

FIRST TIMOTHY CHAPTER ONE

Before beginning the letter notice that it is a series of charges to Timothy to “take care” of something. There are twelve of these charges.

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

Since Paul is writing this to Timothy who knew him well, it is obviously meant to be read to the churches in the area. Paul also mentions in this verse that his apostleship is by direct command of God. I believe he mentions this here since he is about to issue some commands that need to be obeyed.

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

In other words Paul is the one who led Timothy to the Lord and now rightly considers him to be his “son” in the faith. The souls you lead to the Lord are your spiritual children. In the New Testament God is not usually spoken of in relation to our salvation. It is usually Jesus that is spoken of as the one who saves. But God as well as Christ is the source of our salvation.

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,

When I went to Macedonia, I urged you to stay on in Ephesus. Some people there are teaching what is false and you must stop them. Notice the full authority over spiritual matters that this implies. You will notice that in all of the Pauline letters, with the exception of Philemon, Paul stresses the importance of correct doctrine. False doctrine was a problem in Paul's day and it continues to be a problem today. If any of you think that the differences in doctrine among the denominations is just a little thing, and not important to God think again. The main purpose of the Pauline epistles is to teach us doctrine, including the most important doctrine, that of salvation.

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

We touched on this before when we studied Titus. You are wasting your time and God's time when you argue with those in other denominations which hold to false doctrines whether that is something like speaking in tongues, losing your salvation of something as heretical as Jesus being just a good man and prophet. It is a total waste of time as you will convince no one. Spend your time instead learning proper doctrine and why we believe it.

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

The purpose of this order is to produce love. In fact, the ultimate aim of the law is to produce love. As it applies to us, that is, love for both God and fellow Christians.

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.

Vain jangling is an irritating, meaningless noise. I know I stay on the TV con artist a lot but they well deserve it. If you are going to teach, and preach, God's word then at least have the honesty to read and study the Book. It doesn't take but a couple of verses from the sermon on the mount to preach for two hours that "God is love". "Desiring to be teachers of the law" pretty well nails down the women preachers. They have said, in effect, I don't care what the Bible says. I am going to do it my way. God will understand. No he will not. A saved Christian teacher of the law would be teaching Romans 13:9-10 which says; **For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. {13:10} Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law.** So, don't let anyone tell you you are no longer to keep the commandments. Right here they are reaffirmed and summed up in the commandment to love thy neighbor as thyself. A person who loves his neighbor as himself will not be doing any wrong things against them.

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 ungodly 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;

Verses 8,9,and 10 list the ones who the law was made for. The ten commandments were given as a guide to show what sin was. Now we have them reaffirmed and left open ended. Be sure to notice that. The last phrase of verse ten covers any wrong thing you can think of. For instance,think about gambling. It ,as far as I can find,is not forbidden in scripture yet none of us think it is a good thing. If you,and I,believe it is a sin then ,for us,it is a sin. For what it's worth,the closest thing I can find that would make gambling a sin is coveting. Maybe that one covers it. I think most of those terms up there are self explanatory with a couple of exceptions. Manstealers are kidnapers and “them tht defile themselves with mankind” are the sodomites and other perverts. Do notice too that the profane and the liars are included with some pretty sorry company.

11 According to the glorious gospel of the blessed God, which was committed to my trust.

The “glorious gospel was entrusted to Paul and he instructs Timothy to treat it as a trust and pass it along. Every one of us is now a steward entrusted with passing along the “glorious gospel”.

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

There is a difference between a “calling” and enabling. It is possible to be called into the ministry long before you are enabled. Paul was called on the Damascus road but he was not enabled until he had spent time on the backside of the desert,with God. Now,when God calls a person to the

ministry there should be a long time of study to accomplish the “enabling”.

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

Paul is still speaking of himself and admits to blasphemy etc.

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

But now look at what God's grace has done. He has changed me from the worst of sinners into an apostle. Paul is proof that God is longsuffering. His life should be a pattern for us after we are saved.

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.

This is the primary reason that Jesus came into the world. There are other reason such as “to fulfill prophecy” and many others but the main reason is to save sinners. I like the last part of that verse where Paul readily admits he is a sinner. I'm glad God put the warts in along with the good.

