

* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ Παυλος, αποστολος Ιησου Χριστου, κατ'
Paul, an apostle of Jesus Anointed, according to
 επιταγην θεου, σωτηρος ημων, και Χριστου
an appointment of God, a savior of us, and Anointed
 Ιησου, της ελπιδος ημων, ² Τιμοθεω γνησιω
Jesus, of the hope of us, to Timothy a genuine
 τεκνω εν πιστει· χαρις, ελεος, ειρηνη απο θεου
child in faith; favor, mercy, peace from God
 πατρος * [ημων,] και Χριστου Ιησου του κυριου
a father [of us,] and Anointed Jesus the Lord
 ημων.
of us.

³ Καθως παρεκαλεσα σε προσμειναι εν Εφεσω,
As I entreated thee to remain in Ephesus,
 πορευομενος εις Μακεδονιαν, ινα παραγγειλης
departing for Macedonia, that thou mayest charge
 τισι μη ετεροδιδασκαλειν, ⁴ μηδε προσεχειν
some not other to teach, nor to hold to
 μυθους και γενεαλογιας απεραντοις, αιτινες
fables and genealogies endless, which
 ζητησεις παρεχουσι μαλλον η οικονομιαν θεου
disputes occasion rather than an administration of God
 την εν πιστει· ⁵ (το δε τελος της παραγγελιας
that by faith; (the now end of the commandment
 εστιν αγαπη εκ καθαρης καρδιας και συνειδη-
is love out of a pure heart and conscience
 σεως αγαθης και πιστεως ανυποκριτου· ⁶ ων
good and faith unfeigned; which
 τινες αστοχησαντες, εξετραπησαν εις ματαιο-
some having missed, turned aside to foolish
 λογιαν, ⁷ θελοντες ειναι νομοδιδασκαλοι, μη
talking, wishing to be law-teachers, not
 νοουντες μητε α λεγουσι, μητε περι
understanding neither the things they say, nor concerning
 τινων διαβεβαιουνται. ⁸ Οιδαμεν δε, οτι
certain things they positively affirm. We know but, that
 καλος ο νομος, εαν τις αυτω νομιμως χρηται,
good the law, if one it lawfully may use,
⁹ ειδως τουτο, οτι δικαιω νομος ου κειται,
knowing this, that for a just one a law not is laid down,
 ανομοις δε και ανυποτακτοις, ασεβεσι
for lawless ones but and for unruly ones, for ungodly ones
 και αμαρτωλοις, ανοσιοις και βεβηλοις,
and sinners, for impious ones and for profane ones,
 πατραλwai και μητραλwai, ανδροφονοις,
for smiters of fathers and for smiters of mothers, for man-killers,
¹⁰ πορνοις, αρσενοκοιταις, ανδραποδισταις,
for fornicators, for sodomites, for man-stealers,
 ψευσταις, επιορκοις, και ει τι ετερον τη υγιαι-
for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, † according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

2 to † Timothy, a Genuine Child in Faith;—Favor, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

3 Remain still in Ephesus, as I entreated thee, † when departing for Macedonia, so that thou mayest charge some not † to teach differently,

4 nor to hold to Fable and interminable Genealogies, † which occasion Disputes, rather than THAT * EDIFICATION of God by Faith.

5 (Now † the END of the COMMANDMENT is Love, † from a Pure Heart, and a good Conscience, and an undissembled Faith;

6 which some having missed, turned aside to Foolish talking;

7 desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

8 We know indeed That † the LAW is excellent if one use it lawfully;

9 † knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smiters of fathers and Smiters of mothers, for Assassins,

10 for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is opposed

* ALEXANDRIAN MANUSCRIPT.—Title—THE FIRST OF TIMOTHY.

2. of us—omit.

4. EDIFICATION.

† 1. Acts ix. 15; Gal. i. 1, 11.

† 2. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. 2.

† 3. Acts xx. 1, 3; Phil. ii. 24.

† 3. Gal. i. 6, 7; 1 Tim. vi. 3, 10. † 4. 1 Tim. vi. 4, 20.

† 5. Rom. xiii. 8—10; Gal. v. 14.

† 5. 2 Tim. ii. 22.

† 8. Rom. vii. 12.

† 9.

Gal. iii. 19; v. 23.

νουση διδασκαλια αντικειται, ¹¹ κατα το ευαγ-
 sound teaching is opposed, according to the glad
 γελιον της δοξης του μακαριου θεου, ο επισ-
 tidings of the glory of the blessed God, which was en-
 τευθην εγω. ¹² * [και] χαριν εχω τω ενδυναμω-
 trusted with I; [and] give thanks I to the one having
 σαντι με Χριστω Ιησου τω κυριω ημων, οτι
 empowered me Anointed Jesus the Lord of us, because
 πιστον με ηγησατο, θεμενος εις διακονιαν,
 faithful me he regarded, placing into service,
¹³ τον προτερον οντα βλασφημον και διωκτην
 him formerly being a defamer and a persecutor
 και υβριστην· αλλ' ηλεθην, οτι αγνοων
 and a violent person; but I received mercy, because being ignorant
 εποιησα εν απιστια, ¹⁴ υπερεπλεονασε δε η
 I acted in unbelief, superabounded but the
 χαρις του κυριου ημων μετα πιστεως και αγα-
 favor of the Lord of us with faith and love
 πης της εν Χριστω Ιησου. ¹⁵ Πιστος ο λογος,
 of that in Anointed Jesus. True the word,
 και πασης αποδοχης αξιος, οτι Χριστος Ιησους
 and of all reception, worthy, that Anointed Jesus
 ηλθεν εις τον κοσμον αμαρτωλους σωσαι, ων
 came into the world sinners to save, of whom
 πρωτος ειμι εγω. ¹⁶ αλλα δια τουτου ηλεθην,
 first am I; but through this I received mercy,
 ινα εν εμοι πρωτω ενδειξηται Ιησους Χριστος
 that in me first might show forth Jesus Anointed
 την πασαν μακροθυμιαν, προς υποτυπωσιν των
 the all forbearance, for an example of those
 μελλοντων πιστευειν επ' αυτω εις ζωνων αιωνιον·
 being about to believe on him for life age-lasting;
¹⁷ τω δε βασιλει των αιωνων, αφθαρτω, αορατω,
 to the now king of the ages, incorruptible, invisible,
 μονω θεω, τιμη και δοξα εις τους αιωνας των
 only God, honor and glory for the ages of the
 αιωνων· αμην.)
 ages; so be it.)
¹⁸ Ταυτην την παραγγελιαν παρατιθεμαι σοι,
 This the charge I commit to thee,
 ιτεκνον Τιμοθεε, κατα τας προαγουσας επι σε
 child O Timothy, according to the preceding in respect to thee
 προφητειας ινα στρατευη εν αυταις την καλην
 prophecies that thou mayest war by them the good
 στρατειαν, ¹⁹ εχων πιστιν και αγαθην συνειδη-
 warfare, holding faith and good a consci-
 σιν, ην τινες απωσαμενοι, περι την πιστιν
 ence, which some having thrust away, concerning the faith

† to the WHOLESOME Doc-
 trine;

† according to the
 GLAD TIDINGS of the
 GLORY of the BLESSED
 GOD, † with which I was
 entrusted.

