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We are sanctified by the word of god

What does it mean to be sanctified by god.

(5) For it is sanctified by the Word of God and prayer. "Not only are all things that must be considered pure, and not slightly to be set aside; But in the eyes of God "every creature" is holy when he received as a gift with actions of thanks and prayer - as thanks-prayer that contains thoughts exactly according to The Spirit of God revealed in the Scriptures. Thus, all the food are sanctified, not only, or even mainly, by the common faith of a Christian grace before meat. This often seen as a kind of religious charm. The sanctification referred to by SÃ £ o Paulo does not belong to anyone prayer or grace, but to the constant habit of referring to God as the donor of all - to " "permanent office of a devoted heart who, leading everything as a gift from God, the lover and friend of man, thanks to God from Continually.one Heart, if no more old, form of a Christian grace before beef is the one found in the apostallic constitutions. It is very simple and beautiful, and perhaps not too long for daily use. The following is racing: "Blessed be you, O, O, Lord, to nourish men from very young upwards, the flesh that gives all the flesh; fill our hearts of joy and joy, so that, always enjoying A sufficient, abounds in all good work in Christ Jesus, Our Lord, for which to be attributed to IT Glory, Honor, and Power by the segments Amém "Verso 5. - .. Through the by the, AV He is sanctified through the Word of God. Difference considerable to prevail from comment among commentators as to the necessary meaning of this verse, especially the phrase, "The Word of God." Some refer to the gem of 1: 4, 10, 12, etc.; others for gains 1:29; Genesis 9: 4, as containing the original concession of meat for the use of man; Others for the Bible phrases incorporated in the words of â € ãžâ € M µmâ € A žâ € žâ € M µmâ € M žâ € žâ € M µmâ € M Â žâ € Žâ € M Žy the action prayer of graces. Another reference would be the Word of God registered in Acts 10:13, 15, 28, for which the one who had previously been imposed was now cleaned or holy; or, on the last, that could mean "God's BçÊÃO" given in response to "prayer" on every occasion that suits well the present time, \tilde{A} ž \tilde{A} ž \tilde{A} ± \tilde{A} ± ý¶ (Kai) of 2532 conjunctionstrong: and even, also namely. prayer. An interview, ie supplication. Jump for previous p 5 ESV1 Timotheo 4: 5 NASB1 Timothy 4: 5 KJV1 TIMOTHEO 4: 5 BIBLEAPPS.COM1 TIMITEO 4: 5 that anything created was dirty would be an insult to the Creator. The own fact of being your creation is If done by God, then must be good.and Nothing must be rejected, if you are welcomed with action of thanks .-- Each type of food and drink can become hateful in the eyes of the all-pure God If poorly used, if eaten without any sense of gratitude to the divine donor. But nothing that can be made use of how food should be considered as dirty or by filthy; Each type of food is destined for man, the only condition that all that is eaten must be rejected. AV, "Nothing must be rejected," manifestly uses "nothing" in his adverbial sense ("in any degree," "Not at all," Johnson 'Dict.'), Like $\ ^{\circ}$ Z it is also commonly used (Liddell and Scott). But to say that every difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is also commonly used (Liddell and Scott). It is wery difficult to interpret the passage like R. V. does. To say "nothing should be rejected if you are received," it is misident. But is detailed in the say and the passage like R. V. does. To say "nothing should be rejected if you are received," it is also commonly used (Liddell and Scott). It is other Greek versions, for what is "impure", or "abominable". If you are receiving with actions of graces. It clearly refers to the "all the creature of God", and is the condition in which it is good in relation to the receiver. Nothing can be clearer or more certain than the apostle is not arguing against the manikic doctrine of the evil of the matter, or the works of the demiurge, but against Jewish writing on meats. "Every creature of God," he says, "is good" - words that do not force if creatures in question have not been admitted to be the works Demiurge. But applied to Jewish writing, words are perfectly relevant. Every creature of God, and in no case should be treated as common or filthy (Acts 10:15, 28), as long as he is received with actions of graces. Parallel comments ... GreekForáá ... Ánquesna (Hoti) ConjutionTrong 3754: Hostile neutral as a conjunction; Demonstrative, this; causal, Because Everyãà ± Â ½ (PAN) Adjective - nominatives Neuter SingularStrong 3956: All, all kinds of. Including all forms of declining; apparently a primary word; all, some, all, WHOLE.Creation㞠ºº II ãžâ¼ µl Â ± (Ktisma) Noun - 2938 Nominations Neuter SingularStrong: a deity, especially the supreme deity; figuratively, a magistrate; by Hebrew, much [is] good, $\hat{a} \notin \hat{c}$ is \hat{c} in \hat{c} in \hat{c} is \hat{c} in \hat{c} in \hat{c} in \hat{c} in \hat{c} is \hat{c} in \hat{c} i Adjective - Nominations Neuter Singular Strong 3762: No one, none, nothing. That is recreated Â ± Þ⼠µmâ € ± Þᾠµmâ € ± Þᾠµmâ € ± Þᾠ½Ã ± Þ Â½ (Lambanomenon) Verb - Participation MONEY OR PASSIVE - 2983 Nomatives Neuter Singular Strong: (a) I receive, get, (b) I take, wait Lay. WithÞ⼠µm (target) of PrePositionstrong 3326: (a) be rejected, ⼠µm µmâ € µm (Apoblã "ton) Adjective - of nominations Neuter SingularStrong 579: worthy to be rejected.jump for previous created creature good gratitude praise received refused rejected thanksgivingjump for nextcast created creature good gratitude praise received refused rejected thanksgivinglinks1 timóteo 4: 4 niv1 timóteo 4: 4 niv1 timóteo 4: 4 BIBLEAPPS.COM1 TIMITEO 4: 4 BIBLIA PARALLY1 TIMITEO 4: 4 BIBLEAPPS.COM1 TIMITEO 4: 4 BIBLIA PARALLY1 TIMITEO 4: 4 BIBLIA Because every creature of God is good (1 Tim. 1ti ITI 1tim I TM) Page 3 (3) Prohibiting marriage. - This strange and not natural "Council of Perfection", St. Paul, Thinking