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.

Paul stands as both a model and testimony for following generations that no matter how bad the sinner there is still enough of God's grace to forgive the sin and use the sinner for His purposes.

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

This is praise at it's best. This is Paul's tribute of gratitude for the grace that has been shown to him.

18 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;

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

Now Paul says to Timothy;do not prove false to your calling. Remain strong in the faith and fight the good fight.

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

To Timothy this was to take a warning from these bad examples. The false teaching these two were guilty of was denying the resurrection of the body. This was equal to blasphemy and Paul had literally turned them over to Satan for punishment. Notice that it does not say that these two had lost their salvation. This punishment was to be remedial until they had learned to stop this false teaching.

FIRST TIMOTHY CHAPTER TWO

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

Pray for the brethren and for the unsaved. I take this to mean pray for people individually and by name if the name is known. Supplication is prayer for things needed by ourselves or others. Intercessions are prayers made for someone who cannot get their prayer answered or for places we see a need that isn't being met. An interesting point is that intercession can be made either for ,or against, someone.

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

Here it is again. You may not like our leader or the way our government is being run but we are commanded to pray for both. This charge requires prayer for all governing authorities. The purpose is that we may lead

peaceful,productive lives. The giving of thanks is to accompany all prayer.

3 For this *is* good and acceptable in the sight of God our Saviour;

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

It is the perfect will of God for everyone to be saved but our own will can override this and cause us to ignore salvation.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 who gave himself a ransom for all, to be testified in due time.

The phrase “ransom for all” means just what it says. Jesus died for every rotten sinner on the planet,saved,or unsaved. Notice also,that there is only one mediator between God and man. This verse does away with saints,priests,and Mary as mediators. The phrase “to be testified in due time”, is a reference to Isaiah 45:23 and Phil 2:10-11 which says ;**That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; {2:11} And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.**

7 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 holds three offices which overlap. He is a preacher to the Gentiles,an apostle to show that the gospel comes from Jewish roots and he is a teacher to both groups.

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

Paul writes here about prayer in the public worship. In every place where the Christians meet, the men should pray. Our prayers have no value if we are not morally clean(we would say prayed and confessed up). We can't really expect our prayers to be answered unless our lives are morally in order. There must be unity in the church. There should be no anger between the members.

Members must not argue among themselves and they must believe that God will hear their prayers. I guess that last one goes without saying. If God couldn't hear our prayers He couldn't answer them.

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 godliness) with good works.

This is about dressing modestly. Those of you who have been saved ,and in church, for a long time think back on what you have seen over the years. Women who are Spirit filled and led by the Spirit have no need for fancy dress and heavy makeup. I don't care if they look like a model or a bag lady,they have a look,and manner, that is unmistakable. It is a look of peace and contentment and happiness regardless of their circumstances. If you missed it,those are part of the fruit of the Spirit. Before we leave this verse I want to remind everyone that God is not much concerned with what is on the outside as long as you are covered. He is concerned with what is in the heart and mind.

11 Let the woman learn in silence with all subjection.

Now why does Paul say this over and over? If the men get into a disagreement, they get it settled one way or the other. If the women go to war it never ends and is a golden opportunity for Satan to work his mischief in the congregation.

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

13 For Adam was first formed, then Eve.

Here is the second reason. Someone has to lead and God set it up this way. Now it is unfortunate that some men try to use these verses as a hammer. To those who might be inclined that way I refer you back to Proverbs chapter 31,starting in verse ten,which tells you exactly what the woman's perogatives are.

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

We know that Adam ate the forbidden fruit knowing what the consequences were. Men and women are equal before God but they are not the same and they have different roles in society.

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

This does not mean saved from Hell. Eve was saved before she bore children. Saved in childbearing has a deeper meaning. She, along with all of mankind will be saved because a Son of God was born to a woman, Mary. Furthermore this passage does not apply to all women but to saved women, married to saved husbands.

