

# Sepher Aleph Barnava (1 Timothy)

## Chapter 1

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

מְצַוֵּנִי וְהַאֲדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-פִּי מִצְוֹת הָאֱלֹהִים  
:יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ 1Tim1:1

אֲפֹלֹס וְיֵשׁוּעַ הַמָּשִׁיחַ עַל-פִּי מִצְוֹת הָאֱלֹהִים  
מִשְׁעִיבֵנוּ וְהַאֲדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ תְּקַוְתֵּנוּ:

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

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

<1:1> Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτήρος 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**

בְּצִוְיֵנוּ וְהַאֲדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-פִּי מִצְוֹת הָאֱלֹהִים  
:יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ 2  
מְצַוֵּנִי וְהַאֲדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-פִּי מִצְוֹת הָאֱלֹהִים  
בְּצִוְיֵנוּ וְהַאֲדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-פִּי מִצְוֹת הָאֱלֹהִים  
:יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

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

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

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

**2 Timotheō gnēsīō 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.**

גְּהִנָּה בְּלִכְתִּי לְמַקְדוֹנָיָא בְּקִשְׁתִּי מִמָּךְ לְשָׁבֶת בְּאֶפְסוֹס  
לְמַעַן תִּצְדָּק מִקְצֵת אֲנָשִׁים לְבִלְתִּי הוֹרֹת תוֹרָה זָרָה:  
אֲנִי מְצַוֶּנְךָ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ 3  
:אֲנִי מְצַוֶּנְךָ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

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

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

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

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

מאָל-געזען זענען זיך צוזאמען געווען צו גיין צו מאַקעדאָניע, ווייל איך האָב זיך צו געזאָגט צו די מענשערן, זאלן זיי נישט לערנען אנדערע דין'ס.

דו וואָס וועסט זאָגן צו אַזוינע מענשערן זאלן זיי נישט לערנען אנדערע דין'ס: סוף המביאים לשאלות ולא לבנות בית-אלהים באמונה:

**4. w'lo' yasimu libam l'hagadoth ul'limudey tholadoth she'eyn-la hem sopher ham'bi'implish'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.**

וְלֹא יָשִׂימוּ לִבָּם לְהֶאֱדוֹת וְלִמּוּדֵי תּוֹלְדוֹת שֵׁאֵינ־לָהֶם סוֹף הַמְבִיאים לְשִׁאלוֹת וְלֹא לְבִנוֹת בַּיַּת אֱלֹהִים בְּאֵמוּנָה:

**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,**

וְיֵשׁ אֲשֶׁר תְּעוּ מִדְּרָכָהּ וַיְפָנוּ אַחֲרֶיהָ 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,**

אָפּוּצִים לְהִיּוֹת מוֹרֵי תוֹרָה  
וְאֵינָם יֹדְעִים מָה הֵם אֹמְרִים וּמָה הֵם הָנִים עֲלֵיוֹ:  
אָפּוּצִים לְהִיּוֹת מוֹרֵי תוֹרָה וְאֵינָם יֹדְעִים מָה הֵם אֹמְרִים וּמָה הֵם הָנִים עֲלֵיוֹ:

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 διαβεβαίουνται.

7 **thelontes einai nomodidaskaloi, mē noountes**

wanting to be teachers of the Law, not understanding

**mēte ha legousin mēte peri tinōn diabebaiountai.**

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

חֲאָבָל יִדְעֵנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמְשׁ בָּהּ הָאָדָם כַּתּוֹרָה:  
אָבָל יִדְעֵנוּ כִּי הַתּוֹרָה טוֹבָה אִם-יִשְׁתַּמְשׁ בָּהּ הָאָדָם כַּתּוֹרָה:

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

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

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

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

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

טְבֻדְעָתוֹ זֹאת נִשְׁחָחַק לֹא הוֹשֵׁם לְצַדִּיק כִּי אִם בְּעִבּוּר הַפְּשָׁעִים  
וְהַמְרָדִים הָרָשָׁעִים וְהַחֲטָאִים טְמֵאִים וְנִבְלִים מִכִּי-אָב  
וּמִכִּי-אִם וּמְרַצְחִים:

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

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

<9> εἰδὼς τοῦτο, ὅτι δικαίω νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, 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 mētrōloais, androphonous

and matricides, murderers,

וְזֹנִים וְשֹׁכְבִים אֶת-זָכָר וְגִבּוֹרִי נֶפֶשׁ וְשֹׁקְרָנִים

וְנֹשְׁבָעִים לְשָׁקֵר וְכָל-מַעֲשֵׂה הַפֶּךְ מִן-הַלֵּקַח הַבְּרִיאָה:

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

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

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

יְהוָה אֱלֹהֵינוּ אֲשֶׁר הָאֵל הַמְּבֹרָךְ אֲנִי מְבֹרָךְ בְּשׁוֹרַת כְּבוֹד הָאֵל הַמְּבֹרָךְ אֲשֶׁר הָאֵל הַמְּבֹרָךְ

יְהוָה אֱלֹהֵינוּ אֲשֶׁר הָאֵל הַמְּבֹרָךְ אֲנִי מְבֹרָךְ בְּשׁוֹרַת כְּבוֹד הָאֵל הַמְּבֹרָךְ אֲשֶׁר הָאֵל הַמְּבֹרָךְ

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.

יְהוָה אֱלֹהֵינוּ אֲשֶׁר הָאֵל הַמְּבֹרָךְ אֲנִי מְבֹרָךְ בְּשׁוֹרַת כְּבוֹד הָאֵל הַמְּבֹרָךְ

יְהוָה אֱלֹהֵינוּ אֲשֶׁר הָאֵל הַמְּבֹרָךְ אֲנִי מְבֹרָךְ בְּשׁוֹרַת כְּבוֹד הָאֵל הַמְּבֹרָךְ

יְהוָה אֱלֹהֵינוּ אֲשֶׁר הָאֵל הַמְּבֹרָךְ אֲנִי מְבֹרָךְ בְּשׁוֹרַת כְּבוֹד הָאֵל הַמְּבֹרָךְ

יְהוָה אֱלֹהֵינוּ אֲשֶׁר הָאֵל הַמְּבֹרָךְ אֲנִי מְבֹרָךְ בְּשׁוֹרַת כְּבוֹד הָאֵל הַמְּבֹרָךְ

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 Owa'ad 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 ἠγήσατο 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,

כַּחֲמוֹנִי בְּיַד הַיְיָ הַחַיִּים  
בְּחֶסֶד וּבְאֵמֻנָה לְעוֹלָם  
וְהַחֲמוֹנִים בְּיַד הַיְיָ הַחַיִּים  
בְּחֶסֶד וּבְאֵמֻנָה לְעוֹלָם

יְיָ אֱשָׁר מְלַפְנִים הָיִיתִי וּמְרַדֵּף וּמְרַדֵּף אֲבָל רַחֲמֹתַי  
כִּי עָשִׂיתִי מִבְּלִי-דַעַת בְּאֵין אֲמוּנָה:

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

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

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

13 to proteron onta blasphemōn kai diōktēn kai hybristēn,

previously being a blasphemer and persecutor and an insolent man,

alla ēleēthēn, hoti agnoōn epoiēsa en apistiā;

but I received mercy because being ignorant I did it in unbelief;

אֲשֶׁר מִלְּפָנָיו הָיִיתִי מְרַדֵּף וּמְרַדֵּף אֲבָל רַחֲמֹתַי  
כִּי עָשִׂיתִי מִבְּלִי-דַעַת בְּאֵין אֲמוּנָה:

יְיָ אֱשָׁר מְלַפְנִים הָיִיתִי וּמְרַדֵּף וּמְרַדֵּף אֲבָל רַחֲמֹתַי  
כִּי עָשִׂיתִי מִבְּלִי-דַעַת בְּאֵין אֲמוּנָה:

14. wayig'dal `alay bim'od m'od chesed 'Adoneynu `im-ha'emunah  
w'ha'ahabah baMashiyach Yahushua.

