

1 Timothy – Paul’s Charge to Timothy

INTRODUCTION

When we begin a book study it is best to establish some introductory information that will help us in our efforts to gain a historical, grammatical interpretation of the author's work. It will not be our objective to identify all the various positions that have been presented, but to present the best conclusions presented by conservative evangelical scholars who believe that the Scriptures are indeed the inspired Words of God. Special introduction material is concerned with the authorship, recipients, place of writing, date of writing, and the especially important occasion and purpose for the writing.

After briefly reviewing the special introductory material for 1 Timothy, we will focus our attention on the introduction to the epistle (1 Timothy 1:1-2). After explaining the theological import of this text, we will consider a very pertinent application of these truths to our lives.

I. SPECIAL INTRODUCTION TO THE EPISTLE.

A. Authorship.

Pauline authorship of this epistle has in its favor the full weight of historic (external) evidence. Paul's authorship of First Timothy was never questioned before the rise of higher criticism in the nineteenth century. You can find many clear allusions to First Timothy in the writings of the early Church Fathers. The first extant writer (i.e. his documents still exist) to refer to this epistle by name, cite and attribute it to Paul was Irenaeus (140-205). Other Church Fathers who quote First Timothy and attribute to it Pauline authorship include both Clement of Alexandria (155-215) and Tertullian (150-220). The early church historian, Eusebius (265-340), acknowledge the widespread support for Pauline authorship and placed First Timothy in the homologoumena (books accepted).

The internal evidence for Pauline authorship is equally as strong as the external evidence. Conservative scholars cite the following supports:

- (1) *The writer identifies himself in 1:1 as Paul, an apostle of Jesus Christ.*
- (2) *He characterized himself (1 Tim 1:3) in a distinctly Pauline fashion. Who else would have called himself an insolent person (1 Tim 1:13) or the foremost of sinners (1 Tim. 1:15)?*
- (3) *The writers sense of the divine call and appointment (1 Tim 1:12; 2:7; 2 Tim 1:11) are characteristically Pauline.*
- (4) *The doctrinal teaching are in complete harmony with what we find Paul teaching else where. The same concepts of grace, the person and work of Christ, the purpose of the law, and the vitality of the Word are consistent with Paul's other writings.*
- (5) *The stress placed on proper Church organization and discipline as an antidote for false doctrine is consistent with what Paul wrote elsewhere in effort to protect the early church for the onslaught of heresy.*
- (6) *The large number of personal names introduced into these epistles is very striking and offers a strong support in favor of their genuineness.*

B. Recipients.

1. The Primary recipient - Timothy

1 Timothy 1:2 (ESV) To Timothy, my true child in the faith:

Here Paul identifies Timothy as the immediate recipient of the letter. Timothy was a native of Lystra, a Lyconian City in Asia Minor (Acts 16:1-2; 20:4). His mother Eunice and grandmother Lois were devout Jewesses (Acts 16:1-2; 2 Tim 1:5; 3:15). Timothy's father was Greek and the implication from Luke's account in Acts is that his father was not a Jewish proselyte (Acts 16:1-3). Apparently, Timothy and his mother were converted by Paul while Paul was at Lystra on his first missionary journey (Acts 14:6-7). Timothy's mother is depicted as a believer when Paul returns to the city on his second missionary journey and Paul chooses Timothy during that visit to be his assistant and to accompany him on his travels based on Timothy's godly testimony (Acts 16:1-3).

Timothy's call to the ministry was confirmed by prophecy and by the laying on of Paul's hands and those of the presbytery (1 Tim 4:14; 2 Tim 1:6). Because of his mixed nationality, Paul had Timothy circumcised in order to avoid antagonizing the Jews among whom the remainder of the second missionary journey and throughout Paul's third missionary journey (Acts 19:22; 20:4; 2 Cor 1:1, 19). In addition, he was with the apostle during the apostle's first Roman imprisonment (Phil 1:1; Col 1:1; Philemon 1). At some point in Timothy's ministry, Timothy himself was imprisoned, but the time and place are not recorded (Heb 13:23). Following Paul's release, Timothy was sent to report the news to the churches in Macedonia with orders to meet Paul in Ephesus. Upon his arrival in Ephesus, Timothy was commissioned by the apostle to remain there and care for the churches in the area while Paul went to Macedonia. Timothy was in Ephesus when Paul wrote 1 Timothy and was probably still there at the writing of 2 Timothy several years later (1 Tim 1:3; 2 Tim 1:16-18; 4:19).

2. The Implicit Recipients - The church(es) in Ephesus.

Implicit in Paul's concluding benediction, "**grace be with you** (plural)" (1 Tim 6:21), is that his intended audience is the whole church. This implication finds further support in letter as Paul addresses the church as whole (2:1ff - directions on corporate worship) and various groups in the church (2:9ff - women; 3:1ff - pastors and deacons; 6:1ff - slaves).

C. Date of Writing.

Dating of First Timothy is dependent upon how the chronological issues raised in the Pastoral Epistles are solved. It appears that all conservative scholars agree that the Pastoral Epistles were written subsequent to Paul's release from his two year imprisonment in Rome (Acts 28:30), which is generally dated between A.D. 59-61. The implication of Second Timothy and the full weight of early church tradition suggest that **Paul died in Rome under the persecution of Nero**. Nero committed suicide in A.D. 68 and since Paul requests Timothy to come to him before the winter (2 Tim 4:21), his death must have taken place no later than A.D. 67. With these termination dates in

mind, it is suggested that Paul wrote First Timothy in A.D. 62 or 63. The following **proposed chronology** of events helps bring focus to the issue of date and also provides backdrop to the Pastoral Epistles as a whole.

(1) *Paul is acquitted in Rom c. A.D. 62*

Philippians 2:23–24 (ESV) ²³ I hope therefore to send him just as soon as I see how it will go with me, ²⁴ and **I trust in the Lord that shortly I myself will come also.**

Philemon 22 (ESV)

²² **At the same time, prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.**

(2) *He sends Timothy to Philippi via Thessalonica to announce his release (Phil 2:19-23).*

Philippians 2:19–23 (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. ²³ I hope therefore to send him just as soon as I see how it will go with me,

(3) *Paul himself travels to Ephesus and Colossae (Phile 22).*

(4) *When Timothy arrives in Ephesus, Paul commissions him to remain behind in order to supervise the work and to counter the treat of false teachers (1 Tim 1:3-4).*

(5) *Paul departs Asia and travels to Macedonia from where he writes 1 Timothy (1 Tim 3:14-15).*

(6) *Following his visit to Macedonia, Paul returns to Ephesus (1 Tim 3:14-15).*

(7) *From Ephesus, Paul journeys to Crete where Titus is already laboring. Similar to what he did with Timothy at Ephesus, Paul leaves Titus in Crete to care for the work and to counter false teachers (Titus 1:5,10).*

Titus 1:5 (ESV) ⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—

Titus 1:10 (ESV)

¹⁰ For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.

(8) *Leaving Crete, Paul visits Corinth where he encounters Zenas and Apollos who were planning a journey that would take them throughout Crete. Paul sends his letter to Titus through them and asks Titus to join him in Nicopolis where he was planning to spend the winter months, apparently in anticipation of a westward mission in the spring (Tit 3:12).*

Titus 3:12 (ESV) ¹² When I send Artemas or Tychicus to you, **do your best to come to me at Nicopolis**, for I have decided to spend the winter there.

(9) *Paul undertakes a fourth missionary journey around A.D. 64-66, traveling to the west and Spain. He is occupied in the west during the burning of Rome in July of 64. Nero declares Christianity an illegal religion (religio illicita) and begins a more systematic persecution of believers.*

(10) *Paul returns after a two year journey and visits areas in the east, including Corinth, Miletus, and Troas (2 Tim 4:13, 20). His many enemies contrive to*

have him arrested and he is sent to Rome. He is once again imprisoned (2 Tim 1:12, 17; 2:8-9). Shortly before his martyrdom in c. 67, he writes 2 Timothy (2 Tim 4:6-8).

2 Timothy 4:13 (ESV) ¹³ When you come, bring the cloak that I left with Carpus at **Troas**, also the books, and above all the parchments.

2 Timothy 4:20 (ESV)

²⁰ Erastus remained at **Corinth**, and I left Trophimus, who was ill, at **Miletus**.

D. Occasion and Purpose of Writing.

Paul's warning to the Ephesians' Elders -

Acts 20:29–30 (ESV) ²⁹ I know that after my departure **fierce wolves** will come in among you, not sparing the flock; ³⁰ and **from among your own selves** will arise men speaking twisted things, to draw away the disciples after them.

