

A

Study

Of

1 TIMOTHY

By

Mary Duchow

Introduction

I find in Mary's writings simplicity of thought, yet a depth of truth that flows from a sincere walk with Jesus. Each thought is carefully weighed in the balance of God's word and then has been tried in the fires of adversity. In spite of much personal trial, there is no bitterness. There is a sweet reminiscence of what God has done from the perspective of one who has experienced much. Scripture references are abundant and offered in context. You never get the feel that she is searching for a text to prove or justify her position or opinion. Her writings are simple, profound, and refreshing.

Living in the Glory

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Acknowledgements:

Throughout this study, Scripture is taken from the New International Version Study Bible, unless otherwise indicated, in the left margin. Also, in the left margin Scripture references are listed, as are additional source materials. Occasionally, to implement the text with personal experience or viewpoint, the words, Personal Comment, will occur in the left margin, indicating that the material to the right is from the author of this study.

Footnotes are primarily based upon those that appear in the NIV Study Bible, and are written in the left margin. The author paraphrases most of the footnotes, in order for them to be read more easily. Hence, quotation marks are rarely used. The object is to get the material before the reader with as few interruptions as possible.

The text of this study is typed in **boldface**, and quotation marks are not used.

Since the author was blessed with salvation, her desire to share this gift of redemption is strong. The memory of her past weakness, bitterness and sin, prompted her to tell others how the Lord brought her through repentance and forgiveness, and to the place of trust in Him. The Lord laid out all that was needed to accomplish this Bible Study. Scattered throughout this work are Personal Comments, which tell of her own experience. These show others a little of her life before she was able to accept the forgiveness and peace the Lord gives, in hope that her readers will be able to truly trust in God. She encourages the reader to come to Jesus, let Him into your heart and He will do the rest. Just follow His lead, learn from the Lord and live in the freedom of His peace.

Dedication

These Bible studies are dedicated to my children and grandchildren: Christine Palafox, her husband Nick, their children, Tahlia and Jansen; Robin Schickert and her husband Norb; and Mark Duchow. With gratitude, in the name of Jesus, these studies are written by your loving mother.

Sources:

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THE KING JAMES OPEN BIBLE, Expanded edition, published by Thomas Nelson Publishers, Nashville, 1985.
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Mary

Her hair is gray.
The years of her life are evident
In the lines of her face.
Her hands show the delicate tracery of veins
That mark their aging.
She is now in her 75th year.

But this façade is deceptive.
For many, at this stage of life,
The light within is growing dim.
But, not so for this unique person;
For this woman has,
In the not so distant past,
Just begun to live.

The events of her life
That have aged her physically,
Were a necessary prelude
To the wisdom and insight
She has gleaned from them.

It has become her mission in life
To use this precious gift
That was bestowed on her
By God's Holy Spirit,
To help as many hurting people
As He sends her way.

What words can I use
To describe her?
I sat across the table from her
On that first day,
Never dreaming that I was about to embark
On one of the most meaningful journeys
Of my life!

I looked at her there,
An ordinary woman,
At first glance.
How could I know
What wisdom and insight were stored
Within that all too human frame?

How could I know, then,
That God would use this
Ordinary, extraordinary vessel
To free me from the bondage
Under which I had lived
All of my life!

*The woman who was counseled by the writer
Of these Bible studies, wrote this poem.*

1 Timothy Introduction	<p>Timothy is best known for his close relationship to Paul, being a second-generation Christian and for his leadership in the church, despite his youth. This epistle and also the second letter to Timothy were written by Paul, during the onset of his fourth missionary journey. Both letters instruct Timothy "how" to take care of the young Christian church at Ephesus. When Paul realized he might not be returning to Ephesus from his travels in Macedonia for quite some time, he wrote to Timothy to help this young assistant to understand more clearly the responsibility, duty and obligation he had as a leader. In the truest sense, these are the words of the man, Paul, who was getting on in years, which are written to Timothy who was not only his assistant but also Paul loved him as a father loves a son. Truly, the young pastor faced a heavy burden in shepherding the church at Ephesus.</p>
1Ti 1:3	
1Ti 1:2	
1Ti 1:18; 4:12-16; 6:12-20	<p>The task was challenging, for Paul needed to reinforce Timothy's duty to combat false doctrine and safeguard public worship, among other responsibilities, in order for him to mature into a strong leader. In fact, these words, written in first and second letter to Timothy, as well as Paul's letter to Titus, may be taken together as a leadership manual for church organization. These letters are referred to as the Pastoral Letters. Paul wants Timothy to be an example to others while he exercises his spiritual gifts and "fights the good fight." His personal and public life, as a leader, must be above reproach, he must be ready to deal with all kinds of problems, including false teaching, discipline, proclamations of Scripture, poverty and wealth, diverse people, refute error and teach the truth.</p>
	<p>The word, refute, means to prove something to be false or erroneous. It is from the Latin, meaning, "to beat back" as one would defend against an oppressor. In this case, the oppressors were the false teachers and apostles. This is a big, big role for any minister, for any pastor! Personally, I admire and respect the many truly devoted and gifted pastors whom I have known. Also, there are many who broadcast their ministries on radio and television, and there is much on the internet that is true and valuable for bringing people to Christ and for helping those who believe to grow spiritually. Thank God for them all! We need good and God-gifted shepherds to guide and nurture His people on earth.</p>
1Ti 3:14-16	<p>In the key verses of 1Timothy, Paul writes: "Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. Beyond all question the mystery of godliness is great: He (Christ Jesus) appeared in a body (of flesh), was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, (and) was taken up in glory." Paul then emphasizes Timothy's need to be godly in all that he does. He tells him to "flee the worldly life and pursue righteousness, godliness, faith, love, endurance and gentleness...(and to) take hold of eternal life to which you were called when you made your good confession in the presence of many witnesses."</p>
1Ti 6:11-12	
Key Chapter	<p>The key chapter is 1Timothy 3, where the qualifications for leaders, elders and deacons of God's church are listed. Notably absent from this list are the usual worldly attributes of success or position. Paul enumerates character qualities which demonstrate true leadership that are given and inspired by God.</p>
Pastoral Letters	<p>The first and second letters to Timothy and the letter to Titus are considered the Pastoral Letters, because they give instruction to these young men concerning the pastoral care of the</p>

<p>Ac 13:1-21:17</p> <p>Ac 28</p>	<p>churches. The word, pastoral, is from the Latin noun, <i>pastoralis</i>, meaning shepherd and <i>pascere</i>, a verb, meaning to pasture or to herd animals into a pasture to graze. Pastoral pertains to what a pastor does in his "shepherding" duties, as a Christian minister in the capacity of having spiritual charge over a church fellowship. All three letters probably were written not long after Paul's first imprisonment in Rome (AD 60-62).</p> <p>It is clear from the book of Acts that Paul went on three missionary journeys. There is also some conjecture that he made a fourth journey after his release from Roman incarceration when he was under house arrest in Rome. The conclusion is that he did indeed desire to journey to Spain, but whether he actually made that journey or not is not known. The places that he may have visited after his release are indicated by statements of intention in his earlier writings and by subsequent mention in the Pastoral Letters. However, the order of his travel cannot be determined with certainty.</p> <p>So, it is after his first imprisonment in Rome (house arrest AD 60-62) that Paul most likely began this fourth missionary journey. At this time, he commissioned Titus to remain as his representative in Crete, and he left Timothy in charge of the church at Ephesus. Paul moved to Philippi in northern Greece (Macedonia), where he wrote his first letter to Timothy and his letter to Titus. Later, Paul traveled to Rome, where he was imprisoned for the second time (this time in the Mamertine prison), where he wrote 2Timothy shortly before he was executed (AD 67-68).</p> <p>Certain themes and phrases recur throughout the Pastoral Letters, godliness, sound doctrine, controversies and trustworthy sayings. Paul had left his associate, Timothy in Ephesus to correct the problems in that church concerning doctrine, church practice, church government and various aspects of Christian living, in order for the church to function properly. Paul also encourages the younger man not to become weary and to live his life wholly for God. He adds some specific regulations for the ordination of church officers as well. Timothy is to be very careful to live his life consistent with this doctrine so that Satan will not get an advantage over the fellowship. In an extended message to all young church leaders, Paul emphasizes the importance for them to live dedicated and pure lives.</p>
<p>NIV introduction</p> <p>Php 2:20</p>	<p>Paul had another reason for writing to Timothy—he was lonely. His associates, Phygelus, Hermogenes, Damas, Crescens, Titus and Tychicus were away, in a sense they had deserted him. Only Luke was with Paul at this time but Paul wanted Timothy to join him. Paul missed Timothy as he would miss his own son, and felt he had no one else like him. However, because of Nero, Paul was understandably concerned for the welfare of all the churches at this time.</p>
<p>Personal Comment:</p> <p>1 TIMOTHY 1 : 1 : 11 v.3</p> <p>v.5</p> <p>v.7</p>	<p>It seems from what I've read that this was a very difficult time in the history of the Christian church. I look around now, all these years later, and realize the true church is not out of danger yet! It will be with great interest that I will observe "His story" unfold.</p> <p>Paul, an apostle of Jesus Christ by the command of God our Savior and of Christ Jesus our hope, to Timothy my true son in faith. Grace, mercy and peace from God the Father and Christ Jesus our Lord. As I urged you when I went to Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer nor devote themselves to myths and endless genealogies. These promote controversies rather than God's work—which is by faith. The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. Some have wandered away from these and turned to meaningless talk. They want to be</p>

