

FAMILY CAMP 2008

I TIMOTHY

II TIMOTHY

PA Bible Teaching Fellowship
Appendices - Family Camp 2008

What the Scriptures Say about Themselves

II Timothy 3:16

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

II Peter 1:20 and 21

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Some Considerations that Are Essential to the Study of the Scriptures

- 1) Consider the exact words in their context.
- 2) Consider whether things are similar or identical.
- 3) Consider the words in light of the differences in time, place and circumstances.
- 4) Consider that words must be in harmony with all other Scriptures relating to the same subject.
- 5) Consider Scriptures in light of the orientalisms, culture and language at the time written.
 - a. Understanding the cultures in the lands and times of the Bible opens up certain Scriptures that could otherwise be hidden from us if we attempt to apply our modern understanding to them.
 - b. The customs of the day were familiar to those in Bible times. Understanding these customs and expressions is necessary to learn what the Scriptures say.
- 6) Consider that unusual or non-literal words may involve figures of speech that emphasize what is being said.

The Purity of the Gospel

Psalm 12: 6 and 7

The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Proverbs 30: 5 and 6

Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

Add thou not unto his words, lest he reprove thee, and thou be found a liar.

II Corinthians 2: 17

For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

II Corinthians 4:1 and 2

Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Introductory Considerations to the Writings of the New Testament

Acts

- *Praxis* - acts, deeds, doings, practices, functions or transactions
- Explains what occurred during the period following the ascension of Jesus Christ

The Seven Church Epistles

Written by Paul, explain the gospel of God concerning Jesus Christ, and relate information regarding the doctrine and practice of the Church

- *Romans, I & II Corinthians, Galatians*
- *Ephesians, Philippians, Colossians*
- *I & II Thessalonians*

Paul's Other Epistles

- *I & II Timothy* - Written by Paul to Timothy regarding service and giving direction on certain matters of concern in the Church
- *Titus* - A personal epistle written by Paul to Titus regarding service-related responsibilities to the Church
- *Philemon* - Written to three individuals, plus the Church meeting in one of their houses, regarding taking back someone who had been unprofitable to them but who would now be profitable

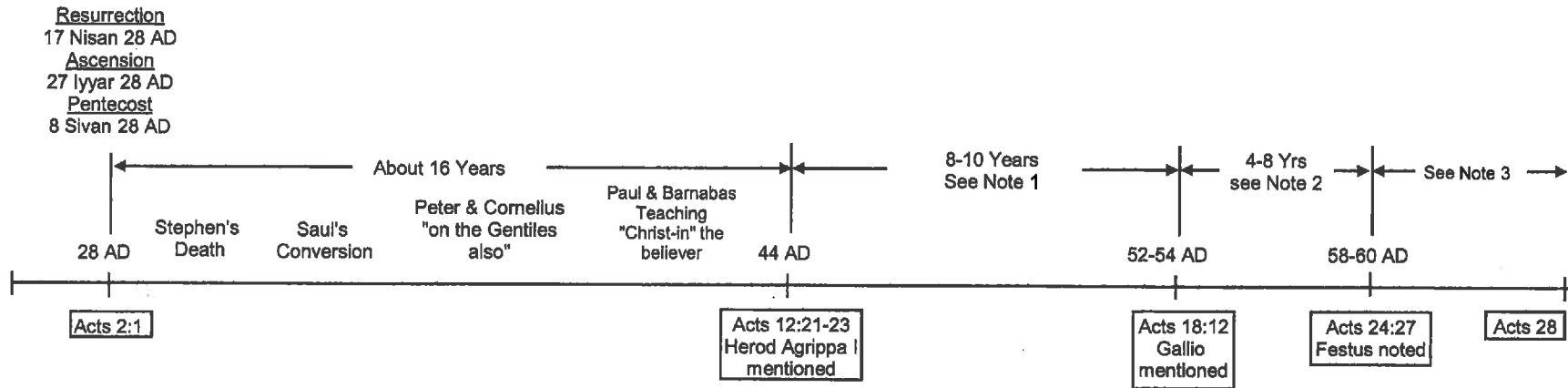
General Epistles

- *Hebrews* - Presents the accomplishments of Jesus Christ as the high priest and mediator of the new covenant to the people of Israel
- *James* - Written by James to the twelve tribes scattered abroad regarding certain practical matters such as not being a respecter of persons
- *I & II Peter* - Written by Peter to the people of Israel who had believed regarding Jesus Christ and who had obtained like precious faith
- *I, II & III John* - Written by John regarding things that were known in days past pertaining to fellowship with the Father and with His Son Jesus Christ
- *Jude* - Written regarding the common salvation and the need to contend for the faith which was once delivered to the saints

The Revelation of Jesus Christ

- Written by John pertaining to things that are to occur "on the Lord's day," referring to the judgment day in the future

Chronological Considerations Regarding the Book of Acts



Note 1: 8 to 10 Year Period of Acts 13 to Acts 18

Acts 13 & 14 - Paul's First Itinerary - Visits include Antioch in Pisidia, Cyprus, Pamphylia, Pisidia, Lycaonia, Antioch in Syria.

Acts 15 - Dispute at Jerusalem - see also Gal 2:1-10.

Acts 16 & 17 - Paul's Second Itinerary - Visits include Philippi, Thessalonica, Berea, Athens.

Acts 18 - Visit to Corinth - meets Aquila & Priscilla, 1 yr 6 mo, I & II Thessalonians written at this time.

Note 2: 4 to 8 Year Period of Acts 18 to 24

Acts 18:18-23 - Third Itinerary - Visits include trip to Ephesus with Aquila & Priscilla, leaves them there, goes to Jerusalem, then Antioch, Galatia and Phrygia "strengthening all the disciples", returns to Ephesus.

Acts 19 - Meets Apollos at Corinth, helps about 12 receive the gift of holy spirit, spends 3 years and all Asia heard the Word, I Corinthians written at this time.

Acts 20 & 21 - To Troas then Macedonia (II Corinthians written at this time), then to Corinth (Romans most likely written at this time), then Macedonia, Troas, Miletus and then to Jerusalem.

Acts 21-24 - To Jerusalem, arrested there and imprisoned in Caesarea for two years.

With respect to the epistle to the Galatians, no firm time or place of its writing may be gleaned. It could have been after Acts 15, probably after Acts 18 or possibly later.

Note 3: The Period of Acts 25 to 28

Acts 25 & 26 - Paul judged by Festus, then by Agrippa.

Acts 27 - Paul appeals and is sent to Rome to appear before Caesar; he is shipwrecked but all survive.

Acts 28 - Paul arrives in Rome, is imprisoned, soon acquitted and dwells two whole years in his own hired house; he receives all that come in unto him, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

The epistles written to the Colossians, Ephesians and Philippians were all written while Paul "was in bonds" and could have been written while he was imprisoned for two years at Caesarea (Acts 24-27) or while he was briefly in bonds while in Rome (Acts 28).

Introduction to the Seven Church Epistles

The Seven Church Epistles explain the gospel of God concerning Jesus Christ and relate information regarding the doctrine and practice of the Church.

- a) *Romans, I & II Corinthians* and *Galatians* form a group of writings pertaining to the gospel of God concerning Jesus Christ, the gift of holy spirit, and mankind's justification, redemption and salvation.
 - i) *Romans* presents the gospel that had been promised by the prophets. It sets forth the condition of mankind: that no one is just before God. It informs us that no one will be justified by the works of the law, but by the believing of Jesus Christ. *Romans* sets forth the relationship the natural man has with God-- it being severed, ruined and lost--in contrast with the new birth relationship that each believer enjoys--being reconciled, repaired and receiving more, much more. *Romans* explicitly states that the believer is not condemned, but is a child of God, an heir of God and a joint-heir with Christ; and that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (*Romans* 8:39).
 - ii) *I & II Corinthians* mention error that crept into the teaching to the Church and practical, correctional issues. These two epistles speak of divisions and contentions among the people in the Church in Corinth. The operation of the spirit and the profit therewith for the individual and the Church is set forth.

Corinthians states the case for the resurrection and that in Christ all shall be made alive at his coming. Matters such as marriage, traditions, food offered to idols and other practical situations are discussed. *Corinthians* also informs the believer that he is a new creation in Christ, that old things have passed away and new things have come from God.
 - iii) *Galatians* addresses doctrinal matters relating to the gospel because a different gospel was being taught. It advises the Church on the subject of being justified through believing concerning Jesus Christ, not by the works of the law. While the law had its place in times past as an instructor, it is by the accomplishments of Christ that believers are justified. Believers are to walk by the new nature in all of its totality, not by the flesh, which is to say by the old nature. The *Galatians* were being urged not to return to the former law and works of the flesh, but to stand fast in the liberty wherewith Christ hath made them free.

- b) *Ephesians, Philippians and Colossians* form a group of epistles regarding the doctrine and practice pertaining to the mystery of the gospel of God concerning Jesus Christ.
- i) *Ephesians* introduces and identifies the mystery of gospel of God concerning Jesus Christ. It opens by stating that believers have received the gift of holy spirit, are blessed with all spiritual blessings, are holy and without blemish, and have redemption and the forgiveness of sins. Former Gentiles, who were alienated, strangers and without God, have become citizens and of the household of God, with access to God by the spirit and reconciled in one body. *Ephesians* boldly states that both Judeans and Gentiles are heirs and partakers of the promise in Christ Jesus by the gospel. It also encourages believers to walk worthily, by putting off the old man, renewing the mind and walking in love “as Christ also hath loved us” (*Ephesians* 5:2).
 - ii) *Philippians* mentions different ways in which the gospel was being preached, but that the believer’s fellowship in the gospel should be one of like-mindedness, not of strife and vainglory. Believers are encouraged to think with humility of mind, as Jesus Christ thought. Rather than focusing on one’s self, each believer is to focus on others, as Jesus Christ served.
 - iii) *Colossians* mentions the importance of understanding the mystery and that in doing so the believers’ hearts would be comforted and knit together in love. Believers are to walk worthily in recognition of what God did for them in Christ. This includes thinking the things that are above and not the things that are upon the earth, putting on the new man and clothing oneself in merciful compassion, goodness, humbleness, meekness and patience.
- c) *I & II Thessalonians* deal with the gospel of God concerning Jesus Christ, with emphasis on the topic of waiting for the return of the Lord from heaven.