† I give thanks to him
 who empowered me, Christ
 Jesus our LORD, Because
 he deemed Me faithful,
 † putting into Service

† him † who was PRE-
 VIOUSLY a Defamer, and
 a Persecutor, and a Violent
 man; but I received mercy,
 † Because being ignor-
 ant I acted in Unbelief.

† But the FAVOR of
 our LORD superabounded,
 with THAT Faith and Love
 which are in Christ Jesus.

† True is the WORD,
 and worthy of All Recep-
 tion, That † Christ Jesus
 came into the WORLD to
 save Sinners, of whom first
 am I.

† But on this account
 † I received mercy, that
 in me, first, * Christ Jesus
 might exhibit ALL For-
 bearance for an Example
 of THOSE BEING ABOUT to
 believe on him in order to
 aionian Life.

† Now to the KING of
 the AGES, the Incorrupti-
 ble, the Invisible, the Only
 God, be Honor and Glory
 for the AGES of the AGES.
 Amen.)

† This CHARGE † I
 commit to thee, O Child
 Timothy, according to the
 PRECEDING PROPHECIES
 concerning thee, that by
 them thou mayest carry on
 † the GOOD Contest;

† retaining Faith and a
 Good Conscience, which
 some having thrust away,
 concerning the FAITH
 * suffered Shipwreck;

* ALEXANDRIAN MANUSCRIPT.—12. And—omit. Shipwreck.

16. Christ Jesus. 19. suffered

† 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; ii. 1.
 i. 25; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3
 John ix. 39, 41; Acts iii. 17; xxvi. 9. † 11. 1 Cor. ix. 17; Gal. ii. 7; Col.
 ii. 17; Luke v. 32; xix. 10; Rom. v. 8; 1 Jo. n iii. 5. † 12. 2 Cor. iii. 5, 6; iv. 1;
 1 Tim. vi. 15, 16. † 13. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6. † 13. Luke xxiii. 34;
 2 Tim. ii. 3; iv. 7. † 14. 1 Cor. xv. 10. † 15. Matt. ix. 13; Mark
 † 16. 2 Cor. iv. 1. † 17.
 † 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2. † 18. 1 Tim. vi. 12;

εναυαγησαν. ²⁰ ὧν ἐστὶν Ἵμεναιος καὶ Ἀλεξ-
 were shipwreck; of whom is Hymenius and Alex-
 ανδρος, οὓς παρεδῶκα τῷ σατανα, ἵνα παιδευ-
 ander, whom I delivered up to the adversary, so that they might
 θῶσι μὴ βλασφημεῖν.
 be taught not to revile.

ΚΕΦ. β'. 2.

¹ Παρακαλῶ οὖν πρῶτον πάντων ποιῆσθαι
 I exhort therefore first of all to make
 δεήσεις, προσευχάς, ἐντευξεις, εὐχαριστίας
 supplications, prayers, intercessions, thanksgivings
 ὑπὲρ πάντων ἀνθρώπων. ² ὑπὲρ βασιλέων, καὶ
 in behalf of all men; in behalf of kings, and
 πάντων τῶν ἐν ὑπεροχῇ ὄντων ἵνα ἡρεμῶν
 of all of those in high station being; so that a tranquil
 καὶ ἡσυχίον βίον διαγωμὲν ἐν πάσῃ εὐσεβείᾳ
 and quiet life we may lead in all piety
 καὶ σεμνοτητι. ³ Τοῦτο * [γὰρ] καλὸν καὶ ἀπο-
 and seriousness. This [for] good and ac-
 δεκτὸν ἐνώπιον τοῦ σωτήρος ἡμῶν θεοῦ, ⁴ ὃς
 ceptable in presence of the preserver of us God, who
 πάντας ἀνθρώπους θελεῖ σωθῆναι, καὶ εἰς ἐπιγ-
 all men wishes to be saved, and into an exact
 γνώσιν ἀληθείας ἐλθεῖν. ⁵ Εἰς γὰρ θεός, εἷς καὶ
 knowledge of truth to come. One for God, one and
 μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστός
 mediator of God and of men, a man Anointed
 Ἰησοῦς, ⁶ ὃ δούς ἑαυτὸν ἀντιλυτρὸν ὑπὲρ πάν-
 Jesus, he having given himself a ransom in behalf of
 τῶν. * [τὸ μαρτυρίον] καιροῖς ἰδίοις, ⁷ εἰς ὃ
 all; [the testimony] for seasons own, for which
 ἐτεθῆν ἐγὼ κηρυξ καὶ ἀποστόλος, (ἀληθείαν
 was placed I a herald and an apostle, (truth
 λεγῶ, οὐ ψευδομαί,) διδασκαλὸς ἐθνῶν ἐν πισ-
 I speak, not I speak falsely,) a teacher of nations in faith
 τει καὶ ἀληθείᾳ.
 and in truth.

⁸ Βούλομαι οὖν προσευχεσθαι τοὺς ἀνδράς ἐν
 I direct therefore to pray the men in
 παντὶ τόπῳ, ἐπαιρόντας ὀσίους χεῖρας χωρὶς
 every place, lifting up holy hands without
 ὀργῆς καὶ διαλογισμοῦ. ⁹ Ὡσαύτως * [καὶ τὰς]
 wrath and disputing. In the same way [and the]
 γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδούς
 women in apparel becoming, with modesty
 καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλεγ-
 and soundness of mind, to adorn themselves, not with wreaths,
 μασίν, ἢ χρυσοῦ, ἢ μαργαριταῖς, ἢ ἱματισμῷ
 or gold, or pearls, or a garment
 πολυτελεῖ, ¹⁰ ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγ-
 expensive, but, (which is becoming for women under-

20 of whom are † Hyme-
 nius and Alexander; whom
 I † delivered up to the
 ADVERSARY, that they may
 be taught not to blas-
 pheme.

CHAPTER II.

1 I exhort, therefore,
 first of all, to make Sup-
 plications, Prayers, Inter-
 cessions, and Thanksgiv-
 ings in behalf of All Men;
 2 † in behalf of Kings,
 and ALL who ARE in High
 station, so that we may
 lead a Tranquil and Quiet
 Life in All Piety and Ser-
 ousness.

