

Sepher Aleph Barnava (1 Timothy)

Chapter 1

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

מִשְׁפָּטֵי הַמֶּלֶךְ יְהוֹשֻׁעַ מֶלֶךְ הָעוֹלָם
יְהוֹשֻׁעַ מֶלֶךְ הָעוֹלָם יְהוֹשֻׁעַ מֶלֶךְ הָעוֹלָם

א פֹּלֹס שְׁלִיחַ יְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-פִּי מִצְוַת הָאֱלֹהִים
מוֹשִׁיעֵנו וְהַאֲדֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ תְּקַוְתֵּנוּ:

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

בְּאֵל-טִימֹתִיּוֹס בְּנוֹ הָאֱמִתִּי בְּאֵמֻנָה חֶסֶד וְרַחֲמִים
וְשָׁלוֹם מֵאֵת אֱלֹהִים אֲבִינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ:

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 **וְהַאֲדֹן** our Adon.

<2> Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει, χάρις ἐλεος 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.

גִּיהֵנָה בְּלִכְתִּי לְמִקְדוֹנָיָא בְּקִשְׁתִּי מִמֶּךָ לְשָׁבֶת בְּאַפְסוֹס
לְמַעַן תִּצְנֶנָּה מִקְצֵת אֲנָשִׁים לְבִלְתִּי הוֹרֹת תוֹרָה זָרָה:

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

וַיֵּשׁ אֲשֶׁר תָּעוּ מִדַּרְכָּהּ וַיִּפְּנוּ אַחֲרֵי לְמוֹדֵי הַבָּל:

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

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

6> ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν

6 hōn tines astochēsantes exetrapēsan eis mataiologian

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

אֲשֶׁר תָּעוּ מִדַּרְכָּהּ וַיִּפְּנוּ אַחֲרֵי לְמוֹדֵי הַבָּל
וַיֵּשׁ אֲשֶׁר תָּעוּ מִדַּרְכָּהּ וַיִּפְּנוּ אַחֲרֵי לְמוֹדֵי הַבָּל

וְחַפְצִים לְהִיּוֹת מוֹדֵי תוֹרָה

וְאֵינָם יֹדְעִים מָה הֵם אֹמְרִים וּמָה הֵם דֹּנִים עָלֶיהָ:

7. chaphetsim lih'yoth morey Torah

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.

אֲבָל יָדַעְנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמֵּשׁ בָּהּ הָאָדָם כַּתּוֹרָה:
אֲבָל יָדַעְנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמֵּשׁ בָּהּ הָאָדָם כַּתּוֹרָה

חֲאֲבָל יָדַעְנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמֵּשׁ בָּהּ הָאָדָם כַּתּוֹרָה:
8. 'abal yada`nu ki haTorah tobah 'im-yish'tamesh bah ha'adam haTorah.

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

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

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

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

אֲבָל יָדַעְנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמֵּשׁ בָּהּ הָאָדָם כַּתּוֹרָה:
אֲבָל יָדַעְנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמֵּשׁ בָּהּ הָאָדָם כַּתּוֹרָה

ט בְּדַעְתּוֹ זֹאת נִשְׁחַח לֹא הוּשָׁם לַצְדִּיק כִּי אִם בְּעִבּוּר הַפְּשָׁעִים
וְהַמַּרְדִּים הַרְשָׁעִים וְהַחֲטָאִים טְמְאִים וְנִבְלִים מִכִּי-אֵב
וּמִכִּי-אִם וּמִרְצָחִים:

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

1Tim1:9 he knowing this, that law is not established for a righteous one,

but for the lawless and the rebellious, and the wicked and the impure sinners,
and scoundrels smitten of father and smitten of mother, and murders,

9 <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, androphonous
and matricides, murderers,

וְזִנִּים וְשֹׁכְבִים אֶת־זָכָר וְגִבִּי נֶפֶשׁ וְשֹׁקְרָנִים
וְנִשְׁבָּעִים לַשֶּׁקֶר וְכָל־מַעֲשֵׂה הַפֶּךְ מִן־הַלֶּקֶח הַבָּרִיא:

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,
fornicators, homosexuals, servant dealers, liars, perjurers,
kai ei ti heteron tē hygiainousē didaskaliā antikeitai
and if any other thing the healthy teaching which opposes,

וְזִנִּים וְשֹׁכְבִים אֶת־זָכָר וְגִבִּי נֶפֶשׁ וְשֹׁקְרָנִים
וְנִשְׁבָּעִים לַשֶּׁקֶר וְכָל־מַעֲשֵׂה הַפֶּךְ מִן־הַלֶּקֶח הַבָּרִיא:

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

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

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

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

וְזִנִּים וְשֹׁכְבִים אֶת־זָכָר וְגִבִּי נֶפֶשׁ וְשֹׁקְרָנִים
וְנִשְׁבָּעִים לַשֶּׁקֶר וְכָל־מַעֲשֵׂה הַפֶּךְ מִן־הַלֶּקֶח הַבָּרִיא:

יְבֹהֶנֶנִּי מוֹדָה לְיְהוֹשֻׁעַ הַמְּשִׁיחַ אֲדֹנָיִנוּ הַמְּאֲזִנֵּנִי חֵיל
אֲשֶׁר רָאֵנִי נֶאֱמָן וְיִשְׁמְנֵנִי לְמִשְׁרֵת לִּי:

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

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

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

12 Charin echō tō endynamōsanti me Christō Iēsou

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

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 13
:אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
כִּי עָשִׂיתִי מִבְּלִי-דַעַת בְּאֵין אֱמוּנָה:

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

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

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

13 to proteron onta blasphemōn kai diōktēn kai hybristēn,

previously being a blasphemer and persecutor and an insolent man,
alla ēleēthēn, hoti agnoōn epoiēsa en apisti;
but I received mercy because being ignorant I did it in unbelief;

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 14
:אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
וְהִאֲמַנְתִּי עָלַי בְּמַאֲד מְאֹד אֲדִינִנִּי עִם-הָאֱמוּנָה:

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 Oww.