Thessalonians provides exhortation “to walk and to please God, just as you do walk, that you abound *even* more” (*I Thessalonians* 4:1 Working Translation). It states that God has called believers unto holiness and to love one another. Something to bear in mind as each walks in believing and love among each other is the certain return of Christ Jesus. Believers will not be subject to the day of God’s wrath because they will have been gathered together with the Lord. The believers are directed to comfort one another with these words.

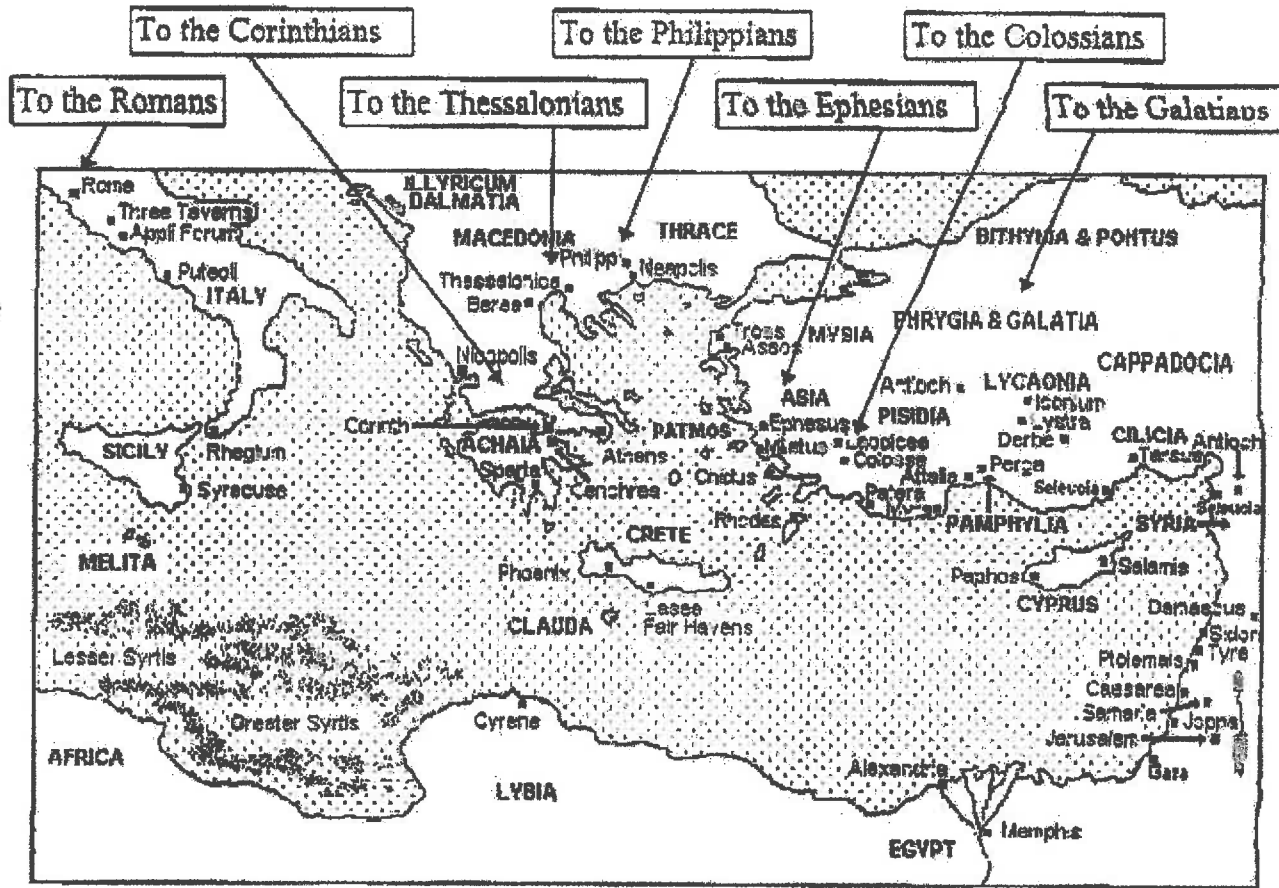


Figure 1 - The Locations of the Seven Churches¹

¹ Cummins, Walter J., *Scripture Consulting*, Issue 25, June 2003. Reprinted by Jeff Duclos with permission for the Pennsylvania Bible Teaching Fellowship August 17-23, 2008, Family Camp.

Paul's Further Travels

[Refer to the map of the region (Figure 1) and consider the locations mentioned in the Scriptures where Paul may have been.]

The chronology of Acts concludes with Paul being in his own rented house for two years in Rome.

Acts 28:30 and 31

And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Paul continued to teach the gospel and send out written revelation after Acts 28. For example, when writing to Timothy, Paul refers to Onesiphorus who sought Paul out and refreshed him while he was a prisoner in Rome.

II Timothy 1:15-18

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

But, when he was in Rome, he sought me out very diligently, and found *me*.

The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Further writings suggest that Paul traveled after his time in Rome. For example, Timothy was to remain at Ephesus while Paul traveled to Macedonia, which is in Asia.

I Timothy 1:1-3

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

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.

In Titus 1, there is reference that Paul had been on Crete (an island in the Mediterranean Sea).

Titus 1:5

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

And in Chapter 3, Paul mentions his intention to winter at Nicopolis.

Titus 3:12

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

The Word of God does not tell us everywhere Paul traveled or how long he continued in his service to God's people. Histories and certain scholars claim he was imprisoned again in Rome and fell asleep around the time of Nero, possibly about 66 A.D.

But what is perfectly clear from God's Word is that when Paul understood that he was soon to die, his concern was for the care and preservation of the Scriptures (see II Timothy 4).

Some Characteristics of Timothy

His mother a Judean believer, his father a Greek, he was well spoken of

Acts 16:1-5

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Which was well reported of by the brethren that were at Lystra and Iconium.

Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

And so were the churches established in the faith, and increased in number daily.

He was trusted by Paul to minister to the saints in Macedonia

Acts 19:22

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

He accompanied Paul along with others

Acts 20:1-5

And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

And when he had gone over those parts, and had given them much exhortation, he came into Greece,

And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

These going before tarried for us at Troas.

Called a fellow worker

Romans 16:21

Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

Called a beloved and believing child in the Lord

I Corinthians 4:17

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

Said to work the works of the Lord as Paul

I Corinthians 16:10

Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

Known to herald forth Jesus Christ

II Corinthians 1:19

For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

A servant of Jesus Christ with Paul

Philippians 1:1

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

Equal-souled with Paul, a man of proven integrity, served as a son with Paul

Philippians 2:19-22

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

For I have no man likeminded, who will naturally care for your state.

For all seek their own, not the things which are Jesus Christ's.

But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

Considered a brother and a fellow worker of God

I Thessalonians 3:1 and 2

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

Trusted to report back to Paul on the affairs of the believers

I Thessalonians 3:3-8

That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

For now we live, if ye stand fast in the Lord.

1 TIMOTHY 1 – 3:1a

1 Tim 1:2 “...*my* own son in the faith...” = my true dear child in believing...
Timothy wasn't literally his child, but he had believed the gospel of God that Paul had taught to him and was faithful to it.

1 Tim 1:3 “As I besought thee to abide still...*so remain there...*”
An ellipsis is a gap or an omission by design for emphasis. “...so remain there” or “do as I exhorted you” is the ellipsis that might be indicated from the context.

charge = order, direct, give direct orders.

1 Tim 1:4 edifying = Gr. *oikonomia*, administration of God

1 Tim 1:5 “..the end” = outcome. The result of abiding by the charge is :
1. love out of a clean heart
2. a good conscience
3. believing unfeigned (w/out hypocrisy)

Conscience is not a guide. The doctrine of the gospel of God as revealed in the epistles is our guide, and this gospel is intended to impact our conscience, or habit patterns .

1 Tim 1:6 “vain jangling” = nonsensical discussion

1 Tim 1: 8 “...the law is good..”

Rom 3:20 ... for by the law *is* the knowledge of sin.

Rom 7:12 the law *is* holy, and the commandment holy, and just, and good.

Gal 3:12 ... the law is not of faith...

Gal 3:24 the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

1 Tim 1:9...the law is not made for a righteous man....

1 Tim 1:10 “...sound doctrine..” healthy (Gr. *hugiaino*) teaching

1 Tim 1:12 faithful – someone who believes God consistently and who is trustworthy.

1 Tim 1: 15 “This is a faithful saying...” – The Word is faithful; this phrase occurs in Timothy 4x, Titus 1x.

1 Tim 1:16 “...that in me first..” = that in me, the chief [of the sinful] pattern = model

1 Tim 1:17 wise – Omitted according to all critical Greek texts.
This verse is a doxology, ascribing praise to God.
Amen – an affirmation of certainty. Isaiah 65:16.

