

# KINGDOM SPIRIT



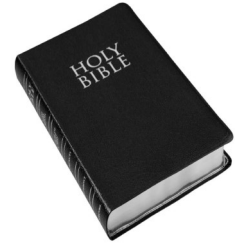
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail [ksm@fone.net](mailto:ksm@fone.net)

**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 2202

## IT'S THE LAW

In our introduction to Bible Law, we discussed the four basic categories of God's Law that I believe it is divided into: Commandments, Statutes, Judgments, and Ordinances. I want to discuss these categories in some detail as I believe this will give us a good understanding of the principles involved, which is what we really need to understand to understand God's Law. In doing this, we will be looking at many of same the laws given in the books of Exodus, Leviticus, Numbers and Deuteronomy several times, but we will be looking at them from a different perspective each time. Hopefully, this will first familiarize us quite thoroughly with the law itself, and secondly we want to broaden our look so that not only will it be easier to make obedient application of these laws to our lives, but to our families, churches, communities, states and nation as well. Also, if we can thoroughly understand the principles involved, it will greatly enhance our ability to understand Scripture as the prophets, Jesus Christ, and the apostles all teach from the assumption that we understand God's Law. We need to have these laws written on our heart.

I would like to start with the Commandments. We have already discussed that these are laws to which the individual is primarily the one responsible. Basically, each individual has three areas of responsibility; self, other people, and God. The commandments God gave to man deal with all three of these areas of responsibility.

I want to re-emphasize that we need to learn the principle of the law. Times and customs change so that the particular letter, or specifics of a law may not appear applicable, but the principle is still applicable. So as we begin this look at the commandments, let us do so from the standpoint that we are dealing with our individual responsibilities and that we want to understand the principle of each of the laws. Also, while we are looking at a law that deals with our re-

sponsibility to God, we are not excluding the possibility that the same principle might apply to our responsibilities to others, or even to ourselves, even though we may not list them as such. This may be left to the study and reason of each of us as students.

The most important commandment detailing our responsibility to God is Deut. 6:4-5 since Jesus called it the first and great commandment. (Read) As we look at this commandment, we need to do so in light of Deut. 11:1 (read). We are all more familiar with the parent-child relationship. The best way a child can signify his or her love for their parents is unquestioned obedience. It is the same with us toward God. As we have already said in our last lesson, the first four of the Ten Commandments would logically be an expansion of this commandment. (Read Ex. 20:2-11)

While the Law was given to Israel at a time when they were to go into a new land already inhabited by a people very deeply involved in idolatry, we can still glean much from the more specific instructions of law they were given to teach them to deal with this idolatrous people and land. For example, Ex. 23:24-25 and Deut. 7:25-26 instructed them to destroy the altars, break up their images and cut down their groves. God makes it clear, in this commandment, that they cannot co-exist with these man-made gods without being tempted to worship them themselves. This principle is still valid, thus making it necessary to destroy the false gods around us. It is not unusual for people today to be wearing a likeness of a man-made god in their jewelry or have it in some of the decorative items in their home for example. I have talked to people who have traveled abroad and brought back replicas of the gods of other nations only to realize that putting them on display in their homes brought in a spiritual darkness to their home that they could not explain, until they removed and disposed of these replicas. I found it necessary to dispose of a Navajo Indian blanket I had on display when I learned that some of the symbols woven into the blanket had to do with

worshipping some of their gods. Ex. 20:23 Lev. 26:1 makes it very clear Israel is not to make gods of silver, gold, or stone. Deut. 4: 15-24 reminds Israel that God has not provided any likeness of Him to them to make an image of, and warns against making any likeness of anything on the earth, or worshipping any of the stars, the sun, or the moon. Ex. 23:24-25; Lev. 19:4 and Deut. 6:13-15 makes it equally clear we are not to bow down to other gods, nor serve them, nor do after their works. He promises prosperity and good health when we worship Him only.

