

The First Epistle to Timothy

A Weekend in God's Word



PA Bible Teaching Fellowship

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Now the end [*outcome*] of
the charge is love out of a
clean heart and a good
conscience and believing
without hypocrisy.

1 Timothy 1:5 (WT)

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WARNING AGAINST FALSE TEACHERS, Christ Jesus
Came to Save Sinners, *Pray for All People*,
Qualifications for Overseers, QUALIFICATIONS FOR
DEACONS, The Mystery of Godliness, Some Will Depart
from the Faith, A Good Servant of Christ Jesus ,
Instructions for the Church, False
Teachers
True Contentment,
FIGHT THE GOOD FIGHT OF FAITH

I Timothy 1- Sam Pittenger

<p><u>Paul, Timothy, and Ephesus:</u></p>	<p><u>Paul and Timothy:</u></p> <p>1 Timothy 1:1-2 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.</p> <ul style="list-style-type: none">- This is the Apostle Paul writing to his own <i>son in the faith</i>, Timothy.- “my own son”- a reference to Timothy and Paul’s closeness, as a father and son, although not literal. Timothy had served in the gospel with Paul, as a son would serve with his father in the family business: <p style="text-align: center;">Philippians 2:22 (ESV) “But you know Timothy's proven worth, how as a son with a father he has served with me in the gospel.”</p> <ul style="list-style-type: none">- Timothy is mentioned in Paul’s writings to the churches in the epistles of 2 Corinthians, Philippians, Colossians, 1 Thessalonians, and 2 Thessalonians. He is also mentioned in Hebrews and Acts, and in the two letters written to him personally. <p>2 Timothy 3:10-11 10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of [them] all the Lord delivered me.</p> <p>Acts 16:1-5 1 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: 2 Which was well reported of by the brethren that were at Lystra and Iconium.</p>
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3 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.

4 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.

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

-Timothy is likely a teenager at this time.

1 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 everywhere in every church.

1 Thessalonians 3:1-8

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

2 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:

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

4 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.

5 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.

6 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:

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

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

Philippians 2:19-22 (ESV)

19 I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered by news of you.

20 For I have no one like him, who will be genuinely concerned for your welfare.

21 For they all seek their own interests, not those of Jesus Christ.

22 But you know Timothy's proven worth, how as a son with a father he has served with me in the gospel.

Year of writing:

Possibly 62-64 AD. This may have been written after the events described in Acts.

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”

- Apparently, Paul wrote this epistle while on an itinerary not recorded in the Scriptures. He had asked Timothy to stay in Ephesus while he himself went to Macedonia. This may have followed after the time spent in his own hired house at Rome, preaching the gospel of the kingdom (Acts 28:30-31).

Ephesus:

Acts 19:8-10, 17-20

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. ...

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all [men]: and they counted the price of them, and found [it] fifty thousand [pieces] of silver.

20 So mightily grew the word of God and prevailed.

Ephesians 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Acts 20:17-21, 25-38

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 [And] how I kept back nothing that was profitable [unto you], but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ...

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I [am] pure from the blood of all [men].

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Popular teachings in Ephesus:

Myths, fables, genealogies (pagan and Jewish), asceticism, Jewish mysticism, the law of Moses, paganism and other influences. Ephesus was the center of the cult-worship of the goddess Artemis. Ephesus was also a crossroads of world wisdom, some of those beliefs were blended together with the doctrine of the gospel (syncretism).

	<p><u>The Theme of 1st Timothy:</u></p> <p>The purity of the gospel leads to practical and visible changes in the lives of those who believe. The true gospel and the teaching of it, in contrast to other teaching, will lead to godliness. This is especially vital for those who would minister well in the Church, nourished up in the believing and sound doctrine.</p>
<p><u>1:1</u></p>	<p>-This letter would be read by many more people than just Timothy (including the church at Ephesus, and many Christians since that day). Hence, the authority of Paul’s apostleship of Christ.</p> <p>-“God, our Savior”-This is “new” language for Paul’s letters, as it is not seen in the church epistles, and is used only in the pastoral letters to Timothy and Titus. However, this is not new language to the Bible, as this word recalls how God was frequently spoken of by the law and the prophets.</p> <p style="padding-left: 40px;">God as our “Savior” has in mind His overall redemptive plan as the ultimate Savior of humankind. It describes the God Who delivered His people from their bondage in Egypt, and many times after that, as the initiator and originator of salvation.</p> <p style="padding-left: 40px;">Interestingly, the term “soter” (in Greek, “soter” is Savior”) was also a term which Nero, the Roman Emperor (54-68AD) had taken to himself. Paul ascribes this title to the One to whom it truly belongs. Emperor worship was not a new concept to the Roman world by the time of the writings of Paul.</p> <p>-“Jesus Christ our hope”- From the outset, our <i>hope</i> is set: it is in Jesus Christ. This will be an anchor for the rest of the epistle, closing the entire letter with a focus on the real life, eternal life:</p> <p style="padding-left: 40px;">1 Timothy 6:12a, 19</p> <p style="padding-left: 40px;">12 Fight the good fight of faith, <u>lay hold on eternal life</u>, whereunto thou art also called...</p> <p style="padding-left: 40px;">19 Laying up in store for themselves a good foundation against the time to come, that <u>they may lay hold on eternal [true, real] life.</u></p> <p>-The command is from God and Jesus Christ- The Father and the Son, always one in purpose. Paul was made an apostle by their commandment, to proclaim the glorious gospel of God, which is about His Son Jesus Christ.</p>

<p>1:2</p>	<p>-“faith” - <i>pistis</i>- faith, believing. This word is used 6 times in this first chapter alone. This word or its related forms are used 34 times in this epistle.</p> <p>-“my own son”- This is a reference to Timothy and Paul’s closeness, as a father and son, although not literal. Timothy had served in the gospel with Paul as a son would serve with his father in the family business.</p>
<p>1:3</p>	<p>-“Abide at Ephesus”- a difficult place at this time, both letters to Timothy encourage him to stay put and minister with authority. There may have been pressures or desires to leave.</p> <p>-“charge”- <i>parangellō</i>- to charge, order, direct, give direct orders. This word and its related words occur 7 times in I Timothy.</p> <p>-“no other doctrine”- <i>heterodidaskaleō</i> – A word that only occurs in <i>this</i> epistle (twice). It is a compound word of <i>didaskaleō</i> (a form of the word for “doctrine” or “teaching, what is taught”) and <i>hetero</i> (a word meaning “another of a different sort; different”).</p> <p>-What is the charge, the direct order? To teach no other teaching (doctrine).</p> <p style="padding-left: 40px;">- “The teaching”</p> <p>1 Timothy 1:10-11 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 <u>to sound doctrine</u>; 11 <u>According to the glorious gospel of the blessed God</u>, which was committed to my trust.</p> <p>1 Timothy 6:3 If any man teach otherwise, and consent not <u>to wholesome words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness</u>;</p> <p>2 Timothy 1:13 Hold fast the form of <u>sound words</u>, which thou hast heard of me, <u>in faith and love which is in Christ Jesus</u>.</p> <p style="padding-left: 40px;">- The gospel is the focus of sound doctrine. “Sound doctrine <i>according to the glorious gospel</i>.”</p>

	<ul style="list-style-type: none"> - Paul had Timothy stay in Ephesus because of the importance of the right teaching; the doctrine which accords to the gospel.
<p><u>1:4</u></p>	<p>NASB “ nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than <i>furthering</i> the administration of God which is by faith.”</p> <p>-“Fables and genealogies”- the Ephesian teachers seemed to emphasize extra-biblical stories that had become part of the traditions of Judaism that grew out of the genealogies of the Old Testament along with other mystical and blended beliefs. God refers to these genealogies as “endless.” The city of Ephesus itself was entrenched in idolatry, and they were very much accustomed to seeking “magical arts.” These teachings were certainly <i>not</i> the sound doctrine according to the glorious gospel of the blessed God!</p> <p>-“minister questions”- “offer controversy” or “give rise to speculation.” This is the result of these myths and genealogies.</p> <p>-“godly edifying”- <i>oikonomia theos</i>- This can be understood as the “administration of God.” This “administration of God which is in faith,” is that which God has given to believe regarding Jesus Christ, as taught in the gospel.</p>
<p><u>1:5</u></p>	<p>-“end”- outcome</p> <p>-This is a <i>key verse</i> to all of this epistle: the teaching of the gospel brings this kind of outcome:</p> <ul style="list-style-type: none"> - <u>Love from a pure heart.</u> This love is toward God, His Son, and other people. This love is a result of the teaching of the purity of the gospel and proceeds out of a pure heart. - <u>A good conscience.</u> A good conscience is the outcome of the right teaching, particularly, the glorious gospel of the blessed God, the teaching which has “faith and love in Christ Jesus” as its focus and object. (2 Timothy 1:13) <p>-<u>Faith unfeigned.</u> This is a believing that is without hypocrisy, a sincere or genuine faith.</p>

	<p>These aspects are focused on the <i>inward</i> aspects of the heart and mind of those who believe. Much of the teaching in Ephesus was focusing on the <i>outward</i> aspects of life: observances of the Mosaic law, asceticism, and material gain.</p>
<p><u>1:7</u></p>	<p>- Instead of “teaching no other doctrine” than the gospel, they wanted to be teachers of something <i>else</i>, the law. Their main emphasis and focus were that of the law of Moses, desiring to apply Mosaic law to righteous people and their conduct. This was instead of focusing on the glorious gospel, with right practice and conduct being sourced from it.</p>
<p><u>1:8</u></p>	<p>-The law of Moses was the Scripture of the day in the Old Testament, especially the legal parts.</p> <p>-The law is good and given by God: but when used in its <i>proper</i> application. <u>“the law is good”</u>-</p> <p>Romans 3:20 - by the law is the knowledge of sin</p> <p>Romans 7:12 - the law is holy, and the commandment holy, just and good.</p> <p>Galatians 3:12 - the law is not of faith</p> <p>Galatians 3:24 - the law was our schoolmaster until Christ, that we might be justified by believing.</p> <p>1 Timothy 1:9 - the law is not made for a righteous man</p> <p>-“lawfully”- agreeable, lawfully, properly to its design. The illegitimate and improper use of the law was to use it for myths and for ascetic practices. The teaching of the law, “unlawfully,” was another way in which these elders at Ephesus had “missed the point” and emphasized the wrong things.</p>
<p><u>1:10-11</u></p>	<p>-“sound”- <i>hugainō</i>- to be sound, healthy, well, to be in good health.</p> <p>-“doctrine”- <i>didaskalia</i>- teaching, referring to what is taught.</p> <p>-“glorious gospel of the blessed God”- This is the “sound doctrine.” All sound doctrine flows out of the gospel:</p>