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

<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.

כַּחֲמוֹנִי בְּיַד הַיְיָ הַחַיִּים  
בְּחֶסֶד וּבְאֵמֻנָה לְעוֹלָם  
וְהַחֲמוֹנִים בְּיַד הַיְיָ הַחַיִּים  
בְּחֶסֶד וּבְאֵמֻנָה לְעוֹלָם

טוּ נְאֻמָּן הַדְּבָר וְרָאוּי לְכֹל לְהִתְקַבֵּל שְׁהַמְּשִׁיחַ יְהוֹשִׁעַ בָּא  
לְעוֹלָם לְהוֹשִׁיעַ אֶת-הַחַטָּאִים אֲשֶׁר אֲנִכִּי הַגִּדּוֹל בָּהֶם:

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

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

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

**15 pistos ho logos kai pasēs apodochēs axios,**  
**Faithful is the Word and of all acceptance worthy,**  
**hoti Christos Iēsous ēlthen eis ton kosmon hamartōlous sōsai,**  
**that the Anointed One Yahushua came into the world to save sinners,**  
**hōn prōtos eimi egō.**  
**of whom the foremost am I.**

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הכחמה אבדור זאת רחמתי למען אשר יראה יהושע המשיח  
בי בראשונה את-כל-אריך רוחו להיותי לאות לכל  
אשר-יבאו להאמין בו להיות להם חיי עולם:

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

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

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

**16 alla dia touto ēleēthēn, hina en emoi prōtō endeixētai**  
**But because of this I received mercy, that in me, the foremost, might display**  
**Christos Iēsous tēn hapasan makrothymian pros hypotypōsin tōn mellontōn**  
**the Anointed One Yahushua all longsuffering for a model of the ones being about**  
**pisteuein ep' autō eis zōēn aiōnion.**  
**to believe on Him resulting in life eternal.**

---

יהושע הכחמה אבדור זאת רחמתי למען אשר יראה יהושע המשיח  
בי בראשונה את-כל-אריך רוחו להיותי לאות לכל  
אשר-יבאו להאמין בו להיות להם חיי עולם:

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

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

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

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

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

כַּלְיָא פִּיזְכֵּי־חַיִּימֵי־כֹּסֶם כַּלְיָא יְצִיִּימֵי כַּלְיָא חֲבִיבֵי אֲצִיִּימֵי־חַיִּימֵי 18  
:אֲצִיִּימֵי־אֵי אֲצִיִּימֵי־אֵי יְאֵז־לֹ מִחֲלָא קִימֵי יְצִיִּימֵי־אֵי חַיִּימֵי־אֵי  
יח אֶת־הַמְצִיָּה הַזֹּאת אֲנִי מְצִיָּה בְּנִי טִימֹתִיּוֹם כֹּפִי

הַנְּבוֹאוֹת הַקְּדָמוֹת עָלַיךָ אֲשֶׁר הִלְחַם עַל־יָדֶךָ הַמְלַחְמָה 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 paraggelian paratithemai soi, teknon Timothee,  
This charge I commit to you, child Timothy,

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

אֲנִי מְצִיָּה בְּנִי טִימֹתִיּוֹם כֹּפִי מִחֲלָא קִימֵי יְצִיִּימֵי־אֵי חַיִּימֵי־אֵי 19  
:אֲצִיִּימֵי־אֵי אֲצִיִּימֵי־אֵי יְאֵז־לֹ מִחֲלָא קִימֵי יְצִיִּימֵי־אֵי חַיִּימֵי־אֵי  
יט לְאֶחָז בְּאֲמוּנָה וּבְדַעַת נִקְיָה אֲשֶׁר־יֵשׁ מֵאֲסִים בָּהּ  
וּתְשַׁבֵּר אֲנִיתִּי אֲמוּנָתָם:

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 ἐναυάγησαν,

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

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

יָסַף מִחֲלָא קִימֵי יְצִיִּימֵי־אֵי חַיִּימֵי־אֵי 20  
:אֲצִיִּימֵי־אֵי אֲצִיִּימֵי־אֵי יְאֵז־לֹ מִחֲלָא קִימֵי יְצִיִּימֵי־אֵי חַיִּימֵי־אֵי

כּוּמְהֵם הוּמְנִיּוֹס וְאַלְכֶסְנְדְרוֹס אֲשֶׁר מְסַרְתִּים לְשָׁטָן  
לְמַעַן יִנְסְרוּ לְבַלְתִּי גְדֵף 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 מְדַבֵּר אֵת הַדְּבָרִים הָאֵלֶּים לְכָל הַבָּנִים  
וְלֹא לְבָנֵי אָדָם:  
אֲנִי מְדַבֵּר אֵת הַדְּבָרִים הָאֵלֶּים לְכָל הַבָּנִים  
וְלֹא לְבָנֵי אָדָם:  
אֲנִי מְדַבֵּר אֵת הַדְּבָרִים הָאֵלֶּים לְכָל הַבָּנִים  
וְלֹא לְבָנֵי אָדָם:

**1. w`atah 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,

בְּעֵד הַמְּלָכִים וְכָל-הַשְּׂלִיטִים לְמַעַן נַחֲיָה חַיִּי הַשְּׁקֵט  
וְבְטַח בְּכָל-חֲסִידוֹתַי וְיִשְׂרָאֵל:

**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 διαγῶμεν 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: יְיָ־טוֹב־וְרָצוּי־בְעֵינֵי־אֱלֹהִים מוֹשִׁיעֵנוּ׃  
ג פִּי־כֵן טוֹב וְרָצוּי בְעֵינֵי אֱלֹהִים מוֹשִׁיעֵנוּ׃

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: אֲשֶׁר־חָפְצוֹ כִּי יִוָּשְׁעוּ כָּל־בְּנֵי־הָאָדָם וְיִקְבְּלוּ יְדַעַת הָאֱמֶת׃  
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: אֱלֹהִים אֶחָד וְיֵשׁוּעַ מְשִׁיחַ אֶחָד בֵּין־אֱלֹהִים וּבֵין־בְּנֵי־הָאָדָם הוּא הַמְּשִׁיחַ יְהוֹשֻׁעַ׃  
ה פִּי אֶחָד הָאֱלֹהִים וְאֶחָד הַסְּרִסוֹר בֵּין־אֱלֹהִים  
וּבֵין־בְּנֵי־הָאָדָם הוּא בֶן־הָאָדָם 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 the Elohim is one, and one mediator between Elohim and the sons of men,  
He is the Son of the man, the Mashiyach **וְיֵשׁוּעַ**,

<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,

6: אֲשֶׁר־נָתַן אֶת־נַפְשׁוֹ כִּפְּרַר בְּעֵד הַכּוֹל וְזֹאת הָעֵדוּת הַבְּאֵה בְּעֵתָהּ׃  
ו אֲשֶׁר נָתַן אֶת־נַפְשׁוֹ כִּפְּרַר בְּעֵד הַכּוֹל  
וְזֹאת הָעֵדוּת הַבְּאֵה 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 καιροῦς ἰδίους.

