

# PAUL'S FIRST LETTER TO TIMOTHY

{*This is the first of several letters commonly called, the Pastoral Epistles. These Epistles were written to Church leaders to encourage them in their ministry and faithfulness to the Good News as it had been proclaimed by Christ. Timothy was a companion and assistant of Paul whom he calls "a beloved son" and "fellow laborer in the Gospel". The name Timothy means "honor of God". He was the son of a Greek father and a devout Jewish mother. cf. Acts 16:1, II Tim. 1:5, 3:14. He was apparently left in charge of the Church at Ephesus at the time of the writing of this Epistle.*}

## CHAPTER I SALUTATION

<I Timothy 1:1-2>

<sup>1</sup> Paul, an apostle of Christ Jesus by the order of God our Savior and Christ Jesus, who is our hope: <sup>2</sup> To Timothy my genuine (*or, beloved, legitimate -so, Schlatter*) child of the faith. Grace, mercy and peace from God the Father and Christ Jesus our Lord.

### WARNING AGAINST FALSE DOCTRINE

<I Timothy 1:3-11>

<sup>3</sup> When I was traveling on my way to Macedonia <*Northern Greece and the southeastern portion of former Yugoslavia.*> I gave orders to you (*or, urged you*) to stay in Ephesus in order that you might warn certain persons that they desist from accepting strange doctrines <*The Greek word, "strange doctrines" "ετεροδιδασκαλεω" was perhaps coined by Paul.*> <sup>4</sup> nor pay attention to invented legends or endless genealogies of the sort that foster disputes (*or, discussions*) rather than the acceptance of faith in God's providing salvation. <sup>5</sup> The object of our instruction, however, is love which comes from a pure heart, a clear conscience and from a sincere faith. <sup>6</sup> Some have veered away (*or, deviated*) from this and others have turned to empty talk (*or, speculation*). <sup>7</sup> They are desirous (*or, ambitious*) to be teachers of the Law, even though they do not understand the meaning of what they, themselves, are saying nor do they comprehend the nature of the things about which they make confident assertions.

<sup>8</sup> We know for ourselves, that the Law is good only if a person uses it in the proper manner. <sup>9</sup> Bear in mind that a law is not enacted for a righteous person but for one who is lawless, for one who is rebellious, or for the ungodly <*i.e. irreligious*> and sinful, for those who would kill their father or mother, for murderers, <sup>10</sup> for those who engage in illicit sexual behavior, for sodomites (*or, homosexuals*), perjurers and whatever else is opposed to the wholesome teaching that is <sup>11</sup> in accord with the glorious Good News that tells of the glory of God to which I have been entrusted.

### THANKSGIVING FOR MERCY

<I Timothy 1:12-20>

<sup>12</sup> I give thanks (*or, I am thankful*) to Christ Jesus our Lord who is [the source of my strength] <sup>1</sup> since He has determined that I am worthy, and has placed me in His service, <sup>13</sup> even though in the past I was guilty of being a blasphemer, a persecutor and a wanton oppressor. Mercy, however, was shown me (*or, I found mercy*) because I had acted in ignorance because of unbelief. <sup>14</sup> The grace of our Lord came upon me in abundance, evoking faith and love, both of which center in Christ

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<sup>1</sup> {B} So: Aleph in the third corrective hand, A, D, G, H, I, K, P, many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. "strengthen me" Aleph in the original hand, several minuscules & Sahidic Coptic.

Jesus. <sup>15</sup> [This is a true saying] <sup>2</sup> and deserving of complete acceptance, that, 'Christ Jesus came into this world to save sinners' among whom I am the foremost. <sup>16</sup> Yet, I, however, have found mercy for the purpose that, in me, as the foremost, Christ Jesus might be enabled to display His unlimited patience and as a result be an example to everyone who will place trust in Him for eternal life. <sup>17</sup> To the eternal King, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

<sup>18</sup> This is the charge which I entrust to you, my son, Timothy, and I do this in accordance (*or, by agreement*) with the prophecies that were made concerning you in former times (*or, in the past*); that you, having been equipped with them, are enabled to fight the good fight, <sup>19</sup> possessing the faith, and having a clear conscience. Some have thrown these qualities aside and have, as a result, made shipwreck of their faith, <sup>20</sup> as did, for instance, Hymenaeus <*The name means "pertaining to the god of marriage"*. cf. *II Timothy 2:17.*) and Alexander <*The name means "man's defender"*. cf. *II Timothy 2:18. These two were perhaps among the earliest teachers of Gnosticism.*> whom I have consigned (*or, given over*) to Satan that they may be instructed not to blaspheme.