3 This is good and † ac-
 ceptable before God, our
 SAVIOR,

4 † who desires All Men
 to be saved, † and to come
 to an accurate Knowledge
 of the Truth.

5 † For God is One, and
 there is † One Mediator of
 God and Men, that Man,
 Christ Jesus,

6 † who GAVE himself a
 Ransom in behalf of all,—
 the TESTIMONY in its own
 Seasons;—

7 † for which I was ap-
 pointed a Herald and an
 Apostle, (I speak Truth, I
 do not falsify,) a Teacher
 of Nations in * Faith and
 Truth.

8 I appoint, therefore,
 the MEN to pray in every
 place, lifting up Holy
 Hands without Wrath and
 Disputing.

9 In like manner, the
 WOMEN, also, in † becom-
 ing Attire, with Modesty
 and soberness of mind, not
 decorating themselves with
 Wreaths, or Gold, or
 Pearls, or expensive Cloth-
 ing,

10 but with good Works,
 which become Women un-

* ALEXANDRIAN MANUSCRIPT.—3. for—omit.
 Spirit and Truth.

† 6. the TESTIMONY—omit.

7.

† 20. 2 Tim. ii. 17, 14.

† 20. 1 Cor. v. 5.

† 2. Ezra vi. 10; Rom. xiii. 1

† 3. Rom. xii. 2; 1 Tim. v. 4.

† 4. Ezek. xviii. 23; John iii. 16, 17; Titus ii. 12; 2 Pet

† 5. Heb. viii. 6; ix. 15.

† 6. Matt. xx. 23; Mark x. 45; Eph. i. 7; Titus ii. 14.

† 7.

Eph. iii. 7, 8; 2 Tim. i. 11.

† 9. 1 Pet. iii. 3, 4.

γελομεναις θεοσεβειαν,) δι' έργων αγα-
 taking worship of God,) by means of works good.
 θων. ¹¹ Γυνη εν ησυχια μαθησεται εν παση
 A woman in quietness let learn with all
 υποταγη. ¹² Γυναικι δε διδασκειν ουκ επιτρεπω,
 submission. A woman but to teach not I permit,
 ουδε αυθεντειν ανδρος, αλλ' ειναι εν ησυχια.
 nor to assume authority over a man, but to be in silence.
¹³ Αδαμ γαρ πρωτος επλασθη, ειτα Εβα. ¹⁴ Και
 Adam for first was formed, then Eve. And
 Αδαμ ουκ ηπατηθη· η δε γυνη απατηθεισα, εν
 Adam not was deceived; the but woman having been deceived, in
 παραβασει γεγονε· ¹⁵ σωθησεται δε δια της
 transgression became; she will be preserved but through the
 τεκνογονιας, εαν μεινωσιν εν πιστει και αγαπη
 child-bearing, if they abide in faith and love
 και αγιασμω μετα σωφροσυνης.
 and holiness with sobriety of mind.

ΚΕΦ. γ'. 3.

¹ Πιστος ο λογος· Ει τις επισκοπης ορεγεται,
 True the word; If any one an oversight longs after,
 καλου εργου επιθυμει. ² Δει ουν τον επισκο-
 excellent a work he desires. It behoves then the overseer
 που ανεπιληπτον ειναι, μιας γυναικος ανδρα,
 unblamable to be, of one wife a husband,
 νηφαλιον, σωφρονα, κοσμιον, φιλοξενον, διδακ-
 vigilant, sedate, orderly, hospitable, fit to
 τικον· ³ μη παροινον, μη πληκτην, αλλ' επιει-
 teach; not a wine drinker, not a striker, but gen-
 κη, αμαχον, αφιλαργυρον· ⁴ του ιδιου οικου
 tle, not quarrelsome, not a lover of money; of the own house
 καλως προϊσταμενον, τεκνα εχοντα εν υποταγη
 well presiding, children having in subjection
 μετα πασης σεμνοτητος· ⁵ (ει δε τις του ιδιου
 with all dignity; (if but any one of the own
 οικου προστηναι ουκ οιδε, πως εκκλησιας θεου
 house to preside not knows, how a congregation of God
 επιμελησεται;) ⁶ μη νεοφυτον, ινα μη τυφω-
 will he take care of?) not a new convert, so that not being
 θεις εις κριμα εμπεση του διαβολου· ⁷ δει δε
 puffed up into a judgment he may fall of the accuser; it behoves but
 αυτον και μαρτυριαν καλην εχειν απο των εξω-
 him also a testimony good to have from those out-
 θεν, ινα μη εις ονειδισμον εμπεση και παγίδα
 side, so that not into reproach he may fall and a snare
 του διαβολου.
 of the accuser.

dertaking the worship of God.

¹¹ Let a Woman learn in Quietness with All Submission;

¹² for † I do not permit a Woman to teach, † or to assume authority over a Man, but to be quiet;

¹³ for † Adam was formed first, and then Eve.

¹⁴ And † Adam was not deceived; but the woman having been * deceived, became a Transgressor;

¹⁵ but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

¹ This SAYING is True, If any one longs after an † Overseer's office, he desires an Excellent Work.

² † The OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, † fit to teach;

³ † not a wine-drinker, no striker, but gentle, not quarrelsome, † not a lover of money;

⁴ presiding well over his own Family, † having the Children in Subjection with All Dignity;

⁵ (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

⁶ Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

⁷ And he must even have a good Testimony † from THOSE WITHOUT, that he may not fall into reproach and † a Snare of the ENEMY.

* ALEXANDRIAN MANUSCRIPT.—14. wholly deceived.

† 12. 1 Cor. xiv. 34. † 12. Eph. v. 24. † 13. Gen. i. 27; ii. 18, 22; 1 Cor. xi. 8, 9.
 † 14. Gen. iii. 6; 2 Cor. xi. 3. † 1. Acts xx. 28; Phil. i. 1. † 2. Titus. i. 6, &c.
 † 2. 2 Tim. ii. 24. † 3. Titus i. 7. † 3. 1 Pet. v. 2. † 4. Titus 6. † 7.
 Acts xxii. 12; 1 Cor. v. 12; 1 Thess. iv. 12. † 7. 2 Tim. ii. 26.

