

“INSIGHT INTO THE SCRIPTURES”
Discovery Series
By Don Krow

THE LETTER OF 1 TIMOTHY

Designed for
Verse by Verse
Biblical Study
Discussion Groups

Copyright © 2009, Don W. Krow

Permission is granted to duplicate or reproduce
for Discipleship purposes
on the condition that it is distributed free of charge.

Discipleship Evangelism
P.O. Box 17007
Colorado Springs, CO 80935-7007 U.S.A.

www.delessons.org

www.krowtracts.com

Table of Contents

For 1 Timothy 1

WHY IS THIS STUDY TOOL SO VALUABLE? Page 3

IMPORTANT CONSIDERATIONS FOR RIGHTLY DIVIDING GOD'S WORD OF TRUTH. Page 6

USING VARIOUS TRANSLATIONS FOR BIBLE STUDY Page 7

INSTRUCTIONS FOR CREATING A GROUP DISCUSSION Page 8

READ THE ENTIRE BOOK Page 9

READ THE APPROPRIATE CHAPTER Page 10

READ AND DISCUSS EACH VERSE AND TRANSLATION AMONG YOUR GROUP (1 TIMOTHY CHAPTER ONE). Page 11

ACKNOWLEDGMENTS (1 TIMOTHY CHAPTER ONE). Page 19

QUESTIONS AND ANSWERS FOR DISCUSSION AMONG YOUR GROUP (1 TIMOTHY CHAPTER ONE). Page 21

Copyright © 2009, Don W. Krow

Permission is granted to duplicate or reproduce for discipleship purposes on the condition that it is distributed free of charge.

Write us to receive our free newsletter containing information of what we are doing in the U.S. and overseas.

Discipleship Evangelism
P.O. Box 17007
Colorado Springs, Colorado 80935-7007 U.S.A.

www.delessons.org
www.krowtracts.com

WHY IS THIS STUDY TOOL SO VALUABLE?

Recently I heard on a Christian radio station that a survey was given to people who believed that the Scriptures were God's infallible Word to man. They concluded that 65% of the people in the survey had never even read the entire New Testament, much less the entire Bible.

The Apostle Paul said to Timothy, *"Until I come, devote yourself to the **public reading of Scripture**, to preaching and to teaching. Do not neglect your gift, which was given 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"* (1 Timothy 4:13-16, NIV).

The Greek word for "reading" in this passage is *anagnosis* and means reading, especially the public reading of Holy Scriptures. In 1 Timothy 4:13, it refers to the public reading of the Scriptures (including the letters of the apostles) appointed to be read in public in the New Testament worship service (Colossians 4:16; 1 Thessalonians 5:27). The readers in the church whose duty it was to read, expound or give application to the passage were called *anagnomstai*, the public readers.

*"The word for 'Scripture' in Greek is graphe. In the New Testament this term is used exclusively of Scripture and is used in such a way that **quoting Scripture (or reading) is understood to be the same as quoting God** (See John 10:35; Romans 4:3; 9:17; Gal. 4:30)"* (Expository Dictionary of Bible Words, p.544).

"The Scriptures were formally constituted into a canon (a rule of measure that established them as being the true Word of God). The reading of them was, along with prayer, the chief part of the service of worship from the time of Ezra onwards. Indeed, it seems that the reading out of the law (the Word of God) gave the motivation [and pattern] for the first meetings for worship (in the New Testament church), where the word of God was heard. The first Christians were Jews among Jews." (Dictionary of N.T. Theology, Vol.3. pgs. 485, 493).

It was always the **practice of God's people to have the Word of God read aloud** in the congregation. This is true whether it was the Old Testament or the New Testament (Ex. 24:7; Deut. 31:11; Josh. 8:35; 2 Kings 23:2; Neh. 8:7-8; Luke 4:16; Acts 15:21; Col. 4:16; 1 Thess. 5:27). In the book of Revelation it states, "Blessed is the one who reads the words of this prophecy (usually in the New Testament the epistles were read aloud) and blessed are those who hear it and take to heart what is written in it" (that is, the blessing comes to those who obey and apply its words) (Rev. 1:3). There was also a warning that what was read was not to be added to or taken away from (Rev. 22:18-19).

To illustrate the point I am trying to make, I wrote a fictitious letter to my friend Jeff and his family.

Dear Jeff and family,

I thank God that your faith is being spoken of everywhere. You are an inspiration to all that meet you. I long to see you and be encouraged by your faith. You are the object of God's love called to be His very own.

I remember you in my prayers often especially regarding the information we have received that in December the local shopping mall will not be safe to attend. Our reliable source tells us to beware of that place. Take heed and tell others.

I am confident that you are doing well at this time and prospering in all that you do. Greet your wife and family for me. I pray to see you and your family very soon.

***God bless you!
Don Krow***

Later, I heard that Jeff was in the hospital. He had lost a leg when an explosion went off at the local mall and a friend with him was killed.

When I visited Jeff at the hospital I inquired, "Didn't you get my letter, it contained a warning about the mall?" "Yes," he replied, "But I was too busy listening to my favorite TV preacher to read all of it. The TV preacher had also received the letter and he didn't say anything about a warning." As important as the apostle, prophet, evangelist, pastor and teacher is (Eph. 4:11-12), to depend on them instead of the Scriptures for your guidance is like eating predigested food that has already been chewed and spit out for you to eat. There may be some nutrition in it but it could also contain some deadly germs (2 Peter 2:1-2). We need to learn to commit ourselves to the Scriptures **first**, they contain the more sure word of prophecy, even more dependable than an audible voice from heaven (2 Peter 1:17-19).

