

Sepher Aleph Barnava (1 Timothy)

Chapter 1

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

א פולוס שליח יהושע המשיח על-פי מצות האלהים
מושיענו והאדון יהושע המשיח תקותנו:

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 **OW** according to the commandment of Elohim our Savior, and of the Adon **OW** 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

באל-טימותיוס בנו האמתי באמונה חסד ורחמים
ושלום מאת אלהים אבינו והמשיח יהושע אדונינו:

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 **OW** our Adon.

<2> Τιμοθέω γνησίῳ τέκνῳ 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.

גהנה בלקתי למקדוניה בקשתי ממך לשבת באפסוס
למען תצוה מקצת אנשים לבלתי הורת תורה זרה:

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 Ephesus, while I went into Maqdonya, so that you may charge certain men not to teach strange law,

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

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

ד'לֹא יְשִׁימוּ לָבָם לְהַגְדוֹת וּלְמוֹדֵי תוֹלְדוֹת שְׂאִין-לָהֶם
סוֹף הַמְּבִיאִים לְשִׂאלוֹת וְלֹא לְבָנוֹת בֵּית-אֱלֹהִים בְּאֱמוּנָה:

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.

הַכִּי-תִכְלִית הַמִּצְוָה הִיא הָאֲהָבָה בְּלֵב טָהוֹר
וּבְדַעַת נִקְיָה וּבְאֱמוּנָה 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 aim of the charge is love out of a pure heart
kai syneidēseōs agathēs kai pisteōs anypokritou,
and a good conscience and faith without hypocrisy,

וַיֵּשׁ אֲשֶׁר תָּעוּ מִדַּרְכָּהּ וַיִּפְּנוּ אַחֲרֵי לְמוֹדֵי הָבֵל:

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,

זֶה־מִפְּעִים לִהְיוֹת מוֹדֵי תוֹרָה

וְאֵינָם יוֹדְעִים מָה הֵם אֹמְרִים וּמָה הֵם דֹּנִים עָלָיו:

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,
μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

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.

ח אָבֵל יָדַעְנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמֵּשׁ 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, ἐάν 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,

ט בְּרַעְיוֹתָו זֹאת שֶׁחֹק לֹא הוּשָׁם לַצַּדִּיק כִּי אִם בְּעִבּוֹר הַפְּשָׁעִים
וְהַמְרִדִּים הָרָשָׁעִים וְהַחֲטָאִים טְמְאִים וְנִבְלִים מִכִּי-אָב
וּמִכִּי-אִם וּמִרְצָחִים:

9. b'da`to zo'th shehachok 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 δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι
καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνους

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,

י וְזִנִּים וְשֹׁכְבִים אֶת-זָכָר וְגִנְבֵי נֶפֶשׁ וְשִׁקְרָנִים
וְנִשְׁבָּעִים לְשֹׁקֶר וְכָל-מַעֲשֵׂה הַפֶּךְ מִן-הַלֶּקֶחַ הַבְּרִיא:

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 τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται

10 pornois arsenokoitais andrapodistais pseustais epiorkois,

יֵאָכְפִי בְשׁוֹרַת כְּבוֹד הָאֵל הַמְּבֹרָךְ אֲשֶׁר הִפְקִיד בְּיָדֵי׃

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

11 kata to euaggelion tēs doxēs tou makariou theou,
according to the good news of the glory of the blessed E1,
ho episteuthēn egō.
with which I was entrusted.

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,

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

4

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 **OWX14**.

<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.

טוּנאַמֶן הַדָּבָר וְרָאוּי לְכָל לְהַתְקַבֵּל שְׁהַמְנִשִּׁים יְהוֹשֻׁעַ בָּא
לְעוֹלָם לְהוֹשִׁיעַ אֶת־הַחַטָּאִים אֲשֶׁר אֲנֹכִי הַגָּדוֹל בָּהֶם:

15. ne'eman hadabar w'ra'uy lakol l'hith'qabel shehaMashiyach Yahushuà
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
OWX14 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.

טז וּבַעֲבוּר זֹאת רַחֲמַי לְמַעַן אֲשֶׁר יֵרָאֶה יְהוֹשֻׁעַ הַמְנִשִּׁים
בִּי בְּרֵאשׁוֹנָה אֶת־כָּל־אֶרֶץ רִחוּי לְהִיּוֹתִי לְאוֹת לְכָל
אֲשֶׁר־יָבֹאוּ לְהֶאֱמִין בּוֹ לְהִיּוֹת לָהֶם חַיִּי עוֹלָם:

16. uba`abur zo'th ruachm'ti l'ma'an 'asher yar'eh Yahushuà 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,
OWX14 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 ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτω 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.

יְיָ מֶלֶךְ עוֹלָמִים הָאֱלֹהִים הַקָּיָם לְעֵד וְהַנֶּעֱלָם מֵעַיִן
וְהַחֲכָם לְבָדּוֹ לוֹ הַכְּבוֹד וְהַהֲדָר לְעוֹלָמֵי עוֹלָמִים אָמֵן:

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, 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.

יְהוָה אֶת-הַמִּצְוָה הַזֹּאת אֲנִי מְצַוֶּה בְּנִי טִימּוֹתִיוֹס כְּכִי
הַנְּבוֹאֹת הַקְּדָמוֹת עָלַי אֲשֶׁר תִּלְחֶם עָלַי-יָדָן הַמִּלְחָמָה 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 σέ προφητείας,
ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

18 Tautēn tēn paraggelion 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,

יֵט לְאַחֶז בְּאֵמוּנָה וּבְדַעַת נִקְיָה אֲשֶׁר-יֵשׁ מֵאֲסִים בָּהּ
וּתְשַׁבֵּר אֲנִית אֲמוֹנָתָם:

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 ἀπωσάμενοι περὶ τὴν πίστιν ἐनावάγησαν,

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,

כּוּמְהֵם הוּמְנִיּוֹס וְאַלְכְסַנְדְרוֹס אֲשֶׁר מְסַרְתִּים לְשָׂטָן
לְמַעַן יִסָּרוּ לְבַלְתִּי גִדֵּף עוֹד:

20. **u**me**hem** Hum'nios wa'Alek'san'd'ros 'asher m'sar'tim la**satan**
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 blasphēmein.
that they might be taught not to blaspheme.

Chapter 2

אִנְעִתָּה קֳדָם כָּל-דָּבָר אֲבַקְשָׁה מִכֶּם לְשֵׂאת תְּפִלוֹת
וְתַחֲנוּנִים וּבִקְשׁוֹת וְתוֹדוֹת בְּעַד כָּל-בְּנֵי אָדָם:

1. w'`attah qodem kal-dabar 'abaq'shah mikem lase'th t'philoth w'thachanunim
ubaqashoth w'thodoth b'`ad kal-b'ney 'adam.

1Tim2:1 And now first of all words, I urge of you that prayers and entreaties, requests and thanksgivings to be made for all the sons of men,

<2:1> Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις
προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,

1 Parakalō oun prōton pantōn poieisthai deēseis proseuchas enteuxeis
I urge, therefore, first of all to be made supplications, prayers, intercessions,
eucharistias hyper pantōn anthrōpōn,
thanksgivings on behalf of all men,

בְּעַד הַמְּלָכִים וְכָל-הַשְּׁלִיטִים לְמַעַן נַחֲיָה חַיִּי הַשָּׁקֵט
וּבִטָּח בְּכָל-חַסִּידוֹת יִישָׁר:

2. b'`ad ham'lakim w'kal-hashalitim l'ma'an nich'yeh chayey hash'qet
wabetach b'kal-chasiduth waysher.

1Tim2:2 for the kings and all the rulers, so that we may live the quiet life, and certainly in all piety and straight.

<2> ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον
καὶ ἡσύχιον βίον διαγάμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

2 hyper basileōn kai pantōn tōn en hyperochē ontōn, hina ēremon
on behalf of kings and of all the ones in authority being, that a tranquil
kai hēsychion bion diagōmen en pasē eusebeia kai semnotēti.

and quiet life we may lead in all piety and reverence.