## CHAPTER II INSTRUCTION CONCERNING PRAYER

<I Timothy 2:1-15>

<sup>1</sup> First of all, I urge you that petitions, prayer, intercessions and thanksgivings are to be offered on behalf of all of humanity. <sup>2</sup> This is to be done particularly for kings <*i.e. rulers or national leaders*> and for those who are in high public office (*literally, high position*) so that we might be able to live peaceful and tranquil lives that are godly in every way, with dignity. <sup>3</sup> This is what is proper and acceptable in the sight of God, our Savior <sup>4</sup> for it is His will that all humanity be saved and arrive at the knowledge of truth! <sup>5</sup> There is only one God and only one mediator (*or, go-between*) between God and persons (*literally, men*), that one man, being Christ Jesus <sup>6</sup> who gave Himself as a ransom <*The word "ransom" "αντιλυτρον" is only used here in the New Testament. It is the word for a price paid for the release of captives.*> to be paid on behalf of all (*or, everyone*), which was to be attested to in due time. <sup>7</sup> Of this truth I was appointed to be a herald (*or, proclaimer*) and an apostle. [I speak the truth.] <sup>3</sup> I do not falsify. I am a teacher of the Gentiles in faith and truth!

<sup>8</sup> Therefore it is my desire that all persons (*literally, men*) in every place of worship (*or, in all public worship*) offer up prayers, lifting up their hands, dedicated in the spirit of consecration, without anger or strife. <sup>9</sup> I desire, in a similar spirit, that women dress (*or, adorn*) <*The Greek word "κοσμεω" is the root word for our word "cosmetics"*.> themselves in a becoming manner, in modest and sober apparel, not with braided hair, <*The Greek word "πλεγμα" could mean anything that was braided. Hair is not specifically mentioned.*> nor with gold, pearls or expensive clothing <sup>10</sup> but in an appropriate manner, with good deeds, as befit women who profess reverence for God. <*The Greek word "reverence" "θεοσεβεια" includes the concept of "no ostentation"*.> <sup>11</sup> A women should learn quietly and live submissively. <*A related word deals with submission of the Christian to God the Father, i.e. to respond appropriately to those in authority which in the instance of husband and wife must be voluntary and with willing compliance. cf. "υποτασσομαι" "υποταγη" and "υπεικω" for a comparison of the concepts.*> <sup>12</sup> No woman will receive my

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2 {A} So: Aleph, A, D, G, H, K, P, Psi & many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "A commonly accepted saying is" several Church Fathers.

3 {B} So: Aleph in the third corrective hand, A, D in the original hand, G, P, Psi, 8 minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. "the truth in Christ" Aleph in the original hand, D in the third corrective hand, K & 10 minuscules & Armenian. "I speak the truth in Christ" a number of manuscripts in variant forms. Minuscules 1984 & 1985 omit the phrase entirely.

permission to teach or to domineer a man. *<In Paul's day this would be socially disruptive.>* Instead she is to remain silent. <sup>13</sup> After all, it was Adam who was formed first and later Eve. <sup>14</sup> Besides, it was not Adam who was deceived but rather it was the woman who permitted herself to be completely deceived, thus becoming the victim of sin. <sup>15</sup> Yet, women will be saved, through child bearing, provided that they continue in faith, love and holiness with self restraint (*or, if they continue to live faithfully, and lovingly, walking in modesty along the way of holiness*).

