

Sepher Aleph Barnava (1 Timothy)

Chapter 6

מִשְׁפָּחָם מִשְׁפָּחָם יְבָרְכֶם מִשְׁפָּחָם אֲדֹנֵיכֶם לֹ-אֲשֶׁר עַל עֵינֵיכֶם בְּעֵינֵיכֶם
מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם

אֲשֶׁר עַל עֵינֵיכֶם בְּעֵינֵיכֶם יְבָרְכֶם מִשְׁפָּחָם לֹ-אֲשֶׁר עַל עֵינֵיכֶם בְּעֵינֵיכֶם
רְאֵינִים לְכָל-כְּבוֹד לְמַעַן אֲשֶׁר לֹ-יִחָלַל שְׁמֵ הָאֱלֹהִים וְהִקְלַח:

**1. kol 'asher-`ol ha`ab`duth `aleyhem yih`yu `adoneyhem b`eyneyhem r`uyim
l`kal-kabod l`ma`an `asher lo`-y`chulal shem ha`Elohim w`haleqach.**

1Tim6:1 As many as who are under a yoke as the servants upon them regard their own masters in their eyes worthy of all honor, so that the name of the Elohim and His teaching be not blasphemed.

<6:1> Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἠγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημηῆται.

1 Hosoi eisin hypo zygon douloi, tous idious despotas pasēs timēs axious

As many as are under a yoke as servants, their own masters of all honor worthy hēgeisthōsan, hina mē to onoma tou theou kai hē didaskalia blasphemētai.

let them consider, lest the name of the Elohim and the teaching be blasphemed.

מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם
מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם
מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם
בְּוֹאֵתָם שְׂאֵדְנֵיהֶם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם מִשְׁפָּחָם

אֲחִים כִּי אִם-יַעֲבֹדוּ אֹתָם יוֹתֵר מִפְּנֵי שְׂמֵאֲמִינִים
וְאֶהוּבִים הֵם הַמְּקַבְּלִים אֶת-הַטּוֹבָה אֶת-זֹאת תִּלְמַד וּתְצַוָּה:

**2. w`otham she`adoneyhem ma`aminim `al-yeqalu b`eyneyhem
mip`ney shehem `achim ki `im-ya`ab`du `otham yother mip`ney shema`aminim
wa`ahubim hem ham`qab`lim `eth-hatobah `eth-zo`th t`lamed uth`tsaueh.**

1Tim6:2 And they that have believers as their masters, let them not disregard them in their eyes because of that they are brothers, but rather serve them, because of that they are believers and loved ones that are the recipients of the good. These things teach and encourage.

<2> οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

2 hoi de pistous echontes despotas mē kataphroneitōsan,

And the ones believing having masters let them not disrespect them,

hoti adelphoi eisin, alla mallon douleuetōsan,

because brothers they are, but all the more let them serve them,

hoti pistoi eisin kai agapētoi hoi tēs euergesias

because believers they are and beloved, the ones from their good service
antilambanomenoi. Tauta didaske kai parakalei.
receiving help. These things teach and encourage.

יְהוֹשֻׁעַ אֲשֶׁר יוֹרֵה תּוֹרָה אַחֶרֶת וְלֹא יַעֲמֵד בְּדִבְרֵי אֲדֹנָיִנוּ
וְהוֹשִׁיעַ הַמְּשִׁיחַ הַבְּרִיאִים וּבְלִקַח הַחֲסִידוֹת:
3

**3. ha'ish 'asher yoreh torah 'achereth w'lo' ya'amod b'dib'rey 'Adoneynu Yahushua
haMashiyach hab'ri'im ub'leqach hachasiduth.**

1Tim6:3 The man who teaches another law and does not agree to the words of our Adon
Owqan the Mashiyach that is the sound according to the teaching of the reverence,

<3> εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

3 ei tis heterodidaskalei kai mē proserchetai

If anyone teaches different doctrine and does not agree with
hygiainousin logois tois tou kyriou hēmōn Iēsou Christou
the healthy words of our Master, Yahushua the Messiah,
kai tē kat' eusebeian didaskaliā,
and to the according to reverence teaching,

דַּבְּשׁוּ עַפְלָה וְלֹא יִדַע מְאוּמָה כִּי אִם-חֵלָה הוּא בְּשִׂאלוֹת
וְתוֹכְחוֹת מְלִים הַמּוֹלִידוֹת קִנְאָה וּמְרִיבָה וְגִהוּפִים וַחֲשָׁד רָע:
4

**4. naph'sho `up'lah w'lo' yada` m'umah ki 'im-choleh hu' bish'eloth
w'thok'choth milim hamolidoth qin'ah um'ribah w'giduphim wachashad ra`.**