גְּבִי-כֵן טוֹב וְרָצוּי בְּעֵינֵי אֱלֹהִים מוֹשִׁיעֵנו:

3. **ki-ken tob w'ratsuy b'eyney 'Elohim moshi'enu.**

1Tim2:3 For this is good and desirable in the sight of Elohim our Savior,

<3> τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,

3 touto kalon kai apodekton enōpion tou sōtēros hēmōn theou,

This is good and acceptable before our Savior, Elohim,

ד אֲשֶׁר חָפְצוֹ כִּי יִוָּשְׁעוּ כָּל-בְּנֵי הָאָדָם וְיִקְבְּלוּ יְדֵעַת הָאֱמֶת:

4. **'asher cheph'tso ki yiuash'u kal-b'ney ha'adam wiqab'lu da'ath ha'emeth.**

1Tim2:4 who desires that all the sons of men to be saved
and receive the knowledge of the truth.

<4> ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

4 hos pantas anthrōpous thelei sōthēnai kai eis epignōsin alētheias elthein.

who all men wants to be saved and to a knowledge of the truth to come,

הַכִּי אֶחָד הָאֱלֹהִים וְאֶחָד הַסְרְסוֹר בֵּין אֱלֹהִים

וּבֵין בְּנֵי אָדָם הוּא בֶן-אָדָם הַמְּשִׁיחַ יְהוֹשֻׁעַ:

5. **ki 'echad ha'Elohim w'echad hasar'sor beyn 'Elohim ubeyn b'ney 'adam hu' ben-'adam haMashiyach Yahushua.**

1Tim2:5 For Elohim is one, and one mediator between Elohim and the sons of men,
He is the Son of the man, the Mashiyach **Ως ἑἷς**,

<5> εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

5 heis gar theos, heis kai mesitēs theou

One for there is Elohim, one also mediator of Elohim

kai anthrōpōn, anthrōpos Christos Iēsous,

and of men, a man the Anointed One Yahushua,

וְאֲשֶׁר נָתַן אֶת-נַפְשׁוֹ כֹּפֶר בְּעַד הַכֹּל

וְזֹאת הָעֵדוּת הַבָּאָה בְּעֵתָהּ:

6. **'asher nathan 'eth-naph'sho kopher b'ad hakol w'zo'th ha'eduth haba'ah b'itah.**

1Tim2:6 who gave Himself a ransom for all, this is the testimony given at due time,

<6> ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις.

6 ho dous heauton antilytron hyper pantōn,

the One having given Himself a ransom on behalf of all,

to martyrion kairois idiois.

the testimony in its own times;

ז אֲשֶׁר אָנִי הַבְּקִדְתִּי לָהּ לְכַרוֹז וּלְשַׁלִּיחַ אֶמֶת אָנִי מַגִּיד

בְּמַנְשִׁים וְלֹא אֲשַׁקֵּר מוֹרָה הַגּוֹיִם בְּאַמוּנָה וּבְאֱמֶת:

7. 'asher 'ani haph'qad'ti lah l'karoz ul'shaliach 'emeth 'ani magid baMashiyach w'lo' 'ashaqer moreh hagoyim be'emunah ube'emeth.

1Tim2:7 for who I was appointed to it to proclaim and to send the truth I am speaking in the Mashiyach, and not lying as a teacher of the gentiles in faith and in truth.

<7> εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

7 eis ho etethēn egō kēryx kai apostolos, alētheian legō
for which testimony I was appointed a herald and an apostle, the truth I speak,
ou pseudomai, didaskalos ethnōn en pistei kai alētheia.
I do not lie, a teacher of gentiles in faith and truth.

חֲלָכָן רְצוֹנִי שְׂתִפְּלֹלוּ הָאֲנָשִׁים בְּכָל-מָקוֹם
וְיִשְׂאוּ יְדֵיהֶם קֹדֶשׁ בְּלִי-רִגָז וּמִזְמוֹת:

8. laken r'tsoni sheyith'palalu ha'anashim b'kal-maqom w'ys'u y'deyhem qodesh b'li-rogez um'zimoth.

1Tim2:8 Therefore I desire that the men pray in every place and lift up their holy hands, without wrath and disputation.

<8> Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

8 Boulomai oun proseuchesthai tous andras
I want therefore to pray the men
en panti topō epairontas hosious cheiras chōris orgēs kai dialogismou.
in every place of meeting lifting up holy hands without anger and doubt.

טוֹכֵן גַּם-הַנָּשִׁים תִּתְּנֶינָה בְּתִלְבֻּשֶׁת נָאָה בְּבִשְׂת פָּנִים
וּצְנִיעוּת לֹא בְּמַחְלָפוֹת הָרֹאשׁ לֹא בְּזָהָב לֹא בְּפִנִּינִים
וְלֹא בְּמַלְבוּשִׁים יְקָרִים:

9. w'ken gam-hanashim tith'yapeynah b'thil'bsheth na'ah b'bsheth panim uts'ni'uth lo' b'mach'l'photh haro'sh lo' b'zahab lo' biph'ninim w'lo' b'mal'bushim y'qarim.

1Tim2:9 Likewise also, that the women dress in modest apparel, with a facial decency and propriety, not with braided hair of the head nor with gold nor with pearls nor with costly garments,

<9> ὥσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

9 hōsautōs [kai] gynaikas en katastolē kosmiō meta aidous
Similarly also women in modest appearance, with decency
kai sōphrosynēs kosmein heautas, mē en plegmasin
and propriety to adorn themselves, not with braided hair
kai chrysiō ē margaritais ē himatismō polytelei,
and gold or pears or costly clothing,

יֵאָלֵא בְּמַעֲשֵׂים טוֹבִים כְּרֵאוֹי לַנָּשִׁים

אֲשֶׁר בָּחָרוּ לָהֶן יְרָאת אֱלֹהִים:

10. 'ela' b'ma`asim tobim kara'uy lanashim 'asher bacharu lahen yir'ath 'Elohim.

1Tim2:10 but through good works properly
for women who choose reverence of Elohim for them.

<10> ἀλλ' ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσεβείαν, δι' ἔργων ἀγαθῶν.

10 all' ho prepei gynaixin epaggellomenais theosebeian,
but what is proper for women professing reverence for Elohim,
di' ergōn agathōn.
by means of good works.

יֵאָהֲשָׁה תִלְמַד דּוּמָם בְּכָל-הַכְנָעָה:

11. ha'ishah til'mad dumam b'kal-hak'na`ah.

1Tim2:11 Let the woman learn in silence with all the subjection.

<11> γυνή ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ.

11 gynē en hēsychiā manthanetō en pasē hypotagē;
A woman in silence let learn in all subjection.

יִבְּאִינֶנִּי נֹתֵן רִשּׁוּת לְאִשָּׁה לְלַמֵּד אֶף לֹא לְהִתְנַשֵּׂא
עַל-הָאִישׁ אֶף תִּדּוֹם:

12. w'eyneni nothen r'shuth la'ishah l'lamed 'aph lo' l'hith'nase' `al-ha'ish 'a'k tidom.

1Tim2:12 But I do not give permission to a woman to teach
nor even to have authority over a man, but to be silent.

<12> διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός,
ἀλλ' εἶναι ἐν ἡσυχίᾳ.

12 didaskein de gynaiki ouk epitrepō oude authentein andros,
To teach a woman I do not allow nor to have authority over a man,
all' einai en hēsychiā.
but to be in silence.

יֵג כִּי אָדָם נּוֹצֵר בְּרֵאשׁוֹנָה וְאַחֲרָיו חָוָה:

13. ki 'Adam notsar bari'shonah w'acharayu Chauwah.

1Tim2:13 Because Adam was first created, and followed by Chauwah (Eve).

<13> Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα.

13 Adam gar prōtos eplasthē, eita Heua.
For Adam first was formed, then Eve.

יֵד וְאָדָם לֹא נִפְתָּה כִּי אִם-הָאִשָּׁה שָׁמְעָה לְקוֹל הַמְּסִית
וַתִּבְּאֵ לִידֵי עֵבֶרָה:

14. w'Adam lo' niph'tah ki 'im-ha'ishah sham`ah l'qol hamesith
watabo' liydey `aberah.