FIRST TIMOTHY CHAPTER THREE

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

The bishop is called an overseer in Acts 20:28 and is the man we baptists call a pastor so these qualifications apply to our pastors. As we consider these qualifications for the office of pastor, a God called position, consider the following. I have heard it said that there are over 500 churches in Santa Rosa and Escambia counties. We are considered the “church” capital of the world.

Every one of the pastors in these churches claims to be God called and placed in his church by the will of God. Let's look at this list of pastoral qualifications and see just how many might actually be “God called”. Before we even start throw out the Jehovah's Witnesses, the Mormons and the Catholics since they don't teach the proper “gospel”, that is, the proper means of salvation. Then throw out the Wiccans, Buddhists, Muslims, Hindus and any other Satanic churches for obvious reasons. Before we start on the qualifications we have eliminated probably a hundred of these “God called” preachers.

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

Now, how many of these preachers who are left are blameless? That means that no one can bring a true accusation against them. No unpaid bills, no trouble with the law etc. That just eliminated a lot of them. Now the one everyone knows, husband of one wife. That eliminates polygamy, those having a mistress and those remarried after divorce. (That last is iffy. Some see remarriage as a sin but a forgiven sin.) Husband of one wife also eliminated all the women preachers unless they happen to be lesbian and if they are then they are eliminated for other reasons. Now the men. How many of those are really “husband of one wife”? Not many if you believe 1 Corinthians 6:16 applies. That verse is called “an horrendous implication” by one commentator. You can compare that verse with Genesis 2:24 and Matthew 19:5 and Ephesians 5:31. From that point you are on your own and can decide for yourself.

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

Verse 3 number one eliminates the closet drinkers, and the statement does not allow for any drink. Number three eliminates some more since the whole “name it and claim it” crowd fall under the heading of “prosperity gospel” an absolutely false gospel. Number six, coveting, eliminates some more.

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 church of God?)

Children out of control. There went a few more. The reasoning here is clear. A pastor's family should be a little Christian community. If he cannot handle that then he can not handle the problems that come with a larger group.

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

All the young men and recently saved are eliminated with this one.

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

Now you see how many we have eliminated as being unqualified. People, we may be the only church in Santa Rosa county with a qualified pastor. Or maybe not. Seriously though, you can easily see that there are only a handful of truly God called pastors in our, or any other, area. Of that handful, some of those are in churches teaching false doctrines like tongues speaking and baptism for salvation. Just because God calls a person it does not mean that the person goes the way God intended.

Now we get to the deacons and their qualifications are very similar to those for a pastor. There are a few differences.

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

He can't be a clown. He can't be 'doubletongued' which just means he can not be telling the church one thing and the pastor another. His position is often in the middle. The things he learns in confidence must be kept to himself. Apparently he can have a little wine. Baptists aren't going to like that but that is a contrast between the deacons qualifications and the pastors.

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.

A deacon is to be tried out for a period of time to make sure he is fit for the job. You would not ordain a man who was not known by the congregation no matter how good his reputation might be somewhere else.

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

This one is new. Nothing was said about the pastors wife and for good reason. The pastors wife comes with the man called by God so there is no choice by the congregation. This is not the case where a deacon is concerned. The deacon should be recommended by the pastor and voted on by the congregation. Therefore the congregation has a chance to consider the deacon's wife as part of the package. A deacons wife is in a peculiar position in that she may hear things that should not be repeated to others. This isn't a position for a gossip.

12 Let the deacons be the husbands of one wife, ruling their children and

their own houses well.

Same condition as for the pastor.

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.

That's the prize. A deacon is a minister and will receive appropriate reward when he stands at the judgment Seat of Christ. A deacon can rightly expect more reward than the rest of us. This one should come with a caution. Keep in mind James 3:1 **My brethren, be not many masters, knowing that we shall receive the greater condemnation.**

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 God, which is the church of the living God, the pillar and ground of the truth.

In effect, Paul is writing this letter to Timothy in case he does not get to come in person.

Now verse sixteen which has been called by some, the greatest verse in the Bible on the deity of Christ.

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.