and writing in the spirit, looks forward to as an illusion dangerous that, as time has passed, grow in the dogma of some of the great gnastic schools. This teaching was probably even in the early days, crawling in churches. The Jewish sects of Essênios and Therapeaare had already taught that "marriage abstinence" was meritory. Men belonging to these sects, without a doubt, were to be found in every populous center where the Jews congregated, and it was always in these centers of Judah that Christianity in the beginning found a house. St. Paul, however, did not see any reasons to lean on this point at any length; The gross absurdity of such a "advice" as a rule of life was very apparent; It was a planning contradiction from the end of Divine Providence. But the next question that was presented in the teaching of these false ascetics, as we will see, needed more careful handling.and ordering the abstinence of meat. - once again we have to look at these famous Jewish religious communities (the Essênios and Therapeutae), the precursors of the great monastic systems of Christianity, such as the house where these perverted ascertainly emitted tendens. These precepts also, as the wedding Council respecting, were adopted after years for several major Gnostic sects; And it was especially those St. Paul looked at, though, without doubt, the seeds of his false asceticism had already been sown in the main congregations.it Christian was asked why, in these solemn adversities against a false asceticism that. Paul predicted could and would be replaced by a serious life between God, the question of celibacy was fired with a short phrase, while the question seemingly less important to abstain from marriage was a strange and non-natural suggestion, a contrary to the planning economy of creation. Any teaching that taught that the life of celibacy was a peculiarly pleasant life to God at the same time throwing a spot over all life at home and family, and the apostol felt that the common common sense of men would soon relegate such a strange teaching to obscurity; but with the question of the abstention of meat - which was connected with the precepts of the Mosaic law, which dealt for some time (probably from reasons related to public health) with these restrictions in matte False Mesters Meats. These, as they urged such abstinence as a proven way to win the favor of God, probably basis, or in all support events, their arguments by reference to certain parts of the Mosaic law, correctly understood or evil Points Understood. These, then, could have increased in the dignity of a controversed question between the (Pauline) Gentile and the Jewish churches. So, St. Paul from once removed it to a higher platform. All food was of a maker - nothing, then, could actually be considered common
and filth without playing an insult about the God all-creator. Which created Being received with actions of thanks. - Primordial intention of God is, therefore, strongly contrasted with even greater alleged in 1 Timobile 4: 4.of those who believe and know the truth. - The true "Gnotics," in the eyes of St. Paul, were not those self-catering men who were out of their own corrupt imagination to conceive these other strange and not natural to please God, but these saints, humble men of heart who believed in their crucified child, and knew the truth of the glorious gospel.verse 3. - Created to Create, AV; For from, A.V.; That for which, A. V. Prohibiting marriage. This is mentioned as presenting first between the Essência and Therapeutic by Josephus (the 8th JZ,... 2, and 18, 1 'ANT JZ, ...': 5). He later became a special principle of Gnostics, as CLEM says. Alex, 'Strom,' .. 3: 6; Irineu, "Haer.", 1:22, etc. (quoted by Ellicott). See other quotes on the pill synopsis. Ordering abstinence of meats; Þ ã ã ½ ã ½ ã ã ½ ã ã ½ ã ã ½ ½ ½ ½ ½ $\frac{1}{2}$ iv $\frac{1$ Bishop Lightfoot, 'Introduction To the Epastola to Coloss., 'P 83, 84.) The main passages that refer to the above mentioned from Josephus:. $\hat{A} \pm I \hat{A} \pm I \hat{A}$ marry "(Philo, 'Fragm,' P 633).; "Gens Sine Ulla Femina, Venere Abdicata" - "A people without a single woman, so that they renounce marriage" (Plin, 05:15. 'Nat Hist, ..). With regard to his food, Bishop Lightfoot says, "The Essnia did not drink wine; He did not make feed of animal origin touch his meal consisted of a pieces of bread, and A single Romans 14: 6. These passages, along with the action of our Lord In the last supper (Luke 22:17, 19), in the multiplication of the Panes and the Fish (Luke 09:16), and Paul on board (Acts 27:35), are conclusive As for the Christian duty to give thanks, commonly called "Giving Grands" to the meals. T Ruth (see 1 Timetheal 3:15; John 18:37; Eph 4:21, Activestrong 1060: To marry, used from both sexes. Of Gamos; to marry [and require] abstinence. II ažîri II ± ¹ (apechesthai) verb - of the infinitive gift Middlestrong 568:. To have in its entirety, be very, is enough. Of APO and ECO; Having out, that is, to receive in love; to keep away, or Whether it's Distant. From Foodsaž²a ažâ¼ µl AV (Bra Mata n) Noun - of the genitive Neuter PluralStrong 1033: Foods of any kind. From the Bibrosko base; foods, especially articles allowed or prohibited by Law. Thath (ha) personal / relative relative - \(\text{A} \text{ \text{a}} \text{ \text{b}} \tex primary preposition; to or in place, time or proposed; Also in phrases.be adverbial recivedÞâ¼Ãžîr Þâ € The A µmâ¹ãžâ¼ µl µl (target) of PrePositionstrong 3326: (a) Gen: with, in the company, (B) ACC and the Acceptance of the proposed; Also in phrases.be adverbial recivedÞâ¼Ãžîr Þâ € The April (metal "mpsin) Noun - Female accusative of singular strong 3336: Participation Sharing, receiving. Metalambano; Participation Sharing, receiving and the April (metal "mpsin) Noun - Female accusative of singular strong 3336: (a) Gen: with, in the company, (B) ACC and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal "mpsin) Noun - Female accusative of singular strong and the April (metal datvoice PluralStrong 3588: A, the defined