	<p>Sound doctrine, that is, healthy teaching (the kind of teaching that leads to spiritual wellness), is <i>according to</i> the glorious gospel of the blessed God.</p> <p>"Sound doctrine" in this context, does not just describe correct or accurate doctrine, but what is healthful and wholesome to those who hear it.</p> <ul style="list-style-type: none"> - 1 Timothy 4:6 "If thou put the brethren in remembrance of these things, thou shalt be a good minister <u>of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.</u>" - 1 Timothy 6:3 "If any man teach otherwise, and consent not to <u>wholesome [healthy] words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness</u>" - 2 Timothy 1:13 Hold fast the form of <u>sound [healthy] words, which thou hast heard of me, in faith and love which is in Christ Jesus.</u> - 2 Timothy 4:3 For the time will come when they will not endure <u>sound [healthy] doctrine</u>; but after their own lusts shall they heap to themselves teachers, having itching ears; <p>-“glorious gospel”- The law and its proper teaching have a rightful place, but it has been surpassed by the healthy doctrine that is according to the <i>glorious</i> gospel of God. The glory of the gospel and new covenant is much greater than the glory of the law (2 Corinthians 3).</p> <p>-Here, it is the doctrine (what is taught), that informs one’s <i>practice</i>. Doctrine and practice are intimately connected.</p> <p>-“committed to my trust”- this gospel had been <i>entrusted</i> to Paul for safe-keeping and for conscientious teaching.</p>
<p><u>1:12-13</u></p>	<p>-“putting me into the ministry”- Jesus Christ himself had appeared to Paul and appointed him into the ministry of the gospel (see Acts 9, 26).</p> <p>-“enabled me”- <i>endunamoō</i>- to strengthen in order to render strong. When Paul was weak on his own, Jesus Christ strengthened him.</p> <p>-“blasphemous”- slanderer. Paul had been a slanderer against the gospel, against the name Jesus Christ.</p>

	<p>-“injurious”-insolent, violent, abusive.</p> <p>Acts 26:9-11</p> <p>9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.</p> <p>10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against [them].</p> <p>11 And I punished them oft in every synagogue, and compelled [them] to blaspheme; and being exceedingly mad against them, I persecuted [them] even unto strange cities.</p>
<p><u>1:14</u></p>	<p>-“the grace of our Lord”- The grace of the Lord Jesus is connected with “faith and love which is in Christ Jesus” that was subsequently experienced in Paul’s life in his conversion and following.</p> <p>The grace of the Lord was exceedingly abundant, not only to forgive Paul’s violence against the name of Christ but also to lead him to the full experiential knowledge of Christ: of the believing and love which are essential to it.</p>
<p><u>1:15-16</u></p>	<p>-“saying”- <i>logos</i>- word, used here as “the Word is faithful.” This unusual phrase introduces a statement of special importance. This refers specifically to the faithful saying, the trustworthy word, which is: “Christ Jesus came into the world to save sinners.”</p> <p>This faithful Word is worthy of <i>all</i> acceptance; it is the truth.</p> <p>--“I am chief”- Paul considered himself to be the “foremost” of all sinners. This statement is in the present tense, this was still fresh to his heart many years later.</p> <p>Continual remembrance of the greatness of the grace, mercy, love, and faith that is in Christ Jesus and is experienced at salvation, and thereafter is an essential aspect of great thanksgiving and contentment in the Christian life.</p> <p>-“Jesus Christ might show forth all longsuffering as a pattern...”- Jesus Christ showed an extraordinary example of longsuffering by saving the “chief of sinners,” strengthening him, and then putting him “into the ministry.”</p> <p>-“life everlasting”- Ultimately, this gospel is what gives man eternal life. Mankind’s chief problem is being <i>dead</i> and dead in sin, but the gospel gives eternal <i>life</i>. This</p>

	<p>faithful saying is that “Jesus Christ came into the world to save sinners” and those that believe in him receive “everlasting life.”</p>
<p><u>1:17</u></p>	<p>-Paul cannot but praise God in the midst of the remembrance of his salvation through Christ, which had brought him to the Father.</p> <p>-“wise”- omitted from the texts.</p> <p>-God is here described as:</p> <ul style="list-style-type: none"> -<u>King</u>- As He is in the OT: Ruler, the Supreme Authority. One Whose throne is in the heavens. -<u>Eternal</u>- He has <i>always</i> existed, “for he that comes to God must believe that He <i>is...</i>” -<u>Immortal</u>- Incorruptible, unlike humankind. -<u>Invisible</u>- A long-held understanding that “no man has seen God at any time.” -<u>The only God</u>- Isaiah 45:5 “<i>I am the LORD, and there is none else, there is no God beside me...</i>” <p>The appropriate response: honor and glory forever!</p>

I Timothy 2 - Ray Myers

<p>What we have seen thus far</p>	<p>From Chapter 1, Timothy was urged to:</p> <p>Verse 3 Abide still at Ephesus, charge some that they teach no other doctrine,</p> <p>Verse 4, 6 Direct the leadership to avoid giving heed to fables, endless genealogies, and vain jangling (useless discussions).</p> <p>Verse 7 Some of these leaders desired to be teachers of the law although they didn't understand what they were saying.</p> <p>Verse 10, 11 They were to adhere to the glorious gospel of the blessed God, which was committed to Paul and avoid any other thing that is contrary to sound doctrine.</p> <p>Verse 5 The desired outcome for these Ephesian believers? Leave them with love out of a pure heart, a good conscience, and believing without hypocrisy.</p>
<p>1 Timothy 1:18</p>	<ul style="list-style-type: none"> • Prophecies had been brought forth that Timothy would fight for the Church and the believers. Paul reminded Timothy of these and urged him to get in the fight and save the church at Ephesus.
<p>1 Timothy 1:19</p>	<ul style="list-style-type: none"> • As Timothy engaged in the fight to save this church, he was to do so by: <ol style="list-style-type: none"> 1) holding faith and 2) a good conscience. • KJV has "holding faith" <ul style="list-style-type: none"> ▪ Faith = <i>pistis</i> - believing ▪ Better wording would be "having believing" • Conscience <ul style="list-style-type: none"> ▪ What you know deeply within. It is: 1) what you truly believe in your heart to be right or just and, 2) what you truly believe to be wrong or unjust. ▪ Your conscience: 1) encourages thinking and conduct that is truly believed to be right or just, and 2) 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 in which a belief is held in one's heart.

- Right and wrong beliefs are identified in God’s Word. This is the standard that we need to hide deeply within our hearts. A good conscience believes and is continually fed by God’s Word. An example:

Acts 24:16 And herein do I exercise myself, to have always a **conscience void of offence toward God, and toward men.**

- However, there are examples of a **conscience that does not believe rightly and is not fed by God’s Word.** Some examples follow:

1 Corinthians 8:7 Howbeit there is not in every man that knowledge: for some with **conscience of the idol** unto this hour eat it as a thing offered unto an idol; and their **conscience being weak** is defiled.

1 Timothy 4:2 Speaking lies in hypocrisy; having their **conscience seared with a hot iron;**

Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and **conscience is defiled.**

Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from **an evil conscience,** and our bodies washed with pure water.

- Timothy was urged to fight for the Church by holding on to a “good conscience.”
- Verse 19 also mentions some who “concerning faith have made shipwreck,”
 - faith = *pistis* and means believing
 - the article “the” which is silent in KJV, is present in the critical Greek texts
 - therefore – it should read “holding ‘the’ believing have made shipwreck”
 - “the” believing distinguishes itself from all other types of believing
 - Some use the phrase: “the right kind of believing” or “the right way of believing”
 - Verse 19 = “which some having put away concerning the [right kind

	<p>of] believing have made shipwreck:"</p> <ul style="list-style-type: none"> Concerning the right kind of believing, some have "put it away" = some have cast or shoved away, thrown it aside. <p>Acts 7:27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?</p> <p>Acts 7:39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,</p> <p>Acts 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.</p> <p>Romans 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.</p> <p>Romans 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,</p> <ul style="list-style-type: none"> Some believers had "thrown away" the right kind of believing. Timothy was urged to engage in this fight by believing rightly and maintaining a good conscience.
<p>1 Timothy 1:20</p>	<ul style="list-style-type: none"> An example of believers that had "thrown away" the right kind of believing were Hymenaeus and Alexander. Paul had "delivered them to Satan." The phrase is also used in 1 Corinthians 5: <p>1 Corinthians 5:1-6</p> <p>1 It is reported commonly <i>that</i> there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.</p> <p>2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.</p> <p>3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,</p> <p>4 In the name of our Lord Jesus Christ, when ye are gathered together, and</p>

	<p>my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?</p> <ul style="list-style-type: none"> • Because of their speaking evil concerning the right kind of believing, Hymenaeus and Alexander were removed and to be avoided - so that they “may learn not to blaspheme (might be educated to cease speaking evil),” a phrase expressing that hopefully they will change and repent of this behavior, which opens the possibility for restoration.
<p>Summary 1 Timothy 1:18-20</p>	<p>Paul reminded Timothy of the prophecies given that Timothy would fight for the Church. While some believers in Ephesus had “thrown away” the right kind of believing, Timothy was urged to engage in this fight by believing rightly and maintaining a good conscience. Hymenaeus and Alexander were cited because they spoke evil concerning the right kind of believing, and even though they were removed and to be avoided because of this behavior, there was hope they would change and repent. After all, the desired outcome for these Ephesian believers was that they would be left with love out of a pure heart, a good conscience, and believing without hypocrisy.</p>
<p>1 Timothy 2:1</p>	<ul style="list-style-type: none"> • In light of the concerns mentioned in Chapter 1, Timothy is urged to pray for all people. The Authorized KJV says “men” but it is the Greek word <i>anthropos</i>, a word used of all people. This would include: <ul style="list-style-type: none"> ○ the failing leadership in the church at Ephesus ○ the believers who were affected by what they were being taught by the failing leadership • It would also include those who were speaking evil of the right way of believing, of whom Hymenaeus and Alexander were examples. • Everyone was to be prayed for, even ...
<p>1 Timothy 2:2</p>	<ul style="list-style-type: none"> • People in civil leadership positions and their policies can affect the people they govern: that was true then and it is true now. • These people are to be prayed for so, <ul style="list-style-type: none"> ○ “we may lead a quiet and tranquil life with all godliness and dignity,” (WT) • Godliness is a subject frequently mentioned in 1 Timothy. It is the Greek word <i>eusebeia</i>, which comes from two Greek words that mean “to revere well.”