<p>Eph 4:4 v.9</p> <p>v.11 Ac 9:15</p>	<p>teachers of the law, but they do not know what they are talking about or what they so confidently affirm. We know that the law is good if one uses it properly. We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, murderers, for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the Blessed God, which He entrusted to me.</p>
<p>Footnote: 1Tim 1:1-2</p> <p>Heb 3:1</p> <p>Ac 9:1-15</p>	<p>An apostle is from the Geek word, apostolos, meaning "to go forth." Originally it meant for sailing ships to "go forth," but came to be used of ambassadors or delegates to be "sent forth." Eventually it was used to describe missionaries or messengers of God. Jesus, Himself, is called an Apostle in the book of Hebrews. In the NT the word designates a small group who held the highest position in the young church, who had the most responsible functions. The name "Apostle," certainly belongs to the group of Jesus Christ's chosen disciples, who are frequently called "The Twelve." They were His witnesses and in the name of Jesus they performed signs and wonders. Theirs is the ministry of the word. Luke gives the title "Apostle," to "The Twelve" and to Paul. Paul was personally elected by Jesus Christ when he was on the road to Damascus—on his way to persecute Christians! But the Lord changed all that and made him the apostle he became!</p>
<p>(w.1-2)</p>	<p>When Paul writes:"Christ Jesus our hope" he is expressing the absolute certainty that Christ will bring about everything that He said He would and also all that was written about Him in Scripture. Paul's words express absolute certainty and are not a mere wish!</p> <p>As mentioned in the introduction to this letter, Paul thought of Timothy as a father regards his son. He tenderly addresses this letter "to Timothy, my true son in faith." Also, Paul sends along his blessings of grace and peace to all who read his words, for truly they are inspired by the Holy Spirit of God.</p>
<p>Footnote: 1Tim 1:3-11</p> <p>See Mt 9:3; 26:65; Jn 10:33, 36; Ac 6:11-13; Titus 3:9</p>	<p>In this section and in chapter 4 and 6, Paul warns against heretical teachers in the Ephesian church. They were characterized by teaching false doctrine and teaching Jewish traditional myths. Also these false teachers really wanted to be teachers of OT law, not what they considered blasphemous Christian teaching. What they taught, however, was far-fetched, fictitious stories which were based on obscure genealogical points. It was their conceitful arrogant and contrary argumentiveness which offended Paul so much that he needed to continually warn Timothy and other church leaders against these evil men. Their foul teaching was just so much meaningless and foolish talk that had no basis in the truth of Scripture. And along with this unscrupulous teaching, these false teachers with their ascetic, austere and "holier than thou" personal excruciatingly strict discipline—to prove how really religious they were—wanted high positions of religious leadership for personal financial gain. (And the devil is still alive and well in this particular false area of modern religiosity!)</p> <p>These heretics of Paul's day were probably the forerunners of the Gnostics and all the whole host of "know-it-all" who came after them. Gnosticism was one of the most dangerous heresies of the first two centuries of the church. Its central teaching claimed that one's spirit was entirely good and one's body ("matter," in general,) was evil. Many erroneous teachings and traditions flowed from this basic lie. God created the body and the spirit, as well as all "matter" and therefore it is good. Sin and the effects of sin are evil.</p>

<p>(v.3)</p> <p>Ac 19:1-20:1</p>	<p>Since Paul's journey to Macedonia is not recorded in Acts, it probably occurred after Acts 28, between Paul's first and second incarceration in Rome. Timothy had been traveling with Paul but at this time he stayed on at Ephesus. The Ephesian church was well established by this time, because Paul had had an extensive ministry there on his third missionary journey about eight years earlier. After his release from house arrest in Rome, Paul revisited the church at Ephesus, leaving Timothy in charge while he continued his journey to Macedonia.</p>
<p>(v.4)</p> <p>See 1John</p>	<p>These false teachers, called Judaizers and Antinomians, were those who promoted "controversies rather than God's work" with their "myths and endless genealogies." Their stories were probably built on OT history and many man-made traditions that later developed into intricate Gnostic philosophical systems. The Judaizers were those men who chose certain OT rites, rituals and traditions that, they insisted, needed to be followed, religiously, prior to one becoming a believer in Christ Jesus. Essentially, they felt one had to become a Jew first in order to become a Christian. Their devotion sprang from their need for praise, power and wealth, and not from any desire to bring people to the beauty and freedom of true belief in Christ Jesus and His atonement and salvation.</p>
<p>(w.8-11)</p>	<p>Paul emphasizes that the "law is made...for the ungodly and sinful...lawbreakers and rebels..." essentially, that the law was made for sinners not for the righteous and that "the law is good." (But no one except Jesus was perfectly able to live according to the law because Jesus was without sin. The law is good. It is sinners who are not good!)</p>
<p>Personal Comment: Jer 31:31-34; Heb 8:12</p>	<p>Jeremiah writes what the Lord God said about the Messianic era, about those who believe on His name, "I will put My law in their minds and write it on their hearts...I will forgive their wickedness and will remember their sins no more." Those who believe in the redemption of Christ Jesus are spiritually born-again. They receive the indwelling Holy Spirit of God in their hearts, spirits and minds. God, literally, puts His law into their hearts at that time and remembers their sin no more.</p> <p>Without repentance or simply saying some words at an altar call, does not a Christian make! One must recognize his or her own dire need of forgiveness and cleansing. Then, humbly, in full knowledge of your own sin and unworthiness, ask Jesus to come into your heart. In that very instant you will be forgiven, become re-born in your spirit, receive the indwelling Holy Spirit and the law of God will be in your heart. But, like a new-born baby, you are now equipped to grow spiritually, like you grow and develop physically, by learning. It is very important to read the Bible, join a Bible believing church, and attend Bible study classes. The members of the church fellowship will be willing to help you mature in your faith.</p>
<p>1 TIMOTHY 1 : 12 – 20</p> <p>v.14</p> <p>v.16</p> <p>v.17</p> <p>v.18</p>	<p>I thank Christ Jesus our Lord, who has given me strength, that He considered me faithful, appointing me to his service. Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus. Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display His unlimited patience as an example for those who would believe on Him and receive eternal life. Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.</p> <p>Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, holding on to faith</p>