article. Including the feminine, he and the neutral to all its inflections; The defined article; The.Belieféã ãžâ¹ããããà ãã� (Pistois) Adjective - of male datvoice PluralStrong 4103: Confident, faithful, believing. Of Peitho; objectively, trustworthy; subjectively, trustful.Andà ± â € œÃ ± (Kai) of 2532 Believe Commander Created Enjoy Enjoin Fan © Food Foods Forbid Prohibit Insisting Marriage Case Meat Meat Received Shared Gratitude Gratuças True. Truthlinks1 Timobile 4: 3 NLT1 Timobile 4: 3 NLT1 Timobile 4: 3 NASB1 TIMITEO 4: 3 BIBLEAPPS.COM1 TIMITEO 4: 3 BIBLE PARALLY1 TIMITEO 4: 3 Chinese Bible 1 Timobile 4: 3 FrancÃas Bible 1 Ti their teaching that was pleasant in the eyes of the whole-seeing creator for men and women to avoid certain meats, and to refrain from marriage. His hypocrisy consisted of his assumption of a holiness mask, which holiness they considered was derived from his false asceticism and his abstinence of things that the apostle made to the show were Lawful. Having his cauterized consciousness with hot iron. - Better rendered, mark in your own con-contribution as with a hot iron. The image is drawn from the practice of scoring slaves and some criminals on your forehead with a point. "What turpitudinis note does not inert your vita est?" (CIC. Cat. I. 6.) These men have tried to teach the efficacy of a substitution of certain purposes of perfection in place of a faithful loving life. They based their doctrine on wild oriental speculation on the From the evil of all the Matéria. They were often themselves deprivated, which, aware of their own spotted, marked lives, struggled a show of external holiness and self-denial hypocritical to seduce and take others to divert, and in the end, to make them as vile as themselves. Verse 2. - By hypocrisy of men who speak lies in hypocrisy of men, etc. The construction is quite obscure, as the most obvious form of interpreting is the AV, where I à à ž'â € T â € AV AC must agree with I'i â € T ÂV AC must agree with I'i â € ± Þâ € AV AC must agree with I'i â € ± Þâ € T ÂV AC must agree with I'i â € T AV who talked as they taught them. In the Gospels, the discourse of the nervous depression, and those possessed by nervous depression, is often exchanged, as, for example, Luke 4:33, 34, 41; Mark 1:23, 24. Men who speak lies (I à ã ã'ãâ € ™ µmâ € ™ µm); Found only here in the New Testament, but occasionally in Classical Greek. It marked (Â ± Â \pm $\hat{A} \pm$ I i \hat{A} \hat{A} $\hat{\mu}$ \hat{A} $\hat{\mu}$ \hat{A} \hat{A} metaphor, in this case, is somewhat similar to III \hat{A} æle \hat{A} ± \hat{A} \hat{A} Belonging to himself, of this is a suit; by implication, · I Þâ¹ãžâ½ (Syneidã "sin) Private or separate. Conscestorsã ãžáããžâ € This is noun - of the accusative feminine singularstrong 4893: A conscience, a notice that persists. In a prolonged manner of aid; co-perception, or moral consciousness. are cauterized with hot Iron.â € ° ãîiºž â ii â â â â (Kekausta "Riasmena ... n) verb - perfect participant orient or passive - genitive male pluralstrong of 2743: to cauterize, burn with hot iron; Daa catered: I get initious. From a kaio derivative; the brand, that is, to make unsense jump for prediousbranded brand burned awareness false. Falsely Heart Heavy Hypocrisy Hypocrisy Hypocrise Iron Lies Means Pretações Seared Teaching Teac Parallel1 Timobile 4: 2 Chinese Bible1 Timobile 4: 2 French Bible1 Timobile 4: 2 Frenc how the glorious treasure contained in the church that Timothy and his colleagues were ministers, but despite this sublime
truth that should occupy the Thoughts and filled the hearts of the Christians, men go take care of others and very different things; With a simulated sparking devotion, dreaming that the mercy and love of God were to be bought by mere abstinence from certain meat, or by an artificial renitality of domestic and familiar life. The "words of the Spirit" here allude to a mysterious power, to a divine gift, vestions that occurs over and over again on the pages of the New Testament. Among the supernatural signs that was granted to the first generation of believers, and with rare 12); to a more numerous company (Acts 4:31); Peter by occasion of the conversion of Cornà © Lio (Acts 10: 10-16; Acts 10: 19-20); SÃ £ o Paulo in three occasions in the course of the spirit, and celestial intimations. when speaking with the elders of Mileto (Acts 20:23). One of these special revelations made for yourself, it is here quotes. . . . Verse 1. - But for now, A.v.; He says to speak, A.V.; Later to the last, A.V.; Later to th adjective $\hat{a} \in \mathbb{T}$ $\hat{a} \cdot \hat{a} \cdot \hat{a}$ (Aguais, in the sense of something "predicted", "definitive expressly mentioned," is common. It was, without a doubt, because of these profitable warnings of a fan's removal, which the apostle gave the previous chefs of Christian doctrine in such concise one and tangible form, and placed as a solemn load on Timothy. examples of these professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} * \mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} * \mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} * \mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} * \mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} * \mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} * \mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} * \mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} * \mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} professionally enunciated, see at 11:28; acts 13: 2; Acts 20:23; Acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} professionally enunciated, see at 11:28; acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32, etc.) will fall from distance (\mathring{A} professionally enunciated, see at 11:28; acts 21:11; 1 Cor 12: 8; 1 Color 14. '30, 32: 8; 1 Color 14 Objective (see 1 Timax 3: 9 and 16, note). This "apostasy" is taking place $\mathfrak{t}^{1/2}$ µmâ $\mathfrak{t}^{1/2}$ µmâ $\mathfrak{t}^{1/2}$ µlâ $\mathfrak{t}^{1/2}$ µmâ \mathfrak{t}^{1 $ilde{A}$ $ilde{A}$ $ilde{A}$ $ilde{A}$ $ilde{B}$ $ilde{A}$ $ilde{A}$ (DE) ADCION 1161: a primary particle; But, and, etc. Thehyde (TO) article - of Neuter Singular Strong 3588: A, the defined article; The spiritam ¯ â € œÂ ¢ â € œâ € ™ â € fâ € œEmage Noun - Neutral Neutralative The 4151 of singular strong: wind, breath, spirit. Expressly $\hat{a} \notin \hat{a} \notin \hat{A} = \hat{A}$ conjutionontrong 3754: neutral of hostile as conjunction; demonstration, this; causal, because. Intera iv (en) of preposition and instrumentality, this is a rest relationship; 'in,' in, by, by, etc. Laterà ¢ I II (HYSTEROIS) Adjective - Plural male dative - Comparificient Strong of 5306 Later, this last, last. Compared by Hupo; Later. ; I (kairois) noun - 2540 male dative pluralstrong: assembly stage, station, opportunity, occasion, time. Of uncertain affinity; one occasion, that is, set or suitable time. or object.will abandonable \tilde{A} ž $\tilde{$ (prosecutors) verb - Participation Active present - Male nominative pluralstrong of 4337: of Pros and echo; To keep the mind towards, that is, to pay attention, to be cautious, applies to, join to deceiver. Spiritsã ãžâ½ ± ãžâ¾ ± ± ÞâãžÂ½ ĵmâ € ™šâmonia AV (DAIMONIA n) Noun - of the genitive neuter pluralstrong A spiring, demon; A pagan deity. Neutralize from a Daimon declares demons departure devils mothers doctrines Faith Fall Following Minds PERTER SUDDETH CEOKING THE ATTENCATION Demas Demonios D TimaTeo 4: 1 KJV1 Timetheo 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 Chinese Bible1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 TIMITEO 4: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 CLYX COOTBALL CARTS: 1 BIBLAPPS.COM Parallel1 Timobile 4: 1 BIBLAPPS.COM Paral misleading spits and the teachings of demons, 2 influenced by hypocrisy of liars, whose consciousness are tied with a hot iron. 3 They will prohibit marriage and know the truth. 4 For every creation of God is good, and nothing that is received with the action day of thanks must be rejected, 5 because it is sanctified by the Word of God and prayer £. A good servant of Christ Jesus, nourished by the words of fan and instruction of sound you followed. 7 But irreverent rejects, silly myths. Instead, train for piety. 8 For the physical exercise is of limited value, but piety is valuable in every way, keeping promise for the current life and to come. 9This is a trusted saying, worthy of full acceptance. 10 for this purpose, we work and strive, because we establish our hope about the living God, which is the Savior of all and especially those who believe. 11Command and teach these things. What no one despises your youth, but establishes an example for believers in speech, conduct, love, fans, in purity. I come, dedicate themselves to the public reading of the Scriptures, the exhort and teaching. 14 Do not neglect the gift that is in you, which was given to you from the spoken prophecy about you in the placement of the hands of the elders. 15be diligent in these questions and absorbed in them, so that their progress is evident for all. 16Pay a lot of attention to your life and your teaching. Persevere in these things, because, therefore, you will save you and those who hear it.page 7qualifications for the superintendents (Tito Å â € "9; 1 Å ¢ € 1) 1) A confidence saying: If someone aspires to be a supervisor, he wants a noble task. 2an overing, so, should be up reprovenance, the husband of a wife, a hospital Moderate, self-controlled, respectable, hospitable, capable of teaching, 3not dependent on wine, non-violent but kind, pacific and free of love of money. 4an Overer must manage his own home and keep his children under control, With total dignity. 5 For someone does not know how to manage his own house, how can he care about the church of God? 6, should not be a recent converted, or he can get stuck and fall under The same conviction that the devil. 7 furermore, he must have a good reputation with strangers, so he does not fall into misfortune in the trap of the devil. Qualifications for the dion ¡Conos (Acts 6: 1 Ã ¢ € "7) 8Dacons should handle the fan mixture with a clear conscience. 10Aditionally, they must first be tested. So, if they are above disapproval, let them serve as diçs. 11 In the same way, the woman must be worthy, not the calendars, but seasoned and faithful in all things. 12th Deacon must be the husband of only one wife, a good manager of his children and his own home. 13To those who served as well as the diechnics For yourself and great confidence in FAN © It is in Christ Jesus. The MISTER OF PIINTE14 I HOPE TO COME TO YOU SAY SRIGHT, I am writing to you these things 15in case I am late, so that you know how each one should lead to the house of God, which is the Church of the living God, the pillar and foundation of truth. 16BY Confession common, the mythmical mistake is great: he appeared in the flesh, was vindicated by the spirit, D was seen by angels, was proclaimed among the nations, was believed all over the world, was taken in glory.page 8a call the prayer1First of everything, then, I ask that the petitions, prayers, intercessions and the action day of thanks will be offered for all - 2 by kings and all
those in authority - so that we can bring calm and quiet lives in all pity and dignity. 3is are good and pleasant â € â € œ with the vision of God our Savior, 4 whoever are saved and come to the knowledge of the truth. 5 For a God, and there is a mediator between God and men, the man Christ Jesus, 6 who gave himself as a rescue for all - the testimony that was given at the right time. 7 For this reason, I was named as a preacher, an apostle and a faithful and true teacher of the Gentiles. I'm telling the truth; I'm not lying about anything. 8Therefore I want EverWheaur men to adore with respectable dress, with mode sty, and with self-control, not with braided hair or gold or patch or expensive clothes, 10 but with Good actions, as it is appropriate to worship God. 11A WOMANB should learn in still life and submissivity. 12i Do not allow a woman to teach or exercise authority over a man; C She must remain quiet. 