

ARAMAIC  
WORDBOOK  
PART 15




LEGEND

TRUE BEAUTY (6.13)

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**An Albion Album**

# FIRST TIMOTHY

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## INTRODUCTION

This first letter was written in the period when Paul was freed after his first imprisonment AD64 -67(circa65AD). They were sent from Rome to Ephesus where Timothy served. Timothy who has ready Greek-Aramaic roots were in Lystra. He is said to have been martyred by Nerva and may have been a co-worker with John the divine.

Paul had written to Ephesus in 62AD so this letter is like a second Ephesian epistle 3 years later. Ephesus was at the time the main hub of Christianity and numerically the strongest church. Believers grew very numerous and in the house churches which Timothy and John lead there were probably hundreds of elders or pastors. The abstinence from foods and conjugal relationships in Chapter 4 strongly hints incipient Gnosticism or “false knowledge” as it is termed in chapter 6.

The Aramaic of Paul reflects his maturity. The vocabulary is large and varied. The references to “beauty”(11) and “truth”(7) characterize a mature (shall we say older) mind now very much aware of the importance of both in a world presenting so much challenge to Christianity.

The letter carries a dozen axiomatic truths which would prove invaluable guidance to a young Bishop who is charged with the guidance of so many churches. The intense practicality of Paul’s advice shows that he had to deal with a plethora of leadership issues over his 30 years of ministry.

***The letter reaches its apotheosis in its references to what is “beautiful” in Christianity*** and of the eleven decorations of the faith none exceeds the testimony of Christ before Pilate. “Ecce Homo” sums up the stirring courage and grace of our Lord Jesus Christ. In Him is no fault. He is the King of the Jews. Paul as a prisoner savoured again in captivity eleven lovely things about the life of faith and the bride of Christ and her bridegroom. When one wakes on a glorious morning and observes the glow in the eastern sky and hears the birdsong and watches spring awake under the shade of lovely trees one exclaims “What a beautiful world”. That is the normal of SHAPHIRA but its apogee is the glorious life work and testimony of Christ.

**Bob Coffey April 1-7 2008**

## CHAPTER 1

1 Paul an apostle of Jesus the Messiah by the command of God our maker, creator or life-giver and of Messiah our hope and goodnews. *In a personal letter from the heart of one of by now just ten apostles Paul is conscious of the significance of “life” and of “hope” amid the rigour of persecution and possible death by the sword at Rome.*

2 To Timothy a real true son in faith; grace and compassion and peace from God (our) Father and Jesus Messiah (our) Lord. *The blessings of Christianity are unfolded neatly here. The huge favour of God, his paternal compassion (which Luke caught as he retailed Jesus' parable of the prodigal, and the peace of heart and soul concomitant with union with the Father-these diurnally matter. These benefits attach inextricably to the cross of Christ and are the first blessings to subscribe as a believer and the last to cling to as death approaches. The Greek adumbrates one "our" and the English leaves out "Our" Father*

3 I was pleading from you when I left for Macedonia that you stay in Ephesus and give instruction man to man that they do not substitute KHALAPH learned information or teaching YALEPH.

4 And that they should not heed or add RAMA tales, fables, chatter SHUITHA; stories biographies historical accounts TASH'ITHA of genealogies or racial origins SHARIBA; to which there is no end **summary** or completion SAK. These things are making for more and more contention, strife, schism HERINA and not for building up BANAH in the faith of God.

5 But the existing "sum" or "**summary**" of commandments is "Love that is from a heart that is cleansed(as from leprosy) refined(as by fire) separated(as wheat)DACA; from a conscience or mind TARATHA that is kind, good or gracious TIBUTHA and from a faith that is real or true **SHARIRA**. We have in the Timothean letters several axioms of Christian truth of which this is **AXIOM 1. LOVE FROM A CLEAN HEART, FROM A MIND THAT IS GRACIOUS/CONSCIENCE THAT IS GOOD AND FROM A FAITH THAT IS TRUE.**

6 Some of them have wandered like sheep TA' from these things –men of the flesh who have turned away lapsed or become apostates SATA for words of vanity SARIQOTHA(*This appears to be Gnosticism*).

