

New Morning Magical

It's up to you

We're continuing today in our exploration of the Apostle Paul's first letter to Timothy. We begin in Chapter 2, verse 8.

Now, before we start reading, let me give you a heads-up: Paul is helping Timothy to deal with the ecclesia in Ephesus who, like the Corinthian assembly, was made up mostly of former pagans, who weren't too swift in keeping order amongst themselves. You won't like some of what we'll be reading at the beginning – and I don't either, by the way – but if you'll just hang in there, we'll be able to glean some pearls here.

8 I am intending, then, that men pray in every place, lifting up benign hands, **apart from anger and reasoning.** [*“Leave your macho ego at the door,” Paul might have said, “because it doesn't belong here.”*]

9 Similarly, women also are to be adorning themselves in raiment, decorously, with modesty and sanity, not with braids and gold, or pearls or costly vesture,

10 but (what is becoming to women professing a reverence for God) with good works.

11 Let a woman be learning in quietness with all subjection.

12 Now I am not permitting a woman to be teaching nor yet to be domineering over a man, but to be in quietness

Let me just say, I don't know what was going on in Ephesus that Paul had to be like Father-Knows-Best, but I've been around religious folks who really go to the extremes about how to dress, wear their hair, no makeup, and being quiet. What's really strange is that it's the women who enforce these restrictions. What we're looking at in the section of 1 Timothy would only be applicable today in an assembly of former reprobates and carousers, but not for most people you and I know.

Now here comes another section you may not like:

13 (for Adam was first molded, thereafter Eve,

14 and Adam was not seduced, yet the woman, being deluded, has come to be in the transgression).

15 Yet she shall be saved through the child bearing, if ever they should be remaining in faith and love and holiness with sanity.

Now you see the root of Paul's apparent beef with women. He's on target in verses 13 and 14; what he writes is all true, but, for what it's worth, I think he carries things too far, except for the fact that, again, the ecclesia in Ephesus must have had a bunch of unruly female believers. I can't think of another reason to be dismissive of women.

All of Chapter 3 is about rules and regs for the ecclesia, so we're going to pass those by and head straight for Chapter 4:

1 Now the spirit is saying explicitly, that in subsequent eras **[watch this:]** some will be withdrawing from the faith, **giving heed to deceiving spirits and the teachings of demons,**
2 in the hypocrisy of false expressions, **their own conscience having been cauterized;**
3 forbidding to marry, abstaining from foods, which God creates to be partaken of with thanksgiving by those who believe and realize the truth,
4 seeing that every creature of God is ideal and nothing is to be cast away, being taken with thanksgiving,
5 for it is hallowed through the word of God and pleading.

7 Now profane and old womanish myths refuse, yet exercise yourself in devoutness,
8 for bodily exercise is beneficial for a few things, yet devoutness is beneficial for all, having promise for the life which now is, and that which is impending.
9 Faithful is the saying and worthy of all welcome
10 (for for this are we toiling and being reproached), that **we rely on the living God, Who is the Saviour of all mankind, especially of believers.**

Chapter 5

8 Now if anyone is not providing for his own, and especially his family, he has disowned the faith, and is worse than an unbeliever.

The rest of Chapter 5 is more about individuals in the ecclesia: husbands, wives, elders, etc.

Chapter 6

6 Now devoutness with contentment is great capital **[or great gain];**
7 for nothing do we carry into the world, and it is evident that neither can we carry anything out.
8 Now, having sustenance and shelter, **with these we shall be sufficed.**
9 Now, those **intending to be rich** are falling into a trial and a trap and the many foolish and harmful desires which are swamping men in extermination and destruction.

10 For a root of all of the evils is the fondness for money, which some, craving, were led astray from the faith and try themselves on all sides with much pain.

11 Now you, O man [O woman] of God, flee from these things: yet pursue righteousness, devoutness, faith, love, with endurance, suffering, and meekness.

12 Contend the ideal contest of the faith. Get hold of eonian life, for which you were called, and you avow the ideal avowal in the sight of many witnesses.

The next section is about Christ and keeping faith with Him:

13 I am charging you in the sight of God, Who is vivifying all, and of Jesus Christ, Who testifies in the ideal avowal before Pontius Pilate,

14 that you keep this precept unspotted, irreprehensible, unto the advent of our Lord, Christ Jesus,

15 which, to its own eras, the happy and only Potentate will be showing: He is King of kings and Lord of lords,

16 Who alone has immortality, making His home in light inaccessible, Whom not one of mankind perceived nor can be perceiving, to Whom be honor and might eonian! Amen!

17 Those who are rich in the current eon be charging not to be haughty, nor yet to rely on the dubiousness of riches, but on God, Who is tendering us all things richly for our enjoyment,

18 to be doing good acts, to be rich in ideal acts, to be liberal contributors,

19 treasuring up for themselves an ideal foundation for that which is impending, that they may get hold of life really.

20 O Timothy, that which is committed to you, guard, turning aside from the profane prattlings and antipathies of falsely named "knowledge,"

21 which some are professing. As to the faith, they swerve. Grace be with you! Amen!

And there's the end of Paul's first letter to Timothy, and tomorrow, we'll pick up Paul's letter to Titus.

So until next time,

May Yahweh bless you and keep you;

May Yahweh light up His face toward you
and be gracious to you;

May Yahweh lift His face to you
and appoint peace for you.

AMEN