- It is interesting that *eusebeia* is not mentioned by Paul in any of the Church Epistles. It is reserved for the Pastoral Epistles sent to Timothy and Titus only.

Titus 1:1 (WT) Paul, a servant of God and **an apostle of Jesus Christ for the believing of God's chosen ones** and the knowledge [acknowledgement] **of the truth, which is according to godliness**

- Paul was an apostle (a sent one) of Jesus Christ. He was sent for the believing of God's chosen ones to help them acknowledge the truth: truth that is according to godliness. What was the truth according to godliness that Paul taught? Some of the many examples follow:

Acts 9:20 And straightway **he preached Christ in the synagogues**, that he is the Son of God.

Acts 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the **Lord had called us for to preach the gospel unto them.**

Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that **this Jesus, whom I preach unto you, is Christ.**

Romans 1:15 So, as much as in me is, **I am ready to preach the gospel to you** that are at Rome also.

Romans 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, **I have fully preached the gospel of Christ.**

1 Corinthians 1:17 For **Christ sent me** not to baptize, but **to preach the gospel**: not with wisdom of words, lest the cross of Christ should be made of none effect.

1 Corinthians 9:18 What is my reward then? Verily that, when I **preach the gospel, I may make the gospel of Christ without charge**, that I abuse not my power in the gospel.

2 Corinthians 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Ephesians 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

- Godliness – is used 8 times in 1 Timothy – Timothy urged to be mindful of these:

1 Timothy 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God ~~who~~ which was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

1 Timothy 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1 Timothy 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Timothy 6:6 But godliness with contentment is great gain.

1 Timothy 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

	<ul style="list-style-type: none"> • In contrast, godliness is not: <p>1 Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.</p> <p>1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, <i>even</i> the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;</p> <p>1 Timothy 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.</p> <p>1 Timothy 6:10-11 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.</p> <p>2 Timothy 3:5 Having a form of godliness, but denying the power thereof: from such turn away.</p> • From this we can conclude that a life of godliness is one that is wholly devoted to: 1) the gospel of God concerning Jesus Christ, 2) an acknowledgment of all that he did for us, and 3) a walk that is consistent with the power of the gift of holy spirit that resides within. With that kind of devotion, we can say: "I am firm in my belief of these things. They are embedded in my conscience. That kind of devotion, which is a life of godliness, is profitable and a great gain for me." • Prayer for all people, including prayer that results in an unrestricted, dignified life of quietness, peacefulness and godliness is, as stated in verse 3, good and acceptable in the sight of God our Savior.
1 Timothy 1:3	<ul style="list-style-type: none"> • What is good and acceptable to God our Savior? Praying for all people - supplications, prayers, intercessions, <i>and</i> giving of thanks. <ul style="list-style-type: none"> ○ God our Savior. God is the author of the plan of salvation freely made available to all of mankind. He is called "our Savior" in the following: <p>1 Timothy 2:3 For this is good and acceptable in the sight of God our Saviour;</p>

	<p>Luke 1:47 And my spirit hath rejoiced in God my Saviour.</p> <p>Titus 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;</p> <p>Titus 2:10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.</p> <p>Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared,</p> <p>Jude 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.</p> <ul style="list-style-type: none"> ○ God is the Savior of mankind, the Deliverer of all people. ○ Elsewhere, the word “savior” applies to Jesus Christ. He is the one who carried out God’s plan of salvation. Therefore, he also is our savior.
<p>1 Timothy 2:4-7</p>	<ul style="list-style-type: none"> ● God wants all men to be saved, to receive the salvation that is in Jesus Christ. ● Concerning salvation and acknowledging the truth, there is one God (the source of salvation) and one mediator (who can bring anyone to the salvation that is available from God), Jesus Christ. ● Mediator <ul style="list-style-type: none"> ○ God is holy and pure – He so holy and pure that no one can approach Him that possesses any form of contamination, even in the smallest amount. ○ A mediator brings two opposing sides together. ○ A mediator was needed to bring sinful man and the holy and pure God. ○ Jesus Christ is the mediator, the one who intervenes for the purpose of reconciling people to God. <p>Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.</p> <p>Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are</p>

	<p>called might receive the promise of eternal inheritance.</p> <p>Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.</p> <ul style="list-style-type: none"> • Verse 6 - “To be testified in due time” - an expression used to refer to a promise that had come to pass as witnessed to by its having happened. Similar to the following examples: <p>2 Thessalonians 2:6 And now ye know what withholdeth that he might be revealed in his time.</p> <p>Titus 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;</p> <ul style="list-style-type: none"> • Verse 2:7 “in Christ”: Omitted according to all critical Greek texts. • Paul was appointed to speak out the truth and teach the Gentiles the truths of the gospel.
<p>1 Timothy 1:8</p>	<ul style="list-style-type: none"> • If verse 8 was lifted out of 1 Timothy all by itself, one gets the impression that men are to lift their hands every time they pray. <ul style="list-style-type: none"> ○ Today, some Christians choose to lift their hands when they pray, when they sing praises to God, when they show Him reverence. <p>Psalm 77:1-3 (ESV) 1 I cry aloud to God, aloud to God, and he will hear me. 2 In the day of my trouble I seek the Lord; in the night my hand is stretched out without wearying; my soul refuses to be comforted. 3 When I remember God, I moan; when I meditate, my spirit faints. <i>Selah</i></p> <ul style="list-style-type: none"> ○ Scripturally speaking, there is no single preferred way to pray: <p>1 Samuel 1:26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.</p> <p>1 Kings 8:54 And it was so, that when Solomon had made an end of</p>

praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees **with his hands spread up to heaven.**

Ephesians 3:14 For this cause **I bow my knees unto the Father** of our Lord Jesus Christ,

1 Kings 18:42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and **he cast himself down upon the earth**, and put his face between his knees,

John 17:1 **These words spake Jesus, and lifted up his eyes to heaven**, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

1 Samuel 1:13 Now Hannah, **she spake in her heart; only her lips moved**, but her voice was not heard: therefore Eli thought she had been drunken.

Genesis 24:26 **And the man bowed down his head**, and worshipped the LORD.

- There is nothing fundamentally wrong with lifting your hands in prayer.
- Verse 8 - A good example showing that context must be considered at all times:
 - What is the context?
 - The problem was that the pure gospel was not being taught at Ephesus.
 - Because of the teaching of unsound doctrine, salvation in accordance with believing the pure gospel was at risk in Ephesus.
 - Therefore in response to this problem
 - “the” men were urged to pray in earnest – KJV says “men” but the article “the” is present
 - These men were urged to pray, lifting up holy hands “without wrath and disputing (doubting).”
 - This prayer is urgent and the idiom, “lifting holy hands” expressed humility in prayer, not wrath and disputing.
 - the idiom was an expression of internal submission to God

	<ul style="list-style-type: none"> • a releasing surrender to Him • a prayer from the inside out, from the heart and a prayer without wrath and disputing
<p>Summary Statement of Verses 1-8</p>	<p>Timothy was reminded to fight the good fight for the Church and the believers by having believing and a good conscience. The teaching of the pure gospel of God concerning Jesus Christ was imperative. Therefore, he was urged to pray for all people, even for those in civil authority, so believers could devote their lives to God and Jesus Christ. That kind of devotion, which is devotion to godliness, is profitable and of great gain. After all, God wants everyone to be saved and He has provided the mediator (Jesus Christ) to bring man to Him. Prayer in this regard was essential and urgently needed, and the men in leadership positions in Ephesus were to be directed to surrender themselves to God in prayer from the heart.</p>
<p>1 Timothy 2:9-12</p>	<ul style="list-style-type: none"> • Some people lift these verses out of 1 Timothy and claim these are God’s instructions for all women. Do not do this. Consider the context. • “In the same manner” – “likewise” – “along the same line” as with the men who were in leadership in Ephesus ... • Verse 12 explains who these women are: <ul style="list-style-type: none"> ○ women who were not to usurp authority over “the man” ○ What man? What the whole of 1 Timothy is discussing thus far: the husband of the woman who was in a leadership position at Ephesus <ul style="list-style-type: none"> ▪ deacons and elders at Ephesus (chapter 3) • We were careful to consider the context of 1 Corinthians 14:34 regarding the wives of the prophets at Corinth. <p style="text-align: center;">1 Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.</p> <ul style="list-style-type: none"> • Context rules. • A life devoted to godliness is devoted to God and Jesus Christ. When a believer asserts that he or she is devoted to godliness, that life is an example that stands for the gospel of God concerning Jesus Christ. • These wives were not to be concerned with outward appearances, but with godliness expressed with good works. • Verse 9 - “with shamefacedness [<i>aidōs</i>] and sobriety” – Same word appears in Hebrews:

	<p>Hebrews 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence [aidōs] and godly fear:</p> <ul style="list-style-type: none"> • Her position as the wife of a leader was an honorable one, and she was to have respect for and reflect the honor that went along with the position. • This does not say that women cannot teach, but the wives of these men that were leaders were not to trump the teaching ministry of their husbands, nor were they to domineer or usurp the authority of the husband. • Women who practiced godliness (Phebe, Pricilla, Lydia, many others) were welcomed in all church capacities. Some were even ministers. God sees and treats everyone without partiality: <p>Romans 2:11 For there is no respect of persons with God.</p> <p>Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:</p> <p>Ephesians 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.</p> <p>1 Peter 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:</p>
<p>Summary Statement Verses 9-12</p>	<p>The wives of the men who were leaders and who were failing in their responsibility to teach and preach the pure word of the gospel, were to be a helpmeet to their husbands. They were not to cause a distraction. But rather, their contribution to the furtherance of the gospel could be best demonstrated by showing they were not concerned with themselves, but with godliness expressed by good works.</p>
<p>1 Timothy 2:13-3:1a</p>	<p>To further support the statement that the wives of the leaders were to assist their husbands and not assume or take over the authority of these men, Adam and Eve are mentioned as an illustration of the godly order for husbands and wives in the beginning.</p> <p>Genesis 2:15-22 15 And the LORD God took the man, and put him into the garden of</p>

Eden to dress it and to keep it.