<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.

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 15
:אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

טוֹנָאֲמֵן הַדָּבָר וְרָאוּי לְכָל לְהִתְקַבֵּל שְׁמֵי שָׁמַיִם וְהוֹשִׁיעַ בָּא
לְעוֹלָם לְהוֹשִׁיעַ אֶת־הַחַטָּאִים אֲשֶׁר אֲנֹכִי הַגָּדוֹל בָּהֶם:

15. ne'eman hadabar w'ra'uy la'kol 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
Owq34 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.

וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

טוֹנָאֲמֵן זֹאת רַחֲמֵי לְמַעַן אֲשֶׁר יִרְאֶה יְהוָה וְהוֹשִׁיעַ הַמְּשִׁיחַ
בִּי בְּהַאֲשׁוּנָה אֶת־כָּל־אֶרֶץ רוּחוֹ הַיּוֹתִי לְאוֹת לְכָל
אֲשֶׁר־יִבְאוּ 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,
Owq34 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 eleēthēn, 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.

וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

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.

יְיָ אֱלֹהֵינוּ הָאֵל הַחַי הַקַּיָּם הַנֶּאֱמָר בְּכָל
הַתּוֹרָה וּבְכָל הַנְּבִיאִים וּבְכָל הַמִּצְוֹת וּבְכָל הַשְּׁמִיעוּת
וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת

יְיָ אֱלֹהֵינוּ הָאֵל הַחַי הַקַּיָּם הַנֶּאֱמָר בְּכָל
הַתּוֹרָה וּבְכָל הַנְּבִיאִים וּבְכָל הַמִּצְוֹת וּבְכָל הַשְּׁמִיעוּת
וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת

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 παρατίθημαί σοι, τέκνον Τιμόθεε,
κατὰ τὰς προαγούσας ἐπὶ σέ προφητείας,
ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

18 Tautēn tēn paraggelian paratithemai soi, teknon Timothee,

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

יְיָ אֱלֹהֵינוּ הָאֵל הַחַי הַקַּיָּם הַנֶּאֱמָר בְּכָל
הַתּוֹרָה וּבְכָל הַנְּבִיאִים וּבְכָל הַמִּצְוֹת וּבְכָל הַשְּׁמִיעוּת
וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת

יְיָ אֱלֹהֵינוּ הָאֵל הַחַי הַקַּיָּם הַנֶּאֱמָר בְּכָל
הַתּוֹרָה וּבְכָל הַנְּבִיאִים וּבְכָל הַמִּצְוֹת וּבְכָל הַשְּׁמִיעוּת
וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת וּבְכָל הַשְׁמִיעוּת

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 syneidēsin,
 holding faith and a good conscience,
 hēn tines apōsamenoi peri tēn pistin enauagēsan,
 which some, having put away, as to their faith caused a shipwreck,

וְעֹהֶן פִּסְתִּין כַּאֲגַתְּהֵן סִינֵידֵסִין
 הֵנָּה תִּינִים אֲפֹסָמֵנוֹי פֶּרִי תֵּהֶן פִּסְתִּין עֵנָאוּגְעָסָן
 :אֵלֶּיךָ יָדָהּ אֶת־פִּסְתִּין עֵנָאוּגְעָסָן

כִּי־מֵהֶם הוּמָנִיּוֹס וְאַלְכְּסַנְדְּרוֹס אֲשֶׁר מִסְרָתִים לְשָׂטָן
 לְמַעַן יִסָּרוּ לְבָלְתִּי גִידָף עוֹד:

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

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

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

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

Chapter 2

אֲנִי־עֹתָה קֹדֶם כָּל־דְּבָר אֲבִקְנֶשָׁה מִכֶּם לְשִׂאת תְּפִלוֹת
 וְתַחֲנוּנִים וּבִקְשׁוֹת וְתוֹדוֹת בְּעֵד 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,

אֲנִי־עֹתָה קֹדֶם כָּל־דְּבָר אֲבִקְנֶשָׁה מִכֶּם לְשִׂאת תְּפִלוֹת
 וְתַחֲנוּנִים וּבִקְשׁוֹת וְתוֹדוֹת בְּעֵד כָּל־בְּנֵי אָדָם:

בְּעֵד הַמְּלָכִים וְכָל־הַשְּׂלִיטִים לְמַעַן נַחֲיָה חַיֵּי הַשָּׁקֵט
 וּבִטָּח בְּכָל־חֲסִידוֹת יִשְׂרָאֵל:

2. b`ad ham`lakim w`**kal**-hashalitim l`ma`an nich`yeh chayey hash`get 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 διάγωμεν 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.

3-17 79 78 77 76 75 74 73 72 71 70 69 68 67 66 65 64 63 62 61 60 59 58 57 56 55 54 53 52 51 50 49 48 47 46 45 44 43 42 41 40 39 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

ג כִּי-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,

4-17 79 78 77 76 75 74 73 72 71 70 69 68 67 66 65 64 63 62 61 60 59 58 57 56 55 54 53 52 51 50 49 48 47 46 45 44 43 42 41 40 39 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

ד אֲשֶׁר חָפְצוֹ כִּי יִוָּשְׁעוּ כָּל-בְּנֵי הָאָדָם וְיִקְבְּלוּ יְדַעַת 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,

5-17 79 78 77 76 75 74 73 72 71 70 69 68 67 66 65 64 63 62 61 60 59 58 57 56 55 54 53 52 51 50 49 48 47 46 45 44 43 42 41 40 39 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

ה כִּי אֶחָד הָאֱלֹהִים וְאֶחָד הַסִּרְסוֹר 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 Owa`yash,

<5> εἰς γὰρ θεός, εἰς 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,

en panti topō epairontas hosious cheiras chōris orgēs kai dialogismou.
 in every place of meeting lifting up holy hands without anger and doubt.

