

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Τιμόθεον Α

1 TIMOTHY

Paulos's First Letter to Timothy



*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies.*

Ancient Jubilee Restoration

BEFORE YOU READ — 1 TIMOTHY

Πρὸς Τιμόθεον Α

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The letter names its writer in its first words: “Paulos, an apostle of HaMashiach Yehoshua, according to a command of Elohim our Savior, and of HaMashiach Yehoshua our hope” (1:1, this book’s rendering). One man writes; one man is addressed.

The one addressed is Timothy — the apostle’s “genuine child in faith” (1:2), charged at the letter’s close: “O Timothy, guard what has been entrusted” (6:20). The title the copies carry names him: Πρὸς Τιμόθεον Α — “To Timothy, the First.”

The letter’s standing: it names Paulos at its head, and it stands among his letters in every ancient copy that carries it entire. In modern times some scholars have questioned whether Paulos wrote it, pointing to its

vocabulary and to the assembly order it describes; others answer from the letter itself. The question is one of men, and it is named here once: no ancient copy divides over this letter, and it is given in this book whole, as the copies carry it.

WHAT

This book is a letter of charge to a delegate. Its own word for its errand is “the charge”: “This charge I commit to you, child Timothy” (1:18), and “the end of the charge is love out of a pure heart, and a good conscience, and unfeigned faith” (1:5).

Its matter, in the letter’s own order: the sound teaching held against a different teaching (ch. 1); prayer in the assembly, and the place of men and women within it (ch. 2); overseers and servants (ch. 3); a coming departure, the foods Elohim created, and Timothy’s own pattern (ch. 4); widows, elders, and servants under masters (ch. 5); riches, the good strife of the faith, and the deposit guarded (ch. 6).

Its measure: six chapters, 113 verses, in the copies’ order.

WHERE

Where the letter finds Timothy: in Ephesus.

“According as I exhorted you to remain in Ephesus — I going on to Macedonia — that you might charge certain ones not to teach any other thing” (1:3, the corpus’s line).

Where it finds Paulos: on the way toward Macedonia (1:3). The letter names no city he writes from; where he writes is not stated in the record, and this page does not supply it.

WHEN

What the record fixes: the letter comes after Timothy was left in Ephesus under the charge (1:3), and after the prophecies that had gone before on him (1:18) — both inside the letter’s own frame.

What it does not fix: no year is given, in this letter or anywhere in the writings. Men commonly place the letter late in Paulos’s journeys, often in the sixties of the first century — an estimate, and a divided one; the copies fix the letter’s standing, not its year.

THE WRITER

Paulos toward Timothy: his “genuine child in faith” (1:2) — a father in the faith to a child in it. He writes the same of him to the Corinthians: Timothy is his

“child, beloved and faithful in the LORD” (1 Cor 4:17, the corpus’s line).

Timothy himself: a disciple at Lystra, the “son of a certain woman, a believing Jewess, but of a father, a Greek” (Acts 16:1), and one who “was well testified to by the brothers in Lystra and Iconium” (Acts 16:2).

How he came to travel with Paulos: “Paul wished this one to go forth with him, and having taken [him], he circumcised him” (Acts 16:3) — from Lystra onward he stands in the record as the apostle’s companion through the journeys.

The errand of this letter: the companion is now set in place at Ephesus as the apostle’s own delegate, carrying his charge to charge others in turn (1:3). And though the letter is written to one man, its close rises to the whole company around him: “The grace be with you” — the plural you (6:21).

THE OLDEST COPIES THAT CARRY IT

No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

Codex Sinaiticus (300s). The complete New Testament in Greek; this letter stands in it whole. Its first hand is also a star witness at this letter’s most

weighed verse: at 3:16 its first hand reads ὅς, “who” — the reading this book prints (see the Standing Notes).

Codex Vaticanus (300s). Named here for what it does not hold: among the parts lost from its leaves are the letters to Timothy and Titus, so the codex cannot witness this letter, and nothing in this book rests on it.

Codex Alexandrinus (400s). Once it held the entire Bible; this letter stands among what survives of it, and its first hand likewise reads ὅς at 3:16.

Codex Claromontanus (500s). The great Western copy of Paulos’s letters, Greek with Latin beside it; this letter stands in it. The Western copies’ own habits are weighed wherever they rise in this letter — as at 4:10 and at the close, 6:21.

Of the papyrus age no leaf of this letter stands in this project’s record, so none is named here: the letter’s earliest carriers in hand are the great codices above. The divided word of 3:16 — ΟΣ against ΘΣ — is weighed in full in this book’s Standing Notes.

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\kappa}\bar{\Sigma}$ for Kyrios, $\bar{\theta}\bar{\Sigma}$ for Theos, $\bar{\iota}\bar{\Sigma}$ and $\bar{\iota}\bar{\eta}\bar{\Sigma}$ for Iēsous, $\bar{\chi}\bar{\Sigma}$ for

Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text. The Greek printed line by line under each verse is the SBL Greek New Testament (Holmes edition), weighed against the copies named inside: Codex Sinaiticus and Codex Alexandrinus in their first hands, Codex Ephraemi rescued, and Codex Claromontanus, the great Western copy of Paulos's letters, against the mass of later copies. Codex Vaticanus cannot witness this letter — the letters to Timothy and Titus stand among the parts lost from its leaves — so nothing in this book rests on it. Where the copies divide, brackets in the SBL text (shown here as fences around the Greek word) mark the divided place.

