
Πρώτη Επιστολή του Παύλου προς
Τιμοθεον † PAUL'S FIRST LETTER TO
TIMOTHY

INTRODUCTION

The *First Letter to Timothy*, often grouped with 2 Timothy and Titus as the “Pastoral Epistles,” has a double purpose: first, to provide guidance to Timothy on matters of church administration; and, second, to oppose false teachings of speculative and moralistic types. The letter is especially sharp in its condemnation of those who attempt to make profit out of their religion.

AUTHORSHIP AND DATE

The *First Letter to Timothy* seems to have been written from Macedonia, when Timothy was in Ephesus (1:3), where Paul hoped to join him in the near future (3:14, 4:13). Tradition dates the letter to Paul's eastward journey from his first imprisonment in Rome, which would likely have been in 65 CE. But many scholars doubt that the letter was written by Paul, due to a style and vocabulary very different from those of his other letters; however, these differences can be explained if we remember that Paul was, by this stage, tired and ageing. Even if the letter is pseudonymous, the ecclesiastical hierarchy it references – ‘bishops’ (ἐπισκοπῆς, 3:1–7) and ‘deacons’ (διακόνους, 3:8–13) – differs very little from that in place during Paul's lifetime, so a proposed (much) later date of 80–90 CE is improbable.

Some scholars believe that there are fragments of letters written by Paul incorporated into the work as we now have it, while others hold that the personal greetings are devices that the author used to assert Paul's authority.

The earliest known manuscript containing part of this letter is *Oxyrhynchus Papyrus 5259* (aka *P133*), which has been dated to 330–360 CE.

Προς Τιμοθεον Α' Ι

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

² Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

³ Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν ⁴ μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει· ⁵ τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ⁶ ὧν τινες ἀστοχῆσαντες ἐξετράπησαν εἰς ματαιολογίαν, ⁷ θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

⁸ Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ νομίμως χρῆται, ⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμιος

1 TIMOTHY 1

¹ Paul, apostle of Jesus Christ appointed by the command of God our Saviour and of Christ Jesus our hope, ² to Timothy, loyal child of mine in the faith. Grace, mercy, and peace from God the Father and from Christ Jesus our Lord.

³ When setting out for Macedonia, I urged you to stay in Ephesus to instruct certain people not to teach other doctrines ⁴ or to give attention to myths and endless genealogies, which only foster doubts instead of furthering God's plan that is known by faith. ⁵ The aim of such instruction is love, issuing from a pure heart, a clear conscience, and a secure faith. ⁶ Some people have missed the way to these things and turned to empty talk, ⁷ trying to be teachers of the Law; but they understand neither the words they use nor the matters about which they make such assertions.

⁸ Now we know that the law is good if one uses it legitimately, ⁹ understanding that laws are not framed for the innocent but

1 TIMOTHY 1

¹ In place of 'command', some MSS have 'promise'. In place of 'Christ Jesus our hope', the WEBBE has 'the Lord Jesus Christ our hope'.

² In place of 'loyal' (as NRSV), the NJB has 'true' and NETB has 'genuine'.

³ The NJB has 'spread wrong teaching' in place of 'teach other doctrines'.

⁴ The 'endless genealogies' refer to those drawn up as in the Book of Jubilees. For 'furthering God's plan', some MSS have 'building up God's house'.

⁵ In place of 'the aim of such instruction', the NJB has 'final goal at which this instruction aims'.

⁶ The NJB has 'speculation' in place of 'talk'.

⁷ The negative sense here translated 'neither ... nor' is emphatic in the Greek text.

⁸ For this verse, here following the NRSV, the NJB reads, "We are well aware that the Law is good but only provided it is used legitimately."

⁹ The NJB has 'people who are upright' in place of 'the innocent'.

δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ
βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις,
¹⁰ πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις,
ἐπίορκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ
ἀντίκειται, ¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου
θεοῦ, ὃ ἐπίστεύθη ἐγώ.

