

## 1 Timothy

### Chapter 1

17- Now unto the King eternal, immortal, invisible, the only wise God, honor and glory for ever and ever<sup>1</sup>.

### Chapter 2

1- I urge you then that first of all petitions, prayer, intercessions, thanksgiving be made for all men<sup>2</sup>.

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<sup>1</sup> It is time that we as God's people recognize that Christ Jesus is even now King and that He rules with sovereign authority in this world as well as the world to come (1 Timothy 6:15; Ephesians 1:21; Matthew 12:24; Luke 11:20; Romans 14:17; Revelation 17:14; 19:16; John 1:49; Matthew 2:2). Even in the time of Daniel, God proved that He was the One that ruled in the kingdom of men (Daniel 4:17,25,32; 5:21). Today, Jesus who is the Messiah, is the anointed King of Kings who reigns with an authority greater than all others (Philippians 2:9; Ephesians 1:21). We are His priests and kings, His noblemen and ambassadors (1 Peter 2:9; 2 Corinthians 5:20; Romans 5:17; Revelations 5:10). We must allow the Spirit of the Lord to open our eyes to the reality that we are to be living everyday in the service to our Sovereign. As His servants we are to devote ourselves to the accomplishment of His will and purposes. It is our prayer that His kingdom come and His will be done today even as it is in heaven. We may be certain then that if we will be obedient to the faith things on earth will be as they are in heaven. We are not only looking for the great event of His visible kingdom coming in the future but are those who abide in the present reality of the authority of His kingdom right now (Matthew 12:24; Mark 3:15; 16:15-18; Ephesians 1:23; Romans 14:17). The authority of the kingdom is upon us to execute righteousness and judgment in the earth. To vanquish demon spirits, to heal sickness and disease and to set every prisoner of darkness free from their captivity. Lets begin to live in a greater dimension of awareness of the ruler ship of Christ Jesus our King and be those who give to our Sovereign the honor and the glory that is due His name. If we will arise in awareness and recognition of the reality of the Kingship of Jesus the Messiah then surely we will do great exploits and live nobly for the honor of His Majesty (Daniel 11:32; John 14:12).

<sup>2</sup> Paul's reason for this call to prayer is for the salvation of souls. He notes in verse four below that God desires all men to be saved and to come to the knowledge of the truth. Therefore, this verse is a kind of call to arms. Paul focuses the church on their need to hit their knees and engage in every kind of prayer. In this instance Paul identifies every kind of prayer, including: petitions, intercession and the giving of thanks. One of the less obvious types of prayer that Paul mentions here is the thanksgiving prayer. He also mentions this kind of prayer in Colossians 4:2, where he says "devote yourselves to prayer keeping alert in it by thanksgiving." "One of the many dimensions to the prayer of thanks is the consideration that the prayer is heard by God and that He is at work to accomplish what we have requested (Hebrews 11:1; Romans 4:20-21). Thanking Him for having done what we ask instead of remaining in a state of wonder or uncertainty (Matthew 21:22). Certainty in our prayers is an expression of faith which says, thank you Lord for meeting my needs." Thank you Lord for changing the heart of the president or the prime minister or the king. Thank you Lord for the salvation of my loved ones. Thank you Lord for using me in the work place. Thank you Lord that you have filled me with authority by your Spirit to represent your kingdom and stand

## Chapter 3

14- These things I write unto you expecting that I will come unto you soon.

15- But if I am delayed so that you may know how to behave yourself in the house of God which is the church of the living God the pillar and foundation of truth<sup>3</sup>.

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in the place of Jesus (2 Corinthians 5:20). The prayer of thanksgiving is the prayer of faith that believed that what has been asked has also been received. The prayer of thanksgiving can be heard in the expression of Jesus when He looked up to heaven and said, "I thank you Father for having heard me." In the prayer of thanksgiving, which certainly should be a part of all prayer, one does not hear wailing and sorrow but the sound of joy (Philippians 1:4; 4:6). That is not to say that there is no place for strong and intense prayer for we can see that kind of prayer in the life of Jesus as well when He was engaged in intercession (Hebrews 5:7; Luke 22:44).

It is through prayer that we become alert and watchful to both think and do according as we have been commanded by the Lord Jesus Christ. We have been given authority to be in charge of things rather than to be overwhelmed with fear and circumstance. We are the people of faith, the salt of the earth and the light of the world. However to take our position alongside of Christ Jesus we are going to have to find a place of communion and relationship with the Holy Spirit that is only discovered in the place of prayer (Ephesians 2:6; 6:18; Romans 8:17; John 1:12; 14:12-14; 15:5,16; 17:21-23).