9 וְכֵן גַּם-הַנָּשִׁים תִּתְּנִינָה בְּתִלְבֻּשֶׁת נָאָה בְּבִשְׂת פָּנִים
 וּבְנִיעוֹת לֹא בְּמַחְלָבוֹת 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,

10 וְאֵלֶּה בְּמַעֲשֵׂים טוֹבִים כְּרָאוּי לַנָּשִׁים
 אֲשֶׁר בָּחָרוּ לָהֶן יְרֵאת 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 ἅλλ' ὃ πρέπει γυναιξὶν 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.

11 וְהַאֲנָשָׁה תִּלְמַד דּוּמָם בְּכָל-הַכְּנָעָה:

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

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

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

יבֹאִיבְנֵי נִתָּן רְשׁוּת לְאִשָּׁה לְלַמֵּד אֶף לֹא לְהִתְבַּשֵּׂא
עַל־הָאִישׁ אֶךְ תִּדְוּם:

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.

יְגִי אָדָם נוֹצֵר בְּרֵאשׁוֹנָה וְאַחֲרָיו חֲנֻה:

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

יֵד וְאָדָם לֹא נִפְתָּה כִּי אִם-הָאִשָּׁה שָׁמְעָה לְקוֹל הַמַּסִּית וּתְבֹא לְיָדֵי עֶבְרָה:

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;

12

וּבְאַהֲבָה וּבְקִדְשָׁה עִם-הַצְּנִיעוּת:
טו אָבֵל תִּישָׁע 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 ἁγιασμῷ 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

אֵת הַדָּבָר אֲשֶׁר
כִּי-יִבְקֹשׁ לְהִיטֵת הֶגְמוֹן לְמַעֲשֵׂה טוֹב מִתְאַוֶּה:

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 epithymeī.
a good work he desires.

בְּהֶגְמוֹן הַעֵדָה צָרִיךְ לְהִיטֵת בְּאֵין דְּכִי-אִשָּׁה אַחַת
מִשָּׁל בְּרוּחוֹ צָנוּעַ וְנִחְמָד לְבָרִיּוֹת מְכֻנִּים אֲרָחִים וּמְבִין לְלִמּוּד
וְלֹא אֶהֱב יֵין וְלֹא-בֵעַל אֶגְרֹף (וְלֹא בִצֵּעַ בְּצֵעַ 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 anepilēmphton 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,

3 1Tim3:3 934 464 747447 944 464 4474-176 74-74 474 3

גבי אם-דן לבק-זכות ולא איש מדַינים ולא אהב כסף:

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,

4 9489 4449-44 14747 4444 4
4 9444-699 4407476 44749-44 9444474

דויהי מנהיג את-ביתו בטוב

ומדריך את-בניו למשמעתו בכל-הישר:

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 ιδίου 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,

5 6944 4744 4449-44 14747 944 044 46-74 474 5
4 9444 440-60 44444

הכי אם-לא ידע איש להנהיג את-ביתו איכבה יוכל

להשגיח על-עבד אלהים:

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

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

<5> (εἰ δέ τις τοῦ ιδίου 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?

6-אָל-יְהִי תַלְמִיד חָדָשׁ פֶּן-יִרְהַב לְבוֹ וְיִפֹּל בְּדִין הַמַּשְׁבִּטִּין:

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

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

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

6 mē neophyton, hina mē typhōtheis

not a new convert, lest having become conceited
eis krima empesē tou diabolou
into the judgment he might fall of the devil.

7-גַּם-צָרִיךְ הָיֹוֹת לוֹ שֵׁם טוֹב בְּפִי אֹתָם שְׁבַחֲוִין
פֶּן-יִפֹּל בְּחַרְפָּה וּבְמוֹקֵשׁ הַמַּשְׁבִּטִּין:

זֶהוּא גַם-צָרִיךְ הָיֹוֹת לוֹ שֵׁם טוֹב בְּפִי אֹתָם שְׁבַחֲוִין
פֶּן-יִפֹּל בְּחַרְפָּה וּבְמוֹקֵשׁ הַמַּשְׁבִּטִּין:
7. w'hu' gam-tsari'k heyoth lo shem tob b'phi 'otham shebachuts
pen-yipol b'cher'pah ub'moqesh hamas'tin.

**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 ὀνειδισμὸν 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.

8-גַּם-הַשְׁמָשִׁים יִהְיוּ יִשְׁרָיִם וְלֹא מַחְלִיקֵי לָשׁוֹן
וְלֹא אֲהָבִים סְבֵא-יֵין וְלֹא נָטִים אַחֲרֵי בָצֵעַ-רָע:

חֹכֵן גַּם-הַשְׁמָשִׁים יִהְיוּ יִשְׁרָיִם וְלֹא מַחְלִיקֵי לָשׁוֹן
וְלֹא אֲהָבִים סְבֵא-יֵין וְלֹא נָטִים אַחֲרֵי בָצֵעַ-רָע:
8. w'ken gam-hashamashim yih'yu y'sharim w'lo' machaliqey lashon

16

12 חַדְשֵׁי הַשָּׁנָה - לֹא אֶחָד - לְיָדָיו מְשָׁלָה וְלִבָּם
מְשָׁלָה וְלִבָּם מְשָׁלָה וְלִבָּם מְשָׁלָה

יב השְׂמִינִים יִהְיוּ כָל-אֶחָד בְּעַל-אִשָּׁה אֶחָת
וּמִנְהֵלִים 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 μιᾷς 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.