There are a number of do's and don'ts that God commanded that we might always honor Him. Among the don'ts, Ex. 22:29-30 says not to delay the offering of the first fruits and the first born of sons and animals. We also find among the do's the command to do these things in Ex. 34:19-20; Num. 18:15; and Deut. 15:19-23. We might note that the first born of unclean animals and of man were to be redeemed. The high priest and his family received the first born and the price of redemption of that which had to be redeemed. (Num. 18:15-16)

Continuing with the don'ts, Lev. 18:21 forbids letting our seed, or children, pass through the fire to Molech, a common practice among those practicing idolatry. The same verse, along with Lev. 19:12 warns against profaning (polluting or making common) God's name. A law, in this same vein, in Deut. 23:18 says not to bring the hire of a whore or the price of a dog into the house of the LORD for a vow.

Lev. 19:26 warns against using enchantments or observing times, while Lev. 19:31 and Lev. 20:6 forbids having anything to do with wizards or those having familiar spirits, the psychics of our day. Lev. 19:27-28 and Deut. 14:1-2 forbids rounding the corners of the head (hair), marring the corner of the beard, or cutting ones flesh for the dead, or printing any marks on the body.

Deut. 16:21-22 forbids planting a grove of trees near an altar unto God, as groves played a big part in idolatrous worship. It also forbids setting up any graven image.

Sacrificing any animal that was blemished or ill favored was forbidden. (Deut. 17:1) Neither were Israelites to eat any flesh that is torn of beast in the field. (Ex. 22:31) Israel was to set themselves apart (be holy men) from other men.

Deut. 4:2 commands that nothing was to be added to the word of His Law, nor was anything to be taken from it.

We are not to tempt God (Deut. 6:16-19). Reference is made to Israel tempting God at Massah. This was where the people murmured against Moses because they were short on water, very shortly after witnessing all the wonders of God's power in Egypt and the Red Sea and just after He had provided them

manna to eat. (Ex. 17)

In Deut. 12:29-32, God forbids letting the people of Canaan snare them into serving the gods of the land and turning from the true God. Deut. 13:1-4 warns against following a prophet or a dreamer of dreams into serving other gods, even if the prophet gives a sign or a wonder that comes to pass. Even if it be a brother, son, daughter, wife, or friend that attempts to entice us to serve other gods, we are not to consent, nor are we to conceal or attempt to protect such a person from judgment. (Deut. 13:6-8)

Israelites are commanded not to abhor the Edomite or the Egyptian, but in fact were to allow them into the congregation in their third generation. (Deut. 23:7-8)

When one makes a vow unto God, he is to not be slack to pay it. It is no sin to forbear to vow, but once a vow is made, God will hold the one making the vow to it. (Deut. 23:21-23)

There are several do's as well. Moses is told in Lev. 19:2 to speak to Israel and tell them, "**Ye shall be holy: for I the LORD your God am holy.**" Holy simply means "set apart." God expected Israel to set themselves apart from the rest of the world, to not want to be the same with the same gods, religions and practices.

They were to honor not only their parents, but the elders of the land as well. (Lev. 19: 32)

As we have mentioned, God was careful to not provide any likeness for Israel to worship as He wanted them to worship Him only. However, He did require them to keep Sabbath days and He gave them a sanctuary that He commanded to be revered. (Ex. 20:8-11; Lev. 19:30; Lev. 23:2-3) Also, He set aside certain days and seasons for Israel to rest from their labors and honor Him. He commanded them to keep the Passover. This was an eight day celebration at the time of the barley harvest and was to begin on the 14<sup>th</sup> day of the 1<sup>st</sup> month, Abib, in which they were to commemorate God passing over Israel instead of inflicting upon them the final plague God brought in Egypt, the death of all the firstborn of man and animals. (Ex. 23:14-19; Lev. 23:4-8; Deut. 16:1-8)

Fifty days from the day after the Sabbath of the Passover week, the men of Israel were commanded to keep the Feast of Weeks, later to be known as Pentecost, a one day holy convocation celebrating wheat harvest. (Ex. 34:22-26; Lev. 23:15-21; Deut. 16:9-12)

A third feast that all the men of Israel were commanded to attend was the Feast of Tabernacles, or Feast of Ingathering to be held for eight days in the fall, starting with the 15<sup>th</sup> day of the 7<sup>th</sup> month. (Ex. 34:22-26; Lev. 23:34-36; Deut. 16:13-15)

When God gave Israel the Law at Mt. Sinai, He gave them another category of law called Ordinances, that we will discuss later, that among other

things, established a priesthood for Israel. He gave a couple of commandments concerning priests that we should include in our study of commandments. Lev. 21:7-8 tells us the priests were not to take a wife that was a whore, or profane, or divorced because the priest was holy unto God. God expected the priest to adhere to a higher standard than the rest of the men because His name was at stake with them, and they were to be an example to all of Israel. Lev. 21:13-15 tells us the priest was to take a wife in her virginity from among his own people.