1Tim6:4 his soul is conceited, knowing nothing; but he is sick about questions
and reproach of words, that come to envy, strife, slander, evil suspicions,

<4> τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας,
ἐξ ὧν γίνεται φθόνος ἔρις βλασφημῖαι, ὑπόνοιαι πονηραί,

4 tetyphōtai, mēden epistamenos,

he has become conceited, having understood nothing,
alla nosōn peri zētēseis kai logomachias,
but having a morbid craving for controversies and disputes over words,
ex hōn ginetai phthonos eris blasphēmiai, hyponoiai ponērai,
out of which comes envy, strife, evil speakings, evil suspicions,

הַוּכּוּחֵי הַבָּל מְאַנְשִׁים נִשְׁחָתֵי דַעַת וּמְחַסְרֵי אֶמֶת הַשְּׂמִים
5

אֶת-הַחֲסִידוֹת לְדָבַר בְּצַע (סוּר מֵאַנְשִׁים כְּאֵלֶּה):

5. wikuchey hebel me'anashim nish'chathey da`ath um'chus'rey 'emeth hasamim 'eth-hachasiduth lid'bar batsa` (sur me'anashim ka'eleh).

1Tim6:5 perverse disputes of men of corrupt knowledge, and deprived of the truth, supposing that gain is the reverence to speak surly of such men.

<5> διαπατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

5 diapatribai diephtharmenōn anthrōpōn ton noun

constant friction of men having been corrupted as to their minds

kai apestereēmōn tēs alētheias, nomizontōn porismon einai tēn eusebeian.

and having become bereft of the truth, thinking gain to be the reverence.

וְאַמְנָם בְּצַע גָּדוֹל הִיאַ הַחֲסִידוֹת עִם-לֵב שְׂמֵחַ בְּחֻלְקוֹ:
וְאַמְנָם בְּצַע גָּדוֹל הִיאַ הַחֲסִידוֹת עִם-לֵב שְׂמֵחַ בְּחֻלְקוֹ:

6. w'am'nam betsa` gadol hi' hachasiduth `im-leb sameach b'chel'qo.

1Tim6:6 But indeed, the reverence with the heart of contentment is great gain in part.

<6> ἔστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκειᾶς.

6 estin de porisimos megas hē eusebeia meta autarkeias;

is But gain great reverence with contentment;

זְכִּיר בְּאֵנֹו לְעוֹלָם וְאֵין בְּיַדֵּינוּ מְאוּמָה
וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיַדֵּינוּ מְאוּמָה:
זְכִּיר בְּאֵנֹו לְעוֹלָם וְאֵין בְּיַדֵּינוּ מְאוּמָה
וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיַדֵּינוּ מְאוּמָה:

7. ki ba'nu la`olam w'eyn b'yadeynu m'umah

w'yadu`a she'aph netse' mimenu w'eyn b'yadeynu m'umah.

1Tim6:7 For we came into the world and we have nothing in our hands and we know that we shall even get out of it and we have nothing in our hands.

<7> οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα.

7 ouden gar eisēnegkamen eis ton kosmon, hoti oude exenegkein ti dynametha;

for nothing we brought into the world neither to carry out anything are we able.

חֹעֵל-כֵּן אִם מְזוֹן וּכְסוּת לָנוּ נִסְתַּפְקָה בְּהֵם:
חֹעֵל-כֵּן אִם מְזוֹן וּכְסוּת לָנוּ נִסְתַּפְקָה בְּהֵם:

8. w'al-ken 'im mazon uk'suth lanu nis'tap'qah bahem.

1Tim6:8 And so if we have food and clothing, we shall be satisfied with them.

<8> ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

8 echontes de diatrophas kai skepasmata, toutois arkesthēsometha.

But having sustenance and covering, with these things we shall be satisfied.

וְאִם מְזוֹן וּכְסוּת לָנוּ נִסְתַּפְקָה בְּהֵם:
וְאִם מְזוֹן וּכְסוּת לָנוּ נִסְתַּפְקָה בְּהֵם:

xYxZHyY xYLyF xYkx 999Y yZwFyY 9 YLZy
 :yZ9k9Y xHy 9 9k9-xk xYozFwY9
 טאָבל המבִקְשִים לְהַעֲשִיר יבֹאוּ לְיַדִי נִסְיוֹן
 ויִפְּלוּ בְּמוֹקְשִים וּבְרֹב תַּאֲזוֹת סְכָלוֹת וּמִשְׁחִיתוֹת
 הַמִּשְׁקִיעוֹת אֶת־הָאָדָם בַּשַּׁחַת וּבְאַבְדוֹן:

**9. 'abal ham'baq'shim l'ha'ashir yabo'u lidey nisayon w'yip'lu b'moq'shim
 ub'rob ta'aoth s'kaloth umash'chithoth hamash'qi'oth
 'eth-ha'adam bashachath uba'abaddon.**

1Tim6:9 But they who seek to enrich shall come into temptation and fall into traps
 and into many foolish lusts and corruption that invest men in ruin and in destruction.