1 Tim 1:18 charge – same as verse 3 & 5
commit – to set before, to deposit, to entrust

1 Tim 1:19 “ ...put away concerning faith..” – with the article “the”, the right way of believing. Some had shipwrecked concerning the right way of believing.

1 Tim 1:20 “...delivered unto Satan...” The phrase was most likely an idiom referring to some sort of practice in dealing with penal offenses. See 1 Cor. 5:5-13. Perhaps its application refers to disassociation.

1 Tim 2:1 supplications – request, petition, prayer request for a specific need
prayers – general word for prayer, only used of prayer to God
intercessions – meeting someone to petition on behalf of someone else or something else
giving of thanks – thanksgiving, thankfulness

1 Tim 2:2 godliness – a true and vital spiritual relationship with God

1 Tim 2: 6 “...to be testified in due time..” = the witness in its own times. An expression used to refer to a promise that had come to pass as witnessed to by its having happened. It came to pass because the Word is faithful.

1 Tim 2: 7 “in Christ” omitted according to all critical Greek texts.

1 Tim 2:8 "...lifting up holy hands..." See Psalm 77.

Psalm 77:1 "...my sore ran in the night..." , sore – hand, my hand went up. In the ancient eastern times they raised their hands in surrender to God. It was an external expression of total & genuine internal submission. When Bishop Pillai taught from this psalm he said "When you pray, take your time until you have the assurance on the inside that God has heard your prayer."

1 Tim 2:9-12 The women are the wives of those men Timothy was sent to charge. The wives were not to be concerned with the outward personal appearance, but with godliness as expressed by good works. They were to learn with tranquility in all subjection.

1 Tim 2: 15 "She.." refers to Eve, who was to give birth to children of whom the Christ was to come according to the promise of Gen 3:15. Vs. 15 of Timothy should read, "However she was to be saved by bearing children if they [*Adam & Eve*] would remain in believing and love and sanctification with soberness of mind."

1 Tim 3:1a (Belongs with 1Tim 2:15) The word is faithful. This phrase here refers to the Word of God regarding the things recorded about Adam and Eve including the promised seed of the woman.

NOTES

I Timothy 3 and 4

<p>I Timothy 3:14,15</p> <p>I Timothy 3:1</p>	<ul style="list-style-type: none"> □ “desire” – <i>oregomai</i> – to reach after, to stretch one’s self out in order to touch or grasp, to long for. W.T. - [aspires] <p>**I Timothy 6:10 “For the love of money is the root of all evil: which while some <u>coveted after</u>, they have erred from the faith [the right way of believing] and pierced themselves through with many sorrows.”</p> <p>**Hebrews 11:16 “But now they <u>desire</u> a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city” They – Abel, Enoch, Noah, Abraham, Isaac, Jacob, those who were examples of believing.</p> <ul style="list-style-type: none"> □ “office of a bishop” – <i>episcopo</i> - position of overseer □ “desireth” – <i>epithumeo</i> – to set the heart upon, craving, strong desire. <p>When used in a negative sense – lust. **Romans 7:7 “...for I had not known <u>lust</u> except the law had said, Thou shalt not <u>covet</u>.”</p> <p>When used in a positive sense - **Luke 22:15 “And he said unto them, “with <u>desire</u> I have <u>desired</u> to eat this Passover with you before I suffer.”</p> <ul style="list-style-type: none"> □ “good work” – <i>kalos</i> - beautiful, excellent, precious, admirable, praiseworthy <p>**Matthew 5:16; “Let your light so shine before men, that they may see your <u>good works</u>, and <u>glorify your Father</u> which is in heaven.”</p> <p>**John 10:25 “Jesus answered them, I told you, and ye believed not; <u>the works that I do in my Father’s name</u>, they bear witness of me.</p> <p>**John 10:32 “Jesus answered them, Many good works have I shewed <u>you from my Father</u>; for which of those works do ye stone me?”</p> <p>Matthew 26:7-13</p>
<p>I Timothy 3:2</p>	<ul style="list-style-type: none"> □ “<u>then must be</u>” – it is necessary for the bishop or overseer to be: □ “blameless”- <i>anepileptos</i>- blameless, not apprehended, that cannot be laid hold of. the negative derived from <i>epilambanomai</i> see Luke 20:20 □ the husband of one wife □ “<u>vigilant</u>” <i>nephaleas</i> – temperate, sober □ “<u>sober</u>” – <i>sophron</i> – self controlled □ “<u>good behavior</u>” <i>kosmois</i> – orderly, decorous □ “<u>given to hospitality</u>” – <i>philoxenos</i> – <i>philo</i> – love and <i>xenos</i> – stranger, hospitable, fond of guests, **Matthew 25:35 For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a <u>stranger</u>, and ye took me in: □ “<u>apt to teach</u>” – <i>didaktikos</i> – skillful in teaching
<p>I Timothy 3:3</p>	<ul style="list-style-type: none"> □ “<u>not given to wine</u>” – <i>paroinos</i> – not a drunkard □ “<u>no striker</u>” - <i>plektes</i> - pugnacious (from pugilist, boxer) quarrelsome, thriving on challenge. Also used in Titus 1:7 concerning an overseer. □ “<u>not greedy of filthy lucre</u>” – Omitted according to all critical Greek texts □ “<u>patient</u>” – <i>epiekes</i> – gentle, forbearance, yielding, being actively considerate, waiving just and legal redress, and tempering strict justice with gentle equity, not insisting on just rights. – “our right we give up for the sake of peace, that we have done and will continue to do, but when it comes to God’s Word our only option is to stand.” <p>**Philippians 4:5 “Let your <u>moderation</u> be known unto all men. The Lord is at hand.”</p> <p>I Corinthians 4:11-13,17 I Peter 2:19-23</p> <ul style="list-style-type: none"> □ “not a brawler” – <i>amachos</i> – disinclined to quarreling □ “not covetous” – <i>aphilaguros</i> – not loving money, not avaricious

I Timothy 3 & 4

<p>I Timothy 3:4-5</p>	<ul style="list-style-type: none"> <input type="checkbox"/> "...manages his own house well having his children in subjection with all dignity" <input type="checkbox"/> "<u>church of God</u>" – Used here as a subset of the whole Church of God of which a person is an overseer.
<p>I Timothy 3:6</p>	<ul style="list-style-type: none"> <input type="checkbox"/> "<u>novice</u>" – <i>neophutos</i> – newly germinated, not someone who just got born again. <input type="checkbox"/> "<u>pride</u>" – <i>tuphoo</i> – to inflate with self conceit, high minded <input type="checkbox"/> "<u>devil</u>" – <i>diabolos</i> – slanderer, slandering devil. Here with the article, <u>The</u> devil or Satan. <p>Isaiah 14:12-15 **Proverbs 16:18 "Pride goeth before destruction and a haughty spirit before a fall."</p>
<p>I Timothy 3:7</p>	<ul style="list-style-type: none"> <input type="checkbox"/> "<u>good report</u>" – <i>marturia</i> - good witness <p>**Hebrews 11:39 "And these all, having obtained a good report (<i>marturia</i>) through faith, received not the promise." **Hebrews 12:1 "Wherefore seeing we also are compassed about with so great a cloud of witnesses (<i>martus</i>)..."</p> <ul style="list-style-type: none"> <input type="checkbox"/> "<u>reproach</u>" – <i>oneidismos</i> – reproach or insult
<p>I Timothy 3:8</p>	<ul style="list-style-type: none"> <input type="checkbox"/> Likewise what – refers back to vs. 2 it is necessary <input type="checkbox"/> "deacons" – <i>diakonos</i> – minister, servant, one who ministers or serves in some capacity. <input type="checkbox"/> for the ministers to be: <ul style="list-style-type: none"> <input type="checkbox"/> "grave" – <i>semnos</i> – dignified, honorable <input type="checkbox"/> "double tongued" – <i>dilogos</i>- saying one thing to one person and giving a different view of it to another (with an intent to deceive), a double standard. <input type="checkbox"/> not "greedy of filthy lucre"- <i>aischroskerdes</i> -made up of two Greek words <i>aischros</i> – shameful; and <i>kerdos</i> – gain.
<p>I Timothy 3:9</p>	<ul style="list-style-type: none"> <input type="checkbox"/> "mystery" of the right way of believing <input type="checkbox"/> Ephesians 3:2-9 That the Judeans and Gentiles should be <ol style="list-style-type: none"> 1. joint heirs 2. joint members of the same body 3. joint partakers of God's promise in Christ by the gospel <p>joint – united in right, status, interest, power, privilege, duty or obligation. (Webster's Third International Dictionary)</p> <ul style="list-style-type: none"> <input type="checkbox"/> Idea of a "joint" checking account – all that's available in the account is available to all those whose names are on the account.

I Timothy 3&4

I Timothy 3:9

- ❑ “pure” – *katharos*- clean – free from sin and guilt and free from any admixture of what is false.
- ❑ “conscience” – *sunedesis*- made from two Greek words – *sun*- co, together; and *eido* – to know, to be aware

Conscience - a co-knowing or a witness that an individual has with himself of right thinking and conduct. The governing standard of the conscience is what the individual truly believes in their heart to be right or just and what the individual truly believes in their heart to be not right or unjust.

The conscience commends and encourages thinking and/or conduct that is truly believed to be right or just, and condemns and discourages thinking and/or conduct that is truly believed to be not right or unjust.

The strength and influence of the conscience varies according to the strength and conviction with which a belief is held in one’s heart to be right or just.