13 מְשָׁלָה וְלִבָּם מְשָׁלָה וְלִבָּם מְשָׁלָה וְלִבָּם
מְשָׁלָה וְלִבָּם מְשָׁלָה וְלִבָּם מְשָׁלָה

יג כִּי הַמְשָׁמְשִׁים כַּהֲגֵן יִקְנוּ לְנַפְשָׁם מַעֲלָה טוֹבָה
וּבִטְחוֹן רַב בְּאֱמוּנַת הַמָּשִׁיחַ יִהְיוּשָׁע:

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

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

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

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

14 אֲנִי כוֹתֵב לָךְ וְאַקְוֶה לָבוֹא אֵלֶיךָ בְּמַהֲרָה:

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

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

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

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

15 מְשָׁלָה וְלִבָּם מְשָׁלָה וְלִבָּם מְשָׁלָה וְלִבָּם
מְשָׁלָה וְלִבָּם מְשָׁלָה וְלִבָּם מְשָׁלָה

טוואם-אַתמַהמַה הנה תדע איך להתנהג בבית האֱלֹהִים
אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד 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 εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεισθαι,
ἣτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.

15 ean de bradynō, hina eidēs pōs dei en oikō theou

but if I delay, that you may know how one ought in the house of 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.

אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָה
אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָה
אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָה

טוואם-אַתמַהמַה הנה תדע איך להתנהג בבית האֱלֹהִים
אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָה
אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָה

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·
Ὅς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

16 kai homologoumenōs mega estin to tēs eusebeias mystērion;

And confessedly great is the mystery of the righteousness:
Hos ephanerōthē en sarki, edikaiōthē en pneumati, ōphthē aggelois,
who was manifested in flesh, was vindicated in by the spirit, was seen by angels,
ekērychthē en ethnesin, episteuthē en kosmō,
was proclaimed among gentiles, was believed on in the world,
anelēmphthē en doxē.
was taken up in glory.

Chapter 4

אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָה
אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָה
אֲשֶׁר הִיא עֶדֶת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָה

וּבְלִבְדִּי שִׂיאָכֵל בְּבִרְכָּהּ:

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 ἀποβλητὸν
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.

5 יְצַו וְדַבָּר אֱלֹהִים וּבִתְפִּילָהּ:

הַכִּי יִקְדָּשׁ בְּדִבְרֵי אֱלֹהִים וּבִתְפִּילָהּ:

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 **hagiazetai gar dia logou theou kai enteuxeōs.**

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

6 מְנַחֵם בְּדִבְרֵי הָאֱמוּנָה וּבִלְקַח הַטּוֹב אֲשֶׁר דָּבַקְתָּ אַחֲרָיו:

וְאִם-תָּשִׂים כְּזֹאת לִפְנֵי אַחֲיָךְ מִשֶּׁרֶת טוֹב תִּהְיֶה לְיַחְיִשְׁעַ הַמָּשִׁיחַ
מְנַחֵם בְּדִבְרֵי הָאֱמוּנָה וּבִלְקַח הַטּוֹב אֲשֶׁר דָּבַקְתָּ אַחֲרָיו:

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

1Tim4:6 If you put such before the brothers, you shall be a good servant
of **OWY** 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;

7 זֶאֱךְ הִתְרַחֵק מִתַּגְדּוֹת פְּסוּלוֹת וּבְלוֹת וְהִרְגֵּל בְּפִשְׁךְ בְּחִסְדוֹת:

זֶאֱךְ הִתְרַחֵק מִתַּגְדּוֹת פְּסוּלוֹת וּבְלוֹת וְהִרְגֵּל בְּפִשְׁךְ בְּחִסְדוֹת:

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;

לְכָל-דָּבָר וְלִהְיוֹת חַיִּי הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא׃
לְכָל-דָּבָר וְלִהְיוֹת חַיִּי הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא׃

חֲכִי תִרְגֹּל הַגּוֹף יוֹעִיל מְעַט אֲבָל הַחֲסִידוֹת הַיּוֹעִיל
לְכָל-דָּבָר וְלִהְיוֹת 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.

טְאֵמַת הַדָּבָר הַזֶּה וְרָאוּי לְהִתְקַבֵּל׃
טְאֵמַת הַדָּבָר הַזֶּה וְרָאוּי 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;

יְכִי לְזֵאת אֲנִיחָנוּ יִגְעִים וְנַעֲלָבִים עַל-אֲשֶׁר הוֹחֵלְנוּ
לְאֵלֵהֶם חַיִּים חַיִּים מוֹשִׁיעַ 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.

יד ואל-תקל בעיניך מתנת החסד
אשר בך הנתונה לך בדבר נבואה ובסמיכת ידי הזקנים:
14. w'al-teqal b'eyneyak mat'nath hachased
'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> μη 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 לאלה תשית לבך ובהם יהיה למען תראא הצלחתך לכל:
15. la'eleh thashith lib'ak ubahem heyeh l'ma'an tera'eh hats'lachath'ak labol.
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 שית לבך לנפשך ולהוראא והחזק באלה כי-בעשותך
כן גם את-נפשך תושיע וגם את-נפש השמעים אליך:
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.

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

୨୮-୨୫ ୨୨୨୨୩୫୫-୨୫ ୪୨ ୨୨୫୨ ୨୦୭୫-୫୫
 :୨୨୨୫ ୨୨୨୨୦୨୩-୫୫

24

la`asoth chesed `im-beytham u'`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 προγόνοις· 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 progonois; touto gar estin apodekton enōpion tou theou.
recompense to the parents. For this is acceptable in the sight of Elohim.

