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Daily Bible Notes/Highlights Genesis through Revelation 2014 (update 2015)

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1 Timothy

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C1-3

Paul begins by letting Timothy know he is a true son. Paul has been disappointed by some who have left him (.). But Timothy has stayed the course through are their travails.

The guidance is to avoid poppycock. Apparently it has become popular to spend valuable time and debate on meaningless jibberish.

This is a major challenge where people have had other philosophies including forbidden spirit practices and they mix in their concepts with the Christian faith.

Paul noticed those who want to seem profound particularly concerning the law, but they don't know anything. Again when people set themselves up as an expert or authority in the faith without the close guidance over years and extensive study, they are dangerous and often misguided.

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Paul makes it clear as in his discourse on the law in Romans and his other letters. The law is good when used appropriately. It's not for those living right in Christ. It's designed to show the sinner his sin. This is the stopping point.

The law helps us to identify sin, but they taught the law as a book to observe. What Paul does for believers is to tell them what to avoid, and what happens when sin, particularly sex sin is not avoided. He calls them to holy Christ-conscience living. This avoids the conflict with the law they were battling (1-11).

Paul reflects on his own salvation as the worst of sinners in his words. This is a startling confession considering his zeal for God, but the wrong approach to God is terminal. This is why other ways to God no matter how religious are so lost. Paul knows this, and let's the world know through this letter (12-17).

Paul prepares Timothy to dig in and walk in the faith. He's not to violate his own conscientiousness.

C2. Vss 1- What a lesson for Paul to say pray all people. It's very difficult to pray for those persecuting. But he knew based on Jesus' words that the movement had to honor governing authorities.

Today believers must learn to honor authorities. This includes government and law enforcement. This does not mean believers have to agree or follow policy that is against our core beliefs. Core beliefs are those involving salvation. Likewise believers are not to become drunk or abort children because it is lawful. The only point is. If your faith requires you to violate a law, then be willing to endure the consequences.

Paul continues that it is pleasing to God to do so. He further shares about worship. He seems to be distinguishing the difference between honoring authorities and worshipping God.

Men and women are to worship. Men without controversy and anger, and women being modest in appearance. Women are not to draw attention to themselves with provocative apparel. Be attractive through actions.

Then these words, 'I do not allow women to teach men or have authority. Let them listen quietly.' it was not Adam who was deceived. It's understandable that anyone reading this has every right to have a view to limit women's involvement.

But what happens when men are not available, committed or qualified? Paul recognized churches in women's homes and called Pricilla his co-laborer in the faith (). He even mentions her name before his (Pricilla and Aquila). He recognizes women's leadership. Is he being contradictory? Paul is speaking to immature churches about persons who are spiritual babes under pagan influence. Unless they demonstrate differently, Paul is stating wise policy concerning women involvement. Why would he have to tell mature Christian women to dress modestly? And since he is concerned about order and correctness he

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follows Jesus' pattern. Jesus recognized the importance of the women. They were first to carry the "He is risen" good news message. But he told the women to tell the men to meet him. There are five circumstances leading to woman leadership in Scripture (link to study, relationship maleness and femaleness).

There is also the origin of sin and DNA issue that must not be ignored. Whatever the specific reason, it is enough to be a cautious concern. So Paul uses the facts concerning the first sin, and the male appearing first as enough to maintain the order where the church is immature.

C3 Vss 1- Paul continues with church policy. Concerning leaders the person 'desires' the vocation. That is, they speak up that they desire to be in leadership. Clearly, over time they show some characteristics. They are above question in all areas of their lives. Remember these are Gentiles. Many had pagan life styles where anything could transpire. So there needs to be time where the community recognizes their character. Given the checklist the person cannot be new to the faith. And even in the public the person must have a reputable disposition.

Note, some denominations frown on persons who have been divorced. And they have every right to do so. They view a second wife as Moore than one wife. However, as stated above, these believers were pagans before their conversion. They may have been polygamist. It is untenable that Paul meant that leaders could not be divorcees. However, if the person becomes a divorcee and is at fault for some sinful reason, then it would be a disqualifier. However in the case where a spouse simply does not want to live as a spouse to a Christian leader and it is affirmed as the reason, the leader should not be impeached.

Deacons also have similar requirements and why not? Note their wives are so important. Children are important too. They illustrate the management and comer roll of the household for both the elders and deacons.

They both must be skillful with God's word. Paul provides his administrative objective . He wants the Church to be a smooth operationing machine fulfilling it's purpose in Christ.

C4-6 Paul provides warnings. There will be deceivers. A deceiver wants to look like the real faith. They presented issues such as what to eat and has problems with marriage.

Today it can be any of a number of attention getting topics. The point is for the leader to identify error and repudiate error. One of the false or errant doctrines today is the "Don't Judge Doctrine". Here. Paul is saying judge and protect the people from false teaching.

Paul tells Timothy if he does, he's doing the will of The Lord (1-6).

Timothy is to carefully guard his teaching time. He's to avoid silly arguments that have no value in building believers. He adds a controversial requirement.

Teach the people and insist that everyone learns them. Wow! This is an extraordinary demand. The Leader responsible for people needs to ensure that everyone in the flock is

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learning. It's not an option. It is a command. People need to be held to a body of knowledge, and a standard of conduct. This needs to be revisited by every church that allows casual fellowship. There is no such thing as a casual bench member. Perhaps a person should be considered a casual observer who visits weekly before they become an actual member. Once a member there should be expectation, particularly concerning their understanding of the faith.