<p>See 1Ti 6:21 Mt 18:17; 1Co 5:5 Footnote: 1Tim 1:13 See Ac 9:1-15</p>	<p>and a good conscience. Some have rejected these and so have shipwrecked their faith. Among them are Hymenaeus and Alexander, whom I handed over to Satan to be taught not to blaspheme.</p> <p>Paul wrote about himself before he was miraculously converted by Christ Jesus, Himself, while Paul was on his way to Damascus. In Acts 9:1, Paul was still "breathing out murderous threats against the Lord's disciples.</p>
<p>American Heritage Dictionary Mt 9:2-3 Mt 23:16</p>	<p>The word, blaspheme, is a verb, meaning to speak of God (or something sacred) in an irreverent or disrespectful, impious manner, (that is, not pious or not with dutiful respect). To be a blasphemer is to speak in a contemptuous or profane manner concerning God and/or to claim for oneself the attributes and rights of God. In Matthew, "the teachers of the law said to themselves, 'this fellow (Jesus) is blaspheming!' " The term here includes the usurping or seizing another's power, rights and position, in this case, God! They said this because Jesus said to the paralytic, "Take heart, son; your sins are forgiven." Of course, these "blind guides," these teachers of the law, did not recognize the Jesus, is the Messiah; that He is God!!! So they accused Him of blasphemy—because He forgave a man his sins—and only God can do that.</p>
<p>(v.13)</p>	<p>In this verse, Paul admits to having been "a blasphemer and a persecutor and a violent man." But, the Lord Jesus showed Paul the error of his ways. In the process of this forgiveness Paul became a believer and Christ made him one of His own apostles!</p>
<p>Webster's Dictionary Ac 1:12-26</p>	<p>An apostle is one who is sent on a mission. In the NT an apostle was one of an authoritative group who were sent out to preach the gospel, made up especially of Christ's 12 original disciples and Paul. Matthias was chosen to replace Judas and was "added to the eleven apostles." A disciple is one who accepts and assists in spreading the doctrines of another, as one of the followers of Jesus Christ in His lifetime and those believers who follow the Gospel accounts and the other NT books.</p>
<p>Footnote: 1Tim 1:15 1Ti 1:13;3:1;4:9; 2Ti 2:11; Titus 3:8 Footnote: 1Tim 1:18 1Ti 4:14 Ac 16:3</p>	<p>"Here is a trustworthy saying." This clause is found nowhere else in the NT, but here in these Pastoral Letters, Paul uses it five times in order to identify a key saying.</p> <p>In the early church God revealed His will in various matters through prophets, where prophets had an active role in sending Paul and Barnabas on their mission to the Gentiles. In Timothy's case this prophecy may have occurred at the time of or before his ordination, perhaps about 12 years earlier on Paul's second missionary journey. Prophecies about Timothy seem to have pointed to the significant leadership role he was to have in the church.</p>
<p>Footnote: 1Tim 1:20 Mt 18:17 1Co 5:5,13 1 TIMOTHY 2 : 1 - 15 Heb 10:26</p>	<p>"Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme." The reference here is to church discipline. Paul had excluded these two men from church, which was considered a sanctuary from Satan's power. He sent them out in the world, away from the fellowship and care of the church, where they would be "taught," that is, where they would be disciplined so they would not blaspheme. The purpose of such drastic action was more remedial than punitive. That is, this type of discipline was intended to correct or supply a remedy for these men to understand the error of their ways rather than a punishment for what they had said or done.</p> <p>I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth. For there is one</p>

<p>Footnote: 1Tim 2:2-4 Jer 29:7</p> <p>(AD 54-68) See Lk 6:27-36 (v.4)</p> <p>Personal Comment: 1Pe 1:2</p> <p>Ps 15:12; Mt 6:33</p> <p>Dr. Lutzer</p> <p>Footnote: 1Tim 2: 5-7</p>	<p>God and one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all men—the testimony given in its proper time. And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles. I want all men everywhere to lift up holy hands in prayer, without anger or disputing. I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.</p> <p>Jeremiah writes: "Also seek the peace and prosperity of the city to which I (the Lord) have carried you into exile. Pray to the lord for it (the city of captivity), because if it prospers, you too will prosper." Jeremiah wrote this unprecedented and unique concept to the Jews in the ancient world, who were to work toward and pray for the prosperity of their captors, the Babylonians! And here, Paul tells believers through this letter to Timothy to pray "for kings and all those in authority." We must remember that Nero was in power when Paul wrote these words! Paul emphasizes that since God is the source, believers are to live "godly" lives— because God is good, they are to be good also. And God desires the salvation of all people.</p> <p>The Bible indicates that God chooses some, not all, people to be saved. That is that God, in His foreknowledge, knew who would believe when confronted with the gospel. Those who chose to believe—God would enable them to believe. Some how, this doesn't seem fair to our human reasoning. Because we cannot resolve this seeming inconsistency. The Bible teaches that there is no contradiction in the mind of God. Since we mortals are limited in our ability to comprehend "the mind of God," we are to take it on faith that God knows what He is doing and why. If we knew all the answers, we wouldn't need faith and trust in God! It is our powerful but puny egos that lead us into endless argument! Paul warns us about these senseless and time consuming quests. Better spend that same energy and time in seeking the Lord.</p> <p>King David wrote, "Delight yourself in the Lord and He will give you the desires of your heart." This included satisfying the hunger we all have to know the peace of trust in knowing that God knows what He is doing—and that what He does, He does out of love. This we need to know! This love is the kind of love that human beings can only know through trust in God the Father! Likewise, we are to love (agape) each other as Christ loves us. Dr. Lutzer says that you cannot love someone you don't know. Therefore, truly seek to know God the Father, Son and Holy Spirit—and for me, the best way to accomplish this is through regular and concentrated Bible study. Give as much attention to daily Bible study as you give to any one of the many, relatively useless time-consumers in your life. (For instance: TV and media, surfing the internet, sports, entertainment, cell-phone use, computerized games and other compulsive, addictive activities.) Let Bible study become the delightful addiction for you!</p> <p>These verses continue with Paul's advice to Timothy which includes methods of maintaining a good and godly life, and a summary statement of the gospel Paul preached. It is in connection with the doctrine of God's will that all men should be saved. This surely was the apostle's argument for God who is the God of all because there is no other God by which men and women are saved. For God is Father, the God of all, there is no other and He is God the</p>
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	<p>Son, Jesus. The Messiah came to earth in the form of a man, Jesus, to be the only acceptable sacrificial atonement for the redemption of men and women. He came in flesh in order that there might be a perfect blood sacrifice—not one of bulls or sheep but of one perfect sinless man, the Man, Jesus Christ who died for our sins so that all who believe on Him may live with Him forever. To assure the believer's spiritual comfort, guidance and counsel here on earth, as an essential, additional gift of grace, believers receive the indwelling Holy Spirit—God, Himself—to continue to strengthen the Christian throughout his or her life on earth.</p>
Jn 14:6	<p>It is obvious God wants us to be saved. He has already provided the method, the Way, all we have to do is repent and recognize our sinfulness, believe, be saved and live accordingly, in the strength of His grace. "Grace" is defined as the unmerited favor God lavishes upon us because He loves us. He does not love everything we do but God love us because He created us and therefore we are His to love!</p>
(v.7)	<p>Paul writes, "For this purpose..." By these words, Paul testifies that, through His death, Christ bridged the gap between God and man and made salvation available to all! Paul calls himself a "herald, an apostle, and a teacher." The word, herald, is defined as a person who carries or proclaims important news. The word is of German origin. The word, apostle, is from the Greek, <i>apostulos</i>, and it means, messenger. The word, teach, is from the Middle English, <i>techen</i>, which means to impart and provide knowledge. The three words are inter-connected in meaning, and come to us in current English to mean basically the same thing. Paul is humbly aware of being a herald, apostle and teacher because Christ, Himself, appointed him to do so.</p>
American Heritage Dictionary	
See Ac 9:1-15	
Footnote: 1Tim 2:8-10	<p>Some maintain that Paul's teaching about women, here, is historically conditioned, not universal and timeless, that it was culturally influenced. Others view these verses as unaffected by the historical situation and therefore applicable to every age. The use of the word, men, here does not refer to mankind, as it does in verses 5-6, but in its Greek origin, it refers to male as distinct from female. In the original Greek, the word is <i>aner</i>, a primary root word, specifically defined as, a man; an individual male; a husband; a man. The plural, of course, is men.</p>
Strong's Concordance	
(v.9)	<p>Here, Paul is expressing caution for women in a society where such things as jewelry, or braided hair were signs of extravagant luxury and proud personal display. It is the proud personal display that Paul discourages, not necessarily "jewelry" or "braided hair," since in those day this indicated "luxury." Paul encourages Christian women not to rely on extreme hair styles or gaudy exhibits of jewelry, expensive apparel and adornment, as was common in Greek (probably, Jew and Gentile) culture of the day. The standards for Christian women set here by Paul (and by Peter) are not limited to any particular time or culture. The lives of Christian women—and this means young women, pre-teen and up—should wear clothes, jewelry, hair styles and adornment in general that are not "extreme" so that their lives may be marked by moral purity that springs from their reverence toward God.</p>
(v.10)	
See 1Pe 3:3-4	
Personal Comment:	<p>These words about wearing apparel that is suitable for worship services are meant to alert Christians of all ages, male and female alike, that going to a church worship celebration, should not look like one is wearing clothes and adornment that one would wear a Rock Concert, a sports event, a "slumming" party, etc. (Oh yes, turn the cell-phones off, please.)</p>
Footnote: 1Tim 2:12-15	<p>Paul writes, "I do not permit a woman to teach." Some believe that Paul here prohibited teaching only by women who were not properly instructed to teach. He is specifically referring</p>

