

The First Epistle to Timothy from the Apostle Paul

The beginnings of doctrinal deterioration
amongst the Called *to be* Saints.

Paul's first epistle to Timothy:

Introduction:

- Timotheus – believing Jewess mother: Eunice; father a Greek; a “disciple”. (Acts 16:1, 2Tim 1:5)
- Since time “from a child” had “known the holy scriptures” (2Tim 3:15).
- Timothy was considered young (1Tim 4:12).
- Paul now considered himself “aged” (Philemon 1:9)
- Paul instructed him to “flee also youthful lusts” (2Tim 2:22).
- Timothy was taught not to “rebuke...an elder”, but regard as a “father”, and “younger men as brethren” (1Tim 5:1).

Paul's first epistle to Timothy:

Introduction:

- Timothy was well reported by the “brethren” at Lystra and Iconium though he wasn't circumcised. (Acts 16:2)
- Timothy being a “disciple” (Acts 16:1) first believed the “gospel of God” as taught by Peter (1Peter 4:17)
- He accompanied Paul and Silas (through Syria and Cilicia) in delivering the (Acts 15:23-29) decrees “unto the brethren which are of the Gentiles”. (Acts 15:23)

Paul's first epistle to Timothy:

Introduction:

- He was circumcised by Paul “because of the Jews” (Acts 16:3).
- He received a “gift” through Paul (2Tim 1:6).
- Paul called him “*my own son in the faith*” (1Tim 1:2) which establishes Timothy believed through Paul the Gospel of Grace.
- Timothy having a Greek father (Acts 16:1), not circumcised, and therefore not proselytized, could not have been of the “little flock”.
- Timothy followed Paul who followed Christ; thus Timothy was a disciple of Paul (1Tim 1:16).

Paul's first epistle to Timothy:

Introduction:

- The epistle of first Timothy written: 64~65A.D.
- Note: 2Timothy, Titus, and Philemon also written around the same time period.
- The epistle instructs Timothy, and therefore the theme, that he “charge some that they teach no other doctrine”. (1Tim 1:3)

Paul's first epistle to Timothy:

Theme:

*“...charge some that they
teach no other doctrine”*


Paul's first epistle to Timothy:

¶ 1Timothy 1:1-2 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

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Acts 9:4-5 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.* ...

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- A small sharp projecting part: thorn
fig: something that causes mental irritation, vexation or torment. OED

Paul commanded by Christ:

Acts 9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

This statement of Paul in response to Christ is all Paul needed to say to establish Paul now believed the Gospel of God:

1Timothy 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry

Paul commanded by Christ:

Acts 9:13-16 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake.

Romans 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Paul commanded by Christ:

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Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake

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Philippians 4:12 I know ... both to abound and to suffer need.

Paul commanded by Christ:

Acts 26:19-21 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

For these causes the Jews caught me in the temple, and went about to kill me.

Paul's first epistle to Timothy:

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1Thessalonians 2:19 For what *is our hope*, or joy, or crown of rejoicing? *Are not even ye in the presence of our Lord Jesus Christ at his coming?*

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Titus 1:4 To Titus, mine own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

Paul's first epistle to Timothy:

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Note:

- “grace” – for Timothy/us, the Gentiles of nations (Genesis 10:5) not under Law.
- “mercy” – for Timothy, the Hebrew condemned by the Law which they were under.
- “peace” – for both.

Paul's first epistle to Timothy:

¶ 1Timothy 1:3-7 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*. Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

Paul's first epistle to Timothy:

¶ 1Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine

Galatians 1:8-9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

Paul's gospel:

¶ Galatians 2:1-5 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. ...

Paul's gospel:

¶ Galatians 2:1-5 ... But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

Paul's first epistle to Timothy:

¶ 1Timothy 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

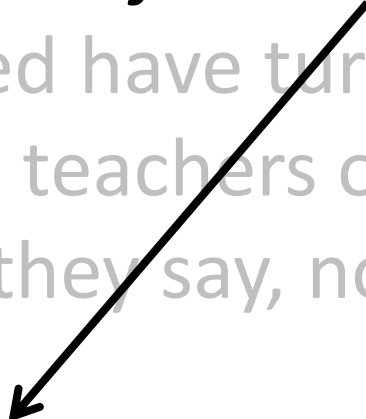
Note: Such were, and are, matters which many Hebrews remained susceptible:

Titus 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Paul's first epistle to Timothy:

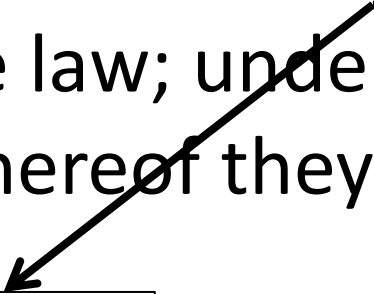
¶ 1Timothy 1:5-7 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.



NOT contrived for deception.
NOT deceitful, or insincere.
OED

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Idle talk, chatter, jabber
Contention, altercation, bickering
Confused and noisy talk
OED

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Note: Evidently, there was esteemed status in being a teacher of the law. There were those that were “desiring to be teachers of the law”.

One that was a “Jew” knowing the Law could be a teacher of the Law.

These uncircumcised Hebrews understood little.

A teacher of the Law...

¶ Romans 2:17-20 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Note: a teacher could: “boast”, say they knew God’s “will”, be one that approved what was “more excellent”, be elevated over those considered “foolish”, and “babes”.

Paul's first epistle to Timothy:

¶ 1Timothy 1:5-7 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

Note: Paul wrote that such had “swerved...aside unto vain jangling” ...
... doctrinal deterioration was beginning to appear.

Comment: just because one may “know” a lot does not also mean they “understand”!

Paul's first epistle to Timothy:

¶ 1Timothy 1:8-11 But we know that the law *is* good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.

Paul's first epistle to Timothy:

¶ 1Timothy 1:8 But we know that the law *is* good, if a man use it lawfully...

The responsibility of being a teacher:

Romans 2:21-24 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

... as it is written:

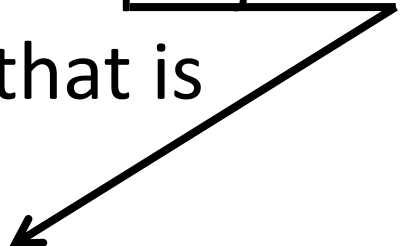
¶ 2Samuel 12:13-14 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

... as it is written:

¶ Isaiah 52:4-5 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

Paul's first epistle to Timothy:

¶ 1Timothy 1:9-11 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine



The willful utterance of a statement by one under oath known by him to be false. OED

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Q: Who is the “righteous man” for whom the law is not made...according to the glorious gospel of the blessed God, which was committed to Paul’s trust?

R:

2Corinthians 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Ephesians 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Note: nothing of the law is for those in the body over which Christ is head.

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Note: The law is not for the one saved by grace!

Paul's first epistle to Timothy:

¶ 1Timothy 1:12-15 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

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¶ 1Timothy 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry

1Corinthians 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Paul's first epistle to Timothy:

¶ 1Timothy 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry

Acts 9:6 And he trembling and astonished said, Lord, what wilt thou have me to do?

Note: Paul became “a servant of Jesus Christ/of God” (Romans 1:1, Titus 1:1): he asked the question of one that is a servant:
“what wilt thou have me to do?”

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Note: Paul became “a servant of Jesus Christ/of God” (Romans 1:1, Titus 1:1): he asked the question of one that is a servant:
“what will thou have me to do?”

Comment: “Partakers of the benefit” (1Tim 6:2) saved by the grace of God are NOT “servants” ...
...therefore it follows:
there is nought “to do”.

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Colossians 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God

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¶ 1Timothy 1:12-13 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious

Paul participated in the accusations against Stephen: Acts 6:11, 13 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. ... And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

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Note: Paul participated as an authority in the accusations against Stephen:

Acts 8:1 And Saul was consenting unto his death.

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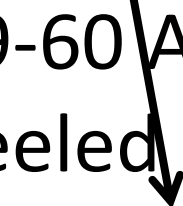
Acts 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

1Corinthians 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

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¶ 1Timothy 1:12-13 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: **but I obtained mercy**, because I did *it* ignorantly in unbelief.

Acts 7:59-60 And they stoned Stephen. ... And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.



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Note:

- “grace” – for Timothy/us, the Gentiles of nations (Genesis 10:5) not under Law.
- **“mercy” – for Timothy, the Hebrew condemned by the Law which they were under.**
- “peace” – for both.

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Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.



Paul's first epistle to Timothy:

¶ 1Timothy 1:14-15 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Ezekiel 37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

Paul's first epistle to Timothy:

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Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Paul's first epistle to Timothy:

¶ 1Timothy 1:16-17 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever.

Amen.

Paul's first epistle to Timothy:

¶ 1Timothy 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Note: Herein the reason Paul “obtained mercy”: it was for those that also needed “mercy” – the Gentiles of the Uncircumcised (Hebrews) (Ephesian 2:11).

Note: The Gentiles of the nations need “grace” not being under Law.

Paul's first epistle to Timothy:

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Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

Note: "...for ever and ever": for time, and all eternity.