The names, restored. Paulos writes and is named in Greek, and this rendering restores what the Greek carries: Παῦλος (Paulos) prints “Paulos,” never the Latin “Paul”; Τιμόθεος (Timotheos) prints “Timothy”

(the corpus's line keeps the fuller "Timotheus");
Ἐφεσος prints "Ephesus"; Μακεδονία "Macedonia";
Ἕμέναιος "Hymenaeus"; Ἀλέξανδρος "Alexander";
Ἀδάμ and Εὕα print "Adam" and "Eve"; Πόντιος
Πιλάτος prints "Pontius Pilate"; Σατανᾶς prints
"Satan." Ἰησοῦς Χριστός prints "Yehoshua
HaMashiach" throughout.

The name of the Master. κύριος (kyrios) stands at 1:2,
1:12, 1:14, 6:3, and 6:14 — every one of them of the
Son, HaMashiach Yehoshua, our kyrios — and at 6:15,
of the Father, inside the royal title weighed below. It is
verified here, standing by standing: no passage stands
set as a quotation of the Hebrew writings in this letter,
and so no standing of κύριος carries the Name from
the Hebrew ground. The letter's one formal citation is
weighed in its own note at 5:18: the two sentences
Paulos calls "the Writing" are Deuteronomy 25:4 —
whose own Hebrew bears no Name in the verse —
and the Son's sentence at Luke 10:7, whose words
carry no κύριος; so no Name question arises there
either. Therefore every standing of κύριος in this
letter prints "Elohim (Master)," except one: at 6:15 the
word stands inside the Father's royal title — "the King
of those reigning as kings, and Master of those ruling
as masters" — where it prints plainly "Master," as the
title's own grammar gives it; the call is named here,

not hidden. The Name itself, YudHeyVavHey, stands in no rendering of this book.

The word θεός. The Greek word θεός (theos) stands of the Father throughout — “Elohim our Savior” (1:1), “the living Elohim” (3:15; 4:10), “the blessed Elohim” (1:11) — and it is printed “Elohim” at every standing. The Greek of the text printed here never calls the Son θεός; at 3:16 a later company of copies makes Him the subject of that very word, but the first hands of the great codices read ὅς, “who,” and this book prints what the first hands give (the Standing Notes weigh the verse in full). The English word “God” stands in this book only where the word itself is the subject, or inside the corpus’s lines quoted in the Cross-Check.

Blue. The tekhelet blue of this set marks the speech of YudHeyVavHey and of Yehoshua, and sayings of the Ruach, according to the Kodesh house rule. No verse of quoted divine discourse stands in this letter: Paulos writes; the Father and the Son are not set speaking in it, and even the Writing cited at 5:18 prints black within his charge, as the Law’s sentences did in Galatians. So in the text pages no verse carries blue; the color rests in this volume’s fixed dress only — the series title, the chapter headings, the Greek title line of the Before You Read page, and the verse on the

back page — and it is stated here so that no reader mistakes the letter’s quiet for an omission. πνεῦμα (pneuma) prints as the corpus prints it — “the Spirit” (4:1; 3:16).

Words opened, once each, at their place. μυστήριον (mystērion) prints “secret,” as the corpus prints it (3:9; 3:16) — “mystery” is not the corpus’s word. ἐκκλησία (ekklēsia) prints “Assembly” (3:5; 3:15; 5:16) — the English substitute never stands. αἰώνιος prints “continuous,” as the corpus prints it at 1:16 and 6:12 — “the continuous life.” ἔλεος and its verb print “mercy,” “was shown mercy,” at 1:2, 1:13, and 1:16; the corpus dresses the mercy word “kindness,” and those standings stand in the Cross-Check as differs, with their reasons. πιστὸς ὁ λόγος prints “Faithful is the word” at 1:15, 3:1, and 4:9; the corpus dresses πιστός there “steadfast.” παραθήκη, at 6:20, is the letter’s own deposit word — “what has been entrusted” — not παράδοσις. ἀρσενικοῖται, at 1:10, prints plainly, “those who lie with males,” with no softening, as at 1 Corinthians 6:9; αὐθεντεῖν, at 2:12, standing once in the whole New Covenant, prints “to exercise authority.” εὐσέβεια prints “piety,” the corpus’s dress, throughout; διάκονος prints “servant”; ἐπίσκοπος “overseer”; πρεσβύτερος “elder.”

The accounting. 1 Timothy carries 113 verses in the copies — 20 + 15 + 16 + 16 + 25 + 21 — and all 113 stand rendered in the text; no verse of this letter stands absent. The words and sentences a later company of copies added — σοφῶ at 1:17, ἐν Χριστῶ at 2:7, ἐν πνεύματι at 4:12, the sentence “depart from such” at 6:5, “living” at 6:17, and the “Amen” at 6:21 — are accounted where they stand, in the Cross-Check below, each with its standing and its reason; they are not printed in the text.