16 And the LORD **God commanded the man**, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, **thou shalt not eat of it**: for in the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, *It is* not good that the man should be alone; **I will make him an help meet for him.**

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and **brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature**, that *was* the name thereof.

20 **And Adam gave names to all cattle**, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: **and he took one of his ribs**, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, **made he a woman, and brought her unto the man.**

- We know from Genesis 2 that Adam was made before Eve. He was given responsibilities. Eve came later to be a helpmate to Adam and to assist him in the calling God had given him - not the other way around.

1 Corinthians 11:8-9

8 For the **man is not of the woman**; but **the woman of the man.**

9 **Neither was the man created for the woman**; but **the woman for the man.**

- This is not belittling to the woman. It shows the man needed help and she was there to help him.
- Both Adam and Eve transgressed the commandment

Genesis 3:1, 6, 12-13

1 Now **the serpent was more subtil than any beast of the field** which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

6 And when **the woman saw** that the tree *was* good for food, and that it *was* **pleasant to the eyes**, and a tree to be **desired to make one wise, she took of the fruit** thereof, and **did eat**, and **gave also unto**

her husband with her; and he did eat.

12 And **the man said**, The woman whom thou gavest *to be* with me, **she gave me of the tree, and I did eat.**

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And **the woman said, The serpent beguiled me, and I did eat.**

Genesis 3:15-16

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 **Unto the woman he said**, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and **thy desire shall be to thy husband, and he shall rule over thee.**

NIV

To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children.

Your desire will be for your husband, and he will rule over you."

NASV

To the woman He said, "I will greatly multiply Your pain in childbirth, **In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."**

Genesis 3:16 expresses the further the order of the husband and wife after the fall

- The wife's desire shall be to her husband.
 - The husband shall rule over his wife.
 - This applies to the husband and wife relationship, not to all men and all women.
- Verse 14 - Both Adam and Eve transgressed the commandment, "thou shall not eat of it."
 - Only Eve was deceived. Adam was deliberately disobedient.
 - 1 Timothy 2:15 - "She shall be (was to be) saved." Eve was to be saved.
 - "Saved" in verse 15 is *sōzō*. The same word for saved or delivered in many other places including:

	<p>Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved [sōzō]</p> <ul style="list-style-type: none"> • Eve was to be saved by bearing children. Because Eve believed the promises of Genesis 3:15. <p>Genesis 3:15-16 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire <i>shall be</i> to thy husband, and he shall rule over thee.</p> <ul style="list-style-type: none"> • Because Eve bore children, she was to be saved or delivered [sōzō], even though she was in the transgression as stated in verse 1 Timothy 2:15. • 1 Timothy 3:1a - This <i>is</i> a true saying = The Word is faithful. <ul style="list-style-type: none"> ○ The Word of God regarding the things recorded about Adam and Eve ○ Her place as an assistant to her husband ○ including Eve’s salvation through the promise of the seed of the woman ... the Word regarding these things is faithful!
<p>Overall Summary Statement</p>	<p>Leaders are not to mix doctrines. Only the pure doctrine of the gospel of God concerning Jesus Christ is to be taught. These wholesome words, when believed, will result in love out of a pure heart, a good conscience and believing without hypocrisy. Spouses of leaders should assist them and practice godliness expressed by good works. The importance of praying for these people was emphasized.</p> <p>It is also critical to recognize that the important tasks given to Timothy show that a young believer with a burning in his or her heart to serve God and move the Word, is every bit as capable of doing so as an older believer. Age is not a factor. A heart to serve is!</p>

I Timothy 3 – Peter Blake

While this epistle is addressed to Timothy, its truths concern the Church, and are to be the standard to which those who lead in the body of Christ are held.

Something to note and keep in mind is that while the Church today generally tends to emphasize the structure of an organization, what we'll see here is that God emphasizes the character and the heart of those who minister in the Church, the body of Christ, with very little regarding structure.

I Timothy 3:1	<p>Desire – <i>oregomai</i> - to stretch one's self out in order to touch or to grasp something</p> <p>Good - beautiful, handsome, excellent or honorable. It's commendable</p> <p>Work - <i>ergon</i>; toil, labour.</p> <p>Office of a bishop - <i>episkopē</i> - one who is in the position to oversee.</p> <ul style="list-style-type: none">• This family of words (<i>skopē, skopeo, skopos</i>) with <i>epi</i> ("over") have a meaning of visitation as in to look someone up (visit), to look out (as to search) or to look after someone (visit and care for). "Bishop" thus is an overseer with the concept of visiting, looking out for and caring for God's people. <p style="text-align: center;"><u>The "work" of an overseer</u></p> <p>Acts 20:17-31</p> <p>17 And from Miletus he sent to Ephesus, and called the elders (<i>presbuteros</i>) of the church.</p> <p>18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,</p> <p>19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:</p> <p>20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,</p> <p>21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.</p> <p>22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:</p> <p>23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.</p> <p>24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.</p> <p>25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.</p>
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1 Timothy 3:1
cont.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the **flock**, over the which the Holy Ghost hath made you **overseers** (*episkopos*), to **feed the church of God**, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing **the flock**.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

- Here in **Acts 20**, the “**elders**” (*presbuteros*) who were called together in **verse 17** are also called “**overseers**” (*episkopos*) in **verse 28**. The word for “elder” can either refer to someone’s age or to the position of “elder” with its accompanying responsibilities. This is determined by the context in which it’s used. 1 Timothy 5 gives a clear example of both meanings;

1 Timothy 5:1,17

1 Rebuke not an **elder** (*presbuteros*), but intreat *him* as a father; *and* the younger men as brethren;

17 Let the **elders** (*presbuteros*) that **rule well** be counted worthy of double honour, especially they who labour in the word and doctrine.

- While the words for “elders” and “overseers” are seemingly used interchangeably in **Acts 20:17** and **28** they have different shades of meaning and emphasis. In Acts 20:17, “**elders**” (*presbuteros*) is used speaking to the maturity and spiritual experience, while in Acts 20:28, “**overseers**” (*episkopeo*) speaks to the nature of the work and responsibility of an overseer.
- Something else worth noting in **Acts 20:17** and **28** is that the widely accepted concept of an overseer for each city is not what we see in these records. Rather several overseers are indicated as coming from Ephesus.

We also see this in Philippi - **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** (*episkopeo*) and deacons (*diakonos*):

Acts 20:28 Take heed therefore unto yourselves, and to all the **flock**, (*poimnion*) over the which the Holy Ghost hath made you **overseers**, to **feed** (*poimainō*) **the church of God**, which he hath purchased with his own blood (or “with the blood of His own).

<p>I Timothy 3:1 cont.</p>	<ul style="list-style-type: none"> Part of the work carried out by the overseer is to “feed the Church of God. Feed - <i>poimainō</i> and comes from the word for “shepherd” (<i>poimēn</i>) and refers to the duties of a shepherd such as to care for, tend to, provide pasture and to protect. <p>1 Peter 5:1-6</p> <p>1 The elders (<i>presbuteros</i>) which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:</p> <p>2 Feed (<i>poimainō</i>) the flock of God which is among you, taking the oversight (<i>episkopeō</i>) thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;</p> <p>3 Neither as being lords over God's heritage, but being ensamples to the flock.</p> <p>4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.</p> <p>5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.</p> <p>6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:</p> <ul style="list-style-type: none"> While the Lord Jesus Christ is the chief shepherd of those who have genuinely taken the oversight among God's people, he is the shepherd and overseer of <u>all</u> that have turned to him. <p>1 Peter 2:21-25</p> <p>21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:</p> <p>22 Who did no sin, neither was guile found in his mouth:</p> <p>23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed <i>himself</i> to him that judgeth righteously:</p> <p>24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.</p> <p>25 For ye were as sheep going astray; but are now returned unto the Shepherd (<i>poimēn</i>) and Bishop (overseer <i>episkopeo</i>) of your souls.</p>
<p>I Timothy 3:2</p>	<p style="text-align: center;"><u>Necessary qualifications for overseers/elders</u></p> <p>...then must be - meaning “it is necessary”.</p> <p>Blameless; <i>anepileptos</i> here someone that cannot be laid hold of, not open to censure or open to harsh criticism or disapproval.</p> <p>Husband of one wife; Marriage not a requirement but if married then married to one woman.</p> <p>Vigilant; <i>nēphalios</i>. A word that was used with a meaning of “free from wine and is translated “sober” down in verse 11 regarding ministers. Here its meaning is temperate, not up one minute and down the next</p>

