

Scripture Text of the Followers of IESO (PI)

First Letter of Apostle Paulo to TIMOTHEO

OUTLINE OF CONTENTS

Fighting for the Faith.

Introduction

The identity of the author. Paulo.

Chapter 1.

1. Paulo, an apostle of IESO The Anointed One by the commandment of Aleim our Saviour, and Master IESO The Anointed One, which is our hope;

The identity of the recipient, Timotheo.

2. Unto Timotheo, my own son in the faith: Grace, mercy, and peace, from Aleim our Father and IESO The Anointed One our Master.

Paulo urges Timotheo to remain in Ephesus.

Stay in Ephesus and stay with the Scriptures.

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,

4. Neither give heed to fables and endless genealogies, which minister questions, rather than divine edifying which is in faith: so do.

The purpose of the commandment.

5. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6. From which some having swerved have turned aside unto vain jangling;

7. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

Paulo's condemnation of legalist is not a condemnation of the law itself.

8. But we know that the law is good, if a man use it lawfully;

9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the wicked and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10. 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;

11. According to the glorious Glad Tidings (Gospel) of the blessed Aleim, which was committed to my trust.

Paulo's personal experience of the Glad Tidings (Gospel).

Why was Paulo entrusted with the Glad Tidings (Gospel).

12. And I thank Christ IESO our Master, who hath enabled me, for that He counted me faithful, putting me into the ministry;

13. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14. And the grace of our Master was exceeding abundant with faith and love which is in Christ IESO.

Paulo summarizes his personal experience of the Glad Tidings (Gospel).

15. This is a faithful saying, and worthy of all acceptance, that Christ IESO came into the world to save sinners; of whom I am chief.

Paulo saved as a pattern of mercy to others.

16. Howbeit for this cause I obtained mercy, that in me first IESO The Anointed One might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting.

Paulo's praise to the Aleim who saved him.

17. Now unto the King eternal, immortal, invisible, the only wise Aleim, be honour and glory forever and ever. Amen.

Paulo's charge to Timotheo: carry on the fight.

The charge to fight the good fight.

18. This charge I commit unto thee, son Timotheo, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

Tools for the warfare: faith and a good conscience.

19. Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

Two people that rejected the tools for warfare.

20. Of whom is Himenaeo and Alexandrho; whom I have delivered unto satan, that they may learn not to blaspheme.

Instructions for Public Worship.

Public prayer.

Pray for all men.

Chapter 2.

1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

Pray for those in authority.

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all divinity and honesty.

The goal of prayer for all men.

3. For this is good and acceptable in the sight of Aleim our Saviour;

4. Who will have all men to be saved, and to come unto the knowledge of the truth.

How all men must be saved.

5. For there is one Aleim, and one mediator between Aleim and men, the man Christ IESO;

6. Who gave Himself a ransom for all, to be testified in due time.

7. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Nations in faith and verity.

Men and women in the Ekklesia.

8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Women should emphasize spiritual preparation and beauty more than physical preparation and beauty.

9. 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;

10. But (which becometh women professing wickedness) with good works.

Women are to show submission and yield to the authority of the men Aleim has appointed to lead in the Ekklesia.

11. Let the woman learn in silence with all subjection.

12. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Reasons for Aleim's recognition of male authority in the Ekklesia.

13. For Adam was first formed, then Euen.

14. And Adam was not deceived, but the woman being deceived was in the transgression.

Being a Follower woman in light of Euen's curse.

15. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Qualifications for Leaders.

Qualifications for a overseers.

Introduction the good work of spiritual leadership.

Chapter 3.

1. This is a true saying, If a man desire the office of a overseer, he desireth a good work.

Qualifications for overseer.

A list of qualifications for leaders in the Ekklesia.

2. A overseer then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4. One that ruleth well his own house, having his children in subjection with all gravity;

5. (For if a man know not how to rule his own house, how shall he take care of the Ekklesia of Aleim?)

6. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

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

Qualification for deacons.

Deacons, the practical servants of the Ekklesia.

8. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9. Holding the mystery of the faith in a pure conscience.

10. And let these also first be proved; then let them use the office of a deacon, being found blameless.

11. Even so must their wives be grave, not slanderers, sober, faithful in all things.

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

A promise for deacons.

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 IESO.

The mystery of divinity.

Paulo's reason for writing Timotheo.