1Tim2:14 And Adam was not deceived, but the woman has heard

to the voice of the deceiver and has come to the hand in her transgression.

<14> καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἑξαπατηθεῖσα ἐν παραβάσει γέγονεν·

14 kai Adam ouk ēpatēthē,

And Adam was not deceived,

hē de gynē exapatētheisa en parabasei gegonen;

but the woman having been deceived in transgression has come to be;

טו אָבֶל תִּנְשָׁע בְּלִדְתָּהּ בָּנִים אִם תַּעֲמִדְנָה בְּאַמּוּנָה

וּבְאַהֲבָה וּבְקִדְשָׁה עִם-הַצְּנִיעוּת:

15. 'abal tiuasha` b'lid'tah banim 'im ta'amod'nah ba'emunah

uba'ahabah ubaq'dushah `im-hats'ni`uth.

1Tim2:15 But she shall be saved in the bearing of sons

if they continue in faith and in love and in sanctification with propriety.

<15> σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει

καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης·

15 sōthēsetai de dia tēs teknogonias, ean meinōsin en pistei

but she shall be saved through her childbearing, if they remain in faith

kai agapē kai hagiasmō meta sōphrosynēs.

and love and holiness with propriety.

Chapter 3

אֱמֶת הַדָּבָר אִישׁ

כִּי-יִבְקֹשׁ לְהִיּוֹת הַגִּמּוֹן לְמַעֲשֵׂה טוֹב מִתְאַוָּה:

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. Εἴ τις ἐπισκοπῆς 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.

בְּהַגְמוֹן הָעֵדָה צָרִיךְ לְהִיּוֹת בְּאֵין דְּכִי בְּעַל-אִשָּׁה אַחַת

מִשָּׁל בְּרוּחוֹ צָנוּעַ וְנִחְמָד לְבָרִיּוֹת מְכֻנִּים אֲרוּחִים וּמְבִין לְלִמּוּד

וְלֹא אֲהִב יַיִן וְלֹא-בְעַל אֲגֵרֶף (וְלֹא בִצֵּעַ בִּצֵּעַ 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 anepilēpton 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,

ג כִּי אִם-דָּן לְכַף-זְכוּת וְלֹא אִישׁ מְדִינִים וְלֹא אֱהָב כָּסֶף:

3. ki 'im-dan l'kaph-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 ἐπιεικῇ 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,

ד וִיחִי מְנַהִיג אֶת-בֵּיתוֹ בְּטוֹב

וּמְדַרְיָךְ אֶת-בָּנָיו לְמִשְׁמָעָתוֹ בְּכָל-הַיִּשָּׁר:

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 sons 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,

ה כִּי אִם-לֹא יָדַע אִישׁ לְהַנְהִיג אֶת-בֵּיתוֹ אִיכָכָה יוּכַל

לְהַשְׁגִּיחַ עַל-עַבְדַּת 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 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 ekklḗsias theou epimelēsetai?),
how an assembly of Elohim shall he care for?

וְאֵל-יְהִי תִלְמִיד חָדָשׁ פֶּן-יִרְהַב לְבוֹ וְיִפֹּל בְּדִין הַמַּשְׁטֵיִן:

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 τυφωθείς 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.

וְיִהְיֶה גַם-צָרִיךְ הָיֹוֹת לוֹ שֵׁם טוֹב בְּפִי אֹתָם שֶׁבְּחוּץ

פֶּן-יִפֹּל בְּחֶרֶפָּה וּבְמוֹקֵשׁ הַמַּשְׁטֵיִן:

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.

חֹנֶן גַּם-הַשְּׁמָשִׁים יִהְיוּ יִשְׁרָיִם וְלֹא מַחְלִיקֵי לָשׁוֹן

וְלֹא אֹהֲבִים סְבֵא-יֵין וְלֹא נָטִיִּים אַחֲרֵי בִצְע-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 σεμνοὺς, μὴ διλόγους,
μὴ οἶνω πολλῷ 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,

טָכִי אִם-יִשְׁמְרוּ אֶת-סוֹד 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 <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.

י וְגַם־הֵם יִבְחָנוּ בְּרֵאשִׁיָּה וְאַחַר כֵּן יִשְׁמְשׁוּ אִם־אֵין בָּהֶם דֹּפִי:

10. w'gam-hem yibachanu bari'shonah w'achar ken y'sham'shu 'im-'eyn bahem 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 διακονείτωσαν ἀνέγκλητοι 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 unreprouvable.

יֵאֵיכֵן הַנָּשִׁים תְּהֵינָה יְשָׁרוֹת וְלֹא מְלָשִׁינוֹת מְשָׁלוֹת בְּרוּיָן
וְנֶאֱמָנוֹת בְּכָל:

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

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

<11> γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πασιν.

11 gynaikas hōsautōs semnas, mē diabolous,

Women (deaconesses) similarly must be respectable, not slanderers,

nēphalious, pistas en pasin.

temperate, faithful in all things.

יב הַשְּׂמָשִׁים יִהְיוּ כָל־אֶחָד בְּעַל־אִשָּׁה אֶחָת
וּמִנְהָלִים בְּטוֹב אֶת־בְּנֵיהֶם וְאֶת־בָּתֵּיהֶם:

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 one husband of one wife,
ruling their sons 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.

יג כִּי הַמְשָׁמְשִׁים כַּהֲגֵן יִקְנוּ לְנַפְשָׁם מַעְלָה טוֹבָה
וּבְטָחוֹן רַב בְּאֱמוּנַת הַמָּשִׁיחַ יְהוֹשֻׁעַ:

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

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

<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 Anointed One Yahushua.

יְדוּאֵת אֲנִי כוֹתֵב לָךְ וְאַקְוֶה לָבֹא אֵלֶיךָ בְּמַהֲרָה:

14. zo'th 'ani kotheb l'ak wa'aqueh 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;

טוֹרָאם-אֶתְמַהֲמָה הֵנָּה תִּדְעַ אֵיךְ לְהִתְנַהֵּג בְּבֵית הָאֱלֹהִים
אֲשֶׁר הִיא עֲדַת אֱלֹהִים חַיִּים עֲמוּד הָאֱמֶת וּמְכוֹנָה:

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 Elohim, which is the assembly of the living Elohim, the pillar and foundation of the truth.

<15> ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζώντος, 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 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.

טוֹרָא בְּבִדְיָ גָדוֹל סוֹד הַחֲסִידוֹת אֲשֶׁר נִגְלָה
בְּבִשָּׁר נִצָּדֵק בְּרוּחַ נִרְאָה לַמַּלְאָכִים הַנִּד
בְּגוֹיִם נִתְקַבֵּל בְּאֻמוֹנָה בְּעוֹלָם נֶעְלָה בְּכָבוֹד:

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`alah 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.

“Ὁς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπίστευθῆ 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.

Chapter 4

אִיְהוָה מְגִיד בְּפִרוּשׁ כִּי בְּאַחֲרִית הַיָּמִים יִסּוּרוּ
מִן־הָאֱמוּנָה לְפָנוֹת אֶל־הָרִחוּת הַמַּתְעוֹת וְאֶל־תּוֹרַת הַשִּׁדִּים:

1. w'haRuach magid b'pherush ki b'acharith hayamim yasuru

min-ha'emunah liph'noth 'el-haruchoth hamath'`oth w'el-toroth hashedim.

1Tim4:1 But the Spirit explicitly says that in later days some shall fall away from the faith,
paying attention to deceitful spirits and to teachings of demons,

<4:1> Tò δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες
τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,

1 To de pneuma hrētōs legei hoti en hysterois kairois apostēsontai tines

Now the Spirit expressly says that in latter times some shall depart

tēs pisteōs prosechontes pneumasin planois kai didaskaliais daimoniōn,

from the faith, giving heed to deceitful spirits and teachings of demons,

בְּדִבְרֵי שֶׁקֶר בְּחִנּוּפָה וְנִכְוִים בְּמַדְעָם:

2. dob'rey sheqer bachanupah w'nik'wim b'mada'am.