Some of the requirements of God's Law don't hold the same significance for us that they did for Israel then and we sometimes either have difficulty understanding their significance or their reason. One of these has to do with the requirement that their garments were to have fringes on the borders. (Num. 15:38-41; Deut. 22:12) We are told the reason was so that when they saw the fringes they would remember God's Law and seek to follow it and not their own ways.

Another commandment that applied specifically to that time period, although there are some principles we can still glean from it today, is Deut. 7:2-6. Specifically, Israelites were commanded to smite and utterly destroy the Canaanites when God was to deliver them before the Israelites. They were to make no covenants with them, nor show any mercy toward them nor make marriages with them. They were to destroy their altars, images and groves. This commandment was to individuals, but it applied to the nation also, thus it could be considered a combination commandment and statute.

We hear a great deal about the commandment to tithe. Deut. 14:22-27, however, is the only direct commandment to tithe that I find in the four books we are studying, except where the Levites, who are to receive the major part of the tithe, are commanded to give a tithe of the tithe to Aaron, or the high priest in Num. 18:26-30. There are different theories that promote the idea of two tithes, the first being an unwritten commandment and Deut. 14:22 being the second. Some add a third referring to Deut 14:28-29 and Deut. 26:12-15. I believe there is just one tithe which is to be taken to the place the LORD chose each year for two years and then the third year it is to be distributed locally among not only the Levites, but the stranger, the fatherless and the widow. However, once the distribution is made the third year, each man is to acknowledge to God that he has complied with the requirements of the law. The word tithe means to give a tenth; so there is no specific percentage otherwise given as to the amount of the tithe.

There were other things owed to God as well as the tithe. We have already touched on the first-fruits and the first born. (Ex. 34:19-20; Num. 18:15-

16; and Deut. 15:19-23) There was also a custom of making a vow (apparently to do something for God or to sacrifice something to God) and putting one's self, or one's house, or animals up as a surety that the vow would be carried out. It was not a sin to make a vow or not make a vow, but if it was made, God took it very seriously and the one making the vow would have to forfeit what he put up as surety if he failed to carry out the vow. Lev. 27 discusses this law giving guidelines as to the value of man, presumably for the price of redemption, should that be necessary, also the valuation of one's house or field. Lev. 27:26-34 point out that nothing that is already devoted to God can be used as this surety.

A Nazarite was one who separated him or herself from the rest of the population to devote oneself to God. Apparently this could be for a given period of time or for life. Numbers 6:2-21 gives the rules that were to be observed by one taking such a vow.

We are in contact daily with each other as family, friends, in business, or in recreation. The 5<sup>th</sup> through the 9<sup>th</sup> of the Ten Commandments deal directly with this relationship. (Read Ex. 20:12-16; Deut. 5:16-20) Lev. 19:18 pretty well covers all of these commandments and was noted by Jesus as the second greatest commandment of all. **"Thou shalt love thy neighbor as thyself."** He rightly told us that if we keep this commandment we have kept the rest already!

To help us understand the full scope of the principle of this second greatest commandment and the commandments of the Ten Commandments we mentioned, God made a number of other commandments, some dealing with family, some with business, and several in dealing with each other in general. For most of us, family carries the greatest importance in our minds, so let us look at these commandments first.

Commanding responsibility of child to parent and parent to child is probably our more important commandments. Honoring our father and mother is covered in the 5<sup>th</sup> Commandment. (Ex. 20:12; Deut. 5:16)

Probably the most important parent to child commandment we find is in Deut. 6:6-9. Here we are commanded to teach the law to our children, to talk about the law when we are sitting with them, walking with them, or even when we go to bed and when we get up. The point is forcefully made that the law is to always be in front of them.