<p>I Timothy 3:2 cont.</p>	<p>Sober; <i>sophrōn</i>. To be of a sound mind. Self-control. A mind tempered by God’s Word rather than a mind that is run by emotion.</p> <p>Good behavior; <i>kosmios</i>. Orderly, decorous (speaks to conduct how you carry yourself) a certain modesty (not doing things to draw attention to yourself).</p> <p>Given to hospitality; <i>philóxenos</i>. <i>Philos</i> - a friend or dear one (related to a word for “love”). <i>Xenos</i> - stranger. To be fond of caring for a stranger as you would a dear one, a friend. A generosity poured out in the caring for others.</p> <p>1 Peter 4:8-9 8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 9 Use hospitality one to another without grudging.</p> <p>Apt to teach; means to be skillful in teaching</p>
<p>I Timothy 3:3</p>	<p>Not given to wine; Not a drunkard. Part of being aware of who you represent.</p> <p>No striker; <i>plēktēs</i>. A quarrelsome, combative nature. Ready to fight, nothing better than a good challenge.</p> <p>Patient; <i>epieikēs</i>. Equitable, fair, moderate, a gentle forbearance, considerate, reasonable, not insisting on or demanding the “letter of the law” at the expense of mercy and grace, or to forgo the demanding of your just rights.</p> <p>Philippians 4:5 Let your moderation (<i>epieikēs</i>) be known unto all men. The Lord <i>is</i> at hand.</p> <p>James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, (<i>epieikēs</i>) and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.</p> <p>Not a brawler; <i>amachos</i>. Not inclined to be combative or fight.</p> <p>Not covetous; Not a lover of money. Not greedy.</p>
<p>I Timothy 3:4, 5</p>	<p>Ruleth - <i>proistēmi</i> – To preside over, attend to, give aid and care, teach or lead.</p> <p>Gravity; <i>semnotēs</i>. That characteristic which elicits respect or reverence. Honorable, dignity in conduct. Same word as in 1 Timothy 2:2 ... in all godliness and honesty. (<i>semnotēs</i>)</p> <p>Church of God – used here as that part of the church over which one is an overseer.</p>
<p>I Timothy 3:6</p>	<p>3:6 not a “novice” <i>neophytos</i> - newly planted. One who because of inexperience would be unfit to serve as an overseer.</p> <p>lifted up with pride <i>typhōō</i> (tü-fo'-ō) – from a word meaning to raise smoke or to wrap in a mist. Used metaphorically here regarding the blinding effects of pride or conceit. So here it’s “lifted or puffed up with pride”</p>

<p>I Timothy 3:6 cont.</p>	<p>fall into the condemnation of the devil. “Fall” as a sheep would fall into a pit.</p> <p>devil – <i>diabolos</i> – slandering devil and is used here and in verse 7 with the article “the” referring to the head or prince of devils, Satan the great accuser of the brethren. <i>Diabolos</i> is used here in verse 11, 2 Timothy 3:3 and Titus 2:3 without the article and is translated “Slanderers” or “false accusers”</p> <p>Revelation 12:9-10 (ESV) 9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. 10 And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.</p> <p>Condemnation; <i>krima</i> – “judgment”. Here referring to the same judgment as the devil who was lifted with pride regarding his position, his beauty and wisdom.</p> <p>Isaiah 14:12-14 12 How art thou fallen from heaven, O Lucifer, son of the morning! <i>how</i> art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. Proverbs 11:12 When pride comes, then comes disgrace, but with the humble is wisdom.</p>
<p>I Timothy 3:7</p>	<p>Report - <i>marturia</i> – witness, testimony, evidence a record.</p> <p>Hebrews 11:39 And these all, having obtained a good report (<i>martureō</i>) through faith, received not the promise:</p> <p>Outside - Outside of the church Reproach open to disgraceful insults or criticism. Snare – A strategy to trap</p> <ul style="list-style-type: none"> Someone who is well thought of outside so that he does not become entrapped in disgraceful insults which is a trap of the devil.
<p>I Timothy 3:8</p>	<p>“Likewise” or in like manner. This refers back to verse 2 where we began what was necessary for an overseer – now looking at what is necessary for a “deacon”</p> <p>Deacons – <i>diakonos</i> – a minister, one who renders service in the church in any variety of ways. The great quality of a good or faithful servant is humility in the faithful execution of the instructions of the master.</p>

<p>I Timothy 3:8 cont.</p>	<p>Mark 9:33-35 33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who <i>should be</i> the greatest 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, <i>the same</i> shall be last of all, and servant (<i>diakonos</i>) of all.</p> <p>Mark 10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: (<i>diakonos</i>)</p> <p>John 12:26 If any man serve (<i>diakoneō</i>) me, let him follow me; and where I am, there shall also my servant (<i>diakonos</i>) be: if any man serve me, him will my Father honor.</p> <p>1 Corinthians 13:5 Who then is Paul, and who <i>is</i> Apollos, <u>but ministers</u> (<i>diakonos</i>) by whom ye believed, even as the Lord gave to every man?</p> <p>“Grave” reverent, honorable, taking this service seriously, dignified.</p> <p>“Double tongued” Saying one thing to one person and saying something different to another with the intent to deceive.</p> <p>Not given to much wine He takes heed paying attention to this so as not to be a drunkard.</p> <p>Not “greedy of filthy lucre” - filthy or shameful gain</p>
<p>I Timothy 3:9</p>	<p>“mystery” <i>mystḗrion</i> - its general meaning is something hidden or secret that is not readily knowable or readily seen.</p> <p>Matthew 13:10-11 10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.</p> <p>Romans 11:25-26 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: (<i>While prophesied of by the prophets of old, the time or duration was a mystery</i>)</p> <p>The mystery of the one body of Christ as revealed in Ephesians 3:2-6 and many other places in the church epistles.</p>

<p>I Timothy 3:9 cont.</p>	<p>1 Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,</p> <p>2 Thessalonians 2:7 For the mystery of iniquity doth already work: only he who now letteth <i>will let</i>, until he be taken out of the way.</p> <ul style="list-style-type: none"> • In Greek culture <i>mystērion</i> was often used and understood to refer to religious or sacred secrets of wisdom of a god or philosophy confided only to the initiated and not to ordinary mortals. <p>Understanding the backdrop of Ephesus as a crossroads of world wisdom and the introduction of different beliefs beginning to corrupt the gospel (syncretism) these ministers were to hold the mystery or secret to The Faith, that which had been given to be believed – Christ. All that Christ is, all that we are in Christ and all that will be at Christ’s return.</p> <p>Rather than being initiated into the inner sanctum of one of the mystery religions through works or standing, all who believe on Christ are citizens of heaven itself by the work of Jesus Christ, the wisdom and power of the true God.</p> <p>Pure; <i>katharos</i>; this word means clean, clear, free of foreign mixture.</p> <p>Conscience; Your conscience will encourage thinking and conduct that is truly believed to be right or just, and will condemn and discourage thinking and or conduct that is truly believed to be not right or unjust.</p> <p>These ministers were to hold the mystery of the faith in a pure conscience. This would require faithfully feeding on, maintaining and guarding the Word of God regarding Christ in the heart in order for the right way of believing to be the governing standard of the conscience without anything else added, free from the addition of ideas and doctrines contrary to Christ.</p>
<p>I Timothy 3:10</p>	<p>also” here links this back to the overseers we’ve just read about</p> <p>proved <i>dokimazō</i> - to test, examine, prove, to recognize as genuine (as in metals) after examination, to approve or deem worthy</p> <p>Acts 6:1-7</p> <p>1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.</p> <p>2 Then the twelve called the multitude of the disciples <i>unto them</i>, and said, It is not reason that we should leave the word of God, and serve tables.</p> <p>3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.</p>

<p>I Timothy 3:10 cont.</p>	<p>4 But we will give ourselves continually to prayer, and to the ministry of the word.</p> <p>5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:</p> <p>6 Whom they set before the apostles: and when they had prayed, they laid <i>their</i> hands on them.</p> <p>7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.</p> <p>Blameless - <i>anegklētos</i> – blameless, unimpeachable</p>
<p>I Timothy 3:11</p>	<p>Grave – dignified, honorable, one whose character could be looked up to and emulated.</p> <p>Not slanderers – <i>diabolos</i> – here used figuratively to mean a slanderer or false accuser, qualities of the devil.</p> <p>Sober - Same required of an overseer in verse 2. To be of a sound mind. Self-control. A mind tempered by God’s Word rather than a mind that is run by emotion.</p> <p>Faithful in all things – Can be counted on to be faithful in whatever they do.</p>
<p>I Timothy 3:12</p>	<p>Just as the overseers these ministers were to rule their houses well.</p>
<p>I Timothy 3:13</p>	<p>deacon – those who faithfully minister, serving others.</p> <p>well – means honorably, beautifully, commendably.</p> <p>a good degree – a good standing or position among the church due to the dignified way he has conducted himself as a minister.</p> <p>Great “boldness” – Frankness of speech or free and fearless confidence to speak plainly in believing which is in Christ Jesus.</p>
<p>I Timothy 3:14, 15</p>	<p>...“how thou oughtest to behave” is in the sense of how “one” should behave. The “one” in the context are the overseers and ministers. Paul was instructing Timothy regarding the conduct of the overseers and ministers in the church of God, where God dwells by way of His spirit as revealed in Ephesians;</p> <p>Ephesians 2:19-22</p> <p>19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God,</p> <p>20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,</p> <p>21 in whom the whole structure, being joined together, grows into a holy temple in the Lord.</p> <p>22 In him you also are being built together into a dwelling place for God by the Spirit.</p>

<p>I Timothy 3:14, 15 cont.</p>	<p>Pillar and ground of the truth – the word for “ground” is used only here and means a “stay” or support.</p> <p>It is interesting that pillars were not only a means of support but they were where important proclamations were posted for the public to see.</p>
<p>I Timothy 3:16</p>	<p>Without controversy – it’s meaning is “by the consent of all”, without one voice of dissent.</p> <p>The mystery of godliness – the word mystery is used in the same way here as in verse 9 regarding the mystery (the secret, the key) of The Faith. Here referring to the mystery or secret behind true godliness.</p> <p>Godliness – that conduct issuing from what one truly has reverence for and is devoted to.</p> <p>“God” - According to all the critical Greek texts this should be a relative pronoun meaning “who” or “which.”</p> <p><u>Working Translation:</u> “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”</p> <ul style="list-style-type: none"> • These ministers were to hold the mystery of The Faith which is Christ and <u>all</u> that he has accomplished. When the pure gospel of God regarding Christ is taught and believed, when that gospel regarding Christ is held in the heart to the end that it becomes one’s conscience, then the conduct of these ministers would be that which supports and heralds the truth regarding Christ as they manifest “love out of a pure heart and genuine believing”.