1Tim4:2 false speaking in flattery and having been branded on their own conscience,

<2> ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,

2 en hypokrisei pseudologōn, kekaustēriasmenōn tēn idian syneidēsīn,

in hypocrisy of ones speaking lies, having been branded in their own conscience,

גְּאֻסְרִים לְקַחַת אִשָּׁה וּמִנְעִים מִיִּנִי מֵאֲכָל אֲשֶׁר בָּרָא
הָאֱלֹהִים שִׂיאֲכָלוֹם בְּתוֹכָהּ הַמֵּאֲמִינִים וַיִּדְעִי הָאֱמֶת:

3. 'os'rim laqachath 'ishah umon'im miminey ma'akal

'asher b'ra'am ha'Elohim sheyo'k'lum b'thodah hama'aminim w'yod'`ey ha'emeth.

1Tim4:3 forbidding to marry a woman and abstain from kinds of foods which Elohim
has created to eat with thanksgiving by those who believe and know the truth.

<3> κωλύόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν
μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

3 kōluontōn gamein, apechesthai brōmatōn, ha ho theos ektisen

forbidding to marry, commanding to abstain from foods, which Elohim created

eis metalēmpsin meta eucharistias tois pistois kai epegnōkosi tēn alētheian.
for partaking with thanksgiving by the believers and ones having known the truth.

דְּכִי כָל-בְּרִית אֱלֹהִים טוֹבָה וְאֵין דְּבַר מְשָׁקִץ
וּבְלִבָּד שֶׁיֵּאָכֵל בְּבִרְכָּה:

4. ki kal-b'riath 'Elohim tobah w'eyn dabar m'shuqats ubil'bad sheye'akel bib'rakah.

1Tim4:4 Because every creature of Elohim is good,
and nothing is to be rejected and only to eat with thanksgiving,

<4> ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον
μετὰ εὐχαριστίας λαμβανόμενον·

4 hoti pan ktisma theou kalon kai ouden apoblēton

Because every creature of Elohim is good and nothing is to be rejected
meta eucharistias lambanomenon;
with thanksgiving being received.

חֲכִי יִקְדָּשׁ בְּדִבַּר אֱלֹהִים וּבִתְפִּילָּה:

5. ki y'qudash bid'bar 'Elohim ubith'philah.

1Tim4:5 for it is sanctified by the Word of Elohim and by prayer.

<5> ἁγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

5 hagiozetai gar dia logou theou kai enteuxeōs.

For it is being sanctified through the Word of Elohim and intercession.

וְאִם-תָּשִׂים כְּזֹאת לִפְנֵי אַחִיךָ מְשֶׁרֶת טוֹב תִּהְיֶה לְיַחְוִשָׁע הַמָּשִׁיחַ
מִגִּדָּל בְּדִבְרֵי הָאֱמוּנָה וּבִלְקַח הַטוֹב אֲשֶׁר דִּבַּקְתָּ אַחֲרָיו:

6. 'im-tasim kazo'th liph'ney 'acheyak m'shareth tob tih'yeh l'Yahushuà haMashiyach
m'gudal b'dib'rey ha'emunah ubaleqach hatob 'asher dabaq'at 'acharayu.

1Tim4:6 If you put such before the brothers, you shall be a good servant
of **וְיֵשׁוּעַ** the Mashiyach, being nourished in the words of the faith
and in the good teaching which you have been taught after Him.

<6> Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως
καὶ τῆς καλῆς διδασκαλίας ἣν παρηκολούθηκας·

6 Tauta hypotithemenos tois adelphois kalos esē diakonos

By suggesting these things to the brothers you shall be a good servant
Christou Iēsou, entrephomenos tois logois tēs pisteōs
of the Anointed One Yahushua, being nourished with the words of the faith
kai tēs kalēs didaskalias hē parēkolouthēkas;
and of the good teaching which you have followed;

זֶאֱךָ הִתְבַּחֵק מִחֲגָדוֹת פְּסוּלוֹת וּבָלוֹת וְהִרְגֵּל נִפְשֶׁךָ בַּחֲסִידוֹת:

7. 'a'k hith'racheq mehagadoth p'suloth ubaloth w'har'gel naph'sh'ak bachasiduth.

1Tim4:7 But stay away from profane and old wives' fables,

and exercise yourself for the righteousness.

<7> τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ.
γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

7 tous de bebēlous kai graōdeis mythous paraitou.
but the profane and old wives' tales refuse.
gymnaze de seauton pros eusebeian;
And train yourselves for the reverence;

חֲכִי תִרְגֹּל חֲגוּף יוֹעִיל מְעַט אָבָל הַחֲסִידוֹת תּוֹעִיל
לְכָל-דָּבָר וְלֹא חֲבָטַחַת חַיִּי הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא:

8. ki tir'gul haguph yo'il m'at 'abal hachasiduth to'il l'kal-dabar
w'lah hab'tachath chayey ha'olam hazeh w'ha'olam haba'.

1Tim4:8 for bodily exercise is profitable a little, but the righteousness is profitable
to all words, and having the promise of this present life and that which is to come.

<8> ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια
πρὸς πάντα ὠφέλιμος ἐστὶν ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

8 hē gar sōmatikē gymnasia pros oligon estin ōphelimos, hē de eusebeia
for bodily training for a little is profitable but the reverence
pros panta ōphelimos estin epaggelian echousa zōēs tēs nyn
for all things is profitable, having promise life of the present
kai tēs mellousēs.
and of the coming one.

ט אֱמֶת הַדָּבָר הַזֶּה וְרָאוי לְכָל לְהִתְקַבֵּל:

9. 'emeth hadabar hazeh w'ra'uy lakol l'hith'qabel.

1Tim4:9 This is a faithful saying and worthy of all acceptance.

<9> πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος·

9 pistos ho logos kai pasēs apodochēs axios;
Trustworthy is the Word and of all acceptance worthy;

י כִּי לְזֹאת אֲנִיחָנוּ יִגְעִים וְנַעֲלָבִים עַל-אֲשֶׁר הוֹחֵלְנוּ
לְאֱלֹהִים חַיִּים מְוֹשִׁיעַ לְכָל-הָאָדָם וְעַל-כֵּן לְמַאֲמִינִים:

10. ki lazo'th 'anach'nu y'ge'im w'ne'elabim al-'asher hochal'nu l'Elohim chayim
hamoshi'a l'kal-ha'adam w'al-kulam lama'aminim.

1Tim4:10 For it is for this that we labor and strive, because we trust in the living Elohim,
who is the Savior of all men and for all of them to believe.

<10> εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ ζῶντι,
ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.

10 eis touto gar kopiōmen kai agōnizometha, hoti ēlpikamen
to this end for we labor and strive, because we have put our hope
epi theō zōnti, hos estin sōtēr pantōn anthrōpōn malista pistōn.
on a living Elohim, who is a Savior of all men, especially of believers.

11. zo'th t'tsaueth uth'lamed.

1Tim4:11 Command and teach these things.

<11> Παράγγελλε ταῦτα καὶ δίδασκε.

11 Paraggelle tauta kai didaske.

Command these things and teach.

יב אל-יבוז איש את-בחורוטיך רק הנה מופת למאמינים
בדבור במעשה באהבה (ברוח) באמונה ובטהרה:

12. 'al-yabuz 'ish 'eth-b'churotheyak raq heyeh mopheth lama'aminim
b'dibur b'ma`aseh b'ahabah (b'ruach) be'emunah ub'taharah.

1Tim4:12 Let no one despise your youth, but be you an example of the believers
in word, in conversation, in love, in spirit, in faith and in purity.

<12> μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ,
ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.

12 mēdeis sou tēs neotētos kataphroneitō, alla typos ginou tōn pistōn en logō,

No one your youth let despise, but become an example of the believers in speech,
en anastrophē, en agapē, en pistei, en hagneiā.
in conduct, in love, in faith, in purity.