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;

אֲנִי הָיִיתִי מְרַחֵם עַל כָּל הַבְּרִיּוֹת וְנָתַתִּי אֶת-עַצְמִי כְּקָדְשׁ וְכִרְמוֹת  
 :אֶת-עַצְמִי כְּקָדְשׁ וְכִרְמוֹת וְנָתַתִּי אֶת-עַצְמִי כְּקָדְשׁ וְכִרְמוֹת  
 זֶאֱשֶׁר אֲנִי הַקְּדוֹתִי לָהּ לְכָרוֹז וּלְשִׁלְיָהּ אֶמֶת אֲנִי מְגִיד  
 בְּמַשְׁיָח וְלֹא אֶשְׁקֵר מוֹרָה הַגּוֹיִם בְּאֵמוּנָהּ וּבְאֶמֶת:

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 alētheiā.  
 I do not lie, a teacher of gentiles in faith and truth.

חֲלֹכֵן רְצוֹנִי נְשִׂיתֶּפְלְלוּ הָאֲנָשִׁים בְּכָל-מְקוֹם  
 :וְיִשְׂאוּ יְדֵיהֶם קֹדֶשׁ בְּלִי-רִגְזַ וּמִזְמוֹת:  
 חֲלֹכֵן רְצוֹנִי נְשִׂיתֶּפְלְלוּ הָאֲנָשִׁים בְּכָל-מְקוֹם  
 :וְיִשְׂאוּ יְדֵיהֶם קֹדֶשׁ בְּלִי-רִגְזַ וּמִזְמוֹת:

8. laken r'tsoni sheyith'palalu ha'anashim b'kal-maqom  
 w'yis'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 ὀσίους  
 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.

ט וְכִן גַּם-הַנְּשִׂיִם הַתְּיַפְיְנָה בְּתִלְבִּשְׁתָּ נְאֻהָ בְּבִשְׂתֵּי פָנִים  
 וּצְנִיעוֹת לֹא בְּמַחְלָפוֹת הָרֹאשׁ לֹא בְּזָהָב לֹא בְּפָנִינִים  
 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> ὡσαύτως [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,

---

יְאָלֵא בְּמַעֲשֵׂים טוֹבִים כְּרֵאֵי לְנָשִׁים

אֲשֶׁר בְּחֵרוֹ לְהֵן יִרְצֶת 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 ἐπαγγελιομέναις θεοσέβειαν, 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.

---

יֵאָדָּע אֲנִי שֶׁאֵין לְנָשִׁים לְהִתְנַחֵם 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> γυνή ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ·

11 gynē en hēsychiā manthanetō en pasē hypotagē;

A woman in silence let learn in all subjection.

---

יְבִיאֵינִי נִתֵּן רְשׁוּת לְאִשָּׁה לְלַמֵּד אֶף לֹא לְהִתְנַחֵם

עַל-הָאִישׁ אֶף תְּדוּם:

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 ἥσυχίᾳ.

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.**

יג כי אדם נוצר בראשונה ואחריו חוה:  
אדם נוצר ראשון ואחריו חוה:

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 Εὐά.

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

יד ואדם לא נפתה כי אם-האשה שמעה לקול המסית  
ותבא לידי עברה:  
אדם לא נפתה כי אם-האשה שמעה לקול המסית  
ותבא לידי עברה:

14. **w'Adam lo' niph'tah ki 'im-ha'ishah sham'`ah l'qol hamesith  
watabo' lidey `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 ἔξαπατηθεῖσα 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 אבל הנשע בלדתה בנים אם תעמדנה באמונה ובאהבה  
ובקדושה עם-הצניעות:  
אבל הנשע בלדתה בנים אם תעמדנה באמונה ובאהבה  
ובקדושה עם-הצניעות:

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, εἰ 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.

### Chapter 3

1Tim3:1  
אֱמֶת הַדָּבָר אִישׁ  
כִּי-יִבְקֶשׁ לְהִיּוֹת 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. Ἐἴ 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.

2  
בְּוִהְגְמוֹן הַעֲדָה צָרִיף לְהִיּוֹת בְּאֵין דְּכִי בְעַל-אִשָּׁה אַחַת  
מְשַׁל בְּרוּחוֹ צָנוּעַ וְנִחְמָד לְבָרִיּוֹת מְכֻנִּים אֲרֻחִים וּמְבִין לְלַמֵּד  
וְלֹא אֲהֵב יַיִן וְלֹא-בֵעַל אֲגָרִף (וְלֹא בִצְעַ בְּצַע רָע):

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

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

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

2 dei oun ton episkopon 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  
גְּכִי אִם-דָּן לְכַף-זְכוּת וְלֹא אִישׁ מְדַיְנִים וְלֹא אֲהֵב כֶּסֶף:

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 ἐπιεικῆ ἄμαχον ἀφιλάργυρον,

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

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

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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 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,

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הפי אם-לא ידע איש להנהיג את-ביתו איככה יוכל

להשגיח על-עדת 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 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 ekklēsiās theou epimelēsetai?),  
how an assembly of Elohim shall he care for?

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וואל-יהי תלמיד חדש פן-ירחב לבו ויפל בדין המשטין:

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.**

ⲛⲩⲫⲏⲥⲱ ⲙⲁⲭⲁ ⲉⲓⲛⲉ ⲥⲩⲙⲉ ⲙⲱ ⲩⲮ ⲭⲩⲕⲁ ⲡⲉⲗⲏⲙⲉⲧⲏⲥⲏⲥ ⲕⲩⲣⲓⲙⲁ  
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זוהוא גם-צָרִיךְ הַיּוֹת לוֹ שֵׁם טוֹב בְּפִי אֲתָם שְׂבַחֲוּן  
פֶּן-יִפֹּל בְּחַרְפָּה וּבְמוֹקֵשׁ הַמְשֻׁטִּין:

**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 oneidismōn empesē kai pagida tou diabolou.**  
**lest into reproach he might fall and a trap of the devil.**

ⲙⲁⲭⲁ ⲉⲓⲛⲉ ⲙⲁⲭⲁ ⲉⲓⲛⲉ ⲙⲁⲭⲁ ⲉⲓⲛⲉ ⲙⲁⲭⲁ ⲉⲓⲛⲉ ⲙⲁⲭⲁ ⲉⲓⲛⲉ ⲙⲁⲭⲁ ⲉⲓⲛⲉ  
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חֹכֵן גַּם-הַשְּׂמָשִׁים יְהִיּוּ יִשְׂרָיִם וְלֹא מַחְלִיקֵי לָשׁוֹן  
וְלֹא אֲהַבִּים סְבֵא-יַיִן וְלֹא נֹטִים אַחֲרַי בְּצַע-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 οἴνω πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς,

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

ⲁⲓⲛⲉⲧⲏⲥⲏⲥ ⲙⲉⲧⲏⲥⲏⲥ ⲙⲉⲧⲏⲥⲏⲥ ⲙⲉⲧⲏⲥⲏⲥ ⲙⲉⲧⲏⲥⲏⲥ ⲙⲉⲧⲏⲥⲏⲥ ⲙⲉⲧⲏⲥⲏⲥ  
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טְכִי 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> ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρῷ συνειδήσει.