13For Adam was first formed and then Eva. 14 And it was not the case that was deceived, but the woman who was deceived and fell into transgression. 15Women, however, it will be saved through fanfood, if they continue in fan, love and holiness, with auto-control.page 9Paul 's healthy timã'teo (2 Timãóteo, My true Child in FAN ©: Grace, Mercy and Peace of God Father and Christ Jesus Our Lord. Correcting false teachers (Titus 1: 10 Å ¢ â, "16) 3 times I will ask you in my departure for Macedómia, you must stay in ‰ feso to instruct certain men not to teach you false doctrines 4or dedicated to infinite myths and genealogies, which promote the speculation than the administration of the work of God, which is for Faith. A 5 the goal of our Instruction It is the love that comes from a pure heart, a clear conscience and a sincere fan. 6Some turned away from these ways and stood aside for empty conversation. 7 They want to be law teachers, but they do not understand what they are saying or that they confidently claim. 8 Now we know that the law is good, if someone uses legitimately. 9Ne we realize that the law is not promulgated to the righteous, but for the profane and profane, for father or mother murderers, 10 for the sexually immoral, by homosexuals, by slave tradersb and liars and perjurers, and for any other person who is averse to teach teaching 11 that agrees with the glorious gospel of the blessed God, with which I was entrusted. The grace of God to Paul12 thank Christ Jesus our Lord, who strengthened me, that He considered me faithful and named me to answer. 13i was previously a blasphemer, a persecutor and a violent man; However, because I acted in ignorance and unbelief, I was shown mercy. 14 And the grace of our Lord has overflowed with me, along with the fan and the love that are in Christ Jesus came into the world to save sinners, whom I am the worst. 16 But for this reason I was shown mercy, of That in me, the Of sinners, Christ Jesus can display his perfect patience as an example for those who would believe in him for eternal life. 17 Now, to the eternal king, immortal and invisible, the only God, be honor and glory forever and always. A man. 18Timothy, my son, I trusted this command according to the previous Christ Jesus our hope, 2 for timeteo, my True Son In The Fan ©: Grace, Misericórdia and Peace of God Father and Christ Jesus Our Lord. Timetheo accused of opposing false teachers3as that I synced you when I entered MacedÃfÂnia, I stood there for you to be able to command certain people not to teach false doctrines more than 4er to dedicate to myths and genealogies Infinite. These things promote controversial speculations instead of advancing the work of God - that is by the fan. 5 The goal of this command is love, which comes from a pure heart and a good conscience and a sincere fan. 6Same left from them and turned into meaningless conversation. 7, they want to be law teachers, but they do not know what they're talking about or what the law is good if someone uses it correctly. 9 We also know that the law is done not for the righteous, but for inflections and rebels, the impairments and sinful, the profane and irreligious, for those who kill their fathers or mothers, by murderers, 10 for the immoral sexually, for those who practice homosexuality for slave and liar traders and perjurers - and for what is contrary to the Sólida doctrine, in accordance with the Gospel about the glory of the blessed God, that He He trusted me. The Lord's Grace to Paul12i thanks Christ Jesus our Lord, who gave me strength, that he considered me trustworthy, naming me to his service. 13 Even though I was once a blasphemer and a trougher and a violent man, I had shown mercy because I acted in ignorance and disbelief. 14The grace of our Lord was poured into me abundantly, along with the fan and love that are in Christ Jesus. 15ear is a dictation of confidence that deserves full acceptance Christ Jesus came into the world to save sinners - from whom I am the worst. 16 But for the same reason, I was shown mercy so that, in me, the worst of sinners, Christ Jesus could show his immense patience as an example for those who would believe in him and received eternal life. Now to the Eternal King, immortal, invisible, the only God, be honor and glory forever and always. A man. The accusation of Timothy renovated 18 timothy, my son, I am giving you this command according to the prophecies once made on you, so that when you remember them, you can fight against the battle well, the creative FAN © and a good conscience, that some rejected and thus suffered shipwright in relation to the fault. 20 Amonga-Los are Hymenaeus and Alexander, whom I delivered to satan to be taught to blaspheme.page 11 instrives in the adoration of thanks are made for all people - 2 by kings and all those in authority, which we can live quiet and calm lives in all mercy and holiness. 3This is good, and pleases God our Savior, 4 who wants all people to be saved and to come to a knowledge of the truth. 5For a God and mankind, man Christ Jesus, 6 who gave himself as a ransom for all people. This has now been witnessed at the appropriate time. 7 And for this purpose I was named a herald and an apostle - I am telling the truth, I am not lying - and a true and faithful teacher of the Gentiles. I want the men everywhere to pray, raising up raising themselves, not with elaborate hairstyles or gold or pane or expensive clothes, 10 but with good actions, appropriate for woman who profess Worship God. 11th woman must learn in quietness and full submission. 12i Do not allow a woman to teach or assume authority over a man; She must be quiet. 13To Adam was formed first, then Eve. 14 And Adam was not the deceived; It was the woman who was deceived and became a sinner. 15 But women will be saved through faith, if they continue in faith, love and holiness with the property. Footnotes: 11 12 15 Page 12qualifications for the Superintendents and Deacons1Here is a dictation of confidence: Whoever liquidates the supervisor wants a noble task. 2 Now, the supervisor is above reproach, faithful to his wife, temperate, selfcontrolled, respectable, hospitable, capable of teaching, 3not given the drunkenness, not violent, but kind, No quarrel, there is no money lover. 