Order of each verse. The rendering stands first, large; beneath it, in smaller grey type, the Greek itself, word for word as the SBL text gives it, so any reader can weigh the rendering against the line it came from. Notes follow where the copies divide (Notes), and after the last chapter the Cross-Check sets this rendering beside the project’s LSV corpus, verse by verse, agreeing or differing with its reason.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

1 TIMOTHY 1

1 Paulos, an apostle of HaMashiach Yehoshua, according to a command of Elohim our Savior, and of HaMashiach Yehoshua our hope:

Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν

2 To Timothy, [my] genuine child in faith: Grace, mercy, peace, from Elohim [our] Father and HaMashiach Yehoshua, our Elohim (Master).

Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

3 As I exhorted you to remain in Ephesus — I going on to Macedonia — that you might charge certain [ones] not to teach a different teaching,

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

4 nor to give heed to fables and endless genealogies, which furnish questionings rather than a stewardship of Elohim that is in faith—

μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει—

5 And the end of the charge is love out of a pure heart, and a good conscience, and unfeigned faith,

τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

6 from which some, having swerved, turned aside to vain discourse,

ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν,

7 willing to be teachers of law, not understanding either the things they say, or concerning what they confidently assert.

θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

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

Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ νομίμως χρῆται,

9 knowing this, that a law is not set for a righteous [man], but for lawless and insubordinate, for godless and sinners, for impious and profane, for murderers of fathers and murderers of mothers, for manslayers,

εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις,

10 for fornicators, for those who lie with males, for enslavers, for liars, for perjured [ones], and if there is any other thing that is contrary to the sound teaching,

πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπίορκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,

11 according to the good news of the glory of the blessed Elohim, with which I was entrusted.

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

12 I give thanks to Him who strengthened me — HaMashiach Yehoshua, our Elohim (Master) — that He reckoned me faithful, putting [me] into the ministry,

Ἐγὼ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν,

13 [me] who was before a slanderer, and a persecutor, and an insulter; but I was shown mercy, because, being ignorant, I did it in unbelief,

Ἐτὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ,

14 and the grace of our Elohim (Master)
exceedingly abounded, with faith and love that
are in HaMashiach Yehoshua.

ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως
καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

15 Faithful is the word, and worthy of all
acceptance, that HaMashiach Yehoshua came into
the world to save sinners — of whom I am first;

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

16 but because of this I was shown mercy, that in
me — the first — HaMashiach Yehoshua might
show forth all long-suffering, for a pattern of
those about to believe on Him to continuous life.

ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξῃται
ἸΧριστὸς Ἰησοῦς τὴν ἁπασαν μακροθυμίαν, πρὸς
ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν
αἰώνιον.

17 And to the King of the ages, incorruptible,
invisible, the only Elohim, [be] honor and glory to
the ages of the ages. Amen.

τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, Ἰμόνῳ θεῷ,
τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

18 This charge I commit to you, child Timothy, according to the prophecies that went before on you, that you may war in them the good warfare,
Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα ἑστρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

19 having faith and a good conscience, which some, having thrust away, made shipwreck concerning the faith;

ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν·

20 of whom are Hymenaeus and Alexander, whom I delivered to Satan, that they might be taught not to slander.

ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι μὴ βλασφημεῖν.

1 TIMOTHY 1:4 — Two divided words stand in this verse. ἐκζητήσεις, “questionings,” is fenced by the SBL editors — a company reads the simple ζητήσεις. And οἰκονομίαν, “a stewardship,” stands in the SBL text and in the corpus's line, while a company of copies reads οἰκοδομήν, “a building up.” The rendering follows the SBL text at both places.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

1 TIMOTHY 2

1 I exhort, then, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men,

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,

2 for kings, and all who are in eminence, that we may lead a quiet and peaceable life in all piety and gravity.

ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

3 This is good and acceptable before Elohim our Savior,

Ἰ τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,

4 who wills all men to be saved, and to come to a full knowledge of the truth.

ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

5 For [there is] one Elohim, and one mediator of
Elohim and of men, the man HaMashiach
Yehoshua,

εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος
Χριστὸς Ἰησοῦς,

6 who gave Himself a ransom for all, the
testimony in its own times;

ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον
καιροῖς ἰδίοις·

7 for which I was set a preacher and an apostle —
I speak truth, I do not lie — a teacher of nations in
faith and truth.

εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος— ἀλήθειαν ἔλεγω,
οὐ ψεύδομαι— διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

8 I intend, therefore, that the men pray in every
place, lifting up holy hands, apart from anger and
deliberation.

Βούλομαι οὖν προσεύχεται τοὺς ἄνδρας ἐν παντὶ τόπῳ,
ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ ἑξαλογισμοῦ.

9 In like manner also, that women adorn
themselves in orderly apparel, with modesty and
sobriety — not in braided hair, or gold, or pearls,
or clothing of great price,

ὥσαύτως Ἦκαὶ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς
καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν Ἦκαὶ
Ἦχρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

10 but — what becomes women professing piety
toward Elohim — through good works.

ἀλλ' ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι'
ἔργων ἀγαθῶν.

11 Let a woman learn in quietness, in all
subjection;

γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ·

12 and I do not permit a woman to teach, nor to
exercise authority over a man, but to be in
quietness.