Paul's warning had come to pass, false teachers had arisen among the churches in Ephesus. While in Ephesus, Paul personally dealt with the leaders of this disruption, Hymenaeus and Alexander.

1 Timothy 1:20 (ESV)

²⁰ among whom are **Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.**

After dealing with these two ring leaders, Paul travels to Macedonia to visit the churches there. In anticipation of further trouble from the false teachers, Paul leaves Timothy in Ephesus to counter their attack by teaching sound doctrine. Paul was prompted to write First Timothy when His desired departure from Macedonia was delayed.

Paul's purpose in writing was primarily twofold:

- 1. to instruct and exhort Timothy to counter the false teachers by standing against them;**
- 2. to give instruction concerning the church's organization and public worship.**

It is important to note that Timothy was **not a pastor of a local church or the senior pastor over all the house churches in Ephesus**. Timothy was commissioned by Paul to act as his apostolic representative and coordinate the organization and public worship of the churches in Ephesus and its surrounding area. He exercised the guidance and counseling ministry that Paul would have performed had he been present.

Application: One of the primary purposes of First Timothy is to charge Timothy to expose and rebuke false teachers. Timothy is commanded by Paul to stand against false teachers, to guard the truths of God entrusted to his care, and to fight the good fight of faith. He is to do this by studying to show himself approved, by teaching faithful men, by not neglecting his spiritual gift, by being an example of the believer, and by giving heed to sound doctrine. So what is my point: **Believers have been commanded by God to serve in His mission with courageous conviction - militancy is a mandate from God**, without which we will fail our mission. Militancy involves a combative character that is aggressive for a cause. What is our cause, the propagation and defense of God's truth. Fundamentalists have always been militant about

articulating biblical doctrine, refuting unbiblical teachings, and refusing to cooperate with unbelief and compromise. **The evidence of our militancy** is a steadfastness in proclaiming God's truth, and exposing those who deny and compromise it and separate from them.

II. COMMISSIONED BY GOD.

A. The Author's appointment.

1 Timothy 1:1–2 (ESV)

¹ Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope, ² To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

1. **The position - An apostle of Christ Jesus.**

To be an apostle - means "to be sent off on a commission to do something as one's personal representative, with credentials furnished."

This term is used in three different ways in the NT. It is used to refer specifically to the 12 chosen by Christ during His earthy ministry and commissioned by Him (this would include Matthias who was chosen to replace Judas the traitor). It was used in reference to those associated with the 12, and in reference to those sent out like the 12. Here it is clearly a reference to Paul being one of the 12 apostles. It communicates Paul's understanding of his calling by God. He was called to a mission - being Christ's apostle. One further note: As Christ's commissioned apostle, his message to Timothy carries Christ's authority.

2. **The Persuasion - The Command of God.**

It is significant to note that Paul departs from his normal nomenclature by stating that his apostleship was according (on the basis of) the command of God, not by the will of God (2 Cor 1:1; Eph 1:1; Col 1:1; 2 Tim 1:1). Certainly Paul is not suggesting here that his apostleship was not by the will of God, for clearly the command of God is always in accord with His will. So what is Paul's point?

The Greek word translated "commandment" connotes **an order or a commissioning and was used of royal commands which were to be obeyed**. Paul's use of this term instead of will (*qelhma*) suggests that Paul desired to relate his being under orders to the need for Timothy to be under orders in carrying out the charge from Christ's apostle. It serves as a reminder to Timothy that he, like Paul, has been **commissioned by God to his task**.

Application: Paul was a man consumed by the calling of God. He was a representative of Jesus Christ by the command of God. He lived with this thought forefront in his mind - **"God has chosen me to represent His Son - to be a servant of Jesus Christ"** What is a servant of Christ? One who has

been bought with a price and is therefore owned by his Master, upon whom he is completely dependant, to whom he yields his undivided allegiance, and for whom he ministers with gladness of heart, in newness of spirit, and in anticipation of receiving from Him a glorious reward. This calling was the inescapable passion and joy of Paul's life. Are you a servant of Jesus Christ? Have you denied yourself, taken up your cross (surrendered to His authority), and are you following Him? If you are Christ's disciple then you have been commissioned by the command of God to a very specific task:

Matthew 28:19–20 (ESV)

¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

John 15:16 (ESV)

¹⁶ You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

Are you consumed with doing what God has commanded of His blood bought servants?

B. The Author's Accountability.

1. Commissioned by God our Savior.

The One who has commissioned Paul to the mission is - "God Our Savior." Paul's reference to God the Father as our Savior suggests that the false teachers were probably teaching that God was less than the savior of "all people." The emphasis in this title is on the fact that **God the Father is the fountain from which the waters of salvation flow**. Salvation is God's idea and He has declared Himself the Savior of all men. The offer of salvation is universal, to all men, and God has commissioned His messengers to make known to all the peoples the glory of His grace extended in the message of salvation, so that they might come in saving faith to the Son.

Paul was overwhelmed that God, the Savior, would extend His grace to a sinner like himself. Therefore, he was eager to proclaim the grace of God and preach the gospel to all men. Likewise Paul stood in awe over his accountability to the command of God. Therefore, he was compelled to preach.

Romans 1:15–16 (ESV)

¹⁵ So I am eager to preach the gospel to you also who are in Rome. ¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

1 Corinthians 9:16 (ESV)

¹⁶ For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!

Application: Are you eager to proclaim the gospel? We are accountable and there is a certain day of accountability coming. The commissioning of God in our life ought to compel us to be eager witnesses of the Gospel.

2. Commissioned by Christ Jesus our Hope.

Paul was commissioned by God, Our Savior and by Christ Jesus, Our Hope. As the Father is the fountain from which the waters of salvation flow, the Lord Jesus Christ is the embodiment of our hope. He is the living waters of salvation. Our Hope is rooted in the person and work of the Lord Jesus Christ, therefore, our hope is a confident expectation. The One who called us and commissioned us will continue and complete the work He began in our lives. We will enjoy an eternal inheritance in the very presence of God where there is fullness of joy and pleasures evermore. **Our hope has a future orientation, and a confident expectation that God will accomplish all of His purposes and fulfill all of His promises.** Our hope is fixed on Christ Jesus, who has brought this hope by defeating death and Satan. Jesus and his finished work are the basis for hope to all who believe. We are to look forward to the day when we shall see Him as He is and be made like Him (i.e. glorified - freed from the very presence of sin forever).

Titus 2:11–14 (ESV)

¹¹ For the grace of God has appeared, bringing salvation for all people, ¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, ¹³ waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, ¹⁴ who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

C. *The Recipient's Identification.*

{2} to Timothy, my true child in the faith

This letter is written to Timothy, Paul's true child in the faith. "True" literally refers to a legitimate child. Timothy's father was a Gentile and his mother a Jewess, his birth according to Jewish teaching would be illegitimate, but his relation to Paul, as son to father, was genuine.

How was Timothy Paul's son? He was "in the faith," that is, in sphere of faith. What does it mean to be a son in the sphere of faith. The Greek genitive can be taken as objective, a child by faith (i.e. saving faith) or subjective, a faithful child. It is clear from Paul's dealing with Timothy that he proved to be a faithful child. The emphasis here is probably best understood as objective - Paul was the one who brought the Gospel to Timothy.

Since Timothy is the primary recipient and is called by Paul his "true child in the faith," an understanding of their history together is essential to the proper exegesis of this letter. During Paul's first missionary journey, he preached in the town of Lystra and apparently Timothy and his mother were converted at that time (Acts 14:6-7).

Acts 14:6–7 (ESV)

⁶ they learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country, ⁷ and there they continued to preach the gospel.

This is strictly an implication based on the fact that Paul refers to Timothy as His child in the faith (understanding that as a reference to Paul being his spiritual progenitor), and that when we first meet Timothy he is already a believer who is well-spoken of by the brethren (Acts 16:1-2).

Acts 16:1–3 (ESV)

¹ Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. ² He was well spoken of by the brothers at Lystra and Iconium. ³ Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

Timothy came from a mixed family background. His mother Eunice and his grandmother Lois were devout Jewesses (Acts 16:1-2; 2 Tim 1:5; 3:15) while his father was a Greek, and apparently not even a proselyte to Judaism.

2 Timothy 1:5 (ESV)

⁵ I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.

2 Timothy 3:15 (ESV)

¹⁵ and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

When Paul arrived at Lystra during his second missionary journey he hears an excellent report concerning Timothy's faith and selects Timothy to join him as a co-laborer in the Gospel ministry (Acts 16:1-3). Timothy's calling to the ministry was confirmed by prophecy and the laying on hands by the presbytery (including Paul - 1 Tim 4:14; 2 Tim 1:6).