1 Peter 5:3 Neither as being lords over God's heritage, but being ensamples to the flock.

I'd Rather See a Sermon by Edgar Guest

I'd rather see a sermon
than hear one any day;
I'd rather one should walk with me
than merely tell the way.
The eye's a better pupil
and more willing than the ear,
Fine counsel is confusing,
but example's always clear;
And the best of all preachers
are the men who live their creeds,
For to see good put in action
is what everybody needs.
I soon can learn to do it
if you'll let me see it done;
I can watch your hands in action,
but your tongue too fast may run.
And the lecture you deliver
may be very wise and true,
But I'd rather get my lessons
by observing what you do;
For I might misunderstand you
and the high advice you give,
But there's no misunderstanding
how you act and how you live.

I Timothy 4 – Shawn Weir

1

4:1 - 5 Doctrines of Devils and Those Who Depart from the Faith

Latter Times: when are these later times?

- Regarding some of the immediate prophecy that Paul spoke on the shores of Miletus.
 - **Acts 20:28 - 30**
28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
 - These things were now occurring in Ephesus.
- This entire administration is the last days before the Day of the Lord
 - **1 Corinthians 10:11 (NASB)** we are those... “upon whom the ends of the ages have come.”
 - **Hebrews 1:1-2a**
1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2a Hath in these last days spoken unto us by his Son...
 - **Acts 2:15-17a**
15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
16 But this is that which was spoken by the prophet Joel;
17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh

Doctrines of devils: This speaks of the specific teachings of these deceiving spirits. Demons are theology majors and have deceptive systems of doctrine.

- We find the first demonic doctrine in **Genesis 3**. There Satan, speaking through a serpent, taught Eve:
 - **Genesis 3:4-5a**
4 And the serpent said unto the woman, Ye shall not surely die:
5a For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods...

<p>2</p>	<p>Hypocrisy (<i>hypokrisis</i>): from which we get our word “hypocrites” a word that has its origins in Greek theater, meaning “those who speak or act from under a mask.”</p> <ul style="list-style-type: none"> • <u>The root of hypocrisy comes from self-interest</u>: Ultimately, our only reason for pleasing men around us is so that we may be pleased. • In 1 Timothy 1:5, we saw that part of the outcome of the charge would be an “unhypocritical faith” – a believing that is not an act. It is to please God. A faith that is real; true and genuine with before God. <p>Seared with a hot iron (<i>kautēriazō</i>): from which we get our English word "cauterized"</p> <ul style="list-style-type: none"> • Their conscience, which at one time may have convicted them for their departure from the truth, now doesn't object at all. It is as if the nerve endings of their conscience have been burnt over and are dead to feeling.
<p>3</p>	<p>Forbidding to marry, and commanding to abstain from meats: This describes the legalistic teaching of those who have departed from the faith because of their ascetic practices.</p> <p>Colossians 2:20-23 (CSB)</p> <p>20 If you died with Christ to the elements of this world, why do you live as if you still belonged to the world? Why do you submit to regulations:</p> <p>21 “Don't handle, don't taste, don't touch”?</p> <p>22 All these regulations refer to what is destined to perish by being used up; they are human commands and doctrines.</p> <p>23 Although these have a reputation for wisdom by promoting self-made religion, false humility, and severe treatment of the body, they are not of any value in curbing self-indulgence.</p> <p>Matthew 23:25-28</p> <p>25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.</p> <p>26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.</p> <p>27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.</p> <p>28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.</p>

<p>4 - 5</p>	<p><u>God gave two general commands to mankind to eat the good things of the earth:</u></p> <ul style="list-style-type: none"> • Genesis 1:29 And God said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.” • Genesis 9:3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.
<p>6</p>	<p style="text-align: center;"><u>4:6 - 16 The Leader's Personal Life and Public Ministry</u></p> <p><u>Put the brethren in remembrance:</u> A good minister of Jesus Christ points out danger by laying before the people what is true, so that they may be able to identify and refuse what is false.</p> <ul style="list-style-type: none"> • Timothy is not to take on these deceptive teachers with a ministry of denunciation and public condemnation, but to ensure that those under his care have truth in remembrance. <p><u>Nourished up</u> (<i>entrephō</i>): interesting word choice in light of the context. Timothy must be well fed by the teaching that he must, in turn, be teaching. He is to be trained by the same truths that he conveys.</p> <p><u>has attained</u> (<i>parakoloutheō</i>): closely followed, attended to</p>
<p>7 – 9</p>	<p><u>Old wives' fables:</u> Not an attack on older women, but a colloquialism for tall stories with no Scriptural sustenance. They are worldly and worthless.</p> <p style="text-align: center;">1 Timothy 4:7 (NASB) But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness</p> <p><u>Exercise thyself rather unto godliness:</u> Ancient Greek and Roman culture put a high value on physical exercise. Paul tells Timothy that the same work and commitment that others put towards physical exercise should be put toward the pursuit of godliness.</p> <p style="text-align: center;">1 Timothy 4:8 (CSB) For the training of the body has limited benefit, but godliness is beneficial in every way, since it holds promise for the present life and also for the life to come.</p>

	<ul style="list-style-type: none"> • Godliness is not haphazard: In contrast to the ascetics, this is not only about <u>what</u> you're refusing, but <u>Who</u> you're clinging to. This is not simply about what you're giving up, but being devoted to God with a genuine heart. Quite a contrast to those hypocritical liars, their seared consciences, and their devil doctrines of fleshly disciplines. <p>9 this <u>Word is faithful and worthy of all acceptance</u></p>
<p>10</p>	<p><u>We trust in the living God:</u> this is <u>why</u> the labor, exercise, and suffering reproach are worth it. Others may trust in dead gods, but ours is the true and <u>living God</u>.</p> <p>1 Samuel 17:26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of <u>the living God</u>?</p> <p><u>The Savior of all men:</u> recall 1 Timothy 2:4.</p> <p>1 John 2:2 And he is the propitiation [atoning sacrifice] for our sins: and not for ours only, but also <u>for the sins of the whole world</u>.</p> <p>Titus 2:11 For the grace of God that bringeth salvation hath appeared to <u>all men</u></p>
<p>11 - 12</p>	<p><u>Command and Teach:</u> The verbs are in the present tense in Greek, suggesting continuing action. These are the first two of ten imperatives in verses 11 - 16.</p> <p><u>Let no man despise thy youth:</u> Timothy wouldn't be able to change his age, but he could ensure that there wasn't anything "youthful" about his conduct.</p> <ul style="list-style-type: none"> • The word youth in the ancient Greek was "Used of grown-up military age, extending to the 40th year" (Lock). It seems that Timothy was perhaps 30 years old at this time; Paul was possibly around 70. <p><u>Example (tupos):</u> type, pattern, or model</p> <ul style="list-style-type: none"> • <u>In spirit:</u> not in the text <p><u>A model in speech, in conduct, in love, in faith, in purity</u></p> <p>James 3:1 (NASB) Let not many of you become teachers, my brethren, knowing that as such we will incur <u>a stricter judgment</u>.</p>

	<p>Hebrews 13:17-18</p> <p>17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as <u>they that must give account</u>, that they may do it with joy, and not with grief: for that is unprofitable for you.</p> <p>18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.</p> <ul style="list-style-type: none"> • These are issues of character, not skill. It's not the brilliance of one's exposition, it's not the charm of personality, it's not the extent of qualifications, it is progress in godliness.
<p>13</p>	<p>Give attendance (<i>prosechō</i>): apply one's self to, take heed to, to hold the mind towards, to be devoted to</p> <p>Doctrine (<i>didaskalia</i>): the act of teaching, not lecturing or pontificating, but to convey the inerrant truths of God's Word.</p> <p>Reading . . . exhortation . . . teaching: each of these three items of ministering is centered on God's Word. Reading, exhorting, and teaching the church from the Scriptures.</p>
<p>14</p>	<p>With the laying on of hands: This was a formal recognition of Timothy's service when church leaders laid hands on him and recognized God's call on his life to ministry. This was an event accompanied by prophecy.</p> <p>Presbytery (<i>presbuterion</i>): a group of elders</p> <p><u>Paul was one of the elders involved:</u></p> <p>2 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.</p>
<p>15 – 16</p>	<p>15 Meditate (<i>meletaō</i>): to revolve in the mind, to ponder</p> <p>Give thyself wholly to them:</p> <ul style="list-style-type: none"> • NKJV give yourself entirely to them • ESV immerse yourself in them • CSB be committed to them • NASB be absorbed in them <p>16 Take heed (<i>epechō</i>): to have or hold upon, apply, to attend to</p> <p>Continue (<i>epimenō</i>): to stay at or with, to preserve, to persist</p>

The Ten Imperatives from 1 Timothy 4:11 – 16

1. Verse 11 – Command these things
2. Verse 11 – Teach these things
3. Verse 12 – Let no one despise you for your youth
4. Verse 12 – Set an example for the believers
5. Verse 13 – Devote yourself to the reading, to the exhortation, and to the teaching of Scripture.
6. Verse 14 – Do not neglect the gift you have
7. Verse 15 – Meditate on these things
8. Verse 15 – Be absorbed in these things
9. Verse 16 – Pay attention to yourself and to the doctrine
10. Verse 16 – Persist in this

I Timothy 5 – Shawn Weir

1 – 2

5:1 - 2 Godly Conduct in Interpersonal Relationships

Honor to an elder:

Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

Proverbs 16:31 The silver-haired head is a crown of glory, if it is found in the way of righteousness.