<sup>3</sup> The church is the pillar and foundation of the truth. The New Testament does not convey the notion of a Universal church; but instead addresses the local church as the church. Therefore, each church has the responsibility to accurately represent the will of God and the ministry of Jesus Christ. Our conduct (both in the church and outside the church) is paramount to that responsibility. However, our behavior in the church is more important than anything else. Timothy was a leader in the church at Ephesus, and Paul had already made known to them that the church was the fullness of God (Ephesians 1:22-23; Hebrews 12:22-23). Paul underscores the awesome respect and reverence that we should have for the church - by declaring it is "the church of the Living God." It is not a man-made organization that is to rest upon the control and opinions of men; it is to be that which Christ Jesus is head over, and the Holy Spirit is in control of. If we misbehave ourselves and fail to approach the activities of the church as anything less than those of the HOLY OF HOLIES, then we will not hold these things to be most sacred; and will fail to fully cooperate with the Holy Spirit.

Our position before God is that of living stones gathered around Christ Jesus. The Holy Spirit takes our submission to Him, and builds us up together as a spiritual house and a holy priesthood. Submitted to the Holy Spirit and built up together, we are empowered to offer spiritual sacrifices that are acceptable to the Father (1 Peter 2:5; Ephesians 2:19-21). There is nothing about the function of the church that is any less sacred to God than that which took place in the Holy of Holies (in the Old Testament). If anything, it is more sacred. Now we are all allowed to gaze with unveiled faces upon that which no one was allowed to see before (Exodus 19:21; Numbers 4:20; Leviticus 16:13; Hebrews 10:19; 2 Corinthians 3:18).

The name of the Lord is supposed to be sanctified among us, and be adored by all of His saints - not profaned by misconduct and evil deeds (Malachi 1:11; Ezekiel 36:23-27). James said: "But If you have bitter envying and strife in your hearts, glory not; and lie not against the truth" (James 3:14). John said: "If we say that we have fellowship with Him, and walk in darkness - we lie and do not the truth" (1 John 1:6). God wants to glorify the name of Jesus in our midst with mighty signs and wonders and gifts of the Holy Spirit, but we must be dedicated to that same glory (John 12:28; John 14:13; 2 Thessalonians 1:12; Acts 2:43; Acts 4:30,33; Acts 6:8; Romans 15:9; Hebrews 2:4). How can we minister wholeness, if we allow the spirit of division? How can we minister healing, if we allow the spirit of hurt to dominate our lives and infect the assembly? We cannot bite and devour one another and expect that the word of God will proceed from our lips. We cannot have both bitter water and sweet water coming out of the same fountain (James 3:11).

If the church is going to be the light of the world, the glory of the kingdom of God in the earth - then we must all individually walk in the light, as He is in the light. We must give ourselves to being rooted and

16 - And without question great is the mystery of godliness: God was manifest in the flesh<sup>4</sup>, declared righteous by the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

## Chapter 4

8- For bodily exercise has a little profit but godliness<sup>5</sup> is profitable in every way having a promise of life now and of that which is to come.

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grounded in love, submitted and yielded to the Holy Spirit (Ephesians 3:17-19; Romans 6:19-22). Our interaction in the church is our interaction with Jesus and with the Holy Spirit; and it must be of the most reverent and sacred kind. We must honor the anointing and the gifts that God has placed among us, and submit to the operation of the Holy Spirit: so that those good things that the Lord has supplied might also flow to us (Ephesians 4:11-13, Ephesians 4:15-16; Colossians 2:19; 1 Corinthians 12:7-11; 1 Corinthians 14:24-25; Acts 2:16-21).

As far as the saints go, there should be no such thing as "the human condition" seen or expressed in the house of the living God; for we should all be baptized in the Holy Ghost and fire (1 Corinthians 3:3; Galatians 5:15). Rivers of God should flow from our bellies with the inexhaustible praise and incense of the Spirit. Our lips and our hearts have been more than singed by the coals carried by Seraphim; for our tongues have been set on fire by the Holy Ghost (Isaiah 6:6; Acts 2:3-4). All of our affections have been immersed in His presence, and we are all baptized into one body. Christ Jesus now sings praise in the midst of the church, and the Holy Spirit performs mighty signs and wonders; but for these things to be a reality in our assemblies, then His sacredness must captivate our hearts. We should tremble at His word and before His holy presence. If we will enter into this kind of fellowship in Spirit and in truth, then we will go deeper into all those things that He has freely given - and the greater works shall begin.