Ἦδιδάσκειν δὲ γυναικὶ ὀὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν
ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

13 for Adam was formed first, then Eve;

Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἴτα Εὕα·

14 and Adam was not deceived, but the woman,
having been thoroughly deceived, has come into
transgression;

καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ Ἦξαπατηθεῖσα ἐν
παραβάσει γέγονεν.

15 and she will be saved through the childbearing, if they remain in faith, and love, and sanctification, with sobriety.

σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

1 TIMOTHY 2:8 — διαλογισμοῦ stands in the singular, and fenced by the SBL editors; a company reads the plural, διαλογισμῶν, “disputings.” The rendering keeps the singular with the corpus's dress, “deliberation.”

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

1 TIMOTHY 3

1 Faithful is the word: If anyone longs for overseership, he desires a good work.

Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

2 It is required, therefore, that the overseer be without reproach, a husband of one wife, sober, sensible, respectable, a friend of strangers, apt to teach,

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

3 not given to wine, not a striker, but gentle, not contentious, not a lover of money,

μὴ πάροινον, μὴ ἑπλήκτην, ἀλλὰ ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον,

4 leading his own house well, having children in subjection with all gravity;

τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·

5 (and if anyone does not know how to lead his own house, how will he take care of an Assembly of Elohim?)

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

6 not a new convert, lest, having been puffed up, he fall into the judgment of the Devil;

μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.

7 and he must also have a good testimony from those outside, lest he fall into reproach and a snare of the Devil.

δεῖ γὰρ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

8 Servants, in like manner, [must be] dignified, not double-tongued, not given to much wine, not greedy for shameful gain,

Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἴνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

9 holding the secret of the faith in a pure conscience.

ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

10 And let these also first be proved; then let them serve, being without blame.

καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες.

11 Women, in like manner, dignified, not slanderers, sober, faithful in all things.

γυναικας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστάς ἐν πᾶσιν.

12 Let servants be husbands of one wife, leading children and their own houses well;

διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων·

13 for those who served well acquire for themselves a good standing, and much boldness in the faith that is in HaMashiach Yehoshua.

οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

14 These things I write to you, hoping to come to you soon;

Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σὲ ῥέν τάχει,

15 and if I delay, that you may know how one ought to conduct oneself in the house of Elohim,

which is the Assembly of the living Elohim, a pillar and foundation of the truth;

ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἧτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας·

16 and confessedly great is the secret of piety: who was revealed in flesh, was declared righteous in the Spirit, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up in glory.

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

1 TIMOTHY 3:3 — After πλήκτην, “a striker” — itself fenced by the SBL editors — a later company of copies adds μὴ αἰσχροκερδῆ, “not greedy for shameful gain,” a clause carried over from Titus 1:7. The oldest copies lack the addition, and the corpus’s line lacks it likewise.

1 TIMOTHY 3:16 — DISPUTED — the most weighed single word of this letter. The text prints ὃς, the relative “who”: so read the first hands of Codex Sinaiticus, of Codex Alexandrinus, and of Codex Ephraemi, and so the SBL text prints it, the word fenced by the editors. A later company reads θεός — “Elohim was revealed in flesh” — the reading of the correctors of those same codices and of the great

mass of later copies. The change is written on the copies' own faces: ōς stands in the letters ΟΣ; draw the stroke through its middle letter and carry the line above it — the very marks of $\bar{\Theta}\bar{\Sigma}$, the contracted nomina sacra form of θεός shown on the Before You Read page — and ΟΣ becomes ΘΣ: “who” becomes “Elohim.” The corpus's line follows the oldest reading at this verse — it prints “who was revealed in flesh” — and the Cross-Check here reads “Agrees.” Both standings are kept in full view in the Standing Notes; nothing in this book settles the verse by dress.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

1 TIMOTHY 4

1 And the Spirit expressly says that in later times some will depart from the faith, giving heed to seducing spirits and teachings of demons,

Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων

2 in hypocrisy of liars, having been seared in their own conscience,

ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,

3 forbidding to marry, [commanding] to abstain from foods which Elohim created to be received with thanksgiving by the faithful and those who have fully known the truth.

κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

4 Because every creature of Elohim is good, and nothing is to be rejected, being received with thanksgiving;

ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον,

5 for it is sanctified through the word of Elohim and intercession.

ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

6 Placing these things before the brothers, you will be a good servant of HaMashiach Yehoshua, being nourished by the words of the faith and of the good teaching which you have followed closely,

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

7 but reject the profane and old wives' fables, and exercise yourself toward piety;

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

8 for bodily exercise is profitable for a little, but piety is profitable for all things, having promise of the life that now is and of that which is coming;

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

9 Faithful is the word, and worthy of all acceptance;

πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος,

10 for to this end we both labor and are reproached, because we have hoped on the living Elohim, who is Savior of all men, especially of those believing.

εἰς τοῦτο ἵνα κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

11 Charge these things, and teach.

Παράγγελλε ταῦτα καὶ δίδασκε.

12 Let no one despise your youth, but become a pattern of those believing, in word, in conduct, in love, in faith, in purity.

μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.

13 Until I come, give heed to the reading, to the exhortation, to the teaching.

ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

14 Do not neglect the gift that is in you, which was given you through prophecy, with laying on of the hands of the eldership;

μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

15 Practice these things; be in these things, that your advancement may be evident to all.

ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν·

16 Take heed to yourself and to the teaching; remain in them; for in doing this you will save both yourself and those hearing you.

ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

1 TIMOTHY 4:10 — ὀνειδιζόμεθα, “are reproached,” is fenced by the SBL editors; a Western company reads ἀγωνιζόμεθα, “we strive.” The rendering keeps “are reproached,” with the corpus’s line. γάρ, “for,” is likewise fenced.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

1 TIMOTHY 5

1 Do not rebuke an elder, but exhort him as a father; younger men as brothers,

Πρεσβυτέρω μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς,

2 older women as mothers, younger women as sisters, in all purity.

πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.

3 Honor widows who are really widows;

Χήρας τίμα τὰς ὄντως χήρας.

4 and if any widow has children or grandchildren, let them first learn to show piety toward their own house, and to give back repayments to their parents; for this is acceptable before Elohim.

εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις, τοῦτο γὰρ ἐστὶν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.

5 And she who is really a widow, and left alone, has hoped on Elohim, and remains in the supplications and the prayers night and day;

ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἥλπικεν ἐπὶ Ἰθεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας·

6 but she who lives in luxury, while living, has died.

ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.

7 And charge these things, that they may be without reproach;

καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾖσιν·

8 and if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.

εἰ δέ τις τῶν ιδίων καὶ ἱμάλιστα οἰκείων οὐ ἱπρονοεῖ, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων.

9 Let a widow be enrolled, not less than sixty years of age, having been a wife of one husband,

Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,

10 being testified of in good works: if she brought up children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she followed after every good work.

ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.

11 But refuse younger widows; for when they grow wanton against HaMashiach, they wish to marry,

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

12 having judgment, because they set aside the first faith;

ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν·

13 and at the same time they also learn to be idle, going around the houses; and not only idle, but also tattlers and busybodies, speaking things they ought not.

ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

14 I intend, therefore, that younger women marry, bear children, rule the house, give no occasion to the adversary for reviling;

βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν·

15 for some have already turned aside after Satan.

ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

16 If any believing woman has widows, let her relieve them, and let not the Assembly be burdened, that it may relieve those who are really widows.

εἴ τις πιστὴ ἔχει χήρας, ἱεπαρκεῖτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

17 Let the elders who lead well be counted worthy of double honor, especially those laboring in word and teaching;

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

18 for the Writing says, “You will not muzzle an ox that is treading out [the grain],” and, “Worthy is the workman of his reward.”

λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις, καί· Ἄξιός ἐστι ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

19 Do not receive an accusation against an elder, except on the word of two or three witnesses;

κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

20 Those who sin, reprove before all, that the rest also may have fear.

Ἐτοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

21 I solemnly charge you before Elohim, and HaMashiach Yehoshua, and the chosen messengers, that you keep these things without prejudice, doing nothing by partiality.

διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Ἐριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

22 Lay hands quickly on no one, nor share in another's sins; keep yourself pure.

χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἁλλοτρίαις· σεαυτὸν ἀγνὸν τήρει.

23 Do not still drink water only, but use a little wine, because of your stomach and your frequent sicknesses.

μηκέτι ὕδροπότει, ἀλλὰ οἶνω ὀλίγῳ χρῶ διὰ τὸν ἑστόμαχον καὶ τὰς πυκνάς σου ἀσθενείας.

24 The sins of some men are evident beforehand, going before to judgment; and some also they follow after;

Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν·

25 in like manner also the good works are evident beforehand, and those that are otherwise cannot be hidden.

ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ ἰπρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

1 TIMOTHY 5:18 — The letter cites two sentences together as “the Writing.” “You will not muzzle an ox that is treading out” is Deuteronomy 25:4, from the Law; “Worthy is the workman of his reward” is the Son's own sentence at Luke 10:7. Neither quoted clause carries a κύριος in its words, and neither carries the Name in its ground — Deuteronomy 25:4's own Hebrew bears no Name — so no Name question arises at this verse; the verification record on the layout page says so once for the whole letter. The sentences print black within Paulos's charge, as the Law's sentences did in Galatians: they are cited by the writer, not set as heaven speaking in this letter.

1 TIMOTHY 5:23 — The wine standing of this letter. οἶνος, wine, stands here in Paulos's own counsel to Timothy: “use a little wine, because of your stomach and your frequent sicknesses.” The letter's other wine standings stand at the cup's other side: the overseer must be μὴ πάροινον, “not given to wine” (3:3), and the servants μὴ οἶνω πολλῷ προσέχοντας, “not given to much wine” (3:8). The letter holds the standings together, and this book leaves them as

the letter sets them; the set's wine study (YAYIN — The Wine) gathers the word's standings across the writings. στόμαχον, “the stomach,” is fenced by the SBL editors.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

1 TIMOTHY 6

1 As many as are servants under a yoke, let them reckon their own masters worthy of all honor, that the Name of Elohim and the teaching may not be slandered.

Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῇται.

2 And those having believing masters, let them not slight them because they are brothers, but rather let them serve, because those partaking of the benefit are faithful and beloved. Teach and exhort these things.