**9 echontas to mystērion tēs pisteōs en katharā syneidēsei.**

keeping the mystery of the faith with a clean conscience.

יִגְמְ-הֵם יִבְחָנוּ בְּרֵאשִׁיטָה וְאַחַר כֵּן יִשְׁמְשׁוּ אִם-אֵין בָּהֶם דָּבָר׃  
10. w'gam-hem yibachanu bari'shonah w'achar ken y'sham'shu 'im-'eyn ba hem dophi.

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

<10> καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονεῖτωσαν ἀνεγκλήτοι ὄντες.

10 kai houtoi de dokimazesthōsan prōton,

Also these ones and let them be tested first,

eita diakoneitōsan aneglētoi ontes.

then let them serve as deacons, being unreprouvable.

יֵאָוְכַן הַנְּשִׂימִים תְּהֵינָה יִשְׂרוֹת וְלֹא מִלְּשִׁינוֹת מִשְׁלוֹת בְּרוּחָן  
וְנֶאֱמָנוֹת בְּכֹל׃  
11. w'ken hanashim tih'yeynah y'sharoth w'lo' mal'shinoth msh'loth b'ruachan w'ne'emanoth bakol.

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

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

<11> γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφάλιους, πιστὰς ἐν πάσιν.

11 gynaiikas hōsautōs semnas, mē diabolous,

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

nēphalious, pistas en pasin.

temperate, faithful in all things.

יֵב הַנְּשִׂמָשִׁים יְהִי כָל-אֶחָד בְּעַל-אִשָּׁה אֶחָת  
וּמְנַהֲלִים בְּטוֹב אֶת-בְּנֵיהֶם וְאֶת-בְּתִיחֶם׃  
12. hashamashim yih'yu kal-'echad ba'al-'ishah 'echath um'nahalim b'tob 'eth-b'neyhem w'eth-bateyhem.

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 gynaiikos andres,

Deacons let be of one wife husbands,

teknōn kalōs proistamenoi kai tōn idiōn oikōn.

their children managing well and their own household.

יֵשׁוּב אֶת-בְּנֵיהֶם וְאֶת-בְּתִיחֶם וְאֶת-בְּתִיחֶם׃  
13



יג פִּי הַמְשִׁמְשִׁים כַּהֲגֵן יִקְנוּ לְנַפְשָׁם מֵעַלָּה טוֹבָה

וּבְטַחֲוֹן רַב בְּאֵמוּנַת הַמְּשִׁיחַ יִהְיֶשׁעַ:

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 **וּמְשִׁיחַ**.

<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 peripoiountai  
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.

יְדֹאֵת אֲנִי כֹתֵב לְךָ וְאֶקְוֶה לָּבֹא אֵלֶיךָ בְּמַהֲרָה: 14

יד זֹאת אֲנִי כֹתֵב לְךָ וְאֶקְוֶה לָּבֹא 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;

טו וְאִם-אֶתְמַהְמַה הִנֵּה תִכַּע אֵיךָ לְהִתְנַהֵּג בְּבֵית הָאֱלֹהִים

אֲשֶׁר הִיא עֲבַת אֱלֹהִים חַיִּים עֲמוּד הָאֱמֶת וּמְכוּנָה:

טו וְאִם-אֶתְמַהְמַה הִנֵּה תִכַּע אֵיךָ לְהִתְנַהֵּג בְּבֵית הָאֱלֹהִים  
אֲשֶׁר הִיא עֲבַת אֱלֹהִים חַיִּים עֲמוּד הָאֱמֶת וּמְכוּנָה:

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

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

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

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

אֶתְמַהְמַה הִנֵּה תִכַּע אֵיךָ לְהִתְנַהֵּג בְּבֵית הָאֱלֹהִים 16

אֲשֶׁר הִיא עֲבַת אֱלֹהִים חַיִּים עֲמוּד הָאֱמֶת וּמְכוּנָה:

אֲשֶׁר נִגְלָה בְּשָׂרׁ נֶצְבֵּק בְּרוּחַ נְרָאָה לְמַלְאָכִים הַגִּיד  
בְּגוֹיִם נִתְקַבַּל בְּאֵמוּנָה בְּעוֹלָם בְּכָבוֹד:  
טז ובְּנֹדֵי גְדוֹל סוּד הַחֲסִידוֹת אֲשֶׁר נִגְלָה  
בְּשָׂרׁ נֶצְבֵּק בְּרוּחַ נְרָאָה לְמַלְאָכִים הַגִּיד  
בְּגוֹיִם נִתְקַבַּל בְּאֵמוּנָה בְּעוֹלָם 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· Ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὠφθη 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

אֲנִי אֶמַּד אֶת־רֹאשׁוֹ בְּפָרֹשׁ כִּי בְּאֲחַרִּית הַיָּמִים יִסְוּרוּ  
מִן־הַאֱמוּנָה לְפָנֹת אֲל־הַרְוִיחוֹת הַמִּתְעוֹת וְאֲל־תּוֹרַת הַנְּשִׂיִם:  
אֲנִי אֶמַּד אֶת־רֹאשׁוֹ בְּפָרֹשׁ כִּי בְּאֲחַרִּית הַיָּמִים יִסְוּרוּ  
מִן־הַאֱמוּנָה לְפָנֹת אֲל־הַרְוִיחוֹת הַמִּתְעוֹת וְאֲל־תּוֹרַת הַנְּשִׂיִם:

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> Τὸ 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,

בְּדַבְרֵי שֶׁקֶר בְּחִנְפָּה וּנְכוּיִם בְּמִדְעָם:  
אֲנִי אֶמַּד אֶת־רֹאשׁוֹ בְּפָרֹשׁ כִּי בְּאֲחַרִּית הַיָּמִים יִסְוּרוּ  
מִן־הַאֱמוּנָה לְפָנֹת אֲל־הַרְוִיחוֹת הַמִּתְעוֹת וְאֲל־תּוֹרַת הַנְּשִׂיִם:

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

**1Tim4:2** false speaking in flattery and their own conscience with a hot iron,

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

**2 en hypokrisei pseudologōn, kekaustēriasmenōn tēn idian syneidēsin,**

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

יָבִיחַ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

**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 the Elohim has created to eat with thanksgiving by those who believe and know the truth.