¹² Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ
κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγάπησεν εἰς διακονίαν,
¹³ τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
ἀλλὰ ἠλεήθη, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ,
¹⁴ ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ
πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁵ πιστὸς ὁ
λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι
ἐγώ, ¹⁶ ἀλλὰ διὰ τοῦτο ἠλεήθη, ἵνα ἐν ἐμοὶ πρῶτον
ἐνδείξηται Χριστὸς Ἰησοῦς τὴν ἄπασαν μακροθυμίαν, πρὸς
ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν
αἰώνιον. ¹⁷ τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφάρτῳ, ἀοράτῳ,

for criminals and the insubordinate, for the godless and sinful,
for the unholy and profane; for those who kill their fathers or
mothers, for murderers, ¹⁰ fornicators, sodomites, kidnappers,
liars, perjurers – and whatever else is contrary to the sound
teaching ¹¹ that accords with the gospel of glory of the blessed
God, the gospel that was entrusted to me.

¹² I thank Christ Jesus our Lord, who has given me strength.
By calling me into his service, he has judged me trustworthy,
¹³ even though I was a blasphemer, a persecutor, and arrogant.
But mercy was shown me because, while I lacked faith, I acted
in ignorance; ¹⁴ but the grace of our Lord filled me with faith
and with the love that is in Christ Jesus. ¹⁵ Here is a saying that
you can rely on and nobody should doubt: that Christ Jesus
came into the world to save sinners. I myself am the greatest
of them; ¹⁶ and, if mercy has been shown to me, it is because
Jesus Christ meant to make me the leading example of his
inexhaustible patience for all the other people who were later
to trust in him for eternal life. ¹⁷ To the eternal King, the

¹⁰ The NRSV has 'slave traders' in place of 'kidnappers'.

¹¹ The NRSV has the last clause in the active voice, "which he entrusted to me."

¹² The Lord displayed his grace in making an apostle out of Saul the persecutor (Ac 9:4, 1Co 15:9, Ga 1:13, Ph 3:6).

¹³ The NJB has 'contemptuous' in place of 'arrogant', here following NETB; the NRSV has 'a man of violence'.

¹⁴ NETB lacks 'that is' before 'in Christ'.

¹⁵ The phrase, 'a saying that you can rely on', is characteristic of the so-called 'Pastoral Letters' (1Tm, 2Tm & Ti).

¹⁶ A more literal translation of 'leading' is 'first'.

¹⁷ In this verse, Paul uses the language of Jewish congregational prayer.

μόνω θεῶ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
ἀμήν.

¹⁸ Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον
Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σέ προφητείας, ἵνα
στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ¹⁹ ἔχων πίστιν
καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι περὶ τὴν
πίστιν ἐναυάγησαν· ²⁰ ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος,
οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσιν μὴ
βλασφημεῖν.

undying, invisible and only God, be honour and glory for ever
and ever. Amen.

¹⁸ Timothy, my son, I am giving you this charge in accordance
with the words once spoken about you by the prophets, so that
in their light you may fight the good fight ¹⁹ with faith and a
good conscience as weapons. By putting conscience aside,
some have shipwrecked their faith. ²⁰ I mean men like
Hymenaeus and Alexander, whom I have handed over to
Satan, so they may learn not to blaspheme.

¹⁸ For 'this charge' (as NETB), the NJB & NRSV have 'these instructions'.

¹⁹ The NJB adds 'in consequence' at the end of this verse.

²⁰ The 'Hymenaeus' and 'Alexander' mentioned here are otherwise unidentified.

Προς Τιμοθεον Α' 2

¹ Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, ² ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. ³ τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, ⁴ ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. ⁵ εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ⁶ ὁ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῦς ἰδίους. ⁷ εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος – ἀλήθειαν λέγω, οὐ ψεύδομαι – διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

⁸ Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὀσίους χειρὰς χωρὶς ὀργῆς καὶ διαλογισμοῦ.

1 TIMOTHY 2

¹ I urge then, first of all that petitions, prayers, intercessions and thanksgiving should be offered for everyone, ² for kings and others in authority, so that we may be able to live peaceful and quiet lives with all devotion and propriety. ³ To do this is right and acceptable to God our Saviour: ⁴ he wants everyone to be saved and reach full knowledge of the truth. ⁵ For, there is only one God and there is only one mediator between God and humanity, himself a human being, Christ Jesus, ⁶ who offered himself as a ransom for all. This was the witness given at the proper time, ⁷ of which I was appointed herald and apostle and – I am telling the truth and no lie – a teacher of the Gentiles in faith and truth.