FIRST TIMOTHY CHAPTER FOUR

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;

Is there anything about this verse that surprises anyone in this room? Notice that doctrines are mentioned here and they are mentioned again at the end of the chapter. In this case it is doctrines of devils. A doctrine of devils is any

doctrine that takes away from the gospel or from the deity of Christ. We have that everywhere in the “so called” churches today. For instance, those trying to get Muslims and Christians together in a mixed form of both religions. Mormons teaching that Jesus and Satan are brothers, Jehovah's Witnesses teaching that Jesus is just a great prophet but not a begotten son of God. Any such teaching is a doctrine of Satan.

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

Do you see any of the tv con men and women in that verse?

3 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.

Paul and Timothy had these people in their day and we have a large group of them now. You all know who this group is but this verse goes further. It also applies to those trying to bring in Old Testament dietary law.

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

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

Verses 3,4 and 5 completely do away with the dietary laws. Real defilement comes from within. Things you eat go into the stomach and not into the heart. In Mark 7 :18 19 Jesus had this to say; **And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, [it] cannot defile him; {7:19} Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?**

Those verses should settle forever whether it is alright to eat pork, catfish, shrimp etc.

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.

Now verse six refers back to the things Paul has just discussed. In other words he is to teach the brethren that they no longer have to keep the dietary laws and by extension the other ceremonial laws, something like 600 of them, that the false teachers would have the new Christians keep. Now and

then we run into some Baptist heretic who has picked out a few of his favorites from among those laws and tries to teach that we should be keeping them. Most often it is abstain from pork. When this happens it is good to keep in mind that where the Bible is silent and unless the Holy Spirit convicts you that it is wrong then it is alright for you.

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

No doubt Timothy had been “Godly” from his youth but Christian growth is an ongoing process.

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.

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

Bodily exercise is a good thing as it helps to keep the body fit but its benefits are only for the short time that we live on earth. Paul does not say that we should not exercise the body. But he says that there is much more benefit if we train to be like the Lord Jesus. This has benefit for all time and for the life that is to come. It is important to realize that good health is a gift from God.

10 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.

Verse ten and those following are instruction to a young pastor but we can all profit from them. Though Christ is the saviour of all, including the lost, he is especially the saviour of those who have trusted Him.

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.

Timothy is a young man with an older congregation. That is a tough position. Old people are set in their ways. You don't need to ask me how I know that. If Timothy has trouble with the older ones he is to lead by example.

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

Doctrine is mentioned again along with reading. Reading was important since

many of the lower classes could not read. This has a double meaning as the instructions also apply directly to Timothy. He is to grow by study and reading the Word.

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.

Timothy must be careful to do all the things that Paul has written. He must give himself completely to the work to which God has called him.

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

This is probably the most neglected commands in the New Testament. It is also one of the best ways to grow spiritually. It is right up there with study and prayer. Meditation is sitting quietly, no tv, no cell phone and no conversation. Think about the things of God or simply sit and open yourself to the Holy Spirit. Some Christians are actually surprised when they hear from God.

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.

The salvation Paul speaks of here is not Timothy's personal salvation but the saving of himself and his congregation from the false doctrine being taught in the area. I have said it before-doctrine is important. Know your churches doctrine, that is, what you should believe and why you should believe it.

FIRST TIMOTHY CHAPTER FIVE

The following rules apply to the local church. Notice especially the treatment of widows and the different classes they fall into. The pastors primary job is to feed the sheep with instruction in conduct and doctrine.

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

Where he needs to correct an older man, the young pastor should respect him like a father. He must not be too strict nor too severe with him. He should appeal to him and he should urge him to change. This verse also gives instruction on how to treat the younger men. Remember that they are brothers

in Christ.

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

The pastor's conduct toward the older women is to be the same as to the older men. He is to treat them with respect. He is to be especially careful with the younger women to not only keep himself from evil but to avoid even the appearance of evil.

3 Honour widows that are widows indeed.

The Church, from the very first has recognized that it is to support widows but there are some qualifications. There is a "class" of widows who qualify for assistance and many who do not. We are speaking of financial assistance here. Help with other things applies to all the widows. In other words, if she needs her roof fixed, and has no family, the men of the church fix it. As to the financial assistance, some here were abusing the privilege.

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 God.

This is the first qualification. The family is to care for their own widows and not put the financial burden on the church. Note that the biblical definition of nephews includes grandchildren.