1 Timothy 4:14 (ESV)

¹⁴ Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

2 Timothy 1:6 (ESV)

⁶ For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands,

In light of his mixed nationalities and in order to avoid antagonization from the Jews among whom they would be ministering, Paul had Timothy circumcised (Acts 16:3). From that point forward, **Timothy became Paul's most faithful companion in the ministry.** He served with Paul throughout the remainder of the second missionary journey and throughout the third (Acts 17:14-15, 18:5; 19:22; 20:4; 2 Cor 1:1, 19). Timothy's faithfulness to the mission was commended by Paul as he wrote the following to the believers at Philippi:

Philippians 2:21–22 (ESV)

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.

During these journeys we find Paul sending Timothy on various important missions. Timothy was sent to **Thessalonica to strengthen and encourage their faith** (1 Th 3:1-3). He was sent by Paul to the churches in Macedonia (Acts 18:5) and on two different occasions to the church at Corinth (1 Cor 4:17; 16:10-11). In addition, we find Timothy included in the salutations of the so-called Prison Epistles (Phil 1:1; Col 1:1; and Phil 1:1). From this, we can conclude that Timothy accompanied Paul to Rome during his first imprisonment.

After Paul was released from his first imprisonment in Rome, Timothy, was sent to report the news to the churches in Macedonia and ordered to meet Paul in Ephesus. Timothy was then commissioned by Paul to remain in Ephesus and care for the churches while he went on to Macedonia. Timothy was in Ephesus when Paul wrote this epistle and was probably still there several years later when Paul wrote Second Timothy.

D. The Recipient's interest.

Grace, mercy and peace from God the Father and Christ Jesus our Lord.

1. Grace from God the Father and Christ our Lord.

By "grace" Paul is not referring to the grace of God in salvation, but the daily provisions of grace that are absolutely essential in order to live the Christian life. It is "divine favor" in its fullest form.

2. Mercy From God the Father and Christ our Lord.

Paul uses the term "mercy" in the introduction of just two of his epistles, First and Second Timothy. The term conveys the ideas of compassion and mercy to the unfortunate and needy. Why Paul included this term in his letters to Timothy? Timothy's Jewish background may have influenced Paul and most suggest that **Timothy's difficult assignment (confronting false teachers)** established him as one in particular need of divine mercy

3. Peace From God the Father and Christ our Lord.

What is this peace from God that Timothy would need? Kent appropriately notes that this peace is the outcome of grace and mercy experienced and that it is what keeps our hearts in confidence (Phil 4:6-7). It is needed daily and comes from our soul being in harmony with God

* Philippians 4:6-7 (ESV)

⁶ do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

CONCLUSION

Two things that readily stand out about Timothy as one commissioned of God under the apostle Paul.

a) His background

(1) *He had strong religious heritage in his own family.*

2 Timothy 1:5-6 (ESV)

⁵ I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. ⁶ For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands,

Application: Mothers and Grandmothers - what are you teaching your children to love. Hey Grandma - it is not your job to spoil your grandchildren - You are to teach them the Scriptures so that they might have a passion for God - that they might grow up to be a Timothy! Is that what you are after - or do you spoil them with the goods of this world - to you set their hearts on God or on gold? Think about it moms and dads, are we teaching our children to love the things of this world or are they learning the importance of Scriptures for their daily living?

(2) *He was biblical trained from His youth.*

2 Timothy 3:14–17 (ESV)

¹⁴ But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it ¹⁵ and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.

Application: How are we committed to training our youth in the Scriptures? What role will you take? Are you actively engaged in learning the Scriptures yourself? You cannot teach what you do not know.

(3) *He was commended as a young man both by his own congregation at Lystra and the neighboring congregation at Iconium.*

Acts 16:1–3 (ESV)

¹ Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. ² He was well spoken of **by the brothers at Lystra and Iconium.** ³ Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

Application: Get busy in ministry - you are never too young or too old! Are you well spoken of in this congregation?

b) His Ministry

Timothy was a faithful and consistent coworker, who Paul regarded as one of his most trustworthy and dedicated associates and one to whom he could assign difficult tasks.

(1) *He was consistent and dependable*

Acts 16:1–3 (ESV)

¹ Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. ² **He was well spoken of** by the brothers at Lystra and Iconium. ³ Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

Paul could leave Timothy to face the false teachers in Ephesus. Shallow men like Hymenaeus and Alexander had departed from the faith (proven unfaithful). Paul was confident in Timothy and knew that he would be a

consistent dependable example of how a believer ought to live. (We need those kind of examples - we need to be one).

1 Timothy 4:12 (ESV)

¹² Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.

(2) *He was proven faithful to the task!*

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.

Timothy was passionate about the mission! He sought the things of Christ Jesus - He served in for the furtherance of the gospel.

Application: How do we prove to be faithful? How are you advancing the Gospel through your ministry in this local church? Think about this text and how we can/do fulfill it.

John 15:8 (ESV)

⁸ By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

(3) *He was sound in Doctrine - He knew why he believed what he believed. He Studied to show Himself approved accurately handling the Word of God*

1 Timothy 4:6 (ESV)

⁶ If you put these things before the brothers, you will be a good servant of Christ Jesus, **being trained in the words of the faith and of the good doctrine** that you have followed.

1 Timothy 4:11 (ESV)

¹¹ **Command and teach these things.**

1 Timothy 4:13 (ESV)

¹³ Until I come, **devote yourself to the public reading of Scripture,** to exhortation, to teaching.

1 Timothy 6:2 (ESV)

² Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved. **Teach and urge these things.**

(4) Timothy was Courageous in Conviction.

1 Timothy 1:3 (ESV)

³ As I urged you when I was going to Macedonia, remain at Ephesus so that you may **charge certain persons not to teach any different doctrine,**

1 Timothy 1:18 (ESV)

¹⁸ This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you **may wage the good warfare,**

1 Timothy 6:20 (ESV)

²⁰ O Timothy, **guard the deposit entrusted to you.** Avoid the irreverent babble and contradictions of what is falsely called "knowledge,"

According to tradition, Timothy's ministry in Ephesus cost him his life. Some thirty years after Paul's execution for the faith, Timothy was martyred in Ephesus for opposing the worship of the goddess Diana.

Exegetical Outline

I. THE INTRODUCTION OF THE EPISTLE, 1:1-2.

This is a standard epistolary introduction which includes: (1) identification of the writer in the nominative case; (2) the identification of the recipient in the dative case; and (3) a statement of greeting/salutation. One or more of these three elements are often expanded by the authors of the NT epistles either to reflect the situation and need of the recipient(s) or to indicate the focus and thrust of the letter which follows.

II. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE DOCTRINE, 1:3-20.

There are few structural indicators in the epistle to identify its major divisions (cf. 2:1). The divisions themselves are determined primarily on the basis of content. As suggested by the theme, the major divisions will frequently begin with a command/prohibition or its equivalent. The two markers which unify this section are its focus on false teachers (1:3-4, 6-7, 19-20) and the use of *paraggeillo* (BADG – give orders, command, instruct, correct, charge) and its cognates (1:3, 5, 18).

A. The Initial Presentation of Paul's Charge, 3-7.

Paul at the outset reinforces Timothy's responsibility to counter the influence of false teachers. Here we find that confrontation of false teachers is required. These false teachers represented a grave threat to the spiritual well being of the churches.

1. The Circumstances behind the charge, 3a.

¹ Timothy 1:3 (ESV)

³ As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine,

a) Paul's prior departure to Macedonia and apparent delay in returning.

After his release from his first Roman imprisonment, Paul made his way to Ephesus. Upon his arrival he found that false teachers had indeed rose up in their midst. Paul took immediate action in the confrontation of the false teachers, which included the church discipline of two of the ring leaders (Hymenaeus and Alexander). Having confronted the error, Paul traveled on to Macedonia to strengthen the faith of the disciples there. Understanding the need for continued confrontation, Paul left Timothy in Ephesus to counter the attacks of the false teachers to bring to an end their "ministry" in the church. While Paul had desired to return to Ephesus, he was delayed by ministry in Macedonia, and this prompted the writing of First Timothy

b) Paul's directive to Timothy to remain further in Ephesus.

When Paul left Ephesus, he "exhorted" Timothy to remain and charged him to promote Biblical love through the confrontation of error. The Greek term translated "exhorted" (parakalew) is both **authoritative and personal**. In all its uses it has the characteristic of personal concern and pictures the one exhorting as coming along side of the one exhorted to encourage them in the task. **Paul left Timothy in Ephesus on official business!** Timothy was not a pastor of one of the Ephesian churches, rather he was an apostolic representative commissioned by Paul to act as his representative. Timothy was to exercise the guidance and counseling ministry that Paul would have performed had he been present.