<3> κωλυόντων 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 the 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.**

יְבִיחַ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

**4. ki kal-b’riath ‘Elohim tobah w’eyn dabar m’shuqats ubil’bad sheye’akel bib’rahah.**

**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.**

יְקַדָּשׁ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 8

וּאִם-תְּשִׂים כְּזֹאת לְפָנַי אַחֲרַי מְשֶׁרֶת טוֹב תִּהְיֶה לְיְהוֹשִׁיעַ הַמְּשִׁיחַ  
מִגְדָּל בְּדַבְרֵי הָאֱמוּנָה וּבְלִקְחַ הַטּוֹב אֲשֶׁר דָּבַקְתָּ אַחֲרָיו:

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

**1Tim4:6** If you put such before the brothers, you shall be a good servant of **Ow'ay'ay' 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 ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ 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;**

זֹאת הִתְרַחֵק מִהַגְדוֹת פְּסוּלוֹת וּבְלוֹת וְהִרְגַּל נַפְשְׁךָ 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 γραῶδεις 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 תִרְגָּל הַגּוּף יוֹעִיל מְעַט אָבֹל הַחֲסִידוֹת תּוֹעִיל לְכָל-דָּבָר  
וְלֹא הַבְּטָחַת חַיֵּי הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא:

8. **ki tir'gul haguph yo'il m'at 'abal hachasiduth to'il I'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 kai tēs mellousēs.  
 for **all things is profitable, having promise life of the now and of the coming one.**

9 אֵמֶת הַדְּבָר הַזֶּה וְרָאוּי לְכָל לְהִתְקַבֵּל:  
 9 אֵמֶת הַדְּבָר הַזֶּה וְרָאוּי 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;**

יְיָ אֱלֹהֵינוּ הוֹשִׁיעַ לְכָל-הָאָדָם וְעַל-כֵּן לְמַאֲמֵינוּ:  
 10 יְיָ אֱלֹהֵינוּ הוֹשִׁיעַ לְכָל-הָאָדָם וְעַל-כֵּן לְמַאֲמֵינוּ:  
 יְיָ אֱלֹהֵינוּ הוֹשִׁיעַ לְכָל-הָאָדָם וְעַל-כֵּן לְמַאֲמֵינוּ:  
 יְיָ אֱלֹהֵינוּ הוֹשִׁיעַ לְכָל-הָאָדָם וְעַל-כֵּן לְמַאֲמֵינוּ:

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 ἠλπίκαμεν 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 אֲמַר וְתַלְמִיד:  
 11 אֲמַר וְתַלְמִיד:

11. zo'th t'tsaueh uth'lamed.  
**1Tim4:11 Command and teach these things.**

<11> Παράγγελλε ταῦτα καὶ δίδασκε.  
 11 Paraggelle tauta kai didaske.  
**Command these things and teach.**

יְבֹאֲלֵי יְבוּז אִישׁ אֶת-בְּחִירוֹתָיִךְ רַק הָיָה מוֹפֵת לְמַאֲמֵינוּ  
 12 יְבֹאֲלֵי יְבוּז אִישׁ אֶת-בְּחִירוֹתָיִךְ רַק הָיָה מוֹפֵת לְמַאֲמֵינוּ  
 יְבֹאֲלֵי יְבוּז אִישׁ אֶת-בְּחִירוֹתָיִךְ רַק הָיָה מוֹפֵת לְמַאֲמֵינוּ  
 יְבֹאֲלֵי יְבוּז אִישׁ אֶת-בְּחִירוֹתָיִךְ רַק הָיָה מוֹפֵת לְמַאֲמֵינוּ:

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> μηδεὶς σου τῆς νεότητος καταφρονεῖτω, 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.**

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ⲛⲉⲧⲉⲓⲥ ⲟⲩⲧⲉⲥ ⲛⲉⲟⲧⲉⲧⲟⲥ ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓⲧⲟⲩⲁ ⲁⲗⲗⲁ ⲧⲩⲫⲟⲥ ⲓⲛⲟⲩⲟⲩ ⲧⲟⲩⲛ ⲡⲓⲥⲧⲟⲩⲱⲛ ⲉⲛ ⲗⲟⲓⲱⲧⲱⲩⲁ  
יגְוֹהִיָּה שְׁקוּד לְקָרוֹא וּלְהוֹכִיחַ וּלְהוֹרֹת עַד-בְּאֵי:

**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.**

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ⲙⲉⲗⲉⲓⲧⲁ ⲙⲉⲗⲉⲧⲁ ⲉⲛ ⲧⲟⲩⲧⲟⲓⲥ ⲓⲥⲧⲱⲩⲁ ⲓⲛⲁ ⲟⲩⲟⲩ ⲛⲟⲩⲟⲩ ⲛⲉⲟⲧⲉⲧⲟⲥ ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓⲧⲟⲩⲁ  
יְדִוּאֵל-תִּקַּל בְּעֵינַיִךָ מִתְּנַת הַחֻסָּד  
אֲשֶׁר בָּךְ הֵנְתוּנָה לְךָ בְּדַבֵּר נְבוּאָה וּבְסִמְיַכַת יְדֵי הַזְּקֵנִים:

**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 σοὶ 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.**

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ⲗⲟⲓⲱⲩⲁ ⲙⲉⲗⲉⲧⲁ ⲙⲉⲗⲉⲧⲁ ⲉⲛ ⲧⲟⲩⲧⲟⲓⲥ ⲓⲥⲧⲱⲩⲁ ⲓⲛⲁ ⲟⲩⲟⲩ ⲛⲟⲩⲟⲩ ⲛⲉⲟⲧⲉⲧⲟⲥ ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓⲧⲟⲩⲁ  
טוֹ לְאֵלֶּה תְּשִׁית לְבָבְךָ וּבְהֶם הִיָּה לְמַעַן תִּתְרַאֶה הַצְּלָחָתְךָ 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.

יְחַזְקוּ-בְכֹחַ אֱלֹהִים וְכֹחַ הַתּוֹרָה וְכֹחַ הַשְׂמִיעַ וְכֹחַ הַלְּבֹב 16  
:יְחַזְקוּ-בְכֹחַ אֱלֹהִים וְכֹחַ הַתּוֹרָה וְכֹחַ הַשְׂמִיעַ וְכֹחַ הַלְּבֹב  
טז שִׁית לְבָבָהּ לְנִפְשָׁהּ וְלַהוֹרָאָה וְהַחֲזִיק בְּאֵלֶיהָ כִּי-בַעֲשׂוֹתָהּ  
כֵּן גַּם אֶת-נִפְשָׁהּ תוֹשִׁיעַ וְגַם אֶת-נִפְשׁ הַשְׂמִיעִים אֲלֶיהָ:

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 Pay attention 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 σεαυτῶ 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

לֹא-תִגְדַּע בְּזָקֵן כִּי אִם-תִּזְהֶירְנוּ בְּאָבִי-לָהּ 1Tim5:1  
:לֹא-תִגְדַּע בְּזָקֵן כִּי אִם-תִּזְהֶירְנוּ בְּאָבִי-לָהּ  
וְאֶת-הַצְעִירִים כְּאָחִים:

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> Πρεσβυτέρῳ 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,

:אֲנִי אֶתְּחַזְקֶנּוּ כְּאִמּוֹת וְאֶתְּחַזְקֶנּוּ כְּאִמּוֹת 2  
:אֲנִי אֶתְּחַזְקֶנּוּ כְּאִמּוֹת וְאֶתְּחַזְקֶנּוּ כְּאִמּוֹת  
בְּאֵת-הַזְּכוּת כְּאִמּוֹת וְאֵת-הַזְּכוּת כְּאִמּוֹת בְּכָל-טְהָרָה:

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 ἀγνεΐᾳ.