The conscience is **not** the only influence of the mind affecting thinking and conduct. Other factors such as fear, emotion, lust, and rationalization also have influence upon thinking and conduct.

Therefore it is crucial to feed, maintain and guard our hearts with God’s Word. It is vital to have the governing standard of The Right Way of believing hidden so deeply in our hearts that the Word of God may hold our thinking and conduct.

Syncretism – (as per Scripture Consulting No. 28 page24-25) The blending of different philosophical and religious beliefs, with the result that there is a mixture of ideas rather than the pure gospel. It is not limited to a mixture of pagan beliefs and the gospel, but even a blend of the law with the gospel can pervert the purity of the gospel.

- ❑ **Hebrews 9:8-14**

- vs. 9 the law could not make him that did the ministering of the service perfect as pertaining to the conscience.
- vs. 14 “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge** (*katharizo* - cleanse) your **conscience** from dead works to serve the living God.

- ❑ It is difficult or impossible to hold the truths of the mystery of the right way of believing without first holding the truths of the accomplished work of Christ regarding our own cleansing from sin and guilt, our own redemption, our own being made righteous by God and our own sanctification.

- ❑ Remember I Timothy 1:3-7

I Timothy 3:10

- ❑ “also” – like the overseers were not to be novices, the ministers are to be...
- ❑ “proved” – *dokimazo* – tested and tried, like metals to see whether they are genuine or not.
- ❑ “blameless” - *anegkleĩtos*- blameless, unimpeachable

I Timothy 3&4

<p>I Timothy 3:11</p>	<ul style="list-style-type: none"> <input type="checkbox"/> wives of the ministers were to be <ul style="list-style-type: none"> • “grave” – dignified • “not slanderers”- not slandering devils • “sober” - <i>nēphaleos</i>- temperate, abstaining from immoderate use of wine. • faithful in all things
<p>I Timothy 3:12</p>	<ul style="list-style-type: none"> <input type="checkbox"/> once again like the overseers, the ministers were to manage their children and their houses well.
<p>I Timothy 3:13</p>	<ul style="list-style-type: none"> <input type="checkbox"/> “<u>office of a deacon</u>” – those who minister <input type="checkbox"/> “purchase” – <i>peripoiemai</i> – acquire <input type="checkbox"/> good “degree” – <i>bathmos</i>- of a grade of dignity and wholesome influence in the church, standing. <input type="checkbox"/> great “boldness” – <i>parrhesia</i>- freedom or frankness of speech, confidence and boldness especially with reference to speaking. <input type="checkbox"/> “faith” – <i>pistis</i> – believing
<p>I Timothy 3:14</p>	<ul style="list-style-type: none"> <input type="checkbox"/> Paul wrote these things in light of hoping to come to Timothy soon
<p>I Timothy 3:15</p>	<ul style="list-style-type: none"> <input type="checkbox"/> but if I delay... <input type="checkbox"/> “...that you may know how <u>thou</u>...” – should read “...how <u>one</u> ought to...” or in the context “...how <u>overseers and ministers</u> ought to conduct themselves in the house of God.” <input type="checkbox"/> “<u>church of the living God</u>” in the Old Testament the “house of God” was first the tabernacle and later the temple but now the “church of God” is composed of people called of God. Ephesians 2:19-22
<p>I Timothy 3:16</p>	<ul style="list-style-type: none"> <input type="checkbox"/> And “without controversy” - <i>homologoumenōs</i>- by consent of all, confessedly, without controversy, without one dissenting voice. <input type="checkbox"/> controversy stems from teaching “other doctrines” other than the right way of believing concerning Jesus Christ according to the revelation of the mystery. Any other teaching is the subject of debate germinating strife and division. <input type="checkbox"/> “great” (<i>megas</i>) is the mystery of godliness <input type="checkbox"/> “godliness” – <i>eusebeia</i> – a true vital, spiritual relationship with God, which originates from God to man. <input type="checkbox"/> “God”- according to all critical Greek texts, this should be a relative pronoun meaning “who” or “which.” See similar construction **<i>Colossians 1:27</i> “... what the riches of the glory of this mystery among the Gentiles; <u>which</u> is Christ in you the hope of glory.” <input type="checkbox"/> W.T. “and without controversy, great is the mystery of godliness, which was manifested in the flesh, justified by the Spirit, seen by [spirit] messengers, heralded among the Gentile nations, believed on in the world, received up in glory.” <input type="checkbox"/> Anything but the pure doctrine of Jesus Christ according to the revelation of the mystery generates debate, controversy and factious strife.

NOTES

I Timothy 3&4

<p>I Timothy 4:1</p>	<ul style="list-style-type: none"> <input type="checkbox"/> “Spirit” – God, Who is the Holy Spirit, as the Originator of the information that He communicates <input type="checkbox"/> “depart” – <i>aphistemi</i>- withdraw, to desert. <input type="checkbox"/> “giving heed” – <i>prosecho</i>- pay attention, to devote thought or effort to <ul style="list-style-type: none"> • **I Timothy 1:3&4 1:3 “...thou mightest charge some that they teach no other doctrine, 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying (the administration of God) which is in faith: <i>so do.</i>” • **I Timothy 4:13 “Till I come, give attendance to reading, to exhortation, to doctrine.” <input type="checkbox"/> “seducing” – <i>planos</i> – deceiving, misleading, leading into error, imposter <input type="checkbox"/> “The Spirit speaketh expressly...” Acts 20:17,28-31
<p>I Timothy 4:2</p>	<ul style="list-style-type: none"> <input type="checkbox"/> “Speaking lies (<i>psuedologos</i>) in hypocrisy” – with the hypocrisy of liars <input type="checkbox"/> “seared with a hot iron” - <i>kautēriazō</i> - <input type="checkbox"/> The seared conscience is insensitive to the right way of believing that they once held, now being branded, marked by the hypocrisy of liars.
<p>I Timothy 4:3-5</p>	<ul style="list-style-type: none"> <input type="checkbox"/> Acts 10:11-15 <input type="checkbox"/> **Titus 1:15 “Unto the pure (clean) all things are pure (clean): but unto them that are defiled (contaminated, stained) and unbelieving is nothing pure (clean); but even their mind and conscience is defiled (contaminated, stained).” <input type="checkbox"/> “sanctified” – <i>hagiazo</i> – to sanctify, to divide, to mark off to separate, or set apart from that which is common or defiled. <input type="checkbox"/> “them which believe” – <i>pistos</i> – faithful, consistently believes God, trustworthy
<p>I Timothy 4:6</p>	<ul style="list-style-type: none"> <input type="checkbox"/> Here Timothy was to lay these truths before the brethren that food that is set apart by (1) the Word of God and (2) intercession was not common and not to be rejected but rather received with thanksgiving. <input type="checkbox"/> “being nourished”- <i>entrephō</i>- being used here figuratively – nourishing or feeding the mind, to educate. <input type="checkbox"/> “words of faith” – words of the right way of believing <input type="checkbox"/> “attained” - <i>parakoloutheō</i>- to follow faithfully i.e. a standard or rule, to conform one’s self to. **II Timothy 3:10 “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,”
<p>I Timothy 4:7</p>	<ul style="list-style-type: none"> <input type="checkbox"/> “refuse” – <i>paraiteomai</i> – avoid <input type="checkbox"/> “profane”- ungodly, that which lacks all relationship or affinity to God
<p>I Timothy 4:8</p>	<ul style="list-style-type: none"> <input type="checkbox"/> “godliness” - <i>eusebeia</i> – a true vital, spiritual relationship with God, which originates from God to man. <input type="checkbox"/> “promise” – present and future realities in Christ Jesus. The totality of the new birth nature for the present and our future realities in Christ when Christ returns.
<p>I Timothy 4:9</p>	<ul style="list-style-type: none"> <input type="checkbox"/> “This is a faithful saying” – THE WORD IS FAITHFUL to it’s promises, vs. 8
<p>I Timothy 4:10</p>	<ul style="list-style-type: none"> <input type="checkbox"/> “labour” - <i>kopiaō</i>- hard labor to the point of exhaustion <input type="checkbox"/> “suffer reproach” depending on which critical texts you read either; (1) <i>agonizomai</i> – to contend; or (2) <i>onedizo</i>- to insult <input type="checkbox"/> “of those who believe” – <i>pistos</i>- the faithful, the believing ones.