⁸ Διακονους ὡσαυτως σεμνους, μη διλογους,
 Servants in like manner dignified, not two-worded,
 μη οινῳ πολλῳ προσεχοντας, μη αισχροκερ-
 not to wine much being addicted, not eager for base
 δεις, ⁹ εχοντας το μυστηριον της πιστεως εν
 gain, holding the secret of the faith in
 καθαρα συνειδησει. ¹⁰ Και οὔτοι δε δοκιμαζεσ-
 a pure conscience. Also these but let be proved
 θωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι
 first, then let serve, unblamable
 οντες. ¹¹ Γυναικας ὡσαυτως σεμνας, μη δια-
 being. Women in like manner serious, not ac-
 βολουσ, νηφαλιουσ, πιστας εν πασι. ¹² Διακο-
 cusers, vigilant, faithful in all things. Servants
 νοι εστωσαν μιας γυναικος ανδρες, τεκνων
 let be of one wife a husband, children
 καλως προϊσταμενοι και των ιδιων οικων. ¹³ Οἱ
 well presiding over and of the own houses. Those
 γαρ καλως διακονησαντες, βαθμον ἑαυτοις κα-
 for well having served, a standing for themselves honor-
 λου περιποιουνται, και πολλην παρρησιαν εν
 able they acquire, and much confidence in
 πιστει τη εν Χριστω Ιησου. ¹⁴ Ταυτα σοι γρα-
 faith in that in Anointed Jesus. These things to thee I
 φω, ελπίζων ελθειν προς σε ταχιον. ¹⁵ εαν δε
 write, hoping to come to thee very soon; if but
 βραδυνω, ινα ειδης, πως δει εν οικῳ θεου
 I should delay, that thou mayest know, how it behoves in a house of God
 αναστρεφεισθαι, ἣτις εστιν εκκλησια θεου ζων-
 to conduct thyself, which is a congregation of God liv-
 τος. ¹⁶ Στυλος και εδραιωμα της αληθειας και
 ing. A pillar and basis of the truth and
 δμολογουμενωσ μεγα εστι το της ευσεβειας
 confessedly great is the of the piety
 μυστηριον. * Ὁσ εφανερωθη εν σαρκι, εδικαιωθη
 secret; Who was manifested in flesh, was justified
 εν πνευματι, ωφθη αγγελουις, εκηρυχθη εν
 in spirit, was seen by messengers, was proclaimed among
 εθνεσιν, επιστευθη εν κοσμῳ, ανεληφθη εν
 nations, was believed among a world, was taken up in
 δοξῃ.
 glory.

ΚΕΦ. 4. 4.

¹ Το δε πνευμα ρητως λεγει, οτι εν υστεροις
 The but spirit expressly says, that in subsequent
 καιροισ αποστησονται τινεσ της πιστεωσ, προσ-
 seasons will fall away some from the faith, ad-
 εχοντεσ πνευμασι πλανοισ και διδασκαλιασ
 hering to spirits wandering and to teachings

⁸ † Assistants in like manner ought to be serious, not deceitful in speech, † not being addicted to much Wine, not eager for base gain;

⁹ holding the SECRET of the FAITH with a Pure Conscience.

¹⁰ But let These also be proved first, then let them serve, being unblamable.

¹¹ † Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

¹² Let Assistants be Husbands of One Wife, presiding well over their OWN Families.

¹³ FOR THOSE HAVING SERVED well, acquire for themselves an honorable Station, and Much Confidence in THAT Faith which is in Christ Jesus.

¹⁴ These things I write to Thee, hoping to come to thee very soon;

¹⁵ but if I should delay, so that thou mayest know how to conduct thyself in † God's House, which is a Congregation of the living God.

¹⁶ † A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET of PIETY; †* He who was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

¹ But the SPIRIT † expressly says, That in subsequent Seasons, some will apostatize from the FAITH, giving heed to † deceitful Spirits, and † to Teachings of Demons;

* ALEX. Ms.—It is doubtful whether this word was originally OΣ who, or ΘΣ God.

† 16. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

† 8. Acts vi. 3. † 8. Lev. x. 9. † 11. Titus ii. 3. † 15. Eph. ii. 21, 22; 2 Tim. ii. 20. † 16. John i. 14; 1 John i. 2. † 1. John xvi. 13; 2 Thess. ii. 3; 2 Tim. iii. 1; 2 Pet. iii. 3. † 1. 2 Tim. iii. 13; 2 Pet. ii. 1. † 1. Dan. xi. 35, 37, 38; Rev. ix. 20.

δαιμονίων, ² ἐν ὑποκρίσει ψευδολογῶν, κεκαυ-
of demons, by hypocrisy of false-speakers, having
τηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλύοντων
been cauterized the own conscience, forbidding
γαμεῖν, ἀπεχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτι-
to marry, to abstain from foods, which the God created
σεν εἰς μεταληψίην μετὰ εὐχαριστίας τοῖς πισ-
for a partaking of with thanksgiving by the faithful
τοῖς καὶ ἐπεγνώκοσι τὴν ἀληθειαν. ⁴ Ὅτι παν-
ones and they have known the truth. Because every
κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀποβλητόν, μετὰ
creature of God good, and nothing cast away, with
εὐχαριστίας λαμβανομένον. ⁵ ἁγιαζέται γὰρ διὰ
thanksgiving being received; it is sanctified for through
λογου θεοῦ καὶ ἐντευξέως. ⁶ Ταῦτα ὑποτιθεμέ-
a word of God and of prayer. These things setting forth
νος τοῖς ἀδελφοῖς, καλὸς ἐσὶν διακονοὶ Ἰησοῦ
to the brethren, good thou wilt be a servant of Jesus
Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως
Anointed, being nourished with the words of the faith
καὶ τῆς καλῆς διδασκαλίας, ἣν παρηκολούθη-
and of the good teaching, which thou hast closely
κας. ⁷ Τοὺς δὲ βεβηλοὺς καὶ γραῶδεις μύθους
followed. The but profane and old women fables
παραιτοῦν γυμναζεῖ δὲ σεαυτὸν πρὸς εὐσεβειαν.
do thou avoid; discipline but thyself for piety.
⁸ Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν
The for bodily discipline for a little it is
ὠφελίμος· ἡ δὲ εὐσεβεία πρὸς πάντα ὠφελίμος
profitable; the but piety for all things profitable
ἐστίν, ἐπαγγελίαν ἐχούσα ζωῆς τῆς νῦν καὶ
it is, a promise having of life of the now and
τῆς μελλούσης. ⁹ Πίστεος ὁ λόγος καὶ πάσης
of that about coming. True the word and of all
ἀποδοχῆς ἀξίος. ¹⁰ Εἰς τοῦτο γὰρ * [καὶ]
acceptance worthy. In order to this for [also]
κοπιῶμεν καὶ ονειδίζομεθα, ὅτι ἠλπικαμεν ἐπὶ
we toil and are reproached, because we have hoped in
θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων,
God living, who is a preserver of all men,
μαλιστα πιστῶν. ¹¹ Παραγγέλλε ταῦτα καὶ
especially of believers. Do thou enjoin these things and
διδάσκει. ¹² Μὴδεὶς σου τῆς νεότητος καταφρο-
do thou teach. No one thee the youth let despise,
νειτῶ, ἀλλὰ τυπὸς γίνου τῶν πιστῶν ἐν λόγῳ,
but a pattern become thou of the believers in word,
ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ.
n conduct, in love, in faith, in purity.