2 presbyteras hōs mēteras, neōteras hōs adelphas en pasē hagneiā.  
elderly women as mothers, younger women as sisters in all purity.

גַּבְדֵּם אֶת-הָאֱלֵמָנוֹת אֲשֶׁר בְּאֵמֶת אֱלֵמָנוֹת הַנֶּה: 3  
גַּבְדֵּם אֶת-הָאֱלֵמָנוֹת אֲשֶׁר בְּאֵמֶת אֱלֵמָנוֹת הַנֶּה:

3. kabad '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.

יִשְׁמְרֵן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן 4  
מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן  
מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן

ד וְכִי־יִהְיוּ לְאֵלְמָנָה בָּנִים אוֹ-בְנֵי בָּנִים הֵם יִלְמְדוּ  
לְרֵאשׁוֹנָה לַעֲשׂוֹת חֶסֶד עִם־בְּיָתָם וּלְשָׁלֵם גְּמוּלָה לְאֲבוֹתָם  
כִּי טוֹב הוּא וְרָצוּי לְפָנַי הָאֱלֹהִים:

4. w'ki-yih'yu l'al'manah banim 'o-b'ney banim hem yil'm'du lari'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 the Elohim.

<4> εἰ δέ τις χήρα τέκνα ἢ ἕκγονα 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 the Elohim.

מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן 5  
מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן מִן־לְבָבָן

ה וְהָאֵלְמָנָה בְּאֵמֶת אֲשֶׁר נִשְׁאַרָה יַחֲדָה תִּשְׂמַח בְּאֵלֹהִים  
מִבְּטָחָה וְהִיא מִתְמַדֶּת בְּתַפְלוֹת וּבְתַחֲנוּת לִילָה וַיּוֹמַם:

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,





<9> Χήρα καταλεγέσθω μὴ ἔλαττον 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,

יְיִשׁ-לָהּ עֵדוּת עַל-מַעֲשֵׂיהָ הַטּוֹבִים כִּי גִדְּלָהּ בָּנִים  
וְהִכְנִיסָה אֲרְחִים וְרָחְצָה אֶת-רַגְלֵי הַקְּדוֹשִׁים  
וְתָמְכָה 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 ἐξενოდόχησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, 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 אַל-תִּקְבְּלֵי כִּי בְהַטּוֹת יִצְרָן  
אֶת-לִבָּן מֵאַחֲרֵי-הַמְּנֻשִׁים חֲשֵׁקוֹת הֵן לְהִיּוֹת לְאִישׁ:

11. 'abal ha'al'manoth hats'iroth 'al-t'qabel

ki b'hatoth yits'ran 'eth-liban me'acharey-haMashiyach chsh'qoth 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;

But younger widows refuse;

hotan gar katastrēniasōsin tou Christou,

for when they have sexual desires in disregard of the Anointed One,

gamein thelousin

they want to marry,

יב ודינן עליהן שפגדו באמונתן הראשונה:  
12 אַיִן אֶתְּחַלְּטֵם בְּאֵתְּחַלְּטֵם בְּאֵתְּחַלְּטֵם

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;

יג ועוד בהיותן עצלות למדו לשוטט מבית לבית  
ולא עצלות בלבד אלא אפלו בוטת  
ורדפות אחר ההבל מדברות את אשר לא יתכן:  
13 אַיִן אֶתְּחַלְּטֵם בְּאֵתְּחַלְּטֵם בְּאֵתְּחַלְּטֵם

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> ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περιέργοι, 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.

יד על-כן רצוני ששזעירות תהיינה לאיש ללדת בנים  
ולתנהיג את-בתיהן ולא לתת לאיב מקום לחרהף:  
14 אַיִן אֶתְּחַלְּטֵם בְּאֵתְּחַלְּטֵם בְּאֵתְּחַלְּטֵם

14. `al-ben 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 טו כּי־ישׁ מהן שְׁכַבְר סרו 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.**

16 טוּ וְכִי תִהְיֶינָה אֲלֻמְנוֹת בְּבֵית (מְאֻמִּין אוֹ)  
מְאֻמִּינָה תַעֲשֶׂה לָהֶן פְּרֻנְסָה וְלֹא תִהְיֶינָה לְמִשְׂאָ  
עַל־הַקָּהָל לְמַעַן יוּכַל לְהַסְפִּיק לְאַתָּן שְׁהֵן אֲלֻמְנוֹת בְּאַמְת׃

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> εἴ τις πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐταῖς καὶ μὴ βαρεῖσθω ἡ ἐκκλησία,  
ἵνα ταῖς ὄντως χήραις ἐπαρκεσῆ.

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.**

17 יוֹזְקֵינִים הַמִּיטִיבִים לְנַהֵל רְאוּיִם הֵם לְמִשְׁנָה כְּבוֹד  
וְעַל־כֵּלָם הָעֹמְלִים בְּדָבָר וּבַהוֹרָאָה׃

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.**

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18  
יחבֿי־הַכְּתוּב אֹמֵר לֹא־תַחֲסֹם שׁוֹר בְּדִישׁוֹ  
וְנֹאמֵר הָאֹי הַפֵּעַל 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 ἐστι 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.**

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19  
יִטְאֵל־תִּקְבֵּל עֵדוּת בְּזָקֵן בְּלִתֵּי  
אִם־עַל־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,**  
**ektos ei mē epi duo ē triōn martyrōn.**  
**unless on the testimony of two or three witnesses.**

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20  
כֹּאֲת־חַחֲטָאִים 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.**

21 חכמא סוּפִּיּוּתָא יִזְכְּרֵנָהּ מְכַלְכְּלֵנָהּ אֶתְּ אֵלֹהִים וְאֶתְּ מַשִּׁיחַ 21  
אֶלְכָּא מְכַלְכְּלֵנָהּ-אֶתְּ אֵלֹהִים-וְאֶתְּ מַשִּׁיחַ אֶתְּ-כְּלֵי-חַיִּים מְכַלְכְּלֵנָהּ אֶתְּ  
:מְכַלְכְּלֵנָהּ כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים

כֹּה הִנְנִי מְעִיד בְּךָ נֶגֶד הָאֱלֹהִים וְאֶתְּ מַשִּׁיחַ יְהוֹשֻׁעַ הַמְּשִׁיחִים  
וְנֶגֶד הַמַּלְאָכִים בְּחִירֵי-יְהוָה אֲשֶׁר-תִּשְׁמַר אֶת-הַדְּבָרִים הָאֵלֶּה  
וְלֹא תִשְׁפֹּט בְּאֵינן חֲקִירָה וְלֹא-תַעֲשֶׂה דָבָר בְּמִשְׁאֵל פְּנִים:

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 the Elohim and our Adon **וְאֶתְּ מַשִּׁיחַ** the Mashiyach  
and before the chosen messengers, 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 the 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.