⁸ In every place, then, I want the men to lift up holy hands in prayer, with no anger or argument; ⁹ also, women are to wear

1 TIMOTHY 2

¹ In place of 'I urge', some MSS have 'Urge'.

² The NRSV has 'high positions' in place of 'authority'.

³ Use of the title 'Saviour' for God the Father is characteristic of 1Tm, 2Tm, and Ti. It occurs 6 times in these letters but only twice elsewhere in the NT; however, it occurs commonly in the OT, especially in Isaiah.

⁴ The NRSV & NETB lacks 'full', here following the NJB.

⁵ On Christ as this 'mediator', cf. Heb 9:15, 12:24.

⁶ The NJB has 'appointed' in place of 'proper'.

⁷ Many MSS have ἐν Χριστῷ after λέγω, reading, 'I am telling the truth in Christ', but this is probably an assimilation to Rm 9:1.

⁸ For 'lift up holy hands', the NJB has 'lift their hand up reverently'.

⁹ The word for 'not' here is the negative particle μὴ, which denies an expected idea, as opposed to the usual word for 'not' (οὐ), which denies a fact. Thus, μὴ in this context is denying an expected idea (that women can be properly dressed without good works).

⁹ ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῶ πολυτελεῖ, ¹⁰ ἀλλ' ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. ¹¹ γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· ¹² διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. ¹³ Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά· ¹⁴ καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν. ¹⁵ σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῶ μετὰ σωφροσύνης.

suitable clothes and to be dressed quietly and modestly, not with braided hair or gold, pearls, or expensive clothes; ¹⁰ but to wear the good works that are proper for women who claim to be religious. ¹¹ During instruction, a woman should be quiet and respectful. ¹² I give no permission for a woman to teach or to have authority over a man. A woman ought to be quiet; ¹³ for, Adam was formed first and then Eve, ¹⁴ and it was not Adam who was led astray but the woman who was led astray and fell into sin. ¹⁵ Nevertheless, she will be saved by childbearing, provided she lives a sensible life and is constant in faith and love and holiness.

¹⁰ The NJB opens the verse with 'their adornment is'.

¹¹ Another reading for 'woman' is 'wife' (as also in v. 12).

¹² Another reading for 'man' is 'husband'.

¹³ The NJB ends 'and Eve afterwards'.

¹⁴ The NRSV ends with, 'and became a transgressor'.

¹⁵ This verse is notoriously difficult to interpret, though there is general agreement that it is intended to lessen the impact of vv. 13-14.

Προς Τιμοθεον Α' 3

¹ Πιστός ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. ² δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν, ³ μὴ πάροινον, μὴ πλήκτην, ἀλλὰ ἐπειικῆ, ἄμαχον, ἀφιλάργυρον, ⁴ τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· ⁵ εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται; ⁶ μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέση τοῦ διαβόλου. ⁷ δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέση καὶ παγίδα τοῦ διαβόλου.

⁸ Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἴνω πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς, ⁹ ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. ¹⁰ καὶ οὗτοι

1 TIMOTHY 3

¹ Here is a saying to rely on: To want to be a bishop is to desire a noble task. ² The bishop must be above reproach, husband of one wife, temperate, discreet and courteous, hospitable and a good teacher; ³ not a drunkard, nor hot-tempered, but gentle and peaceable, not greedy; ⁴ he must manage his own house well, bringing his children up to obey him and be dignified: ⁵ how can a man who does not know how to manage his own house care for God's Church? ⁶ He must not be a new convert, lest he become arrogant and fall into the punishment of the devil. ⁷ Also, he must be held in good repute by outsiders, so that he never falls into disrepute and into the devil's trap.

⁸ Likewise, deacons must be serious, not two-faced, not heavy wine drinkers and not greedy for money. ⁹ They must hold to the mystery of the faith with a clear conscience. ¹⁰ They are first

1 TIMOTHY 3

¹ The NJB has 'presiding elder' in place of 'bishop' (as also in v. 2).

² In place of 'be above reproach', the NJB has 'have an impeccable character'.

³ The NJB has 'heavy drinker' in place of 'drunkard'.

⁴ The NJB has 'well-behaved' in place of 'dignified'.