*<Paul's concern is not a particular hair style, jewelry and clothing but a concern for modesty and discretion in the life of Christians. Because of verse 8 it can be definitely said that this concern is not simply directed toward women. The passage is perhaps stated in a somewhat hyperbolic form. Women who did what Paul admonished them not to do, were considered, in the morality of that day, to be lewd. Paul did not want the new found freedom that came with Christianity to cast any reflection on the believers.*

*It is interesting that in this brief passage, verses 8-15, 6 ἀπαξ λεγομῶνα (words used only once in the New Testament) occur.*

*With respect to the matter of "women will be saved", the first question to clarify is: To what does salvation refer? 1. Salvation in the spiritual sense? 2. Salvation in the physical sense of preservation? The next question is: Is it a reference to 1. The birth of the Messiah? 2. Child bearing in general? Some authorities would translate this with the word "preserved" though there is no evidence of this in ancient Greek. Others would urge that the traditional roles not be repudiated. Yet others would say that the reference is that salvation comes as the result of the birth of the Messiah.>*

### **CHAPTER III** **QUALIFICATIONS OF A CHURCH LEADER**

*<I Timothy 3:1-7>*

<sup>1</sup> This is [a true saying:] <sup>4</sup> "If anyone is ambitious to hold the office of leadership (*or, overseer, literally, bishop*) he desires a noble task." <sup>2</sup> A church leader (*or, overseer, literally, bishop*) must give no cause for accusation (*or, one who cannot be censured*), the husband of one wife *<presumably, if married at all>*, <sup>3</sup> temperate, sober-minded, dignified in conduct, hospitable, and skilled in teaching; not too fond of wine nor pugnacious (*or, a fist fighter*), but rather one who is gentle, peaceable, not fond of possessions (*literally, not loving the good*). <sup>4</sup> He must be one who ably manages his own household, keeping his children under proper control in a dignified manner. <sup>5</sup> (If a man is unable to manage his own household how could he possibly properly care for the Church of God?) <sup>5</sup> <sup>6</sup> A church leader (*or, potential church overseer, literally, bishop*) ought not be one who is newly converted. *<The Greek word "νεοφυτος" is the root of our word "neophyte".>* to the faith so that he will not be blinded by pride (*or, self-conceit*) and come under the same judgment as the Devil (*i.e. pride. cf. Isaiah 14:12*). <sup>7</sup> He must have a good reputation with those people who are not a part of the Church, so that they might not be involved in anything that might cause disgrace and consequently be snared by the Devil. *<The Greek word "ἐπισκοπη" is often translated as "bishop" . For an understanding of the word I have chosen to translate as "church leader" cf. Kittel Vol. 2, pp. 610-620.>*

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<sup>4</sup> {B} So: Aleph, D in the third corrective hand, G, K, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "man" D in the original hand, a few Old Latin & Church Fathers.

<sup>5</sup> Parentheses are found in Westcott & Hort, Nestle 26th & 27th edition, British and Foreign Bible Society edition of 1958, & several English translations.

## **QUALIFICATIONS OF DEACONS**

<I Timothy 3:8-13>

<sup>8</sup> Deacons must in the same way be serious persons <*i.e. dignified*>. They must not be insincere (*literally, double tongued*), not addicted to too much wine, not with a fondness for dishonest gain <*by a disreputable means*>, <sup>9</sup> but holding on to the hidden truths of the faith with a conscience that is free from all guilt (*literally, pure conscience*). <sup>10</sup> These also ought to be put on probation and then, if they prove to be blameless, let them serve as deacons. <sup>11</sup> In a similar way, women (*or, wives*) must be serious <*i.e. dignified*>, not give to slander but should be temperate and trustworthy. <*Possibly these women were deaconesses.*> <sup>12</sup> A deacon should be the husband of one wife <*Presumably, if married at all.*> and should have good control of his children and household. <sup>13</sup> Those who have successfully carried out their office gain an honorable standing for themselves and are able to speak freely in matters in which they proclaim their faith in Jesus Christ <*i.e. they have greater confidence as the result of having held office within the church*>.

## **THE MYSTERY OF OUR RELIGION**

<I Timothy 3:14-16>

<sup>14</sup> I am writing these things to you even though I hope to see you before long. <sup>15</sup> However: should I be delayed, I am sending this to you for I want you to know how one is to behave within God's household, which is the Church of the Living God, the pillar and bulwark (*or, buttress*) of truth. Indeed, it is beyond controversy: <sup>16</sup> This great mystery of our faith:

[It is] <sup>6</sup> He who was revealed in the flesh  
vindicated by the spirit,  
seen by angels  
Proclaimed to the Gentiles  
believed throughout the world  
taken up in glory.'