22 מְכַלְכְּלֵנָהּ אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים 22  
:אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים

כֹּה אַל-תִּתְּחִי נִבְהָל לְסִמּוּךְ יְדֵיךָ עַל-אֲדָם  
וְלֹא תִשְׁתַּתֵּף בְּחַטָּאת אֲחֵרִים שְׁמַר אֶת-נַפְשְׁךָ בְּטָהָרָה:

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 κοινωνεῖ ἁμαρτίαις ἀλλοτρίαις·  
σεαυτὸν ἀγνὸν 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.

23 מְכַלְכְּלֵנָהּ אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים 23  
:אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים אֶתְּ-כְּלֵי-חַיִּים

כֹּה אַל-תִּשְׁתַּתֵּף עוֹד מִיָּם הַרְבֵּה אֶלְכָּא מְעַט-יִינן מִפְּנֵי מַעֲרִיךְ

וּמִפְּנֵי שְׂפָעַמִּים הַרְבֵּה חֶלֶה אֲתָה:

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

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 ὀλίγω 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.

⊗ 7 4 7 6 x 2 7 2 4 9 7 2 x 2 7 2 6 7 7 3 7 x 4 0 8 1 9 4 4 7 4 4 7 2 9 7 4 7 24  
: 7 3 7 9 4 4 x 2 4 9 3 7 3 9 4 4 7 3 7 4 7 2 2

כַּד יֵשׁ בְּנֵי-אָדָם אֲשֶׁר-חַטֵּאתִיהֶם גְּלוֹיֹת וּמִקְדִּימוֹת לְמִשְׁפָּט  
וְיֵשׁ מֵהֶם אֲשֶׁר הִנָּה 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;

3 7 3 7 2 2 6 7 7 2 9 2 0 3 7 2 4 0 7 3 7 2 5  
: 9 x 7 3 6 2 6 7 2 2 4 6 7 2 4 6 9 4 4 2

כֹּה וְכֹכָה גַם-הַמַּעֲשִׂים הַטּוֹבִים גְּלוֹיִם הֵמָּה  
וְאֲשֶׁר לֹא-כֵן לֹא יוֹכְלוּ 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> 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

1Tim6:1 מִשְׁאֲרֵי הַכְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחְלַל שְׁמֵי הָאֱלֹהִים וְהִלְקַח:  
מִשְׁאֲרֵי הַכְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחְלַל שְׁמֵי הָאֱלֹהִים וְהִלְקַח:

אִם כֹּל אֲשֶׁר-עַל הָעֲבָדוֹת עֲלֵיהֶם יִהְיוּ אֲדֹנֵיהֶם בְּעֵינֵיהֶם  
רְאוּיִם לְכָל-כְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחְלַל שְׁמֵי 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 the Elohim and His teaching be not blasphemed.

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

1 Hosoi eisin hypo zygon douloi, tous idious despotas pasēs timēs axious  
As many as are under a yoke as servants, their own masters of all honor worthy  
hēgeisthōsan, hina mē to onoma tou theou kai hē didaskalia blasphemētai.  
let them consider, lest the name of the Elohim and the teaching be blasphemed.

מִשְׁאֲרֵי הַכְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחְלַל שְׁמֵי הָאֱלֹהִים וְהִלְקַח:  
מִשְׁאֲרֵי הַכְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחְלַל שְׁמֵי הָאֱלֹהִים וְהִלְקַח:  
מִשְׁאֲרֵי הַכְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחְלַל שְׁמֵי הָאֱלֹהִים וְהִלְקַח:  
מִשְׁאֲרֵי הַכְּבוֹד לְמַעַן אֲשֶׁר לֹא-יִחְלַל שְׁמֵי הָאֱלֹהִים וְהִלְקַח:  
בְּוֹאֵתָם שְׂאֲדֹנֵיהֶם מֵאֲמִינִים אֶל-יִקְלוּ בְּעֵינֵיהֶם מִפְּנֵי שְׁהֵם  
אֲחֵים כִּי אִם-יַעֲבֹדוּ אֹתָם יוֹתֵר מִפְּנֵי שְׂמֵאֲמִינִים  
וְאֶהוּבִים הֵם הַמְּקַבְּלִים אֶת-הַטּוֹבָה אֶת-זֹאת תִּלְמַד וּתְצַוָּה:

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

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

<2> οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλεύετωσαν, 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 eisín, alla mallon douleuetōsan,  
because brothers they are, but all the more let them serve them,  
hoti pistoi eisín kai agapētoi hoi tēs euergesias  
because believers they are and beloved, the ones from their good service  
antilambanomenoi. Tauta didaske kai parakalei.  
receiving help. These things teach and encourage.



יְהוֹשֻׁעַ אֲשֶׁר יוֹרָה תּוֹרָה אֲחֶרֶת וְלֹא יַעֲמֵד בְּדַבְרֵי אֲדֹנָיִנוּ  
וְהוֹשִׁיעַ הַמְּשִׁיחַ הַבְּרִיאִים וּבְלִקַח 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 **Ow'ay'ay'** 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,**

דַּבְּשׁוּ עַפְלָה וְלֹא יָדַע מְאוּמָה כִּי אִם-חֲלָה הוּא בְּשִׂאֵלוֹת  
וְתוֹכַחוֹת מְלִים הַמּוֹלִידוֹת קִנְאָה וּמְרִיבָה וְגִדּוּפִים וְחִשְׁד 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 blasphemias, hyponoiai ponērai, out of which comes envy, strife, evil speakings, evil suspicions,**

הוֹשִׁיעַ אֲשֶׁר יוֹרָה תּוֹרָה אֲחֶרֶת וְלֹא יַעֲמֵד בְּדַבְרֵי אֲדֹנָיִנוּ  
(סוּר מֵאֲנָשִׁים 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.

יְהוָה הוֹדִיעַ אֶת הַיְהוּדִים וְאֶת הַיִּשְׂרָאֵלִים  
כִּי בָּאוּ לָעוֹלָם וְאֵין בְּיָדֵינוּ מְאוּמָּה  
וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיָדֵינוּ מְאוּמָּה:

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

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

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

6 estin de porisimos megas hē eusebeia meta autarkeias;

is But gain great reverence with contentment;

וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיָדֵינוּ מְאוּמָּה  
זְכִיר בְּאֵנוּ לְעוֹלָם וְאֵין בְּיָדֵינוּ מְאוּמָּה  
זְכִיר בְּאֵנוּ לְעוֹלָם 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.