יג והיה שקוד לקרוא ולהוכיח ולהורת עד-באי:

13. weh'yeh shaqud liq'ro' u'hokiach u'horoth `ad-bo'i.

1Tim4:13 And it is shaken to give attention to the reading, to exhortation, to teaching.

<13> ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

13 heōs erchomai proseche tē anagnōsei,

Until I come attend to the public reading of Scripture,
tē paraklēsei, tē didaskaliā.
to the exhortation, to the teaching.

יד ואל-תקל בעיניך מתנת החסד

אשר בך הנתונה לך בדבר נבואה ובסמיכת ידי הזקנים:

14. w'al-teqal b'eyneyak mat'nath hachesed

'asher ba'k han'thunah l'ak bid'bar n'bu'ah ubis'mikath y'dey haz'qenim.

1Tim4:14 Do not neglect the gracious gift in your eyes that is in you, which was given
to you through prophetic utterance with the laying on of hands by the elders.

<14> μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι

διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

14 mē amelei tou en soi charismatos, ho edothē soi

Do not neglect the in you gift, which was given to you
dia prophēteias meta epitheseōs tōn cheirōn tou presbyteriou.

by means of prophecy with the laying on of the hands of the council of elders.

טו לאֵלֶּה תִּשִׁית לִבְךָ וּבָהֶם הָיָה לְמַעַן תִּרְאֶה הַצְלָחָתְךָ לְכֹל:

15. la'eleh thashith lib'ak ubahem heyeh l'ma'an tera'eh hats'lachath'ak lakol.

1Tim4:15 Meditate on these things in your hearts and they are for them, so that your progress may be manifest to all.

<15> ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν.

15 tauta meleta, en toutois isthi,

These things practise, in these things be involved,

hina sou hē prokopē phanera ē pasin.

that your progress may be manifest to all.

טז שִׁית לִבְךָ לְנַפְשְׁךָ וּלְהוֹרָאָה וְחִזְזוֹךְ בְּאַלֶּה כִּי-בַעֲשׂוֹתֶךָ
כֵּן גַּם אֶת-נַפְשְׁךָ תוֹשִׁיעַ וְגַם אֶת-נַפְשׁ הַשְׁמָעִים אֲלֶיךָ:

16. shith lib'ak l'naph'sh'ak w'lahora'ah w'hachazeq ba'eleh ki-ba'asoth'ak ken gam 'eth-naph'sh'ak toshi'a w'gam 'eth-nephesh hashom'im 'eleyak.

1Tim4:16 Beat your heart to your soul and to your teaching; persevere in these things, for in doing so both you shall save your soul and the souls who listen to you.

<16> ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς·

τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

16 epeche seautō kai tē didaskaliā, epimene autois;

Watch yourself and your teaching, persevere in them.

touto gar poiōn kai seauton sōseis kai tous akouontas sou.

For this doing both yourself you shall save and the ones hearing you.

Chapter 5

א אל-תִּגְעַר בְּזָקֵן כִּי אִם-תִּזְהִירֵנוּ כְּאָב-לֶךְ
וְאֶת-הַצְעִירִים כְּאֶחִים:

1. 'al-tig`ar b'zaqen ki 'im-taz'hirenu k'ab-la'k w'eth-hats'irim k'achim.

1Tim5:1 Do not rebuke an elder, but plead to him as a father, the younger men as brothers,

<5:1> Πρεσβυτέρω μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς πατέρα,

νεωτέρους ὡς ἀδελφούς,

1 Presbyterō mē epiplēxēs alla parakalei hōs patera, neōterous hōs adelphous,

An elderly man do not rebuke but entreat as a father, younger men as brothers,

ב אֶת-הַזְקֵנֹת כְּאִמּוֹת וְאֶת-הַצְעִירוֹת כְּאֶחָיוֹת בְּכֹל-טָהָרָה:

2. 'eth-haz'qenoth k'imoth w'eth-hats'iroth ka'achayoth b'kal-taharah.

1Tim5:2 the elderly women as mothers, and the younger women as sisters, in all purity.

<2> πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.

2 presbyteras hōs mēteras, neōteras hōs adelphas en pasē hagneiā.

elderly women as mothers, younger women as sisters in all purity.

ג כִּכְר אֶת-הָאֱלֹמָנֹת אֲשֶׁר בְּאֶמֶת אֱלֹמָנֹת הֵנָּה:

3. **kabed** 'eth-ha'al'manoth 'asher be'emeth 'al'manoth **henah**.

1Tim5:3 Honor the widows who are truly widows here.

3> Χήρας τίμα τὰς ὄντως χήρας.

3 Chēras tima tas ontōs chēras. Honor widows that are really widows.

ד וְכִי-יְהִי לְאֱלֹמָנָה בָּנִים אוֹ-בְנֵי בָנִים הֵם יִלְמְדוּ
לְרֵאשׁוֹנָה לַעֲשׂוֹת חֶסֶד עִם-בֵּיתָם וּלְשָׁלֵם נְמוּל לְאֲבוֹתָם
כִּי טוֹב הוּא וְרָצוּי לִפְנֵי הָאֱלֹהִים:

4. w'ki-yih'yu l'al'manah banim 'o-b'ney banim hem yil'm'du l'ari'shonah
la'asoth chesed im-beytham ul'shalem g'mul la'abotham
ki tob hu' w'ratsuy liph'ney ha'Elohim.

1Tim5:4 But if any widow has sons or sons of sons, let them learn first to do kindness to their household, and to pay the retribution to their fathers. For it is good and acceptable before Elohim.

4> εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνους· τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.

4 ei de tis chēra tekna ē ekgona echei,

But if any widow children or grandchildren has,

manthanetōsan prōton ton idion oikon eusebein kai amoibas

let them learn first their own household to show piety to and to render

apodidonai tois progenois; touto gar estin apodekton enōpion tou theou.

recompense to the parents. For this is acceptable in the sight of Elohim.

ה וְהָאֱלֹמָנָה בְּאֶמֶת אֲשֶׁר נִשְׁאַרָה יְחִידָה תָּשִׂים בְּאֱלֹהִים
מִבְטָחָהּ וְהִיא מִתְמַדֶּת בְּתַפְלוּת וּבְתַחֲנוּת לִילָה וְיוֹמָם:

5. w'ha'al'manah be'emeth 'asher nish'arah y'chidah tasim b'Elohim mib'tachah
w'hi' math'medeth bith'philoth ubith'chinoth lay'lah w'yomam.

1Tim5:5 Now she is truly a widow who remains single, puts her trust in Elohim and she is constantly in prayers and in supplications night and day.

5> ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας,

5 hē de ontōs chēra

Now the really true widow,

kai memonōmenē ēlpiken epi theon

even the one having become single alone has set her hope of Elohim

kai prosmenei tais deēsesin kai tais proseuchais nyktos kai hēmeras,

and continues in her supplications and her prayers night and day,

וְאַךְ הַמְעַנְגָה מֵתָה הִיא בְּחַיֶּיהָ:

6. 'a'k ham`unagah methah hi' b'chayeyah.

1Tim5:6 But she who living in pleasure is dead in her life.

<6> ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.

6 hē de spatālōsa zōsa tethnēken.

but the one living in pleasure has died while living.

וְזֹאת הַצִּוָּה לְמַעַן תִּהְיֶינָה בְּלֹא-דָפִי:

7. w'zo'th t'tsaueh l'ma'an tih'yeynah b'lo'-dophi.

1Tim5:7 And these things give in charge, so that they may be without defect.

<7> καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ὦσιν.

7 kai tauta paraggelle, hina anepilēmptoi ōsin.

And these things charge, that they may be irreproachable.

חֹאֲשֵׁר לֹא יִכְלֹכַל אֶת-קְרוֹבָיו וְעַל-כֵּלָם אֶת-בְּנֵי בֵיתוֹ כִּפָּר
בְּאַמוּנָה וְרַע הוּא מֵאֲשֵׁר אֵינָנוּ מְאֲמִין:

8. wa'asher lo' y'kal'kel 'eth-q'robayu w' al-kulam 'eth-b'ney beytho kaphar
ba'emunah w'ra` hu' me'asher 'eynenu ma'amin.