A considerable amount of space is given in the law to forbid sexual relations with members of one's family. Lev. 18:6-17; Lev. 20:19 and Deut. 22:30 all forbid sexual relations with family members. I am using the term "sexual relations" to refer to the same act or acts that we find referred to in these passages as "uncovering another's nakedness" or "discovering one's father's skirts," in an effort to make sure we all

understand in modern day terminology what all these Old Testament terms mean. To understand that these passages are not in reference to homosexuality, we need to read Lev. 18:8. **The nakedness of my father's wife shall thou not uncover: it is thy father's nakedness.**" This should help us understand better Lev.18:7 as well as Deut. 22:30. While these might be an adulterous situation, they also may not be, but such relations with one's mother, father's wife, sister or half sister, niece, aunt, daughter-in-law, brother's wife, or one's wife's daughter or granddaughter are all forbidden as well. Also, one is not to uncover the nakedness of one's wife's sister while the first wife is yet living. (Lev. 18:18)

We need to remember that the primary reason for this is so that Israel would not be tempted to worship other gods. An exception to this rule (though there were several nations that there were not exceptions) is found in Deut. 21:10-14. This concerned a woman taken captive in war against Israel's enemies. This passage details the procedure an Israelite man was to follow in taking her to wife.

I am convinced there are no grounds for a marriage failure so long as both husband and wife follow God's Law. But, God knew that not everyone would do so, so He provided a divorce procedure. Marriage is really a conditional agreement or contract. If one or both husband and wife break this contract and can not reconcile their differences, Deut. 24:1-4 outlines a divorce procedure men were required to follow. Divorce is a two-part procedure, first the giving to the wife a written bill of divorcement, or disownership, and second, a total separation, putting her out of his house. It is important that we understand this two part procedure.

We must realize, or recognize that in God's economic system, there is a place for the bond servant. Israelite men could sell themselves for debt or they could forcibly be sold for their debt. However, God provided a way to redeem the man or for a periodic release of all Israelite bond servants that wanted to be released. All bond servants, even if they were sold to a non-Israelite, were to be released in the year of the Jubilee, regardless of when they were purchased or the amount paid for them. Lev. 25:47-55 spells out how the price of redemption was to be determined based on the time until the Jubilee and also commands that a bond servant is to be treated well. If an Israelite bond servant was sold to an Israelite, he was to serve six years and then be released in the seventh year. As I understand this, if the bond servant had more than the six years to serve, he would be released the seventh year and then would come back in the eighth year to continue his servitude, i.e. he would get every seventh year off until he fulfilled his time or the Jubilee occurred, which ever occurred first.

An Israelite bond servant could voluntarily elect to stay with his master for life. Should he do this the master was to put a hole in the servant's ear and then the servant would remain with him for life.

Lev. 25:39-46 tells us that if thy brother (meaning Israelite brother) that dwelleth by thee be waxen poor and be sold to you, you are not to compel him to serve as a bond servant. Rather, he is to be treated as a hired servant. He is to serve until the Jubilee and then he and his family are to return to his own family and land. True bond servants were to be of strangers sojourning in the land or of the nations round about Israel. These bond servants were to be possessions for life and inherited as a possession by the Israelite heirs.

Continuing, concerning servants, Deut. 24:14-15 says that the hired servant is not to be oppressed, whether he be an Israelite or of the strangers that are in the land. He is to be paid each day at the end of the day. Lev. 19:13 verifies this commandment.

The 8<sup>th</sup> Commandment (Ex. 20:15; Deut. 5:19) tells us not to steal while the 9<sup>th</sup> (Ex 20:16; Deut. 5:20) tells us not to bear false witness. These are two major laws dealing with doing business God's way. Lev. 19:11 tells us, **"Ye shall not steal, neither deal falsely, neither lie one to another."** Several commandments support this law.

Ex. 22:25-27 commands us not to lend money to fellow Israelites at usury, or interest, nor are we to take a pledge or collateral from them and keep it past sundown, if he is poor. Deut. 25:19-20 tells us we can charge usury to a stranger (non-Israelite), but not to thy brother (Israelite). This does not mean we are not to lend to our brethren. Lev. 25:35-38 and Deut. 15:7-11 says that if our brother is poor and in need of help, we are to lend him sufficient for his need in that which he wanteth, but again we are warned not to take usury from him. Taking usury is considered theft by God.