7 Through seeking, active enquiry to make themselves teachers of the law when they have not understood anything that they are reasoning aboutMALAL nor anything that they are in controversy about METHHARIN.

8 **We know definitively that the written law is "beautiful"** (1)SHAPHIR and "pleasing SHEPHAR if a man will be lead precisely AKOTHA by it. *BEAUTIFUL*

9 When he knows that the law was not established for those that are righteous or upright KANA but for the evil ones, and for those who resist, go beyond defy and rebel MARAD and for the wicked ROSHIA, and for sinners HATIA, and for vicious villains 'ANATHA, and those who are not pure, and those who strike MAHEA their fathers and mothers(*The Greek "has "killers of parents"*), and for killers QATULA.

10 And fornicators, and for those who lie and sleep SHACAB with males DECARA (*as a man would with women-the Greek αρσενοκοιτης means male “copulater” but the Aramaic simply states “in bed with a male”*), and for thieves, and for liars, and for those who break oaths, and for all that is adversarial to right and healthy teaching HALIMA.

11 Healthy teaching that is of the gospel AUNGELION of the glory of the blessed God –that gospel that I entrusted to you. *Paul is urging that the gospel promotes healthful living and thinking whereas the law condemns wrong living.*

12 I thank Him who has given me strength-(our) Lord Jesus the Messiah who counted me faithful and established me for His worldwide ministrySHEMESH

13 Me who from the first was a blasphemer and persecutor and dishonourer but I received grace because I had not known what I did without faith.

14 The grace of (our) Lord was intense or multiplied to me and faith and love which are through Jesus the Messiah.

15 This is a faithful word text or definition MALTHA and it is worthy to be received AXIOM 2“**That Jesus the Messiah came to the world to save sinners and the foremost of them all is me-yes me!** *The dual pronoun is typical Aramaic and lays emphasis on Paul’s realism.*

16 But for this reason He was compassionate on me that through me first Jesus the Messiah might show all patience(length of spirit) for an example, token or demonstration THOHAITH to those who are going to believe to eternal life.

17 So decidedly to AXIOM 3 **the king of the universe; to Him who is not corruptible or destructible MATHHABAL and not seen HAZAH the only God be honour and glory to the eternity of eternities.”**

18 This decree legacy or ordinance I entrust as a deposit GAAL to you my sonTimothy according to the earlier prophecies about you that **(2)You would heroically soldier this bright early SHAPHIRITHA warfare. BEAUTIFUL**

19 ...in faith and good conscience. For those who have driven away and abandoned this have been deprived of faith.

20 Like Hymenaeus and Alexander –these whom I have delivered to Satan that they may be punished or chastised RADA that they should not revile and blaspheme RADAPH. *It is interesting that the word “devil(diabolus/slanderer) which had a 70% popularity in 3<sup>rd</sup> C BC had but a 30% prevalence by the Christian era. By then Satan (the adversary) had obtained 70% documentary prevalence.Satan is the Aramaic word.*

## CHAPTER 2

1 I implore you just now HACIL that with priority above all else you will bring near to God earnest requests and times of leaning on Him in prayer and times of requesting favour or grace on behalf of all the sons of men.

2 **AXIOM 4 For the sake of Kings and well established rulers or army leaders—now grown old RORBANA that we may be immersed in occupations and married life AMAR in quietness and restfulness in all reverence toward God and purity DACIOTHA.** *Paul writing from Rome is inculcating prayer that in unsettled times Romans and Corinthians-Latins and Greeks may have under the Roman State a peaceful life.*

3 **(3)For this is bright and fair as a sunny dawn SHAPHIRA**and commended as agreeable QABAL before God (our) lifegiver *This vital suffix(or English pronoun) “our” is kept in the Greek & English. BEAUTIFUL*

4 He who wants all the sons of men to have life and shall face toward or turn PANA to the personal awareness of the real truth.

5 For there is one God and one mediator MEZ’IAH go-between or intermediate( peacemaker) of God and of the sons of men BENI NOSH the Son of man BARNOSH Jesus the Messiah MESHIHA.

6 He who gave Himself a ransom PORQANA on behalf of every person-a testimony (i.e the death or witness to blood of Jesus) SAHADOTHA which has come in its historical moment.