I Timothy 3&4

I Timothy 4:11	<input type="checkbox"/> “ <u>command</u> ” – <i>parangello</i> – to charge, order, direct, give direct orders. See I Tim. 1:3; 5:7; 6:13; 6:17 and in noun form I Tim. 1:5; 1:18
I Timothy 4:12	<input type="checkbox"/> “ <u>despise</u> ” - <i>kataphroneō</i> - think down upon, think disparagingly, belittle. <input type="checkbox"/> “ <u>example</u> ” - <i>tupos</i> – an example or model to be imitated. <input type="checkbox"/> “ <u>believers</u> ” – <i>pistos</i> – the faithful a person who is faithful to “God, who believes consistently and who is trustworthy.” <ul style="list-style-type: none"> • in word, in manner of life, in love, in believing the gospel, in purity
I Timothy 4:13	<input type="checkbox"/> “ <u>give attendance</u> ” - <i>prosecho</i> – pay attention, to devote thought or effort to. Remember vs. 1 what they gave heed to. <ul style="list-style-type: none"> • to reading the Scriptures • to exhorting the brothers • to teaching the Word of God to the brothers <input type="checkbox"/> Three vital parts of the learning process in the Church
I Timothy 4:14	<input type="checkbox"/> Compare with **II Timothy 1:6 “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.” <input type="checkbox"/> Paul must have been one of those of the “presbytery” or body of elders who laid hands on Timothy. <input type="checkbox"/> Ordination
I Timothy 4:15	<input type="checkbox"/> “ <u>Meditate</u> ” - <i>meletao</i> - revolve in the mind. <input type="checkbox"/> “ <u>give thyself wholly unto</u> ” – be absorbed in <input type="checkbox"/> “ <u>profiting</u> ” - <i>prokope</i> - progress <input type="checkbox"/> “ <u>appear to all</u> ” – <i>phaneros</i> – manifest, to be plainly recognized or known
I Timothy 4:16	<input type="checkbox"/> “ <u>Take heed</u> ” - <i>epecho</i> - give attention to <ul style="list-style-type: none"> • yourself • doctrine or teaching – the gospel of God concerning Jesus Christ. <input type="checkbox"/> “ <u>continue</u> ” - <i>epimeno</i> - to persevere, continue in <input type="checkbox"/> “ <u>save</u> ” – <i>sozo</i> – deliver, in the context this can’t be speaking of the deliverance of the new birth, but deliverance needed in their day by day life.
I Timothy 4	<input type="checkbox"/> In Chapter 4, God gives the solution for deliverance addressing the problem at Ephesus of wrong teaching, corrupting and diluting the teaching of the mystery of the right way believing. <input type="checkbox"/> The solution given for Timothy <ul style="list-style-type: none"> • laying before the brothers the Word of God being nourished by the words of the right way of believing • avoiding godless myths • Charging and teaching the truth • being a model to the faithful in word • giving heed to reading the scriptures, to exhorting the brothers and teaching the brothers • Not neglecting the gift that was in him by the laying on of hands. (ordination) • meditating on these things, be absorbed in them • Taking heed unto thyself and to the teaching. <input type="checkbox"/> “...for in doing this thou shalt both deliver thyself and those that hear you.

NOTES

The Mystery

Overview:

- **The Mystery** – what it is not, and what it is
- **The Administration of the Mystery, the Administration of the Grace of God**
- The Mystery was **hid in God** until it was revealed
- **How, when, and to whom** it was revealed
- **Blessings and benefits** to the church regarding the great truths of the Mystery

A few Greek words related to this subject:

- *musterion* – **mystery**
- *marturion* – an inferior reading of *musterion*, and should be translated **mystery**
 - translated as “testimony” and “witness” in the KJV
- *oikonomia* – **administration**
 - also translated as “dispensation”, “fellowship” in some places in the KJV
- *aion* – **age** (a period of time)
 - also translated as “world” in some places in the KJV

The Mystery—What It Is NOT

- Nancy Drew or The Hardy Boys or The Boxcar Children
- Something that needs to be solved
- Something that is hidden and can't be known

The Mystery—What It IS

The Mystery

That the Gentiles should be fellowheirs, and of the same body,
and partakers of his promise in Christ by the gospel:

- *Ephesians 3:6*

Once a mystery has been revealed, it is no longer a mystery.

The Mystery

Ephesians 3:1 - 13

- vs 1 Gentiles – those who were not of Israel
- vs 2 dispensation = *oikonomia* = **administration**
The administration in which we live today is referred to in the scriptures as “The Administration of the Grace of God” and “The Administration of the Mystery” (Eph 3:9)
- vs 3 How was it revealed to whom? By revelation to Paul.
- vs 5 not made known in other ages (generations)
- vs 6 *this is the Mystery!*
- vs 7 & 8 Paul knew that it was by the *grace of God* that he was a minister of the Mystery. See Col 4:2 - 4, 1 Cor 15:9.
- vs 9 fellowship = *oikonomia* = **administration**
beginning of the world = *aion* = **age**
by Jesus Christ – not in critical Greek texts, should be removed
The Mystery was hid in God until it was revealed
- **Romans 11:25, 26** – kept secret since the world began but now is made manifest
 - **1 Cor 2:6 - 8** – hidden wisdom, none of the rulers of this age knew or they would not have crucified the Lord Jesus Christ. See the context in 1 Cor 2:1 – 10.
 - **Eph 3:5** – was not made known in other generations
 - **Col 1:26, 27** – hid from ages and generations but now is made manifest
 - **Col 2:2,3** – treasures
- vs 10 in heavenly places – in the heavenly realm
manifold/multifarious – having many different parts, numerous and varied, greatly diverse
- vs 11 purpose – a plan, see Eph 1:11, 2 Tim 1:9

The Mystery

“Few words” written before in Ephesians 1 & 2 pertaining to the Mystery:

Some important things to keep in mind when reading Ephesians:

- to whom it is speaking, of whom it is true, to whom it is addressed
- “hath”, “ye have”, “we have”, “ye were”, etc.—these great truths listed in Ephesians have *already been accomplished* for us IN CHRIST
- It was according to God’s good pleasure that He, by His mercy, grace, and love, blessed us with all spiritual blessings. We see in Ephesians some of the effects of those spiritual blessings.

Ephesians 1:1 – 1:23

- vs 1 saints = *hagios* = set apart. How? By receiving the gift, holy spirit.
faithful – someone who believes God consistently and who is trustworthy
- vs 3 blessed **us** with all spiritual blessings in the heavenly realm
- vs 4 that **we** should be holy and without blame before him
- vs 7 **we** have redemption, forgiveness of sins
- vs 10 dispensation = *oikonomia* = **administration**
he might gather **together** in **one** all things in Christ, both which are in heaven,
and which are on earth; *even* in him:
- vs 11 **we** have obtained an inheritance
- vs 13 **ye** were sealed with that holy spirit of promise
- vs 14 which is the earnest of **our** inheritance
- vs 22 gave him to be the head over all things to the **church**
- vs 23 which is his **body**, filleth **all** in **all**

The Mystery

Ephesians 2:1 – 2:22

- vs 5 hath quickened **us together** with Christ, (by grace are ye saved;)
- vs 6 made **us sit together** in the heavenly relm in Christ Jesus
- vs 7 that in the ages to come he might show the exceeding riches of His grace in His kindness toward **us** through Christ Jesus
- vs 8 for by grace are **ye** saved through believing; and that not of yourselves, it is the gift of God
- vs 10 for **we** are His workmanship, created in Christ Jesus
- vs 12 **ye** were without Christ
being aliens from the commonwealth of Israel, strangers from the covenants of promise
having no hope, without God in the world
- vs 13 **who** sometimes were far off are made nigh
- vs 14 he is **our** peace, has made **both** one, has broken down the middle wall of partition
- vs 15 abolished in his flesh the enmity, the law of commandments contained in ordinances, to make in himself of **two one** new man
- vs 16 reconcile **both** unto God in **one** body by the cross
- vs 18 **we both** have access by one spirit unto the Father
- vs 19 **ye** are no more strangers and foreigners, **fellowcitizens, household**
- vs 21 **all** the building fitly framed **together**
- vs 22 **ye** also are builded **together** for an habitation of God

Ephesians 3:14 - 21

How can we not but love God with all of our heart, soul, mind, and strength, and serve Him with thankfulness in loving response to all He has done for us and has made us to be in Christ?

The Mystery

References:

- Walter J. Cummins, *A Journey Through The Acts And Epistles* (commonly referred to as the *Working Translation*)
- Christopher C. Geer, *In The Footsteps of Patriarchs, Prophets, Believers, and Kings*, (Volume 2, Chapter 11, Section 4, “A Basis for Understanding The Mystery”)
- Christopher C. Geer, *Walking In God's Power, Foundational Class Student's Study Guide*, (Part 9, “God and Man – The Administrations of the Mystery”)

I TIMOTHY 5

1. Exhorting the Believers - I Timothy 5:1, 2
 - A. I Timothy 5:1 - Timothy was told not to rebuke sharply or verbally lash out.
 - B. I Timothy 4:12, 13 - Timothy was told to be a model, and one of the things he was to give attention to was exhortation, a vital part of the learning process.
 - C. Exhort would mean to encourage - with God's Word. It may have pertained to specific needs in the believer's lives, where they needed encouraging
 - D. Ephesians 6:2 - Exhorting elder men and women as fathers and mothers. The younger as brothers and sisters-the tenderness of the family.
2. Dealing with the Widow situations in the church at Ephesus - I Timothy 5:3-16
 - A. Three categories of widows are addressed in this section
 1. Widows who are actually widows
 2. Widows who have children or grandchildren to care for them
 3. Younger Widows who were living in sensual pleasure, luxury
3. Honor widows who are actually widows - I Timothy 5:3
 - A. I Timothy 5:5 - A widow who is left alone, without a family to care for her, defines a widow who is actually a widow in this chapter.
 - B. I Timothy 5:5 - She was a faithful believer who had set her hope in God, and continued in prayers and prayer request. She still served the church this way
4. Widows who had living children or grandchildren to care for them - I Timothy 5:4
 - A. I Timothy 5:4 -To requite or reciprocate would be to pay back that which would be due that widow in care, in response to her good work in raising them
 - B. Ephesians 6:2 - To learn to be godly would be to obey this commandment
 - C. I Timothy 5:8 - God's opinion of those who did not care for their own, including their widows - had denied the (right way) of believing, worse than unbeliever
5. Widows who lived in pleasure - I Timothy 5:6
 - A. These widows lived in pleasure in contrast to the widows who set their hope in God and continued in prayers
 - B. Ephesians 2:1-3; 11,12 - These verses described the believers before they were saved by grace. When these widows returned to that lifestyle, Paul describes them as being dead while they were living.
6. Timothy was to charge these things regarding the widows - I Timothy 5:7
7. Enlisting the widows who were qualified - I Timothy 5:9, 10
 - A. Qualifications of those who were to be put on list of widows the church would care for at Ephesus
 1. She was at least 60 years old
 2. She was the wife of one husband, perhaps of one who had been a leader, (one of their qualifications in chapter 3 was that they were to be the husband of one wife, a woman who was to be dignified, faithful)
 3. She had been witnessed to by good works, such as raising children,

I TIMOTHY 5

serving the saints by washing their feet, followed every good work.