וְהָאֵלְמָנָה בְּאַמֶּת אֲשֶׁר נִשְׂאָרָה יְחִידָה תְּשִׁים בְּאֵלֹהִים
מִבְּטָחָהּ וְהִיא מִתְמַדֶּת בְּתַפְלוֹת וּבְתַחֲנוּת לַיהוָה יוֹמָם
וְלַיְלָה וְהָאֵלְמָנָה בְּאַמֶּת אֲשֶׁר נִשְׂאָרָה יְחִידָה תְּשִׁים בְּאֵלֹהִים
מִבְּטָחָהּ וְהִיא מִתְמַדֶּת בְּתַפְלוֹת וּבְתַחֲנוּת לַיהוָה יוֹמָם
וְלַיְלָה

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,

וְהָאֵלְמָנָה בְּאַמֶּת אֲשֶׁר נִשְׂאָרָה יְחִידָה תְּשִׁים בְּאֵלֹהִים
מִבְּטָחָהּ וְהִיא מִתְמַדֶּת בְּתַפְלוֹת וּבְתַחֲנוּת לַיהוָה יוֹמָם
וְלַיְלָה

וְהָאֵלְמָנָה בְּאַמֶּת אֲשֶׁר נִשְׂאָרָה יְחִידָה תְּשִׁים בְּאֵלֹהִים
מִבְּטָחָהּ וְהִיא מִתְמַדֶּת בְּתַפְלוֹת וּבְתַחֲנוּת לַיהוָה יוֹמָם
וְלַיְלָה

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.

וְהָאֵלְמָנָה בְּאַמֶּת אֲשֶׁר נִשְׂאָרָה יְחִידָה תְּשִׁים בְּאֵלֹהִים
מִבְּטָחָהּ וְהִיא מִתְמַדֶּת בְּתַפְלוֹת וּבְתַחֲנוּת לַיהוָה יוֹמָם
וְלַיְלָה

זוֹאֵת תְּצוּהָ לְמַעַן תִּהְיֶינָה בְּלֹא-דָפִי:

7. w'zo'th t'tsau'eh 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.

אֲנִי מְצַוֶּה אֶתְכֶם לְתַתּוֹת בְּלֹא-דָפִי לְכָל אֶתְכֶם
:אֲנִי מְצַוֶּה אֶתְכֶם לְתַתּוֹת בְּלֹא-דָפִי לְכָל אֶתְכֶם

חַוָּאֶשֶׁר לֹא יִכְלֹל אֶת-קְרוֹבָיו וְעַל-כֵּלָם אֶת-בְּנֵי בֵיתוֹ כִּפָּר
בְּאַמוּנָה וְרַע הוּא מְאֹשֶׁר אֵינָנוּ מְאַמִּין:

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.

אֲנִי מְצַוֶּה אֶתְכֶם לְתַתּוֹת בְּלֹא-דָפִי לְכָל אֶתְכֶם
:אֲנִי מְצַוֶּה אֶתְכֶם לְתַתּוֹת בְּלֹא-דָפִי לְכָל אֶתְכֶם

ט אֶלְמָנָה אֶל-תִּבְחֶר זִוְלָתִי בַת-נָשִׁים שָׁנָה
וְאֹשֶׁר 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 ἐξήκοντα 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,

אֲנִי מְצַוֶּה אֶתְכֶם לְתַתּוֹת בְּלֹא-דָפִי לְכָל אֶתְכֶם
:אֲנִי מְצַוֶּה אֶתְכֶם לְתַתּוֹת בְּלֹא-דָפִי לְכָל אֶתְכֶם

י וְיִשׁ-לָה עֲדוּת עַל-מַעֲשֵׂיהָ הַטּוֹבִים כִּי גִדְּלָה בָנִים

וְהַכְנִיסָה אֶרְחִים וְרַחֲצָה אֶת-רַגְלֵי הַקְּדוֹשִׁים
וְתַמְכָּה אֶת-הָעֲשׂוּקִים וְרָדְפָה 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 ἐξενόδοχησεν, εἰ ἁγίων
πόδας ἐνύψεν, 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.

וְאֵבֶל הָאֵלֶּמְנוֹת הַצְעִירוֹת אֶל-תְּקֵבֶל כִּי בְּהַטּוֹת יֵצְרוּן
אֶת-לֶבֶן מַאֲחֵרִי-הַמְּשִׁיחַ חֲשָׁקוֹת 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> νεώτερας 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,

יְבִי וְדִינָן עָלֵיהֶן שְׁבָגְדוּ בְּאִמּוּנָתָן הָרְאִשׁוֹנָה:

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;

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.
 :13w`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.

יגועוד בהיותן עצלות למדו לשוטט מבית לבית
 ולא עצלות בלבד אלא אפלו בוטת
 ורדפות אחר ההבל מדברות את-אשר לא יתכן:

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.

14 -60w`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.
 :14w`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.

יד על-כן רצוני שתצעירות תהיינה לאיש ללדת בנים
 ולהנהיג את-בתיהן ולא לתת לאיב מקום לחרה:

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;

15 -17w`ki-yesh mehen shek'bar saru 'acharey hasatan.
 :15w`ki-yesh mehen shek'bar saru 'acharey hasatan.

טו כי-יש מהן שכבר סרו אחרי השטן:

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 ἐξέτράπησαν ὀπίσω τοῦ Σατανᾶ.

15 ēdē gar tines exetrapēsan opisō tou Satana.

for already some turned aside after Satan.