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

3 If anyone teaches a different teaching, and does not consent to sound words — those of our Elohim (Master) Yehoshua HaMashiach — and to the teaching that is according to piety,

εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσι
λόγοις, τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ'
εὐσέβειαν διδασκαλίᾳ,

**4 he is puffed up, knowing nothing, but is sick
about questionings and word-strivings, out of
which come envy, strife, slanders, evil suspicions,**

τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις
καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι,
ὑπόνοιαι πονηραί,

**5 wranglings of men corrupted in mind and
destitute of the truth, supposing piety to be gain.**

διαπαραιτριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ
ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι
τὴν ἑὺσέβειαν.

6 But piety with contentment is great gain;

ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκειάς·

**7 for we brought nothing into the world, because
neither are we able to carry anything out;**

οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ
ἐξενεγκεῖν τι δυνάμεθα·

**8 and having food and coverings, with these we
will be content.**

ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις
ἀρκεσθησόμεθα.

9 And those intending to be rich fall into temptation and a snare, and many foolish and hurtful desires, which sink men into ruin and destruction;

οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν·

10 for a root of all the evils is the love of money, which some, longing for, went astray from the faith, and pierced themselves through with many sorrows.

ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

11 But you, O man of Elohim, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness;

Σὺ δέ, ὦ ἄνθρωπε Ἐθεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, ἡπραῦσταθίαν.

12 Strive the good strife of the faith; lay hold on the continuous life, to which you were also called,

and professed the good profession before many witnesses.

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

13 I charge you before Elohim, who gives life to all things, and HaMashiach Yehoshua, who testified the good profession before Pontius Pilate,

παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ἱζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

14 that you keep the commandment spotless, without reproach, until the appearing of our Elohim (Master) Yehoshua HaMashiach,

τηρῆσαι σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

15 which in its own times the blessed and only Sovereign will show — the King of those reigning as kings, and Master of those ruling as masters —

ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων,

16 who alone has immortality, dwelling in light unapproachable, whom no man has seen nor can

see; to whom be honor and continuous might.

Amen.

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

17 Charge those who are rich in the present age
not to be high-minded, nor to hope on the
uncertainty of riches, but on Elohim, who gives us
all things richly for enjoyment;

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ
ὕψηλοφρονεῖν μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ’
ἐπὶ ᾧ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς
ἀπόλαυσιν,

18 to do good, to be rich in good works, to be
generous, ready to share,

ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους
εἶναι, κοινωνικούς,

19 treasuring away for themselves a good
foundation for the time to come, that they may lay
hold on the life that truly is.

ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον,
ἵνα ἐπιλάβωνται τῆς ᾧ ὄντως ζωῆς.

20 O Timothy, guard what has been entrusted,
avoiding the profane empty-words and
oppositions of the falsely-named knowledge,

Ὡ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς
βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
γνώσεως,

21 which some, professing, swerved concerning
the faith. The grace be with you.

ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν. Ἡ
χάρις ῥμεθ' ὑμῶν.

1 TIMOTHY 6:19 — τῆς ὄντως ζωῆς, “the life that truly is,”
stands in the text, and ὄντως is fenced by the editors; a
company reads τῆς αἰωνίου ζωῆς, “the continuous life,”
drawing the verse toward 6:12's phrase. The corpus's line
follows ὄντως with this rendering.

THE CROSS-CHECK

Every verse below has been set beside the project's LSV corpus (the corpus is a cross-check only; the Greek is the source). "Agrees" means the rendering and the corpus say the same thing. "Differ" verses are printed with their reason, never hidden.

1 TIMOTHY 1:1 — Differ — the name's order, twice, and the added title. (1) At both standings the SBL text fences Χριστοῦ Ἰησοῦ, "HaMashiach Yehoshua"; the corpus's line follows the company that reverses the pair, "Jesus Christ." (2) At the second standing the corpus prints "the Lord Jesus Christ our hope" — its line carries τοῦ κυρίου, "the Lord," where the SBL text reads simply Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, "HaMashiach Yehoshua our hope."

1 TIMOTHY 1:2 — Differ — two standings. (1) ἔλεος prints "mercy," as across this set's letters; the corpus dresses the mercy word "kindness." (2) The corpus prints "God our Father": its line carries ἡμῶν, "our," after πατρός. The SBL text carries no ἡμῶν there and fences πατρός itself — a small company drops "Father" altogether — so the rendering brackets the supplied word: "Elohim [our] Father."

1 TIMOTHY 1:3 — Agrees.

1 TIMOTHY 1:4 — Agrees.

1 TIMOTHY 1:5 — Agrees.

1 TIMOTHY 1:6 — Agrees.

1 TIMOTHY 1:7 — Agrees.

1 TIMOTHY 1:8 — Agrees.

1 TIMOTHY 1:9 — Agrees.

1 TIMOTHY 1:10 — Agrees.

1 TIMOTHY 1:11 — Agrees.

1 TIMOTHY 1:12 — Agrees.

1 TIMOTHY 1:13 — Differ — the mercy verb. ἡλεήθην prints “I was shown mercy”; the corpus dresses the mercy family as kindness found — “but I found kindness” — as at 1:2. τὸ πρότερον, “before,” is fenced by the SBL editors.