8. The younger widows he was to refuse to enlist - I Timothy 5:11-15
 - A. They were living in sensual luxury against Christ, they desired to marry
 - B. They had rejected their first way of believing - Romans 10:9
 - C. Compare their behavior to some among the believers in Thessalonica
II Thessalonians 3:10, 11
For even when we were with you, this we commanded (charged) you that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly (out of rank), working not at all, but are busybodies.
 - D. Paul's solution to the problem with the younger widows is that they marry, bear children, guide the house, to give no room for the verbal abuse of the Adversary.
9. Believers should relieve their own widows, rather than the church- I Timothy 5:16
10. Elders who lead well - I Timothy 5:17, 18
 - A. Should be counted worthy of double honor, especially those who labor hard in the Word and the teaching of the Word. God places high value on this.
 - B. I Corinthians 9:9 also used the quote from Deuteronomy 25:4 - used in context of Paul and Barnabas having the right to be supported by the Corinthians because of Paul and Barnabas' labor in the Gospel.
11. The Scripture says
 - A. "The labourer is worthy of his reward". A similar line was used by Jesus Christ and recorded in Luke 10:7 "the labourer is worthy of his hire", another similar line is used in Matthew 10:10. These records quoted in I Timothy 5, and referred to as scripture suggests that the Gospels were considered to be scripture the time I Timothy was written.
 - B. The epistles written by Paul concerning the revelation of the mystery were also referred to as scriptures, in the following verses

Romans 16:25, 26
Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith

II Peter 3:15, 16
And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction

Galatians 1:11, 12
But I certify you, brethren, that the gospel which was preached of me

I TIMOTHY 5

is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ

- D. When God gave revelation to write the gospels and the epistles, he also had told those men that what they were writing were the Scriptures. What was considered to be the Scripture was not decided centuries later by any council of men, but it was decided by God in the first century. Paul and the others who wrote the New Testament Scriptures would have watched over them and given orders to other men like Timothy to watch over them for future generations.

12. Dealing with accusations against elders and elders who sin - I Timothy 5:19, 20

- A. Timothy was not to receive an accusation against an elder except and unless before two or three witnesses. Handling accusations this way was also spoken about by Moses and Jesus Christ in the following verses

Deuteronomy 19:15

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Matthew 18:15, 16

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established

- B. When an elder actually had sinned, Timothy was to reprove that elder before all, so that the rest may have fear or reverence. The elder's sin could influence others as Peter's actions at Antioch affected Barnabas.

Galatians 2:11-14

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas was also carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all...

13. Timothy was to guard these things without prejudice, and to do nothing by partiality - I Timothy 5:21

14. Timothy was not to lay hands on anyone hastily - I Timothy 5:22

- A. There are different reasons in God's Word that hands were laid or placed upon someone - healing, helping people to receive the gift of holy spirit into manifestation, or when certain men were designated in service for God's work. Since this is in the context of dealing with elders, it could have been similar to Timothy having hands laid on him by the elders. We read of the gift that was given to him by their prophecy, which would help him to do the

I TIMOTHY 5

things he was charged to do at Ephesus. Not doing it hastily implies it was to be done only with God's direction in the matter.

An example of hands being laid on a man by God's direction was when Moses, after knowing he himself would not enter the Promised Land, requested of God to have someone to lead the Children of Israel

Numbers 27:15-20

And Moses spake unto the Lord saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, Which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Elieazar the priest and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

Joshua was a man who had been faithful in following God and had believed what Moses said. Still, Moses did not pick him by his own idea or feelings as to who should lead the children of Israel. He asked God first. In the records in the book of Acts where hands were laid on men assigned to a service for God, (eg. Acts 6, Acts 13) they were men who had been faithful men. They would have to be willing to make the commitment to do that service. And they were not to be novices as I Timothy 3 spoke of the requirements of those who were to be overseers.

B. He was also not to share in other men's sins as Barnabas had been affected by Peter at Antioch. He was not to prefer one person over another. And he was to keep himself pure - no mixing of other beliefs, no syncretism.

15. Timothy was told to drink a little wine, rather than only water - I Timothy 5:23

A. Revelation to Timothy, and necessary considering he would need his health

16. Timothy dealing with sins of some and good works of others- Timothy 5:24, 25

A. In context this would seem to relate back to Timothy guarding these things concerning the elders in verses 17-21 without prejudice, and doing nothing by partiality. An elder who sinned, he was to reprove before all, while elders who lead well, he was to consider worthy of double honor. Since the sins of some did not become evident until later, and the good works of some were not immediately evident, he would need information and direction from God in judging these matters at Ephesus

B. Consider Romans 13:1-4, in light of men such as Paul and Timothy and the authority they were given by God

NOTES

I TIMOTHY 6

1. Teaching and exhorting servants to honor their masters - I Timothy 6:1, 2
 - A. Servants under the yoke meant they were in servitude or bondage to a master for various reasons. In that master - slave relationship they were to count their master worthy of all honor, so that name of God and the teaching would not be slandered. Although they were servants, they were called to be servants of Christ, and would be rewarded for good works whether they were servants or free men. Ephesians 6:5-8, Colossians 3:22-24
 - B. Servants of believing masters, should be honored to serve their brothers in Christ, and not think disparagingly of them
2. Those who teach something different - I Timothy 6:3-5
 - A. Mark 10:42-45 - Some of the healthy words of the Lord Jesus Christ concerning being a servant and minister to others.
 - B. The teaching according to godliness - revealed in the epistle to the Ephesians
 - C. In verse 4 it reveals some of the problems of those who were teaching the different doctrines that caused the controversies at Ephesus. They were puffed up with pride, and they had a mental ailment relating to controversies and word battles.
 - D. The results of these controversies and word battles would be envy, strife, slander, evil suspicions and constant friction. This is in contrast to what is said in Ephesians 4:1-3.
 - E. They suppose that godliness is a means of gain (wealth)
3. Godliness with contentment versus the love of money - I Timothy 6:6-10
 - A. There are two types of wealth - the man who has a lot of money/things, or the man who has no need. Godliness with contentment is a great means of gain in regards to having no need - God takes care of his children (Matthew 6:33)
 - B. The desire to be rich causes people to fall into temptation and a trap resulting in people sinking into ruin and destruction
 - C. Some had been led astray from the [right way] of believing by the love of money. It was evidently a temptation common in Ephesus.
4. Timothy was to flee these things, and pursue righteousness..... - I Timothy 6:11
 - A. Timothy had been faithful, referred to in this verse as a man of God, yet Paul needed to remind him to flee these temptations, pursue the things of God.
5. Contend in the good contest of the [right way] of believing- I Timothy 6:12
 - A. The good contest was the one worth winning; the rewards were much greater than any athletic contest of their day. Timothy was told to take hold of the eternal life to which he was called, with its eternal rewards rather than temporal rewards. Contending in this contest of the [right way] of believing included charging others not to teach another doctrine at Ephesus
6. Paul charged Timothy before God and Christ Jesus ...that he keep this commandment spotless and blameless until Christ's return - I Timothy 6:13, 14

I TIMOTHY 6

- A. The commandment he was to keep was to flee the love of money, to contend in the good contest of the [right way] of believing, which would require him to keep other charges Paul had given him in this epistle, such as charging people not to teach another doctrine, taking heed to himself and the teaching, keeping himself pure, etc.
7. Which will be shown in its times by Him...I Timothy 5:15, 16
- A. Verse 15 refers to the appearing of our Lord Jesus Christ-it will be shown in its own times by God, who is the one who determines the time when Christ will return. Which will be shown in its times is an expression meaning when this future promise event occurs, it will occur.
- B. These verses are a doxology of praise to God, which he is certainly worthy of because he determined how and when to send his Son the first time to accomplish our redemption, and he will determine when he will appear again
8. Charge them who are rich in this age... - I Timothy 5:17-19
- A. It should be noticed that Paul doesn't tell Timothy to charge them to be ashamed of their riches or to get rid of all their riches. He also does not say in verse 10 that money is the root of all evil, but the love of money is. Here he tells Timothy to charge them not to set their hope on the uncertainty of riches, but on God who richly gives us all things for enjoyment.
- B. He is also to charge them to do good, to be rich in good works, to be generous, sharing. (A good example of this is in Acts 4:34, 35)
- C. By doing this they could treasure up for themselves a good foundation for the future that they may lay hold on the real life.
- D. Setting ones hope in God is brought up in Chapters 5 and 6 as something the believers should live in light of. The widow who sets her hope in God and continues in prayer requests and prayers. Timothy taking hold of eternal life by contending in the good contest of the [right way] of believing. The rich of this present age setting their hope of God, and by being generous, sharing treasuring up for themselves a good foundation for the future real life.
9. Dear Timothy, guard the deposit entrusted to you - I Timothy 5:20, 21
- A. The deposit entrusted to Timothy refers to that which Timothy was entrusted to do with regard to the gospel of God concerning Jesus Christ. Paul had given him charges, direct orders when he besought him to remain at Ephesus. In review, look at the charges and exhortations Timothy was given:
1. I Timothy 1:3 - Charge certain people not to teach a different doctrine nor give heed to myths and endless genealogies which offer controversy.
 2. I Timothy 1:18 - Paul deposited this charge with Timothy according to the prophecies brought upon Timothy, that he may war a good warfare.
 3. I Timothy 2:1 - Paul exhorted Timothy to exhort them to make prayer requests, prayers, intercessions, and thanksgivings for all people as part of the solution to deal with the problems at Ephesus
 4. I Timothy 3 - deals with the requirements for and conduct of those in leadership positions, as well as the conduct of their wives and families.
 5. I Timothy 4 - speaks to Timothy to exercise himself unto godliness, be a model to the faithful, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in him, but meditate on these things and give