(יָדָהּ כִּי מִנְּכֵחַ הָיָה שָׂדֵי הַשָּׂטָן 15
אֲנִי מֵעַתָּה הֵיכָן הָיָה שָׂדֵי הַשָּׂטָן
:אֲנִי מֵעַתָּה הֵיכָן הָיָה שָׂדֵי הַשָּׂטָן

טוּבֵי תְהִינָה אֶלְמָנוֹת בְּבֵית (מְאֲמִין אוֹ)

מְאֲמִינָה תַעֲשֶׂה לָהֶן פְּרִנָּסָה וְלֹא תְהִינָה לְמִשָּׂא

עַל-הַקָּהָל לְמַעַן יוּכַל לְהַסְפִּיק לְאֵתָן שֶׁהֵן אֶלְמָנוֹת בְּאַמֶּת:

16. w'hi thih'yeynah 'al'manoth b'beyth (ma'amin 'o)

ma'aminah te'aseh lahen par'rasah 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> εἴ τις πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐταῖς καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκεσῇ.

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.

אֲנִי מֵעַתָּה הֵיכָן הָיָה שָׂדֵי הַשָּׂטָן 17
:אֲנִי מֵעַתָּה הֵיכָן הָיָה שָׂדֵי הַשָּׂטָן

יִזְהָרְנוּ הַמְּיָטִיבִים לְנֶהֱלֹךְ רְאוּיִם הֵם לְמִשְׁנָה כְּבוֹד

וְעַל-כֵּן הָעֹמְלִים בְּדִבְרֵי וּבְהוֹרָאָה:

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 προεστώτες 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.

אֲנִי מֵעַתָּה הֵיכָן הָיָה שָׂדֵי הַשָּׂטָן 18
:אֲנִי מֵעַתָּה הֵיכָן הָיָה שָׂדֵי הַשָּׂטָן

יַחַד כִּי-הַכְּתוּב אָמַר לֹא-תִחַסֵּם שׁוֹר בְּדִישׁוֹ

וְנֹאמַר רָאוּי הַפֶּעַל 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, Ἄξιος 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.

19 -לֹא תִקְבַּל עֲדוּת בְּזֵקָן
פִּי שְׁנַיִם אִו-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, ekτος ei mē epi duo ē triōn martyron.
unless on the testimony of two or three witnesses.

20 -אֶת-הַחֹטְאִים תּוֹכִיחַ בְּפָנֶי כָל-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.

21 וְנִגְדַת הַמְּלָאכִים בְּחִירֵי-יְהוָה אֲשֶׁר-תִּשְׁמַר אֶת-הַקְּבָרִים הָאֵלֶּה
וְלֹא תִשְׁפֹּט בְּאֵין חֻקִּיהָ וְלֹא-תַעֲשֶׂה קֶבֶר בְּמִשְׁא פָנִים:

כֹּא הַנְּגִיד מַעֲיִד בְּךָ נֶגֶד הָאֱלֹהִים וְאֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ
וְנִגְדַת הַמְּלָאכִים בְּחִירֵי-יְהוָה אֲשֶׁר-תִּשְׁמַר אֶת-הַקְּבָרִים הָאֵלֶּה
וְלֹא תִשְׁפֹּט בְּאֵין חֻקִּיהָ וְלֹא-תַעֲשֶׂה קֶבֶר 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 **וְאַתָּה** 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.

וְאַתָּה-לֹא יָדָעְתָּ מִלְּפָנֶיךָ מִיָּדָעְתָּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
:אֲנִי וְכָל הָאֱלֹהִים וְכָל הָאֲנָשִׁים וְכָל הַבְּרִיּוֹת וְכָל הַמַּלְאָכִים וְכָל הַיְּצֵרִים וְכָל הַחַיִּים וְכָל הַמִּצְרִים וְכָל הַמְּשֻׁלָּמִים וְכָל הַמְּשֻׁלָּמִים

כַּבֵּד אֶת-יְהוָה נִבְהָל לְסִמּוּךְ יְדִידְךָ עַל-אָדָם
וְלֹא תִשְׁתַּתֵּף בְּחַטָּאת אֲחֵרִים שְׁמֹר 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> Χείρας 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.

וְאַתָּה-לֹא יָדָעְתָּ מִלְּפָנֶיךָ מִיָּדָעְתָּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
:אֲנִי וְכָל הָאֱלֹהִים וְכָל הָאֲנָשִׁים וְכָל הַבְּרִיּוֹת וְכָל הַמַּלְאָכִים וְכָל הַיְּצֵרִים וְכָל הַחַיִּים וְכָל הַמִּצְרִים וְכָל הַמְּשֻׁלָּמִים וְכָל הַמְּשֻׁלָּמִים

כַּבֵּד אֶת-יְהוָה עוֹד מִיָּדָעְתָּ מִלְּפָנֶיךָ מִיָּדָעְתָּ מִלְּפָנֶיךָ
וּמִפְּנֵי שְׂפָעִים הַרְבֵּה חֲלָה אֶתְּךָ:

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.

⊗ 24 מִכֶּתִי הַדְּרוֹטֵי, אֲלָא אוֹיְנוֹ אוֹלִיגוֹ כְּרוֹ דִּיא טוֹן סְטוֹמַכּוֹן
אֲשֶׁר מִשְׁתֵּי מַיִם בְּלֹא יַיִן מְעַט עֲלֵי שֶׁמֶן לְדִיא טוֹן סְטוֹמַכּוֹן

כִּד יֵשׁ בְּנֵי-אָדָם אֲשֶׁר-חַטֵּאתֵיהֶם גְּלוּיֹת וּמִקְדִּימוֹת לְמִשְׁפָּט
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;

25 מִכֶּתִי הַדְּרוֹטֵי מִשְׁתֵּי מַיִם בְּלֹא יַיִן מְעַט עֲלֵי שֶׁמֶן לְדִיא טוֹן סְטוֹמַכּוֹן
אֲשֶׁר מִשְׁתֵּי מַיִם בְּלֹא יַיִן מְעַט עֲלֵי שֶׁמֶן לְדִיא טוֹן סְטוֹמַכּוֹן