1 TIMOTHY 1:14 — Agrees.

1 TIMOTHY 1:15 — Agrees.

1 TIMOTHY 1:16 — Differ — two standings. (1) The name pair stands fenced in the SBL text in the order Χριστὸς Ἰησοῦς, “HaMashiach Yehoshua”; the corpus's line reverses it, “Jesus Christ.” (2) ἡλεήθην prints “I was shown mercy,” as at 1:13; the corpus dresses it “I found kindness.” ἅπασαν, “all” — “all long-suffering” — is likewise fenced by the editors.

1 TIMOTHY 1:17 — Differ — the supplied “wise.” The SBL text reads μόνῳ θεῷ, “the only Elohim,” and μόνῳ is fenced by the editors. The corpus's line carries σοφῷ, “wise” — “the only wise God” — a word that stands in a later company of copies, not in the oldest.

1 TIMOTHY 1:18 — Agrees.

1 TIMOTHY 1:19 — Agrees.

1 TIMOTHY 1:20 — Agrees.

1 TIMOTHY 2:1 — Agrees.

1 TIMOTHY 2:2 — Agrees.

1 TIMOTHY 2:3 — Agrees.

1 TIMOTHY 2:4 — Agrees.

1 TIMOTHY 2:5 — Agrees.

1 TIMOTHY 2:6 — Agrees.

1 TIMOTHY 2:7 — Differ — the added phrase. The SBL text reads ἀλήθειαν λέγω, “I speak truth,” and λέγω is fenced by the editors. The corpus’s line carries ἐν Χριστῷ — “truth I say in Christ” — a phrase that stands in a later company of copies, not in the oldest.

1 TIMOTHY 2:8 — Agrees.

1 TIMOTHY 2:9 — Agrees.

1 TIMOTHY 2:10 — Agrees.

1 TIMOTHY 2:11 — Agrees.

1 TIMOTHY 2:12 — Agrees.

1 TIMOTHY 2:13 — Agrees.

1 TIMOTHY 2:14 — Agrees.

1 TIMOTHY 2:15 — Agrees.

1 TIMOTHY 3:1 — Agrees.

1 TIMOTHY 3:2 — Agrees.

1 TIMOTHY 3:3 — Agrees.

1 TIMOTHY 3:4 — Agrees.

1 TIMOTHY 3:5 — Agrees.

1 TIMOTHY 3:6 — Agrees.

1 TIMOTHY 3:7 — Agrees.

1 TIMOTHY 3:8 — Agrees.

1 TIMOTHY 3:9 — Agrees.

1 TIMOTHY 3:10 — Agrees.

1 TIMOTHY 3:11 — Agrees.

1 TIMOTHY 3:12 — Agrees.

1 TIMOTHY 3:13 — Agrees.

1 TIMOTHY 3:14 — Agrees.

1 TIMOTHY 3:15 — Agrees.

1 TIMOTHY 3:16 — Agrees.

1 TIMOTHY 4:1 — Agrees.

1 TIMOTHY 4:2 — Agrees.

1 TIMOTHY 4:3 — Agrees.

1 TIMOTHY 4:4 — Agrees.

1 TIMOTHY 4:5 — Agrees.

1 TIMOTHY 4:6 — Differ — the name's order. The SBL text fences Χριστοῦ Ἰησοῦ, “of HaMashiach Yehoshua”; the corpus's line follows the reversed company, “of Jesus Christ.”

1 TIMOTHY 4:7 — Agrees.

1 TIMOTHY 4:8 — Agrees.

1 TIMOTHY 4:9 — Agrees.

1 TIMOTHY 4:10 — Agrees.

1 TIMOTHY 4:11 — Agrees.

1 TIMOTHY 4:12 — Differ — the added member. The SBL text ends the list “in love, in faith, in purity,” and ἀγάπη, “in love,” is fenced by the editors. The corpus's line carries a further member, ἐν πνεύματι, “in spirit,” which stands in a later company of copies, not in the oldest.

1 TIMOTHY 4:13 — Agrees.

1 TIMOTHY 4:14 — Agrees.

1 TIMOTHY 4:15 — Differ — “to all,” not “in all things.” παῖσιν stands in the oldest copies of persons — “that your advancement may be evident to all.” The corpus reads the word of things: “evident in all things.” ἤ, “may be,” is fenced by the editors.

1 TIMOTHY 4:16 — Agrees.

1 TIMOTHY 5:1 — Agrees.

1 TIMOTHY 5:2 — Agrees.

1 TIMOTHY 5:3 — Agrees.

1 TIMOTHY 5:4 — Agrees.

1 TIMOTHY 5:5 — Agrees.

1 TIMOTHY 5:6 — Agrees.

1 TIMOTHY 5:7 — Agrees.

1 TIMOTHY 5:8 — Agrees.

1 TIMOTHY 5:9 — Agrees.

1 TIMOTHY 5:10 — Agrees.

1 TIMOTHY 5:11 — Agrees.

1 TIMOTHY 5:12 — Agrees.

1 TIMOTHY 5:13 — Agrees.

1 TIMOTHY 5:14 — Agrees.

1 TIMOTHY 5:15 — Agrees.

1 TIMOTHY 5:16 — Differ — the filled subject. The SBL text reads εἴ τις πιστὴ ἔχει χήρας, “If any believing woman has widows,” and τις is fenced by the editors; the corpus’s line follows the company that fills the subject out — πιστὸς ἢ πιστή, “any believing man or believing woman.” ἐπαρκείτω, “let her relieve,” is likewise fenced.