<9> οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν
 καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,
 αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

**9 hoi de boulomenoι ploutein empiptousin eis peirasmon kai pagida
 But the ones desiring to be rich fall into temptation and a trap
 kai epithymias pollas anoētous kai blaberas,
 and lusts many foolish and harmful,
 haitines bythizousin tous anthrōpous eis olethron kai apōleian.
 which plunge men into ruin and destruction.**

YZ9k9 yZ9k9 wZy 9Fy9 x9k9 xYoz9-Ly w9w Zy 10
 :yZ99 yZ9k9yY ywY9-xk YZ9k9ozY 9YyYk99-yY Y9F 9w9
 י כִּי שׂוֹרֵשׁ כָּל־הַרְעוֹת אֲהַבַת הַכֶּסֶף וַיֵּשׁ לְהוֹטִים אֲחֵרָיו
 אֲשֶׁר סָרוּ מִן־הָאֱמוּנָה וַיַּעֲצִיבוּ אֶת־נַפְשָׁם בְּמַכְאוֹבִים רַבִּים:

**10. ki shoresh kal-hara'oth 'ahabath hakaseph w'yesh l'hutim 'acharayu
 'asher saru min-ha'emunah waya'atsibu 'eth-naph'sham b'mak'obim rabbim .**

1Tim6:10 For the love of money is a root of all kinds of evils,
 and there are those are eager to follow after it who are led away from the faith,
 and pierced their souls through many sorrows.

<10> ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι
 ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλαῖς.

**10 hriza gar pantōn tōn kakōn estin hē philargyria,
 For a root of all evils is the love of money,
 hēs tines oregomenoi apeplanēthēsan apo tēs pisteōs
 of which some craving were led away from the faith
 kai heautous periepeiran ody nais pollais.
 and pierced themselves with many sorrows.**

9F99 9Lk9 yL-H99 yZ9k9k9 wZk 9xkY 11
 :9Y9ozY xYyL9FyY 99k9Y 9YyYk9Y xY9Z9FHy
 יא וְאֵתָהּ אֵינֶשׁ הָאֱלֹהִים בְּרַח־לָהּ מֵאֲלֶה וּרְדָה צָרָקָה

וְחִסְדוֹת וְאַמוּנָה וְאַהֲבָה וְסִבְלָנוּת וְעֲנוּהַ:

11. w'atah 'ish ha'Elohim b'rach-l'ak me'eleh ur'doph ts'daqah wachasiduth we'emunah w'ahabah w'sab'lanuth wa'anawah.

1Tim6:11 But you, O man of the Elohim, you flee from these things, and pursue righteousness, reverence, faith, love, endurance and meekness.

<11> Σὺ δέ, ὁ ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονὴν πραϋπαθίαν.

11 Sy de, ō anthrōpe theou, tauta pheuge;

But you, O man of the Elohim, flee these things;

diōke de dikaiosynēn eusebeian pistin, agapēn hypomonēn praupathian.

but pursue righteousness, reverence, faith, love, endurance, meekness.

יב הלקחם המלקמה הטובה מלקמת האמונה
ואחז את חיי העולמים אשר נקראת להם
והודית הודתה יפה בפני עדים רבים:

12. hilachem hamil'chamah hatobah mil'chemeth ha'emunah we'echoz 'eth-chayey ha'olamim 'asher niq're'tah lahem w'hodeytah hoda'ah yaphah biph'ney `edim rabbim .

1Tim6:12 Fight the good fight and the fight of the faith and lay hold of the eternal life to which you were called and have confessed the good confession in the presence of many witnesses.

<12> ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὠμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

12 agōnizou ton kalon agōna tēs pisteōs, epilabou tēs aiōniou zōēs, eis hēn

Fight the good fight of the faith, lay hold of the eternal life, to which

eklēthēs kai hōmologēsas tēn kalēn homologian enōpion pollōn martyrōn.

you were called and confessed the good confession before many witnesses.

יג הנני מצויך נגד האלהים המהיה את כל ונגד המשיח יהושע
אשר העיד ההודתה יפה לפני פנטיוס פילטוס:

13. hin'ni m'tsau'ak neged ha'Elohim ham'chayeh 'eth-kol w'neged haMashiyach Yahushuà 'asher he'id hahoda'ah hayaphah liph'ney Pan'tios Pilatos.