The principle of Deut 24:6 is anything a man used with which to make his living, such as the millstone, could not be taken as collateral for a loan. Also Deut. 24:10-13 forbids going into a man's house to take a pledge or collateral for a loan. The one to whom the loan is made is to bring it out, but if he is poor, the collateral cannot be kept overnight.

Deut. 15:1-6 commands a year of release at the end of every seventh year. This meant that every creditor that loaned something to his neighbor was to cancel the debt. He could exact it again of a foreigner, but not of an Israelite. Back to Deut. 15:7 for a moment, a warning is issued, if our poor neighbor is needing a loan, we are not to consider how long it is until the year of release when we loan to him. We are only to consider his need.

The land could never be sold, only the use of it, since the land belongs to God. (Lev. 25:23-24)

When selling the use of the land, the price was to be based on the length of time until the Jubilee since the land reverted back to the family who inherited it originally at the Jubilee. Lev. 25:14-17 warns both buyer and seller not to oppress one another, but to fairly price and pay, based on the time left until the Jubilee.

Lev. 25:25-28 tells us that if a man sold the use of a piece of land, his kin had the right to redeem it or the man himself had the redemption right. In redeeming it, again the redemption price was based on the time left until the Jubilee. If not redeemed, it was to return to the possession of the one who sold it at the Jubilee.

There were some exceptions to this law so far as city houses were concerned. Lev. 25:29-31 tells us the seller of a house in a walled city had redemption rights for a year after the sale. However, if it was not redeemed during this year, it did not revert back to the original owner at the Jubilee, but remained a possession of the buyer throughout his generations. Houses outside the walls were treated the same as a field so far as redemption and the Jubilee were concerned.

However, if it was a house belonging to a Levite in one of the cities of the Levites, and the Levite sold it, he always had the right of redemption, but if not redeemed, it returned to the possession of the original owner at the Jubilee. (Lev. 25:32-34) JRL

## A STUDY OF THE PASTORAL LETTERS

1st and 2nd Timothy and Titus

We started this study in our last issue. We are ready for I Timothy 4. Chapters 4, 5, and 6 give advice to Timothy on how he should conduct himself, as well as how he is to deal with the congregation. (Read I Timothy 4:1-5) I doubt that Paul even came close to envisioning the hundreds of denominations we have today each trying to set themselves apart from all the others usually by adhering to a particular man-made doctrine. While they all consider themselves Christian, if we are honest with ourselves I believe that we can see that Paul is certainly correct in his prophecy of what would happen in the latter days. There is usually some truth in what they teach, most set themselves apart with some man-made doctrine, doctrines that can be quite harmful so far as faith is concerned. Some of the things that Paul says will be taught I believe he was dealing with in his day as well. He lists forbidding to marry as his first doctrine. Today most people would look at the Catholic church in their forbidding priests,

nuns, and monks to marry, though Catholics will defend this saying it is not required but an oath entered into voluntarily. But Paul must have been dealing with some forbidding to marry in his day. He himself discourages marriage for those who dedicate themselves to ministry as he did, as he felt that a person could not devote oneself totally to God if they were married, but in Hebrews 13:4 he states that marriage is honorable in all.

Paul then lists **“commanding to abstain from meats.”** Meats meaning food, not necessarily animal flesh. The key here is what follows: **“which God hath created to be received with thanksgiving of them which believe and know the truth.”** Genesis 1:29 and Leviticus 11 makes it very clear what foods God has created for human food. Many today want to throw away these laws because they are in the Old Testament, but we need to remember Malachi 3:6, **“For I am the LORD, I change not”**. If we remember what Paul has just said here, then we need to keep what follows in this context. **“For every creature (thing made) of God is good, and nothing is to be refused if it be received with thanksgiving: For it is sanctified by the word of God and prayer.”** The word “sanctified” simply means “set apart.” I do not believe that this changes God’s law in any way.