1Tim5:8 But who does not provide his relatives, and for all of them, especially for the sons of his own house, he has denied the faith, and he is worse than an unbeliever.

<8> εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ,

τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου χείρων.

8 ei de tis tōn idiōn kai malista oikeiōn

But if anyone his own relatives and especially his household members
ou pronoei, tēn pistin ērnētai kai estin apistou cheirōn.

does not provide for, the faith he has denied and is worse than an unbeliever.

ט אַלמָנָה אַל-תִּבְחַר זולָתִי בֵּת-שִׁשִּׁים שָׁנָה
וְאִשֶּׁר הָיְתָה אִשָּׁת אִישׁ אֶחָד:

9. 'al'manah 'al-tibacher zulathi bath-shishim shanah
wa'asher hay'thah 'esheth 'ish 'echad.

1Tim5:9 Let not a widow choose unless she is the daughter over sixty years of age,
who has been the wife of one man,

<9> Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,

9 Chēra katalegesthō mē elatton etōn hexēkonta gegonuia,

Let a widow be put on the list not less than sixty years having lived,
henos andros gynē,
of one man a wife,

י וְיָש-לָה עֲדוּת עַל-מַעֲשֵׂיהָ הַטּוֹבִים כִּי גִדְלָה בָנִים

וְהַכְנִיסָה אֲרָחִים וְרַחֲצָה אֶת-רַגְלֵי הַקְּדוֹשִׁים
וְתַמְכָּה אֶת-הָעֲשׂוּקִים וְרַדְּפָה כָּל-מַעֲשֵׂה טוֹב:

10. w'yesh-lah `eduth `al-ma`aseyah hatobim ki gid'lah banim
w'hik'nisah `or'chim w'rachatsah `eth-rag'ley haq'dshim
w'tham'kah `eth-ha`ashuqim w'rad'phah kal-ma`aseh tob.

1Tim5:10 And she is well reported for good works, if she has brought up sons,
if she has entertained the guests, if she has washed the feet of the sanctified ones,
if she has relieved the afflicted, and if she has walked in every good work.

<10> ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενოდόχησεν, εἰ ἁγίων
πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.

10 en ergois kalois martyroumenē, ei eteknotrophēsen,
by good deeds being attested to, if she brought up children,
ei exenodochēsen, ei hagiōn podas enipsen,
if she showed hospitality, if the sanctified ones' feet she washed,
ei thlibomenois epērkesen,
if to ones being oppressed she gave assistance,
ei panti ergō agathō epēkolouthēsen.
if to every good work she devoted herself.

יֵאָבָל הָאֵלְמָנוֹת הַצְעִירוֹת אֶל-תְּקַבֵּל כִּי בְהַטּוֹת יֵצְרָן
אֶת-לִבָּן מֵאַחֲרֵי-הַמָּשִׁיחַ חַשְׁקוֹת הֵן לְהִיּוֹת לְאִישׁ:

11. `abal ha'al'manoth hats'iroth `al-t'qabel
ki b'hatoth yits'ran `eth-liban me'acharey-haMashiyach chsh'goth hen lih'yoth l'ish.

1Tim5:11 But the younger widows do not accept, for when they began to grow wanton
against the Mashiyach, they want to be married to the men,

<11> νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ,
γαμεῖν θέλουσιν

11 neōteras de chēras paraitou; hotan gar katastrēniasōsin
But younger widows refuse; for when they have sexual desires in disregard
tou Christou, gamein thelousin
of the Anointed One, they want to marry,

יבִּידִינָן עָלֵיהֶן שְׁבָגְדוּ בְּאַמוּנָתָן הָרִאשׁוֹנָה:

12. w'dinan `aleyhen shebag'du be'emunathan hari'shonah.

1Tim5:12 having their condemnation because they have cast off their first faith.

<12> ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν·

12 echousai krima hoti tēn prōtēn pistin ēthetēsan;
having judgment because their first pledge they violated;

יגְעוּר בְּהִיוֹתָן עֲצֵלוֹת לְמָדוּ לְשׁוּטֵט מִבֵּית לְבַית
וְלֹא עֲצֵלוֹת בְּלִבָּר אֶלָּא אֶפְלוּ בּוֹטֵט

וְרִדְפוֹת אַחֵר הִקְבֵּל מִכְבָּרוֹת אֶת-אֲשֶׁר לֹא יִתְכַן:

13. w'od bih'yothan `atseloth lam'du l'shotet mibayith labayith w'lo' `atseloth bil'bad
'ela' 'aphilu bototh w'rod'photh 'achar hahebel m'dab'roth 'eth-'asher lo' yitaken.

1Tim5:13 Moreover, being idle, they learn to wander from house to house
and not only idle, but blatant darkness and the pursuit after the vanity,
speaking what they ought not.

<13> ἄμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας,
οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

13 hama de kai argai manthanousin perierchomenai tas oikias,
and at the same time also they learn to be idle going around to the houses,
ou monon de argai alla kai phluaroi kai periergoi,
not only and idle but also gossips and busybodies,
lalousai ta mē deonta.
speaking the things they ought not.

יָד-עַל-כֵּן רְצוֹנִי שֶׁחֲצֵירוֹת תְּהִינָה לְאִישׁ לְלֶדֶת בָּנִים
וְלִהְיוֹת אֶת-בְּתִיָּהּ וְלֹא לָתֵת לְאִיֵּב מְקוֹם לְחֶרֶף:

14. `al-ken r'tsoni shehats'iroth tih'yeynah l'ish laledeth banim
ul'han'hig 'eth-bateyhen w'lo' latheth la'oyeb maqom l'chareph.

1Tim5:14 Therefore, I want that younger women to be married to men,
to give birth to sons and lead their houses, and not to give occasion
to the adversary to speak reproachfully.

<14> βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,
μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.

14 boulomai oun neōteras gamein, teknogonein, oikodespotein,
I counsel therefore younger widows to marry, to bear children, to rule the house,
mēdemian aphormēn didonai tō antikeimenō loidorias charin;
no occasion to give to the adversary for the sake of reproach;

טו כִּי-יֵשׁ מֵהֵן שֶׁכָּבַר סָרוּ אַחֲרֵי הַשָּׁטָן:

15. ki-yesh mehen shek'bar saru 'acharey hasatan.

1Tim5:15 for some of them have already turned aside after hasatan.

<15> ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

15 ēdē gar tines exetrapēsan opisō tou Satana.
for already some turned aside after Satan.

טז וְכִי תְהִינָה אֶלְמָנוֹת בְּבֵית (מֵאֲמִין אוֹ)

מֵאֲמִינָה תַעֲשֶׂה לָּהֶן פֶּרֶנְסָה וְלֹא תְהִינָה לְמִשָּׂא

עַל-הַקָּהָל לְמַעַן יוּכַל לְהַסְפִּיק לְאֵתָן שֶׁהֵן אֶלְמָנוֹת בְּאַמֶּת:

16. w'ki thih'yeynah 'al'manoth b'beyth (ma'amin 'o)
ma'aminah te'aseh lahen par'nasah w'lo' thih'yeynah l'masa' `al-haqahal
l'ma'an yukal l'has'piq l'othan shehen 'al'manoth be'emeth.

1Tim5:16 If being widows in the house of a male believer or a female believer, let them make a living for them and let not the assembly be burdened, so that it may be able to provide to them that they truly are widows.

<16> εἰ τις πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐταῖς καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

16 ei tis pistē echei chēras, eparkeitō autais kai mē bareisthō

If any believing woman has widows, let her assist them and not let be burdened hē ekklēsia, hina tais ontōs chērais eparkesē.
the assembly, that the ones who are really widows it may assist.