There is several ways that Jeff could have responded to my letter (just as there are several ways that we can respond to the Word of God). **1.** Jeff could have avoided reading it altogether and just relied on his favorite teacher, tapes, CD's and books to tell him what it says. In a sense these things have replaced the Word of God as the ultimate source in Jeff's life. (See Acts 17:11). **2.** Jeff could have read only the section or verses of my letter that he liked, not heeding to my entire letter, missing my warning altogether. **3.** Upon reading the whole letter, Jeff could have said, "Don did not mean December, he must have meant July because everyone shops in December for Christmas." This letter interferes with Jeff's doctrine so he is unable to receive the warning. He goes to the mall in December and encounters the explosion. Jeff changed the letter by bringing his own private interpretation to its meaning. His doctrine would not allow him to see the truth of the letter. **4.** Upon reading the whole letter, Jeff could have said, "Don could not have meant I can't go to the mall in December. It could not be about what I do whether I go to the mall or not. He is being legalistic, he is wrong." Jeff test the word. He goes to the mall December 7th and 10th and nothing happens. He

returns on December 15th and is met with an explosion. He friend dies and he is severely crippled. **5.** Jeff could read all of the letter, heed to what it says and prosper in his doing of the word (James 1:22; 2 Peter 1:4).

My suggestion is: Take the Scriptures as a whole, they were written as letters to be read as letters (Col.4:16; 1 Thess. 5:27; Rev. 1:3, 18-19). Take advantage of the last 100 years of scholarship by reading a whole letter from many translations. Remember that correct doctrine always leads to godliness (1 Tim. 6:3-4; Titus 1:1; 2:1). There is a tension in the Scripture that must not be disturbed. For example, no one is saved apart from the grace of God, without grace it leads to legalism, false grace leads to lasciviousness, and true grace teaches to deny ungodliness (Gal. 2:21; Jude 4, Titus 2:11-12). ***Without all the Scriptures we will be led to wrong conclusions, resulting in wrong doctrine.***

Without instructions, boundaries and warnings there is no protection from Satan's deception (Hebrews 3:13). If we were in a perfect world and didn't have what the Bible calls "the flesh" (drawn away by our own lust), then we would not need instructions, boundaries and warnings. But since we are in a fallen and imperfect world we must guard our hearts, and look unto Jesus, the author and finisher of our faith, so that we may lay aside every weight and the sin which doth so easily beset us (Heb. 12:1-2; Rom. 8:13).

The goal of all Biblical study is a revelation of God the Father and His Son Jesus the Christ (Jn. 17:3; 5:39; Lk.24:27). The New Testament is a revelation of His Person. The New Testament reveals who He is and what He looks like. For example, Jesus is not a fornicator, adulterer, liar, thief, blasphemer, covetous person, etc. Instead of looking at the New Testament instruction as law to be obeyed, we must look at it as Christ to be expressed. To depend upon Christ to express Christ is the heart of New Testament teaching (Gal. 2:20; Rom.7:24-25; 8:2). The apostles revelation of Scripture led them to a life of faith, a life of dependence, that renounced one's own ability and turned to Christ and His ability. This is the life of grace, this is the life of faith.

May God's blessing be upon you as you seek not the black and white letter of His book, but His Spirit behind the letter of His book. The Word was God, and the Word is God, the revelation of His Person (Jn. 1:1).

**Discipleship Evangelism
P.O. Box 17007
Colorado Springs, Colorado 80935-7007 U.S.A.**

www.delessons.org
www.krowtracts.com

IMPORTANT CONSIDERATIONS FOR RIGHTLY DIVIDING GOD'S WORD OF TRUTH

1. Each book of the New Testament was given as a letter, to be read as a whole.
2. Consider each chapter & what it contains.
3. What is the unit of thought that each paragraph contains?
4. What is the unit of thought that each verse contains?
5. Consider the meaning of each individual word in its own context.

A. You must consider (first of all) that 1 Timothy was written as a letter (just as you would write a letter to your family or friends). You must consider it as a whole, as a unit, to be understood in its whole context of thought. There is 2,269 words that fit into a complete unit of context. The context is that which proceeds and/or follows any part of a discourse. The context often affects the meaning of a verse.

B. A few hundred years ago this letter was divided into chapters. 1 Timothy has six chapters. I encourage you to back away and look at the unit of thought that each chapter contains. The New Living Translation, as well as many other translations further breaks these chapters down by supplying headings. Headings break the chapter into units of thought or subjects. For instance, the New Living Translation has the following headings in 1 Timothy chapter one: Greetings from Paul (verses 1-2), Warnings against False Teachings (verses 3-11), Paul's Gratitude for God's Mercy (verses 12-17), and Timothy's Responsibility (verses 18-20).

C. Within this last century the letter of 1 Timothy was also divided into paragraphs. Some translations divide the paragraphs differently. Before looking closely at each verse, consider the unit of thought that is found in each paragraph. The symbol ¶ shows you where each paragraph begins and ends.

D. Each individual word has a meaning within its own context. For example, the word "grace" may mean "the undeserved favor of God, the divine influence of God upon the heart, or the free liberality of giving, etc." The context (that which proceeds or follows any part of a discourse) determines which definition would be appropriate.

**Discipleship Evangelism
P.O. Box 17007
Colorado Springs, Colorado 80935-7007 U.S.A.**

www.delessons.org
www.krowtracts.com

USING VARIOUS TRANSLATIONS FOR BIBLE STUDY

Koine Greek is the Greek in which the New Testament was originally written. It was the everyday language of the common people. This has given great incentive to the fast-growing movement of translating the Bible into everyday speech and idioms. The word “translate” means “to express in another language, systematically retaining the original sense.” The primary reason for Bible translation is to help others understand the Word of God.

There are basically three different kinds of translations: (1) A “literal” translation, seeking a word-for-word rendering of the original text. (2) “Free” translating. This is the translators attempt to create the same sense or content of the original but not necessarily the same grammatical form. (3) A “paraphrase.” A paraphrase is restatement of a text giving the meaning in different words.