(Read I Timothy 4:6-16) Paul tells Timothy that he will be a good minister of Jesus Christ if he will put the congregation in remembrance of the things we have just discussed, having been fed in the words of faith and good teaching that Timothy has carefully followed. But he warns him to reject or refuse the profane and old wives tales. He tells him to exercise himself unto godliness. Physical exercise helps a person, but only a little in comparison to exercise in godliness which profits a person in all things, as it not only has the promise of this life, but the life which is to come. Vs. 10 gives us an interesting fact that is passed over by most people. Paul tells us that God is the Saviour of all men, i.e. all men will ultimately be saved, or will have life again. But he says He is especially Saviour of those that believe. To understand what Paul is saying, one has to understand the two resurrections. It is difficult to understand why this concept is so hard for people to grasp when the Scripture is so clear on it. Rev. 20:4 tells us, **“I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.”** I believe the people mentioned here are the **“especially those that believe”** that Paul is talking about. The **“all men”** that are not included in that category are those we see in

Rev. 20:12, “**And I saw the dead, small and great, stand before God:** and 20:13, “**And the sea gave up the dead which were in it; and death and hell (grave) delivered up the dead which were in them:**”. I understand that it goes on to say that “**whosoever was not found written in the book of life was cast into the lake of fire.**” If we consider that vs. 14 tells us that death and hell or the grave are also cast into the lake of fire, mortal death will no longer be a factor, so the lake of fire has to mean something else. This is a study to itself, but consider that God manifests Himself as fire several times in Scripture and likens His law to fire, I think we can get the idea that the lake of fire is not a place of unending torture. Torture is not a part of God’s law. To make a long story short Paul is assuming that we understand that those who accept justification and are sanctified will enjoy an extra benefit in the next life over those who do not. We need also to understand that that extra benefit is, in addition to life, a degree of responsibility we train for as Christians in this life.

Timothy was young and timid. But he had matured greatly as a Christian and Paul tells him to not let any man look down on him because of his youth, but to be an example of true Christians in word, conduct, love, faith and purity. (“spirit” is not in the original text) He indicates that he plans to come to where Timothy is, but until then he exhorts Timothy to give attention to reading, to exhortation, and to teaching. He tells him not to neglect the gift that he received by prophecy and the laying on hands of the presbytery. The “presbytery” refers to a group of elders, however, Ferrar Fenton translates it as the “Old Man” with a note that Paul often refers to himself in this manner.

He tells Timothy to meditate on these things and give himself entirely to them that his progress will be evident to all. He encourages Timothy to pay close attention to himself and his teaching, to persevere in them for in doing these things, he will not only insure salvation for himself, but those that hear him as well.

Paul is concerned with the welfare of widows, but he wants to be sure that those who have responsibility for them take that responsibility as well. (Read I Timothy 5:1-16) He begins by telling Timothy to treat older men as a father, younger men as a brother, older women as a mother and younger women as a sister. Then he says to “**honour widows that are widows indeed**” with the key word being “indeed.” He goes on to explain. If a widow has children or grandchildren, it is their responsibility to take care of the widow’s needs. When he uses the word “honour”, I don’t think he is referring to words, but to taking care of her needs. If a widow is left alone, no family, but trusts in God and continues in prayers and supplications, I be-

lieve he is saying that the church, or congregation has the responsibility to take care of her needs. However, if she lives in indulgences, Paul says she is dead while living. I believe what he is saying is that she is sealing her own fate of when she dies, not being raised from the dead until the Great White Throne of Judgment, the second resurrection. Apparently the congregation kept a list of widows, presumably so that they would all receive support needed from individuals and the congregation as a whole. I am speculating on this, but the King James uses the word “number” while the NASB uses the word “list.” Some other qualifications that Paul lists to be put on this list was that the widow had to be 60 years old or older, had to be the wife of one husband, was well reported of, had brought up children, had lodged strangers, washed the feet of the saints, had relieved the afflicted and had diligently devoted herself to every good work. He cautions again, that if she had sons or grandsons who refused to take care of their widowed mother or grandmother, those persons have denied the faith and are worse than an unbeliever.

Younger widows were to be refused to be put on the list as they were young enough to entertain sensual desires and in so doing would disregard Christ and seek to be married. Apparently, if they were put on the list they had a responsibility to continue be a help to others and disregarding Christ and seeking to be married would be negating this responsibility. To do so would bring condemnation on them. In addition, if the younger widows were put on the list, Paul says they would learn to be idle going from house to house, and not only idle, but would become gossips and busybodies. His preference would be for the younger widows to marry, bear children, manage the household and not give any one occasion to speak reproachfully about them. He says that some are already turned aside after the adversary.