<Verse 16 is no doubt a fragment of an early Christian hymn which was well known within the Church.>

## **CHAPTER IV**

### **PREDICTION OF APOSTASY**

<I Timothy 4:1-5>

<sup>1</sup> Now the spirit distinctly declares that in the future (*literally, later times*) some will fall away from (*or, desert*) the faith. These will listen to the deceiving spirits along with the teachings of those who are possessing a hurtful (*literally, demonic*) spirit. <sup>2</sup> The possessors of the hurtful (*or, demonic*) spirit will carry out their work through persons who are hypocritical, whose conscience has been seared with a hot iron <*Just as a hot iron was used to stop the flow of blood in a major wound, so too the conscience was seared, thus causing a person to become conscienceless.*> <sup>3</sup> These are the sort of people who forbid marriage, insist on abstinence from certain foods, foods which God has created to be eaten with thankfulness by those who believe and understand the truth. <sup>4</sup> Everything God has created is good. Nothing is to be rejected. Everything is to be received with thanksgiving. <sup>5</sup> It is consecrated (*literally, made holy*) by the Word of God and prayer.

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<sup>6</sup> {B} So: Aleph, A & C in the original hands, G, several minuscules, Palestinian Syriac & Ethiopic (Pell Platt). "God is.." Aleph & D in the third corrective hands, A & C in the second corrective hands, K, P, Psi & many minuscules. "He has revealed" D in the original hand.

## **A GOOD MINISTER OF JESUS CHRIST**

<I Timothy 4:6-16>

6 If you keep putting these matters to the Christian fellowship (*literally, brothers*) you will be an excellent servant of Christ Jesus and you will continually be nourished on the messages of faith and the fine teaching by which you have been conforming your life. 7 Have nothing to do with myths (*or, irreligious stories*) which are often characteristic of old women. Train yourself in godliness. 8 Physical exercise is of some limited benefit. Godliness is of unlimited usefulness for it possesses the promise for this and for the future life. 9 It is a true saying and deserving of complete acceptance: 10 'For this purpose we labor and we [wrestle] <sup>7</sup> <*as if engaged in a contest or fight,*> (*or, struggle, strive*). because we have our hopes in the living God who is the Savior of all humanity and especially those who are believers.

11 Continue instructing (*or, commanding, directing, giving orders*) and teach these things: 12 Do not let anyone think little (*or, reproach, revile, disgrace or insult*) of you <*i.e. look down on you*> because of your youthfulness; but be an example to your fellow believers through your speaking, conduct, love, faith and purity (*or, chastity*). 13 Pay attention to public reading, preaching and teaching until I come. 14 Do not neglect the special gifts <*Would this include charismatic gifts?*> with which you were endowed through prophetic utterances and the laying on of hands by the elders. 15 Cultivate these matters within yourself so that they become a part of you and your progress in them will be evident to all. 16 Take pains with yourself and with your teaching. Persist in these! In doing this you will secure your own salvation along with that of those who are listening to you!

### **CHAPTER V**

#### **DUTIES TO OTHERS**

<I Timothy 5:1-6:2a>

1 Do not administer a sharp rebuke to an older man but reason with him as you would with your father. Treat the younger men as brothers. 2 Treat older women as mothers and younger women as sisters, in a totally pure (*or, chaste*) manner.

3 Honor the widows who are truly alone (*literally, widows*). 4 If a widow has children or grandchildren, however, let these learn first to practice their religious duty (*or, their piety*) at home (*or, within the family*) and in this way repay the debt they owe their parents, for this is acceptable in the sight of God. 5 The widow who is truly alone (*literally, a widow*), even though she might be left alone, places her hope in God and day and night continues devoting herself to petitions and prayers. 6 The pleasure loving widow (*or, the one who loves luxury*), on the other hand, is dead even while she is alive. 7 Stress this to them so that they might live lives that are above reproach. 8 If anyone does not make provision for his dependents, most particularly his own family, it is as if that person has denied the faith and is behaving in a manner that is worse than that of an unbeliever. 9 No widow is to be placed on the roll of needy widows who is under sixty years of age, <*Presumably younger widows had sufficient health to provide for themselves or had the help of their family.*> and has been a faithful wife to only one man, 10 having a reputation for good deeds. She has reared her children, shown hospitality to strangers, washed the feet of the saints <*i.e. the believers*>, provided relief for those who were distressed and has been given to good works in every way. 11 Do not enroll, but reject, the younger widows, for once they feel their desires they turn from Christ and want to marry 12