1 TIMOTHY 5:17 — Agrees.

1 TIMOTHY 5:18 — Agrees.

1 TIMOTHY 5:19 — Agrees.

1 TIMOTHY 5:20 — Agrees.

1 TIMOTHY 5:21 — Differ — two standings. The name pair stands fenced in the SBL text in the order Χριστοῦ Ἰησοῦ, “HaMashiach Yehoshua.” The corpus’s line reads “the Lord Jesus Christ” — its text carries τοῦ κυρίου, “the Lord,” before the pair, and reverses the pair’s order. The rendering prints neither the added title nor the reversal.

1 TIMOTHY 5:22 — Agrees.

1 TIMOTHY 5:23 — Agrees.

1 TIMOTHY 5:24 — Agrees.

1 TIMOTHY 5:25 — Agrees.

1 TIMOTHY 6:1 — Agrees.

1 TIMOTHY 6:2 — Agrees.

1 TIMOTHY 6:3 — Agrees.

1 TIMOTHY 6:4 — Agrees.

1 TIMOTHY 6:5 — Differ — a closing sentence the oldest copies do not carry. The SBL text ends the verse at τὴν εὐσέβειαν, “supposing piety to be gain,” and εὐσέβειαν is fenced by the editors. The corpus's line adds ἀφίστασο τῶν τοιούτων, “depart from such” — the sentence stands in a later company of copies, not in the oldest.

1 TIMOTHY 6:6 — Agrees.

1 TIMOTHY 6:7 — Agrees.

1 TIMOTHY 6:8 — Agrees.

1 TIMOTHY 6:9 — Agrees.

1 TIMOTHY 6:10 — Agrees.

1 TIMOTHY 6:11 — Agrees.

1 TIMOTHY 6:12 — Agrees.

1 TIMOTHY 6:13 — Agrees.

1 TIMOTHY 6:14 — Agrees.

1 TIMOTHY 6:15 — Agrees.

1 TIMOTHY 6:16 — Agrees.

1 TIMOTHY 6:17 — Differ — the supplied “living.” The SBL text reads ἀλλ’ ἐπὶ θεῷ, “but on Elohim,” and both ἐπὶ and θεῷ are fenced by the editors. The corpus's line carries ζῶντι — “the living God” — a word that stands in a later company of copies, not in the oldest.

1 TIMOTHY 6:18 — Agrees.

1 TIMOTHY 6:19 — Agrees.

1 TIMOTHY 6:20 — Agrees.

1 TIMOTHY 6:21 — Differ — the close. (1) The SBL text fences μεθ' ὑμῶν, “with you” — the plural “you,” the letter's last word rising from Timothy to the whole company around him; a company reads the singular μετὰ σοῦ. The corpus's line keeps “with you.” (2) The corpus adds “Amen” at the end; the oldest company of copies carries no ἀμήν here, and the SBL text does not print it.

In all: 113 verses cross-checked — 99 agree with the corpus's line, 14 differ with their reasons printed above.

STANDING NOTES — WHERE THE COPIES DIVIDE

The standings below are not settled in this book. Both readings are given, with the copies that carry them, and the reader is left to weigh them. The text follows the SBL Greek New Testament.

1 TIMOTHY 3:16 — ὅς AGAINST ΘΣ — “WHO WAS REVEALED” AGAINST “ELOHIM WAS REVEALED”

DISPUTED — the most weighed single word of this letter. The text prints ὅς, the relative “who”: so read the first hands of Codex Sinaiticus, of Codex Alexandrinus, and of Codex Ephraemi, and so the SBL text prints it, the word fenced by the editors. A later company reads θεός — “Elohim was revealed in flesh” — the reading of the correctors of those same codices and of the great mass of later copies. The change is written on the copies' own faces: ὅς stands in the letters ΟΣ; draw the stroke through its middle letter and carry the line above it — the very marks of Θ̄Σ̄, the contracted nomina sacra form of θεός shown on the Before You Read page — and ΟΣ becomes ΘΣ: “who” becomes “Elohim.” The corpus's line follows the oldest reading at this verse — it prints “who was revealed in flesh” — and the Cross-Check here reads “Agrees.” Both standings are kept in full view in the Standing Notes; nothing in this book settles the verse by dress.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

“who alone has immortality, dwelling in light unapproachable, whom no man has seen nor can see; to whom be honor and continuous might. Amen.”

— 1 Timothy 6:16, from the Greek

The standings where the copies divide are gathered in this book’s Standing Notes: at 3:16 the most weighed of them all — ὅς, “who,” printed from the first hands of the great codices, against θεός, “Elohim,” the reading that arose among later copies through the contracted form’s own stroke. The smaller standings — the name’s order at 1:1, 1:16, 4:6, and 5:21, the words the oldest copies do not carry at 1:17, 2:7, 4:12, 6:17, and 6:21, the added sentence at 6:5, the filled subject at 5:16 — stand in chapter order in the Cross-Check, each with its reason.

This volume is given freely. The whole set — the Old Covenant rendered from the Hebrew, and this New Covenant rendered from the Greek — stands free to read on the ministry’s website, ancientjubileerestoration.com.

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