7 That (witness) of which I have been established or placed as its herald and apostle of true doctrine. I speak and do not deceive that I am the teacher of the Gentiles in faith and truth and reality. *This is towards the end of Paul’s life a statement of absolute assurance of the ministry Christ granted him.*

8 I am willing just now HACIL that men would pray leaning on God in every place when they are raising up **(their)** hands of purity without rage and without plots. *Paul sees another too frequent group of men in his mind’s eye who raise hands in anger against the faith.*

9 In this way also women in outward fashion ASAKMA shall be modest NECAP in dress; they shall be trim ZABETH with blushing and modesty not with pleated tresses or hair with gold or pearls or long bright robes.

10 But(adorned) with good works exactly as is suited to women who understand MASHTHODIN the fear of God.

11 Let a wife learn in silence in all submission SHO’ABED *The ⚡ indicates an functional intensive of the “servant” attitude but that heightened reverence also has ⚡ as a prefix possibly conveying the name and presence of the triune Lord of hosts as the higher reason for such quiet worship.*

12 For I do not grant a woman permission to teach or to brag or be rash and headstrong or presumptuous MARAH over her husband but she

should be quiet or in low voice. *The attitude continues to be unwelcome but does its absence confer entitlement? Silence on the part of the audience is right. In the 1<sup>st</sup>C culture a woman's remit was limited.*

**13 AXIOM 5 For Adam was first formed GABAL and then KHAAWWA.** *The priority in creation is the first point made. It lends guardianship.*

**14** And Adam was not deceived but his wife was deceived and acted ABAR above and beyond AL the command. *The deception **אח** we should think of as the wandering of a sheep and so the idea of a shepherd or bishop priest in man and the woman standing in need of direction is developed. The unspoken factor here is an other voice- which the lady Eve followed-Satan's voice. Thus a primeval idolatry entered and this crisis created the situation where through the first conversation after the fall God held man responsible and Eve gave no account. She who became slave to Satan was to find true service under Adam and true liberty under Christ when the redeemer had come. Eve was caused to bear with pain but by the same token she was redeemed by "the seed". The divine ordinance of family life stands and has never been withdrawn or modified nor has the "be fruitful and multiply" been abrogated. Luke 24.10 recognises the herald office of the women concerning resurrection. Romans 16.1 commends Phoebe who is styled a deacon of the church at Cenchrea and like Lydia a noble forbear of the best Christian women of our own times.*

**15** However she lives by the help and power of (**her**) children if they continue in faith love and in holiness and modesty. *The life of a mother in those days was sustained by the provision of children. Here the suffix "her" is dropped in the Greek & therefore English and leads to a general interpretation of salvation through childbearing or mankind being saved by the concept of a son being born of the Virgin which is not the intention.*

### CHAPTER 3

**1** This is a trustworthy saying MALTHA that if AXIOM 6 **a man desires RAG eldership QASHISHOTHA seniority or office of presbyter he desires a good work.**

**2** An elder, however, ought to be one that has no fault found in him and be the husband of one wife who is watchful or diligent of mind and understanding and sober or modest NACAPH and orderly or regular MATA CAS and one who is compassionate on strangers and a teacher.

**3** And one who does not transgress on wine nor swiftly strike with his hand but he should be humble and not contentious or quarrelsome NAZA or show delight or desire for money.

**4 (4)One who leads his house beautifully SHAPHIR and holds his children with obedience SHOABADA in all purity.**

**5 For if he knows not to lead his own house well how can he lead the assembly of God?**

**6 And he shall not be a new disciple-a youth under discipleship so that he should not be lifted up and fall into the judgment of Satan.**

*Greek manuscripts have NEOPHYTE or “new plant” whereas the Aramaic has “new disciple” as above.*

**7 (5)There ought to be a beautiful SHAPHIRAH testimony of him from outsiders so that he should not fall into reproach HASAD and into the trap of Satan. BEAUTIFUL**

**8 And ministers should be pure in this way and not speak doubletalk; and they should not incline to or lean on quantities of wine(ie “be dependent on” alcohol)nor defiled by the love of riches.**

**9 But they should hold the mystery of the faith with a pure mind or conscience THARTHA.**

**10 Let such as these be approved BEQA first and precisely let them serve when they are without blame or indictment RASHIN.**