2 [misled] by the † Hy-
pocrisy of false teachers;
whose own † Conscience
has been seared;

3 forbidding † marriage,
and † the use of Foods
which God created in or-
der to be partaken of with
† Thanksgiving by the
BELIEVERS, even by those
who have recognized this
TRUTH;—

4 That † Everything
Created by God † is good,
and nothing is to be re-
jected, being received with
Thanksgiving;

5 since it is sanctified
through the Command of
God, and by Prayer.

6 Setting forth These
things before the BRETH-
REN, thou wilt be a Good
Servant of * Christ Jesus,
† imbued with the WORDS
of the FAITH, and the
GOOD Teaching which thou
hast closely followed.

7 But † avoid PROFANE
and Silly Fables, and train
thyself for Piety;

8 for BODILY Training
is profitable for a little;
† but PIETY is profitable
for all things, † having a
Promise of the PRESENT
Life, and of THAT which is
FUTURE.

9 This SAYING is True,
and worthy of All Recep-
tion.

10 For on this account,
we toil and * are re-
proached, Because we hope
in the living God, † who is
a Preserver of All Men, es-
pecially of Believers.

11 These things enjoin
and teach.

12 Let no one despise
Thy YOUTH; but † become
a Pattern of the BELIEV-
ERS, in Word, in Conduct,
in Love, in Faith, in Purity.

* ALEXANDRIAN MANUSCRIPT.—6. Christ Jesus.
estly strive.

10. also—omit.

10. earn-

† 4. for this purpose, or for food, or for being partaken of—ver. 3.

† 2. Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 3. † 2. Eph. iv. 19. † 3. Heb. xiii. 4.
† 3. Rom. xiv. 3. † 3. Rom. xiv. 6; 1 Cor. x. 30. † 4. Rom. xiv. 14, 20; 1 Cor. x. 15.
† 6. 2 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 16, 23; iv. 4; Titus i. 14.
† 8. 1 Tim. vi. 6. † 8. Psa. xxxvii. 4; lxxxiv. 11; cxli. 2, 3; cxlv. 10; Matt. vi. 23; xix.
29; Mark x. 30. Rom. viii. 28. † 10. Job vii. 20; Psa. xxxvi. 6. † 12. Titus ii. 7

13 Ἔως ἔρχομαι, προσέχε τῇ ἀναγνώσει, τῇ
Till I come, attend thou to the reading, to the
παρακλησῆσαι, τῇ διδασκαλίᾳ. 14 Μὴ ἀμελεῖ
exhorting, to the teaching. Not be thou neglectful
τοῦ ἐν σοὶ χαρισματος, ὃ ἐδόθη σοὶ δια προ-
of the in thee endowment, which was given to thee through proph-
φητείας, μετὰ ἐπιθεσεως τῶν χειρῶν τοῦ πρεσ-
ecy, with laying on of the hands of the elder-
βυτερίου. 15 Ταῦτα μελετᾶ, ἐν τοῦτοις ἰσθί-
ship. These things do thou care for, in these things be thou;
ἵνα σου ἡ προκοπὴ φανερά ᾖ ἐν πᾶσιν.
so that of thee the progress manifest may be in all things.
16 Ἐπέχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπιμενε
Attend thou to thyself, and to the teaching; continue thou
αὐτοῖς· τοῦτο γὰρ ποίω, καὶ σεαυτὸν σώσεις
in them; this for doing, both thyself thou wilt save
καὶ τοὺς ἀκουοντας σου.
and those hearing thee.

ΚΕΦ. ε'. 5.

1 Πρεσβυτέρῳ μὴ ἐπιπληξῆς, ἀλλὰ παρακα-
An elderly man not thou mayest chide, but exhort
λεῖ ὡς πατέρα· νεώτερος, ὡς ἀδελφούς·
as a father; younger men, as brothers;
πρεσβυτέρας, ὡς μητέρας· νεώτερας, ὡς ἀδελ-
elderly women, as mothers; younger women, as sis-
φας, ἐν πάσῃ ἀγνείᾳ. 3 Χήρας τιμα, τὰς οὕτως
ters, in all purity. Widows honor, those really
χήρας. 4 Εἰ δὲ τις χήρα τέκνα ἢ ἐκγόνα ἔχει,
widows. If but any widow children or grandchildren has,
μὰ θανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν,
let them be taught first the own house to be dutiful,
καὶ ἀμοιβὰς ἀποδίδοναι τοῖς προγόνοις· τοῦτο
and a recompense to render to the progenitors; this
γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 Ἡ
for is acceptable in presence of the God. She
δὲ οὕτως χήρα καὶ μεμονωμένη ἠλπίκεν ἐπὶ τοῦ
but really a widow and having been left alone he hoped in the
θεοῦ, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσ-
God, and continues in the supplications and in the pray-
ευχαῖς νυκτὸς καὶ ἡμέρας· 6 Ἡ δὲ σπαταλώσα,
ers night and day; she but luxuriously,
ζῶσα τεθνήκε. 7 Καὶ ταῦτα παραγγέλλει, ἵνα
living has died. And these things enjoin, so that
ἀνεπιληπτοὶ ᾖσιν. 8 Εἰ δὲ τις τῶν ἰδίων, καὶ
unblamable ones they may be. If but any one for those of own, and
μαλιστα τῶν οἰκειῶν, οὐ προνοεῖ, τὴν πίστιν
especially of the household, not provides, the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 † Neglect not that ENDOWMENT in thee, which was imparted to thee through Prophecy, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 † Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and † THOSE who HEAR thee.

CHAPTER V.

1 Chide † not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers; Younger women as Sisters, in all Purity.

3 Support THOSE Widows who are really Widows.

4 But if Any Widow has Children or Grandchildren, let these be taught first to be dutiful to their OWN Family, † and to render proper returns to their PROGENITORS; for this is acceptable in the sight of GOD.

5 † Now SHE who is really a WIDOW, and having been left alone, hopes in GOD, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But † SHE, living in SELF-INDULGENCE, is dead.

7 † And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his OWN relatives, † and especially for * his Family, he has denied the

* ALEXANDRIAN MANUSCRIPT.—8. his Family.

† 14. 2 Tim. i. 6. † 16. Acts xx. 28. † 16. James v. 20. † 1. Lev. xix. 32.
† 4. Gen. xlv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. † 5. 1 Cor. vi. 32. † 6. James v. 5.
† 7. 1 Tim. i. 3; iv. 11; vi. 17. † 8. Isa. lviii. 7; Gal. vi. 10.