⁵ Some MSS omit this verse; Nestle-Aland include it in brackets.

⁶ The NJB has 'condemnation' in place of 'punishment'.

⁷ Cf. 1:20.

⁸ A more literal translation of 'two-faced' is 'double-tongued'. The WEBBE has 'servants' in place of 'deacons'.

⁹ After 'hold', the NRSV adds 'fast'.

¹⁰ The NJB has 'examined' in place of 'tested'. The WEBBE omits 'as deacons' after 'serve'.

δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν ἀνεγκλήτοι ὄντες. ¹¹ γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν. ¹² διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. ¹³ οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

¹⁴ Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σὲ τάχιον. ¹⁵ ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἣτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. ¹⁶ καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

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

to be tested and serve as deacons only if they are found blameless. ¹¹ Similarly, women must be serious, not gossips but sober and wholly reliable. ¹² Deacons must be husbands of one wife and must be people who manage their children and houses well. ¹³ Those who serve well as deacons will earn a high standing for themselves and an authoritative voice in matters concerning faith in Jesus Christ.

¹⁴ I write this hoping to come to you soon; ¹⁵ but, if I am delayed, I want you to know how people ought to behave in God's house – that is, in the Church of the living God, pillar and support of the truth. ¹⁶ Without any doubt, the mystery of our religion is very deep indeed:

He was made visible in the flesh,
justified in the Spirit,
seen by angels,
proclaimed to the Gentiles,
believed in throughout the world,
taken up in glory.

¹¹ Another reading for 'women' is '(their) wives'.

¹² The NJB has 'households' in place of 'houses'. The WEBBE has 'servants' in place of 'deacons'.

¹³ For 'serve', the NJB has 'carry out their duties'. The WEBBE omits 'as deacons' after 'serve well'.

¹⁴ In place of 'this', the NRSV has 'these instructions'.

¹⁵ The NRSV has 'bulwark' in place of 'support'.

¹⁶ The literal translation of the opening 'He' is 'Who'; the WEBBE has 'God was revealed in the flesh'.

Προς Τιμοθεον Α' 4

¹ Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, ² ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. ⁴ ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον, ⁵ ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως. ⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας. ⁷ τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. ⁸ ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

1 TIMOTHY 4

¹ The Spirit has explicitly said that, during the last times, some will desert the faith and pay attention to deceitful spirits and teachings of demons, ² seduced by the hypocrisy of liars whose consciences are branded as though with a red-hot iron; ³ they forbid marriage and prohibit foods that God created to be accepted with thanksgiving by all who believe and who know the truth. ⁴ Everything God has created is good and no food is to be rejected, provided it is received with thanksgiving; ⁵ for, it is sanctified by God's word and by prayer. ⁶ If you put all this to the brothers, you will be a good deacon of Christ Jesus, nourished on the teaching of the faith and the good doctrine that you have always followed. ⁷ Have nothing to do with godless myths and old wives' tales. Train yourself for godliness. ⁸ Physical exercise is useful but the usefulness of godliness is unlimited, since it holds out promise both for the present life and for the life to come; ⁹ that is a saying you can

1 TIMOTHY 4

- ¹ Another reading for 'the last' (as NJB) is 'later' (as NRSV).
- ² The Greek text does not have the words, 'as though with a red-hot iron', here added following the NJB.
- ³ It is unclear who are the referents who 'forbid marriage'.
- ⁴ In place of 'no food', NETB has 'nothing'.
- ⁵ For this verse, here following NETB, the NJB reads, "the word of God and prayer make it holy."
- ⁶ The NJB, NRSV & NETB have 'servant' in place of 'deacon'.
- ⁷ The 'godless myths' are legendary tales characteristic of the false teachers in Ephesus and Crete.
- ⁸ The NJB has 'religion' in place of 'godliness' (as also in v. 7).
- ⁹ The 'saying' is that of v. 8.

⁹ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος· ¹⁰ εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

¹¹ Παράγγελλε ταῦτα καὶ δίδασκε. ¹² μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. ¹³ ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. ¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. ¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν. ¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

rely on and no one should doubt it. ¹⁰ This is why we labour and struggle, because we have put our trust in the living God and he is the saviour of all people but particularly of all who believe.