Paul's charge to Timothy, as we will develop through this epistle, was primarily twofold:

- (1) to instruct and exhort Timothy to counter the false teachers by standing against them;
- (2) to give instruction concerning the church's organization and public worship.

2. The Charge Proper, 3b-4.

Timothy 1:3-4 (ESV) so that you may **charge** certain persons **not to teach** any different doctrine,⁴ nor to devote themselves to myths and endless genealogies, which promote speculations rather than **the stewardship from God that is by faith**.

1 Tim 1:3b-4 in order that you may **continue to charge** certain men **not to teach** false doctrine. {4} nor to give heed to myths and endless genealogies which promote useless speculations/controversies rather than **[advance] Godly training which is in faith**.

The purpose of Paul's coming along side Timothy and exhorting him is presented as an authoritative charge. The purpose statement (Greek *ivna* clause) provides the content of the charge (do not teach false doctrine - do not give heed to myths and genealogies). The Greek verb translated "charge" is *paragellw* which means to "give orders, command, instruct, direct." This term had a long history of use in a military context concerning the giving of orders. The picture is clearly painted through Paul's choice of terms. The charge establishes Timothy's authority to act in Paul's stead before the churches. The construction of the charge amounts to a prohibition forbidding the false teachers from continuing their deception.

The false teachers are referred to by an indefinite pronoun translated "certain men." The indefinite pronoun indicates that more than one teacher is in view, but not all the teachers in the Ephesian churches are meant. Furthermore, the vague reference suggests that Paul did not want to give them standing in the eyes of the church. While the false teachers thought much of themselves, Paul asserts that they are not worthy of any recognition. Rather, they must be confronted for the purity of the church was in danger because of their error. The content of Timothy's charge was as follows:

a) **To command certain individuals not to teach false doctrine.**

v. 3b **continue to charge** certain men **not to teach** false doctrine.

The Greek term translated here "to teach false doctrine" literally means "to teach a different doctrine." This term is only used by Paul and found here and in 1 Tim 6:3. Look at this verse and see how Paul defines the term.

1 Timothy 6:3 (ESV) ³ If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness,

Paul will further describe these false teachers as those who are want-to-be teachers of the law. That is they are endeavoring to take the Mosaic Law and make it regulatory for church life and a component of the believer's sanctification. **Having to refute false teachers was not something new for Paul.** In fact, at the end of his first missionary journey, in which he had established church's in Galatia, Paul had to write a (A.D. 49 - probably Paul's first Epistle) strong rebuke (confrontational letter) to them for falling prey so quickly to false teachers which would cause them to abandon Christ.

Galatians 1:6–7 (ESV) ⁶ I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a **different gospel**— ⁷ not that there is another one, but there are some who trouble you and want to **distort the gospel of Christ.** ⁸ But even if we or an angel from heaven should **preach to you a gospel contrary to the one we preached** to you, **let him be accursed.** ⁹ As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. ¹⁰ For am I now seeking the approval of man, or of God? Or am I trying to please man? **If I were still trying to please man, I would not be a servant of Christ.**

b) **To command these same individuals not to heed unfounded stories and pointless genealogies.**

v. 3-4a **continue to charge** certain men **not . . . {4} . . .** to give heed to myths and endless genealogies which promote useless speculations/controversies

Paul begins describing some of the specific aspects of the false teaching. Far from the truth claims of the Scriptures, these would be teachers were turning their minds over to myths. The Greek term here is uniformly used in the NT in reference to a tale, a legend, myth, or fable regarded as untrue. Paul is asserting that their teaching is unreliable and fanciful in character. These myths lead them into mere speculation rather than advancing them in godly training. In 1 Tim 4:7, these myths are said to be "wordly" and fit only "for old women." In Tit 1:14 they are further identified as being Jewish in origin, and in 2 Tim 4:4 they are described as that to which people turn when they have rejected the truth. **The myths of these false teachers were unreal tales that only the gullible people believe and follow, and they produce nothing of value.**

"Endless genealogies" - most definitely a reference to Jewish genealogies and rabbinic speculations. Most likely referring to fanciful interpretations of Jewish genealogies, an example of which was the inter-testament Book of Jubilees. Paul's primary point is that they are endless, in that they are pointless and are

of no practical value what-so-ever. There is probably a note of impatient scorn in the Paul's description.

The result of these myths and endless genealogies was devastating. Far from accomplishing their stated purpose, Christian maturity, they promoted useless speculations and/or controversies. The false teachers were taking captive hearts with their deceptive practices. Their meaningless speculations were devoid of truth and accomplished nothing of value.

c) To command them to return to the faith

v. 4b rather than **[advance] Godly training which is in faith.**

The text should read stewardship, which I have translated "godly training" following the context and an accepted meaning of the term.

A strong contrast is presented at the end of v. 4. Rather than advancing useless speculations, they must turn away from their false teaching and advance God's stewardship of faith - that is "godly training which is in faith." What was this "godly training" concerning? It is the realm of the Christian faith that is to be advanced.. **It is the way of salvation that must be the focal point** of our teaching - not just how to get saved, but how to grow in your relationship with Christ, and how to persevere in the faith so as to obtain the salvation of our souls.

3. The Goal of the Charge, 5

1 Timothy 1:5 (ESV) ⁵ The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

a) Promotion and exercise of love – in contrast to what false teachers were promoting.

The Greek term telos translated "goal" means "the outcome toward which something is directed." The goal of Timothy's charge, which called on him to confront the false teachers was biblical love. Get the point folks, confrontation of error promotes love. It is loving to confront. In fact, it is the most unloving thing you can do for another believer to turn away from their sin and ignore it.

The mandates for confrontation are complete in the Scripture:

(Mat 5:23-24) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; {24} Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

(Mat 18:15) Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

(Heb 12:14-15) Follow peace with all men, and holiness, without which no man shall see the Lord: {15} Looking diligently lest any man fail of the grace of God; **lest any root of bitterness springing up trouble you, and thereby many be defiled;**

Define Biblical Love - doing what is best for others in light of eternity regardless of cost. Being like Jesus Christ in relationship to others. Being a person who builds up others rather than one who tears them down.

b) The execution of the goal was to be properly motivated.

The price of biblical love is high. We cannot love one another apart from these being true in our lives.

c) A pure heart

A pure heart indicates a clean life - includes the idea of justification - having been declared righteous by God on the basis of saving faith. It is a heart that has been cleansed and continues in fellowship through on going confession - agreeing with God about sin - hunger for God's grace to empower them to have victory over sin. A pure heart is not content with sin - it has experienced the cleansing power of God's grace and is passionate to be a vessel of honor fit for the Master's use. Characterized by pure and proper motives

d) A good conscience

Conscience operates by the standard given and is therefore, not an infallible guide. The believer, however, is indwelt by the Holy Spirit who is instructing our conscience according to our study of God's Word - The Word is an infallible guide and as our conscience's are instructed according to that standard they operate as God intended. If our conscience is good - meaning not condemning us and our standard is God's Word and Will, it is because we are living a clean life. We can honestly evaluate our conduct as obedient rather than disobedient. . Requires daily confession of sin and fellowship through God's Word

Free from Guilt - confirmed in obedience to God's word

e) A sincere faith

An faith that is not hypocritical - that needs no mask to hide its insincerity. It is not a mere lip faith, but a sincere trust of the heart. Term stresses genuine trust - it is a heart dependant upon God to enable us to do the loving but often difficult thing (confront).

A Sincere faith is fully convinced of God and His Word - God is good - and His way is perfect - I can and must trust Him wholly - He is the source of my soul's satisfaction. It is a true faith vs. a false faith (which is being questioned in the false teachers).

4. The Reason for the Charge, 6-7.

1 Timothy 1:6-7 (ESV) ⁶ Certain persons, by swerving from these, have wandered away into vain discussion, ⁷ desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

a) Certain individuals were pursuing different goals.

The false teachers had strayed from the God of biblical love because they had defiled their conscience and had turned aside to useless chatter. Their sincere

faith was in question as they sought to be renowned teachers of the Mosaic law rather than men of a good conscience and a pure heart. Their Greek term translated "strayed" indicates that they not only missed the goal - they were careless and/or neglectful in turning aside. They "*turned aside to vain jangling*" - medical term used 5x in NT. Describes the dislocation of limbs. The result was "useless, aimless" words

The activity of these false teachers caused Paul to state their case with unsparing severity. They were headed in the wrong direction, headed toward apostasy - straying from the faith.

b) These individuals were teaching false doctrine.