**11 In this way also wives should be modest NAKPA and alert or awake in their mind or conscience and faithful in everything and they should not be swallower-slanderers.**

**12 A minister should be one who has one woman belonging to him and (6)leads the children of his house beautifully SHAPHIR. BEAUTIFUL**

**13 For those who serve well gain or obtain DARAGA a good order of or step in ministry for themselves and much confidence MEGALA APA opening of face in the faith of Jesus Messiah.**

**14 These things have been written to you (at a time) when I hope I shall quickly (literally “in the rolling on” or “turning fast” come to be with you.**

**15 And if definitively I am have delay MOHAR that you may know exactly how it is necessary to have been living occupied or changing in the house of God which is the assembly of the Living God, the pillar and foundation of truth.**

**16 AXIOM 7 And really and truly SHARIRITH great is this mystery or secret of righteousness (Greek has *ευσεβειος* “godliness” which would be DAHALTHA or ELHA—of (he) that was revealed in the flesh and justified by the Spirit and appeared to angels or messengers and was heralded among the nations and He was believed on in the world and ascended into Glory.**

**NOTE In the Greek text there are 8 references to “godliness(seven of which are *ευσεβεια* and one *θεοσεβεια* i.e 2.10)These are:-**

- 1. 2.2 FOR KINGS AND ALL IN AUTHORITY THAT WE MAY PASS A PEACEABLE AND QUIET LIFE IN ALL GODLINESS**

AND GRAVITY(σεμνοτητες kingly dignity not bacchalian revelry & dissolute ways)In the Aramaic this is **DAHALT ELHA**

2. 2.10 “IT IS APPROPRIATE THAT WOMEN PROCLAIM OR PROFESS ‘GODLINESS’ Θεοσεβεια WITH GOOD WORKS”.The word THEOREVERENCE or “reverence of God”**DAHALT ELHA** is the most precise rendering of the Aramaic but only once used.
3. 3.16 AND TO AGREE OR SPEAK ONE LANGUAGE ομολογω GREAT IS THE MYSTERY OF GODLINESS ευσεβεια Aramaic **CANATHA** “justice”
4. 4.7 TRAIN YOURSELF IN GODLINESS (AS IN THE GYMNASIUM) Again we have ευσεβεια and this time the Aramaic has **CANATHA** “Justice”
5. 4.8 FOR BODILY GYMNASTICS PROFITS LITTLE BUT GODLINESS IS PROFITABLE FOR ALL OR EVER-HOLDING PROMISE OF THE PRESENT AND FUTURE LIFE.” godliness” in the Greek is ευσεβεια in the Aramaic **CANATHA** “Justice”.
6. 6.3 THE SOUND INSTRUCTION OF OUR LORD JESUS AND GODLY TEACHING. “godly teaching” ευσεβεια where the Aramaic has **DAHALT ELHA**
7. 6.5-6 A double reference First v.5 THE MINDS OF MEN ARE MISERABLE AND CORRUPT AND CHEATED OF THE TRUE DOCTRINE AND THINK THAT MAKING MONEY IS GODLINESS **DAHALT ELHA**; and v.7 GODLINESS WITH CONTENTMENT IS GREAT GAIN. The Greek is ευσεβεια the Aramaic **DAHALT ELHA**
8. 6.11 O MAN OF GOD FLEE THESE THINGS AND PURSUE RIGHTEOUSNESS GODLINESS AND FAITH The Greek has ευσεβεια while the Aramaic has **CANATHA** It would appear that “religion” “piety” is what Paul is directing the young leader to pursue but the Aramaic seeks two things “Reverence toward Eloha –the God of heaven” and “Justice”