In the study of 1 Timothy I have consulted around twenty-five to thirty translations for each verse and then narrowed it to five to ten translations for your consideration of the meaning of each passage. A good translation should say the same thing only in different styles. If differences in translations are not just a matter of style, realize that the meaning of the verse is difficult and that two or more meanings of words or phrases may be possible in Greek. In this study you are drawing on perhaps as many as six hundred and fifty-seven of the best scholars of the past one hundred years. Why should we get off track by going to a lot of different commentaries when we can take advantage of hundreds of the most gifted scholars of the past one hundred years communicating the same message in different words?

Although I personally adhere to the Western Text family of the Greek manuscripts, which is the foundation for the King James Version, Tyndale’s Bible, Martin Luther’s Bible, New King James Version, Young’s Literal Translation, etc., why not use a full set of tools for our Biblical studies? A Greek word may require several or even several dozen English words to render it adequately. The Greek scholar A.T. Robertson points out one reason for this: *“Language was originally pictographic... Words have never gotten wholly away from the picture stage... There is no single Greek word that has an EXACT equivalent in a single English word”* [A Beginner’s Reader-Grammar for N.T. Greek].

No translation can ever hope to reproduce completely all the shades of meaning found in the Greek New Testament. As Kenneth Wuest points out: *“In a translation which keeps to a minimum of words, that is, where one English word for instance is the translation of one Greek word, it is impossible for the translator to bring out all the shades of meaning in the Greek word”* [Untranslatable Riches from the Greek N.T.].

This is why I have sought in the letter of 1 Timothy to use the various translations and paraphrases to help build and see a complete picture of that which the Apostle Paul was trying to portray in his letter. The primary reason for a translation in the first place is to help readers understand God’s Word. I have used the Authorized King James

Version as a foundational translation while using the various translations and paraphrases as a kind of commentary on the passage. By reading various translations I believe a person will acquire a fuller understanding of the thought and content of the original Greek. **Why not take advantage of hundreds of the most gifted scholars of the past one hundred years communicating the same message in different words? Remember, good translations should say the same thing only in different styles.** *Don W. Krow*

INSTRUCTIONS FOR CREATING A GROUP DISCUSSION

After you have read these instructions, continue to the next page where you will find instructions for reading the entire book and each chapter.

As you continue to proceed you will come to a section where you will find verses from several translations. In your group read aloud all the translations as you would a paragraph. Read also the “additional information” provided. The “additional information” is not meant to be an interpretation of the scripture, but rather to help you understand more clearly the meaning of words or phrases that you may be unfamiliar with. Remember when reading the verses to consider the context. The context is that which proceeds and/or follows any part of a discourse. The context often affects the meaning of a verse. As a group discuss the insights you see from the verses.

After you have read and discussed an entire chapter, which may require several separate sessions, the leader of your group should go to the section that is called “Questions and Answers.” The leader should read the questions to the group and ask them to answer each question according to that which is stated in the Scriptures. This should reinforce what you have already seen and discussed in your group discussions.

This biblical discussion program is designed to make the scriptures themselves the final authority of one’s life. God bless you as you seek Him in the pages of the scripture. *Don K row*

THE LETTER OF 1 TIMOTHY

Introduction to the Book

DATE OF WRITING: The three letters addressed to Timothy and Titus (1 Timothy, 2 Timothy, and Titus) constitute what is known as the Pastoral Epistles. On the likely assumption that there were two imprisonments of Paul in Rome, the Pastoral Epistles must be dated after Paul’s first release from prison in the spring of A.D. 63. (Liberty Bible Commentary, Vol. 2, p.627)

BACKGROUND: Timothy was one of Paul’s companions who traveled with him and helped in his work (See Acts 16:13). Paul had nurtured Timothy in the Christian faith and looked on him as a son (1 Tim. 1:2).

The two letters to Timothy and the letter to Titus are called “The Pastorals” because they deal with the qualifications, concerns, and responsibilities of church leaders. These letters reveal a developed church life with the offices of bishop (1 Tim.

3:1-7), elders (1 Tim. 4:14; 5:17-20), deacons (1 Tim. 3:8-10, 12-13), deaconesses (1 Tim. 3:11) and church widows (1 Tim. 5:3-16).

The first letter to Timothy does not say where Paul is writing from. Timothy is in Ephesus (1 Tim. 1:3) and Paul plans to go and visit him (1 Tim. 3:14; 4:13).

One of the main duties of church leaders, such as Timothy, the bishops, elders, and deacons, is to receive and to teach Christian truths. The Christian religion is regarded as a body of doctrines, defined and accepted by all, which must be transmitted without any changes. This "sound doctrine" (See 1 Tim. 1:10; 4:6; 6:3), which has been entrusted to Paul and his colleagues (1 Tim. 6:20), must be passed on to other reliable men, who will teach it to others (2 Tim. 2:2).

This strong emphasis on correct, orthodox faith is due to the danger posed by heretical teachers who are spreading their false teachings in the churches. In the most severe terms possible these teachers and their teachings are denounced and condemned (1 Tim. 1:3-7; 4:1-3, 7; 6:3-10, 20-21).

In 1 Timothy Paul warns Timothy against these false and dangerous doctrines that are being spread in Ephesus, where Timothy is. (Helps for Translators, Robert G. Bratcher, pgs. 2, 8-9).

GENERAL INFORMATION: 1 Timothy is the fifty-fourth book of the Bible. It contains six chapters, one hundred and thirteen verses, and two thousand two hundred and sixty-nine words.

1 TIMOTHY

As a Student, Read the entire Letter of 1 Timothy several times before you come together as a group. Read each chapter in various translations (at least four translations if possible). What were the thoughts and ideas that the writer or apostle was trying to express? Take a notebook and summarize your thoughts of the book. What is the book saying as a whole? Share these thoughts with your group.