1Tim6:13 Behold, I charge you before the Elohim, who gives life to all, and before the Mashiyach Owaqay who testified the good confession in front of Pontios Pilatos,

<13> παραγγέλλω [σοι] ἐνώπιον τοῦ θεοῦ τοῦ ζωογονοῦντος τὰ πάντα

καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,
13 paraggellō [soi] enōpion tou theou tou zōgonountos ta panta kai Christou
I charge you before the Elohim the One giving life to all things and the Messiah
Iēsou tou martyrēsantos epi Pontiou Pilatou tēn kalēn homologian,
Yahushua the One having testified before Pontius Pilate the good confession,

יְהוָה-יִצְחָק אֱלֹהֵי-חַיִּים וְיֵשׁוּעַ מְשִׁיחַ
 יְהוָה אֱלֹהֵינוּ וְיֵשׁוּעַ מְשִׁיחַנוּ
 יְהוָה אֱלֹהֵינוּ וְיֵשׁוּעַ מְשִׁיחַנוּ
 יְהוָה אֱלֹהֵינוּ וְיֵשׁוּעַ מְשִׁיחַנוּ

14. 'asher tish'mor 'eth-hamits'wah b'eyn-shemets
wadophi `ad-hopha`ath haMashiyach Yahushua` Adoneynu.

1Tim6:14 that you keep the commandment with no strain and no blemish
 until the appearing of the Mashiyach **Ow** our Adon,

<14> τηρησαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον
 μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

14 tērēsai se tēn entolēn aspilon anepilēmpton
to keep the commandment spotless, irreproachable,
mechri tēs epiphaneias tou kyriou hēmōn Iēsou Christou,
until the appearing of our Master, Yahushua the Messiah,

וְיֵשׁוּעַ מְשִׁיחַנוּ וְיֵשׁוּעַ מְשִׁיחַנוּ
 וְיֵשׁוּעַ מְשִׁיחַנוּ וְיֵשׁוּעַ מְשִׁיחַנוּ
 וְיֵשׁוּעַ מְשִׁיחַנוּ וְיֵשׁוּעַ מְשִׁיחַנוּ
 וְיֵשׁוּעַ מְשִׁיחַנוּ וְיֵשׁוּעַ מְשִׁיחַנוּ

15. 'asher yar'enah b`itah ham'borak
w'haShalit l'bado Mele'k ham'lakim wa'Adoney ha'adonim.

1Tim6:15 which He shall show at His own times, who is the Blessed and only the Sovereign,
 King of the kings and Adon of the adonim (masters),

<15> ἢν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης,
 ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριεύόντων,

15 hēn kairois idiois deixei ho makarios kai monos dynastēs,
which in its own times shall show the blessed and only sovereign,
ho basileus tōn basileuontōn kai kyrios tōn kyrieuontōn,
the king of the ones reigning as kings and Master of the ones ruling as masters.

וְיֵשׁוּעַ מְשִׁיחַנוּ וְיֵשׁוּעַ מְשִׁיחַנוּ
 וְיֵשׁוּעַ מְשִׁיחַנוּ וְיֵשׁוּעַ מְשִׁיחַנוּ
 וְיֵשׁוּעַ מְשִׁיחַנוּ וְיֵשׁוּעַ מְשִׁיחַנוּ
 וְיֵשׁוּעַ מְשִׁיחַנוּ וְיֵשׁוּעַ מְשִׁיחַנוּ

16. 'asher hu' l'bado chay w'qayam w'hu' shoken 'or nis'gab w'ish lo' ra'ahu

w'lo' yukal lir'otho w'lo hakabod ug'burath `olamim 'Amen.

1Tim6:16 whom He alone has immortal life and He dwells in unapproachable light, whom no man has seen or is not able to see, to whom be honor and everlasting power. Amen.

<16> ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

16 ho monos echōn athanasian, phōs oikōn aprositon,

The only one having immortality dwelling in light unapproachable,

hon eiden oudeis anthrōpōn oude idein dynatai;

whom saw no one of among men neither is able to see;

hō timē kai kratos aiōnion, amēn.

to whom be honor and power eternal. Amen.

יזאת עשירי העולם הזה תצוה שלא ירום לבבם
ולא יבטחו בעשר הבוגד כי אם באלהים חיים
המספיק לנו הי והותר לשבע:

17. 'eth-`ashirey ha`olam hazeh t'tsaueh shel' yarum l'babam w'lo'-yib't'chu ba`oser haboged ki 'im-b'Elohim chayim hamas'piq lanu day w'hothor lis'bo`a.