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7 {C} So: Aleph in the original hand, A, C, G, K, Pi & a number of minuscules. "reproach or revile" Aleph in the third corrective hand, D, P, many other minuscules Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

and they become guilty of breaking their pledge which they had originally given. <sup>13</sup> At the same time they also learn the habit of idleness, and gadding about from house to house. They are not simply idle but they become gossips as well as busybodies, saying things that should not be said. <sup>14</sup> I would, because of this, have the younger women re-marry, have children, manage their households, thus providing the opponents with no excuse (*or, opportunity*) for slandering them. <sup>15</sup> Some of them have already turned away and become Satan's followers. <sup>16</sup> In the meantime, if a woman who is a [believer] <sup>8</sup> has a widow <Presumably a relative> who is dependent on her (*cf. Acts 9:36-42*) she should take care of her so that the church might not be burdened and as a result the church can provide for other widows who are truly in need.

<sup>17</sup> Let those elders who conduct their office well be deserving of a double honor (*or perhaps, a salary*), especially those who labor in preaching and teaching the Word, <sup>18</sup> for Scripture says (*Deuteronomy 25:4 LXX*), 'Do not muzzle the ox when threshing (*literally, treading out*) the grain.' and, 'The workman deserves his pay.'<sup>19</sup> Do not pay attention to an accusation that is made against an elder unless there is evidence from two witnesses (*cf. Deuteronomy 19:15 LXX*). <sup>20</sup> Those who are consistent sinners must be convicted in the presence of all so that the others might be made to be afraid to sin. <sup>21</sup> I call upon you solemnly, in the presence of God and of Jesus Christ and of the elect angels (*or, the angels God has chosen*) to observe these instructions without prejudging any issue or showing any sort of partiality. <sup>22</sup> Do not lay hands on anyone <*i.e. to ordain them for office in the church*> in a hasty manner (*or, Do not be in too big a hurry to ordain anyone to be an elder*). Do not permit yourself to become a sharer in the sins of others. Keep yourself pure. <sup>23</sup> Do not just drink water but drink a bit of wine for your stomach's welfare and because of our recurring ailments.

<sup>24</sup> Some person's (*literally, men's*) sins are obvious, preceding them to judgment. The sins of others follow them. <sup>25</sup> In the same manner the good actions of some are obvious and those that are not obvious cannot remain hidden.

## CHAPTER VI

<sup>1</sup> All who are under the yoke of slavery must recognize that their masters are deserving of the highest respect so that God's name and teaching might not have a bad reputation (*literally, be blasphemed*). <sup>2</sup> Those whose masters are believers should not treat them with disrespect because they are brothers. Instead they should serve them more readily because those who receive benefit from their service are their brothers (*literally, believers*) in faith and love.

### **FALSE TEACHING AND TRUE WEALTH**

<I Timothy 6:2b-10>

<sup>2b</sup> Teach and urge these things! <sup>3</sup> If anyone teaches in a different manner and does not adhere to the wholesome teachings of our Lord Jesus Christ and the teaching that is in accord with godliness, <sup>4</sup> such a one is blinded with conceit and knows nothing but rather is filled with craving for controversy and a war of words of the sort that ends in envy, strife, slander, suspicion, <sup>5</sup> constant contention between people whose minds were corrupted and deprived of the truth and who suppose that [godliness] <sup>9</sup> is a source of gain (*or, profit*). <sup>6</sup> Godliness is certainly a means of obtaining great gain when it is accompanied by contentment. <sup>7</sup> [We] <sup>10</sup> have not brought anything into this world.

8 {C} So: Aleph, A, C, G, P, 048, a number of minuscules, Old Latin, Sahidic & Bohairic Coptic & Ethiopic (Pell Platt). "who believes as a believer" D, K, Psi, many minuscules, a few Old Latin, Peshitta & Harclean Syriac.