**Discipleship Evangelism
P.O. Box 17007
Colorado Springs, Colorado 80935-7007 U.S.A.**

Visit Our Websites:

www.delessons.org
www.krowtracts.com

1 TIMOTHY CHAPTER 1

In Your Group Read 1 Timothy chapter one (aloud) in a modern translation or read it in the King James Version (below). As a Group, Discuss the general content of the chapter.

THE LETTER OF 1 TIMOTHY CHAPTER 1 King James Version

1 TIMOTHY 1: [1] Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; **[2]** Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. **[3]** As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, **[4]** Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. **[5]** ¶ Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: **[6]** From which some having swerved have turned aside unto vain jangling; **[7]** Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. **[8]** But we know that the law is good, if a man use it lawfully; **[9]** Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, **[10]** For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; **[11]** According to the glorious gospel of the blessed God, which was committed to my trust. **[12]** ¶ And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; **[13]** Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. **[14]** And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. **[15]** This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. **[16]** Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. **[17]** Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. **[18]** ¶ This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; **[19]** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: **[20]** Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

INSTRUCTIONS FOR THE GROUP: Read and Discuss each verse and translation along with the “Additional Information” in each box provided.

**1 TIMOTHY CHAPTER 1
VERSES 1-2**

1 Timothy 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; [2] Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. (King James Version)

¹This letter is from Paul, an apostle of Christ Jesus, appointed by the command of God our Savior and by Christ Jesus our hope. ²It is written to Timothy, my true child in the faith. May God our Father and Christ Jesus our Lord give you grace, mercy, and peace. **(New Living Translation)**

I, Paul, am an apostle on special assignment for Christ, our living hope. Under God our Savior’s command, I’m writing this to you, Timothy, my son in the faith. All the best from our God and Christ be yours! (verses 1-2) **(The Message)**

Additional Information: (Verse 1) – Paul is now an aged Apostle and is preparing to pass his ministry on to others. Paul writes this letter to Timothy after his first Roman imprisonment noted in Acts chapter 28. He will again be arrested and taken back to Rome as a prisoner where he will write his second letter to Timothy. Timothy himself will be imprisoned and later released (See Hebrews 13:23).

“Apostle” is the Greek word *apostolos* and means a delegate; specially an ambassador of the gospel. Officially someone commissioned by God the Father and Jesus Christ. Miraculous powers were the signs of an apostle (See 2 Cor. 12:12).

“God our Saviour.” “Saviour” is the Greek word *soter* and means “savior, deliverer, preserver” (Vine’s Lexicon). “Jesus Himself interpreted His mission as one of salvation, saying “For the Son of man came to seek and to save the lost” (Luke 19:10). The term in both the Old Testament (Isa. 53) and the New Testament suggest deliverance from the worst affliction and trouble known to mankind – deliverance from sin [and Satan]” (Zondervan Pictorial Encyclopedia, H.L. Drumwright, Jr., Vol. 5, p. 291).

(Verse 2) – “Timothy, my own son in the faith.” Timothy was born at Lystra and had a Greek father and a Jewish mother (who taught him the Scriptures from childhood). When Paul came to Lystra on his second missionary journey (Acts 16:1-3), he enlisted Timothy, who was associated with Paul till the end of his ministry (The Amplified Bible).

**1 TIMOTHY CHAPTER 1
VERSES 3-4**

1 Timothy 1: [3] As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, [4] Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. (King James Version)

³When I left for Macedonia, I urged you to stay there in Ephesus and stop those who are teaching wrong doctrine. ⁴Don’t let people waste time in endless speculation

over myths and spiritual pedigrees. For these things only cause arguments; they don't help people live a life of faith in God. **(New Living Translation)**

On my way to the province of Macedonia, I advised you to stay in Ephesus. Well, I haven't changed my mind. Stay right there on top of things so that the teaching stays on track. Apparently some people have been introducing fantasy stories and fanciful family trees that digress into silliness instead of pulling the people back into the center, deepening faith and obedience. (verses 3-4) **(The Message)**

³⁻⁴As I said when I left for Macedonia, please stay there in Ephesus and try to stop the men who are teaching such wrong doctrine. Put an end to their myths and fables, and their idea of being saved by finding favor with an endless chain of angels leading up to God—wild ideas that stir up questions and arguments instead of helping people accept God's plan of faith. **(The Living Bible)**

[3] When I was going to Macedonia, I urged you to stay in Ephesus, so that you might order certain men not to teach any wrong doctrine. **[4]** nor to busy themselves with myths and endless genealogies that give rise to speculations rather than presenting God's plan of salvation which centers in faith. **(God's Word to the Nations)**

[3] When I left for the country of Macedonia, I asked you to stay in the city of Ephesus. I wanted you to stay there so you could tell those who are teaching what is not true to stop. **[4]** They should not listen to stories that are not true. It is foolish for them to try to learn more about their early fathers. These only bring more questions to their minds and do not make their faith in God stronger. **(The New Life Testament)**

[3] Stay there in Ephesus. That is what I told you to do when I went into Macedonia. I want you to command certain people not to teach things that aren't true. **[4]** Command them not to spend their time on stories that aren't completely true. They must not waste time on family histories that never end. Things like that cause people to argue instead of doing God's work. His work is done by faith. **(New International Reader's Version)**

[3] As I urged you when I left for northern Greece, be sure to stay in Ephesus so that you may command certain men to stop spreading their false teachings. **[4]** Demand also that they stop wasting their time reciting mythological tales and the endless lists of their ancestors. Subjects of that nature cause only arguments, while preaching God's truth results in building up the Lord's followers in the faith. **(The Last Days Bible)**

Additional Information: (Verse 3) – “charge some that they teach no other doctrine.” “No other doctrine” means *false doctrine, heretical teaching, teachings which are not true Christian doctrine.*

(Verse 4) – “Fables” is the Greek word *muthos* meaning a tale, that is, fiction. “Endless genealogies” is the Greek word *genealogia*. This word is used in 1 Timothy 1:4 and Titus 3:9, with reference to such “genealogies” as are found in Philo, Josephus and the book of Jubilees, by which Jews traced their descent from the patriarchs and their families, and perhaps also to Gnostic “genealogies” and orders of aeons and spirits. Amongst the Greeks, as well as other nations, mythological stories gathered round the birth and “genealogy” of their heroes. Probably Jewish “genealogical” tales crept into Christian communities. Hence the warnings to Timothy and Titus. (Vine's Lexicon).