4e must administer his own family, how can he take care of the Church of God?) 6He should not be a recent convert, or he can get stuck and fall under the same judgment as the devil. In the same way, the diases must be worthy of respect, sincere, not giving in very wine, and not chasing dishonest gain. 9 They should keep the deep fans truths with a clear conscience. 10 They must first be tested; And then, if there is nothing against them, let them serve as diçascus. 11 In the same way, women should be worthy of respect, non-malicious, but temperate and reliable speakers â € â € œ at all. 12th Deacon must be faithful to his wife and must administer his children and his house well. 13 that served well gaining an excellent position and great guarantee in his faith in Christ Jesus. Reasons for the instructions of Paul 14 amunção I hope to come to you soon, I am writing these instructions so that, 15 if you were late, you will know how people should lead to the house of God, That is the Church of the living God, the pillar and the foundation of truth. 16beyond the whole question, the mystery of which the true piety is great: he appeared in the flesh, was vindicated by the spirit, was seen by angels, was preached among the nations, was believed in the world, was absorbed in glory. Firport Notes: 4 8 11 16 Page 131 The spirit clearly says that in the last times, some abandoning the fan and will follow spit and funny things for demons. The teachings of 2such come through hypocritical liars, whose consciousness were tied as with a hot iron. 3 They proact people to marry and command them to abstain from certain foods, that God created to be received with the action day of graces by those who believe and who knows the truth. 4 For all that God created is good, and nothing must be rejected if it is received with the action day of graces, 5 because it is consecrated by the Word of God and the prayer. 6 If you point out these things for your sisters and sisters, you will be a good minister of Christ Jesus, nourished on the truths of the fan and good teaching you followed. 7 nothing to do with myths without God and old tales of wives; Instead, train yourself to be pious. 8 For physical training is of some value, but piety has value for all things, keeping the promise to the current life and life to come. 9 This is a dictation of confidence that deserves total acceptance. 10, that is why we work and strive, for we put our hope in the living God, which is the Savior of all people, and especially those who believe to the public the savior of all people, and especially those who believe. 11Command and teach these things. 12Don NÅf let someone look at you because you are young, but set an example for Believers in speech, in conduct, in
love, in Fan and in purity. I come, dedicate themselves to the public reading of the Scriptures, preaching and teaching. 14 Do not neglect your gift, which was given to the prophecy when the body of ancient has placed the hands in you. 15be diligent in these matters; Give yourself totally to them, so that everyone can see their progress. 16Watch your life and doctrine closely. Persevere in them, because if you do, you will save you and your listeners. Footnotes: 6 Page 14Widows, Ancients and Slaves 18 Do not rebuke an older man hard, but exhort him as if he were his father. Treat younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 3 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 3 women like hands, and younger men as sisters, 2 women like hands, and younger men as sisters, 3 women like hands, and younger men as sisters, 3 women like hands, 3 children or grandchildren, they must learn in the first place to put their religion in practice taking care of their own family and therefore reimburse their parents and grandmothers, because this is pleasant to God. It was really in need and left alone puts his hope in God and continues at night and day to pray and ask for help from God. 6 But the victory that lives for pleasure is dead even while she lives. 7Give people these instructions, so no one is open to guilt. 8 Qualquere that you do not predict your relatives, and especially for your own home, denied the fan and is worse than an incredible. It can be placed on the list of viavas, unless she has more than sixty years, she was faithful to her husband, 10 and is well known for her good actions, how to bring children, showing hospitality, washing s of the Lord people, helping those in trouble and dedicating themselves to all kinds of good actions. 11as for younger vicvas, do not place them in such a list. For when your sensual desires surpass your dedication to Christ, they want to get married. 12thus they bring judgment about themselves, because they broke their first promise. 13bes, they get to the habit of being idle and going from house to house. And they do not just become idlers, but also the busy ones who speak absurd, saying things they should not. 14 So I advise more young people to marry, have children, to manage their homes and give the enemy without calm opportunity. 15Same has already moved away to follow Satan. 16 If any woman who is a believer has vasted in care of her, she must continue to help them and do not let the church be overwhelmed with them, so that the church can help these victories that really need. 17 The elders who direct the church affairs are well worthy of dual honor, especially those whose work is preaching and teaching. 18For Scripture says: $\hat{A} \notin \hat{a} \notin \hat{t} \in \hat{t}$ o A ox While stopping the greece $\hat{t} \in \hat{t} \in \hat{t}$ of $\hat{t} \in \hat{$ Sinning you are reprovers before everyone, so that others can assume warning. 21 collect, to the sight of God and Christ Jesus and the elected angels, to keep these instructions without partiality, and do not share the sins of others. Stay pure. 23stop drinking only water and use a little wine because of the Her stomach and her frequent diseases. 