כִּה וְכָכָה גַם-הַמַּעֲשִׂים הַטּוֹבִים גְּלוּיִם הֵמָּה
וְאֲשֶׁר לֹא-כֵן לֹא יוּכְלוּ לְהִסְתֵּר:

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 ὥσαύτως 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

1 מִכֶּתִי הַדְּרוֹטֵי מִשְׁתֵּי מַיִם בְּלֹא יַיִן מְעַט עֲלֵי שֶׁמֶן לְדִיא טוֹן סְטוֹמַכּוֹן
אֲשֶׁר מִשְׁתֵּי מַיִם בְּלֹא יַיִן מְעַט עֲלֵי שֶׁמֶן לְדִיא טוֹן סְטוֹמַכּוֹן

אִכְלֵ אֲשֶׁר-עַל הָעֲבָדוֹת עָלֵיהֶם יִהְיוּ אֲדִנֵּיהֶם בְּעֵינֵיהֶם
רְאוּיִם לְכָל-כְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחַלְלֵ שֵׁם הָאֱלֹהִים וְיִחַלְלֵ:

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

בְּאֵתָם שֶׁאֵדְנִיָּהֶם מֵאֲמִינִים אֶל־יִקְלּוּ בְּעֵינֵיהֶם מִפְּנֵי שֵׁהֶם
אֲחֵים כִּי אִם־יַעֲבֹדוּ אֹתָם יוֹתֵר מִפְּנֵי שֶׁמֵּאֲמִינִים
וְאֲהִיבִים הֵם הַמְּקַבְּלִים אֶת־הַטּוֹבָה אֶת־זֹאת תִּלְמֹד וְתַצְוָה:

בְּאֵתָם שֶׁאֵדְנִיָּהֶם מֵאֲמִינִים אֶל־יִקְלּוּ בְּעֵינֵיהֶם מִפְּנֵי שֵׁהֶם
אֲחֵים כִּי אִם־יַעֲבֹדוּ אֹתָם יוֹתֵר מִפְּנֵי שֶׁמֵּאֲמִינִים
וְאֲהִיבִים הֵם הַמְּקַבְּלִים אֶת־הַטּוֹבָה אֶת־זֹאת תִּלְמֹד וְתַצְוָה:

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.

גְּהֵאִישׁ אֲשֶׁר יוֹרֶה תּוֹרָה אַחֶרֶת וְלֹא יַעֲמֹד בְּדַבְּרֵי אֲדֹנָיו
יְהוֹשִׁעַ הַמְּנִשִּׁים הַבְּרִיאִים וּבִלְקַח הַחֲסִידוֹת:

גְּהֵאִישׁ אֲשֶׁר יוֹרֶה תּוֹרָה אַחֶרֶת וְלֹא יַעֲמֹד בְּדַבְּרֵי אֲדֹנָיו
יְהוֹשִׁעַ 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 Owayyaf the Mashiyach that is the sound according to the teaching of the reverence,

3) εἰ 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,

חֲסִידוֹתַי וְלֹא יִדְעוּ מִדִּבְרֵי אֱמוּנָה הַזֶּה הוּא בִּשְׂאֵלֹת
:אֶת הַמִּלִּים הַמְּלִידוֹת קִנְיָה וּמְרִיבָה וְגִדּוּפִים וְחִשְׁדַּר רָע:

דִּבְשׁוֹ עֲפָלָה וְלֹא יָדַע מֵאִמָּה כִּי אֵם-חֵלָה הוּא בִּשְׂאֵלֹת
וְתוֹכָחוֹת מִלִּים הַמְּלִידוֹת קִנְיָה וּמְרִיבָה וְגִדּוּפִים וְחִשְׁדַּר 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 ζητήσεις 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,

אֶת הַמִּלִּים הַמְּלִידוֹת קִנְיָה וּמְרִיבָה וְגִדּוּפִים וְחִשְׁדַּר רָע
:(אֶת הַמִּלִּים הַמְּלִידוֹת קִנְיָה וּמְרִיבָה וְגִדּוּפִים וְחִשְׁדַּר רָע)

הַכּוֹפִיִּי הַבֶּל מֵאֲנָשִׁים נִשְׁחָתִי דַעַת וּמִחֲסָרִי אֶמֶת הַשְׂמִים
אֶת-הַחֲסִידוֹת לְדִבְרֵי בָצַע (סוֹר מֵאֲנָשִׁים כְּאֵלָה):

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 aposterēmenōn tēs alētheias, nomizontōn porismon einai tēn eusebeian.

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

וְאִם־נִמְנָם בְּצַע גָּדוֹל הִיא הַחֲסִידוּת עִם־לֵב שָׁמֵחַ בְּחֶלְקוֹ׃

וְאִם־נִמְנָם בְּצַע גָּדוֹל הִיא הַחֲסִידוּת עִם־לֵב שָׁמֵחַ בְּחֶלְקוֹ׃
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 ἡ εὐσέβεια μετὰ αὐταρκειάς·

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

וְכִי בָּאנוּ לָעוֹלָם וְאֵין בְּיָדֵינוּ מְאוּמָה
וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיָדֵינוּ מְאוּמָה׃

וְכִי בָּאנוּ לָעוֹלָם וְאֵין בְּיָדֵינוּ מְאוּמָה
וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיָדֵינוּ 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.

וְכִי־כֵן אִם־מְזוֹן וְכִסּוּת לָנוּ נִסְתַּפְקָה בָּהֶם׃

וְכִי־כֵן אִם־מְזוֹן וְכִסּוּת 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.