Older men, younger men, older women, younger women: This is seeing Christ as the all in all.

- It doesn't seem like Timothy was married with a family of his own at this time, but he was to treat the Church like his true family.
- Some in the Church may not have earthly families, or they may not be very close to them.

Mark 3:33-35

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Romans 12:10a Be kindly affectioned one to another with brotherly love

kindly affectioned (*philostorgos*): cherishing one's kindred, especially parents or children, the reciprocal tenderness of family members, Loving as a family

brotherly love (*philadelphia*): made up of two Greek words. *phileo*, meaning love and *adelphos*, which literally means "from the same womb"

Romans 12:10 (CSB) Love one another deeply as brothers and sisters. Outdo one another in showing honor.

	<ul style="list-style-type: none"> • Paul, when he greets the saints, refers to them as his sisters and brethren <ul style="list-style-type: none"> ○ In Romans 16 he salutes Rufus and “his mother and mine”
<p>3 - 4</p>	<p style="text-align: center;"><u>5:3 - 16 Honor and Care for Widows</u></p> <p>Honor widows: In the days when the New Testament was written, there was no social assistance system from the government. Without an earthly family to provide for their needs a widow would find herself in a great position of need.</p> <p style="text-align: center;"><u>The Scribes and Pharisees were known to take advantage of them</u> Luke 20:46-47</p> <p>46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;</p> <p>47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.</p> <p style="text-align: center;"><u>Pure Religion would be to Visit and Take Care of Them</u> James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.</p> <p>Widows indeed: the context will show this would be an elderly woman who has no supporting family and has lived a well-reported and godly life.</p> <ul style="list-style-type: none"> • This was a great need in the 1st Century church, see Acts 6 • Paul’s point is that widows in need, were widows indeed <p>Nephews (<i>ekgonon</i>): grandchildren</p> <p>Piety (<i>eusebeō</i>): to be godly, reverent, pious</p> <p>Requite: reciprocate</p> <p style="text-align: center;"><u>Jesus Raised the only Son of a Widow</u> Luke 7:12-15</p> <p>12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.</p>

	<p>13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.</p> <p>14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.</p> <p>15 And he that was dead sat up, and began to speak. And he delivered him to his mother.</p> <p><u>One of Jesus' last actions on the cross was to ensure his mother had a son to care for her</u></p> <p>John 19:25-27</p> <p>25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.</p> <p>26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!</p> <p>27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.</p>
5	<p><u>Trusts in God and continues in supplications and prayers night and day:</u> she is providing a great service to the church.</p> <p><u>Anna was a widow indeed like this:</u></p> <p>Luke 2:36-37 (ESV)</p> <p>36 And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin,</p> <p>37 and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day.</p>
6 – 7	<p><u>she that liveth in pleasure</u>(<i>spatalaō</i>): to live luxuriously</p> <ul style="list-style-type: none"> • Not all widows indeed qualified for financial support from the church. Those who give themselves to the pursuit of pleasures would be disqualified from support by the church. • Timothy was to command and teach these things so that family members in the church would shoulder their rightful responsibility to care for their mothers. <ul style="list-style-type: none"> ○ He was also to do so to direct the widows to trust in God and be blameless, rather than pursuing lives of excess and luxury.

<p>8</p>	<p>Mark 7:9-13</p> <p>9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.</p> <p>10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:</p> <p>11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.</p> <p>12 And ye suffer him no more to do ought for his father or his mother;</p> <p>13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.</p> <ul style="list-style-type: none"> • "Let it be a corban" a formula common among the Jews by which the Pharisees released a child from supporting his parents; and even deemed it sacrilege if he afterward gave anything for their use. <ul style="list-style-type: none"> ○ Jesus Christ was clear, no acts of 'piety' toward God will make up for impiety towards parents. ○ They were forsaking the first commandment with promise <p>Infidel (<i>apistos</i>): unfaithful, pagan</p>
<p>9 - 10</p>	<p><u>Do not let a widow under sixty years old be taken into the number:</u> The idea is that if someone is under sixty, they could still support themselves or get remarried.</p> <p><u>Be taken into the number</u> (<i>katalegō</i>): enrolled, registered on a list</p> <ul style="list-style-type: none"> • Evidently, the Ephesian church had a list of "widows indeed" who received regular support from the congregation. A widow had to meet three qualifications to get her name on this list. <ul style="list-style-type: none"> ○ She had to be at least 60 years old. At this age, most widows probably became incapable of providing for their own needs, and most would no longer desire to remarry. ○ She had to have been the wife of one man. The same qualification existed for elders and deacons (1 Timothy 3:2,12). <ul style="list-style-type: none"> ▪ This would mean that she was unqualified if she had been unfaithful, promiscuous, or polyandrous. ▪ "having been the wife of one man" would mean not having more than one husband at once. If she remarries after the death of her spouse, she would not be disqualified (see Romans 7:2-3). ○ She had to have established a reputation for "good works."

<p>11 - 15</p>	<p>12 damnation (<i>krima</i>): Condemnation</p> <ul style="list-style-type: none"> • This judging would be from their own heart, for desiring to get married <ul style="list-style-type: none"> ○ Paul is not against or condemning a desire to marry, in fact, he is very much for it (see 1 Corinthians 7) ○ However, he is making clear that these younger women should not be enlisted as widows indeed whom the church must support.
<p>16</p>	<p><u>If any believing man or woman has widows, let them relieve them:</u> Paul has alluded to this three times in this section now (verses 4 - 5, and 8).</p> <ul style="list-style-type: none"> • The first responsibility for support is at the home; the church is to support the truly destitute who are godly. • Paul’s practical counsel and concern for supporting widows has centered upon reverence, compassion, and responsibility.
<p>17 – 18</p>	<p style="text-align: center;"><u>5:17 - 25 Honor, Discipline, and Selection of Elders</u></p> <p>honor (<i>timē</i>): value. The same word used of widows, referring to respect and also financial support due to their godly qualification</p> <p style="text-align: center;">1 Thessalonians 5:12-13</p> <p>12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;</p> <p>13 And to esteem them very highly in love <u>for their work's sake</u>. And be at peace among yourselves.</p> <p><u>For the Scripture saith:</u> The principle that those who serve God’s people should be financially supported by Scripture: Deuteronomy 25:4, and Luke 10:7 (significantly, Paul quotes Luke and calls it Scripture).</p>
<p>19 – 21</p>	<p>19 <u>Against an elder receive not an accusation:</u> Any accusation against a leader should not be automatically received. The accusation should be carefully verified by two or three witnesses - not just two or three others who also heard the gossip.</p> <ul style="list-style-type: none"> • Our enemy is a slanderer. One of his chief tactics to attack the message is to slander the messenger. <ul style="list-style-type: none"> ○ Timothy can’t allow false accusations about church leaders to circulate. ○ However, he also can’t allow ungodliness to be in the leadership.

	<p>20 It is important that everyone understands that leadership in the church does not shield one from accountability, in fact, it makes one even more accountable.</p> <p>21 <u>partiality</u> (<i>prosklisis</i>): favoritism</p> <ul style="list-style-type: none"> • Why? Remember the charge. Heaven is watching and we give account to them. <ul style="list-style-type: none"> ○ Paul could hardly have emphasized the importance of absolute objectivity and honesty in the sight of God dealing with offending leaders more strongly.
<p>22</p>	<p><u>Lay hands</u>: In the sense of recognizing them for service. Much like was done for Timothy.</p> <ul style="list-style-type: none"> • Do not be quick to give responsibility
<p>23</p>	<ul style="list-style-type: none"> • Timothy apparently suffered from frequent stomach illness. <ul style="list-style-type: none"> ○ Consequently, it seems Paul prescribed a little wine for medicinal purposes.
<p>24 – 25</p>	<p><u>Men will be known not by there appearance, but their fruit</u> Matthew 7:15-20</p> <p>15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.</p> <p>16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?</p> <p>17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p> <p>18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.</p> <p>19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>20 Wherefore by their fruits ye shall know them.</p> <ul style="list-style-type: none"> • For some the fruit is plain on the vine and immediately apparent, for others, you'll need to wait a little longer into the growing season to know which type they bring forth. <ul style="list-style-type: none"> ○ Again, a good reason to not do anything suddenly.

6: 1 - 2

6:1 - 2 Instructions for Slaves

1 honor (*timē*): value. The same word was used earlier of widows indeed and elders that rule well.

- A great example of this could be found with Philemon, Apphia, Archippus, and the church in their house with the way Onesimus was received back “above a servant” and as “a brother beloved.”

These things Teach and Exhort

I Timothy 6- Sam Pittenger

6:3

-“teach otherwise”- *heterodidaskaleō* – A word that only occurs in this epistle and nowhere else. It was used previously in 1 Timothy. 1:3 regarding Timothy charging them that they “teach no other doctrine.” Here it is used in regard to servants and masters, but also more broadly as it relates to Jesus Christ and godliness.

-“wholesome words”- to be sound, healthy, well, to be in good health. Here it is used of “healthy words,” that is, words that were healthy for the hearts and minds of the believers.

Timothy was to be nourished up in these words: **1 Timothy 4:6** “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.”

-Healthy words are the words of our Lord Jesus Christ and the teaching that is according to godliness.

“the words of our Lord Jesus Christ”- This pertains to the things that Jesus himself began both “to do and to teach” regarding himself and the Father. They also include the words that are *concerning* him: who he is, and what he has done. Some of these things he began to teach in his earthly ministry, and some was revealed progressively to the early church following his resurrection.

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God;

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach [*contained in the gospel of Luke*].