חֹדְעֵל-כֵּן אִם מְזוּן וְכִסוּת לָנוּ נִסְתַּפְקָה בְּהֵם:  
וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיָדֵינוּ מְאוּמָּה:

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.

וְיָדוּעַ שְׂאֵף נִצָּא מִמֶּנּוּ וְאֵין בְּיָדֵינוּ מְאוּמָּה  
טְאָבֵל הַמְּבֻקָּשִׁים לְהַעֲשִׂיר יְבֹאוּ לְיָדֵינוּ נִסְיוֹן  
וְיָפְלוּ בְּמוֹקָשִׁים וּבְרַב תַּאֲזוּת סְכָלוֹת וּמִשְׁחִיתוֹת:

הַמְשַׁקְיָעוֹת אֶת-הָאָדָם בְּשַׁחַת וּבְאַבְדֵּי-יָן:

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 ἐπίπτουσιν εἰς πειρασμὸν  
καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,  
αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

9 hoi de boulomenoι ploutein empiptousin eis peirasmon kai pagida  
But the ones desiring to be rich fall into temptation and a trap

kai epithymias pollas anoētous kai blaberas,  
and lusts many foolish and harmful,

haitines bythizousin tous anthrōpous eis olethron kai apōleian.  
which plunge men into ruin and destruction.

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יְכַלְכַּל מְשַׁקְיָעֵי לְבָבָא בְּשַׁחַת וּבְאַבְדֵּי-יָן וְיִפְּלוּ בְּמִקְשָׁיִם  
וּבְרֹב טַ'אוֹת סְכָלוֹת וּמַשְׁחִיתוֹת הַמַּשְׁקִיאוֹת  
יְכַלְכַּל מְשַׁקְיָעֵי לְבָבָא בְּשַׁחַת וּבְאַבְדֵּי-יָן  
אֲשֶׁר סָרוּ מִן-הָאֱמוּנָה וַיַּעֲצִיבוּ אֶת-נַפְשָׁם בְּמַכְאוֹבִים רַבִּים:

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

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

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

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.

---

אֲפֹתָהּ אֵינִי הַאֱלֹהִים בְּרַח-לָהּ מֵאַלְהֵי וַיְרַדְהָ צָדִיקָה  
וּבְחִסְדוֹת וַאֲמוּנָה וְאַהֲבָה וְסִבְלָנוּת וְעִנְיָה:  
אֲפֹתָהּ אֵינִי הַאֱלֹהִים בְּרַח-לָהּ מֵאַלְהֵי וַיְרַדְהָ צָדִיקָה  
אֲפֹתָהּ אֵינִי הַאֱלֹהִים בְּרַח-לָהּ מֵאַלְהֵי וַיְרַדְהָ צָדִיקָה

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

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

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

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

אָנְתוּן דֵּי אֱלֹהִים אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ 12  
אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ  
אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ  
יב הלחם המלקמה הטובה מלקמת 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.

אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ 13  
אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ  
אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ אֲנִי פְּרָגְתִּי אֶת אֵלֶּיךָ  
יג הנני מצוין נגד האלהים המהיה את-כל ונגד המשיח יהושע  
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 the Elohim, who gives life to all,  
and before the Mashiyach Ow'ayach 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 the 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,

רמ"ו-גכ"ג אפר"א-אב ארמ"א ארמ"א 14  
:אפר"א אב אפר"א אב אפר"א-אב אב  
יד אשר תשמר את-המצוה באין-שמן  
ודפי ער-הופעת המשיח יהושע 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 אדנינו our Adon,

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

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

אפר"א אב אפר"א אב אפר"א-אב אב אפר"א אב אפר"א 15  
:אפר"א אב אפר"א אב אפר"א  
טו אשר יראנה בעתה המבורך 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> ἦν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης,  
ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων,

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.

אב אפר"א אב אפר"א אב אפר"א אב אפר"א אב אפר"א 16  
:אפר"א אב אפר"א אב אפר"א אב אפר"א אב אפר"א  
טז אשר הוא לבדו חי וקיים והוא שכן אור נשגב ואיש לא  
ראהו ולא יוכל להאיתו ולו הכבוד וגבורת עולמים אמן:

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.**

מִי שֶׁל מְיָדָה כְּוֹ אֲיָתֵי אֵשֶׁת מְלֻכּוֹת עֲדָה וְאֵין-אֶחָד 17  
 מִי שֶׁהָיָה מִי שֶׁאֵין-לֹא-יֵדָע מִי אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן  
 :וְאֵין-אֶחָד מִי שֶׁהָיָה מִי שֶׁהָיָה מִי שֶׁהָיָה  
 יֵדְעוּ אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן  
 וְלֹא-יֵדְעוּ אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן  
 הַמְּסֻבִּים לָנוּ הֵן וְהֵן לְשִׁבְעָה:

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'hother 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 ἠλπικεῖναι 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,**

מִי שֶׁהָיָה מִי שֶׁהָיָה מִי שֶׁהָיָה מִי שֶׁהָיָה מִי שֶׁהָיָה 18  
 :וְאֵין-אֶחָד מִי שֶׁהָיָה מִי שֶׁהָיָה מִי שֶׁהָיָה מִי שֶׁהָיָה

יֵדְעוּ אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן  
 וְלֹא-יֵדְעוּ אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן

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

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

<18> ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

18 **agathoergein, ploutein en ergois kalois, eumetadotous einai, koinōnikous,**

**to do good, to be rich in good works, to be generous, ones willing to share,**

כֹּסֶף אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן אֶתְּמֵן 19  
 :וְאֵין-אֶחָד מִי שֶׁהָיָה מִי שֶׁהָיָה מִי שֶׁהָיָה מִי שֶׁהָיָה

יטוֹיִאצְרוּ לָהֶם אוֹצֵר לְיִסוּד טוֹב לְעֵתִיד לְבֹא  
לְמַעַן יִשְׁיִגּוּ 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.

כַּאֲשֶׁר יֵשׁ מִתְּפִאָּרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֵד עִמָּךְ אָמֵן:  
כַּאֲשֶׁר יֵשׁ מִתְּפִאָּרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֵד עִמָּךְ אָמֵן:  
כַּאֲשֶׁר יֵשׁ מִתְּפִאָּרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֵד עִמָּךְ אָמֵן:  
כַּאֲשֶׁר יֵשׁ מִתְּפִאָּרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֵד עִמָּךְ אָמֵן:

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

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

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

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

כַּאֲשֶׁר יֵשׁ מִתְּפִאָּרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֵד עִמָּךְ אָמֵן:  
כַּאֲשֶׁר יֵשׁ מִתְּפִאָּרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֵד עִמָּךְ אָמֵן:  
כַּאֲשֶׁר יֵשׁ מִתְּפִאָּרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֵד עִמָּךְ אָמֵן:  
כַּאֲשֶׁר יֵשׁ מִתְּפִאָּרִים בּוֹ וַיִּתְּעוּ מִן-הָאֱמוּנָה. הַחֹסֵד 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> ἦν τινες ἐπαγγελόμενοι 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.