(Verses 3-4) – Before Paul left Ephesus, he likely began the confrontation of false teachers with the expulsion of Hymenaeus and Alexander (1 Tim. 1:20), then assigned Timothy to stay on and complete what he had begun. The false teachers had a wide influence. Several reasons point toward these men being elders in the church at Ephesus: (1) They presumed to be teachers (v.7), a role reserved for elders (3:2; 5:17). (2) Paul himself had excommunicate Hymenaeus and Alexander, which implies they occupied the highest pastoral positions. (3) Paul detailed the qualifications of an elder (3:1-7), implying that unqualified men, who needed to be replaced by qualified ones, were occupying those

roles. (4) Paul emphasized that sinning elders were to be publicly disciplined (5:19-22). **“Teach no other doctrine”** (v.3) is a compound word made up of two Greek words that mean “of a different kind” and “to teach.” The false teachers were teaching doctrine different than apostolic doctrine (1 Tim. 6:3-4; Acts 2:42; Gal. 1:6-7). This had to do with the gospel of salvation. Apparently they were teaching another gospel. **“Fables and endless genealogies”** were legends and fanciful stories manufactured from elements of Judaism (1 Tim. 1:7; Titus 1:14), which probably dealt with allegorical or fictitious interpretations of Old Testament genealogical lists. (MacArthur Bible Commentary, p. 1775).

1 TIMOTHY CHAPTER 1

VERSES 5-7

1 Timothy 1: [5] ¶ Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: [6] From which some having swerved have turned aside unto vain jangling; [7] Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. (King James Version)

[5] But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. **[6]** For some men, straying from these things, have turned aside to fruitless discussion, **[7]** wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. **(New American Standard Bible)**

[5] This instruction has love as its goal, the love which springs from a pure heart, a good conscience, and a genuine faith. **[6]** Through lack of these some people have gone astray into a wilderness of words. **[7]** They set out to be teachers of the law, although they do not understand either the words they use or the subjects about which they are so dogmatic. **(The Revised English Bible)**

[5] When I gave you those orders I hoped everyone would respond with Christian love, which comes from a clean heart, a good conscience and a genuine faith. **[6]** But some people have none of these Christian qualities, and so they get lost in foolish talk. **[7]** They want to be teachers of God’s Word, but they don’t understand either the words they’re using or the things they’re talking about with such confidence. **(New Testament in Everyday American English)**

[5] Love is the purpose of my command. Love comes from a pure heart. It comes from a good sense of what is right and wrong. It comes from faith that is honest and true. **[6]** Some have wandered away from those teachings. They would rather talk about things that have no meaning. **[7]** They want to be teachers of the law. And they are very sure about that law. But they don’t know what they are talking about. **(New International Reader’s Version)**

[5] Now the result you are aiming for in giving this command is to promote love for both God and man, coming from a pure heart, a clear conscience, and a faith that is genuine. **[6]** But some of your preachers and teachers are way off course, and their teaching is actually without aim or purpose. **[7]** They want to be known as teachers who can clearly explain the real meaning of the Law of Moses. But they don’t even

understand the true intent of the Law, so they know nothing about what they are so strongly teaching as truth. **(The Last Days Bible)**

Additional Information: (Verse 5) – “The purpose of my order is to make us love one another with a love which comes from a heart that is free of sin, a conscience that does not accuse us of wrongdoing, and a faith in Christ that is genuine” (Helps for Translators Handbook, p. 11).

“Faith unfeigned” is the Greek word *anypokritos*. This Greek word is the one from which we get the English word “hypocrite.” It was a term used of actors, one who pretends to be what he is not! (Liberty Bible Commentary, Vol. 2, p. 629).

(Verse 7) – “Desiring to be teachers of the law.” It seems clear that the reference is to the Torah, the first five books of the Old Testament, known as the Law of Moses.

“Understanding neither what they say.” Paul seems to say that those false teachers don’t even understand the words they use. This is an exaggerated way of saying they don’t understand the matters they discuss, that is, the very points of Torah which they claim to explain. (Help for Translators Handbook, p. 11).

1 TIMOTHY CHAPTER 1 VERSES 8-11

1 Timothy 1: [8] But we know that the law is good, if a man use it lawfully; [9] Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, [10] For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; [11] According to the glorious gospel of the blessed God, which was committed to my trust. (King James Version)

[8] But we know the Law is good if it is used as it was meant to be used. **[9]** We need to keep in mind that the Law is not meant for a righteous person but for those who break the Law and those who rebel against it, for the ungodly and sinners, for those who live unholy lives and for those who insult holy things; for those who kill their father and for those who kill their mother, for those who are murders, **[10]** for those who are sexually immoral, for those who are homosexuals, for kidnappers, for those who lie, for those who swear falsely under oath – as well as anything else that is found to be contrary to sound teaching **[11]** when judged according to the glorious Gospel [Good New] of the blessed God, which was entrusted to me. **(God’s Word to the Nations)**

[8] We know that the Law is a good thing if it’s used in the right way. **[9]** And we also know that a law isn’t made for the person who does what is right, but for lawbreakers, and godless, sinful people whose lives are wicked and unclean. They’re made for those who kill their fathers and mother, for murderers, **[10]** prostitutes, homosexuals, slave traders, liars, those who lie after they swear to tell the truth, and those who do anything else that is contrary to the kind of teaching which makes us spiritually healthy. **[11]** That teaching is found in the Good News which tells about our wonderful God, who lives in eternal happiness. And He’s the one who has placed this Good News in my hands to bring it to others. **(New Testament in Everyday American English)**