(vv. 13-14)	to 1st Century women of the Greek city of Ephesus. Such women tended to exercise authority or dominion over the men. Others maintain that Paul did not allow a woman to be an official teacher in the assembled church. This is indicated by the added restriction concerning exercising "authority over a man," that is, functioning as an overseer. Paul based the restrictions on chapters 2 and 3 of Genesis. Some argue that when Paul uses the word, "for," that it does not express the reason for woman's silence and submission, but is used only as a connective word. The meaning, then, would be that Adam's priority in creation illustrates the present situation of male priority in teaching.
1Tim 2:1-15; 3:1-13; 5:17-25	This unusual condition of women being dominant over men at the church at Ephesus, and Eve's being deceived, illustrates the natural tendency for a man or a woman who is untrained to be deceived. But here, Paul is addressing the aggressive Ephesian women involved in false teaching. Thus the prohibition is not universal and permanent but restricted to the situation here, where Paul instructed Timothy to appoint qualified church leaders. (Remember, Paul was writing this letter to his close associate, Timothy, to help him with the difficult work of establishing Christian churches in the decidedly pagan world of both Jews and Gentiles, but here it was basically Gentiles to whom he preached and taught.)
Gen 2:7	Under different circumstances the restrictions would not apply. Others believe that the appeal to the creation account makes the restrictions universal and permanent. "Adam was formed first." Paul appeals to the priority of Adam in creation, which predates the fall. Thus he views the man-woman relationship set forth in this passage as grounded in creation.
Gen 3:6,13	"The woman ...was deceived." Paul appears to argue that since the woman was deceived (and then led Adam astray), she is not to be entrusted with the teaching function of an overseer (an elder) in the public worship services if an assembled church.
(v.15)	"But the woman will be saved..." There are three possible meanings for this verse. 1. It speaks of the godly woman finding fulfillment in her role as wife and mother in the home. 2. It refers to women being saved spiritually through the most significant birth of all, the incarnation (God made flesh) of Christ. 3. Or perhaps it refers to women being kept physically safe in childbirth.
Personal Comment: Gen 2:7 Gen 2:22 American Heritage Dictionary Gen 2:17 Gen 3:1-5 Gen 3:6	In my original notes for this study, I was surprised not to find any comments on 1Timothy 2:12-15, because while typing the above, my 21 st Century female hackles were sending off alarms! Suffice it to say, the NIV comments covered it all. After 76 years on this earth, I have seen that the situation for women in some areas has improved, but in other areas it remains a male dominated world. What I have understood from years of reading the Bible, is that God originally created one being, Adam, first. This human being had the whole male/female potential created within. When God separated female from male, and made Eve, essentially, He took the female out of the male/female being He had created and now there were two, the first man and the first woman. (ME <i>wumman</i> < OE <i>wifman</i>) God commanded Adam not to eat from the "tree of the knowledge of good and evil." We do not know whether Adam shared this command with Eve or not. She was deceived by the serpent, ate the forbidden fruit and gave a bite to Adam, who was not deceived—he knew better—but he ate it anyway. Adam disobeyed...Eve was deceived...but is traditionally blamed for the whole mess.
1 TIMOTHY 3 : 1 – 16	Here is a trustworthy saying: if anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, and not violent but gentle, not quarrelsome, not a lover of money. He

<p>Quoted from the NIV Quest Bible</p> <p>(vv. 13-14)</p>	<p>refer to the deacons' wives, deaconesses or female deacons. However, the fact that deacons are referred to again in verses 12-13 seems to rule out a separate office of deaconess, but many judge otherwise.</p> <p>This explanation from the Quest Bible concerns 1Timothy 2:11, but is applicable here to amplify the above text and footnote: "Why silence the women? It's possible Paul means that women in all times and cultures are not to say anything in church or not to have authority over men in terms of teaching and spiritual oversight. That would seem to be the conclusion when he says Eve, created second, was first to be deceived."</p>
<p>Personal Comment: See Gen 2:17</p>	<p>When Adam ate the fruit, he did it knowingly. He was not deceived. He knew it was against what God had said! And he disobeyed, knowing it was wrong. So, guys, don't go blaming Eve—or women!! Men are supposed to be the spiritual leaders!!</p>
<p>Quest quote Continued</p> <p>See 1Tim 6:1-2</p>	<p>"The difficulty with this view, however, is that elsewhere Paul seems to recognize the authority of certain women who were teaching and evangelizing. To sort out the discrepancy, some think Paul was simply giving advice here on how Christians could accommodate themselves to imperfect cultural conditions—just as he did when he advised slaves without advocating the institution of slavery."</p>
<p>Quest quote Continued</p>	<p>Timothy faced a difficult situation where influential false teachers were preying on women— young widows in particular. They were "wolves in sheep's clothing." These particular older men, possibly even elders, were not only teaching false doctrine but they were smug, ingratiating, prideful, and insincerely spiritual or pious. By restricting the public involvement of these women who may have been wealthy young widows would dramatically undercut the support of the false teachers and gain respect for the church in the Ephesian community.</p>
<p>Quest quote Continued</p>	<p>"Paul wanted to present the Ephesian church in the best possible light so the gospel would have a better chance of being heard in an essentially hostile environment. He also wanted women to learn (something denied Jewish and Greek women) under calm, peaceful conditions. When we understand Paul's 'rules' in this context, we see that he was recommending things to help the church gain integrity in the community. People today disagree about how far these restrictions should be applied."</p>
<p>Footnote: 1Tim 3:14-16</p>	<p>Paul is very concerned about how Christians "ought to conduct themselves." In fact, Paul's epistles are all about proper behavior for those of "God's household, which is the church." He writes, "the mystery of godliness is great." The phrase means the "revealed secret of true piety," that is, the secret that produces piety in people. That secret, as the following words indicate, is none other than Jesus Christ. His incarnation (God being made into human flesh and bones), in all its aspects (particularly His saving work), is the source of genuine piety.</p>
<p>American Heritage Dictionary See Mt 12:28 Acts 2:24 1Cor 15:23 Ex 23:16-19</p>	<p>These words are probably quoted from an early hymn of faith. (A hymn of faith is a "credo," which is from the Latin word, <i>credere</i>, meaning to believe.) The words, "vindicated by the Spirit," mean that the Holy Spirit enabled Jesus to drive out demons and perform miracles. Most importantly, the Holy Spirit raised Jesus from the dead. In the book of Acts we read that "...God raised Him (Jesus Christ) from the dead, freeing Him from the agony of death, because it was impossible for death to keep its hold on Him." In 1Corinthians, Paul writes, "...Christ, the firstfruits; then, when He comes (at the second coming), those who belong to Him." The meaning of "firstfruits" was first introduced in the OT as an offering to God from the first fruit of the harvest as an indication and hope that the rest of the harvest will be "fruitful," bountiful, abundant or plentiful. Its meaning here in the NT is that Jesus Christ was the first one that God raised from the dead to be in heaven with Him, as an indication of the promise</p>