Paul's first epistle to Timothy:

¶ 1Timothy 1:18-20 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.



Speaking forth

Paul's first epistle to Timothy:

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1Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Paul's first epistle to Timothy:

¶ 1Timothy 1:18-20 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ...

Note: Timothy was called by Paul a “soldier”:

2Timothy 2:3-4 Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

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2Timothy 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus

↙ canker: an eating spreading sore/ulcer, gangrene OED

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2Timothy 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works

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1Corinthians 5:5 To deliver such an one **unto Satan** for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

First Timothy

Chapter 2

Paul's first epistle to Timothy:

¶ 1Timothy 2:1-4 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

Paul's first epistle to Timothy:


¶ 1Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men



supplicate: to present a humble petition(s)
OED

Paul's first epistle to Timothy:


¶ 1Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men



prayers: petitions to God for his blessing upon some one; hence, earnest good wishes OED

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¶ 1Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men



intercede: to come between, to
intervene
OED

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¶ 1Timothy 2:1-4 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is good and acceptable* in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

Paul's first epistle to Timothy:

¶ 1Timothy 2:1-4 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

Note: “to come unto the knowledge of the truth” is a matter subsequent to salvation.

Paul's first epistle to Timothy:

1Timothy 2:5-7 For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

Paul's first epistle to Timothy:

1Timothy 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus

Job 9:28-32

I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

If I be wicked, why then labour I in vain?

If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment. ...

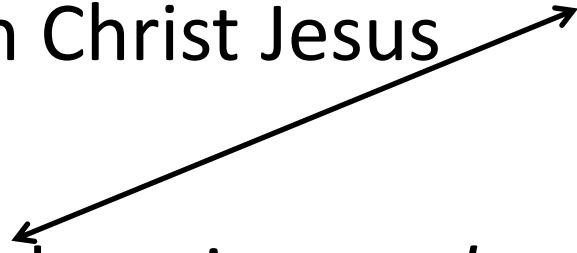
Paul's first epistle to Timothy:

1Timothy 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus

Job 9:33-35


... Neither is there any daysman betwixt us, *that* might lay his hand upon us both.

Let him take his rod away from me, and let not his fear terrify me: *Then* would I speak, and not fear him; but *it is* not so with me.



Paul's first epistle to Timothy:

1Timothy 2:5-6 For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.



The sum or price paid or demanded for the release of a prisoner or the restoration of captured property.

- redeem

OED

Paul's first epistle to Timothy:

1Timothy 2:5-6 *For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.*

Q: Who is the "lawful captive"?

Isaiah 49:24-25 Shall the prey be taken from the mighty, or the lawful captive delivered?

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

Paul's first epistle to Timothy:

1Timothy 2:5-6 *For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.*

Galatians 4:3-5 Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

R: Israel: the “lawful captive”.

Paul's first epistle to Timothy:

1Timothy 2:5-6 *For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.*

Q: Who is the "prey"?

Isaiah 49:24-25 Shall the prey be taken from the mighty, or the lawful captive delivered?

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

Paul's first epistle to Timothy:

1Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.

Isaiah 49:24 Shall the prey be taken from the mighty, or the lawful captive delivered?

Q: Who is "the prey"?



That which is taken in war by pillage or violence: booty, spoil, plunder.

Fig. (in Scriptural use) That which one brings away or saves from any contest.

One who or that which falls or is given into the power of (*a*) a hostile or injurious person, influence or (*b*) an injurious influence; a victim.

OED

Paul's first epistle to Timothy:

1Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.

Isaiah 49:24 Shall the prey be taken from the mighty, or the lawful captive delivered?

Q: Who is “the prey”?

R: While the “lawful captive” = Israel, “the prey” = all others in the world, victims, that have fallen into the injurious power of the devil as a consequence of being “in Adam”. As Israel comes **first** by God's redemption, the path opens for “the prey” to follow Israel's light to salvation.

This is the **prophetic** redemption plan and program.

Paul's first epistle to Timothy:

1Timothy 2:5-6 *For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.*

Q: Who is "the mighty"?

Isaiah 49:24 Shall the prey be taken from the mighty, or the lawful captive delivered?

v25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

Q: Who is “the mighty”?

Genesis 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Exodus 15:15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Genesis 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob

Q: Who is “the mighty”?

Psalm 50:1 [*A Psalm of Asaph.*] The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 1:24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies

Q: Who is “the mighty”?

Job 6:23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

Psalms 89:6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

R: “the mighty” when simply so stated is the devil.

Paul's first epistle to Timothy:

1Timothy 2:5-6 *For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.*

Q: Who is "the terrible"?

Isaiah 49:24 Shall the prey be taken from the mighty, or the lawful captive delivered?

v25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.


Q: Who is “the terrible”?

Nehemiah 9:32a Now therefore, our God, the great,
the mighty, and the terrible God...

R: Scripture states when “the terrible” is of God.

Q: Who is “the terrible”?

Isaiah 13:11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.



High in one's own estimation
Pride, arrogance, disdainfulness
OED

Isaiah 25:3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

Q: Who is “the terrible”?

Jeremiah 15:21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Ezekiel 28:7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

R: “the terrible” when simply so stated is the wicked, and of the devil.

Paul's first epistle to Timothy:

1Timothy 2:5-7 For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.



The truth, the true or real facts and doctrine.

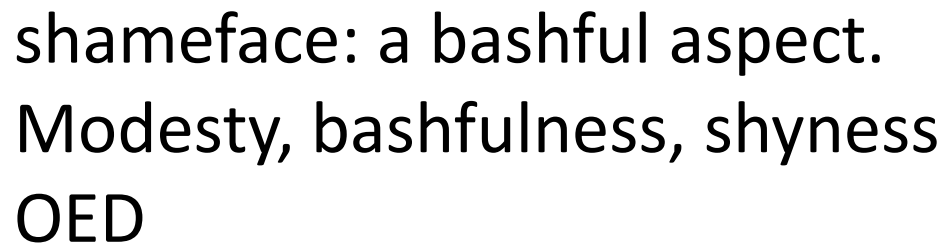
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Paul's first epistle to Timothy:

¶ 1Timothy 2:8-11 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection.

Paul's first epistle to Timothy:

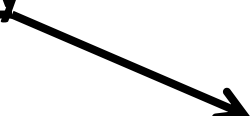
¶ 1Timothy 2:8-11 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety



shameface: a bashful aspect.
Modesty, bashfulness, shyness
OED

Paul's first epistle to Timothy:

¶ 1Timothy 2:8-11 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety



Being sober; moderate in the indulgence of appetite.
Moderate in the use of strong drink
Staidness, gravity, seriousness
Soundness of judgment
OED

Paul's first epistle to Timothy:

¶ 1Timothy 2:8-11 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.

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Note: Paul's **commandments** for the men and women of the “called *to be* saints” of the BoC. Otherwise, **wisdom** for the men and women of “partakers of the benefit” (1Timothy 6:2).

Paul's first epistle to Timothy:

¶ 1Timothy 2:12-15 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Paul's first epistle to Timothy:

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Paul's first epistle to Timothy:

¶ 1Timothy 2:12-15 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not **deceived**, but the woman being **deceived** was in the transgression. Notwithstanding she shall be **saved** in childbearing, if they continue in faith and charity and holiness with sobriety.

Note: “childbearing” is not the point of salvation, but rather together she shall be saved from **DECEPTION**.

Paul's first epistle to Timothy:

¶ 1Timothy 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Note: The woman shall be saved from DECEPTION as they, being a family, “continue” together in:

- “faith” (believing God)
- “charity” (love for one another)
- “holiness” (separated to each other)
- “sobriety” (soundness of judgment)

###

First Timothy

Chapter 3

Paul's first epistle to Timothy:

1Timothy 3:1-5 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)

Paul's first epistle to Timothy:

¶ 1Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

Note: “This is a true saying”, *perhaps* because what Paul writes here is found no where else in the Bible.

Paul's first epistle to Timothy:

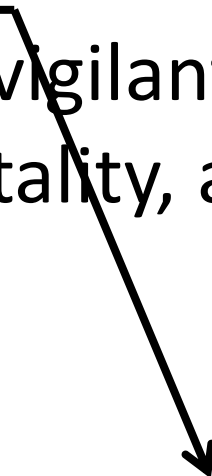
¶ 1Timothy 3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

Note: Paul's unique assertion to the Body over which Christ is Head: "if a man desire..."!

Note: Wisdom for Partakers of the Benefit (1Tim 6:2), not being under commandment, may proceed in this life as God's spiritual entrepreneurs!