ηρνηται, και εστιν απιστου χειρων. ⁹ Χηρα
 nasdenied, and is an unbeliever worse. A widow

καταλεγεσθω μη ελαττον ετων εξηκοντα γεγο-
 let be enrolled not less ofyears sixty having

νυια, ενος ανδρος γυνη, ¹⁰ εν εργοις καλοισ μαρ-
 become, ofone husband a wife, by works good being

τυρουμενη· ει ετεκνοτροφησεν, ει εξενοδοχη-
 attested, if she reared a family, if she received

σεν, ει αγιων ποδας ενιψεν, ει θλιβομενοισ
 strangers, if of holy ones feet she washed, if afflicted ones

επηρκεσεν, ει παντι εργω αγαθω επηκολουθησε.
 she relieved, if every work good she closely followed.

¹¹ Νεωτερας δε χηρας παραιτου· οταν γαρ κατασ-
 Younger but widows reject; when for they may

τηρνιασωσι του Χριστου, γαμειν θελουσιν·
 be wanton towards the Anointed, to marry they wish;

¹² εχουσαι κριμα, οτι την πρωτην πιστιν
 having condemnation, because the first fidelity

ηθετησαν· ¹³ αμα δε και αργαι μανθανουσι
 they violated; at the sametime and also idle ones they learn

περιερχομενοι τας οικιας· ου μονον δε αργαι,
 to go about the houses; not only but idle ones,

αλλα και φλυαροι και περιεργοι, λαλουσαι τα
 but also praters and busybodies, speaking the things

μη δεοντα. ¹⁴ Βουλομαι ουν νεωτερας γαμειν,
 not proper, I wish therefore younger ones to marry,

τεκνογονειν, οικοδεσποτειν, μηδεμιαν αφορμην
 to bear children, to keep house, no opportunity

διδουαι τω αντικειμενω λαιδοριας χαριν. ¹⁵ Ηδη
 to give to the opponent of reproach on account. Already

γας τινες εξετραπησαν οπισω του σατανα. ¹⁶ Ει
 for some turned aside after the adversary. If

τις [πιστος η] πιστη εχει χηρας, επαρκειτω
 any [believing man or] believing woman has widows, let such support

αυταις, και μη βαρεισθω η εκκλησια, ινα ταις
 them, and not let burden the congregation, so that those

οντως χηραις επαρκεση. ¹⁷ Οι καλως προεστω-
 really widows may be relieved. The well presid-

τες πρεσβυτεροι διπλης τιμης αξιουσθωσαν·
 ng elders double honor let be esteemed worthy;

μαλιστα οι κοπιωντες εν λογω και διδασκαλια.
 especially those toiling in word and teaching.

¹⁸ Λεγει γαρ η γραφη· Βουν αλωντα ου φιμω-
 Says for the writing; An ox treading not thou shalt

σεις· και αξιος ο εργατης του μισθου αυτου.
 muzzle; and; worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

⁹ Let not a Widow be enrolled less than sixty Years old, †having been a Wife of One Husband,

¹⁰ well reputed for good Works; whether she has reared a family, or †entertained strangers, or †washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

¹¹ But reject Younger Widows, for when they become wanton against the ANOINTED one, they wish to marry;

¹² incurring Condemnation, Because they have violated their FIRST Fidelity.

¹³ †And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IMPROPER THINGS.

¹⁴ †I desire, therefore, the Younger Widows to marry to bear children, to keep house, †to give No Opportunity to the OPPONENT for reproach;

¹⁵ since some have already turned aside after the ADVERSARY.

¹⁶ If any believer of either sex have Widows, let such support them, and let not the CONGREGATION be burdened, so that it may relieve †THOSE who are REALLY Widows.

¹⁷ Let †the ELDERS who PRESIDE well †be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

¹⁸ for the SCRIPTURE says, †"Thou shalt not muzzle an Ox threshing;" and, †"The LABORER is worthy of his REWARD."

* ALEXANDRIAN MANUSCRIPT.—16. believing man, or—omit.

† 9. 1 Tim. iii. 2. † 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. † 10. John xiii. 5, 14. † 13. 2 Thess. iii. 11. † 14. 1 Cor. vii. 9. † 14. 1 Tim. vi. 1; Titus ii. 8. † 16. verses 3, 5. † 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v. 12, 13; Heb. xiii. 7, 17. † 17. Acts xxviii. 10. † 18. Deut xxv. 4; 1 Cor. ix. 9. † 18. Lev. xix. 13; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

19 Κατα πρεσβυτερου κατηγοριαν μη παραδε-
Against an elder an accusation not do thou
χου, εκτος ει μη επι δυο η τριων μαρτυρων.
receive, without if not by two or three witnesses.

20 Τους αμαρτανοντας, ενωπιον παντων ελεγχε,
The sinning ones, in presence of all reprove thou,
ινα και οι λοιποι φοβον εχωσι.
so that also the remainder fear may have.

21 Διαμαρτυρομαι ενωπιον του θεου και * [κυ-
I solemnly enjoin in presence of the God and [Lord]
ριου] Ιησου Χριστου και των εκλεκτων αγγε-
Jesus Anointed and of the chosen mes-
λων, ινα ταυτα φυλαξης χωρις προκριματος
sengers, that these things thou mayest keep without prejudice

μηδεν ποιων κατα προσκλισιν. 22 Χειρας
nothing doing by partiality. Hands
ταχεως μηδενι επιτιθει μηδε κοινωνει αμαρτιας
hastily to no one do thou put and not do thou share in sins

αλλοτριας. Σεαυτον αγνον τηρει. 23 Μηκετι
with others. Thyself pure do thou keep. No longer
υδροποτει, αλλ' οινω ολιγω χρω δια
be thou a water-drinker, but wine a little do thou use on account of

τον στομαχον * [σου] και τας πυκνας σου
the stomach [of thee] and the frequent of thee
ασθενειας. 24 Τινων ανθρωπων αι αμαρτιαι
weaknesses. Of some men the sins

προδηλοι εισι, προαγουσαι εις κρισιν· τισι δε
previously manifest are, before leading to judgment; in some but
και επακολουθουσιν. 25 Ωσαυτως και τα καλα
indeed they follow after. In like manner also the good

εργα προδηλα εστι και τα αλλως εχοντα,
works previously manifest are; and the things otherwise being,
κρυβηναι ου δυναται.
to be hidden not are able.

ΚΕΦ. 5'. 6.