	that those who believe on Him will also, one day, be resurrected to be with Him.
NIV Quest Bible 2Cor 12:2	The following is a quote from the Quest Bible sidebar: "While we don't know its (heaven or paradise) location, it is apparently the place where Christ now dwells in His post-resurrection ministry. It is obviously beyond earth's atmosphere and the physical realm of stars and planets. Jesus passed <i>through the heavens</i> at His ascension to a place <i>higher than all the heavens</i> . Paul equates it with <i>paradise</i> , which would seem to be where deceased believers now dwell in the presence of God."
Heb 4:14 Eph 4:10 Lk 23:43	
Personal Comment:	
Lk 23:43	
1 TIMOTHY 4 : 1 – 16 2Pe 3:3 Heb 13:4 Ro 14:14-18 v.4	The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer. If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of faith and the good teaching that you have followed. Have nothing to do with godless myths and old wives' tales; rather train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. This is a trustworthy saying that deserves full acceptance (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe. Command and teach these things. Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and teaching. Do not neglect your gift, which was given to you through a prophetic message when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.
v.7 Ps 37:9,11; Mk 10:29-30 v.9	
v.11	
v.13	
v.14	
v.15	
v.16	
Footnote: 1Tim 4:1	This chapter concentrates on Paul's instructions to Timothy. He writes about what the Spirit clearly says about later times, but here, however, Paul is perhaps speaking of a specific revelation made to him by the Spirit. He writes, "in later times," by which is meant, the time beginning with the first coming of Christ—born at Bethlehem and His consequent ministry on earth, ending with the crucifixion, resurrection and ascension into heaven—and not only to the time immediately prior to Christ's second coming. This is obvious because he is speaking about the false teachings that were already present at the time of this writing.
Footnote: 1Tim 4:3	This unbiblical asceticism arose out of the mistaken belief that the material world was evil. This is a central belief of the Gnostic heresy. (An ascetic, is a person who renounces the comforts of society and leads a life of austere self-discipline, especially as an act of religious
American Heritage	

Dictionary	devotion. This asceticism is personified in the monasteries, convents, nunneries, abbeys and orders of certain "saints," which are part of the structure of some religious organizations.)
Personal Comment:	Gnosticism was one of the most devilish and dangerous heresies of the first two centuries. Its central teaching was that spirit is entirely good and matter is entirely evil. It is from the Greek word, <i>gnosis</i> , which means, "knowledge." Gnostics (pronounced nos-tics, the "g" is silent) believed that salvation was achieved not by faith in Jesus Christ but by special knowledge—known only by the Gnostics themselves! This heresy led to the belief that breaking God's law was of no consequence, and it developed into an intricate system of "special knowledge" by the second and third centuries.
Footnote: 1Tim 4:7	Paul warns Timothy, and others Christian leaders, "to have nothing to do with myths." What he means is that while living the "godly" life, a Christian preacher/teacher is to live and teach according to Scripture, not myth and/or man-made religion!
Footnote: 1Tim 4:10	Paul emphasizes that "we," the followers of Christ and the Scriptures, "have put our hope in the living God." Our hope is not in special knowledge or Gnosticism or in austere and severe living but in Christ. "The Savior of all men" (and women) does not mean that God saves every person from eternal punishment, for such universalism would contradict the clear testimony of Scripture. God is, however, the Savior of all in that He offers salvation to all men and women and He saves all who come to Him, who believe in the redemption of Jesus Christ.
See Jn 15:1-8	
Footnote: 1Tim 4: 12-16	Timothy was probably in his mid 30's or younger. In that day, such an influential position as Timothy had, was not usually held by a man so young. For this reason, his leadership may have been called into question. But Paul encourages him to be strong and remember all he had taught him. Paul's 4 th journey had taken him from Ephesus to Macedonia but he hoped to rejoin Timothy soon.
(v.14) Gen 48:13-20; Lev 1:4; Nu 27:33; Mk 10:16; Ac 28:8	Now, Paul reminds Timothy of his "gift." In the OT, the laying on of hands was used to confer blessing, to transfer guilt from sinner to sacrifice, and to commission a person for new responsibility. In the NT the laying on of hands was observed in healing, blessing, ordaining or commissioning and the imparting of spiritual gifts.
See 1Tim 1:18 Ac 16:3	This prophecy made about Timothy may have occurred at the time of or before his ordination, possibly 12 years earlier, on Paul's second missionary journey. These prophecies about Timothy seemed to have pointed to the significant leadership role he was to have in the church.
(v.16)	God alone saves but Christians can be God's instruments to help bring about the salvation of others by their words of truth, inspired by the Holy Spirit and Scripture, and by being an example in the way they live their lives. Salvation is both an event that begins with belief and Spiritual rebirth and a process. Now the new Christian matures and grows in faith throughout the rest of his or her life. We are saved at the time of conversion, but still being saved in the sense of being conformed to Christ's image. As long as we breathe and are of this earth, we retain the sin nature, but after our spirits are reborn, we begin a new life here on earth. And as new life begins, its nature is to develop and grow, and that is what our re-born spirits will do also, especially with the help of the Scriptures (Bible reading and study), the Holy Spirit and through fellowship.
See Ro 12:2; 1Co 1:18 (Jn 15:1-8)	
1 TIMOTHY	Do not rebuke an older man harshly, but exhort him as if he were your father. Treat

<p>5 : 1 – 8</p> <p>v.4</p> <p>v.5</p> <p>v.7</p> <p>v.8</p>	<p>younger men as brothers, older women as mothers and younger women as sisters, with absolute purity. Give proper recognition to those widows who are really in need. But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. But the widow who lives for pleasure is dead even while she lives. Give the people these instructions, too, so that no one may be open to blame. If anyone does not provide for his immediate family, he has denied the faith and is worse than an unbeliever.</p>
<p>Footnote: 1Tim 5:3</p> <p>See Jas 2:14-17</p>	<p>In this section Paul gives advice to Timothy, and consequently all church leaders, about widows. When he writes, "give proper recognition to those widows who are really in need," Paul probably means taking care of them by providing them with material support. Widows were particularly vulnerable in ancient societies because no pensions, government assistance, life insurance and the like were available to them.</p>
<p>Personal Comment:</p>	<p>I consider myself well cared for by social security and the social services of Dodge County, Wisconsin. It is not a lot, by some people's standards, but I am living in a county facility and receive enough funds to live well and I have medicare and medicaid. Also, my church, Faith Bible Alliance Church, Neosho, WI, has been graciously supportive ever since I have been a member of their fellowship. My children, too, have helped me in many ways. And for all this I am thankful to God to have been given the life I now lead. I am not a widow but have been divorced for 29 years. (I was married for 20 years.) I know how wonderful it is to belong to a church whose pastor, his wife and the fellowship have become my family—on whom I rely for innumerable things. When I first moved into my little apartment, I had virtually nothing. Different members of the church fellowship gave me furniture, bedding, linens, kitchen items, etc. Also I received several donations of food and other supplies. The "Love Fund" of our church provided monetary assistance for dentures, and several times I was driven to an appointment. One young couple gave me a car when my poor old car died! One man helped me through bankruptcy proceedings and even paid half of what the lawyer charged! When I started to write these Bible Studies, a church elder gave me an old computer. Then I had to learn to type and use the equipment! My life in the last several years has been an example of what Paul advises Timothy on how to care for widows—in my case an old divorced woman.</p>
<p>Footnote: 1Tim 5:6</p>	<p>Paul is not blind to the reality of how some widows live "for pleasure," whether they are in need or well off financially. He cautions about this, not only for widows, but for every believer who lives for pleasure. He says they are dead even while they live. We are to be happy in the joy of the Lord, but to squander our lives on worldly pleasures is to be spiritually dead.</p>
<p>1 TIMOTHY 5 : 9 – 16 Ro 12:13; Lk 7:44 v.11</p> <p>v.12</p> <p>v.14 1Co 7:9</p>	<p>No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds. As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. Thus they bring judgment on themselves, because they have broken their first pledge. Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips and busybodies, saying things they ought not to. So I counsel young widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. Some have in fact already turned away to follow Satan. If any woman who is</p>