Paul's first epistle to Timothy:

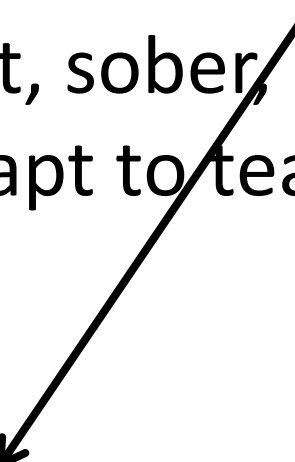
1Timothy 3:1-5 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach



Literally: overlooker, inspector,
watchman
OED

Paul's first epistle to Timothy:

1Timothy 3:1-5 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach




Giving no cause for blame,
undeserving of reproach;
faultless, guiltless
Free from charge or reproof
OED

Paul's first epistle to Timothy:

1Timothy 3:1-5 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach

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Wakeful and watchful
Keeping steadily on the alert
Attentively or closely observant
OED

Paul's first epistle to Timothy:

1Timothy 3:1-5 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach



Not given to the indulgence of appetite

Not addicted to the use of strong drink

Not intoxicated

Of demeanour and speech: serious, solemn

Of persons: humble, not desirous of great things or high estate, unambitious.


OED

Paul's first epistle to Timothy:

1Timothy 3:1-5 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach

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The reception and entertainment of guests, visitors, or strangers, with liberality and goodwill.

The practice of being hospitable
OED

Paul's first epistle to Timothy:

1Timothy 3:1-5 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach



“apt”: suited to the purpose; having the requisite qualifications
OED

Paul's first epistle to Timothy:

1Timothy 3:1-5 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)

Paul's first epistle to Timothy:

1Timothy 3:3-5 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)



gravity: the quality of being grave.

Of persons their character, aspect, speech or behavior marked by weighty dignity;

serious

OED

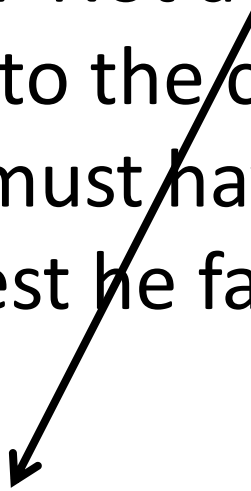
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Paul's first epistle to Timothy:

1Timothy 3:6-7 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.



Eccl: A newly converted person
An inexperienced person; one who is new to the circumstances in which he is placed; a beginner.

OED

Paul's first epistle to Timothy:

1Timothy 3:6-7 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Q: what is “the condemnation of the devil”?

Note: King Belshazzar and Daniel concerning the writing on the wall:

Daniel 5:13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry? ...

The condemnation of the devil...

The *writing on the wall*

Daniel 5:16-22 ... And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

The condemnation of the devil...

Daniel 5:18-19 ... O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

The condemnation of the devil

Daniel 5:20-22 ... But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this

The same condemnation as the devil...

Note: Lucifer's self-exaltation:

Isaiah 14:12-13, 15 How art thou fallen from heaven,
O Lucifer, son of the morning! *how* art thou cut down
to the ground, which didst weaken the nations! For
thou hast said in thine heart, I will ascend into
heaven, I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation, in
the sides of the north: ... Yet thou shalt be brought
down to hell, to the sides of the pit.

Paul's first epistle to Timothy:

1Timothy 3:6-7 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Proverbs 16:18 Pride *goeth* before destruction, and an haughty spirit before a fall.

Again...

Q: what is “the condemnation of the devil”?

R: “the condemnation of the devil”: he is lifted up in his own pride only to be brought down.


Paul's first epistle to Timothy:

¶1 Timothy 3:8-13 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

Even so *must their wives be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Paul's first epistle to Timothy:

¶1 Timothy 3:8-9 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience.



Duplicity or deceitfulness of speech
Speaking contrary or inconsistent things
OED

Paul's first epistle to Timothy:

¶1 Timothy 3:8-9 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience.

Ephesians 3:1, 3-4, 6 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, ... How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ... That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel

Paul's first epistle to Timothy:

¶1Timothy 3:8-10 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. **And let these also first be proved; then let them use the office of a deacon, being *found* blameless.**

Paul's first epistle to Timothy:

¶1 Timothy 3:8-12 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their wives be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

Paul's first epistle to Timothy:

¶1Timothy 3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Note: get gain a good step

Note: The application of the foregoing verses 1-13 had significance during the time of the “Called *to be Saints*” regarding their reward.

Since that time, all believers in the Body over which Christ is Head are completely equal there being none “gifted”, nor “members in particular”, etc.

Paul's first epistle to Timothy:

¶1 Timothy 3:14-16 These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 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.

Paul's first epistle to Timothy:

¶1Timothy 3:14-15 These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Note: many have thought these verses establish the “key-phrase” (i.e.: theme) of 1Timothy: “how thou oughtest to behave thyself in the house of God”

Paul's first epistle to Timothy:


¶1Timothy 3:14-15 These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Note: this study has selected 1Timothy 1:3 to be the key phrase (theme) ...

“...charge some that they teach no other doctrine”

Paul's first epistle to Timothy:

¶1Timothy 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.




Dispute, debate, contention
Different/contrary opinion;
OED

Paul's first epistle to Timothy:

¶1Timothy 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.

Ephesians 3:1-3 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery



Paul's first epistle to Timothy:

¶1Timothy 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.

The quality of being godly: conduct, speech
Devout observance
OED

Note: The prophets did not see, nor tell of the “rebellious” (Psalms 68:18) becoming **godly** in their conduct and speech.

Paul lists 6 doctrinal statements of their belief.

Paul's first epistle to Timothy:

¶1Timothy 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.

Note: “the mystery of godliness” is the hidden wisdom that the Gentiles, all the Uncircumcision and uncircumcision within the BoC, would become godly.

Note: “without controversy”: this is “great”!

Paul's first epistle to Timothy:

¶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.

Note: the Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. they were seen of angels
4. they were to preach unto the Gentiles
5. Jesus was believed on in the world
6. they would be received up into glory

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh:

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh:

Romans 9:3-5 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh

2. **they were justified in the Spirit:**

Romans 3:24-26 Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh

2. **they were justified in the Spirit:**

1Corinthians 6:9-11 Know ye not that the unrighteous shall not inherit the kingdom of God? ... And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. **they were seen of angels:**

Ephesians 3:9-10 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. **they were seen of angels:**

1Corinthians 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. they were seen of angels
4. they were to preach unto the Gentiles:

Acts 26:23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. they were seen of angels
4. they were to preach unto the Gentiles
5. **Jesus was believed on in the world:**

1Corinthians 15:11 Therefore whether *it were* I or they, so we preach, and so ye believed.

Colossians 1:6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth

Paul's first epistle to Timothy:

The Uncircumcised believed:

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. they were seen of angels
4. they were to preach unto the Gentiles
5. Jesus was believed on in the world
6. **they would be received up into glory:**

Ephesians 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus

Colossians 3:4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

First Timothy


Chapter 4

Paul's first epistle to Timothy:

¶1 Timothy 4:1-5 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

Paul's first epistle to Timothy:

¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils



In plain terms; clearly, explicitly, definitely
Exactly
OED

Paul's first epistle to Timothy:

¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils

Subsequent; later
OED

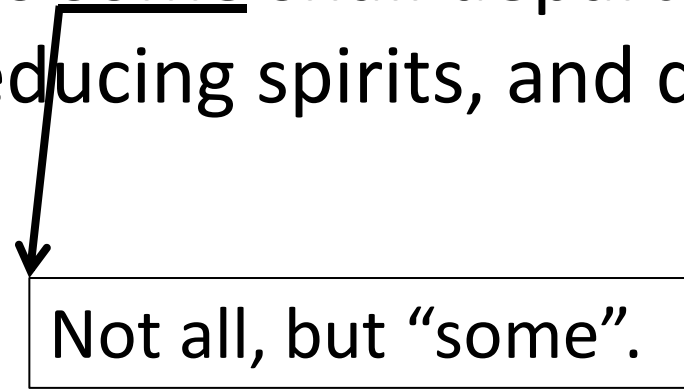
2Timothy 3:1 This know also, that in the last days perilous times shall come.

“latter times” → “last days” → “the end”

1Corinthians 1:8 Who shall also confirm you unto the end, *that ye may be blameless* in the day of our Lord Jesus Christ.

Paul's first epistle to Timothy:

¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils



Not all, but "some".

Paul's first epistle to Timothy:

¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils



Parting, separating
OED

Note: Not “a falling away” (2Thessalonians 2:3)

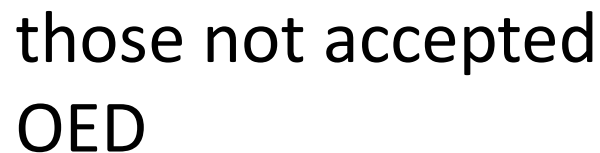
1Timothy 4:1 a departure attributable to other “doctrines”.

Paul's first epistle to Timothy:

¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils

1Corinthians 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

2Corinthians 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?



those not accepted
OED

Paul's first epistle to Timothy:

¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils

Galatians 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Paul's first epistle to Timothy:

¶1 Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils

Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.


Ephesians 3:12 In whom we have boldness and access with confidence by the faith of him.

Paul's first epistle to Timothy:

¶1 Timothy 4:1-5 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

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¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils



In plain terms; clearly, explicitly, definitely
Exactly
OED

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Subsequent; later
OED

2Timothy 3:1 This know also, that in the last days perilous times shall come.