<sup>4</sup> The lie that many religions tell is that Jesus never said He was God; but nothing can be further from the truth. Jesus confessed that He was the Son of God, that God was His Father, and that He was one with the Father more than 100 times. Believing that Jesus was and is God is an essential part of redemption, because it is only through the faith that is in His name that men can be delivered from sin and death.

Jesus was both God, and was also with God (John 1:1-2). He was called the Word, and will be called the Word again in the future (Revelation 19:13). The Word was incarnated into flesh and became the Only Begotten Son (John 1:14). Jesus is the God who created all things (Ephesians 3:9; Hebrews 1:2). The Father called Him His Son, and was dedicated to proving that He was the One with all power and authority (Matthew 3:17; Matthew 17:5; John 12:28; 14:13; 16:13-14). Paul, an ardent monotheist, said that all the fullness of the Godhead dwelt in Him bodily (Colossians 2:9). Peter confessed that Jesus was the Christ the Son of God (Matthew 16:16-17). Thomas, encountering Jesus after the resurrection, said "my Lord and my God" (John 20:28). Steven, being persecuted, looked up into heaven and saw Him seated on the throne of heaven (Acts 7:55). Paul's encounter with Jesus led him to confess that Jesus was God, and that every knee shall bow and every tongue shall confess that He is the Lord (Acts 9:4-20; Philippians 2:9-11). If we confess Him as God and Savior, then He will confess us as those who are a part of His kingdom (Matthew 10:32).

The Jews wanted to kill Jesus because He said that God was his Father, making himself equal with God (John 5:18-25). Jesus said that He and the Father were One (John 10:30; 17:21). Jesus told Philip that anyone who had seen Him had also seen the Father (John 14:9). Although many religions would like to make Jesus just another good man, we know for certain that there is salvation in no other name but in the name of Jesus the eternal God (Acts 8:37). He alone has the power to give the resurrection, and He Himself is the resurrection and the life (John 5:21; 6:40; 11:25).

<sup>5</sup> Paul encouraged Timothy to give himself to the vigorous training of godliness, rather than to bodily exercise. Doing the things that are written in Scripture is godliness. The mixture of men's ideas with Scripture, and all the other notions of right and wrong - these are empty words that should be regarded as foolish chatter from the ignorant. The discipline of the saints is one of the spirit. Our focus should be on the spiritual man becoming strong enough to withstand all sin and iniquity, as well as our development in faith:

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that we may be mighty in words and deeds. True godliness is only possible through one's willingness and commitment to being under a strict obedience to the leadership of the Holy Spirit (Galatians 5:16).

In keeping with this metaphor, an athlete not only gives himself to a rigorous physical training to succeed (in the event that he desires to win), but the athlete also has a strict diet and discipline in every aspect of his life; so that he may become the best at what he is training for. So then, if we are going to enter into training for godly living, there will also need to be strict disciplines of what we will allow in our lives.

Unfortunately many in the Christian community today have become so confused that they would consider practicing godliness to be religious. They have lost all sense of direction, and are unable to discern the demarcation between the things of the Spirit and the world. They have no understanding of what it means to not be conformed to the world, and therefore have no commitment to refuse all that is in the world (Romans 12:2; 1 John 2:16-17). In such a state, training to walk in godliness has no meaning - because they have been deceived to believe that all things are lawful. The notion that all things are lawful ultimately is equivalent to being lawless, which is a synonym for iniquity. If an athlete would take a similar position, they would never achieve their goal; for there would be no right or wrong, thus no focus or discipline.

If there is going to be spiritual advancement, then there has to be spiritual training in godliness. Training in godliness will perfect obedience and holiness. Instead of developing physical stamina and vigor, we will perfect a spiritual vigor that is strong in the Lord and the strength of His might. What we must understand is that godliness not only enables us to fully benefit from the abundant life now, but also leads to life everlasting. At the same time, all must be warned that ungodliness will lead to eternal damnation (1 Corinthians 6:9; Psalm 1:4-7; 1 Peter 4:18; 2 Peter 3:7; Jude 1:15).