⁸We know that the Law is good, if it is used in the right way. ⁹We also understand that it wasn’t given to control people who please God, but to control

lawbreakers, criminals, godless people, and sinners. It is for wicked and evil people, and for murderers, who would even kill their own parents. ¹⁰The Law was written for people who are sexual perverts or who live as homosexuals or are kidnappers or liars or won't tell the truth in court. It is for anything else that opposes the correct teaching ¹¹ of the good news that the glorious and wonderful God has given me. **(Contemporary English Version)**

It's true that moral guidance and counsel need to be given, but the way you say it and to whom you say it are as important as what you say. It's obvious, isn't it, that the law code isn't primarily for people who live responsibly, but for the irresponsible, who defy all authority, riding roughshod over God, life, sex, truth, whatever! They are contemptuous of this great Message I've been put in charge of by this great God. (verses 8-11) **(The Message)**

[8] We know that the law is good if it is used properly. **[9]** We also know that the law isn't made for godly people. It is made for those who break the law. It is for those who refuse to obey. It is for ungodly and sinful people. It is for those who aren't holy and who don't believe. It is for those who kill their father or mothers. It is for murderers. **[10]** It is for those who commit adultery. It is for those who have a twisted view of sex. It is for people who buy and sell slaves. It is for liars. It is for those who give witness to things that aren't true. And it is for anything else that is the opposite of true teaching. **[11]** True teaching agrees with the glorious good news of the blessed God. He trusted me with that good news. **(New International Reader's Version)**

[8] Now we know that the Law does indeed serve a good purpose if a person has a right understanding of it and properly explains it. **[9]** One must first realize that the Law is not directed at people whose main goal in life is to please God, but at lawbreakers and rebels, at the ungodly and the sinful, at the unholy and disrespectful, at those who even kill their fathers and mothers, and at all other murderers. **[10]** It's also directed at fornicators and sexual perverts, at kidnappers and liars, at those who lie by giving false testimony, and at all who act in a manner contrary to wholesome teaching. **[11]** These regulations are also a vital part of the glorious Great News which has been entrusted to me by our marvelous God. **(The Last Days Bible)**

Additional Information: (Verse 10) – “sound doctrine.” The early church continued steadfastly in the apostles' doctrine or sound doctrine (See Acts 2:42). The apostles' doctrine consisted of all the instructions that was written to the early church (in letter form) through the apostles. When these letters were read to the church, the understanding that these early congregations had of these letters was the correct understanding and interpretation of the Scriptures.

I personally adhere to the first-century church and what the early believers understood when they first heard the letter of 1 Timothy read to them. I personally do not adhere to a twentieth-century mystical interpretation that reads into the passage doctrines that the early church did not know or perceive (D.K.).

In contrast to “sound doctrine” there is also *doctrines of man* (Mark 7:7) and *doctrines of devils* (1 Timothy 4:1) that the apostles were trying to guard the church from (See 1 Timothy 4:16).

Visit Our Websites:

www.delessons.org
www.krowtracts.com

1 TIMOTHY CHAPTER 1
VERSES 12-14

1 Timothy 1: [12] ¶ And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; [13] Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. [14] And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. (King James Version)

[12] I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service. **[13]** 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. **[14]** The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus. **(New International Version)**

¹² I thank Christ Jesus our Lord. He has given me the strength for my work because he knew that he could trust me. ¹³ I used to say terrible and insulting things about him, and I was cruel. But he had mercy on me because I didn't know what I was doing, and I had not yet put my faith in him. ¹⁴ Christ Jesus our Lord was very kind to me. He has greatly blessed my life with faith and love just like his own. **(Contemporary English Version)**

I am deeply grateful to Christ Jesus our Lord (to whom I owe all that I have accomplished) for trusting me enough to appoint me his minister, despite the fact that I had previously blasphemed his name, persecuted and insulted him. I believe he was merciful to me because what I did was done in the ignorance of a man without faith. Our Lord poured out his grace upon me, giving me faith in, and love for, Christ Jesus himself. (verses 12-14) **(Phillips Translation)**

[12] The one who has given me the strength to carry out my work is Christ Jesus our Lord. And I'm thankful that He thought I was someone who can be trusted, and appointed me as one of His servants. **[13]** Because before He did that I was saying nasty and insulting things about Him, and hunting Him and His followers down like animals: and I was proud of what I was doing. But He had mercy on me because I was an unbeliever and didn't know what I was doing. **[14]** And our Lord's undeserved love overflowed and filled my heart with faith and love for the Lord Jesus. **(New Testament in Everyday American English)**

¹²How thankful I am to Christ Jesus our Lord for choosing me as one of his messengers, and giving me the strength to be faithful to him, ¹³even though I used to scoff at the name of Christ. I hunted down his people, harming them in every way I could. But God had mercy on me because I didn't know what I was doing, for I didn't know Christ at that time. ¹⁴Oh, how kind our Lord was, for he showed me how to trust him and become full of the love of Christ Jesus. **(The Living Bible)**

Additional Information: (Verse 12) – “**putting me into the ministry.**” “**Ministry**” is the Greek word *diakonia* and means *service, ministering, especially of those who execute the commands of others* (Thayer's Lexicon). Paul was a “**faithful**” steward of a trust (1 Cor. 4:1-2) and did not “handle the Word of God deceitfully” (2 Cor. 4:2) as did the false teachers.