“latter times” → “last days” → “the end”

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Parting, separating
OED

Note: Not “a falling away” (2Thessalonians 2:3)

1Timothy 4:1 a departure attributable to other “doctrines”.

Paul's first epistle to Timothy:

¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils



To persuade (a servant, soldier, etc.) to desert his allegiance, or service.

OED

Paul's first epistle to Timothy:

¶1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils

↓

Doctrine = teaching or instructing

OED



“doctrines of devils” = teaching of devils

Paul's first epistle to Timothy:

¶1 Timothy 4:1-2 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron



The assuming of false appearance of virtue or goodness: pretense, sham

OED



Speaking something as truth, when the one speaking knows they speak a lie.

Paul's first epistle to Timothy:

¶1Timothy 4:1-2 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron



To dry up, to wither away

To burn or char tissues by the application of a hot iron

To put out one's eyes by burning

OED

Paul's first epistle to Timothy:

¶1Timothy 4:1-2 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron

Note: Paul gives a couple of examples:

1. Giving heed to seducing spirits: marriage
2. Doctrines of devils: eating of meats

Paul's first epistle to Timothy:

¶1Timothy 4:2-3a ...Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry...

1Corinthians 7:6-9 But I speak this by permission, *and* not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.

Paul's first epistle to Timothy:

¶1Timothy 4:2-3a ...Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry...

1Timothy 3:2, 12 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ...

Let the deacons be the husbands of one wife, ruling their children and their own houses well.

Paul's first epistle to Timothy:

¶1Timothy 4:2-3a ...Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry...

1Timothy 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Paul's first epistle to Timothy:

¶1Timothy 4:2-5 ...Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

Paul's first epistle to Timothy:

¶1Timothy 4:2-5 ...Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to *marry, and commanding* to abstain from meats...

Romans 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

1Corinthians 8:8, 13 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. ... Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Paul's first epistle to Timothy:

¶1Timothy 4:2-5 ...Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats...

Colossians 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ.

Note: the conduct of the Called *to be* Saints was to be considerate of others such that they would not have reason to judge one another.

Note: WISDOM for “partakers of the benefit” 1Tim 6:2

Paul's first epistle to Timothy:

¶1 Timothy 4:6-7 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

Paul's first epistle to Timothy:

¶1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

Note: Paul's direction to Timothy.

Paul's first epistle to Timothy:

¶1 Timothy 4:6-7 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

The quality of being godly: conduct, speech
Devout observance
OED

Paul's first epistle to Timothy:

¶1 Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

Note: Israel's prophets did not see, nor tell of the "rebellious" Hebrews (Psalms 68:18) becoming **godly** in their conduct and speech.

The "rebellious", the Uncircumcised seed of Hebrew lineage were those "called..." by Jesus, through the Apostle Paul "...*to be saints*" who then preached to and taught the Gentiles of the nations.

Paul's first epistle to Timothy:


¶1 Timothy 4:6-7 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. they were seen of angels
4. they were to preach unto the Gentiles
5. Jesus was believed on in the world
6. they would be received up into glory

Paul's first epistle to Timothy:

The Called *to be* Saints believed:

1. Jesus Christ is God manifest in the flesh:



A public proclamation
To make evident to the eye
To show plainly, disclose, reveal
The list of a ship's cargo
OED

Note: The Jews did not believe that Jesus was God manifest in the flesh.

John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Paul's first epistle to Timothy:

The Called *to be* Saints believed:

1. Jesus Christ is God manifest in the flesh

Q: Why was this belief so important to the Mystery of Godliness that Paul was moved to call it: "GREAT"?

Q: What is so significant about this belief to Israel and all Hebrews, whether circumcised or uncircumcised?

Q: Does it have the same significance for "Partakers of the Benefit" of the BoC (1Tim 6:2)?

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

- Jesus disciples and followers did not (initially) believe:

John 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

- Jesus disciples and followers did not (initially) believe:

Luke 24:10-11 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

- Jesus disciples and followers did not (initially) believe:

Account of the Emmaus road disciples:

Luke 24:13, 15 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. ... And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. ...

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

Luke 24:16-18 ... But their eyes were holden that they should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

Luke 24:20-24 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. ...

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

Luke 24:20-24 ... Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

Luke 24:25, 26 ... Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

Luke 24:28-31 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

- Jesus disciples and followers did not (initially) believe:

John 20:19-20 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

John 20:24-29 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. ...

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

John 20:24-29 ... And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

John 20:24-29 ... And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and yet have believed.

Note: none of the “Called *to be* Saints” saw the risen Christ, yet they believed!

Their believing was a “GREAT” Mystery!!!

Paul's first epistle to Timothy:

What about the Circumcision?

1. Jesus Christ is God manifest in the flesh

Israel's prophets wrote of Israel's response when, in the Time of Jacob's Trouble, they see who answers the call to save them:

Zechariah 13:6a And *one* shall say unto him, What are these wounds in thine hands?

After the close of the DoGG, the Hebrews will have no knowledge or recollection of their Messiah and His identity.

Paul's first epistle to Timothy:

What about the Circumcision?

1. Jesus Christ is God manifest in the flesh

Zechariah 13:6b *And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

Read: John 15:13-15

Paul's first epistle to Timothy:

1. Jesus Christ is God manifest in the flesh

Zechariah 13:6 *And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

Q: What shall be the result from hearing His response?

R: This will be the very day of Israel's re-birth

Read: Isaiah 66:8

Paul's first epistle to Timothy:

The Circumcision in that day must yet believe:

1. Jesus Christ (Israel's Messiah) is God manifest in the flesh

Zechariah 12:10-14 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his only son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. ...

The Uncircumcised believed:

1. Jesus Christ (Israel's Messiah) is God manifest in the flesh

Zechariah 12:10-14 ... In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.

The Uncircumcised believed:

1. Jesus Christ (Israel's Messiah) is God manifest in the flesh

Q: How will all these tears be remedied?

R: Isaiah 25:8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

Revelation 7:13-17 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. ...

The Uncircumcised believed:

1. Jesus Christ (Israel's Messiah) is God manifest in the flesh

Q: How will all these tears be remedied?

R: Revelation 7:13-17 ... And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. ...

The Uncircumcised believed:

1. Jesus Christ (Israel's Messiah) is God manifest in the flesh

Q: How will all these tears be remedied?

R: Revelation 7:13-17 ... They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Note: Now we can understand why Paul wrote of the Mystery of Godliness as being: GREAT

Paul's first epistle to Timothy:

GREAT is the Mystery of **Godliness**:

God was manifest in the flesh

The Called Saints, **NEVER** saw Him but believed:

Jesus Christ is God manifest in the flesh

It followed that:

2. **they were** justified in the Spirit
3. **they were** seen of angels
4. **they** preached unto the Gentiles
5. **Jesus is** believed on in the world
6. **they would be** received up into glory

1Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself *rather* unto **godliness**

Paul's first epistle to Timothy:

1Timothy 4:8-11 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach.

Paul's first epistle to Timothy:

1Timothy 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Note: “bodily exercise profiteth little” – for a little to “the life that now is”.

Paul's first epistle to Timothy:

1Timothy 4:8 For bodily exercise profiteth little: but
godliness is profitable unto all things, having promise
of the life that now is, and of that which is to come.

Note: “of the life that now is, AND of that which is to
come”.

Paul's first epistle to Timothy:

1Timothy 4:8-9 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation.

Paul's first epistle to Timothy:

1Timothy 4:8-10 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.



Shame, disgrace, blame

Insult

Rejection

OED

Paul's first epistle to Timothy:

1Timothy 4:8-10 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.




Statement of fact

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Paul's first epistle to Timothy:

1Timothy 4:8-10 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

- 
- In regards to
 - In a special manner
 - Particularly

OED

Paul's first epistle to Timothy:

1Timothy 4:8-10 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Note: God is the Saviour of all men in regards to those that believe.

Paul's first epistle to Timothy:

1Timothy 4:8-11 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach.

Paul's first epistle to Timothy:

¶1 Timothy 4:12-16 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Paul's first epistle to Timothy:

¶1Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

A person's action or conduct regarded as an object of imitation
OED

Philippians 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

A precedent which may be followed or imitated; a pattern or model of conduct
OED

Paul's first epistle to Timothy:

¶1Timothy 4:12 Let no man despise thy youth; but be thou [an example of the believers](#), in word, in conversation, in charity, in spirit, in faith, in purity.

Note: Giving no reason to be despised - [an example of the believers](#):

A person's action or conduct regarded as an object of imitation
OED

Paul's first epistle to Timothy:

¶1Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, **in word**, in conversation, in charity, in spirit, in faith, in purity.

Note: Giving no reason to be despised - an example of the believers:

1. **In word** – that which he had to say

Paul's first epistle to Timothy:

¶1Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, **in conversation**, in charity, in spirit, in faith, in purity.

Note: Giving no reason to be despised - an example of the believers:

1. In word – that which he had to say
2. **In conversation** – how he conversed

Paul's first epistle to Timothy:

¶1Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, **in charity**, in spirit, in faith, in purity.