v.16	a believer has widows in her family, she should help them and not let the church be burdened with them, so that the church can help those widows who are really in need.
Footnote: 1Tim 5:9 (See vv. 5 & 10) See Lk 2:36:38	Paul writes about "the list of widows." The church in Ephesus seems to have maintained a list of widows who were supported by the church. While there is no evidence of an order of widows comparable to that of the overseers, it appears that those widows on the list were expected to devote themselves to prayer and good deeds. The word, "order," here, means any of several grades of Christian ministry.
Footnote: 1Tim 5:10	"Washing the feet on the saints" seems like an odious task to us, of the 21 st Century, but it was necessary in the 1 st Century, and customary, because the roads were dusty and littered with the evidence of camels, sheep, goats, donkeys, horses, dogs, chickens, ducks, etc. Very few roads on which people walked were paved and a huge percentage of people traveled by walking—and they wore sandals. Consequently, feet got dirty and in order to keep homes clean, it was customary to have water jars available at the door of the house and also customary for a servant or slave to wash the feet of visitors.
One Volume Bible Commentary See 3Jn 5	According to some sources, the qualifications for being placed on the "widows' list" were 1. To be destitute; 2. To have been faithful to her husband; 3. To have had a good reputation; 4. To have brought up her children well; 5. To have shown hospitality to strangers; 6. To have washed the feet of fellow Christians (also called saints) and humbly ministered to her fellow Christians; 7. To have helped any in distress and 8. To be fruitful in good works.
Personal Comment:	My comment on this "list:" after the widow did all that, she certainly earned her keep! However, this is the very type of caring concern that I have been shown from the fellowship of my church. They definitely and truly are an example of what a modern-day Christian church should be.
Footnote: 1Tim 5:12	Paul writes that perhaps younger widows may have been acting less than in a desirable manner, "because they had broken their first pledge." This pledge was what a widow made to the church when she was added to the list of widows and it included devotion to Christ and her duties as a widow on "the list." Paul is saying that she would diminish her devotion to Christ if she were to marry again—especially if she were to marry outside the faith. Paul is attempting to carry out long distance counseling for the young widows of the Ephesian church. He is attempting here to cover all contingencies that might occur.
1 TIMOTHY 5 : 17 – 25 Dt 25:4 v.19 Lk 10:7; Mt 18:16 Dt 13:11 v.21 Eph 5:11; Ps 18:26	The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages." Do not entertain an accusation against an elder unless it is brought by two or three witnesses. Those who sin are to be rebuked publically, so that the others may take warning. I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism. Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.
v.23	Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.
v.25	The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. In the same way, good deeds are obvious, and even those that are not cannot be hidden.

Footnote: 1Tim 5:17	All elders were to exercise leadership and to preach, and all were to receive honor. But those who excelled in leadership were to be counted worthy of double honor. This was especially true of those who labored at teaching and preaching. That such work should include financial support is indicated by the first two illustrations in verse 18. The Greek word used for "work" here, refers to toil, labor, and to working diligently.
Footnote: 1Tim 5:18 See Dt 25:4; Lk 10:7	The use of the term, "Scripture," refers to both the OT and NT passages which show that by this time portions of writings, which were to become part of the New Testament, were considered to be equal in authority to that of Old Testament Scriptures.
Footnote: 1Tim 5:20 See Ac 11:30 Mt 18:16 See also Dt 13:11	In these several verses, Paul is giving directions to Timothy and to the church in general, about who the elders and overseers should be, how they should conduct themselves, how they shall be treated and here in verses 19 and 20, Paul refers back to the OT directions that God gave Moses—and what Jesus taught—concerning how to handle discipline. Just because a man or a woman functions as a leader in the church fellowship does not mean they are "without sin" and sometimes disciplinary action is required. The sins of the elders should be dealt with "publically so that others may take warning."
Footnote: 1Tim 5:21-22	Paul is again emphasizing the importance of proper conduct among Christians in general and here among those chosen by the fellowship to be leaders. He reminds Christians that our conduct "is in the sight of God and Christ Jesus and the elect angels." By "elect angels" Paul means the angels chosen by God to observe what believers do and he holds these angels up in contrast to Satan and the other fallen angels, who also watch our behavior and motivations in order to tempt us away from the good and godly life and work that we, as Christ followers, are to do.
(v.22) American Heritage Dictionary	Paul writes, "Do not be hasty in the laying on of hands." He is referring to the method by which an elder is "ordained." The word, ordain, means to install an individual into a position of authority for which they are responsible and are to receive payment for their services. Paul is pointing out the seriousness of this "laying on of hands" and warns Christians to do this only after careful and prayerful consideration. Those who teach and preach are responsible for the spiritual welfare of the fellowship. Paul is speaking especially of the ordination of an elder here, which should not be performed until the candidate has time to prove himself. Paul continues to warn, "do not share in the sins of others. Keep yourself pure." By this Paul probably is cautioning Timothy and others to refuse to become involved in the ordination of an unworthy man.
Footnote: 1Tim 5: 23-25	As a father's concerned words for a son with a history of chronic poor health, Paul makes a parenthetical comment here which is directed to Timothy specifically. Also, in that place and time, perhaps good drinking water was not available, so Paul advises Timothy to drink "a little wine" also, for health reasons.
(vv.24&25)	Paul here gives some general advice. He tells Timothy and Christians in general to be alert to hidden sins as well as to good deeds in the lives of candidates for ordination. Those who hold positions of leadership in the church should be especially careful to be examples of the Christian way. As closely as possible they should follow Christ, as all Christian believers are encouraged to do.
1 TIMOTHY 6 : 1 – 2	All who are under the yoke of slavery should consider their masters worthy of respect, so that God's name and our teaching may not be slandered. Those who have believing masters are not to show less respect for them because they are brothers. Instead, they

	are to serve them even better, because those who benefit from their service are believers, and dear to them. These are things you are to teach and urge on them.
Footnote: 1Tim 6:1-2 See Eph 6:5; Col 3:22-4:1	Also, it is good to read what Paul wrote about slaves and masters in Ephesians and Colossians because both the OT and NT included regulations for the situation of slavery, which result from man's inhumanity to man. Slavery in the 1 st Century was somewhat different from the slavery in the USA. But a slave is a slave! The whole reciprocations between the slave and the master must be viewed from the reality of the situation in context with the Christian way of life. And Paul writes about this in these verses. Ultimately, he counsels his readers to be an example of a Christian, whether you are a slave or a master. One is not exempt from Christian behavior because one is a slave, servant or employee.
Mt 20:25-28	Jesus clearly points out that He—the Lord Christ—“did not come to be served, but to serve...”
Ro 12:2	Paul tells Christians in his letter to the Romans, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—His good, pleasing and perfect will.”
(v.2)	Paul urges Timothy to teach these things urgently, for they are very important not only to the Christian but so that non-Christians in the world may see the difference between the way Christ-followers act and re-act and perhaps they may question, “why do Christians act differently?” In this way, by our actions at home, school or the workplace, Christians, by their behavior, evangelize!
1 TIMOTHY 6 : 3 – 10	If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.
v.5	
v.6	But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.
Heb 13:5; Ps 39:8	
v.9	
Pr 15:27	
v.10	
Personal Comment:	Verse 10 is perhaps one of the most often quoted verses from the New Testament. The NIV notes refer back to the Old Testament for the sad but true story of human nature—our sin nature. It is the account of the Israelite, Achan, who coveted and took some “devoted” things and then lied about it. Finally, he confessed and the Israelites stoned Achan, his family, and all he owned. Then they burned them and buried them in the Valley of Achor, (which is the Hebrew word for “trouble.”).
Jos 6:17; 7:19-26	
Mt 26:14-15	It was the love of money, among other sins, that brought Judas Iscariot to the point of accepting thirty pieces of silver in exchange for betraying Jesus into the hands of the chief priests.
1Tim 6:10	“For the love of money is a root of all kinds of evil.” This could have been my motivation for about the first three-quarters of my life! I was born in the heart of the “Great Depression” (1929-1941, approximately) to parents who were second generation German-Americans. We were poor but proud and the German work-ethic was drilled into us early, along with an unholy reverence for money. We were German Catholics with a great big greed problem. At