וְאֵבֶל הַמְּבַקְשִׁים לְהַעֲשִׂיר יִבְאוּ לַיְדֵי נִסְיוֹן
וַיִּפְּלוּ בְּמוֹקְשִׁים וּבְרֹב תַּאֲוֹת סְכָלוֹת וּמִשְׁחִיתוֹת
הַמְּשַׁקִּיעוֹת אֶת־הָאָדָם בַּשַּׁחַת וּבְאֲבָדוֹן׃

וְאֵבֶל הַמְּבַקְשִׁים לְהַעֲשִׂיר יִבְאוּ לַיְדֵי נִסְיוֹן
וַיִּפְּלוּ בְּמוֹקְשִׁים וּבְרֹב תַּאֲוֹת סְכָלוֹת וּמִשְׁחִיתוֹת
הַמְּשַׁקִּיעוֹת אֶת־הָאָדָם בַּשַּׁחַת וּבְאֲבָדוֹן׃
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.

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.

יְהוָה אֱלֹהִים וְיֵשׁ לְהוֹטִים אֶחָד
:יְהוָה אֱלֹהִים וְיֵשׁ לְהוֹטִים אֶחָד

יְהוָה אֱלֹהִים וְיֵשׁ לְהוֹטִים אֶחָד

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.

יְהוָה אֱלֹהִים וְיֵשׁ לְהוֹטִים אֶחָד
:יְהוָה אֱלֹהִים וְיֵשׁ לְהוֹטִים אֶחָד

יְהוָה אֱלֹהִים וְיֵשׁ לְהוֹטִים אֶחָד

וְחַסִּדוּת 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 ἀνθρώπε 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.

12 אֶת־הַטּוֹבָה הַיְּשִׁירָה וְהַיְּשִׁירָה אֶת־הַטּוֹבָה הַיְּשִׁירָה 12
וְהַיְּשִׁירָה אֶת־הַטּוֹבָה הַיְּשִׁירָה וְהַיְּשִׁירָה אֶת־הַטּוֹבָה הַיְּשִׁירָה
וְהַיְּשִׁירָה אֶת־הַטּוֹבָה הַיְּשִׁירָה וְהַיְּשִׁירָה אֶת־הַטּוֹבָה הַיְּשִׁירָה

יב הלחם המלחמה הטובה מלחמת האמונה
ואחז את-חיי העולמים אשר נקראת להם
והודית הודאה 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 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.

13 אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה 13
אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה

יג הנני מציד נגד האלהים המחיה את-כל ונגד המנשים והנשים
אשר העיד ההודאה היפה לפני פנטיוס פילטוס:

13. hin'ni m'tsau'ak neged ha'Elohim ham'chayeh 'eth-kol 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 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 martyresantos
and the Anointed One Yahushua the One having testified
epi Pontiou Pilatou tēn kalēn homologian,
before Pontius Pilate the good confession,

14 אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה 14
אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה אֶת־כָּל־הַטּוֹבָה הַיְּשִׁירָה

38

hōn 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.

[illegible]

יִזְאֹת-עֲשִׂירֵי הָעוֹלָם הַזֶּה תִּצְיֹחַ וְשֹׁלָא זָרוּם לְבָבָם
וְלֹא-יִבְטְחוּ בַּעֲשָׂר הַבּוֹגֵד כִּי אִם-בְּאֱלֹהִים חַיִּים
הַמְּסַפִּיק לָנוּ הַיּוֹם וְהוֹתֵר לְשָׁבַע:

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 ἀδελότητι 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,

୨୨୧୩୩ ୪୪୮ ୩୩୨୨୦ ୩୩୩୦୩୨ ୧୩୩୩୦୩୩୩ ୨୨୦ ୧୮୩୩୩୩ 18
 :୩୪୮୩୩୩ ୩୩୦୩୩

יח ויגמלו טוב ויעשירו במעשים טובים לתת מהונם ולעזר 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 agathoergein, ploutein en ergois kalois, eumetadotous einai, koinōnikous,
to do good, to be rich in good works, to be generous, ones willing to share,

✕96 44X06 99⊗ 49F46 9R9X 736 99R44919
 :X7X3 44M-X4 974W4 5076

יְהוָה אֱלֹהֵינוּ לְהַחֲיוֹת לָנוּ אֶת הַמֵּתִים לְעוֹלָם חַיִּים וְלִבְרִיאַת הַבְּרִיָּאִים לְעוֹלָם חַיִּים

למען ישיגו את-חיי האמת:

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 apothēsaūrizontas 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.

וְיִצְטָקוּ לָהֶם אוֹצָר לְיָמֵי חַיֵּים טוֹב לְאַחֲרָיִם
לְמַעַן יִשְׁגּוּ אֶת-חַיֵּי הָאֱמֶת:

כִּי אֵתָּה טִימֹתִיוֹס שְׁמֹר אֶת-הַפֶּקֶדוֹן וְהִתְרַחֵק מִדְּבָרֵי
הַבֶּל הַפְּסוּלִים וּמִן-יְפֹתֵי הַמַּדָּע 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> ὦ 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,

וְאַתָּה טִימֹתִיוֹס שְׁמֹר אֶת-הַפֶּקֶדוֹן וְהִתְרַחֵק מִדְּבָרֵי
הַבֶּל הַפְּסוּלִים וּמִן-יְפֹתֵי הַמַּדָּע הַנִּקְרָא כֵּן בְּטָעוֹת:

כִּי אֵתָּה טִימֹתִיוֹס שְׁמֹר אֶת-הַפֶּקֶדוֹן וְהִתְרַחֵק מִדְּבָרֵי
הַבֶּל הַפְּסוּלִים וּמִן-יְפֹתֵי הַמַּדָּע הַנִּקְרָא כֵּן בְּטָעוֹת:

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.