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

Here is another qualification. Certain duties were required of the widows. They were to care for the orphans, the sick and for prisoners. It is interesting that in God's economy, no one gets a free ride. Everyone works.

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

A widow who gives herself over to pleasure and dissipation is dead spiritually while she still lives. A side note here is that this can apply to any of us who fall into this trap of Satan.

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

Paul instructs Timothy to set some rules for the widows that the church would support. Keep in mind that the care of the widows in the church, was a heavy burden on the congregation. Now we have social security. What if we

had to take over the financial care of just the widows in our small congregation? That would require more than our whole budget. That is the reason for all the rules that Paul laid down. They had to be married only once. They had to have done good deeds in the community. They had to have raised children, their own or others. They must be over sixty. They must have aided others in adverse circumstances and they must be noted for their hospitality. We will see these coming up in the next few verses.

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.

This verse has more than just an application to the widows family. It applies to them but it also applies to anyone who is in charge of a family. This is more of the “if they won't work don't let them eat” philosophy.

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

The thoughts switch back and forth here. Verse nine goes with verse eleven, twelve and thirteen. So we will take these together and then back up to verse ten which is another of those qualifications for widows taken into the group to be supported. Verse nine is a command and does not mean that a young widow cannot join the congregation. It does mean that a young widow can not be taken into the group to be supported by the church.

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.

Another qualification for a widow to qualify for help from the church. This can be summed up by the term “good works”. What about the foot washing? Water did not come from a tap but had to be carried from a well some distance away. When everyone went about on dusty, unpaved roads wearing sandals or barefoot, feet got filthy and needed washing every time one entered a house.

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.

This is not about the young widows losing their salvation but rather about a

temporary turning away from the faith. We would call it backsliding. The word damnation, in the bible, has two meanings. It can mean a person is bound for hell but can also mean a temporary condemnation. Summing this up; a young widow will want to remarry and may be led off the right path by Satan. The same might well apply to young widowers. When a person's thoughts are on the opposite sex they are less likely to be focusing their attention on the things of Christ.

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.

Now they do Facebook and Twitter. At the time written about here, most of the women had no education and did not have jobs outside the home. When the husband died and the children had left home, they did not have much to do. There was the danger that these women would be lazy or worse, they might waste their time and that of other women. They would go from house to house and spend the day gossiping. There is no need to do this today as now we have cell phones.

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

Women should marry. They should have children and keep the home. This is the opposite of those things listed in verse thirteen.

15 For some are already turned aside after Satan.

Some of the young widows had left the church to follow Satan. They may not have been aware that it was Satan that they followed.

16 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.

Take care of your family and do not let them become a charge of the church. One interesting tidbit is that the care of the widows is also placed on the women who have the means to do this. That would be daughters and granddaughters.

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.

This seems to be about both acknowledgment and pay. Do you get the sense that these are big congregations we are studying about? I had always thought of the early churches as small gatherings but no small gathering could do the things that Paul is charging Timothy with doing.

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.

This seems to be a special meeting of a church "court" to hear an issue among members. After all the evidence is heard the guilty parties are rebuked before all. This is done to set an example for others. The proper procedure is set forth in Matt 18:15-20 **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. {18:16} 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. {18:17} And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.** In other words put him out. Brethren who err and repent are to be forgiven as often as necessary. See Luke 17:3-4 **{17:3} Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. {17:4} And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. {17:5} And the apostles said unto the Lord, Increase our faith.**

Two things before we move on. The apostles found this hard to swallow and had to ask for more faith to handle repeated forgiveness. To forgive does not mean to forget. If you forget the trespass then you will put yourself in the same position over and over again. For instance, a brother comes to you and asks for help, let's say money to pay the electric bill. If they then are unable to repay you are to forgive the debt. That does not mean that if they turn up again next month with the same problem you are to lend to them again.

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.

This instruction is a hard one for anyone to follow. Everyone wants to give

better treatment to their friends. How about those who do most of the work in the church? Shouldn't they get some special treatment? Not according to this. The pastor is to show no partiality.