These would be teachers of the law were so surrendered to their error, Paul describes them as not understanding what they were teaching or confidently affirming. Their content was simply parroted from the false teachers who had imposed this error on them ("what they say"), and their emotional enthusiasm in delivery of their subject matter ("what they affirm") did not verify it.

B. A Clarification Regarding the Law, 8-11.

Verses 8-11 represent something of a digression. Paul had condemned the false teachers in 1:7 for their handling of the OT Law. Paul clarifies in these verses that the problem was not with the Law itself, but with their misuse of the Law. Paul wants Timothy to have a proper view of the law so that the believers in Ephesus don't draw faulty conclusion concerning the means of their salvation and sanctification, nor draw a faulty conclusion regarding the law.

1. The Value of the Law, 8

1 Timothy 1:8 (ESV) ⁸ Now we know that the law is good, if one uses it lawfully,

a) Law has value – it is profitable.

The Law Paul is referring to here is the Mosaic Law, not law in general. Three reasons demand this understanding of the Law in this verse: (1) v. 7 expression "teachers of the law" used elsewhere only in reference to the Mosaic law (2) v. 9-10 *sin list closely parallels the 10 commandments*. (3) v. 11 The Gospel is juxtaposed with the law, and is found this way often in the N.T.

Paul begins this digression with a bold proclamation concerning the Mosaic Law, "**the law is good**" (word idea of useful, **beneficial or profitable**).

While what the false teachers are saying about the law is absolutely wrong and must be refuted, the Law itself is not the problem. Paul did not want Timothy or the believers in Ephesus to become antinomian (no law) in their thinking.

Believers must not conclude that having demands of law placed upon them is bad. Paul asserts that the law is beneficial, when it is used "lawfully."

While the law does not have the same function in our lives as it did for Israel, Paul wants us to know that **the law remains beneficial to us**.

That brings us to the condition that must be met in order for the law to be profitable:

b) Law value is tied to proper use.

What does it mean to use the law lawfully? The term signifies the necessity of **using the law agreeable with its original design / purpose.** The law is good when it is used according to God's purpose and design.

Galatians 3:21 (ESV) ²¹ Is the law then contrary to the promises of God? Certainly not! For **if a law had been given that could give life, then righteousness would indeed be by the law.**

Point of this text is simply this: **the Mosaic law as not a means of salvation.** No one could keep the law and go to heaven. *The law revealed the holiness of God and the sinfulness of man.* Israel's inability to keep the law revealed to them their need of God. Those who did have genuine faith in Israel did express their faith through keeping of the law. The Law was good - beneficial when followed - For Israel - keeping the law brought supernatural blessings of God. The Law has two primary benefits:

c) It is beneficial because of what it reveals.

(1) *The Law reveals the holiness of God and His demand for holiness in His people.*

Leviticus 20:7–8 (ESV) ⁷ Consecrate yourselves, therefore, and be holy, for I am the LORD your God. ⁸ Keep my statutes and do them; I am the LORD who sanctifies you.

Leviticus 22:31–33 (ESV) ³¹ “So you shall keep my commandments and do them: I am the LORD. ³² And you shall not profane my holy name, that I may be sanctified among the people of Israel. I am the LORD who sanctifies you, ³³ who brought you out of the land of Egypt to be your God: I am the LORD.”

(2) *The Law reveals the justice of God in bringing judgment upon His disobedient people.*

Nehemiah 9:13 (ESV)

¹³ You came down on Mount Sinai and spoke with them from heaven and gave them right rules and true laws, good statutes and commandments,

Context - Nehemiah - recounting God's graciousness to Israel and Israel's rebellion - God's justness in delivering them into the hands of their enemies.

Nehemiah 9:28–31 (ESV)

²⁸ But after they had rest they did evil again before you, and you abandoned them to the hand of their enemies, so that they had dominion over them. Yet when they turned and cried to you, you heard from heaven, and many times you delivered them according to your mercies. ²⁹ And you warned them in order to turn them back to your law. Yet they acted presumptuously and did not obey your commandments, but sinned against your rules, which if a person does them, he shall live by them, and they turned a stubborn shoulder and stiffened their neck and would not obey. ³⁰ Many years you bore with them and warned them by your Spirit through your prophets. Yet they would not give ear. Therefore you gave them into the hand of the peoples of the lands. ³¹ Nevertheless, in your great mercies you did not make an end of them or forsake them, for you are a gracious and merciful God.

Application: The Law of God revealed to godly men like Nehemiah the extent of the nation's sin and his own sin. See how Nehemiah set his heart in

full agreement with God about the nature of the nation's sin. See the pattern for the nation of Israel. They would experience the grace of God in freedom of foreign oppression, and God would send His prophets to preach to them so that they might turn back to His law. They would go on in sin, thus God took them into captivity. Nehemiah praises God that He left them with remnant and did not utterly destroy them. He cries out in praise that God has been most gracious and merciful to them.

We need to be more like Nehemiah, broken of the sin our lives and in among God's people. Far too often people are sorry merely for the consequences of sin rather than weeping over the expression of rebellion towards God that our sin reveals.

(3) *The Law reveals sinners inability to please God apart from faith in His Son.*

Neh 9:29 - turn backs on God law - sinned against His ordinances - unable to observe and live.

Galatians 3:24 (ESV) ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith.

Christ is our only plea! We cannot come to God apart from the merits of Jesus Christ.

d) It is beneficial because of what it regulates.

The law served to regulate the life of the individual in Israel. As people called out by God to be His people and manifest His character to the peoples of the world, **the law established them as a people distinct from the world and set apart to God.** It governed every aspect of life and those who were truly believers loved the law. Here the Psalmist repeat -

Psalm 1:2 (ESV) ² but his delight is in the law of the LORD, and on his law he meditates day and night.

Psalm 19:7 (ESV) ⁷ The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple;

Psalm 119:1 (ESV) ¹ Blessed are those whose way is blameless, who walk in the law of the LORD!

The law served this function until the coming of Christ - Now we are no longer under the jurisdiction of the Mosaic law, but that does not mean that our lives are not regulated. In fact, N.T. **lives are regulated by a much higher standard - Our lives are regulated by our love for Christ (the law of Christ, the royal law, the law of liberty).** We are to be the kind of people that have as our ambition to please Him in all things. We must passionately pursue a walk worthy of the Lord, so that we might walk even as He walked.

While Paul will make clear that believers are not under the law, he does not want us to think that the Law is of no value to us.

Should we use the law today? Yes - 2 Tim 3:16 - All Scripture is profitable (useful - beneficial) for doctrine (what I must believe), reproof (confronting false beliefs), correction (confronting bad behavior) , instruction in righteousness (how I must live). All Scriptures must include the O.T.

How do we use the O.T. law today? We must take care to identify the principle of the O.T. passage, marriage it with N.T. principles and make the application to our lives. Great example of that was done by Paul

1 Corinthians 10:6 (ESV) ⁶ Now these things took place as examples for us, that we might not desire evil as they did.

1 Corinthians 10:11 (ESV) ¹¹ Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.

2. The Proper Use of the Law, 9-11.

1 Timothy 1:9–11 (ESV) ⁹ understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, ¹⁰ the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, ¹¹ in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

- a) Law is a vehicle of divine revelation regarding holiness of God and sinfulness of men.

The "righteous" referred to in v. 9, refers to those who have been redeemed.

The law's purpose was to expose and condemn sin, thus, it served as a schoolmaster to establish man's need for Christ. Those who have been redeemed are to live with a passion for their redeemer!

Important Point: There is a much higher standard for the righteous than the law. It is the righteousness of Jesus Christ. We are to walk even as He walked!

- b) **As such, the Law's primary revelatory role was not for the righteous but the unrighteous.**

The laws intention is to indicate to the lawless and rebellious that they should **avoid sin!** Paul demonstrates here that the O.T. applied the principles of the law, and did so in very specific way in order to deal with people's sin. Keeping the law was not just issue of doing certain regulations (circumcision, clothing, diet) to be right with God - **the law dealt with man's sin (his heart problems).**

Notice the Parallel intended between this sin list and the Ten Commandments.

(1) *For the lawless and rebellious.*

Two terms are introductory - serve in contrast to the righteous - these are the one's for whom the law was given. The lawless are those who **are without God's moral law** - they are the wicked.

The rebellious - are those who are undisciplined and disobedient - need the restraint of the law to keep their rebellious hearts in check.