1 Όσοι εισιν υπο ζυγον δουλοι, τους ιδιους
As many as are under a yoke slaves, the own
δεσποτας πασης τιμης αξιους ηγεισθωσαν, ινα
masters of all honor worthy let them esteem, that

μη το ονομα του θεου και η διδασκαλια βλασ-
not the name of the God and the teaching may be
φημηται. 2 Οι δε πιστους εχοντες δεσποτας,
reviled. Those and believing having masters,

μη καταφρονειτωσαν, οτι αδελφοι εισιν· αλλα
not let them disregard, because brethren they are; but
μαλλον δουλευετωσαν, οτι πιστοι εισι και
rather let them serve, because believing ones they are and

αγαπητοι οι της ευεργεσιας αντιλαμβανομενοι.
beloved ones who of the well-doing are recipients.

Ταυτα διδασκε, και παρακαλει. 3 Ει τις
These things do thou teach, and do thou exhort. If any one

ετεροδιδασκαλει, και μη προσερχεται υγια-
teach differently, and not assents to being

19 Against an Elder re-
ceive not an Accusation.
in any case, without Two
or Three Witnesses.

20 * But † THOSE who
SIN reprove before all, so
that the REST also may
fear.

21 † I solemnly enjoin
thee in the presence of
God and of * Christ Jesus,
and of the CHOSEN Mes-
sengers, that thou keep
These things without pre-
judice, doing Nothing by
Partiality.

22 † Lay Hands hastily
on no one, † and be not a
partaker in Others' Sins;
keep Thyself pure.

23 (Be no longer a
Water-drinker, but use a
little Wine on account of
thy STOMACH, and thy
FREQUENT Weaknesses.)

24 † The SINS of some
Men are previously mani-
fest, leading on to Judg-
ment; but in some, in-
deed, they follow after.

25 * And so GOOD
DEEDS also are previously
manifest, and THOSE which
ARE OTHERWISE cannot be
concealed.

CHAPTER VI.

1 Let as many † Bond-
servants as are under a
Yoke, esteem their own
Masters as worthy of All
Honor; † that the NAME
of GOD and the TEACHING
may not be reviled.

2 And let not THOSE
HAVING Believing Masters
disregard them, † Because
they are Brethren; but
rather serve, Because they
are Believers and Beloved,
who are RECIPIENTS of
the BENEFIT. † These
things teach and exhort.

3 If any one † teach dif-
ferently, and assent not to

* ALEXANDRIAN MANUSCRIPT.—20. But THOSE. 21. Lord—omit. 21. Christ
Jesus. 23. of thee—omit. 25. And so GOOD DEEDS also.

† 20. Gal. ii. 11, 14; Titus i. 13. † 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1. † 22.
Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. † 22. 2 John 11. † 24. Gal. v. 19.
† 1. Eph. vi. 5; Col. iii. 22; Titus ii. 9; 1 Pet. ii. 18. † 1. Isa. lii. 5; Rom. ii. 24; Titus
ii. 5, 8. † 2. Col. iv. 1. † 2. 1 Tim. iv. 11. † 3. 1 Tim. i. 3.

νουσι λογοις τοις του κυριου ημων Ιησου
 sound in words in those of the Lord of us Jesus
 Χριστου, και τη κατ' ευσεβιαν διδασκαλια.
 Anointed, and to that according to piety teaching;
 4 τετυφωται, μηδεν επισταμενος, αλλα νοσων
 he is puffed up, nothing being versed in, but being sick
 περι ζητησεις και λογομαχιας, εξ ων γινεται
 about questions and strifes of words, out of which arises
 φθονος, ερις, βλασφημιαι, υπονοιαι πονηραι,
 envy, strife, evil-speakings, suspicions wicked,
 5 διαπαρατριβαι διεφθαρμενων ανθρωπων τον
 wranglings having been corrupted of men the
 νουν, και απεστερημενων της αληθειας, νομιζον-
 mind, and having been devoid of the truth, suppos-
 των πορισμον ειναι την ευσεβειαν. * [Αφισ-
 ing gain to be the piety. [Withdraw
 τασο απο των τοιουτων.] 6 Εστι δε τρισημος
 thyself from of the such ones.] It is but gain
 μεγας η ευσεβεια μετα αυταρκειας. 7 Ουδεν
 great the piety with a competency. Nothing
 γαρ εισηνεγκαμεν εις τον κοσμον. * [δηλον,
 for we brought into the world; [evident,
 8 οτι ουδε εξενεγκεν τι δυναμεθα. 8 Εχοντες δε
 that neither to carry out anything are we able. Having and
 διατροφας και σκεπασματα, τουτοις αρκεσθη-
 foods and coverings, with these things we shall be
 σομεθα. 9 Οι δε βουλομενοι πλουτειν, εμπιπ-
 satisfied. Those but wishing to be rich, fall
 τουσιν εις πειρασμον και παγίδα, και επιθυμιας
 into a temptation and a snare, and desires
 πολλας ανοητους και βλαβεραι, αιτινες βυθι-
 many foolish and hurtful, which sink
 ζουσι του ανθρωπου εις ολεθρον και απωλειαν.
 deep the men into destruction and ruin.
 10 Ριζα γαρ παντων των κακων εστιν η φιλαρ-
 A root for of all of the evils is the love of
 γυρια: ης τινες ορεγομενοι απεπλανηθησαν απο
 money; which some longing after wandered from
 της πιστεως, και εαυτους περιεπειραν οδυναις
 the faith, and themselves pierced around with sorrows
 πολλαις. 11 Συ δε, ω ανθρωπε * [του] θεου,
 many. Thou but, O man [of the] God,
 ταυτα φευγε· διωκε δε δικαιοσυνην, ευσε-
 these things flee; pursue thou and righteousness, piety,
 βειαν, πιστιν, αγαπην, υπομονην, πραοτητα·
 faith, love, patience, meekness;
 12 αγωνιζου τον καλον αγωνα της πιστεως, επι-
 contest thou the good contest of the faith, do thou
 λαβου της αιωνιου ζωης, εις ην εκληθης,
 lay hold of the age-lasting life, for which thou wast called out,
 και ωμολογησας την καλην ομολογιαν ενωπιον
 and thou didst confess the good confession in presence
 πολλων μαρτυρων. 13 Παραγγελλω σοι ενω-
 of many witnesses. I charge thee in
 πιον του θεου, του ζωοποιουντος τα παντα,
 presence of the God, of that making alive the things all,

THOSE Sound Words of
 our LORD Jesus Christ, and
 to that TEACHING which is
 according to Piety,

4 he is puffed up, being
 master of Nothing, but is
 distracted about † Ques-
 tions and Verbal conten-
 tions, out of which arise
 Envy, Strife, Revilings,
 evil Suspicions,

5 Wranglings of Men
 corrupted in MIND, and
 destitute of the TRUTH,
 † supposing PIETY to be
 GAIN.

6 But † PIETY with a
 Competency is great Gain.

7 For we brought Noth-
 ing into the WORLD, and it
 is evident that we are not
 able to carry anything out;

8 and † having supplies
 of Food and Clothing, with
 These let us be satisfied.