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

My first thought went back to the verse where the pastor is not to be a fighter but this has a different sense. In this case I believe he is speaking of not being too quick to “lay on hands” as in the case of ordaining another pastor or deacon. Make sure you know him first. If you ordain a person you should not, then you become a partaker of that person's sins. That's heavy.

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

This goes directly against chapter three verse three. Remember from last weeks lesson that a pastor was to drink no wine. This is a special instruction to Timothy to use a little wine as medicine. He had ongoing stomach problems that the alcohol, in the wine, could help. We have studied this before. Alcohol is intended to be a medicine and disinfectant. Nyquil is a favorite nightcap for Baptists.

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

Some, like Baker and Swaggart are caught in open sin in this life. Others get to wait for the Judgment Seat of Christ. Many are not caught down here but no one gets by the Judgment.

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

The other side of the coin is equally true. There are many good works done here that no one knows about but these are also recognized at the Judgment.

Something as small as an extra offering is a good example. No one knows about it except those involved. Even that little thing gets it's reward.

FIRST TIMOTHY CHAPTER SIX

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.

We are back to slavery again and do notice that last phrase. You have been taught this proper doctrine and to go against it is to blaspheme both the name of God and his doctrine.

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.

Christian masters are to regard their slaves as brothers in Christ. No where is it said the master must free the slave but I am sure there were many cases where the master did so. These earthly masters are to keep in mind that in Heaven there will be only one master

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;

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 godliness: from such withdraw thyself.

Supposing that gain is godliness is what is wrong with much of the so called Christian community today. Let's change the book so we can make money from the sale. Let's preach that God will give you anything you want if you have enough faith and contribute enough "seed" money. The more money I have shows how much God blesses me. Notice that all the money flows only upstream from the Christians to the booksellers and church leadership of the apostate churches. How many times have you heard the tv con men say you must "sow the seed"? In English that means send me your money.

6 But godliness with contentment is great gain.

True godliness looks forward to verse eight. Be content with what you have and I would add, be thankful for what God has given you.

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

When the end of life comes one thing is certain. Bill Gates, who is the wealthiest man I can think of at the moment, and you and I, will all require the same size hole in the ground.

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

This is a very important verse. That is food and clothing. There is something very wrong with Christians who are always complaining about the things they do not have. They make themselves miserable. Always keep in mind that the whole aim of TV, magazines, radio and newspapers is to make you want things. That is their only mission.

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.

Those who want to be rich will never have enough. What they get will never satisfy.

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.

Verses nine and ten go together with verse ten being one of the most often misquoted verses in the bible. Money is the root of all evil is the usual quote. This is the sin of coveting.

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

The man of God has no part in the things just spoken of. He is to run from them. On the other hand he is to “follow after” or pursue these Christian virtues listed.

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.

We Christians don't fight with swords or guns but with the Word and by prayer, trusting in the Lord. Our real enemies are not men and women but devils and the evil things that Satan sends against us.

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;

God and the Lord Jesus will be the judges of what Timothy does. He is responsible to them and he must give an account of his life to them. The same is true of all of us.

14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

The commandment is a reference to the one he just gave in verses eleven and twelve.

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

Notice that times is plural in this verse. That requires more than one appearing and so it includes the Rapture as well as the first and second coming. Potentate, King of Kings, and Lord of Lords appears exactly as it does in Rev 19:16 which says; **And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

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.

This one is interesting. Jesus Christ had immortality from the beginning. He willingly gave up his life on the cross. Had he not done so he would have still been alive, on earth, today. No one has the power to "kill" any member of the Godhead. The beautiful thing is that God can and does give that same

immortality to us.

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;

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.

Those that are rich in worldly goods are to use them for the good and advancement of God's work. As we have seen, there is no evil in money provided it is used wisely. In fact, as shown in verse nineteen it can help a rich person lay up treasures for himself in Heaven.

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

The word science has been removed from the perverted bibles since 1880. Science falsely so called refers to things like evolution. Though it is now called a science it can not be proven and true science must be provable. Paul is telling Timothy to stick to the Book and let science catch up when it can.

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

Darwin had a college degree. I thought it ironic that his degree was in religion. Paul closes the letter with a blessing.