

1. Last week I exegeted in part 1Ti 1:12 and completed our study of the Doctrine of the Mystery.
2. Before we resume our exegesis you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. Now we are ready to continue our analysis of Paul's letter to Timothy, but first an expanded translation of 1Ti 1:8-11.

1Ti 1:8 But we know the Mosaic law is most certainly good, if it is used lawfully;

1Ti 1:9 you have certainly been taught and now know that the Mosaic law was not established for the mature believer, but instead it is for those who break the law, for those who are undisciplined and habitually reject authority, for those easily influenced by evil, for those dominated by their old sin natures, and for those who strike or murder their parents, and murderers in general,

1Ti 1:10 for fornicators and adulterers, for homosexuals, for kidnappers, for habitual liars, for perjurers and anything else which is contrary to God's protocol;

1Ti 1:11 which such sound doctrine conforms to the glorious gospel of our blessed God, concerning which I have been entrusted.

4. Verse 12 has been translated in its entirety in the KJV.

KJV - New Sentence

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

5. So far we have exegeted that portion of 1Ti 1:12 which in the KJV has been rendered "And I thank Christ Jesus our Lord, who hath enabled me, ..." noting it might better be translated "**I, Paul, keep on giving thanks to Christ Jesus our Lord, Who provided me the inherent power ...**"

6. Now for the phrase "for that he counted me faithful."

FOR THAT HE COUNTED ME FAITHFUL ΟΤΙ ΗΓΕΟΜΑΙ ΜΕ ΠΙΣΤΟΣ

1. **Hoti Hegeomai Me Pistos** is better translated "to perform as Christ's faithful Church Age point man ..."

2. **Hoti** is the causal conjunction followed by the verb **Hegeomai**, parsed as a 3rd person singular, aorist active indicative; next follows the pronoun **Ego**, declined as an accusative singular.

2.1 **Pistos** is an adjective declined as an accusative singular modifying the pronoun **Ego**.

3. **Hegeomai** means primarily "to lead the way," hence "to lead before the mind" or "to account." It is so used in Phi 2:3, where it is translated in the KJV "esteem"; in Phi 2:6 it is translated "thought."

Phi 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each "**esteem**" others better than themselves.

Phi 2:6 Who, being in the form of God, "**thought**" it not robbery to be equal with God:

3.1 **Hegeomai** is translated "counted" in Phi 3:7-8 and "judged" in Heb 11:11.

Phi 3:7 But what things were gain to me, those I "**counted**" loss for Christ.

Heb 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she "**judged**" him faithful who had promised.

4. **Pistos** is translated "faithful" in the KJV 50 times. It is also translated "believing, which believed, sure," and "true." Several examples follow where **Pistos** is rendered "faithful."

1Co 1:8 He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ.

1Co 1:9 God, who has called you into fellowship with his Son Jesus Christ our Lord, is "**faithful**."

1Co 4:1 So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God.

1Co 4:2 Now it is required that those who have been given a trust must prove "**faithful**."

Col 4:7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

Col 4:8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

Col 4:9 With Onesimus, "**a faithful**" and beloved brother, who is one of you. They shall make known unto you all things which are done here.

1Ti 1:15 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.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called "**Faithful**" and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a

name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

5. God looked down the portals of time and, after seeing all the choices and actions of all mankind, found Paul: the one who could do the job as the apostle to the Gentiles. Let's review the Doctrine of Election.

Introduction

1. Election is the doctrine that describes God's divine choices. We, as believers, are said to be chosen because of our choice to believe; thus God, from His omniscience and sovereignty, elects us not only as family of God but assigns us to serve in our proper place and station. For example, Jonah was elected to take the gospel to Nineveh, Paul was elected to take the mystery doctrines to the Gentiles and Simon of Cyrene was elected to carry the cross of Christ.

2. God is the potter and we are the clay; therefore our place in the plan of God is not to question his plans for us and certainly not to question what plans he has for others. All believers are members of the body of Christ and Christ is the head of that body.

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

Rom 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

1Co 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

1Co 12:19 And if they were all one member, where were the body?

1Co 12:20 But now are they many members, yet but one body.

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

1Co 12:23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

Mat 13:8 Still other seed fell on good soil, where it produced a crop-- a hundred, sixty or thirty times what was sown.

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

End Lesson Taught 7-25-10