¹¹ Command and teach these things. ¹² Let no one despise your youth but be an example to all the believers in the way you speak and behave, in love, in faith, and in purity. ¹³ Until I arrive, devote yourself to *public* reading, encouraging, and teaching. ¹⁴ You have in you a gift that was given to you through prophecy, when the body of elders laid their hands on you; do not neglect it. ¹⁵ Let this be your care and your occupation, so all will see your progress. ¹⁶ Be conscientious about what you do and what you teach; persevere in this and you will save both yourself and those who listen to you.

¹⁰ In place of 'struggle', some MSS have 'suffer reproach'.

¹¹ For this verse, here following the Greek text & NETB, the NJB has, "This is what you are to instruct and teach."

¹² The NJB has 'disregard you because you are young' in place of 'despise your youth'.

¹³ In place of 'public reading', the NJB has 'reading to the people' and the NRSV has 'the public reading of scripture'; the Greek text has just 'reading'.

¹⁴ The phrase, 'the body of elders' translates τοῦ πρεσβυτερίου (literally, 'the presbytery').

¹⁵ Literally translated, the verse ends, "so that your progress may be evident to all."

¹⁶ Before 'you will save', the NJB adds 'in this way'.

Προς Τιμοθεον Α' 5

¹ Πρεσβυτέρω μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς, ² πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφάς ἐν πάσῃ ἀγνείᾳ.

³ Χήρας τίμα τὰς ὄντως χήρας. ⁴ εἰ δὲ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις, τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ. ⁵ ἢ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ Θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. ⁶ ἢ δὲ σπαταλῶσα ζῶσα τέθνηκεν. ⁷ καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾦσιν. ⁸ εἰ δὲ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖται, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χειρῶν.

⁹ Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, ¹⁰ ἐν ἔργοις καλοῖς μαρτυ-

1 TIMOTHY 5

¹ Never speak sharply to an older man but appeal to him as a father, to younger men as brothers, ² to older women as mothers, to young women as sisters with all propriety.

³ Honour widows who are real widows. ⁴ If a widow has children or grandchildren, they must learn first to do their duty to their own family and repay their debts to their parents; for, this is what pleases God. ⁵ But the real widow, left alone, has set her hope on God and perseveres night and day in petitions and prayer. ⁶ But she who thinks only of pleasure is dead even while she lives. ⁷ Instruct them in this, too, so that they may be above reproach. ⁸ Anyone who does not look after his own, especially if they are family, has rejected the faith and is worse than an unbeliever.

⁹ A widow can be enrolled if at least sixty years old and has had only one husband. ¹⁰ She must be known for her good

1 TIMOTHY 5

¹ In place of 'an older man', the NJB has 'a man older than yourself'.

² The NRSV has 'absolute purity' in place of 'all propriety'.

³ For this verse, here loosely following the NRSV, the NJB reads, "Be considerate to widows – if they really are widowed."

⁴ The NRSV adds 'religious' before 'duty'. The *Textus Receptus* ends with, "this is good and acceptable in the sight of God."

⁵ The NJB opens, "But a woman who is really widowed and left on her own."

⁶ In place of 'But she', the NJB has 'The one'.

⁷ The NJB ends the verse with, "so that their lives may be blameless."

⁸ The NJB has 'living with him' in place of 'family'.

⁹ The enrolled widows were a group that had special provisions made for them.

¹⁰ The NJB has 'God's holy people' in place of 'the saints'.

ρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενოდόχησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρηκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. ¹¹ νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ¹² ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν· ¹³ ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περιεργοί, λαλοῦσαι τὰ μὴ δεόντα. ¹⁴ βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· ¹⁵ ἤδη γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. ¹⁶ εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

¹⁷ Οἱ καλῶς προεστῶτες προεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· ¹⁸ λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ φιμώσεις· καί, Ἄξιός ἐστι ἕργατος τοῦ μισθοῦ αὐτοῦ. ¹⁹ κατὰ

works: brought up her children, shown hospitality, washed the feet of the saints, helped the afflicted, or been active in all kinds of good work. ¹¹ Do not accept young widows; for, if their natural desires distract them from Christ, they want to marry, ¹² and then people condemn them for breaking their first pledge. ¹³ Besides, they learn to be idle and go from house to house; and then, not merely idle, they are gossips and busybodies, saying what should remain unsaid. ¹⁴ I want young widows to marry, have children and manage their houses, and give the enemy no chance to revile us; ¹⁵ there are already some who have turned aside after Satan. ¹⁶ If a woman believer has widowed relatives, let her assist them and not burden the Church, so it can help the real widows.

