְאַוֶּה:

3. **ki 'im-dan l'haph-z'kuth w'lo' 'ish mid'yanim w'lo' 'oheb kaseph.**

1Tim3:3 but forbearing to the palm of right,
not quarrelsome with man, not lover of money.

<3> μὴ πάροινον μὴ πλήκτην, ἀλλὰ ἐπιεικῆ ἄμαχον ἀφιλάργυρον,

3 **mē** paroinon **mē** plēktēn,
not given to much wine, not violent,

alla epieikē amachon **aphilargyron**,
but forbearing, not quarrelsome, not a lover of money,

גַּזְזוֹת יָצִיגוּ-אֶת־רַב־אֲנָשִׁים מְרִיבֵי כֶסֶף 4
:אֲנָשִׁים-לְעֵצָה יִסְמְכוּ אֶת־אֲנָשִׁים יִשְׁמְכוּ-אֶת־אֲנָשִׁים

דַּוְיָהִי מְנַהִיג אֶת-בֵּיתוֹ בְּטוֹב

וּמְדַרְיָךְ אֶת-בְּנָיו לְמִשְׁמְעָתוֹ בְּכָל-הַיִּשְׂרָאֵל:

4. **wihi man'hig 'eth-beytho b'tob umad'ri'k 'eth-banayu l'mish'ma'to b'kal-haysher.**

1Tim3:4 And be the leader of his own household well,
guiding his children in his discipline with all honesty,

<4> τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ,
μετὰ πάσης σεμνότητος

4 **tou idiou oikou kalōs** proistamenon, **tekna echonta en** hypotagē,
his own household well managing, having his children in subjection,
meta pasēs semnotētos
with all respect,

לְעֵצָה אֲנָשִׁים יִסְמְכוּ אֶת־אֲנָשִׁים רַב־אֲנָשִׁים וְאֵת־אֲנָשִׁים מְרִיבֵי כֶסֶף 5
:אֲנָשִׁים-לְעֵצָה אֲנָשִׁים-לְעֵצָה אֲנָשִׁים-לְעֵצָה

הַכִּי אִם-לֹא יָדַע אִישׁ לְהַנְהִיג אֶת-בֵּיתוֹ אִיכָכָה יוּכַל
לְהִשְׁגִּיחַ עַל-עֲדַת אֱלֹהִים:

5. **ki 'im-lo' yeda' 'ish l'han'hig 'eth-beytho 'eykakah yukal l'hash'giach `al-`adath 'Elohim.**

1Tim3:5 (for if a man does not know to lead his own household,
how shall he be able to take care of the assembly of Elohim?)

(<5> εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν,
πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;),

(5 **ei de tis tou idiou oikou prostēnai ouk oiden**,
Now if anyone his own household to manage does not know,
pōs ekklēσίας theou epimelēsetai?),
how an assembly of Elohim shall he care for?

וְאֵל-יְהִי תַלְמִיד חֲדָשׁ פֶּן-יְרַהֵב לְבוֹ וְיִפֹּל בְּדִין הַמְּשֻׁטָּיִן: 6
:אֲנָשִׁים-לְעֵצָה אֲנָשִׁים-לְעֵצָה אֲנָשִׁים-לְעֵצָה

6. **w'al-y'hi tal'mid chadash pen-yir'hab libo w'yipol b'din hamas'tin.**

1Tim3:6 He may not be a new convert,
lest his heart is raging he falls into the condemnation of the obstinate.

<6> μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.

6 mē neophyton, hina mē typhōtheis
not a new convert, lest having become conceited

eis krima empesē tou diabolou.
into the judgment he might fall of the devil.

לֹא יִהְיֶה נְעוּפִיטוֹן, חֵינָא מְהֵ תִּפְוֹתֵיִס עֵיִס כְּרִימָא עִמְפֵּסְיָ תוֹ דִּיאָבּוֹלוֹ.
מְהֵ תִּפְוֹתֵיִס וְפִיִּטוֹן עִיִּס כְּרִימָא לְכַלְכָּלָא

זִהְיֵה גַם-צָרִיךְ הַיּוֹת לּוֹ שֵׁם טוֹב בְּפִי אֲתָם שֶׁבְּחִיָּךְ
פֶּן-יִפֹּל בְּחֶרֶף וּבְמוֹקֵשׁ הַמְּשֻׁבֵּרִין:

7. w'hu' gam-tsari'k heyoth lo shem tob b'phi 'otham shebachuts
pen-yipol b'cher'pah ub'moqesh hamas'tin.

1Tim3:7 And he also needs to have his good name in the mouth of them who are without,
lest he shall fall into reproach and into the snare of the obstinate.