<p>Comment continued:</p>	<p>least, I was, even though it was quite well hidden to all but God. That is until I had children who were quite capable of recognizing my greed, along with many of my other more prominent sins! However, I couldn't admit that.</p> <p>I was divorced after 20 years of a less than perfect marriage, was a fallen-away Catholic and a drunk. Eventually, from those dregs the Lord brought me to salvation and Christianity. Sometime after I was re-born, while experiencing the trials of my spiritual growth, the Lord convicted me of my greed.</p> <p>One day I received a phone call from someone who said she was from Sam's Club and that I had just won a new, red, 4x4 Chevy Truck. I was so incredulous that I did not believe her and slammed the phone down, while saying some very nasty things! In that moment of sheer hatred of my monetarily poor, rotten life and anger at God, I suddenly realized the phone call had been real. But I was so filled with the life-long sin of greed and envy of those who were "rich" that I could not see this was a gift for me! And I turned it down in disbelief, bitterness and envy. However, in that awesome moment of God's conviction, the enormity of my sin literally threw me down, prostrate, with my face in the filthy rug, sobbing my heart out to God to forgive me.</p> <p>I laid there for the longest time, overwhelmed with the realization of how much damage I had done to my parents, siblings, friends, husband, children and most of all how I offended God with my bitter love for money and my hateful envy of those who had it. So many years wasted on that sin!</p> <p>Well, God not only forgave me, but He took away that hatred, bitterness, penny-pinching greed that polluted my life. He simply took it away! When I finally had strength to climb up off the floor, I realized that the weight I had carried and struggled under all my life was gone!! Thank You, Lord!!</p>
<p>Footnote: 1Tim 6:3-10</p> <p>(v.5) (w. 6-9) See Heb 3:1 (v.10)</p>	<p>Paul returns to the subject of chapter 1, verse 3. He continues to warn Timothy against the heretical teachers in the Ephesian church. Along with their false doctrines, myths and foolishness of one kind or another, these false teachers used their brand of religion as a means of getting money, or "gain" as they expressed it. Paul points out that the sense in which religion is "gain" is that it produces submission to the Lord and contentment of the mind and spirit, which prevent the avid and disquieting effects of covetousness. The desire for money-getting leads to every other kind of evil doing.</p>
<p>NIV Quest Bible Sidebar</p>	<p>"Is a desire for money always a root of evil? Not always. One can desire money for Christ-centered, not self-centered purposes. Paul assumes some will be rich. His counsel to the rich is to be humble, to trust in God rather than money, and to be interested in good deeds, not bank accounts. The key is to focus on the right things."</p>
<p>1 TIMOTHY 6 : 11 – 21 1Co 9:25; Php 3:12 v.13 Jn 18:33-37</p> <p>v.16 Ps 104:2</p>	<p>But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses, In sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ, which God will bring about in His own time—God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To Him be honor and might forever. Amen.</p>

<p>v.17 Ro 12: 8-13; Eph 4:28 v.18 Mt 6:20</p> <p>v.20</p>	<p>Command those who are rich in this present world not to be arrogant not to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.</p> <p>Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have wandered from the faith. Grace be with you.</p>
<p>Footnote: 1Tim 6:11-14 (v.12) (v.13) Jn 18:33-37 (v.14)</p>	<p>Godliness implies a good and holy life, with special emphasis on its source, a deep reverence for God. Paul urges Timothy to "take hold of the eternal life." He had possessed eternal life since he first has been saved, as all born-again believers have, but Paul encourages him to claim the benefits in greater fullness. Paul refers back to Timothy's confession of faith at his baptism during Paul's first missionary journey. Jesus made the good confession "while testifying before Pontius Pilate," as recorded by John in his Gospel. Paul writes, "this command" essentially to sum up the various commands given to Timothy for him to preach the gospel and care for the church.</p>
<p>Footnote: 1Tim 6:15-16 Mt 24:36; Rev 19:11-1</p> <p>(v.16) Jn 6:46</p> <p>Jn 10:30</p>	<p>Jesus Christ's first coming occurred at the precise time God wanted, so also His second coming will be at God's appointed time. In the Book of Revelation, John records and describes the vision he saw: the rider on the white horse, who "is called Faithful and True" Christ Jesus, who is identified as the "King of kings and Lord of lords."</p> <p>Men, women and children in the beginning of the 1st Century saw Jesus Christ, the Son of Man, the Son of God, who is God. But "no one has seen the Father except the one who is from God; only He (Jesus Christ) has seen the Father." Jesus Christ is God, for in the Gospel of John He says, "I and the Father are one." The word, "one," used here is from the Greek word, <i>heis</i>, which means the primary numeral: one. It is therefore one thing not one person. God and Jesus Christ are one in essence or nature but they are not identical persons. This great truth is what warrants Jesus Christ's declaration: "I Am." The Holy Spirit is the third member of this <u>one</u> Holy Trinity of three distinct persons: Father, Son and Holy Spirit—one God. Now this is a mystery. It cannot be completely understood by the human mind but the human mind is able to believe the truth of this mystery. It is the way we were created! We have the ability and created mental and spiritual equipment which allows us the capacity of this belief in our Maker. "Then God said, 'Let us make man in Our image, in Our likeness'...So God created man in His own image..." God said, "Let <u>Us</u> make man(kind) in <u>Our</u> image and likeness."</p>
<p>Gen 1:26-27</p> <p>Personal Comment: NKJV Jn 1:18</p> <p>Strong's Concordance American Heritage Dictionary</p>	<p>This concept, one Trinity of three distinct Persons, Father, Son and Holy Spirit, I believe. The Lord has allowed me to believe this Triune God for as long as I can remember belief. However, "No man has seen god at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him."</p> <p>The word, "bosom," is used in the Bible to mean in Hebrew, "to enclose; to be within the midst of something, such as a lap." The dictionary defines "lap:" to envelop; to fold around something. The English word, "lap," is from the Middle English, <i>lappen</i>, meaning, lap, or the flap of a garment. Before pockets were invented, a part of a loose fitting garment would be wrapped around the body and crossed over in front and held into place with a belt. Where this crossed-over in front, above the belt was a flap in the garment. It was close to the bosom and was used to keep things close to the body and enclosed, like a large pocket. In the</p>