¹⁷ Elders who lead well earn double reward, especially those who work hard at preaching and teaching. ¹⁸ As scripture says: You must not muzzle an ox when it is treading out the corn; and again: The worker deserves his wages. ¹⁹ Never accept any

¹¹ After 'marry', the NJB adds 'again'.

¹² The 'pledge' most likely refers to a vow not to remarry undertaken when a widow is enrolled (cf. #9).

¹³ In place of 'busybodies', the NJB has 'meddlers in other people's affairs'.

¹⁴ The NJB opens with 'I think it is best' in place of 'I want'.

¹⁵ In place of 'revile us', the NJB ends with 'raise a scandal about them'.

¹⁶ Most MSS have πιστὸς ἢ before πιστὴ, reading, 'if a believing man or woman', but such looks to be a motivated reading, perhaps to bring some parity to the responsibilities of men and women listed here and as a way of harmonizing with v. 4.

¹⁷ The NRSV has 'honour' in place of 'reward'.

¹⁸ Paul here quotes from Dt 25:4 & Lv 19:13.

¹⁹ Paul here alludes to Dt 17:6, 19:15.

πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. ²⁰ τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. ²¹ Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. ²² Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει. ²³ Μηκέτι ὑδροπότει, ἀλλὰ οἴνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας. ²⁴ Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν· ²⁵ ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

charge made against an elder unless it is supported by two or three witnesses. ²⁰ If anyone is at fault, rebuke him publicly, as a warning to the rest. ²¹ Before God and Christ Jesus and the elect angels, I charge you to keep these rules impartially and never to be influenced by favouritism. ²² Do not be too quick to lay your hands on anyone and never make yourself an accomplice in anybody else's sin; keep yourself pure.

²³ No longer drink only water but have a little wine for the sake of your digestion and your frequent ailments.

²⁴ The sins of some people are obvious long before they come to the reckoning, while others have sins only show up later.

²⁵ Similarly, good works can be obvious; but, even when they are not, they cannot remain hidden.

²⁰ The NJB has 'reprimand' in place of 'rebuke'.

²¹ In place of 'the elect angels', the NJB has 'the angels he has chosen'.

²² To 'lay your hands on' here refers to ordination as an elder.

²³ In place of 'your frequent ailments', the NJB has 'the frequent bouts of illness that you have'.

²⁴ The NJB has 'faults' in place of 'sins' (twice in this verse).

²⁵ For 'good works', the NJB has 'the good that people do'.

Προς Τιμοθεον Α' 6

¹ Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότης πάσης τιμῆς ἀξίους ἠγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηῖται. ² οἱ δὲ πιστοὺς ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.

Ταῦτα δίδασκει καὶ παρακάλει. ³ εἴ τις ἕτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις, τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, ⁴ τετύφωται, μὴδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, ⁵ διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. ⁶ ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκειᾶς. ⁷ οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι

1 TIMOTHY 6

¹ All those under the yoke of slavery must honour their masters, so that the name of God and our teaching are not slandered. ² Those with believing masters must not respect them less because they are brothers; rather, they should serve them all the better, since those who benefit from their service are believers and dear brothers.

Teach and urge these things. ³ Whoever teaches otherwise and does not keep to the sound words of our Lord Jesus Christ, the doctrine that is in accordance with true religion, ⁴ is proud, has no understanding, and a morbid craving from controversy and disputes about words. From these come envy, contention, abuse, and evil mistrust; ⁵ and wrangling among those who are depraved in mind and deprived of truth, and imaging that religion is a way of making a profit. ⁶ Religion, of course, does bring large profits but only to those who are content with what they have. ⁷ We brought nothing into the world and we can

1 TIMOTHY 6

¹ In place of 'honour', the NJB has 'have unqualified respect for'.

² The NJB ends with 'dear to God' in place of 'dear brothers' (giving the latter as an alternative in a footnote).