John 12:44-50

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

	<p>48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.</p> <p>49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.</p> <p>50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.</p> <p>John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.</p> <p>Galatians 1:11-12</p> <p>11 But I certify you, brethren, that the gospel which was preached of me is not after man.</p> <p>12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.</p> <p>The words that Jesus spoke came from the Father, who gave him commandment to speak. Some of these words are recorded in the gospels of Matthew, Mark, Luke, and John. They also include the good news (the gospel) concerning himself, revealed by Jesus Christ to Paul (Galatians 1:11-12) and disseminated, in part, to the churches in both speech and letter.</p> <p>-“according to godliness”- Healthy words are the words of our Lord Jesus Christ and the teaching that accords to godliness. Healthy teaching ultimately leads to, accords to, and conforms to godliness.</p> <p>The words of our Lord and the words that are regarding our Lord are those that will be in harmony (accord with) godliness. They will be words that lead us to devotion and fellowship with God and His Son Jesus Christ.</p>
<p><u>6:4-5</u></p>	<p>-“proud”- It is used here in the passive voice to referring to being “puffed up with pride.” This puffing up with pride <i>does not</i> proceed from the healthy words concerning Jesus Christ and the doctrine according to godliness but rather from <i>other or different</i> teaching.</p> <p>-“doting”- <i>noseo</i>-to be sick, ill, or to ail. To be taken with such an interest in something that it amounts to a disease, to have a kind of morbid fondness for something. Here, they were “sick in their minds” over controversy and questions, because of their focus on things <i>other than</i> the words of the Lord Jesus Christ.</p>

	<p>Contrast this with what is spoken of in chapter 3 regarding overseers, that they must not be brawlers but must be disinclined to quarreling and be forbearing instead.</p> <p>-“perverse disputings” - the texts read “constant quarreling.” Constant quarreling regarding things not according to healthy words is unhealthy for the Christian.</p> <p>They were not looking to humbly receive truth, but to start arguments about it.</p> <p>The outcome of this ailment for controversies and word battles would be envy, strife, slander, evil suspicions, and constant quarrels. This is the <i>opposite</i> of the outcome of teaching the doctrine of the gospel: love out of a pure heart, a good conscience, and faith unfeigned.</p> <p>-“supposing that gain is godliness” - They suppose that godliness is a means of gain. This refers to these men professing godliness for the sake of some sort of gain, particularly material. Their interest in the things of God is not entirely for God’s glory but motivated by a desire for wealth and comfort.</p>
<p><u>6:6</u></p>	<p>-“godliness” - The 7th occurrence of this word. Godliness is a vital aspect of Christian practice and it is that which is aimed at devotion to God and His Son Jesus Christ, through the gospel.</p> <p>-“contentment” - a satisfaction with what one has, a sufficiency, to be contented with one’s lot. Godliness with <i>contentment</i> is great gain in and of itself.</p> <p>Paul knew this kind of contentment in his own life:</p> <p>Philippians 4:11-13 (ESV)</p> <p>11 Not that I am speaking of being in need, for I have learned in whatever situation I am to be content.</p> <p>12 I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need.</p> <p>13 I can do all things through him who strengthens me.</p>

6:7-8

-“raiment”- covering; shelter or clothing. Here used to represent all of the necessities of life.

- **The parable of the “rich fool”-**

Luke 12:13-34 (ESV)

13 Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

14 But he said to him, "Man, who made me a judge or arbitrator over you?"

15 And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."

16 And he told them a parable, saying, "The land of a rich man produced plentifully, 17 and he thought to himself, 'What shall I do, for I have nowhere to store my crops?'

18 And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.

19 And I will say to my soul, "Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.""

20 But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'

21 So is the one who lays up treasure for himself and is not rich toward God."

22 And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on.

23 For life is more than food, and the body more than clothing.

25 And which of you by being anxious can add a single hour to his span of life?

26 If then you are not able to do as small a thing as that, why are you anxious about the rest?

27 Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.

28 But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!

29 And do not seek what you are to eat and what you are to drink, nor be worried.

30 For all the nations of the world seek after these things, and your Father knows that you need them.

31 Instead, seek his kingdom, and these things will be added to you.

32 "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

33 Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys.

34 For where your treasure is, there will your heart be also.

	<p>-“We can carry nothing out”- This is certain, but we can <i>store up</i> eternal blessing; “treasuring up for themselves a good foundation for the future (1 Timothy 6:19)” by our devotion to God today, including the proper use of material things for His purposes and glory.</p>
<p><u>6:9</u></p>	<p>“will”-to will, wish, or desire.</p> <p>The desire to be rich is a temptation and a trap that leads a person into many foolish and hurtful lusts. These desires <i>seem</i> appealing, but ultimately drown them in ruin and destruction.</p> <p>Matthew 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the <u>deceitfulness of riches</u>, choke the word, and he becometh unfruitful.</p>
<p><u>6:10</u></p>	<p>-“the root”- the definite article is not present in Greek and it can be translated as “a root.”</p> <p>-“all evil”- the word “evil” is plural and the phrase refers to “all <i>kinds</i> of evil.”</p> <p>The love of money (avarice) is a root of <i>many kinds</i> of evil. The love of money is not the <i>only</i> motivation for evil, but it is a very prominent one.</p> <p>Note that it is the <i>love</i> of money, not money itself, that is the snare. It is possible to have very little money and yet to love it. Some people have a lot of money but do not love it.</p> <p style="text-align: center;">Love for money vs. godliness</p> <p>-“coveted”- to reach or stretch out; to stretch one's self, reach after a thing, hence, long after, try to gain with special reference to object desired. This coveting (reaching out to grab) riches will be contrasted with “taking hold” of eternal life.</p> <p>-“erred from faith”- to cause to wander away from, to be led astray from. The covetousness of some people has <i>led them away</i> from the faith (believing). This is the greatest of evils.</p> <p>The love of money is not an <i>innocent</i> or <i>harmless</i> love; it causes people to be led away from what God has given them to believe. It leads them to be “pierced through” with “many sorrows.” In cruel irony, that which they</p>

	<p><i>thought</i> would fulfill them and give them happiness is that which will lead to their own hurt and grief.</p>
<p><u>6:11</u></p>	<p>-“flee” - to flee away, to reach safety by flight, essentially to “run away.”</p> <p>-“follow after” - means to run after or follow after, to pursue. This word is primarily translated “persecute” which gives the idea of how strongly Timothy was to pursue the things of God. Timothy was not to pursue the things of God haphazardly.</p> <p>-“man of God” - is a phrase that in the New Testament is only used twice, both times in Timothy (here and 2 Timothy 3:17), both times in reference to a person of God who will seek to do God’s will. Here it is used in contrast to a man of earthly riches, and encapsulates what Timothy was to be in contrast to the others (gain is godliness, love of money).</p> <p>- The person of God is to pursue after righteousness, godliness, faith, love, patience, and meekness:</p> <p style="padding-left: 40px;">The first two of these pursuits are general characteristics that represent one’s relationship with God (righteousness and godliness). The second two are specific attributes that animate all of the Christian life (faith and love). The third two are specific actions that define correct ways of relating to other people (patience and meekness). Together they draw a picture of a "man [person] of God.”</p> <p style="padding-left: 40px;">This is in direct contrast with the person who loves riches and gain.</p>
<p><u>6:12</u></p>	<p>-“fight the good fight of faith” - the words <i>agonizomai</i> (fighting) and <i>agon</i> (fight) are used here to speak of contending in the good contest of believing. It is in reference to contending to the point of agony as a competitor would in an athletic contest.</p> <p style="padding-left: 40px;">Here, the contest or fight is for the faith (believing).</p> <p>-“lay hold” - The sense of this is to “take hold” of eternal life. By living in this way, you are “taking hold” of eternal life.</p>
<p><u>6:14</u></p>	<p>-“appearing” - <i>epiphaneia</i>- The appearance, manifestation, shining forth. Refers here to the coming of Jesus Christ in glory to the earth. This appearing of Jesus illuminates the real value of earthly treasure in this present age.</p>

<p><u>6:17-18</u></p>	<p>-“this world” - <i>nun aion</i>- this <i>present</i> age. The contrast is riches in this present age and riches in the age which is to come. This puts riches of this present age into <i>perspective</i>, they are only temporal.</p> <p>-“ready to distribute”- generous</p> <p>Proverbs 22:9 (ESV) Whoever has a bountiful eye will be blessed, for he shares his bread with the poor.</p> <p>Proverbs 11:24 (ESV) One gives freely, yet grows all the richer; another withholds what he should give, and only suffers want.</p> <p>Proverbs 14:31 (ESV) Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.</p>
<p><u>6:19</u></p>	<p>ESV “thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.”</p> <p>WT “treasuring up for themselves a good foundation for the future that they may lay hold on the real life.”</p> <p>-“laying up in store”- to treasure up. Used here in contrast to “treasuring up” earthly riches. Those that are rich <i>now</i> are to treasure up a good foundation for reward in the real life, eternal.</p> <p>-“eternal life”- The texts read “truly life” or “real life.” This refers to the life from God, eternal, spiritual life in Christ. This is the <i>real</i> life; this is <i>truly</i> life indeed.</p> <p style="padding-left: 40px;">This letter began with “Christ Jesus our hope.” It closes by reminding us about the real life, eternal life.</p> <p>“lay hold on real life” - to take hold of. In practice, when you give away what is earthly, you can <i>take hold</i> of what is real life. The idea is that you cannot hold <i>both</i>, you “cannot serve God and mammon.”</p>
<p><u>6:20-21</u></p>	<p>ESV “Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called “knowledge,”</p> <p>-“that which is committed to thy trust”- according to the texts this should read as “the deposit,” referring to the deposit that was entrusted to Timothy which is in regard to the gospel concerning Jesus Christ.</p>

	<p>-The profession of what was falsely called knowledge had caused some to err from the believing. They had “missed the mark” of the believing of the gospel.</p>
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1 Timothy 1:5 “Now the end of the commandment is charity [*love*] out of a pure heart, and *of* a good conscience, and *of* faith unfeigned”

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