<p>Lk 16:22</p> <p>Webster's Dictionary</p>	<p>Gospel of Luke we read that after the poor beggar, Lazarus, died, he went to a place of comfort, enveloped, literally in Abraham's lap or bosom. In some Bibles, Lazarus is carried to Abraham's side. The NIV footnote for this passage in Luke explains that Abraham's bosom or side was considered by the Talmud (the authoritative body of Jewish tradition comprising the Mishnah and Gemara) to be the home of the righteous, or paradise. It refers to a place of blessedness to which the righteous dead go to await future vindication and justification. In a sense, re-born believers in Christ are positionally in this justification and considered righteous in the eyes of God because of their belief in Christ.</p>
<p>Footnote: 1Tim 6:17-18</p> <p>Mt 6:20; Jas 2:5 Mt 25:34-40</p>	<p>"One may be poor in the world's eyes <i>yet rich is faith</i>. Worldly wealth concerns one's financial assets, but Jesus urges us to stock up treasures in Heaven. We can acquire heavenly treasures by doing good, showing generosity, and seeking the spiritual good in others and ourselves. Providing for another's physical needs out of love for Christ is another way to obtain wealth beyond this world."</p>
<p>Footnote: 1Tim 6:20-21 (v.21) Mt 7:8</p>	<p>Paul is telling Timothy as well as all Christians that the gospel "has been entrusted to your care." This is literally a command which is also found in the second letter that Paul wrote to Timothy. Though this letter is addressed to Timothy, Paul is writing to the whole Ephesian church, and consequently to all believers and seekers who read and study the Bible.</p>
<p>Personal Comment: Based on NIV Quest Bible sidebar information</p>	<p>Again Paul refers to the early form of the heresy of Gnosticism, that is, "what is falsely called knowledge," which taught that one may be saved by knowledge. The term, <i>Gnosticism</i> comes from the Greek word for knowledge. There were three areas of false teaching that were harmful, and all based on deception. Remember that the devil constantly insinuates lies into our sin-prone minds and we all must guard the truth of the gospel of Christ. In Paul's time, he was concerned especially about three trends of this false teaching which has ultimately led to the formation of many religions, cults and sects. Elitism is the attitude that believes only a few who possess special knowledge will be saved. Idealism teaches that matter is evil and only spirit is good. The fascination all peoples have had with myths and genealogies, not just the Jews who were endlessly concerned about the "begots" among other histories. The reason these three false teachings were so harmful was because they were based on deception and lies.</p>
<p>American Heritage Dictionary</p>	<p>Simply stated the truth is: 1. Salvation is based on God's grace through faith in Jesus Christ, not knowledge; 2. God's creation (matter) and Christ's incarnation (human body) is good not evil because all is God's creation; 3. The history, etc., included in the Bible (proper) is sufficient without the Apocrypha (14 books included in the Vulgate Bible) but considered uncanonical by the protestants because they are not part of the original Hebrew Scriptures. Eleven of these stories, the Apocrypha, are accepted by the Roman Catholic Church. These are based on the early writings and were proposed to be additions to the New Testament but were rejected by the major canons, mainly because they were of questionable authorship. The word, <i>Apocrypha</i>, is from the Greek word, <i>apokruphos</i>, meaning, "hidden," and from the Latin word, <i>aprocryphus</i>, meaning, false and illegitimate!</p>
<p>Rev 2:2</p>	<p>These false teachers are also mentioned in the Book of Revelation. John quotes Jesus as He speaks about the church in Ephesus: "I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false."</p>
<p>Rev 21:5-8</p>	<p>Later in the Book of Revelation, John records what "He who was seated on the throne" told him to write. "It is done. I Am the Alpha and Omega, the Beginning and the End. To him (or</p>

<p>Isa 55:1; Jn 4:10 Ro 8: 14</p> <p>Comment continued:</p>	<p>her) who is thirsty I will give to drink without cost from the spring of the water of life. He (or she) who overcomes will inherit all this, and I will be his (and her) God and he (and she) will be my son (and daughter). But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters, and all liars—their place will be in the fiery lake of burning sulfur. This is the second death.”</p>
<p>Roy Crane's study on Revelation</p>	<p>I will conclude this Bible study on 1Timothy with a quote from Pastor Roy Crane's study on Revelation.</p> <p>“Jesus identifies Himself as the ALPHA and OMEGA (the first and last letters) in the Greek, which would be ALEPH and TAV in Hebrew. The significance of this title is seen when you look into an interlinear Bible (which is a Bible that has the Hebrew and Greek text, with a literal, word-by-word translation in English), and see the original text of Genesis 1:1. (It is read from the right to the left.)</p>
<p>Gen 1:1</p>	<p style="text-align: center;"><i>The earth...and...the heavens...God...ALEPH/TAV...created...the in beginning.</i></p> <p>In the middle of this verse is a two letter Hebrew word (my computer does not have the Hebrew characters for aleph and tav) that cannot be translated into English, and is thus left out of all English translations. This Hebrew word is pronounced <i>eht</i> in Hebrew, is listed by translators as an <i>untranslatable article</i>. It is made up of the first and last letters of the Hebrew alphabet, <i>aleph</i> and <i>tav</i>, and would change the English rendering of Genesis 1:1 as follows:</p>
<p>Gen 1:1</p>	<p style="text-align: center;">In the beginning, God ALEPH/TAV created the heavens and the earth.</p>
<p>Jn 1:1-4; 1:14</p>	<p>When you look at the Gospel of John, you see that the WORD is God, and created all things. Then this WORD became flesh and dwelt among us.”</p> <p>(This WORD is in the <i>singular</i> form in the original Greek. Refer to Footnote: 1Tim 6:15-16, and the Greek word, <i>heis</i>, page18, this study)</p> <p>Pastor Crane's Bible Study on Revelation continues in one of the most succinct studies of this difficult-to-understand Book of the Bible. I feel especially honored by God to have known and studied with this gifted man.</p>
<p>KJ Jn 10:30</p> <p>KJ Jn 1:1</p>	<p>It is interesting to note that in the King James version, in the Gospel of John, Jesus Christ is quoted: “I AND MY FATHER ARE ONE.” And as cited above, in the first sentence of John we read, “In the beginning was the Word, and the Word was with God and the Word was God.” (And according to the explanation above, the “Word” was pronounced in Hebrew, “eht.” This was made up of the first and last letters of the Hebrew alphabet. This has the same general meaning as our English saying, “from A to Z,” that is, from beginning to end. So the WORD in the first sentence of John's Gospel and the first sentence in Genesis is Jesus Christ!</p>
<p>1Tim 6:20-21</p>	<p>Paul's last words to Timothy in this letter were ...</p> <p>“Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have wandered from the faith. Grace be with you.”</p> <p style="text-align: center;">*****</p> <p>Father God, it crushes my belief in my country to see this nation which is so beautifully</p>

<p>Jn 16:33</p>	<p>blessed by You, Lord, in so many, many ways, to simply turn from You and Your truth. It is so sad to see not only this nation but the whole world coming more and more under the spell of the evil one. I pray for revival. I pray for my children, my friends and their children and grandchildren. And I read Scripture. In all this I see Your will and purpose, though I do not understand with my mind. But, Lord, You have given me a re-born spirit and in faith in Christ Jesus and the Word of Your Scriptures I pray daily, trusting You, Lord and Your purpose, whether I understand it or not. I believe what is written in this most important Book, the Bible! Hear, O people, both Jew and Gentile alike, hear—the Lord God is one Lord! Father, Messiah and Spirit!</p> <p>I pray dear reader, that you will remember the words of Jesus Christ: "I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."</p> <p>The following poem, "This Man" exemplifies the Pastoral Letters that Paul wrote to Timothy and Titus.</p>
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THIS MAN

At times he teaches Christian values
 Wrapped in humanly comic pages
 Of laughter, games and the joy of faith.
 He is an intercessor in a happy hat
 Who plays with the offspring of his flock.

This man also displays a serious nature
 And feels our deepest pain and distress,
 So keenly, that he knows simple words
 Do not reach into the gap formed
 By the chasm of our own inadequacy.

He comes, speaking faith and hope,
 Quenching our thirst while the Lord heals,
 For he is heard by our gracious God.
 In humble assistance, he is the support,
 Bolstering the lonely need of our singleness.

Sometimes, his words from the pulpit,
 Are direct, calling us to account.
 In them our weaknesses are mirrored,
 Life's tragedies and misfortunes laid bare,
 As he cradles us gently to the foot of the cross.

Where he, a mere man, stands with us,
 Accompanying our embrace of repentance.
 In the stillness of our huddled group
 Together we wait in patient, trusting belief,
 Praying for answers no vocabulary can fathom.

He is our brother, son, dad, confessor;
 Our available, understanding yokefellow
 Who brings us his personal spiritual peace,
 To teach, preach and encourage our hearts.
 This man is Pastor Steve and we love him.

By Mary Duchow