9 {A} So: Aleph, A, D in the original hand, G, 048, a number of minuscules, Old Latin, Sahidic & Bohairic Coptic & Ethiopic (Rome). "withdraw yourself from such people" B in the third corrective hand, K, P, Psi, 061, many minuscules, some Old Latin, Peshitta & Harclean Syriac, Armenian & Ethiopic (Pell Platt).

10 {C} "That is" begins the sentence in Aleph in the original hand, A, G, 048, 061 & a number of minuscules. "It is obvious that" Aleph & D in the third corrective hand, K, P, Psi, many minuscules, Peshitta & Harclean Syriac. "It is certain that"

Neither shall we take anything out of it. <sup>8</sup> We should be satisfied if we have food and clothing (*literally, protection.*) <*This might also convey the idea of "house". "Substantial covering" might be appropriate.*> <sup>9</sup> People, however, who desire to be rich, fall into temptation and are snared into many foolish and harmful cravings of the sort that can plunge them into destruction and ruin. <sup>10</sup> Every kind of evil arises from love of money. Some have had such a craving for money that they have wandered away from the faith and have caused themselves to be pierced by the pangs of many sorrows.

### **THE GOOD FIGHT OF FAITH**

<I Timothy 6:11-21>

<sup>11</sup> You, however, O man of God, shun these things and strive to go after righteousness, godliness, faith, love, patience and gentleness. <sup>12</sup> Fight the good fight of faith <*i.e. struggle as hard as you can in the good contest which is in defense of faith*>. Seize hold of eternal life, which is the life to which you have been called when you made a noble confession in the presence of many witnesses. <sup>13</sup> I appeal to you (*or, charge you, command you*) in the presence of God who gives life to all things and in the presence of Jesus Christ who bore witness to His noble confession before Pontius Pilate. <*The fifth Roman procurator or governor of Judea, Samaria and Idumaea. The name might mean "javelin". It was under Pontius Pilate's cowardly permissive decree that Jesus was condemned and crucified.*> <sup>14</sup> I appeal to you (*or, charge you, command you*) to keep God's commandments in an unblemished and irreproachable manner until the time of the appearance of our Lord Jesus Christ, <sup>15</sup> which will take place at it's appointed time by Him who is King of Kings and Lord of Lords. <sup>16</sup> He alone possesses immortality and He dwells in the light that no one <*i.e. no human*> can approach His dwelling place, whom no one who has human eyes has seen or can see. Let honor and everlasting power be given to Him eternally! Amen.

<sup>17</sup> Impress upon those who are wealthy in this present world not to set their minds on being haughty nor should they put their hope in riches, which are uncertain but rather, put their hope in God who richly provides us with everything for our enjoyment. <sup>18</sup> Impress upon them that they be kind, to be rich in their performance of good deeds, to be generous givers, and to be ready to share. <sup>19</sup> They are to treasure up (*or, store up*) for themselves a kind of treasure that is like a solid foundation upon which they can build for the future, so that they might grasp [true] <sup>11</sup> life (*or, the life that is real*).

<sup>20</sup> O Timothy, guard that which is entrusted to you (*or, guard the truth that has been entrusted to you*). Avoid godless and empty discussions and contradictory statements that are purported to be knowledge; which some have claimed to possess, with the result that, <sup>21</sup> as far as faith is concerned, they have missed the mark.

May grace be with you all! [Amen.] <sup>12</sup>

### **SUBSCRIPTION**

{":*To Timothy, I" Aleph, Psi, 33, 1739 in the original hand and, with minor variants, D, F & G. "To Timothy, I, written in Laodicea" A. P adds "Nicopolis". "To Timothy, I, written in Laodicea which is a city in Phrygia in Pacatia (an old name for Phrygia)" 1739 in the third corrective hand, and*

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D in the original hand.

11 {B} So: Aleph, A, D in the original hand, G, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. "eternal" D in the third corrective hand, K, P & number of minuscules.

12 {C} So: Aleph in the third corrective hand, D in the third corrective hand, K, Psi, 19 minuscules, Old Latin. Peshitta & Harclean Syriac & Ethiopic, though with minor variants. Omitted by Aleph in the original hand A, D, G & three minuscules.