1 TIMOTHY CHAPTER 1
VERSES 15-17

1 Timothy 1: [15] This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. [16] Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. [17] Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (King James Version)

This statement is completely reliable and should be universally accepted: -
“Christ Jesus entered the world to rescue sinners.” I realize that I was the worst of them all, and that because of this very fact God was particularly merciful to me. It was a demonstration of the extent of Christ’s patience towards the worst of men, to serve as an example to all who in the future should trust him for eternal life. So to the king of all the ages, the immortal, invisible, and only God, be honour and glory for ever and ever, amen! (verses 15-17) **(Phillips Translation)**

¹⁵This is a true saying, and everyone should believe it: Christ Jesus came into the world to save sinners—and I was the worst of them all. ¹⁶But that is why God had mercy on me, so that Christ Jesus could use me as a prime example of his great patience with even the worst sinners. Then others will realize that they, too, can believe in him and receive eternal life. ¹⁷Glory and honor to God forever and ever. He is the eternal King, the unseen one who never dies; he alone is God. Amen. **(New Living Translation)**

[15] The saying is sure and true and worthy of full and universal acceptance, that Christ Jesus (the Messiah) came into the world to save sinners, of whom I am foremost. **[16]** But I obtained mercy for the reason that in me, as the foremost [of sinners], Jesus Christ might show forth and display all his perfect longsuffering and patience for an example to [encourage] those who would thereafter believe on Him for [the gaining of] eternal life. **[17]** Now to the King of eternity, incorruptible and immortal, invisible, the only God, be honor and glory forever and ever (to the ages of ages). Amen (so be it). **(The Amplified New Testament)**

¹⁵“Christ Jesus came into the world to save sinners.” This saying is true, and it can be trusted. I was the worst sinner of all! ¹⁶But since I was worse than anyone else, God had mercy on me and let me be an example of the endless patience of Christ Jesus. He did this so that others would put their faith in Christ and have eternal life. ¹⁷I pray that honor and glory will always be given to the only God, who lives forever and is the invisible and eternal King! Amen. **(Contemporary English Version)**

Here’s a word you can take to heart and depend on: Jesus Christ came into the world to save sinners. I’m proof – Public Sinner Number One – of someone who could never have made it apart from sheer mercy. And now he shows me off – evidence of his endless patience – to those who are right on the edge of trusting him forever. Deep honor and bright glory to the King of All Time – One God, Immortal, Invisible, ever and always. Oh, yes! (verses 15-17) **(The Message)**

[15] A trustworthy statement that deserves to be wholeheartedly accepted by everyone is this: Christ Jesus came into the world to save sinners. And of all sinners, I

was the worst. **[16]** But I obtained mercy because Jesus Christ wanted to use me as object lesson number one, so He could show all others, by the inexhaustibly patient way He dealt with me, the worst sinner, how very merciful He wants to be to everyone else who will believe in Him, and that they will live forever by doing so. **[17]** May the King who rules throughout all ages, who will never die, be given honor and glory forever and ever! Human eyes cannot see Him, but He alone, our God, is the only One who has complete wisdom in regard to all things! And so may it ever be! **(The Last Days Bible)**

1 TIMOTHY CHAPTER 1 VERSES 18-20

1 Timothy 1: [18] ¶ This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; [19] Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: [20] Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. (King James Version)

¹⁸Timothy, my son, here are my instructions for you, based on the prophetic words spoken about you earlier. May they give you the confidence to fight well in the Lord's battles. ¹⁹Cling tightly to your faith in Christ, and always keep your conscience clear. For some people have deliberately violated their consciences; as a result, their faith has been shipwrecked. ²⁰Hymenaeus and Alexander are two examples of this. I turned them over to Satan so they would learn not to blaspheme God. **(New Living Translation)**

¹⁸Timothy, my child, I am giving you a command that agrees with the prophecies that were given about you in the past. I tell you this so you can follow them and fight the good fight. ¹⁹Continue to have faith and do what you know is right. Some people have rejected this, and their faith has been shipwrecked. ²⁰Hymenaeus and Alexander have done that, and I have given them to Satan so they will learn not to speak against God. **(New Century Version)**

¹⁸Timothy, my son, the instructions I am giving you are based on what some prophets once said about you. If you follow these instructions, you will fight like a good soldier. ¹⁹You will be faithful and have a clear conscience. Some people have made a mess of their faith because they didn't listen to their consciences. ²⁰Two of them are Hymenaeus and Alexander. I have given these men over to the power of Satan, so they will learn not to oppose God. **(Contemporary English Version)**

¹⁸Now, Timothy, my son, here is my command to you: Fight well in the Lord's battles, just as the Lord told us through his prophets that you would. ¹⁹Cling tightly to your faith in Christ and always keep your conscience clear, doing what you know is right. For some people have disobeyed their consciences and have deliberately done what they knew was wrong. It isn't surprising that soon they lost their faith in Christ after defying God like that. ²⁰Hymenaeus and Alexander are two examples of this. I had to

give them over to Satan to punish them until they could learn not to bring shame to the name of Christ. **(The Living Bible)**

[18] Timothy, you are like a son to me. I am giving you a command. This command agrees with the prophecies that were told about you in the past. I tell you these things so that you can follow those prophecies and fight the good fight of faith.

[19] Continue to have faith and do what you know is right. Some people have not done this. Their faith has been destroyed. **[20]** Hymenaeus and Alexander are men who have done that. I have given those men to Satan (*the devil*) so that they will learn not to speak against God. **(The Easy-to-Read New Testament)**

[18] Timothy, my son, here are my instructions to you: If you are careful to faithfully follow the instructions you received when those prophets prophesied about you, then you can continue to fight well in the Lord's battles. **[19]** Continue to live in obedience to the faith! By doing so, you will always have a clear conscience. Some have believed that they don't need to obey the commands and obligations of the faith, and by following thru in that belief, they have made a shipwreck of their faith. **[20]** Included among those are Hymenaeus and Alexander, whom I have handed over to Satan to punish until they learn to stop speaking abusively against God's plain truth.