24 The sins of some are obvious are, reaching the place of judgment in front of them; the sins of others rail behind them. The same way, good sounds are obvious are, reaching the place of judgment in front of them; the sins of others rail behind them. The same way, good sounds are obvious are, reaching the place of judgment in front of them; the sins of others rail behind them. are under the yoke of slavery should consider their masters worthy of respect, so that God is name and our teaching can not be defamed. 2st who believers are dear to them as how believers and are dedicated to the well-being of their teachers Slaves.false and the love of Moneythese are the things that should teach and insist. 3In no one teaches the contrary and do not understand anything. They have a sickly interest in controvolition and contents of words, which result in envy, contention, malicious conversation, m anything with it. 8 But if we have food and clothes, let's settle for it. 9those who want to get rich fall in temptation and in breath. 10 Because the love of money is root of all evils. Some people, ears for money, struck from the fan and tormented with many pains. Final charge for Timothy11but You, man of God, escapes these things, and follows the justice, pity, fans, love, perseverance and mansid. 12 He fights the good fights of the fan. Take possession of eternal life, for which you were called when you made your good confession in the presence of many witnesses. 13 in the eyes of God, who speaks to everything, and of Christ Jesus, who, witnessing before Pilatos Pilatos made the good confession, I charge 14 to maintain this command without cause, irreproachable, until the manifest Of our Lord Jesus Christ, 15Which God will bring in His own Time-God, the blessing and unique sovereign, King of the Kings and Lord of Lords, 16Who alone is immortal and who dwells in inaccessible light, the Whoever saw can not even see. For him to be honored and power forever. A man. Those who are rich in this world that are not altivos, nor do they hope their hope in wealth, which is so uncertain, but to put their hope in God, who provides us richly For our satisfaction. 18Command them to do good, be rich in good works, and to be generous and willing to share. 19in that way, they will accumulate a treasure for themselves as a solid base for the coming age so that they can take possession of life, true life. 20timothy, keeps what was entrusted to your care. Going away Gossiping without God and the ideas contradictions of what is falsely called knowledge, 21Which Some professed and to do so if they depart from Faith. Grace being with you all. Footnotes: 2 Page 161Paul, Aptico de Christ Jesus, 2 for Timãóto, my dear son: Thanks, mercy and peace from God the Father and Christ Jesus, Our Lord. Thanksgiving3i Thanks to God, to whom I serve, as my ancestors a f a f ceWe did, with clean consciousness, as the day and night I always remember you in my prayers. 4Recalling your tears, I wish you much to see you, so that I can be filled with joy. 5i I am reminded of your sincere fan, who lived first in his Lois grandmother and in your mother Lunice, and I am sure now lives in you too. Resource of loyalty to Paul and Gospel6For This reason I remember that awakening the gift of God, that there is for the imposition of my hands. 7 For the Spirit God gave us not made us tender, but give us power, love and self-discipline. 8 To be embarrassed by the testimony of our Lord or from me, his prisoner. Instead, join me in suffering for the gospel, according to the power of God. 9 He saved us and called us with a holy life q no because of anything we have done, but because of his own determination and grace. This grace was given in Christ Jesus Christ, who destroyed death and brought life and immortality to Through the gospel. 11e of this gospel I was A herald and a napostle and a teacher. 12that That's why I'm suffering as I am. However, this is not ashamed, because I know who I believed, and I am convinced that he is able to protect what I trusted to that day. 13 What you heard of me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. 14Guard the good deposit that was entrusted to you - guard with the help of the Holy Spirit that lives in NOS. Examples of disloyalty and fidelity 1va know that everyone in the province of SIA abandoned me, including Phygelus and Hermogenes. 16May the Lord shows mercy on the house of Onesiforus, because he often refreshed and was not ashamed of my chains. 17om by the contrary, when he was in Rome, he sought hard for me until he met me. 18may The Lord grants that he will find the Lord's mercy on that day! You know very well how many ways he helped me in Ephesus. Page 17th renovated appeal 1Vocáa, then, my son, be 5similarally, anyone who competes as a athlete does not receive the winner's crown, except competing according to the rules. 6 The farmer worker must be the first to receive a part of the cultures. 7 reflect on what I am saying, for the Lord will give you a vision of all this. 8mber Jesus Christ, raised by the dead, descended from David. This is my gospel, 9 because I am suffering from the point of being chained as a criminal. But the word of God is not chained as a criminal. But the word of God is not chained as a criminal because of the elect, that they can also get the salvation that is in Christ Jesus, with eternal glory. 11 Having a trustworthy saying: if we die with him, we will also live with him, we will also live with him, a criminal because of the elect, that they can also get the salvation that is in Christ Jesus, with eternal glory. reign with him. If this denies it, he will also turn away; 13 If we are unfaithful, he remains faithful because he can not reject himself. Dealing with false teachers 14keep reminding the people of God of these things. Warn them before God against fighting on words; It is not any value, and only ruins those who hear. 15 Do your best to introduce God as an approved, a worker who does not have to be ashamed and dealing with the word of truth. 16Voiso Chatter without God, because those who surrender in Him will become more and