(2) *For the ungodly and sinners.*

ungodly - - godless - First commandment prohibits having other gods and abandoning Yahweh as the one and only true God

sinner - those who fail to keep the Mosaic law - including those who violate the prohibition against making and worshipping idols (violating the 2nd commandment)

.For the unholy and profane.

unholy - those who take the Lord's name in vain (3rd commandment)-

profane - possible application to desecrating the Sabbath (4th commandment).

(3) For those who kill their father or mothers.

Honor thy father and mother (5th)

(4) For murders (6th commandment)

Thou shalt not kill (6th)

(5) For immoral persons and homosexuals. (7th commandment)

Thou shalt not commit adultery

homosexuality is a perversion of God ordained orientation of sex -

unrepentant involvement in such activity - means exclusion from the kingdom of God (1 Cor 6:9-11).

(6) For kidnappers (8th commandment)

Thou shalt not steal

(7) For liars and perjurers (9th commandment - false witness)

Thou shalt not bear false witness

(Lev 19:12 NNAS) 'You shall not swear falsely by My name, so as to profane the name of your God; I am the LORD.

(8) For whatever else is contrary to Sound Doctrine.

Thou shalt not covet - Paul does not give a flagrant example

Sound Doctrine - Term sound indicates that this **doctrine is accurate, healthy and wholesome**. The term is a medical term forming a metaphor describing the healthy teaching of the Gospel. It stands in direct opposition with the sick teaching of the false teachers, thus standing as a polemic against false teachers.

Focus here not so much on the content of belief, rather the focus is the behavior which follows genuine belief.

c) **The Law condemns all that is conflict with the truth of the Gospel.**

(1) The condition of the Gospel - Glorious.

The glorious Gospel is presented here as **the standard by which sound doctrine is to be determined**. The Gospel is described as glorious because it reveals the glory of God. The Son supremely glorified the Father through His passion for the Father - always speaking the Father's Words, always do the Father's will, advancing the Father's mission - even through His own death on the cross.

2 Corinthians 3:18 (ESV)

¹⁸ And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

(2) *The character of God - blessed.*

Greek term *makarios* - Describes **God as containing all happiness in Himself and bestowing it on men.** In His presence is fullness of joy and at His right hand pleasures evermore.

Application: There are lots of competitors out there for your affections and mine. In the final analysis there is no substitution for the real thing.

(3) *The care of the Gospel - entrusted*

The Gospel is a deposit of truth - **we are to defend its integrity and proclaim its power.** We have been entrusted with the glorious ministry of reconciliation. WE have been equipped with the power of God unto salvation to all who believe, through His Word.

C. A Clarification regarding the Gospel, 12-17.

These verses represent a second digression. Paul concluded the previous verses with a reference to his appointment to the gospel ministry. Here he shows that both his appointment as well as his conversion was consistent with the truth of the gospel. Both were based not on his teaching or keeping the law but on his receiving God's mercy and grace.

Paul answers this question in v. 11 – What basis has he been appointed and false teachers disqualified? Both Paul's qualification as an apostle and his salvation were not something he had earned through the law, but were **received as God's gracious gifts as an expression of His mercy.**

1. Paul's Appointment to the Ministry, 12-14.

a) Paul's gratitude for his appointment.

1 Timothy 1:12 (ESV) ¹² I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service,

Paul begins with praise to Jesus Christ for enabling him to serve. We need to hear the thrill in Paul's voice as he sets forth the basis of his being entrusted with the gospel. This was no self-exaltation, no I am better than the would-be teachers of the law, this is **the thrill of one who has been brought into a personal relationship with Jesus Christ.** To know the King Eternal is to delight to serve (glorify) Him. **Nothing will satisfy those who know Christ more than serving Christ.** **Serving Christ**, as Paul makes clear here, is not the product of personal determination and desire; it is **the fruit of divine enablement.** It is the highest privilege in all the land to be a servant of the King Eternal. Paul sets forth **three reasons** for his praise, his thrill at being able to serve the Lord

b) Paul's explanation for his gratitude.

(1) *God counted Paul faithful v. 12b*

The second half of this verse is a Greek purpose (oti) clause, which sets forth the first reason for Paul's praise for being enabled to serve the Lord. Paul's praises Christ for counted him faithful and placing him into Christ's service.

Two questions: When was Paul counted faithful? How did Paul prove himself faithful and when was he put into ministry? The divine enablement

which put Paul in ministry encompasses God's grace in saving a sinner like Paul. It began at his salvation and has continued throughout Paul's ministry. **Paul did not prove himself faithful in order to be placed into ministry. Rather the faithfulness was in prospect** at the time of Christ's calling Paul to salvation and service. **It was Christ**, not Paul, who determined that Paul would be faithful to this calling and who **enabled Paul to be faithful in ministry**. For Paul, being put into to Christ's service was to be an apostle to the Gentiles. However, Paul uses the Greek word here for service, which is a broad term that is used to refer to all kinds of ministry for the Lord. What the Point? Paul wants the believers in Ephesus to know that they are to be in Christ's service and that there being in Christ's service was both a **tremendous privilege and an evidence that they belonged to Christ**.

Application: You don't have the ability to serve the Lord without divine enablement! When is the last time you prayed that God would count you faithful and open up a door of ministry for you? When is the last time you prayed that God would count your children faithful and put them into His service. What is the greatest privilege service you can imagine - being sent to represent your company - our country - our being used as a representative of the King of Kings.

(2) *God showed Paul mercy v.13.*

1 Timothy 1:13 (ESV) ¹³ though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief,

The second reason for Paul's praise was that he had been a recipient of God's mercy. Paul could not get over the fact that God had been merciful to him. Have you gotten over that fact?

(a) **Paul's former condition**

A blasphemer; a persecutor, a violent person

(Acts 8:1-4 Stoning of Stephen, Acts 9:1-22 on road to Damascus to arrest Christians; Acts 22:3-21; Acts 26:6-11)

Acts 22:4–5 (ESV) ⁴ I persecuted this Way to the death, binding and delivering to prison both men and women, ⁵ as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

Acts 26:9–11 (ESV) ⁹ “I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. ¹⁰ And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. ¹¹ And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities.

Application: Paul was shown mercy. **God's grace extends to those who deserve His wrath.** First thing we must come to terms with today is that we deserve God's wrath. There is no such thing as good people who deserve good things. You and I are vile sinners who deserve only the unmitigated wrath of Almighty God. As believers we need to stop and praise the Lord for His mercy. We need to turn from any griping and complaining that we might

be doing. What have we to complain about? We deserve wrath, but received mercy.

(b) Paul's qualification of mercy.

Paul received mercy because he acted in ignorance and unbelief. Ignorance is not an excuse for sin, like it did not make him liable for eternal punishment. But ignorance of God allows for God to be merciful to the sinner and extend him grace.

There is a difference between high-handed sins and sins of ignorance in the O.T. In the N.T. high-handed sin is called apostasy.

Numbers 15:27–31 (ESV) ²⁷ “If one person sins unintentionally, he shall offer a female goat a year old for a sin offering. ²⁸ And the priest shall make atonement before the LORD for the person who makes a mistake, when he sins unintentionally, to make atonement for him, and he shall be forgiven. ²⁹ You shall have one law for him who does anything unintentionally, for him who is native among the people of Israel and for the stranger who sojourns among them. ³⁰ **But the person who does anything with a high hand, whether he is native or a sojourner, reviles the LORD, and that person shall be cut off from among his people. ³¹ Because he has despised the word of the LORD and has broken his commandment, that person shall be utterly cut off; his iniquity shall be on him.”**

Hebrews 6:4–6 (ESV) ⁴ For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, ⁵ and have tasted the goodness of the word of God and the powers of the age to come, ⁶ and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.

1 John 5:16 (ESV) ¹⁶ If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that.

(3) God gave Paul grace, v. 14

1 Timothy 1:14 (ESV) ¹⁴ and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.

The **third reason** for Paul's praise is that Christ had poured out His grace in super abundance. Not only was Paul redeemed from being a blasphemer and persecutor of the WAY. Not only did He receive pardon from sins penalty and his was great - He was counted faithful and put into the Lord's ministry. WOW! Paul wants us to shout hallelujah with him - Christ grace is truly amazing to save a sinner like me!

Note the result of being a recipient of God's grace - **placed in the sphere of faith and love as a result of being in Christ Jesus.**

This reference to faith and love are not referring to what Paul received, but **the effect that grace had on His life** - Paul was now one who lived by faith and demonstrated clearly His own love for the brethren and for Christ. **As a recipient of God's grace, Paul responded to the Gospel in repentant faith and moved from unbelief to belief, from hatred to love. Faith and love are fruits of the Spirit** which mark out the recipients of God's grace, without these present in your life there is no evidence that you have been a recipient of

God's grace. These fruits are in direct contrast to what Paul manifested before God's grace and are the prerequisites for God's mercy.