I was in the workforce for years. Regret what was called mandatory courses. There should be mandatory courses. And some we take every year. What an illustration on how to indoctrinate people.

Paul wants Timothy and any person in ministry but to focus in their limitations. Timothy was young, but Paul wanted him but to let it be a distraction. Years ago this woman told me that I was overly ambitious. I was puzzled and thought how could I be over ambitious for The Lord? It was stated to deflate my energy and enthusiasm for The Lord.

Paul tells Timothy to go for it, and to watch his life 7-16.

C5 Paul continues with social mores to help the Timothy navigate through the fellowship. He has insight on how to address older men and women and also his generation.

Then, Paul adds to all he has said about marriage or any relationship. The confessed believer who absconds from his or her family responsibility had invalidated any confession the person has. It is de-facto excommunication when a believer does not provide for a loved one. The question was about widowed mother in laws. Maybe the son in laws weren't sure about caring for their mother in laws. Paul shows that family is the priority ministry even mother in laws. Imagine the requirement to care for a spouse and children.

By extension. If this person were to abandon his or her family he or she could be divorce as a heathen who desired to depart. Paul says, let him/her go, you are not bound to that marriage ().1-8

He further has words for how women were provided care. Older widow women are to receive care as needed. Young women are to make themselves available for marriage

These arrangements are for communal settings. But the principals should be the framework for contemporary church operations (9-16)

Paul begins with elder compensation. While Paul did not desire to do anything (such as being paid) that would distract from his purpose to glorify Christ with every church he planted, it was not his guidance for every elder. It was a spiritual principle shown by an earthly labor practice (ox cultivation and pay principle).

This principle applies to every area of endeavor. And the church is no different. Good teachers are worthy of a double portion of the communal distributions or the equivalent.

There is also a note here to persons who teach that by faith everyone who has faith can get

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more than their field of labor produces. Such teaching flies in the face of Paul's illustration and all Biblical truth.

There are exceptions, but persons are to use what comes from their field of labor to live and give to the Lord's work. The medical professional invests thousands in education and years in school. This believer can expect more than the believer who does not invest in education and has a decent job at McDonalds. It is perverse for the McDonald's employee to obsess or pray as a practice for enlarged territory without investing in an enlarging enterprise such as more school or improved financial investments or something similar.

Nevertheless, in a practical way today, the elder should be paid consistent with the flock he leads. It's perverse for him to drive a Volkswagon bug, while his typical leader or member is in a Bentley and visa versa (x-20).

The elder is to be protected from false accusations and the same for any believer. There should be two or three creditable witnesses. Those found guilty must be publicly denounced. This should include what they have done, the punishment and warning to others.

It's become popular to grant confidentiality agreements. There is no such thing as a confidentiality agreement. If it is of a sexual nature then the elder will not be able to teach among that group again. It's nearly impossible trust and fidelity when when a spouse violates another spouse. Imagine attempting to repair trust and fidelity in a church fellowship.

When a fallen minister returns it is proof of a hireling flock-scatterer who gashes the sheep. Many scatter when the fall occurs. Another portion scatter when he or she is allowed to stay. If it was truly an error and the fallen leader repents, he or she will not return to the same flock. The true shepherd gives his life for the flock (). They have suffered enough, more over it is doubtful that the leader can qualify. He or she cannot be above reproach, has practices more than one spouse, is publicly disgraced among other problems as shown.

Finally, the leader is to understand his whole family is at risk if he collapses morally. This is that additional measure to buffet the leader. Do not fall!

Paul calls on Timothy to be a stern arbiter of these affairs. He's not to show favoritism. We are to execute these affairs in love but without nonsense.

Then words for the leader not to take part in the sins of others. When we close our eyes to sin we are accessories to the sin.

Then he tells Timothy to be so careful about who he sets apart for ministry. He's also to use a little wine to help his stomach issues. Perhaps there was a degree of nervousness or other issue it is not clear, but it is clear that with medicine available touching and healing was not always manifested.

Then Paul reveals that it will not always be possible to reveal everyone's sin. There is

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going to be sin in the community. Likewise, there are good deeds that are not detectable. But it all will be revealed eventually (20-25).

C6. Servants are to work as honoring The Lord. A word of caution here. This is not all Paul says concerning slaves. Contextually, concerning becoming free, his view if it's possible be free (). His view point here is to remember the slave or servant represents The Lord. Paul was not a dishonorable prisoner in chains. Given an opportunity to escape he remained and it saves a man and his fsmily's souls (). So he's not saying anything that supports the institution of slavery.

Paul continues to encourage Timothy to teach the people.

Then Paul demonstrates how persons with an objective to get rich will pervert the truth. They will say things that soothe and satisfy. Their end is money. They've pierced themselves. When you hear leaders and all they say is tied to money. They are obvious scandals. Yet, people fall for it.

Finally, Timothy is to fight not any fight but the good fight. He's to stay the course.

Them revelation. Jesus Christ is in light so bright no human can approach him. This is apparently an even greater abode than when he ascended from earth. Timothy is to further to make sure that the rich stay humble.

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