9 But † THOSE WISHING
 to be rich fall into a Tempt-
 ation, and a Snare, and in-
 to many foolish and injuri-
 ous Desires, which sink
 Men into Destruction and
 utter Ruin;

10 † for a Root of All
 kinds of Evil is the LOVE
 OF MONEY; which some
 longing after, wandered
 from the FAITH, and pier-
 ced Themselves around with
 many Sorrows.

11 † But thou, O Man of
 God! flee from these things,
 and pursue Righteousness,
 Piety, Faith, Patience,
 Love, Meekness.

12 † Maintain the GOOD
 Contest of the FAITH;
 † lay hold of AIONIAN Life,
 for which thou wast called
 out, and didst confess the
 GOOD Confession in the
 presence of Many Wit-
 nesses.

13 I charge thee in the
 presence of THAT GOD who
 † makes alive ALL things,

* ALEXANDRIAN MANUSCRIPT.—5. From SUCH withdraw thyself—omit. 7. evident

† 4. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. † 5. Titus i. 11; 2 Pet. ii. 3. † 6.
 Psa. xxxvii. 16; Prov. xv. 16. † 8. Heb. xiii. 5. † 9. Prov. xv. 27; Matt. xiii. 22;
 James v. 1. † 10. Exod. xxiii. 8; Deut. xvi. 19. † 11. 2 Tim. ii. 22. † 12. 1 Cor.
 ix. 25, 26; 1 Tim. i. 18; 2 Tim. iv. 7. † 12. Phil. iii. 12, 14; verse 19. † 13. John v. 21

και Χριστου Ιησου, του μαρτυρησαντος επι
and Anointed Jesus, of that one testifying before
Ποντιου Πιλατου την καλην ομολογιαν, 14 τη-
Pontius Pilate the good confession, to
ρησαι σε την εντολην ασπιλον, ανεπιληπτον,
keep thee the commandment spotless, blameless,
μεχρι της επιφανειας του κυριου ημων Ιησου
till the appearance of the Lord of us Jesus
Χριστου, 15 ην καιροις ιδιοις δειξει ο μακαρ
Anointed, which in seasons own he will show the blessed
και μονος δυναστης, ο βασιλευς των βασιλευ-
and only Potentate, the king of those being
οντων και κυριος των κυριουοντων, 16 ο μονος
kings and Lord of those being lords, the only
εχων αθανασιαν, φως οικων απροσιτον, ον ειδεν
one having deathlessness, light dwelling in inaccessible, whom saw
ουδεις ανθρωπων, ουδε ιδειν δυναται· ω τιμη
no one of men, nor to see is able; to whom honor
και κρατος αιωνιον· αμην.
and might age-lasting; so be it.

17 Τοις πλουσιοις εν τω νυν αιωνι, παραγ-
To those rich ones in the present age, do thou
γελλε μη υψηλοφρονειν, μηδε ηλπικεναι επι
charge not to be high-minded, nor to have confidence in
πλουτου αδηλοτητι, αλλ' εν τω θεω * [τω
wealth uncertain, but in the God [the
ζωντι,] τω παρεχοντι ημιν παντα πλουσιως εις
living,] in that offering to us all things richly for
απολαυσιν· 18 αγαθοεργειν, πλουτειν εν εργοις
enjoyment; to work good, to be rich in works
καλοισ, ευμεταδοτους ειναι, κοινωνικους, 19 απο-
good, liberal ones to be, communicative ones, treas-
θησαυριζοντας εαυτοις θεμελιον καλον εις το
uring up for themselves a foundation good for the
μελλον, ινα επιλαβωνται της οντως ζωης.
future, so that they may lay hold of that really life.

20 Ω Τιμοθεε, την παραθηκην φυλαξον, εκ-
O Timothy, the trust guard thou, avoid-
τρεπομενος τας βεβηλους κενοφωνιας και αντι-
ing the profane empty sounds and oppo-
θεσεις της ψευδωνυμου γνωσεως· 21 ην τινες
sitions of the falsely-named knowledge; which some
επαγγελλομενοι, περι την πιστιν ηστοχησαν.
having professed, concerning the faith missed the mark.

Ἡ χάρις μετὰ σου.
The favor with thee.

and THAT Christ Jesus, † who TESTIFIED to Pon-
tius Pilate the GOOD Con-
fession;

14 that thou keep the
COMMANDMENT, being
spotless, blameless, † till
the APPEARANCE of OUR
LORD J.esus Christ;

15 which in his own
Season THAT BLESSED and
only Potentate will exhibit,
—† the KING of KINGS,
and LORD of LORDS,—

16 † the only one POS-
SESSING Immortality, in-
habiting Light inaccessi-
ble; † whom no one of
Men has seen, nor is able
to see; to whom be Honor
and Might aionian. Amen.

17 Charge THOSE RICH
in the PRESENT Age, not to
be high-minded, nor † to
confide in Wealth † so un-
certain, but in THAT GOD
† who IMPARTS to us ALL
things richly for Enjoy-
ment;—

18 to do good, † to be
rich in good Works, to be
liberal, willing to bestow;

19 † treasuring up for
themselves a good Founda-
tion for the FUTURE, that
they may lay hold of that
which is REALLY Life.

20 O Timothy! † guard
THAT INTRUSTED to thee,
† turning away from the
PROFANE, Empty Sounds,
and Contradictions of that
FALSELY-NAMED KNOW-
LEDGE,

21 which some, having
professed, † erred concern-
ing the FAITH. FAVOR be
with * thee.

* ALEXANDRIAN MANUSCRIPT.—17. the living—omit.
—THE FIRST TO TIMOTHY—WRITTEN FROM LAODICEA.

21. you.

Subscription

† 13. Matt. xxvii. 11; John xviii. 37. † 14. Phil. i. 6, 10; 1 Thess. iii. 13; v. 23.
† 15. Rev. xvii. 24; xix. 16. † 16. 1 Tim. i. 17. † 16. Exod. xxxiii. 20; John vi. 46.
† 17. Job xxxi. 28; Psa. lii. 7; lxii. 10; Mark x. 24; Luke xii. 21. † 17. Prov. xxiii. 5.
† 17. Acts xiv. 17; xvii. 25. † 18. Luke xii. 21; James ii. 5. † 19. Matt. vi. 20;
xix. 22; Luke xii. 33; xvi. 9. † 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 3. † 20. 1 Tim.
i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 14; iii. 9. † 21. 1 Tim. i. 6; 2 Tim. ii. 18.