Note: Giving no reason to be despised - an example of the believers:

1. In word – that which he had to say
2. In conversation – how he conversed
3. **In charity** – with love

Paul's first epistle to Timothy:

¶1Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, **in spirit**, in faith, in purity.

Note: Giving no reason to be despised - an example of the believers:

1. In word – that which he had to say
2. In conversation – how he conversed
3. In charity – with love
4. **In spirit** – the regard shown

Paul's first epistle to Timothy:

¶1Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, **in faith**, in purity.

Note: Giving no reason to be despised - an example of the believers:

1. In word – that which he had to say
2. In conversation – how he conversed
3. In charity – with love
4. In spirit – the regard shown
5. **In faith** – believing God

Paul's first epistle to Timothy:

¶1Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, **in purity**.

Note: Giving no reason to be despised - an example of the believers:

1. In word – that which he has to say
2. In conversation – how he converses
3. In charity – in love
4. In spirit – the regard shown
5. In faith – believing God
6. **In purity** – without duplicity

Paul's first epistle to Timothy:

¶1Timothy 4:12-16 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, **give attendance** to reading, to exhortation, to doctrine.

Note: Timothy instructed:

Paul's first epistle to Timothy:

¶1Timothy 4:12-16 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance **to reading**, to exhortation, to doctrine.

Note: Timothy instructed:

1. **To reading:** out loud to the brethren

Paul's first epistle to Timothy:

¶1 Timothy 4:12-16 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, **to exhortation**, to doctrine.

Note: Timothy instructed:

1. To reading: out loud to the brethren
2. **To exhortation**: urging of the brethren

Paul's first epistle to Timothy:

¶1Timothy 4:12-16 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, **to doctrine**.

Note: Timothy instructed:

1. To reading: out loud to the brethren
2. To exhortation: urging of the brethren
3. **To doctrine**: teaching the brethren

Paul's first epistle to Timothy:

¶1Timothy 4:12-14 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Note: Timothy was given a “gift” to do the work.

The word “prophecy” indicates the “gift” was of written prophecy, given to Timothy.

Paul's first epistle to Timothy:

¶ 1Timothy 1:18-20 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee

1Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Note: Words “prophecy” (21x) and “prophesy” (90x) are different entries in the OED:

Prophecy: especially written inspired utterances OED

Prophesy: to speak, announce by divine inspiration OED

Paul's first epistle to Timothy:

1Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Q: Where is the “prophecy” written that Timothy would receive “the gift”?

Psalms 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

R: Timothy, having a Hebrew mother yet uncircumcised, was of the “rebellious”.

Paul's first epistle to Timothy:

¶1Timothy 4:12-16 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. **Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.**

Note: “wholly” indicates the expected level of commitment.

Paul's first epistle to Timothy:


¶1Timothy 4:12-16 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Paul's first epistle to Timothy:

¶1Timothy 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Q: “save thyself” ...from what?!

R: 1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils



In plain terms; clearly, explicitly, definitely
Exactly
OED

Paul's first epistle to Timothy:

¶1Timothy 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Q: “save thyself” ...from what?!

R: 1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils

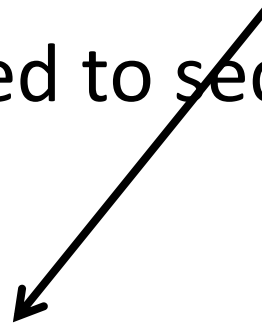
Note: the times coming before the “last days”

Paul's first epistle to Timothy:

¶1Timothy 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Q: "save thyself" ...from what?!

R: 1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils



Note: a parting; separating (OED)

Paul's first epistle to Timothy:

¶1Timothy 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Q: “save thyself” ...from what?!

R: 1Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils

Note: “save thyself” from “doctrines of devils”

Paul's first epistle to Timothy:

Q: How might we know “**depart from the faith**” is NOT departing from salvation?

What is it to “**depart from the faith**”?

R: Colossians 2:6-7 As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Note: To depart from something one has been taught.

Paul's first epistle to Timothy:

Q: From what is this a departure?

R: Ephesians 4:13-14 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive

Note: Don't depart from knowledge to deception.

Paul's first epistle to Timothy:

Q: From what is this a departure?

R: 1Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine

Note: warned NOT to receive other doctrine.

Paul's first epistle to Timothy:

Q: From what is this a departure?

R: Titus 1:13-14 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Note: warned NOT to turn (away) from the truth.

And...change the truth into a lie...

Romans 1:25a Who changed the truth of God into a lie

First Timothy

Chapter 5

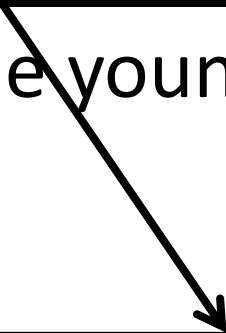
Paul's first epistle to Timothy:

¶1 Timothy 5:1-4 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity.

Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

Paul's first epistle to Timothy:

¶1Timothy 5:1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;



To beat down or repress
Reprove: to find fault
OED

Paul's first epistle to Timothy:

¶1Timothy 5:1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;



Senior, more advanced in age.


Of longer standing.

Of persons: a parent.

OED

Paul's first epistle to Timothy:

¶1Timothy 5:1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;



“intreat” archaic spelling of “entreat”
To treat, to handle in a (specific) manner.
OED

Paul's first epistle to Timothy:

¶1 Timothy 5:1 Rebuke not an elder, but intreat him as
a father; *and* the younger men as brethren;

Paul's first epistle to Timothy:

¶1 Timothy 5:1-2 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity.


Paul's first epistle to Timothy:

¶1Timothy 5:3 Honour widows that are widows
indeed.

Note: verses 4-16: Paul explains “widows indeed” and matters concerning them, and other women.

Paul's first epistle to Timothy:

¶1Timothy 5:3-4 Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.



Variant of "show"
OED

Paul's first epistle to Timothy:


¶1Timothy 5:3-4 Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.



Habitual reverence and obedience to God
Faithfulness to the duties naturally owed to parents and relatives
Affectionate loyalty and respect especially to parents
OED

Paul's first epistle to Timothy:

¶1 Timothy 5:3-4 Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.



To repay, make return for (a kindness, service, etc.)
To give or do in return for something.
OED

Paul's first epistle to Timothy:

¶1Timothy 5:3-4 Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

1Timothy 2:3-4 For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

Paul's first epistle to Timothy:

1Timothy 5:5-8 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Paul's first epistle to Timothy:

1Timothy 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

Paul's first epistle to Timothy:

1Timothy 5:5-6 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth.

Note: “is dead” is to be separated.

Paul's first epistle to Timothy:

1Timothy 5:7 And these things give in charge, that they may be blameless.

Note: At the “judgment seat of Christ” when ALL the “called” will “appear” before their Messiah to receive the things done in the body, and according to what was done, whether good or bad. 2Corinthians 5:10

1Timothy 6:12 ... whereunto thou art also called ...

Paul's first epistle to Timothy:

1Timothy 5:7 And these things give in charge, that they may be blameless.

1Corinthians 1:2, 4, 7-8 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: ... I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; ... So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

Paul's first epistle to Timothy:

1Timothy 5:7-8 And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Note: to have “denied the faith” is to deny doctrine: to deny what one had been taught.

Note: “infidel” = one who does not believe (in what the speaker holds to be true). OED

Paul's first epistle to Timothy:

¶1 Timothy 5:9-10 Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Paul's first epistle to Timothy:

¶1Timothy 5:9-10 Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Note: the widow considered was required to be:
“well reported of for good works ... diligently”.

Paul's first epistle to Timothy:

¶1Timothy 5:11-13 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

Paul's first epistle to Timothy:

¶1Timothy 5:11-13 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith.

To grow, increase (opposed to wane).
OED

Of persons: undisciplined, ungoverned; not amenable to control, unmanageable, rebellious.
To sport amorously.
OED

Paul's first epistle to Timothy:

¶1 Timothy 5:11-13 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith.

Note: “the younger widows”, Paul writes will grow against the demands of being “called” to serve Christ.

Instead, the “younger widows” will turn their attention to getting married.

Paul's first epistle to Timothy:

¶1Timothy 5:11-13 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith.



To inflict damage or loss.

The act of pronouncing something as bad.

OED

Paul's first epistle to Timothy:

¶1Timothy 5:11-12 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith.

Note: Certain “younger widows” were at risk to suffer loss when they “appear before the judgment seat of Christ” having “cast off” things first taught (“their first faith”) rather than remaining obedient to serving with the “called”.

Paul's first epistle to Timothy:

¶1Timothy 5:11-13 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

To utter small talk.

To talk without reticence (i.e.: restraint) so as to reveal secrets or private affairs: to blab.

OED

Paul's first epistle to Timothy:

1Timothy 5:14-16 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Paul's first epistle to Timothy:

1Timothy 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Note: The lives of both the Hebrew men and women of the “called” saints was structured, under commandments, with obedience expected. For “partakers of the benefit”: wisdom.

Paul's first epistle to Timothy:

1Timothy 5:14-15 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan.

Note: Some of the “younger women” had already heeded the bad doctrines of the devil.