We have to recognize that this in Greek is a call to “religion” presumably of a Christian sort. That type of call is in a western form and quite Graecized. The Aramaic lays stress on “reverence for the one and only God”-to which the Greek gives equal stress only once in 2.10 when “women” with their profession strangely are the residual witnesses to God. Half of the references are to “Justice” in the Aramaic viz 3.16 “The mystery of God’s justice” and 4.7 “Train yourself in justice”(not ZADIQA-that is gifted)but rather in the Micah6.8 sense “What does the Lord require but to do justice love mercy and walk humbly with God.” The third reference is to that “Justice” that holds



promise in time and eternity which presumably is a reference to God in the judgment of our lives. "God cannot justice twice demand first at my bleeding surety's hand and then again a mine." The fourth is 6.11 where the pursuit is not characterised as one of piety but one of justice. Let justice run down as waters and righteousness as a mighty stream. This word of Amos quoted by Martin Luther King just about sums up what Paul is calling for. In the light of what Nero has perpetrated this final call of the apostle is most important. His is a clarion which he wishes his protege to enhance and inculcate. The combination of worship of the true God ELHA or ELOHA with justice CANATHA is at the very heart of this penultimate epistle to Timothy. Paul is calling for depth and solidity of character based on justice and godly teaching. In the historical setting this is true religion indeed but much better expressed than in the Greek MSS. It parallels what the epistle of James argues and brings the weighty matters our Lord spoke of to bear 30 years after His ministry.

#### CHAPTER 4

1 The (Holy) Spirit speaks by interpretation (plainly) PASHIQUETHA (*This word is only so rendered by later lexicons as Bar bahlul's Syriac in 10<sup>th</sup> C. Earlier it would be rendered "expounded" or "translated" or "interpreted" that AXIOM 8 in the last time one after another (one by one ENOSH ENOSH) they shall depart from the faith and go away after deceiving spirits and after the teachings of evil spirits SHADA.*

2 These who in outward show D'BASAKAMA or pretentious D'EGLA outward habit of mind or dress D'BASAKAMA deceive and speak lies and are branding or searing their consciences KAA BAKIHUN. *The Greek translates the "outward form" term "hypocrisy" not "schema" or form.*

3 And they set impediment to or hinder marriage or the marriageable ZADOG and separate from PARAQ eating foods—those that God created for use with thanksgiving by those who believe HIMANIN and know the truth **SHARIRA.**

4 Because (7) **Every creation of God is fair and beautiful SHAPHIR** and there is nothing that is to be rejected SAL with contempt if it is accepted NASAB with thanksgiving. *BEAUTIFUL*



5 For it has been sanctified by the word of God and by prayerful leaning on God ZALOTHA.

6 If you will teach these things to (your) brothers you will be a good minister of Jesus the Messiah as you have been raised by words of faith and by good teaching that you were taught.

7 But abstain from SHAL from insipid lukewarm PAKAH fables or stories SHUAITHA of old women SABATHA and train yourself in righteousness CANATHA.

8 For exercise or discipline DORESHA of the body adds interest for a little time but righteousness yields profits in every thing for in it there is promise of life at this time and for eternity.

9 This is a trustworthy saying and worthy to be received.

10 **AXIOM 9 For because of this we are wearied by labour LAININ and we have been reviled insulted or blasphemed MATH'HASADINA because we hope in the living God who is alive as the lifegiver MAHINA of all the children of men superlatively or in surpassing measure YITHIRATH of believers.** *The Greek has "We have agonized" and the difference in the Aramaic is an M replaces a D and it appears there has been a change of word when the Aramaic original was under the hand of the Greek copyist. So*  became 

11 Teach and command these things.

12 And let not a man despise (your) youth but be a model to the believers in the word and life and in love and in faith and in purity.

13 And until I come be diligent in reading QERINA and prayer and teaching.

14 And do not despise the gift that is in you that was given you by prophecy in the placing (upon you) of the hands of the elders.

15 Meditate or study HAGA and be "in them" that you may be or become personally familiar to every person before whom you come. *Paul on the a priori understanding is saying that Timothy should be recognised as a teacher but perhaps further that he is recognized as a clear teacher whose material is well pitched.*

16 Be vigilant or clear and circumspect ZAHAR to your soul and (**your**) teachings(*NIV has this covered by connection with "your soul"*) and grasp them firmly and hold steadfast of them HAMAS for when you do these things your soul will live and those who hear you!