<7> δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν,
ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

7 dei de kai martyrian kalēn echein apo tōn exōthen,
Now it is necessary also a good testimony to have from the ones outside,
hina mē eis oneidismon empesē kai pagida tou diabolou.
lest into reproach he might fall and a trap of the devil.

יָצוּר עֹפְרָתִים כְּלֵי מְשָׁרָב יִבְרָב מְשָׁרָבִים מְשָׁרָבִים מְשָׁרָבִים מְשָׁרָבִים
:סָר-סָר עֹפְרָתִים מְשָׁרָבִים כְּלֵי מְשָׁרָבִים מְשָׁרָבִים מְשָׁרָבִים

חֹכֵן גַּם-הַשְּׂמָשִׁים יְהִיּוּ יִשְׂרָיִם וְלֹא מַחְלִיקֵי לְשׁוֹן
וְלֹא אֲהָבִים סְבֵא-יִין וְלֹא נֹטִים אַחֲרֵי בְצַע-רָע:

8. w'ken gam-hashamashim yih'yu y'sharim w'lo' machaliqey lashon
w'lo' 'ohabim s'bo'-yayin w'lo' notim 'acharey betsa`-ra`.

1Tim3:8 Likewise attendants shall be straight, not double-tongued,
nor loving much wine nor lean after filthy gain,

<8> Διακόνους ὡσαύτως σεμνοῦς, μὴ διλόγους,
μὴ οἴνω πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς,

8 Diakonous hōsautōs semnous, mē dilogous,
Deacons similarly must be respectable, not double-tongued,
mē oinō pollō prosechontas, mē aischrokerdeis,
not wine in much indulging, not fond of dishonest gain,

:אִיִּיִּים חֲזָרִים אִיִּיִּים אִיִּיִּים אִיִּיִּים אִיִּיִּים אִיִּיִּים אִיִּיִּים אִיִּיִּים

ט כִּי אִם-יִשְׁמְרוּ אֶת-סוּד הָאֱמוּנָה בְּרוּחַ טְהוֹרָה:

9. ki 'im-yish'm'ru 'eth-sod ha'emunah b'ruach t'horah.

1Tim3:9 but holding to the mystery of the faith with pure spirit.

⟨9⟩ ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

9 echontas to mystērion tēs pisteōs en katharā syneidēsei.
keeping the mystery of the faith with a clean conscience.

יִגְמְוּ אִם-יִבְחָנוּ בְּרֵאשִׁיטָה וְאַחַר כֵּן יִשְׁמְשׁוּ אִם-אֵין בָּהֶם דֹּפִי׃ 10

10. w'gam-hem yibachanu bari'shonah w'achar ken y'sham'shu 'im-'eyn ba hem dophi.

1Tim3:10 And let them also be proved first, then let them serve, if there is no fault in them.

⟨10⟩ καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονεῖτωσαν ἀνεγκλήτοι ὄντες.

10 kai houtoi de dokimazesthōsan prōton,
Also these ones and let them be tested first,
eita diakoneitōsan aneglētoi ontes.
then let them serve as deacons, being unprovable.

יֵאָוְכֵן הַנְּשִׁימ תְּהֵינָה יִשְׂרוֹת וְלֹא מִלְּשִׁינוֹת מִשְׁלוֹת בְּרוּחָן וְנֶאֱמָנוֹת בְּכֹל׃ 11

11. w'ken hanashim tih'yeynah y'sharoth w'lo' mal'shinoth msh'loth b'ruachan w'ne'emanoth bakol.

1Tim3:11 And even the women shall be straight, not slanderers, but sober in spirit, faithful in all things.

⟨11⟩ γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πάσιν.

11 gynaikas hōsautōs semnas, mē diabolous, nēphalious, pistas en pasin.
Women (deaconesses) similarly must be respectable, not slanderers,
nēphalious, pistas en pasin.
temperate, faithful in all things.

יֵב הַשְּׂמֵשִׁים יְהִיוּ כָּל-אֶחָד בְּעַל-אִשָּׁה אֶחָת וּמְנַהֲלִים בְּטוֹב אֶת-בְּנֵיהֶם וְאֶת-בְּתֵיהֶם׃ 12

12. hashamashim yih'yu kal-'echad ba'al-'ishah 'echath um'nahalim b'tob 'eth-b'neyhem w'eth-bateyhem.

1Tim3:12 Let the attendants be husbands of one wife, ruling their children and their own households well.