Chapter 5 continues instructing the “called” to avoid departure from the faith:
seducing spirits and doctrines of devils.

Paul's first epistle to Timothy:

1Timothy 5:14-16 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.


Note: the financial care of widows of the “called” was not to be carried by the assembly:
“let not the church be charged”.

Paul's first epistle to Timothy:

¶1 Timothy 5:17-20 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

Paul's first epistle to Timothy:

¶1Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.



Something conferred or done as a token of respect or distinction.

OED

Paul's first epistle to Timothy:

¶1Timothy 5:17-18 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.

Note: what Gentile of the nations would have any idea of what the Hebrew “scripture saith”?

Deuteronomy 25:4 Thou shalt not muzzle the ox when he treadeth out *the corn*.

Paul's first epistle to Timothy:

¶1Timothy 5:17-18 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.

Note: It is apparent that Paul is writing to an audience that has knowledge of the Law, something NOT true of Gentiles of the nations.

1Corinthians 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

Paul's first epistle to Timothy:

¶1Timothy 5:19-20 Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

Paul's first epistle to Timothy:

¶1Timothy 5:19-20 Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

Deuteronomy 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Paul's first epistle to Timothy:

¶1Timothy 5:19-20 Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

Matthew 18:15-16 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Paul's first epistle to Timothy:

¶1Timothy 5:19-20 Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

Note: structured order, derived from the Law, for those tied together in function:
soldiers under command must obey.

Paul's first epistle to Timothy:

¶1Timothy 5:19-20 Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

Note: Paul's written instruction was LIMITED to the Hebrew "called *to be* saints" concerning their governance.

This action today does not work in any Bible based church.

Both the process of fault determination, and results are met with crushing awfulness.

Paul's first epistle to Timothy:

Such were the demands upon the “called to be saints” for obedience:

1Timothy 4:11 These things command and teach.

2Timothy 2:3-4 Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

Note: “partakers of the benefit” (1Timothy 6:2) are NOT called by God to be/function as “soldiers”.

Paul's first epistle to Timothy:

¶1Timothy 5:21-23 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Paul's first epistle to Timothy:

¶1Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Note: the “called” understood and believed they were seen of angels:

1Timothy 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.

Paul's first epistle to Timothy:

¶1Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

1Corinthians 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

Paul's first epistle to Timothy:

¶1Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Paul's first epistle to Timothy:

¶1Timothy 5:21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Paul's first epistle to Timothy:

¶1Timothy 5:22 Lay hands suddenly on no man,
neither be partaker of other men's sins: keep thyself
pure.

Note: Paul here instructs Timothy in patience on
accepting one into a position of responsibility.

Paul's first epistle to Timothy:

¶1 Timothy 5:22-23 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Paul's first epistle to Timothy:

¶1Timothy 5:24-25 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

Note: To the “called *to be* saints”:

ALL Hebrew
Gentile Saints

2Corinthians 5:10 For we must **all** appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

First Timothy

Chapter 6

We meet “partakers of the benefit”.

Paul's first epistle to Timothy:

¶1 Timothy 6:1-2 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Paul's first epistle to Timothy:

¶1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Q: To whom is Paul writing?

- What and who is a “servant”?

R: Romans 6:18 Being then made free from sin, ye became the servants of righteousness.

Paul's first epistle to Timothy:

¶1Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Q: To whom is Paul writing?

- What and who is a “servant”?

R: Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Paul's first epistle to Timothy:

¶1Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Q: To whom is Paul writing?

- What and who is a “servant”?

R: 1Corinthians 7:22 For he that ~~is called in~~ the Lord, *being* a servant, is the Lord's freeman: likewise also he that ~~is called~~ *being* free, is Christ's servant.

Note: “called” = “called *to be* saints”

Paul's first epistle to Timothy:

¶1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Q: What is it to be “under the yoke”?

R: Jeremiah 27:12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

Paul's first epistle to Timothy:

¶1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Note: “master” = the boss

To be “under the yoke” of a “master” is to be one that has external employment.

Note: “as many” indicates not all “called saints” had external employment.

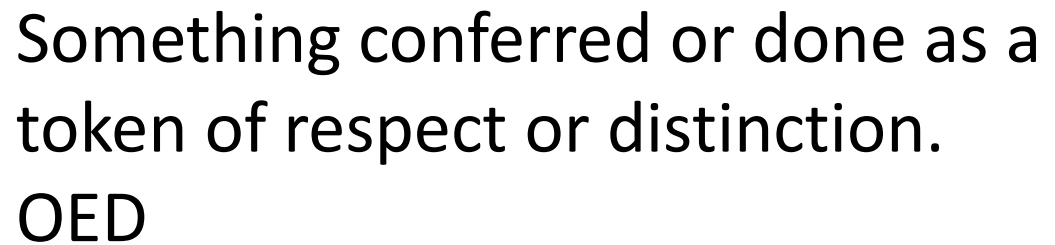
Paul's first epistle to Timothy:

¶1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Note: The behavior of some “called saints” tempted their “masters” to blaspheme God’s name and His doctrine.

Paul's first epistle to Timothy:

¶1Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.



Something conferred or done as a token of respect or distinction.
OED

Paul's first epistle to Timothy:

¶1Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Titus 2:9 *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again*

Note: Wisdom!

(Yakety Yak Don't Talk Back – The Coasters, 1959)

Paul's first epistle to Timothy:

¶1 Timothy 6:1-2 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Q: What and who are “partakers of the benefit”?

Paul's first epistle to Timothy:

“partakers of the benefit”

What the commenters have written:

George Williams, “It is difficult to say what is meant by ‘partakers of the benefit’”.


J. Vernon McGee, (no comment)

M. Henry, “Believing masters and servants are brethren, and partakers of the benefit.”

Jamieson, Fausset & Brown, “...and beloved who receive the benefit. (English version violates Greek grammar)”.

Paul's first epistle to Timothy:

¶1 Timothy 6:1-2 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.



One who takes a part or share
A partner, participator, sharer
OED

Paul's first epistle to Timothy:

¶1 Timothy 6:1-2 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.

A favor, gift

Law. The advantage of belonging to a privileged order which was exempted from the sentence of the ordinary courts of law; in the phrases: Benefits of the Clergy.

OED

Paul's first epistle to Timothy:

¶1 Timothy 6:1-2 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.




A favor, gift:

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.



Referring to those
“servants” in v1

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.




Jesus saves!

1Corinthians 15:1-2 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved...

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.




Their boss
at the job.

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.




To look down upon
To view with contempt
To think scornfully or slightly of
OED

Note: It may have been that those “called” thought more highly themselves than their boss...
...is there a verse for that?!

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.



Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

“because”:

1. “they are brethren”: in Christ

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, **because they are faithful and beloved**, partakers of the benefit. These things teach and exhort.

“because”:

1. “they are brethren”
2. “they are faithful”: believing

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, **because they are faithful and beloved**, partakers of the benefit. These things teach and exhort.

“because”:

1. “they are brethren”
2. “they are faithful and beloved”: of God

Paul's first epistle to Timothy:

¶1 Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, **because they are faithful and beloved, partakers of the benefit.** These things teach and exhort.

“because”:

1. “they are brethren”
2. “they are faithful and beloved”
3. “they are partakers of the benefit”: the gift of God

Paul's first epistle to Timothy:

¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather **do them service**, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

“because”:

1. “they are brethren”
2. “they are faithful and beloved”
3. “they are partakers of the benefit”

“but rather”:

4. “do them service”: put your back into it!

Paul's first epistle to Timothy:

¶1 Timothy 6:1-2 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

In the fellowship of the BoC...

Fellowship of believers



Apostle
Paul

“Our
testimony...”



Timothy



“...believed among you”
“called to be saints”



“...all them that
believed”

2Thessalonians 1:10

Note: Paul taught the “Called *to be* Saints” they were expected to work to support their ability to obtain and eat their own bread.

He told them to quietly go about their responsibilities at work.

Paul had set himself as an example.

Review - Paul to the Thessalonians:

¶2Thessalonians 3:8, 10-12 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: ...