14. These things write I unto thee, hoping to come unto thee shortly:

15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of Aleim, which is the Ekklesia of the living Aleim, the pillar and ground of the truth.

An early hymn to express the foundation of Follower truth.

16. And without controversy great is the mystery of divinity: Aleim was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Nations, believed on in the world, received up into glory.

Being Aleim's Man.

False doctrine in the end times.

A warning from the Holy Spirit.

Chapter 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;

The nature of their departure from the faith and embrace of the doctrines of demons.

2. Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3. Forbidding to marry, and commanding to abstain from meats, which Aleim hath created to be received with thanksgiving of them which believe and know the truth.

A refutation of the legalism that marks those who have departed from the faith.

4. For every creature of Aleim is good, and nothing to be refused, if it be received with thanksgiving:

5. For it is sanctified by the word of Aleim and prayer.

Instruction in ministry for Timotheo.

How to tell you are fulfilling your call.

6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of IESO The Anointed One, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

Keeping your priorities straight.

7. But refuse profane and old wives' fables, and exercise thyself rather unto divinity.

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

9. This is a faithful saying and worthy of all acceptation.

10. For therefore we both labour and suffer reproach, because we trust in the living Aleim, who is the Saviour of all men, specially of those that believe.

Personal instructions.

11. These things command and teach.

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.

13. Till I come, give attendance to reading, to exhortation, to doctrine.

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.

15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

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

How to Treat People in the Ekklesia.

A summary of how to treat all people in the Ekklesia.

How to treat the men in the Ekklesia.

Chapter 5.

1. Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

How to treat the women in the Ekklesia.

2. The elder women as mothers; the younger as sisters, with all purity.

How to treat widows and those in need.

The general principle: help the needy who are truly in need.

3. Honour widows that are widows indeed.

How to tell those who are really widows.

4. 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 Aleim.

5. Now she that is a widow indeed, and desolate, trusteth in Aleim, and continueth in supplications and prayers night and day.

6. But she that liveth in pleasure is dead while she liveth.

Where provision should come from.

7. And these things give in charge, that they may be blameless.

8. 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.

Helping older widows.

9. Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10. 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.

Helping younger widows.

11. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12. Having damnation, because they have cast off their first faith.

13. 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.

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

15. For some are already turned aside after satan.

16. If any man or woman that believeth have widows, let them relieve them, and let not the Ekklesia be charged; that it may relieve them that are widows indeed.

Elders are to be honoured according to principles from Scriptures.

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

18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

How to treat a leader accused of sin.

19. Against an elder receive not an accusation, but before two or three witnesses.

20. Them that sin rebuke before all, that others also may fear.

Do not be prejudiced or show partiality.

21. I charge thee before Aleim, and the Master IESO The Anointed One, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

How to treat potential leaders in the Ekklesia.

Be careful about approving the ministry of another person.

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

Paulo's medical advice to Timotheo.

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

The difficulty in looking at a man's sin and his good works.

24. Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Riches and Divinity.

A word to servants.

A word to slaves in general.

Chapter 6.

1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of Aleim and His doctrine be not blasphemed.

A special word to slaves with Follower masters.

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.

Money, contentment and divinity.

Warning against those who misuse Aleim's Word.

3. If any man teach otherwise, and consent not to wholesome words, even the words of our Master IESO The Anointed One, and to the doctrine which is according to divinity;

4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is divinity: from such withdraw thyself.

The true gain of divinity.

6. But divinity with contentment is great gain.

The heart of contentment.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

8. And having food and raiment let us be therewith content.

The folly of the greedy heart.

9. 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.

10. 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.

True riches: serving a Great King.

11. But thou, O man of Aleim, flee these things; and follow after righteousness, divinity, faith, love, patience, meekness.

12. 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.

13. I give thee charge in the sight of Aleim, who quickeneth all things, and before Christ IESO, who before Pontio Pilato witnessed a good confession;

14. That thou keep this commandment without spot, unrebukeable, until the appearing of our Master IESO The Anointed One:

15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Master of masters;

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.

A final word to the rich.

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living Aleim, who giveth us richly all things to enjoy;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

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

Conclusion: A final charge.

20. O Timotheo, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21. Which some professing have erred concerning the faith. Grace be with thee. Amen.

KJV Footnotes

(6:21)

The following was added by editors of the KJV:

The first to Timotheo was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.