Transition: This statement about grace triggers the transition Paul will make to salvation in vv. 15-16.

2. Paul's Reception of the Gospel, 15-17

a) Christ's purpose in coming, v. 15

This saying summarizes the Son's purpose in His 1st advent. "**Christ Jesus came into the world to save sinners!**" It also highlights the centrality of the Gospel message to human history (v. 15).

The phrase "**Faithful is this saying**" is used 5 times all in the Pastoral Epistles (1 Tim 1:15, 3:1, 4:9; Tit 3:8; 2 Tim 2:11). The phrase in Greek literally reads "faith the word - *pistos o logos*." Paul is establishing that the nature of the saying that follows is faith (i.e. faithful). Paul understands that God's faithfulness guarantees that His message through His messengers (like himself) is likewise faithful. Paul wants all to know that **this is a faithful presentation of God's message - Christ Jesus came to save!**

He further qualifies this statement by declaring that it is **worthy of full acceptance**. This additional qualification is also found in 1 Tim 4:9. Here Paul extends his characterization of the following statement declaring that it is worthy of a particular response, namely, "acceptance," that is, full personal appropriation and application to one's self.

Application: The Gospel must be acknowledged, affirmed, and appropriated. Sinful men must first have knowledge, that is, they must understand what sin is and because of their sin they stand condemned guilty sinners. They must know who Christ Jesus is and what He has accomplished on the cross (the payment for my sin - the satisfaction of the wrath of God). It is not enough, however to have information, sinners need transformation. Knowledge must lead to affirmation, that it is personal - I am a sinner, that I need salvation, that I am unworthy, and that I am hopelessly lost without Christ, that I need God to extend His grace to me. Acknowledging the facts of the Gospel and Affirmation that you are a sinner who needs salvation is still not enough to be saved. **We must appropriate the gospel by grace through faith.** When God extends His grace the eyes of sinners are opened to their depravity and the utter helplessness of their estate. **Appropriation demands the surrender of our will to God.** No longer running, no longer seeking pleasures in things, no longer self-exalting or self-reliant, rather you are transformed as you exercise faith, the whole soul commitment of your life to God.

The faithful statement worthy of full acceptance is this:

1 Tim 1:15b - **Christ Jesus came into the world to save sinners**, among whom I am foremost.

The structure indicates that this saying is a quote. The question is what is the antecedent of the quote. In this case it is pretty simple to determine. Paul's quote flows from the words spoken by Christ Himself and quoted several times by the Gospel writers.

Matthew 9:13 (ESV) ¹³ Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

Luke 19:10 (ESV) ¹⁰ For the Son of Man came to seek and to save the lost."

Note the wording of the statement - Christ Jesus **came into the world**. Why would Paul state it in this way? The point is simple yet profound, **the Son of God did not begin in the manger, He is the eternal God who had no beginning**. Think about that - Christ did not have to decide to be holy, righteous, merciful, and gracious. He is holy, righteous, merciful and gracious and He always will be forevermore. **The Son of God entered human history (incarnation) in a manger in order to live a perfect sinless life, thereby accomplishing righteous and making the Father's glory known**. Not only did He accomplish righteousness and make the glory of His Father known, He went to the cross of Calvary and offered His life as a bloody sacrifice for the redemption of sinners. Christ death on the cross, was not a last ditch effort or desperation move on the part of God. In fact it is quite the opposite; it was part of the plan of God before the foundation of the world.

1 Peter 1:20–21 (ESV)

²⁰ He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you ²¹ who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

b) Paul's Realization of that purpose, v. 16

1 Timothy 1:16 (ESV) ¹⁶ But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.

The Greek term translated foremost is *prwtos* - which means first and is being used here in the **sense of greatest**. Paul's declaration however is not a statement of present condition. He is not saying that he is now the foremost of sinners, but that prior to receiving mercy he was first (*prwtos*) among sinners. Foremost is being used here as a classification in that Paul is categorizing himself as one among those who are foremost sinner.

The text **emphasizes the utmost patience** that Christ Jesus extended Paul. The Greek term translated "utmost" is (*apasan*) - the *a* negates the term which follows and literal means "not all." **It is patience without degree and condition**. The example to prove this is the apostle Paul himself. He was once a blasphemer, a persecutor of the church, and an otherwise mean ungodly man. Yet Christ made His glory known to Paul and acted in grace toward Paul even though he deserved the punishment of a foremost sinner. This is the stated purpose of God's mercy to Paul. **Christ Jesus was merciful to Paul in demonstration of His longsuffering toward sinners and as a testimony of the transformation power of His grace upon sinners**. Paul, formerly a foremost sinner, now an apostle to the Gentiles and messenger of God's amazing grace.

Is this good news? Yes - if there was hope for Paul then you can believe that **there is hope for you - for your wayward child, for your wayward grandchild, for you lost mother / father**. There is hope for them as long as God is gracious, longsuffering, and as long as God delights to be merciful to

sinners like Paul. God graciously saved Paul when Paul deserved only His wrath. God can save your lost loved ones. Have you stopped praying, hoping, believing it. Perhaps we have not because we ask not - or we pray for our own reasons than God to be glorified.

In Paul, Christ has "sketched out" what he will do for sinners who repent and believe. "Believe" here is an important term. Many try to mitigate belief to an intellectual issue of recognizing the claims of Christ and yielding to them. However, belief involves personal trust (i.e. surrender to His authority and power). Belief is a whole-soul commitment to Christ.

Good news - is that Christ's example is set for a purpose - to those who will believe. Point - the Biblical mission - **Christ's purpose to save sinners cannot fail - God is calling out a people for His name's sake to come and worship the Son.** The success of our mission does not depend upon us, but upon God who is patient, merciful and full of grace.

Notice the **result of true belief in Christ Jesus - eternal life.** Life - what a gift! Think about it. Without life you could not enjoy all the things that are so important to you today. The Life that Christ gives is eternal, and it comes with the promise that it will be in His presence where there will be fullness of joy and true pleasures that last forevermore.

c) Paul's expression of Praise, v. 17

1 Timothy 1:17 (ESV) ¹⁷ To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Paul's thoughts have been focused on the reality of having eternal life with God as a result of the work of Christ, whom God sent forth to bring salvation to such undeserving sinners, like himself. **Now Paul bursts into praise to God for His matchless grace.** The praise found here is often called a doxology - a declaration of the glory of God. We can learn a lot from Paul's doxologies - because we are to be a people with a doxological focus - do all to the glory of God. How often does our hearts burst forth with praise for God's grace?

Paul's praise begins by declaring that God is King

Psalm 10:16 (ESV) ¹⁶ The LORD is king forever and ever; the nations perish from his land.

Psalm 24:8 (ESV) ⁸ Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle!

Psalm 24:10 (ESV) ¹⁰ Who is this King of glory? The LORD of hosts, he is the King of glory! *Selah*

Psalm 47:2 (ESV) ² For the LORD, the Most High, is to be feared, a great king over all the earth.

Psalm 47:6-7 (ESV) ⁶ Sing praises to God, sing praises! Sing praises to our King, sing praises! ⁷ For God is the King of all the earth; sing praises with a psalm!

Psalm 95:2-3 (ESV) ² Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! ³ For the LORD is a great God, and a great King above all gods.

Psalm 145:1-3 (ESV) ¹ I will extol you, my God and King, and bless your name forever and ever. ² Every day I will bless you and praise your name forever and ever. ³ Great is the LORD, and greatly to be praised, and his greatness is unsearchable.

Point of this praise - God is a Great King - who ruled the past, rules the present and shall rule the future.

Immortal - not subject to destruction - He cannot be thwarted - His plan cannot be reversed or removed

Invisible - 1 Timothy 6:16 (ESV) ¹⁶ who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

Only God - referring to all the Godhead - monotheism of both O.T. and N.T. Christ is not a new God or a different God - He is the Son of God - who is yet One God.

To this God belongs all honor and glory forever and ever. We are called to respond to the marvelous act of God's condescending grace to sinners like us and make known His eternal glory.

D. The Subsequent Presentation of Paul's Charge, 18-20.

Paul now brings his two digressions to a close and returns to the charge issued in vv. 3-5. Paul's first digression (v. 8-11) provided a clarification concerning the proper use of the law. Paul defended the law as good as long as it was used lawfully - as a vehicle of divine revelation regarding the holiness of God and the sinfulness of man. Then in vv. 12-17, Paul provides a second clarification concerning the nature of the Gospel. Both of these digressions were a necessary part of Paul's rebuttal of the false teachers. Having clarified the role of the law, and the glory of the Gospel including how he came to be entrusted with such a message, Paul returns to Timothy's charge. Look back on vv. 3-5 and let's pick up Paul's concern in this charge to Timothy.