Again he says that if a man or woman, that believes, have widows in their family, they are to take care of them and not leave it to the church so that the church can take care of the widows “indeed.”

(Read I Timothy 5:17-25) Paul changes subjects and deals with elders. He tells Timothy that elders that rule well should be counted worthy of double honour, especially those that labor in the word and teaching. To emphasize the principle he is talking about he quotes a couple of laws, “**Thou shalt not muzzle the ox that treadeth out the corn.**” and “**The labourer is worthy of his reward.**” He also tells Timothy not to accept an accusation against an elder without two or three other witnesses. However, if they are guilty, they are to be rebuked before all, that others also may fear.

To emphasize the seriousness of the advice

and commandments he has been giving Timothy, in verse 21 he says, **“I charge thee before God, and Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.”** If we think about it, I doubt that any of us really deal with other people without partiality. This is something very difficult to do. I came to really realize this in the job I had as a commissioner, making decisions without some partiality was very difficult.

Continuing with his advice, Paul tells Timothy to **“Lay hands suddenly on no man.”** I have always thought it comical that in most churches that I have been in, if a person comes to church five or six weeks in a row, they will be approached to be a Sunday school teacher, or a nursery volunteer, a deacon or something like that. Basically, Paul is telling Timothy to get to know a person well before giving them responsibility in the congregation.

He tells him to be careful to not partake, or be a part of another man’s sins. Sometimes this can happen without us really knowing it, so it behooves us to be careful in our dealings with other people. He then told Timothy to keep himself pure. The Companion Bible has an interesting note on the word “pure”. “Not as this word is used today, but as clear from aiding in sending unfit men into the ministry, from which all the churches are suffering at this hour.” (Remember the Companion Bible was compiled in the late 1800’s)

We are not told anything more about Timothy having frequent illnesses, but Paul recommends that he use a little wine to deal with whatever illnesses that he had. He makes a comparison between man’s sins and man’s good works in that with some men, their sins are evident while with others their sins follow behind. Likewise, he says that men’s good works precede them while those that are not cannot be hid. Read I Timothy 6:1-2) Paul tells Timothy to teach those who are slaves to consider their masters worthy of honour. Also those who have believers as masters to not be disrespectful of them because they are brethren, but rather to serve them all the more since those masters who benefit by their service are faithful and beloved. I know that we have all seen situations where an employee will take advantage of his employer, because they go to the same church, by slacking off or taking advantage of tools or automobiles or benefits, etc., that are furnished to the employee. Paul is saying to work harder and be more honest in the use of tools or autos or use of benefits that are furnished by the employer because he is a Christian and goes to the same church. Don’t put your employer in an embarrassing situation because of your joint religious affiliation.

(Read I Timothy 6:3-10) Have you ever been in a situation where some person takes over a Biblical

discussion with his own doctrine and not only refuses to hear anyone else’s thoughts, but even twists the words of Christ or the apostles completely out of context and demands that you adhere to what he says. First off I hope I am not that kind of person. But I have been in those kinds of situations. It is amazing the things some people will come up with. Paul says here that that kind of person really knows nothing, but is obsessed about questions and arguments. It is this type of situation that usually breeds envy, strife, reviling, evil suspicions, useless wrangling of corrupt minds, and destitute of the truth who suppose that godliness is a means of material gain. Paul says to withdraw from such a person.

In contrast, Paul says that godliness with contentment is great gain. He points out that we came into the world with nothing and we certainly take nothing out. If we only have food and raiment, Paul says we should be content. Those that strive to be rich usually fall into temptation and a snare and into many foolish and hurtful lusts. These can, and usually will, bring a man into destruction. Then the famous saying, **“For the love of money is the root of all evil.”** (Incidentally, when we get into the study of the book of Revelation, I think we will find this to be the famous “mark of the beast.”) Paul says that some who have sought riches have erred from the faith and caused themselves many sorrows. Man cannot serve two masters. I have no doubt that if anyone had the passion to become rich today, they could do so, but to do so would totally consume them, they would have no time for God at all. I once heard Mr. LeTourneau, who at one time was a successful builder of massive equipment, say that God had blessed him with riches three times, but when he turned his sight to becoming rich, God took it all away from him twice. So far as I know, he probably died a rich man in worldly riches, but he was a strong Christian and God used his talents and abilities to develop ways to move great quantities of various types of materials.