For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Note: Paul also instructed the “Called” to be respectful of their employers who were of the world:

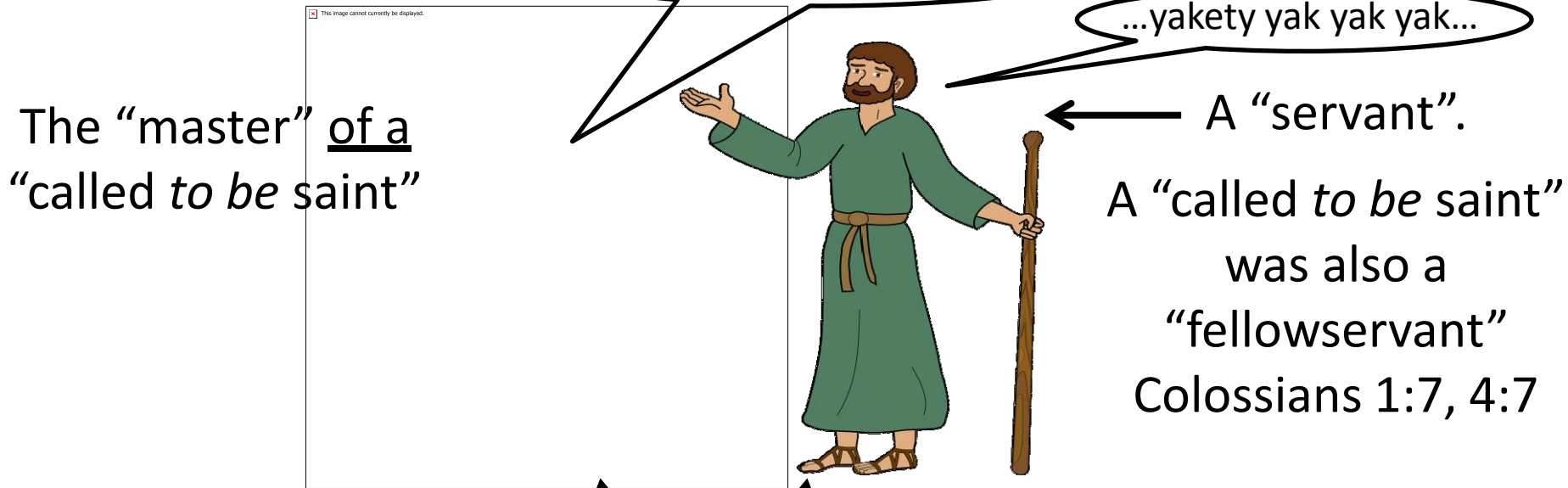
Titus 2:9 *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again*

Paul's first epistle to Timothy:

¶1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

On the job...

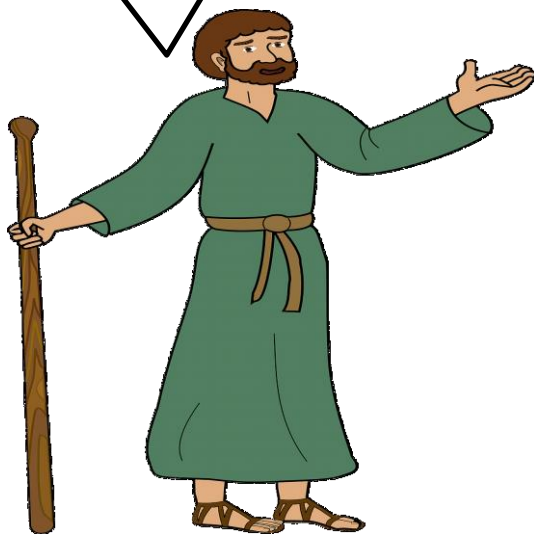
1st scenario: the Master is a non-believer.



1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Back in the fellowship of believers...

...believe God...
Jesus saves...and, I got
fired last week!



“called to be saint”



Brother, I have a
job that I can offer
you!

Here, among “all
them that
believed” is one
that has work to
offer!

“...all them that
believed”
2Thessalonians 1:10

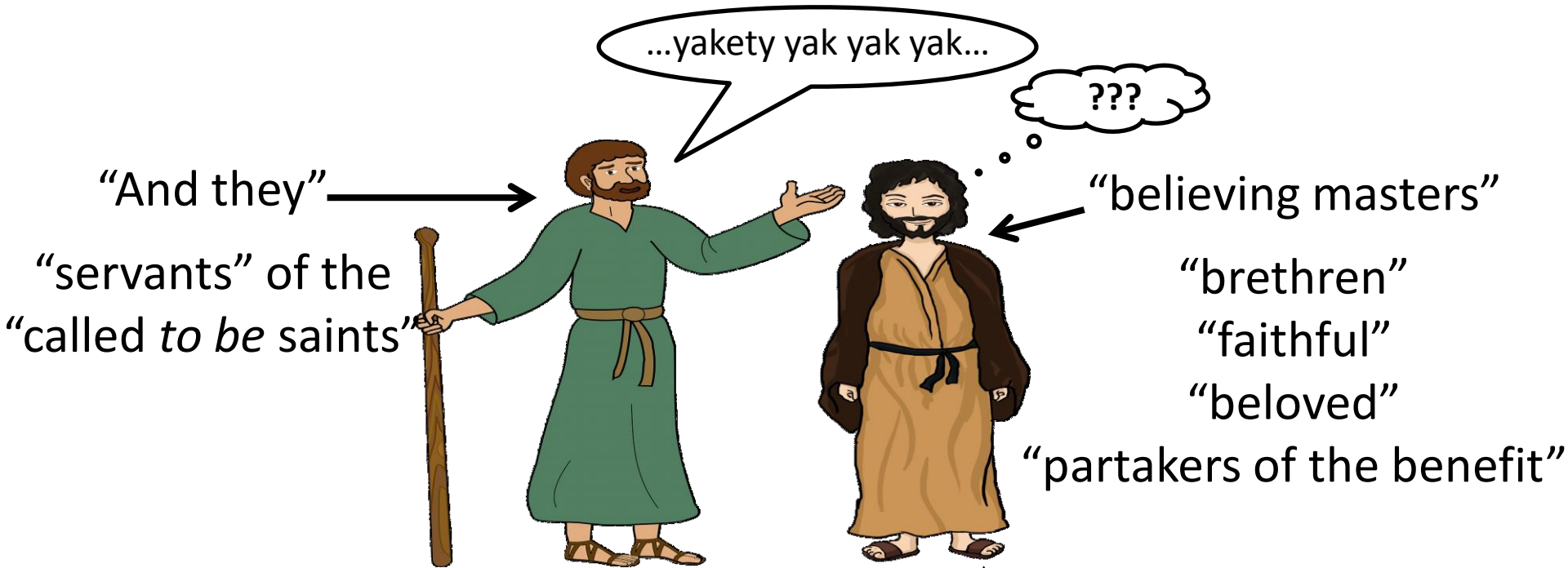
Paul's first epistle to Timothy:

¶1 Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.

On the job...

↙ The boss!

2nd scenario: the Master is a believer!



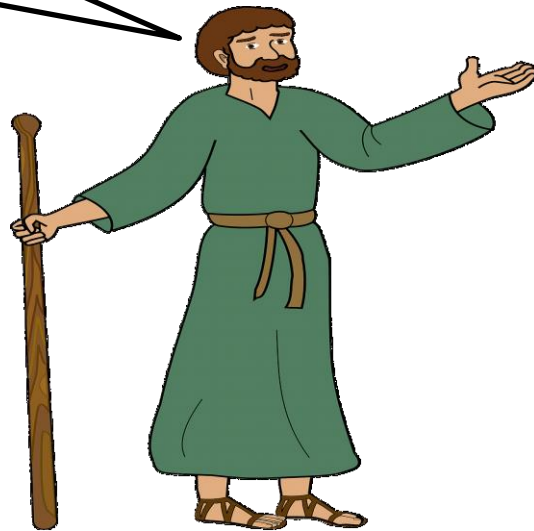
1 Timothy 6:2 And they that have believing masters,
let them not despise them, because they are
brethren; but rather do them service, because they
are faithful and beloved, partakers of the benefit.

Paul's first epistle to Timothy:

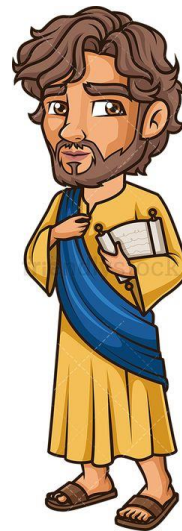
¶1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.

These things teach and exhort.

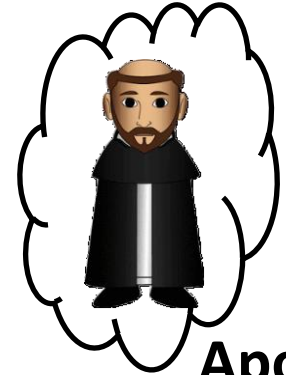
...yakety yak yak yak...



"called to be saint"



Timothy



Apostle Paul

Paul's first epistle to Timothy:

¶1 Timothy 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Paul's first epistle to Timothy:

¶1Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, *even the words of our Lord Jesus Christ*, and to the doctrine which is according to godliness



Sound in condition
OED

Note: The words of our Lord Jesus Christ, given to Paul, are words of sound condition.

Paul's first epistle to Timothy:

¶1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness

The doctrine which is according to godliness:

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. they were seen of angels
4. they were to preach unto the Gentiles
5. Jesus was believed on in the world
6. they would be received up into glory

Paul's first epistle to Timothy:


¶1 Timothy 6:3-4 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,



To utter abusive language
OED

Paul's first epistle to Timothy:

¶1Timothy 6:3-4 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

1Corinthians 3:3 For  ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Paul's first epistle to Timothy:

¶1 Timothy 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Obstinate or persistent in what is wrong
Stubborn (in error)
OED

Paul's first epistle to Timothy:

¶1 Timothy 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Note: “gain”: material gain is NOT an indication from God of “godliness”.

Paul's first epistle to Timothy:

¶1 Timothy 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Note: A command to the “called” ...

...NOT a command to “partakers of the benefit”.