more. The 17-year teaching will spread as Gangrene. Among them are Hymenau and Philetus, 18 who left the truth. They say that the resurrection has already occurred, and they destroy the fan of some. 19 SEMEM, the solid base of God is firm, sealed with this inscription: ⠀ "The Lord knows those who are his à ¢ â €" and â € "every person that you confess the name of the Lord, you must move away from evil. â € 20 To a large house there are not only gold and silver articles, but also wood and clay; some are for special purposes and Some for common use. 21E that are limited from the last will be instruments for special purposes, made saints, useful for the master and prepared to do any good work. 22flee the bad wishes of youth and persecute the justice, the , love and peace, along with those who call the Lord out of a pure heart. 23don has nothing to do with foolish and stupid arguments, because you know that they produce fights. 24 The servant of the Lord should not be brigado, but must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all, capable of teaching, not resentful. 25opponents must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of teaching must be kind to all the capable of te their senses and escape the trap of the devil, who took them in captivity to do His will .Page but marks this: there will be levers of themselves, money lovers, hearts, proud, proud, abusive, disobedient for parents, ungrateful, profane, 3 without love, implaffed, slanderous, without self-control, brutal, not lovers Good, 4Treachous, Cutwating eruption, granted, lovers of pleasure, instead of lovers of God - 5 hours for a form of piety, but denying their power. It has nothing to do with these people. 6 They are the kind to check the houses and gain control over the ingenious women, which are loaded with sins and are influenced by all kinds of malignant desires, 7 always learning, but will never be able to reach a Knowledge of truth. 8 Just As Jannes and Jams opposed Moses, these teachers are also opposed to truth. They are men of depraved minds, which, as far as the fan is concerned, are rejected. 9 But they will not stay too far because, as in the case of these men, their madness will be clear to everyone. A final rate for Timothy10You, however, knows all about my teaching, my lifestyle, my purpose, fan, patience, love, resistance, 11Pução, sufferings - What kinds of things happened to me in Antioch, Iconium and stripe, the persecutions that I supported. However, the Lord has rescued me from all of them. 12in fact, all who want to live a pious life in Christ Jesus will be persecuted, 13 when the evildoers and impostors will be bad for worse, deceived and have become convinced, because you know those of those who learned, 15 and how the infancy you know the sacred scriptures, which are capable of making you sound Bio for the salvation through the fan in Jesus of Christ. 16All Scripture is breathed for God and training in justice, 17 as the servant of God and Christ Jesus, who will judge the living and dead, and in view of his appearance and his kingdom. I give you this fee: 2Preach the Word: Be prepared in season and out of it: Correct, rebuke and encourage - with great patience and doctrine. Instead, to meet your own desires, they will get together around them a great number of teachers to tell you what they want to hear. 4 They will turn your ears away from the truth and get sideways to the myths. 5 But you, keep your head in all situations, last difficulties, make the work of an evangelist, download all the functions of your ministry. 6 Because I'm already being poured out as a drink offer, and the time for my departure is close. 7i fought in the good fight, I finished the race, I kept the fan. 8 Now, there is in the store for me the crown of the justice, May the Lord, the just judge, to reward me that day and not only for me, but also for all who desire for his Appearance. Personal observations ago the best of his to come to me quickly, 10 mayor, because he loved this world, deserted me and went to Thessalonica. Crescens went to Galatia and Titus for the dalmacia. 110nly Luke is with me. Get brand and bring you with you, because it is useful for me in my ministry. 12i sent Tychicus to the feso. 13 When you come, bring the mantle that goes with carpus on thunders, and my parchments, especially the scrolls. 14Alexander Metallurgy made me very bad. The Lord will pay him for what he did. It should also be on your guard against it, because it is strongly opposed our message. 16ag my first defense, no one came to my support, but everyone deserted me. It can not be kept against them. 17 But the Lord was by my side and gave me strength, so that through me the message could be totally proclaimed and all the Gentiles can hear it. And I was delivered from the mouth of the lion. The Lord will rescue me from all attacks and will bring me safety to your heavenly kingdom. For him to be glory to for and always. A man. Final Greetings 19 Greet Priscilla and quila and at the house of Oneshorfor. 20 Erastus stayed in Corinth, and I left toply sick in Mileto. 21do your best to get here before winter. Eubulus greets it, and so do pudins, Lino, Clapia and all the brothers and sisters. 22 The Lord be with his spirit. Thanks all. FootNotes: 19 21 Page 20HOLY Bible, New International Version, Nivésâ® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.â® Used with permission. All rights reserved Worldwide. Page Bible 21holy, New International Version, Nivésâ® COPYRIGHT © 1973, 1978, 1984, 2011 by Biblica, Inc.â® Used with permission. All rights reserved Worldwide. Page 22holy Bible, New International Version, Nivésâ® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.â® Used with permission. permission. All rights reserved Worldwide.Page Bible 23holy, New International Version, Nivésâ® COPYRIGHT © 1973, 1978, 1984, 2011 by Biblica, Inc.â® Used with permission. 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