יִזְחִיקֵנִים הַמֵּיִטִּיבִים לְנַהֵל רְאוּיִם הֵם לְמִשְׁנָה כְּבוֹד
וְעַל-כֵּן הָעִמְלִים בְּדָבָר וּבַהֲוִירָאָה:

17. haz'qenim hameytibim l'nahel r'uyim hem l'mish'neh kabod
w'al-kulam ha`amelim badabar ubahora'ah.

1Tim5:17 Let the elders who rule well be considered worthy that they are a matter of honor, and of all those who labor in the word and in teaching.

<17> Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

17 Hoi kalōs proestōtes presbyteroi diplēs timēs axiousthōsan,

The well having ruled elders of double honor let be considered worthy, malista hoi kopiōntes en logō kai didaskaliā.
especially the ones laboring in word and teaching.

יַחֲכִי-הַכָּתוּב אָמַר לֹא-תַחֲסֹם שׁוֹר בְּדִישׁוֹ
וְנֹאמַר רְאוּי הַפֹּעֵל לְשִׁכְרוֹ:

18. ki-hakathub 'omer lo'-thach'som shor b'disho w'ne'emar ra'uy hapo`el lis'karo.

1Tim5:18 For the Scripture says, You shall not muzzle the ox in his threshing, and says, The laborer is worthy of his wages.

<18> λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ φιμώσεις, καί, Ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

18 legei gar hē graphē, Boun aloōnta ou phimōseis,

For says the Scripture, an ox treading out grain you shall not muzzle, kai, Axios ho ergatēs tou misthou autou.
and, worthy is the workman of the wages of him.

יִטְאֵל-תִּקְבֵּל עֵדוּת בְּזִקָּן
בְּלִתִּי אִם-עַל-פִּי שְׁנַיִם אוֹ-שְׁלֹשָׁה עֵדִים:

19. 'al-t'qabel `eduth bazaqen bil'ti 'im-'al-pi sh'nayim 'o-sh'lshah `edim.

1Tim5:19 Do not receive an accusation against an elder, except at the mouth of two or three witnesses.

<19> κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου,

ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

19 **kata** presbyterou katēgorian **mē** paradechou,

Against an elder an accusation do not receive,

ektos ei mē epi duo ē triōn martyrōn.

unless on the testimony of two or three witnesses.

כֹּאֶת-הַחֲטָאִים תּוֹכִיחַ בְּפָנַי כֹּל לְמַעַן יִירָאוּ גַם-הָאֲחֵרִים:

20. **'eth-hachot'im tokiach biph'ney kol l'ma'an yir'u gam-ha'acherim.**

1Tim5:20 Reprove those who sin in the presence of all, so that the others also may fear.

<20> τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

20 **tous hamartanontas enōpion pantōn elegche, hina kai hoi loipoi phobon echōsin.**

The ones sinning before all expose, that also the rest may have fear.

כֹּאֲהֲנִי מַעֲיֵד בְּךָ נֶגֶד הָאֱלֹהִים וְאֲדֹנָיִנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ
וְנֶגֶד הַמַּלְאָכִים בְּחִירֵי-יָהּ אֲשֶׁר-תִּשְׁמַר אֶת-הַקְּבָרִים הָאֵלֶּה
וְלֹא תִשְׁפֹּט בְּאֵין חֻקִּיהָ וְלֹא-תַעֲשֶׂה דָבָר בְּמִשְׁא פָנִים:

21. **hin'ni me'id b'ak neged ha'Elohim wa'Adoneynu Yahushua haMashiyach**
w'neged hamal'akim b'chirey-Yah 'asher-tish'mor 'eth-had'barim ha'eleh
w'lo' thish'pot b'eyn chaqirah w'lo'-tha'aseh dabar b'mas' phanim.

1Tim5:21 Behold, I charge you before Elohim and our Adon **וְיֵשׁוּעַ הַמָּשִׁיחַ** the Mashiyach
and before the chosen messengers of Yah that you observe these things
and you shall not be judged in the absence of investigation
and you shall not do anything by partiality.

<21> Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ
καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος,
μηδὲν ποιῶν κατὰ πρόσκλισιν.

21 **Diamartyromai enōpion tou theou kai Christou Iēsou**

I earnestly testify before Elohim and the Anointed One Yahushua

kai tōn eklektōn aggelōn, hina tauta phylaxēs chōris prokrimatos,

and the chosen angels, that these things, you keep, without discrimination,

mēden poiōn kata prosklisin.

doing nothing according to partiality.

כֹּבֹאֲל-תִהְיֶה נִבְהָל לְסִמּוּךְ יָדֶיךָ עַל-אָדָם
וְלֹא תִשְׁתַּתֵּף בְּחֲטָאֵת אֲחֵרִים שְׁמַר אֶת-נַפְשְׁךָ בְּטָהֳרָה:

22. **'al-t'hi nib'hal lis'mo'k yadeyak `al-'adam**
w'lo' thish'tateph b'chato'th 'acherim sh'mor 'eth-naph'sh'ak b'taharah.

1Tim5:22 Do not be alarmed to trust your hands on any man,
and not participate in the sin of others. **Keep your soul in purity.**

<22> Χεῖρας ταχέως μηδενὶ ἐπιτίθει μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις·
σεαυτὸν ἁγνὸν τήρει.

22 **Cheiras tacheōs mēdeni epititheī mēde koinōnei hamartiais allotriais;**

Hands quickly no one lay on, nor participate in sins of others;
seauton hagnon tērei.
yourself a pure keep.

כג אֶל-תִּשְׁתֶּה עוֹד מַיִם הַרְבֵּה אֲלֹא מֵעַט-יֵין מִפְּנֵי מַעֲרֹךְ
וּמִפְּנֵי שְׁפָעָמִים הַרְבֵּה חֲלָה אַתָּה:

23. 'al-tish'teh `od mayim har'beh 'ela' m'at-yayin mip'ney me'eyak
umip'ney shep'amim har'beh choleh 'attah.

1Tim5:23 Do not drink much more water, but use a little wine because of your stomach
and because of your many ailments at the times.

<23> Μηκέτι ὑδροπότει, ἀλλὰ οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον
καὶ τὰς πυκνάς σου ἀσθενείας.

23 Mēketi hydropotei, alla oinō oligō chrō dia ton stomachon

No longer drink water only, but a little wine use because of your stomach

kai tas pyknas sou astheneias.

and your frequent illnesses.

כד יֵשׁ בְּנֵי-אָדָם אֲשֶׁר-חַטֹּאתֵיהֶם גְּלוּיֹת וּמִקְדִּימוֹת לַמִּשְׁפָּט
וְיֵשׁ מֵהֶם אֲשֶׁר הֵנָּה בָּאוֹת אַחֲרֵיהֶם:

24. yesh b'ney-'adam 'asher-chato'theyhem g'luyoth umaq'dimoth lamish'pat
w'yesh mehem 'asher henah ba'oth 'achareyhem.

1Tim5:24 There are sons of men whose sins are obvious, leading on to judgment,
but there are of them that here they come after them.

<24> Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν προάγουσαι εἰς κρίσιν,
τισὶν δὲ καὶ ἐπακολουθοῦσιν.

24 Tinōn anthrōpōn hai hamartiai prodēloi eisin proagousai eis krisin,

of some men the sins are evident, going before them to judgment,

tisin de kai epakolouthousin;

but some indeed follow after;

כה וְכָכָה גַם-הַמַּעֲשִׂים הַטּוֹבִים גְּלוּיִם הֵמָּה
וְאֲשֶׁר לֹא-כֵן לֹא יוּכְלוּ לְהַסְתֵּר:

25. w'kakah gam-hama`asim hatobim g'luyim hemah
wa'asher lo'-ken lo' yuk'lu l'hisather.

1Tim5:25 So also the good works are obvious,
and they that are otherwise are not able to be hidden.

<25> ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα,
καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

25 hōsautōs kai ta erga ta kala prodēla,

likewise also the deeds good are evident,

kai ta allōs echonta krybēnai ou dynantai.

and the ones being otherwise to be hidden are not able.