⟨12⟩ διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

12 diakonoi estōsan mias gynaikos andres,
Deacons let be of one wife husbands,

teknōn kalōs proistamenoi kai tōn idiōn oikōn.

their children managing well and their own household.

אָפּזױ אַלױם מױךױן זױפּען גױטלעך מױךױן אױךױן אױךױן 13
:ױפּזױפּען מױךױן אױךױן אױךױן אױךױן אױךױן אױךױן

יג כִּי הַמְשֻׁמְשִׁים כַּהֲגִן יִקְנוּ לְנַפְשָׁם מֵעַלָּה טוֹבָה
וּבְטָחוֹן רַב בְּאַמוּנַת הַמְּשִׁיחַ יִהְיוּשָׁע:

13. ki ham'sham'shim kahogen yiq'nu l'naph'sham ma`alah tobah
ubitachon rab be'emunath haMashiyach Yahushua.

1Tim3:13 For the attendants provide good standing as usual for themselves,
and much confidence in the faith which is in the Mashiyach Ow'ayach'.

<13> οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιούνται
καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

13 hoi gar kalōs diakonēsantes bathmon heautois kalon peripoioountai
For the ones having served well standing for themselves a good acquire
kai pollēn parrēsian en pistei tē en Christō Iēsou.
and much confidence in faith in the Messiah Yahushua.

:אָפּזױפּען זױךױן אױךױן אױךױן אױךױן אױךױן אױךױן 14
:יִדּוּאֵת אֲנִי כֹתֵב לְךָ וְאֶקְוֶה לְבֹא אֵלֶיךָ בְּמַהֲרָה:

14. zo'th 'ani kotheb l'ak wa'aqaueh labo' 'eleyak bim'herah.

1Tim3:14 I am writing these things to you, hoping to come shortly to you;

<14> Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σέ ἐν τάχει·

14 Tauta soi graphō elpizōn elthein pros se en tachei;
These things to you I write hoping to come to you quickly;

מױךױן אױךױן אױךױן אױךױן אױךױן אױךױן אױךױן אױךױן אױךױן 15
:אױךױן אױךױן אױךױן אױךױן אױךױן אױךױן אױךױן אױךױן אױךױן

טו וְאִם-אֶתְמַהְמָה הִנֵּה תִדַּע אֵיךָ לְהִתְנַהֵג בְּבֵית הָאֱלֹהִים
אֲשֶׁר הִיא עֲדַת אֱלֹהִים חַיִּים עֲמוּד הָאֱמֶת וּמְכוּנָה:

15. w'im-'eth'mah'mah hinneh theda` 'ey'k l'hith'naheg b'beyth ha'Elohim
'asher hi' `adath 'Elohim chayim `amud ha'emeth um'konah.

1Tim3:15 but if I should delay, behold, that you shall know how to behave
in the house of the Elohim, which is the assembly of the living Elohim,
the pillar and foundation of the truth.

<15> εἰάν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι,
ἣτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.

15 ean de bradynō, hina eidēs pōs dei en oikō theou
but if I delay, that you may know how one ought in the house of the Elohim
anastrephesthai, hētis estin ekklēsia theou zōntos, stylos
to conduct oneself, which is the assembly of a living Elohim, the pillar

kai hedraiōma tēs alētheias.
and foundaiton of the truth.

אֶלֶּגְדָּה גְּדוֹלָה וְסוֹד הַחַסִּידוּת אֲשֶׁר נִגְלָה
בְּבִשְׂרָה בְּצִבְיָה בְּרוּחַ הַקֹּדֶשׁ לְמַלְאָכִים הַגִּיד
בְּגוֹיִם נִתְקַבַּל בְּאֵמוּנָה בְּעוֹלָם נֶעְלָה בְּכְבוֹד:

16. ub'waday gadol sod hachasiduth 'asher nig'lah babasar nits'daq baRuach nir'ah
lamal'akim hugad bagoyim nith'qabel be'emunah ba'olam na'alalah b'kabod.

1Tim3:16 And the great body is the mystery of righteousness which is revealed in the flesh,
is justified in the Spirit, was seen by messengers, was proclaimed among the nations,
was believed in the faith in the world, taken up in glory.

<16> καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·
Ὅς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

16 kai homologoumenōs mega estin to tēs eusebeias mystērion;

And confessedly great is the mystery of the righteousness:

Hos ephanerōthē en sarki, edikaiōthē en pneumati, ōphthē aggelois,

who was manifested in flesh, was vindicated in by the spirit, was seen by angels,

ekērychthē en ethnesin, episteuthē en kosmō,

was proclaimed among gentiles, was believed on in the world,

anelēmphthē en doxē.

was taken up in glory.