³ The NJB has 'teaching' in place of 'words'.

⁴ The NJB ends the 1st sentence with, "but rather a weakness for questioning everything and arguing about words."

⁵ In place of 'wrangling among those', the NJB has 'unending disputes by people'. At the end of the verse, the WEBBE adds, "Withdraw yourself from such."

⁶ The NRSV has 'godliness' in place of 'religion'.

⁷ Before 'we can', some MSS adds 'it is certain that'.

δυνάμεθα.⁸ ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.⁹ οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.¹⁰ ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς.¹¹ Σὺ δέ, ὦ ἄνθρωπε Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν.¹² ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰώνιου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.¹³ παραγγέλλω [σοι] ἐνώπιον τοῦ Θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, ¹⁴ τηρῆσαί σε τὴν ἐντολήν ἄσπιλον ἀνεπίλημpton μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁵ ἣν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν

take nothing out of it; ⁸ but as long as we have food and clothing, we shall be content with that. ⁹ Those who long to be rich are a prey to trial; they get trapped into all sorts of foolish and harmful ambitions that plunge people into ruin and destruction. ¹⁰ 'The love of money is the root of all evils' and there are some who, pursuing it, have wandered away from the faith and so given their souls any number of fatal wounds. ¹¹ But, as a man of God, avoid all that. You must aim to be upright and religious, filled with faith and love, perseverance, and gentleness. ¹² Fight the good fight of faith and take hold of the eternal life to which you were called and for which you made your noble profession of faith before many witnesses. ¹³ Now, before God, the source of all life, and before Jesus Christ, who witnessed to his noble profession of faith before Pontius Pilate, I charge you ¹⁴ to do all that you have been told, with no faults or failures, until the appearing of our Lord Jesus Christ, ¹⁵ Who at the due time will be revealed by God, the blessed and only ruler of all, the King of kings and the Lord of

⁸ Literally translated, the verse ends 'with these'.

⁹ The NJB opens with 'People' in place of 'Those'.

¹⁰ In place of 'all evils', the NRSV has 'all kinds of evil'; however, there is no parallel for taking a construction like this to mean 'all kinds of'.

¹¹ In place of 'a man of God', the NJB has 'someone dedicated to God'.

¹² The incident referred to here may either be Timothy's baptism or his appearance before a Roman tribunal.

¹³ The NRSV has 'in the presence of' in place of 'before'.

¹⁴ In place of 'faults or failures', the NRSV has 'spot or blame'.

¹⁵ The NJB formats vv. 15-16 as poetry; here, we follow the NRSV & NETB.

κυριευόντων, ¹⁶ ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον· ἀμήν.

¹⁷ Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικένοι ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ¹⁸ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, ¹⁹ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

²⁰ Ὡ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ²¹ ἣν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστούχησαν.

Ἡ χάρις μεθ' ὑμῶν.

lords, ¹⁶ Who alone is immortal, who home is in inaccessible light, whom no human being has seen or is able to see; to him be honour and everlasting power. Amen.

¹⁷ Instruct those who are rich in the present age not to be proud or set their hopes on money, which is untrustworthy, but on God, who gives us richly all that we need for our happiness.

¹⁸ They are to do good and be rich in good works, generous in giving and sharing – ¹⁹ thus amassing a good capital sum for the future if they want to possess the only life that is real.

²⁰ O Timothy, guard what has been entrusted to you. Avoid godless philosophical discussions and the contradictions of the so-called 'knowledge'; ²¹ by adopting this, some have missed the goal of faith.

Grace be with you.

¹⁶ The NRSV has 'unapproachable' in place of 'inaccessible'.

¹⁷ The NJB has 'this world's goods' in place of 'the present age'.

¹⁸ In place of 'sharing', the NJB has 'always ready to share'.

¹⁹ For 'thus amassing', the NJB has 'this is the only way they can amass'.

²⁰ The NJB opens with, "My dear Tomothy."

²¹ Most MSS conclude this letter with Ἀμήν ('Amen'). Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rm 16:27, Ga 6:18, Jude 25). A majority of Greek witnesses have the concluding Ἀμήν in every NT book except Acts, James, and 3 John; it is thus a predictable variant. Further, the earliest and best witnesses lack the particle, indicating that the letter concluded with 'Grace be with you'.