Paul's first epistle to Timothy:

¶1Timothy 6:6-10 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Paul's first epistle to Timothy:

¶1 Timothy 6:6 But godliness with contentment is great gain.

The doctrine which is according to godliness:

1. Jesus Christ is God manifest in the flesh
2. they were justified in the Spirit
3. they were seen of angels
4. they were to preach unto the Gentiles
5. Jesus was believed on in the world
6. they would be received up into glory

Paul's first epistle to Timothy:

¶ 1 Timothy 6:6 But godliness with contentment is great gain.

Paul's first epistle to Timothy:

¶1 Timothy 6:6-7 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is certain* we can carry nothing out.

Paul's first epistle to Timothy:

¶1 Timothy 6:6-8 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content.

Note: Commands to the “Called to be Saints”.
Wisdom to “partakers of the benefit”.

Paul's first epistle to Timothy:

¶1 Timothy 6:6-9 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. **But** they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

Note: the issue is the “will” to be rich:

“...they that will to be rich fall...”

Paul's first epistle to Timothy:

¶1 Timothy 6:6-9 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. **But** they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

Note: "...they that "will" to be rich..." risk:

- Falling into temptation and a snare
- Falling into many foolish and hurtful lusts

Paul's first epistle to Timothy:

¶1Timothy 6:6-9 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. **But** they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.



The action of laying waste
To ruin (men), to undo in worldly estate.
To put out of existence (living beings)
OED

Paul's first epistle to Timothy:

¶1 Timothy 6:6-9 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. **But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.**



Theol. The condition of final spiritual ruin or damnation, the future condition of the wicked and unredeemed; the fate of those is hell or eternal or eternal death.

OED

Paul's first epistle to Timothy:

¶1 Timothy 6:6-10 But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

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To desire with fleshly appetite; (what belongs to another).
OED

Paul's first epistle to Timothy:

¶1Timothy 6:11-12 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Paul's first epistle to Timothy:

¶1Timothy 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.



The quality of being meek: gentle, courteous, kind.
Unresentful under injury.
OED

Paul's first epistle to Timothy:

¶1Timothy 6:11-12 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Later, Paul would write to Timothy:

2Timothy 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

Paul's first epistle to Timothy:

¶1Timothy 6:11-12 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Paul wrote to Timothy:

2Timothy 4:7 I have fought a good fight, I have finished *my* course, I have kept the faith

Paul's first epistle to Timothy:

¶1 Timothy 6:11-12 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Romans 1:6 Among whom are ye also the called of Jesus Christ

Paul's first epistle to Timothy:

¶1 Timothy 6:11-12 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Paul's first epistle to Timothy:

¶1 Timothy 6:11-12 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.



The declaration, promise or vow made by one entering a religious order.

A particular order of professed persons.

Special nature, character or kind.

OED

Paul's first epistle to Timothy:

¶1Timothy 6:11-12 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

1Timothy 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Paul's first epistle to Timothy:

¶1 Timothy 6:11-12 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Acts 16:1-2 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium.

Paul's first epistle to Timothy:

1Timothy 6:13-15 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

Paul's first epistle to Timothy:

1Timothy 6:13-16 Who only hath immortality,
dwelling in the light which no man can approach
unto; whom no man hath seen, nor can see: to whom
be honour and power everlasting. Amen.

Paul's first epistle to Timothy:

1Timothy 6:13 I give thee charge in the sight of God,
who quickeneth all things, and *before* Christ Jesus,
who before Pontius Pilate witnessed a good
confession

Romans 4:16-17b ... the faith of Abraham; who is the
father of us all, (As it is written, I have made thee a
father of many nations,) before him whom he
believed, *even* God, who quickeneth the dead, and
calleth those things which be not as though they
were.

Note: Abraham is the father of all HEBREWS.

Paul's first epistle to Timothy:

1Timothy 6:13 I give thee charge in the sight of God,
who quickeneth all things, and *before* Christ Jesus,
who before Pontius Pilate witnessed a good
confession

Romans 8:11 But if the Spirit of him that raised up
Jesus from the dead dwell in you, he that raised up
Christ from the dead shall also quicken your mortal
bodies by his Spirit that dwelleth in you.

Paul's first epistle to Timothy:

1Timothy 6:13 I give thee charge in the sight of God,
who quickeneth all things, and *before* Christ Jesus,
who before Pontius Pilate witnessed a good
confession

Ephesians 2:1 And you hath he quickened, who were
dead in trespasses and sins

Ephesians 2:5 Even when we were dead in sins, hath
quickeneth us together with Christ, (by grace ye are
saved;)

Paul's first epistle to Timothy:

1Timothy 6:13 I give thee charge in the sight of God,
who quickeneth all things, and *before* Christ Jesus,
who before Pontius Pilate witnessed a good
confession

Colossians 2:13 And you, being dead in your sins and
the uncircumcision of your flesh, hath he quickened
together with him, having forgiven you all trespasses

2Timothy 4:1 I charge *thee* therefore before God, and
the Lord Jesus Christ, who shall judge the quick and
the dead at his appearing and his kingdom

Paul's first epistle to Timothy:

1Timothy 6:13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession

Acts 3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him go*.

Acts 13:28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

Paul's first epistle to Timothy:

1Timothy 6:13-14 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords

Q: What “commandment” is Timothy to keep?

Paul's first epistle to Timothy:

R: 1Timothy 6:11-12

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Paul's first epistle to Timothy:

1Timothy 6:15-16 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Q: When will be “his times”?

Paul's first epistle to Timothy:

1Timothy 6:15-16 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

R: When He comes to the earth the second time:

Revelation 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Note: This concerns the believing remnant of Israel

Paul's first epistle to Timothy:

1Timothy 6:15-16 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Exodus 33:18, 20 And he said, I beseech thee, shew me thy glory. ... And he said, Thou canst not see my face: for there shall no man see me, and live.


Paul's first epistle to Timothy:

¶1 Timothy 6:17-19 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Paul's first epistle to Timothy:

¶1Timothy 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy



Having or characterized by a haughty, proud, or arrogant spirit
OED

Paul's first epistle to Timothy:

¶1Timothy 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy

Note: let us enjoy the “things” God has given us at this time, in this life.

Paul's first epistle to Timothy:

¶1 Timothy 6:17-18 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Note: a command to the “called to be saints”;
wisdom for “partakers of the benefit”.

Paul's first epistle to Timothy:

¶1Timothy 6:17-19 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate; **Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.**

1Corinthians 3:10b ...I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Paul's first epistle to Timothy:

¶1Timothy 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1Corinthians 3:12-13 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ...

Paul's first epistle to Timothy:

¶1Timothy 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1Corinthians 3:14-15 ...If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Note: The fire which shall try every man's work is instructions to Hebrews: "called" to serve.

Paul's first epistle to Timothy:

¶1Timothy 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on **eternal life**.

Note: Both here and in verse 12 the KJB translators translate a single word in the Greek to three words in English: “lay hold on” (defined in the OED)

To lay hold on, SEIZE on
To or towards
OED

Paul's first epistle to Timothy:

¶1Timothy 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1Corinthians 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

Note: Both Timothy and the “Called” were focused by Paul towards “eternal life” laying up in store against “the time to come”: their rewards. “Laying up in store” would meet them in eternal life.

Paul's first epistle to Timothy:

¶1 Timothy 6:20-21 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.

Grace *be* with thee.

Amen.

Paul's first epistle to Timothy:

¶1Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called

1Thessalonians 2:4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

Paul's first epistle to Timothy:

¶1Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called



Secular, common
Irreverent
OED

Paul's first epistle to Timothy:

¶1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called



Babble: inarticulate or imperfect speech, such as that of infants.

Making imperfect efforts at speech.

Foolishly talkative

OED

Paul's first epistle to Timothy:

¶1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called



The state or fact of knowing
Knowledge acquired by study
As opposed to 'belief' or 'opinion'.
OED

Note: Is there false science in the world?

Paul's first epistle to Timothy:

¶1Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

Q: Is that which is called “science” ever “falsely so called”?

R: The theory of evolution claims to be science but in reality is no more than a belief, and an opinion of man.

(It fails the test of being predictable, observable, and repeatable.)

Paul's first epistle to Timothy:

¶1 Timothy 6:20-21 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.

Note: Some, professing knowledge of science, have erred concerning the faith: matters of doctrine.

Genesis 1:9-15 plant life before the appearance of the sun proves a creative act of God, and not evolutionary process.

Paul's first epistle to Timothy:

¶1Timothy 6:20-21 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.

Note: "...concerning the faith."

1Corinthians 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

Paul's first epistle to Timothy:

¶1Timothy 6:20-21 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.

Note: "...concerning the faith."

Acts 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Paul's first epistle to Timothy:

¶1Timothy 6:20-21 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.

Note: "...concerning the faith."

1Corinthians 15:13-14 But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. ...

“oppositions of science falsely so called...”

Note: “...concerning the faith.”

1Corinthians 15:15-17, 20 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith *is* vain; ye are yet in your sins. ...

But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

Paul's first epistle to Timothy:

¶1 Timothy 6:20-21 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.

Grace *be* with thee.

Amen.