I TIMOTHY 6

attention to himself and the doctrine

6. I Timothy 5 - Charge the things concerning the widows, that the church was not to take care of ones the families could. Count elders that rule well worthy of double honor, and reprove before all the elders that sinned
7. I Timothy 6 - Paul charged Timothy again to flee the things like avarice that had led some to teach things other than the healthy words of the Lord Jesus Christ and the doctrine according to godliness, and led some astray from the [right way] of believing. He was to contend in the good contest of the right way of believing. And he was to charge the rich in this age to not set their hope in the uncertainty of riches but God, and be sharing

- B. Timothy was to guard the deposit entrusted to him by Paul, carrying out these charges and exhortations from Paul, turning away from the profane and useless discussions and oppositions to what is falsely called knowledge. Some in Ephesus had already professed to believe in these useless discussion, different doctrines and teachings and had deviated from the [right way] of believing.

People deposit money in a bank because they believe it will be safe there. Paul trusted Timothy, he had been faithful in serving with him. He was his true dear child in believing. How much more valuable was the deposit of the gospel of God concerning Jesus Christ? God had worked so hard through the years to bring about the first coming of Jesus Christ, and our Lord Jesus Christ had obeyed God and carried out his plan of redemption. But the gospel of God concerning Jesus Christ needed to be taught without deviations, so that others could benefit from all that had been accomplished for them. And this is what Paul was entrusting Timothy with in this first epistle.

PRACTICAL LIVING WITHIN THE BODY OF BELIEVERS

Titus 2:1 – 15

1 You, however, speak that which is becoming to healthy teaching.

2 *Exhort* the older men to be temperate, dignified, sober minded, healthy in the [*right way of*] believing, in the [*right manner of*] love, with the [*proper*] patience.

3 Likewise, *exhort* the older women to be reverently proper in demeanor, not slandering devils nor enslaved by much wine, *but* teachers of that which is good

4 so that they may train the young *women* to love their husbands, to love their children, 5 to be sober minded, pure, caring for the home, good, being subject to their own husbands so that the Word of God is not slandered.

6 Likewise, *exhort* the younger *men* to think soberly

7 in all *things* (exhibiting yourself as a model of good works in the teaching): incorruptibility, dignity,

8 healthy speech *that is* above criticism so that *he who is* contrary may be ashamed because he has nothing bad to say about us.

9 *Exhort* servants to be subject to their own masters in everything in order to be well-pleasing to *them*, not contradicting *them*,

10 not embezzling, but demonstrating all good believing so that they may beautifully adorn the teaching [*what was taught*] from God our Savior in everything.

11 Moreover, the grace of God that brings salvation [*deliverance*] has appeared to all people,

12 educating us that we should deny ungodliness and worldly cravings and live soberly and justly and godly in this present age,

13 looking for the happy hope and appearing of the glory of the great God and of our Savior Jesus Christ.

14 He gave himself for us so that he might redeem us from all lawlessness and that he might cleanse for himself a special people, zealots of good works.

15 Speak these *things* and *exhort* and reprove with full authority. Let no one despise you.

Working Translation

In verse 10 the word “adorn” is the Greek word kosmeo – to order, set in order; to adorn, garnish; to prepare. The root kosmos means to polish, carve, plane. Kosmos is used of the order of the world, the ordered universe, the ordered entirety of God’s creation. Kosmos implies both order and beauty.

Galatians 3:26 – 29

26 As a matter of fact, all of you are sons of God through the [*right way of*] believing in Christ Jesus.

27 In fact, as many of you as were baptized into Christ have clothed yourselves with Christ.

28 There is in *you* neither Judean nor Greek. There is in *you* neither servant nor freeman. There is in *you* neither male nor female. In fact, you are all one in Christ Jesus.

29 Since you are Christ’s, then you are Abraham’s seed and heirs according to the promise [*what was promised*].

Working Translation

Ephesians 5:20 – 6:9

20 Give thanks always to the God and Father for all *people* in the name of our Lord Jesus Christ.

21 Be subject to one another in the fear [*reverence*] of Christ.

22 Wives, be subject to your own husbands, as to the lord,

23 because the husband is head of the wife as Christ *is* also head of the Church. He is the savior of the body.

24 Therefore, as the Church is subject to Christ, so *let* the wives also *be* to the husbands in everything.

25 Husbands, love your wives, even as Christ also loved the Church and delivered himself up for it

26 so that he might sanctify and cleanse it with the washing of water in the Word.

27 *He did so* that he might present the Church illustrious to himself without spot or wrinkle or any of those *things*, but so that it might be holy [*sanctified*] and without blemish.

28 Even so, husbands ought to love their own wives as their own bodies. He who loves his own wife loves himself.

29 As a matter of fact, no one has ever hated his own flesh, but he nourishes and tenderly cares for it, even as Christ also *does for* the Church

30 because we are members of his body.

31 Genesis 2:24: **“For this reason will a man leave his father and mother and will be joined to his wife, and the two will become one flesh.”**

32 This mystery is great, but I am speaking concerning Christ and concerning the Church.

33 Nevertheless, let each one of you so love his own wife as himself, and *let* the wife fear [*reverence*] *her* husband.

Working Translation

In verses 21 and 22 and 24 the words “be subject to” are translated from the Greek word hupotasso – to place one’s self under, to submit one’s self, to be subject. Hupo means under. Tasso – to arrange, to set, appoint, place in order.

Ephesians 6

1 Children, obey your parents {+ in the lord}, for this is just.

2 Honor your father and mother (which is the first commandment with promise)

3 so that it may be well with you, and you will live long on the earth.

4 Likewise, fathers, do not provoke your children to anger, but nurture them in the disciplined instruction and admonition of the lord.

5 Servants, obey *your* lords according to the flesh with fear and trembling [*reverence and obedience*], with integrity of your heart as to the Christ,

6 not with eye service as people-pleasers but as servants of Christ doing the will of God from the soul,

7 serving with good will as to the lord and not to people.

8 Be aware that whatever good *thing* each *person* does, he will receive the same in return from the lord, whether *he is* a servant or a free *person*.

9 Likewise, lords, do the same *things* unto them, and cease from threatening, being aware that the lord of them and of you is in heaven, and there is no respect of persons with him.

Working Translation

Colossians 3:18 – 4:1

18 Wives, be subject to *your* husbands, as it is proper in the lord.

19 Husbands, love *your* wives, and do not become bitter against them.

20 Children, obey *your* parents in all *things*, for this is well-pleasing in the lord.

21 Fathers, do not irritate your children lest they become discouraged.

22 Servants, obey the lords according to the flesh in all *things*, not with eye service as people-pleasers but with integrity of heart, fearing [*reverencing*] the lord.

23 Whatever you do, work heartily as to the lord and not to people.

24 Knowing that you will receive the reward of the inheritance from the lord, *so* serve the Lord Christ.

25 Moreover, he who is unjust will receive in return for what he has done unjustly, and there is no respect of persons.

Colossians 4

1 Lords, give *your* servants that which is just and equal, knowing that you also have a lord in heaven.

Working Translation

I Peter 3:1 – 12

v. 1. “Likewise” – in the same way. This refers to chapter 2:13. All of us are to submit (*hupotasso*) ourselves to the ordinance of man for the lord’s sake, kings, governors, etc. And chapter 2:18 tells servants to be subject (*hupotasso*) to their masters.

“Be in subjection to” – *hupotasso* – submit yourselves to

“that” – so that

“if any obey not the Word” – are disobedient to or unbelieving

“they also may with out the Word be won” – they may be won over not by discussion

“by the conversation of the wives” – by the behavior of their wives

v. 2. “While they behold” – when they see

“your chaste conversation coupled with fear” – the purity and reverence of your lives. pure and respectful behavior

v. 3. “adorning” – *kosmos* – ornament, order. The root, meaning to carve, plane, polish implies both order and beauty. The english word “adorn” means to make pleasing, more attractive, more impressive, etc.; to enhance.

“plaiting” – braiding

v. 4. “hidden man of the heart” – see Col. 1:27

“not corruptible” – enduring, lasting, imperishable

“*even the ornament*” – the adorning

“a meek and quiet spirit” – a gentle and peaceful spirit, a gentle and calm disposition

“of great price” – very precious, of great worth. See Prov. 31:10

v. 6. “as long as ye do well, and are not afraid with any amazement” – if you do what is right and do not give way to fear

A woman who trusts God and lives according to His Word has beauty that comes from within and is enduring.

v.7. “Likewise” – in the same way

“according to knowledge” – knowledge of God’s Word, awareness of who his wife is spiritually. She is his sister in Christ, beloved of God, filled with holy spirit, etc.

“giving” – aponemo – to apportion, assign, share

“honor” – timee, an estimate of the value or price of a thing; hence, esteem, honor, respect, intrinsic value. It means to treat graciously. See Prov 31:28-30.