1Tim6:17 Charge them who are rich of this present world, not to be upright in their hearts, nor to trust in uncertainty of riches, but in the living Elohim, who gives us richly sufficient to enjoy,

<17> Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλόγητι ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

17 Tois plousiois en tō nyn aiōni paraggelle mē huyēlophronein

To the rich in the present age charge, not to be high-minded

mēde ēlpikenai epi ploutou adēlotēti

neither to have hope on the uncertainty of riches

all' epi theō tō parechonti hēmin panta plousiōs eis apolausin,

but on Elohim, the One granting to us all things richly for enjoyment,

יחויגמלו טוב ויעשירו במעשים טובים לתת מהונם
ולעזור לזולתם:

18. w'yig'm'lu tob w'ya`shiru b'ma`asim tobim latheth mehonam w'la`azor l'zulatham.

1Tim6:18 and that they do good, be rich in good works, to get from their fortunes and to help others,

<18> ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,
18 agathoergein, ploutein en ergois kalois, eumetadotous einai, koinōnikous,
to do good, to be rich in good works, to be generous, ones willing to share,

כָּאֵלֶּם אֲנִי אֶתְּחַלְּקֶנּוּ עִשְׂרֵי שָׁנִים לְבָנֵינוּ
:אֲנִי אֶתְּחַלְּקֶנּוּ עִשְׂרֵי שָׁנִים לְבָנֵינוּ
יִטְוֶה אֲנִי לָהֶם אֲנִי לְיִסּוּד טוֹב לְעֵתִיד לְבָא
לְמַעַן יִשְׁיַגּוּ אֶת־חַיֵּי הָאָמֶת:

19. w'ya'ats'ru lahem 'otsar lisod tob le'athid labo'
l'ma'an yasigu 'eth-chayey ha'emeth.

1Tim6:19 laying up a treasure for themselves for a good foundation
for the time to come, so that they may take hold of real life.

<19> ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον,
ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

19 apothēsaurizontas heautois themelion kalon eis to mellon,
treasuring up for themselves a good foundation for the future,
hina epilabōntai tēs ontōs zōēs.
that they may lay hold of the real life.

כָּאֵלֶּם אֲנִי אֶתְּחַלְּקֶנּוּ עִשְׂרֵי שָׁנִים לְבָנֵינוּ
:אֲנִי אֶתְּחַלְּקֶנּוּ עִשְׂרֵי שָׁנִים לְבָנֵינוּ
כִּי אֲתָה טִימֹתִיּוֹם שָׁמַר אֶת־הַפְּקָדוֹן וְהִתְרַחֵק מִדְּבָרֵי
הַבָּל הַפְּסוּלִים וּמִן־וּכּוּחֵי הַמַּדְעָה הַנִּקְרָא כֵּן בְּטָעוֹת:

20. 'atah Timothios sh'mor 'eth-hapiqadon w'hith'racheq midib'rey hebel hap'sulim
umin-wikuchey hamada`haniq'ra' ken b'ta`uth.

1Tim6:20 O Timothios, guard which has been entrusted to you, staying away
from the words of vain utterances, and from the powers of science called so falsely,

<20> ὦ Τιμόθεε, τὴν παραθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους κenoφωνίας
καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

20 O Timothee, tēn parathēkēn phylaxon ektrepomenos tas bebēlous
O Timothy, the deposit entrusted to you guard, turning away from the profane,
kenophōnias kai antitheseis tēs pseudōnymou gnōseōs,
empty utterances and oppositions of the falsely named knowledge,

כָּאֵלֶּם אֲנִי אֶתְּחַלְּקֶנּוּ עִשְׂרֵי שָׁנִים לְבָנֵינוּ
:אֲנִי אֶתְּחַלְּקֶנּוּ עִשְׂרֵי שָׁנִים לְבָנֵינוּ
כִּי אֲנִי אֶתְּחַלְּקֶנּוּ עִשְׂרֵי שָׁנִים לְבָנֵינוּ
כִּי אֲנִי אֶתְּחַלְּקֶנּוּ עִשְׂרֵי שָׁנִים לְבָנֵינוּ

21. 'asher yesh mith'pa'arim bo wayith`u min-ha'emunah hachesed`ima'k 'Amen.

1Tim6:21 which some have professed it, and have strayed from the faith.
Grace be with you. Amen.

<21> ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις μεθ' ὑμῶν.

21 hēn tines epaggellomenoi peri tēn pistin ēstochēsan. Hē charis meth' hymōn.

which some professing concerning the faith missed the mark. Grace be with you.