(The Last Days Bible)

Additional Information: (Verse 20) – "Hymenaeus and Alexander" were evidently speaking against God by teaching that it was not necessary to fully obey what Christ and His apostles taught. (The Last Days Bible)

ACKNOWLEDGMENTS

SPECIAL THANKS AND APPRECIATION FOR THE FOLLOWING TRANSLATIONS AND THEIR TRANSLATORS

The King James Version. First published in 1611 and now public domain.

The Message. By Eugene H. Peterson. Copyright 1993, 1994, 1995, 1996, 2000, 20001, 2002. Used by permission of NavPress Publishing Group. P.O. Box 35001, Colorado Springs, CO 80935.

Phillips Translation. Copyright by J.B. Phillips, 1958, 1959, 1960, 1972. The Macmillan Company.

The Living Bible. Copyright 1967 by Tyndale House Foundation, Wheaton, Illinois.

New Century Version. Copyright 1987, 1988, 1991 by Word Publishing, Nashville, Tennessee 37214.

New Living Translation. Copyright 1966 by Tyndale Charitable Trust. All rights reserved.

New Testament in Everyday American English. By Julian G. Anderson. Copyright 1984, 1989, 1990, 1991 by Julian G. Anderson. All rights reserved.

God's Word to the Nations New Testament. Copyright 1988 by Mrs. William F. Beck. Used by permission of Biblion Publishing.

The Amplified New Testament. Copyright 1958, 1987 by The Lockman Foundation. Used by permission.

The Easy-to-Read New Testament. Copyright 1987 by World Bible Translation Center, Inc. and used by permission.

New International Reader's Version. Copyright 1995 by International Bible Society. Used by permission of International Bible Society.

Contemporary English Version. Copyright by the American Bible Society 1995.

New Life Testament. Translated by Gleason H. Ledyard. Copyright 1969, 1976 Christian Literature International, Box 777, Canby, Oregon 97013

New International Version. Copyright 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

New Living Translation. Copyright 1966 by Tyndale Charitable Trust. All rights reserved.

The Last Days Bible, Copyright 1999 by Life Messengers, Seattle, Washington 98111-1967. Used by permission.

New American Standard Bible. Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation, A Corporation Not for Profit, La Habra, California. All rights reserved.

The Revised English Bible. Copyright Oxford University Press and Cambridge University Press 1989.

Write us to receive our free newsletter containing information of what we are doing in the U.S. and overseas.

Discipleship Evangelism
P.O. Box 17007
Colorado Springs, Colorado 80935-7007 U.S.A.

www.delessons.org
www.krowtracts.com

QUESTIONS & ANSWERS

(1 Timothy Chapter 1)

Instructions for Group Leader: Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s). Turn to 1 Timothy Chapter 1.**

- 1. Read 1 Timothy 1:1.** The Apostle Paul considered Timothy to be: a. a bad boy. b. his own son in the faith. c. young and without experience.
- 2. Read 1 Timothy 1:3.** Paul ask Timothy to stay in Ephesus and: a. start new Bible studies. b. collect some offerings for his ministry. c. try to stop the men that are teaching wrong doctrine.
- 3. Read 1 Timothy 1:4.** Apparently some false teachers were introducing: a. some stories that weren't completely true. b. a new form of church worship. c. others to their in-laws.
- 4. Read 1 Timothy 1:5.** The goal of Paul's instruction is: a. love. b. a pure heart. c. a good conscience. d. a genuine faith. e. all of the above.
- 5. Read 1 Timothy 1:6.** Some false teachers strayed off course and gave themselves to : a. vain jangling. b. fruitless discussions. c. foolish talk. d. talk that had no meaning. e. talk without aim or purpose. f. all of the above.
- 6. Read 1 Timothy 1:7.** The false teachers turned from teaching faith in Christ and turned instead to faith in: a. certain foods. b. church attendance. c. the Law.
- 7. Read 1 Timothy 1:8.** We know that the Law is good if: a. it is used correctly. b. it is used the right way. c. it is used properly. d. a person has a right understanding of it. e. all of the above.
- 8. Read 1 Timothy 1:9.** The Law isn't made for: a. the person who does what is right. b. people who live responsibly. c. godly people. d. all of the above.
- 9. Read 1 Timothy 1:10.** The Law is made for people who: a. are lawless. b. are ungodly. c. are sinners. d. live unholy lives. e. are murderers. f. are sexually immoral. g. oppose sound doctrine. h. all of the above.
- 10. Read 1 Timothy 1:11.** Sound doctrine agrees with the glorious good news of the blessed God. True or False.

11. **Read 1 Timothy 1:12 and 2 Cor. 4:2.** God counted Paul to be faithful for he did not handle the Word of God deceitfully. True or False.
12. **Read 1 Timothy 1:13.** God had mercy on Paul because as an unbeliever he didn't know what he was doing. True or False.
13. **Read 1 Timothy 1:14.** The Lord poured out His grace upon Paul. True or False.
14. **Read 1 Timothy 1:15.** Jesus Christ came into the world to: a. start a church. b. give a good example. c. save sinners.
15. **Read 1 Timothy 1:16.** God wanted to use Paul as an object lesson to show others how inexhaustibly patient He dealt with the worst sinner, and how very merciful He wants to be to everyone. True or False.
16. **Read 1 Timothy 1:19.** We are to cling tightly to our faith in Christ and: a. tithe weekly. b. read our Bibles. c. keep our conscience clear.
17. **Read 1 Timothy 1:19.** Some people have deliberately disobeyed their conscience and as a result: a. had their faith shipwrecked. b. made a mess of their faith. c. lost their faith in Christ. d. destroyed their faith. e. all of the above.

Copyright © 2009, Don W. Krow

Permission is granted to duplicate or reproduce for discipleship purposes on the condition that it is distributed free of charge.

Write us to receive our free newsletter containing information of what we are doing in the U.S. and overseas.

Discipleship Evangelism
P.O. Box 17007
Colorado Springs, Colorado 80935-7007 U.S.A.

www.delessons.org
www.krowtracts.com