## CHAPTER 5

1 Do not pick a quarrel with or stir up an elder GAR but persuade or convince PIS him exactly as a father and those who are young as (**your**) brothers. *This personal reference is pivotal to intimate and considerate relationships in the church and the unfortunate truth is that in western manuscripts and in our bibles as a result hundreds of personal pronouns are missing.*

2 And older women exactly as mothers and those who are younger exactly as your sister in all purity.

3 Honour widows-those widows who are widows in deep reality

**SHARIRA.**

4 And if there is a widow who has sons or sons of sons let them learn that they should be assigned a portion tithes or support ZADDEK by their households and they should render as due PARA remuneration HOBAL to (their) parents and grandparents ABAHATHON (*Greek προγονοις*) for this particular matter is pleasing and acceptable with God. *The care of parents is part of the fulfilment of the 4<sup>th</sup> commandment and so pleased God.*

5 But this single one who is truly a widow and as “a single” places her hope on God – she is faithful in prayerful leaning on God and supplication by night and day.

6 But she who works hard in debauchery or at the theatre ASTORIA is dead while she lives. *This records the habit of the times that single persons sold them to prostitution. The word reflects a Greek word. The work could be serving those who attend the arena-this would be a fruitful source of income for widows who would earn a livelihood from gladiatorial shows.*

7 These things you will actively ordain that they may be without blame RASH.

8 For if a man does not attend to or be solicitous of YAZAPH those that are his and additionally those that are children of the household of faith this person has renounced or denied CAPHAR his being in the faith and is worse than those who do not believe.

9 AXIOM 10 **You shall therefore approve GABA a widow who is not less than sixty years and one who belonged to the same husband.**

10 (8) **It is a testimony to her good SHAPHIRA works if she raised children;** if she has received strangers; if she has washed the feet of the saints; if she has revived ROH the afflicted; if she has walked in every good work. *BEAUTIFUL*

11 But avoid or interrogate SHAL (ask) widows who are younger for these posture or delude MAZTARIN Messiah and seek to be with a husband. *This probably means they seek to gain maintenance from the church whilst other support is available and being enjoyed.*

12 An their contention is established for they have been unmindful of earlier benefits TALAM of believers.

13 Also indeed they learn slothfulness HABANNOTH when they have circled round house to house and not only laziness but also to increase and abound SAGA in talking and in taking away or redeeming PARAQ vanities (from the houses) and chattering about that which is not proper.

14 Therefore I am desirous that those younger people should marry and bear children and lead their homes and not give enemies even one occasion of abuse ZEWAIA.

15 Until now they have begun one by one to turn SATA or apostasise to Satan. *Paul insightfully notes the progress of loose lifestyle in society*

*which tended to leave the faith and cut loose concerning former benefits and clearly oppose what they and their former husbands supported.*

16 If a man has believers or female believers who are widows let them support or nourish them N'THRACON and not burden or charge YOKRA the church that it may have sufficient for those who truly **SHARIRA** are widows.

17 (9) **Those elders that have been leading beautifully** deserve increased AOPH honour or value –especially those who work indefatigably in the word and teaching. *BEAUTIFUL*

18 For the scriptures say “Do not muzzle the ox while he is treading” and the hardworking labourer is worthy of his wages AGARAH. Deut25.4 Lev.19.13. Paul quotes Moses twice –once in 1Cor9.9 in respect of the maintenance of bible teachers.

19 **AXIOM II Do not accept an accusation KATGORNOTHA against and elder save at the mouth of two or three witnesses.**

20 Those who sin before all rebuke that the rest of the people may be reverent.

21 I testify to you before God and (our) Lord Jesus the Messiah and (His) angels that you observe these things and don't be prejudiced in your mind on anything nor accept the persons of any.

22 Do not lay hands quickly on a man (*i.e. “ordain with haste and repent at leisure*) and do not share in the sins of strangers; guard yourself by purity.

23 From now on do not drink water but a little wine because of your stomach ASTOMACHACH and because of your habitual AMINA illness.

24 There are men whose sins are known and go before them to prison and there are those where they go after them.

25 In this way also good works are known and there are those that are tarrying afterward cannot be concealed (as secret treasure). *Paul is commending the quiet unheralded kindnesses and acts that are beneath the radar of man but God sees them.*

## CHAPTER 6

1. Those who are under the yoke of bondage let them hold their masters in all honour that the name of the Lord and His teaching should not have been blasphemed or reviled GADAPH.