(Read I Timothy 6: 11-16) Paul tells Timothy to flee such thoughts and to follow after righteousness, godliness, faith, love, patience and meekness. He told him to fight the good fight of faith and to lay hold on eternal life whereunto he was called. Understanding certain words and their meanings can help us to a far greater understanding of Scripture. Some reading this would believe that their salvation depended on how well they did what Paul told Timothy to do. Understanding the meaning of the word “eternal” and its implications here is very important. It does not mean perpetuity as we would normally think. It is translated from the Greek *aionios* which means age lasting. We need also to understand that salvation, in its fullest sense, is a three step process. We will see this more

clearly if we study the book of Romans. The first step is “justification.” This is what Christ died on the cross for. Through His sacrifice on the cross, He made justification free to all men, it is a gift. Receiving justification means that one’s sins are forgiven and his or her name is written in the book of life. The second step is “sanctification”. This is what Paul is urging Timothy to pursue. There is no question that Timothy has received justification. But Paul is urging him to go further. Sanctification means being set apart. God wants to set us apart from the rest of the world. But it requires effort on our part, thus Paul tells Timothy to fight the good fight of faith. The goal of sanctification is to lay hold on age lasting life. Ultimately all men will have life, but those who strive for sanctification will receive an extra benefit we refer to as “glorification”, i.e. ruling and reigning with Christ for an age, the thousand years discussed in Rev. 20, and being in the same kind of body that Christ was in after His resurrection. Paul says that Timothy has been called to that glorification and has professed this before many witnesses. Paul gives the commandment to Timothy before God, who gives life to all things, and Jesus Christ who witnessed a good confession, or profession, before Pontius Pilate, that he keep this commandment without spot or reproach until the appearing of our Lord Jesus Christ. Paul says that in Christ’s times, or at the proper time, He will show who is the **“blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”**

(Read I Timothy 6:17-19) We need to understand that being rich is not a sin. Abraham and Solomon were the richest men in the world in their time. God blesses many men to become rich to serve His purpose. Paul recognizes this and tells Timothy to command those that are rich in worldly riches to not be conceited, and to not put their trust in uncertain riches, but to put their trust in God who gives us richly things that we enjoy. They are further commanded to do good, to be rich in good works and willing to share. Doing so will lay up in store for them a good foundation against the time to come, he says, that they may

lay hold on eternal life.

(Read I Timothy 6:20-21) To me this gives us an insight into just how much Paul loved Timothy and why he called him his son in faith. His concern is great. He tells him to keep that which he has been entrusted with, to avoid empty talk and contradictions of knowledge. This tells me that the Gnostics were certainly at work at this time. Paul says that some who are professing such things have erred concerning the faith. With that he closes this epistle with **“Grace be with thee. A-men” JRL**

---

*Since I have a little bit of space, there are a couple of things that I would like to expound on a little bit . The first is, I cannot believe how seriously the mainstream media, both print and TV and radio, are trying to totally mislead the American people as to what’s really going on. I don’t know whether they don’t know what’s going on or whether it’s just an intentional thing to try and keep the American people ignorant of what is happening. But I would very seriously recommend that if you haven’t done so already that you investigate the alternative media that you can get on your computer. I don’t mean to infer that the alternative media is always correct as opposed to the mainstream media. I assure you that things are not necessarily what they may appear to be. God’s Word is the best discerner of of what is true. I urge you to study and not be afraid to think.*

*The other thing I would like to mention is, I would like to ask for your prayers for one of our granddaughters. Her name is Kacy Pogue. Sunday, Feb. 20th, she had a very serious car wreck and she ended up with a broken back and broken shoulder. She under went surgery for her spine Sunday night. She had crushed vertebra resulting in a crushed spinal cord. The doctor doing the surgery said it would be a miracle if she ever walked again. I ask for your prayers for that miracle. She finally had surgery on her shoulder Friday night so will probably be moved to a re-hab hospital in the next day or two for six to eight weeks and then to a major spinal rehabilitation center for probably up to six months. We solicit your prayers for Kacy and her family. JRL*

---

**But, Seek ye first the kingdom of God,  
And His Righteousness  
And all these things shall be  
Added unto you. Matt. 6:33**