

# 1 Timothy 3:16

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We hear folks say all the time "GOD manifested in the flesh" when in fact the word **θεός theos** is not found in the early manuscripts of 1 Timothy 3:16 and only shows up in later manuscripts. YHWH was not manifested/incarnate in the flesh, but Yahusha the Aleph/Tav was and reading 1 Timothy 3 in context you can see this is the case, as in verse 13 we know who Paul was talking about.

**1Tim 3:13** For those who have served well as deacons gain a good standing for themselves and great boldness in the faith **that is in Christ Jesus.**

**1Tim 3:14** I hope to come to you soon, but I am writing these instructions to you

**1Tim 3:15** in case I am delayed, to let you know how people ought to conduct themselves in the household of God, because it is the church of the living God, the support and bulwark of the truth.

**1Tim 3:16** And we all agree, our religion contains amazing revelation: He [Yahusha] was revealed in the flesh, vindicated by the Spirit, seen by angels, proclaimed among Gentiles, believed on in the world, taken up in glory.

**The Bible, THE WORD of YHWH does not say YHWH [God] was manifest or incarnate in the flesh. In 1 Timothy 13:16 it does say HIS Son was revealed in the flesh, i.e. the son of YHWH, but NOT GOD or YHWH.**

## [New American Standard Bible](#)

By common confession, great is the mystery of godliness: **He who was revealed** in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

## [King James Bible](#)

And without controversy great is the mystery of godliness: **God was manifest** in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

## [Holman Christian Standard Bible](#)

And most certainly, the mystery of godliness is great: **He was manifested** in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

3:16 καὶ "and" ὁμολογουμένως "unto-being-along-fortheed" μέγα "great" ἐστὶν "it-be" τὸ "**the-one**" τῆς "**of-the-one**" εὐσεβείας "of-a-goodly-revering-of" μυστήριον: "a-flexerlet," Ὅς "which" ἐφανερώθη "**it-was-en-manifested**" ἐν "**in**" σαρκί, "**unto-a-flesh**," ἐδικαιώθη "it-was-en-course-belonged" ἐν "**in**" πνεύματι, "unto-a-currenting-to," ὤφθη "it-was-beheld" ἀγγέλοις, "unto-messengers," ἐκηρύχθη "it-was-heralded" ἐν "**in**" ἔθνεσιν, "unto-nations," ἐπιστεύθη "it-was-trusted-of" ἐν "**in**" κόσμῳ, "unto-a-configuration," ἀνελήμφθη "it-was-taken-up" ἐν "**in**" δόξῃ. "unto-a-recognition."

# 1 Timothy 3:16 Did God become manifest in flesh?

By [Discover The Truth](#) • July 29, 2013

<https://discover-the-truth.com/2013/07/29/1-timothy-316-did-god-become-manifest-in-flesh/>

King James Bible (Cambridge Ed.) 1 Timothy 3: 16

And without controversy great is the mystery of godliness: **God** was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Although the above verse reads as “God was manifest in flesh”, majority of Trinitarian Bible Translations, read it as: “He was manifest in flesh.” **A lot of Scholars agree that the word “God” was not in the original text, but was added by later scribes.** The earliest and best manuscripts does not have the word “God” in it but rather “He”, “who” or “which.” Furthermore, even modern (Trinitarian) Bible Translations disagree with the KJV and few other translations, for putting the word “God” in 1 Timothy 3: 16. Let’s now show what the other Bible Translations put for 1 Timothy 3:16.

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### [1 Timothy 3.16–Who Was Manifested?](#)

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So, most of the translations speak of “he who” or “who” or “he” rather than “God.” This is a significant difference. For if the text says, “God was manifested in the flesh,” the Trinitarian doctrine of the incarnation—the notion that God became a human being in Jesus—would have sure footing and we would do well to believe this. However, if this is not the case—if it really just says “he” or “who” rather than “God”—then the text is merely confirming the teaching found in many other places that Jesus came as a real flesh-and-blood human being. I found the following note from the NAB (a standard Catholic translation) to be helpful in explaining the issues behind this text:

NAB note on 1 Timothy 3.16

Who: the reference is to Christ, who is himself “the mystery of our devotion.” Some predominantly Western manuscripts read “which,” harmonizing the gender of the pronoun with

that of the Greek word for mystery; **many later (eighth/ninth century on), predominantly Byzantine manuscripts read “God,” possibly for theological reasons.**

So, this issue is not a matter of translating the Greek into English, but an issue of variation in the manuscripts themselves. Today in museums around the world there are over 5,000 Greek manuscripts of the New Testament. These manuscripts differ from each other in slight ways which rarely affect the meaning of text (like different spellings or omission of the definite article). However, there are a few notable occurrences when a variant will greatly change the meaning of a particular passage. I believe that 1 Timothy 3.16 is one of these cases where a great deal is at stake.

In this verse there are three different manuscript traditions:

1. ος = who
2. ο = which
3. θεος = God

Scholars who work on the manuscripts and compare them to one another in order to determine which reading best reflects the autograph (the original document) are known as textual critics. Foremost among textual critical scholars is the late Dr. Bruce Metzger who wrote *A Textual Commentary on the Greek New Testament* (TCGNT). In this nearly 700 page book are short discussions of the most significant manuscript differences. In this book is the reading that the committee believed to be the best followed by a rating (A, B, C, or D), which indicates the certainty with which they chose that particular reading. “A” means that they were certain that the reading they picked was the original whereas “D” means that the committee had great difficulty at arriving at a decision.