2. Those who definitively have masters who are believers let them not despise them because they are their brothers but serve them additionally because they are **beloved brothers** by whom they are refreshed NAH-*they have rest* in their service; teach these things and discuss or argue them BAA. *Christianity abolished slavery not by declaration but by loving fellowship of master and slave.*

3 But if there is definitely DIN a man who teaches a **different teaching** and has not **come close to the sound words** of our Lord Jesus the Messiah and the teaching of the reverence of God.

4 This man has been lifted up when he does not have anything like personal knowledge (or gnosis) but he is heterodox or weak and ineffectual CARAH through preparing a path or training and debate DARASH and exploratory or researching dispute BAATHA of words from which come rivalry HASAM and polemic or controversy HALIMA and reviling GADAPHA and the setting firm of an evil mind

5 And the harassing or wearying (questioning) SHAHAS of the children of men who ravage, cause travail to and corrupt their minds and they are disinherited or cheated GALAZ of the truth and they think that trade or business and the market place TAGORAH (*cf Gk agora*) is the worship of God-but you keep your distance from these things. *Paul is referring to the fact that most people imagine life is getting and spending- ie business.*

6 For our business is huge-which is the worship of God-in necessities HASAH we have sufficient MESTHA.

7 For we carried nothing into the world and we know that we are not even able to carry out a burden NAPAQ

8 Because of this it is enough to have food and clothing.

9 Those who definitively desire to be rich fall into temptations and traps and into numerous foolish and injurious SAGAP desires and men drown or are immersed by corruption and destruction.

10 The adjudged DIN root AQAR of all these **evils** (*note the plural*) is the delight and trust RAHAM of money; some there are who have constantly desired or coveted RAGRAG it and have erred from the faith and brought or wearied with many miseries DAWNA.

11 But you O man of God flee for refuge ARAQ (*the term is akin to the word Iraq- "place of refuge"*) these things and run after righteousness and justice and faith; after love and after endurance SIBARNOTHA and after humility.

12 Contend CATHASH in or through the precious or valuable agony of faith and reach by the treadmill of corn DARACH (*cf v.19*) eternal life for to these things you have been called and you have witnessed a good confession before many witnesses.

13 I testify to you before God who gives life to all and before Jesus the Messiah: **(10)He who testified before Pontius Pilate a beautiful SHAPHIRATTA testimony. BEAUTIFUL**

14 That you keep NATORA the commandments without spot TOLSHA or blemish MOMA until the revelation of our Lord Jesus the Messiah.

15 AXIOM 12 Him whom God in His time is going to manifest –the blessed and mighty one –the only one BEL-HAD- WAHI (*the alone single living God*); king of kings and Lord of Lords.

16 He who is alone God BEL-HAD-WAHI; not having been corrupted MATHHABAL and dwelling that it is not possible for a human to come close to and that any from the sons of men have seen and ever can see; Him to whom is honour and Sultan-like ultimate power to the eternity of eternities Amen.

17 To the rich of this world I command that they be not lifted up or exalted in their minds and they should not put trust or confidence in wealth because there is no certainty TOKALNA in it –but upon the living God –He who gives us all richly for our rest or comfort.

18 (11) **And that they should do good service and be rich in beautiful action or visitation SHAPHIRA** and they should be ready to grant or allow YAHAL and to share SHOTHPATHA or be partners. *BEAUTIFUL*

19 And they shall set down for them a foundation of grace TIBUTHA for what is to come in future that they may *thresh out* life corn or obtain DARACH real **SHARIRA** life.

20 Oh AO Timothy guard that which has been entrusted to you and escape from the daughters of the voice of emptiness... *Paul appears to be alluding to the siren voices of vanity idols and unprofitable labour..and from the fruit of false doctrine (Gnosticism?) YIDA'ATHA. This reference seems to take us to Eden's first transgression. To seek "knowledge or experience that deceives" was Eve's downfall-to escape it was Timothy's triumph.*

21 For those who have professed (*knowledge*) have themselves strayed from the faith. Grace TIBUTHA be with you, Amen.

*Peppered throughout this script is the word "SHAPHIRA" in its various forms because Paul is absolutely solicitous that believers shall never lose sight of the beauty that is in the bride of Christ and supremely the bridegroom of our hearts Himself.*

**FINIS**

*Bob Coffey 7 April 2018*