Chapter 6

אִכּוֹל אֲשֶׁר-עַל הָעֲבָדוֹת עָלֵיהֶם יִהְיוּ אֲדֹנֵיהֶם בְּעֵינֵיהֶם
רְאוּיִם לְכָל-כְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחָלֵל שֵׁם הָאֱלֹהִים וְהִלְקַח:

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 Elohim and His teaching be not blasphemed.

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

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 Elohim and the teaching be blasphemed.

בְּוֹאֲתָם שֶׁאֲדֹנֵיהֶם מְאֲמִינִים אֵל-יִקְלוּ בְּעֵינֵיהֶם מִפְּנֵי שֵׁם
אֱחִים כִּי אִם-יַעֲבֹדוּ אֹתָם יוֹתֵר מִפְּנֵי שֶׁמְאֲמִינִים
וְאֲדֹבִיבִים הֵם הַמְּקַבְּלִים אֶת-הַטּוֹבָה אֶת-זֹאת תִּלְמִד וְתַצִּיגָה:

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.

גְּהֹאִישׁ אֲשֶׁר יוֹרָה תּוֹרָה אַחֶרֶת וְלֹא יַעֲמִיד בְּדַבְרֵי אֲדֹנָיו
יִהְיוּשַׁע הַמְּנִשִּׁים הַבְּרִיאִים וּבִלְקַח הַחֲסִידוֹת:

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 **וְהַמָּשִׁיחַ** 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 Anointed One,
kai tē kat' eusebeian didaskaliā,
and to the according to reverence teaching,

דַּנְפָּשׁוֹ עֲפָלָה וְלֹא יָדַע מְאוּמָה כִּי אִם-חֻלָּה הוּא בְּשֹׁאֵל
וְתוֹכָחוֹת מִלִּים הַמוֹלִידוֹת קִנְאָה וּמְרִיבָה וְגִדּוּפִים וַחֲשָׁד רָע:

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 ζητήσεως καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος ἔρις βλασφημίας, 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,

הַכּוֹחֵי הַבֶּל מְאַנְשִׁים נִשְׁחָתֵי דַעַת וּמַחֲסֵרֵי אֶמֶת הַשְּׂמִים
אֶת-הַחֲסִידוֹת לְדַבֵּר בְּצַע (סוֹר מְאַנְשִׁים 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 diaparatribai diephtharmenōn anthrōpōn ton noun

constant friction of men having been corrupted as to their minds
kai apestereōmenōn tēs alētheias, nomizontōn porismon einai tēn eusebeian.
and having become bereft of the truth, thinking gain to be the reverence.

וְאַמְנָם בְּצַע גָּדוֹל הִיא הַחֲסִידוֹת עִם-לֵב שְׂמִיחַ בְּחֻלְקוֹ:

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

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

<6> ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκειάς·

6 **estin de porismos megas hē eusebeia meta autarkeias;**
is But gain great reverence with contentment;

זְכִּי בָּאֲנוּ לָעוֹלָם וְאֵין בְּיָדֵינוּ מְאוּמָּה

וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיָדֵינוּ מְאוּמָּה:

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.

חִוְעַל-כֵּן אִם מְזוֹן וּבְסוּת לָנוּ נִסְתַּפְקָה בָּהֶם:

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.

טֶאֱבַל הַמְּבַקְשִׁים לְהַעֲשִׁיר יִבְאוּ לְיָדֵי נִסְיוֹן
וְיִפְּלוּ בְּמוֹקְשִׁים וּבִרְבַּ תְּאֻזוֹת סְכָלוֹת וּמִשְׁחִיתוֹת
הַמְּשַׁקִּיעוֹת אֶת-הָאָדָם בַּשַּׁחַת וּבְאַבְדּוֹן:

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 βλαβερὰς,
αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

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

יְכִי שְׂרֵשׁ כָּל-הָרָעוֹת אֲהַבַת הַכֶּסֶף וַיֵּשׁ לְחַוְטִים אֲחֶרִי
אֲשֶׁר סָרוּ מִן-הָאֱמוּנָה וַיַּעֲצִיבוּ אֶת-נַפְשָׁם בְּמַכָּאֲבִים 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 ὀδύναις 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 odynais pollais.
and pierced themselves with many sorrows.

יֵאֱמָרְךָ אֵיךְ הָאֱלֹהִים בָּרַח-לָךְ מֵאֲלָה וּרְדֹף צְדָקָה
וְחַסִּידוּת וְאֱמוּנָה וְאַהֲבָה וְסִבְלָנוּת וְעֲנָוָה:

11. w'attah '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 Elohim, you flee from these things,
and pursue righteousness, reverence, faith, love, endurance and meekness.

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

11 Sy de, ō anthrōpe theou, tauta pheuge;
But you, O man of Elohim, flee these things;
diōke de dikaiosynēn eusebeian pistin, agapēn hypomonēn praupathian.
but pursue righteousness, reverence, faith, love, endurance, meekness.

יִבְהַלְחֶם הַמִּלְחָמָה הַטּוֹבָה מִלְחַמַּת הָאֱמוּנָה
וְאֶחָז אֶת-חַיֵּי הָעוֹלָמִים אֲשֶׁר נִקְרְאָה לָהֶם
וְהוֹדִיתָ הוֹדָאָה יָכָה בְּפָנַי עֲדֵים רַבִּים:

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

יגהנני מצידך נגד האלהים המחיה את-כל ונגד המשיח והישע
אשר העיד ההודאה הקפה לפני פנטיוס פילטוס:

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

1Tim6:13 Behold, I charge you before Elohim, who gives life to all,
and before the Mashiyach **OW** 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 zōogonountos ta panta
I charge you before Elohim the One giving life to all things

kai Christou Iēsou tou martyrēsantos
and the Anointed One Yahushua the One having testified
epi Pontiou Pilatou tēn kalēn homologian,
before Pontius Pilate the good confession,

יד אשר תשמר את-המצוה באין-שמן
ודפי עד-הופעת המשיח והישע אדנינו:

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> τηρῆσαι 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 Anointed One,

טו אשר יראנה בעתה המברך והשליט לבדו מלך המלכים
ואדני האדנים:

15. **'asher yar'enah b'`itah ham'bora'k 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> ἣν 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.

טז אֲשֶׁר הוּא לְבִדּוֹ חַי וְקַיִם וְהוּא שׁוֹכֵן אֹר נִשְׁגָּב וְאִישׁ לֹא
רָאָהוּ וְלֹא יוּכַל לִרְאוֹתוֹ וְלוֹ הַכְּבוֹד וְגִבּוֹרַת עוֹלָמִים אָמֵן:

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.

יז אֶת-עֲשִׂירֵי הָעוֹלָם הַזֶּה תַּצְנֶה שְׂלֹא יָרוּם לְבָבָם
וְלֹא-יִבְטְחוּ בְּעֲשָׂר הַבּוֹגֵד כִּי אִם-בְּאֱלֹהִים חַיִּים
הַמְּסַפִּיק לָנוּ הַיּ וְהוֹתֵר לְשִׁבְעַ:

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'hothar 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 ἡλπικέναι 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,

יח וְיִגְמְלוּ טוֹב וְיַעֲשִׂירוּ בְּמַעֲשָׂיִם טוֹבִים לְתֵת מִהוֹנָם
וְלַעֲזֹר לְזוּלָתָם:

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,

יִטְוִי־אֲצִרוֹ לָהֶם אוֹצָר לְיִסּוֹד טוֹב לְעֵתִיד לְבֹא
לְמַעַן יִשְׁיֹגוּ 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.

כְּאַתָּה טִימוֹתִיוֹס שְׁמֹר אֶת-הַפְּקָדוֹן וְהִתְרַחֵק מִדְּבָרֵי
הַבֶּל הַפְּסוּלִים וּמִן-וְכוחֵי הַמַּדַּע הַנִּקְרָא כֵּן בְּטָעוֹת:

20. 'attah 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> Ὁ Τιμόθεε, τὴν παραθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας
καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

20 Ō 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,

כֹּא אֲשֶׁר יֵשׁ מִתְפַּאֲרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֶד עִמָּךְ אָמֵן:

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> ἢν 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.