“as unto the weaker vessel” – simile – a comparison using like or as. Lamsa’s translation of this phrase is “and hold them with tenderness like delicate vessels”.

The wives are responsible to trust God. With reverence for God and the order He has established, they are to choose to place themselves under their husbands, submitting to them. In the same way, the husbands are to dwell with them with an awareness of the value of their wives and a recognition that they are heirs together of the grace of life. A married couple who lives this way has a wonderful lever of prayer.

v.8. “pitiful” – tenderhearted

“courteous” – humble

v.9. “railing for railing” – insult for insult

“but contrariwise blessing” – but giving a blessing instead

You were called for the very purpose that you might inherit a blessing.

v.10. “guile” – dolos – a bait for fish. This refers to words to deceive or catch.

v.11. “eschew” – turn away from

v.12. We can expect God to help us and bless us as we endeavor to live according to His will.

NOTES

II Timothy – Chapters 1 and 2

2Ti 1:1-5 To Timothy, my beloved dear child

v5 believing without hypocrisy

2Ti 1:6-11 Timothy, rekindle the gift

The Gospel of God Concerning Jesus Christ

I Co 15:1-11

Ro 10:4-17

Eph 3:1-6

I Co 15:51-55

I Thes 4:13-18

He makes death inactive

Ro 5:12,18-21

I Co 15:50-57

II Timothy – Chapters 1 and 2

2Ti 1:12-14 Guard the good deposit entrusted to you

KJV – “that which I have committed to him” (tēn parathēkēn mou) = my deposit

A DEPOSIT is something entrusted or consigned to one’s faithful keeping.

IT IS USED of the correct knowledge and pure doctrine of the gospel, to be held firmly and faithfully, and to be conscientiously delivered unto others.

By the holy spirit – the totality of the new nature¹

2Ti 1:15-18 Everyone in Asia has turned away from me

¹ Walking in God’s Power Intermediate, Appendix 2.2, page 143-149

II Timothy – Chapters 1 and 2

2Ti 2:1-2 Deposit the same with faithful people

Commit (paratithēmi) – deposit the same

2Ti 2:3-7 Share with me in suffering hardships

Three implied comparisons

Soldier

Athlete

Farmer

Paul knew something about suffering hardships

Acts 13:44-45

Acts 14:1-7

Acts 14:19-20

Acts 15:1-6

Acts 17:1-8

Acts 17:9-14

Acts 19:8-10

Acts 21:15-21

II Co 6:3-11

II Timothy – Chapters 1 and 2

2Ti 2:8-13 Endure all things for the chosen ones

2Ti 2:14-19 Rightly divide the Word of truth

2Ti 2:20-22 Pursue justness, believing, love, peace

2Ti 2:23-26 Educate those that oppose themselves

One Who did, One Who Did Not

An Introduction to Titus

II Corinthians 8:22, 23

- Spoken of as a brother who was proved diligent in “many things oftentimes”
- Titus was a partner and a fellow helper of Paul

II Corinthians 2:12, 13

- Paul had no rest in his spirit because he did not find his “brother” Titus. Titus was someone on whom Paul “hung his heart”

II Corinthians 7:5 - 7

- Paul was not only comforted by the news that Titus brought regarding the Corinthian believers, but was comforted by Titus himself

II Corinthians 12:17, 18

- Titus was at a place in his walk that Paul said of him that he walked “in the same steps” as Paul. Titus conducted himself the way that Paul himself would have.

The close working relationship these two had and the great esteem Paul had for Titus is becoming very clear

Acts 15:1.2

- Paul, Barnabas and “certain others” go up to Jerusalem regarding the divisive question of circumcision. (Also known as the council of Jerusalem.)

Galatians 2:1 - 4

- Titus was one of the certain others that Paul took with him to this historic council in Jerusalem.
- Titus must have been of note among the believers to be one of those present at the council.

Titus 1:1-5

- The Book of Titus was written to this same man
- Paul refers to Titus as his “own son after the common faith.”
- Paul entrusted Titus with the responsibility of setting things back in order among the Church on the island of Crete which included the appointing of overseers to the Church there.

Titus 3:12

- Paul asked for Titus to meet him Nicopolis

II Timothy 4:6 - 13

- A critical time near the end of Paul’s life.
- **Verse 10:** Demas is spoken of as having forsaken Paul, having “loved this present world”. He is then spoken of as “having departed”.
- **Verse 12:** Tychicus was sent to Ephesus.
- In contrast to being sent, both Creteans and Titus are linked with “having departed” (they are not linked with having “loved this present world”)
- At the end of Paul’s life, Titus was not there, having departed to Dalmatia.

Acts 16: 1-5

- Paul meets Timothy who was well reported of the brethren

I Corinthians 4:17

- Timothy was also a man who was as a “beloved son” to Paul, a faithful man, whose walk was equated with Paul’s.

I Thessalonians 3: 1 - 7

- Timothy was one of the men that Paul entrusted to look after these believers who received the Word in the midst of intense persecution.
- Timothy here called a brother, a minister of God, and a fellowlabourer with Paul.

Philippians 1:1

= Philippians opens with “Paul and Timothy, the servants of Jesus Christ”.

Philippians 2:19 – 13

- Paul had no man likeminded who would naturally care for these believers.
- Timothy had proved himself, “as a son with the father” in the service of the gospel.

II Timothy 2:15

- **Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.**
- This exhortation was given to a man who had proved himself over and over, a mature, faithful, and “dearly beloved son”. A man who was certainly no novice.

Hebrews 4:12

- It is a living Word, the Word of life!
- We decide not be talked out of the importance of going to God’s Word and continuing to build it into our hearts.

NOTES

II TIMOTHY CHAPTER 3

II Tim 3:1

This know also, that in the last days perilous times shall come.

Verse 5 “from such turn away”. Context shows these times were then and future times.

II Tim 3:8

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

The Targum of Jonathan are Aramaic translations and explanations of sections of the Hebrew scriptures. In Exodus 7:11 these men are mentioned in the Targum.

“these” context – those who have a form of godliness in verse 5

“those” who lead captive in verse 6.

They are corrupt in mind unapproved concerning the right way of believing and have failed the test.

II Tim 3:9 Just as Moses and Aaron prevailed against Jannes and Jambres in Exodus, it will be evident who will prevail.

II Tim 3:10, 11 Paul's purpose.

II Tim 1:9

Acts 26:16 – 19

II Tim 3:12 Persecution will happen if you desire to live godly in Christ Jesus.

II Tim 3:13 Evil people and imposters will advance in their evil, misleading and being misled. A vicious cycle of evil.

We can be discouraged at times with persecution but we are in better shape not being misled and misleading.

II Tim 3:14 continue = to remain, to stay or abide in the things you have learned.

Faithful men have taught us.

II Tim 3:15 "holy scriptures = Temple writings" concerning the coming one who would bring salvation.

II Tim 3:16 All scripture (all the writings of the old and new testament).

I Tim 5:18 Quoted from Luke or Matthew.

Luke 10:7

Matt 10:10

Rom 16:26 This refers to New Testament writings concerning the mystery.
God breathed, from the mouth of God, ALL old and new testament writings.

II Tim 3:17 equipped, fully equipped.

Psa 12:6, 7 A pure word.

Prov 30:5, 6 Add to it and it is not pure. A diluted Word.

Rom 16:19 Unwise by mixing.

It will become a perverted gospel.

II Cor 2:17 Adulterate the scriptures.

Syncretism, blending of beliefs .

Many did and still do.

II Cor 4:1, 2 What Paul and company did and what we can do.

II Cor 11:3, 4 Corrupted from the purity and integrity of God's Word.

The counterfeit is known when you know the genuine. A counterfeit gospel will be more evident to those who know the God breathed scriptures, to those who are workman who rightly divide the word of truth.

A Faithful God.

A Faithful Word.

Faithful men and women.

NOTES

II TIMOTHY CHAPTER 4

II Tim 4:1, 2 charge thee . . . Preach the Word.

Timothy was charged to preach the Word of God and be ready when it is convenient and when it is not convenient.

II Tim 4:3, 4

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

The time will come when they will not uphold healthy teaching. They will listen to and embrace error.

II Tim 4:5 Timothy was encouraged to be sober in all things, to stay sharp.

He was to bring his ministry into its fullness.

II Tim 4:6, 7, 8 Paul knew he was about to die. He was a faithful man and concerned that the Word would live after his death.

II Peter 1:12 – 15 Peter was also faithful till death.

II Tim 4:9 – 13 KJV

Do thy diligence to come shortly unto me:

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

And Tychicus have I sent to Ephesus.

The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books but especially the parchments.

II Tim 4:9 – 13 Working Translation

Be diligent to come to me quickly,

for Demas forsook me because he loved this present age, and he went to Thessalonica; Crescens went to Galatia; Titus went to Dalmatia.

Only Luke is with me. Take Mark and bring him with you, for he is very useful to me for the ministry.

I am sending Tychicus to Ephesus.

When you come, bring the carrying case that I left at Troas with Carpus and the scrolls, and especially the parchments.

Paul was endeavoring to preserve the scriptures for future generations.

II Tim 4:11 This Mark could be the one who wrote the gospel of Mark or it could be John Mark.

See Acts 12:12, 25; Acts 13: 5, 13; Acts 15:37; Col 4:10; Philemon 24;
1Peter 5:13.

II Tim 4:14 – 18 Timothy was reminded of those who will withstand the Word of God and that God was a delivering God.

II Tim 4:19 – 21 Faithful men and women who would be able to teach others.

Aquila and Priscilla

Acts 18:2, 18, 26

Rom 16:3

ICor 16: 19

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