1. The Goal of Timothy's Charge, 18-19a

1 Timothy 1:18–19a (ESV) ¹⁸ This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, ¹⁹ holding faith and a good conscience.

Paul's purpose in this charge was to entrust Timothy with the vital task of defending the faith against the errors of the false teachers. Eternal issues were at stake. If the professing believers in Ephesus could be turned to false doctrine it might cause them to make shipwreck of the faith. Timothy was to fight the noble fight of faith by maintaining a good conscience. He would maintain a good conscience by adhering to the truths of the "faith" and this would make him effective in the fight.

Ultimately, we won't fight for truths that we are not certain we believe. In his second letter to Timothy, shortly before his own death, Paul exhorted him:

2 Timothy 2:15 (ESV) ¹⁵ Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.

In order for Timothy to be like Paul, to finish the good fight of faith, he had to be a diligent student of God's Word who could rightly handle its truth claims. Timothy had to know what he believed and why he believed it. Question for all of us is simply this: How diligent are we laboring to become approved workmen who can accurately handle the Word of truth?

a) **The Nature of the Charge - "entrusted to you."**

The Greek word translated "entrusted" is *a banking term that pictures the charge as valuable treasure that is to be guarded and defended*. Timothy, Paul's faithful son in the faith, is being commissioned by Paul to carry out this sacred trust. The mission is being threatened by these false teachers. Timothy must fight the noble fight of faith by confronting and rebuking those who willful teach error. Their heretical teaching only promotes useless controversies rather than advancing godliness.

It is a sacred duty to defend the faith. We must Perseverance is in true doctrine! God will not allow His truths to be sold out by His own children.

b) **The Basis of the Charge - "in accordance to the prophecies. . ."**

The question that arises here is, *"What are these previous prophecies concerning Timothy?"* There are really two options worthy of consideration. First, it could be in reference to the Spirit-guided recommendations whereby Paul was led to make Timothy part of his traveling team (Acts 16:1-3). Second, and probably best, the previous prophecy which Paul had in view was that which was spoken in connection with Timothy's ordination (1 Tim 4:14; cf 1 Tim 6:12; 2 Tim 2:2) which set him apart to vocational ministry and made him an appointed defender of the faith.

1 Timothy 4:14 (ESV) ¹⁴ Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

Timothy was to remember his commissioning to the ministry.

Specifically he was to be reminded that it was God who had set him apart for this mission. Through his ordination, God had declared Timothy to be His man and Timothy had publically declared his desire and determination to be a good soldier for his king. By "remembering" his calling, Timothy was to be really to **"fight the good fight"** for the gospel and His King against the enemies who were making shipwreck of the faith by abandoning a good conscience.

c) **The Requirements of the Charge - "hold onto faith and a good conscience."**

In this text Paul sets forth two additional responsibilities which are in affect prerequisites to our fighting the good fight. We must persevere in the faith, thereby, procuring a clean conscience concerning God's truth. Let's examine these two requirements of our charge.

Timothy must "hold onto the faith" in order to fulfill his responsibility of countering the false teachers. We must "Hold onto faith" if we are going to fight the good fight of faith to which we have been called. Remember, we are supposed to be "good soldiers of the Lord Jesus." *What is "the faith" we are to "hold / keep?"* It refers to the objective truth claims of the Gospel and its necessary corollaries in the N.T. Christianity is first and foremost a set of truth claims that must be affirmed by a whole soul commitment (i.e. faith) and those truth claims are to be defended with our lives.

Paul calls on Timothy to "hold onto" the faith. To "hold" it means to **keep trusting the truths claims found in Christ**. Think about this personally: What we are trusting is ultimately manifested by how we are living!

Timothy was to hold onto a good conscience by continuing to trust the promises of God. We need to understand this morning what the conscience is and why it is so important to maintain a good conscience.

The conscience is a "witness within man that tells him what he ought to do based on what he believes to be right and not to do based on what he believes to be wrong. Our conscience does not teach us what is right or wrong but prods us to do what we have been taught to be right."

Our conscience is not an infallible guide, it operates according to the standard it has been given. If our standard is faulty, which it is prior to salvation, we need revelation from God's Word to instruct us. As believers, the standard by which our consciences need to be instructed is the Word of God. It was by the "faith" standard that both Paul and the false teachers, who professed Christ, were to operate. The false teachers have violated their conscience by teaching that which was contrary to the "faith," which they had been taught. They were not ignorant, they were willfully teaching error.

(1) *Characteristics of a Good conscience:*

(a) A good conscience is manifested by sound doctrine (1 Tim 1:18-19) holding to the faith.

(b) A good conscience is manifested in holy living

2 Corinthians 1:12 (ESV) ¹² For our boast is this, the testimony of our conscience, that we behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you.

Hebrews 13:18 (ESV) ¹⁸ Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things.

(c) Our conscience judges our conduct and others in light of the revelation of God

2 Corinthians 4:2 (ESV) ² But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God.

(d) A good conscience is manifested in personal purity

1 Timothy 3:9 (ESV) (qualification of deacons) ⁹ They must hold the mystery of the faith with a clear conscience.

(2) *Warnings and instruction concerning your conscience:*

(a) Don't defile your conscience

Titus 1:15 (ESV) ¹⁵ To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled.

(b) A Defiled conscience will keep you from God - you will feel guilt, but not faith.

Hebrews 10:22 (ESV) ²² let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

(c) You must cleanse your conscience from dead works

Hebrews 9:14 (ESV) ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Our conscience must be nurtured! If it is not guarded and kept with all diligence we can grow indifferent to the truth. If we can turn from the truth and adopt wrong standards we may find ourselves in serious sin - in danger of being shipwreck - proving that our professed "faith" has been vain.

Transition: Paul is now going to move to the reason for this charge. Paul's reason demonstrates the seriousness of our responsibility as part of this local church.

2. The Reason for Timothy's Charge,

1 Timothy 1:19b–20 (ESV) ¹⁹ By rejecting this, some have made shipwreck of their faith, ²⁰ among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

a) Those in conflict with the Gospel have rejected a good conscience

Some of the teachers in Ephesus had adopted false doctrines and had incurred a defiled conscience as a result. These teachers had rejected their good conscience by adopting error. The term "rejection" means to "push aside" and is being used here figuratively in the sense of "**repudiate**." Hiebert writes: "These false teachers treated the matter of maintaining their spiritual integrity as a minor matter as they played fast and loose with the Scriptures. When their conscience goaded them they 'thrust-ed' away, thus rejecting their good conscience."

Warning: We must be diligent to educate our consciences by the Word. Then we must be careful not to violate our conscience. If we willfully turn to sin thrusting aside a good conscience, we scorn the Grace of God. We may say to ourselves, I will turn back to the Lord when I have had enough pleasure in this sin. Problem in such thinking is this: Genuine repentance and faith are not in our hands - they are not human works, they are gifts of God's grace. We have no ability to manufacture grace and God is not obligated to give it. True faith believes the warnings and takes appropriate action(s).

b) Those in conflict with the Gospel have suffered shipwreck concerning the faith

In thrusting off their good conscience by abandoning the truth claims of the Gospel, the false teachers were making shipwreck of the faith. They were, in effect, breaking the gospel into pieces through their destructive doctrine. While they can not destroy God's truth, they have created confusion for the people's of God and were the causative human agents behind others going astray.

Paul is not saying that these men lost their salvation. Genuine saving faith is produced by the power of God through the grace of God and cannot be destroyed. God will bring to completion the work He began. He is at work in His children to will and do of His good pleasure. What about these two men - are they saved? Paul does not declare whether he knows the status of their salvation. He understands that if they continue on this path toward apostasy by defiling their conscience through accepting and propagating false doctrine, they will demonstrate that there were truly unregenerate men who simply "tasted" the bread of eternal life, but were never truly saved (Heb 6:4-6).

3. The identification of those in conflict.

a) Hymenaeus

2 Timothy 2:17–18 (ESV) ¹⁷ and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸ who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some.

In this passage we get a little glimpse of the kind of error that Hymenaeus embraced and was proclaiming. He was asserting what is often called an over-realized eschatology.

b) Alexander

This Alexander is not the same as the Alexander in 1 Tim 4:14, 15 who is identified as "the coppersmith." The exact identity of this Alexander is uncertain. All we know for certain is that he was teaching error in Ephesus when Paul arrived and Paul directed the church to exercise discipline over these men. They were delivered over to Satan.

What was the sin of these men? It is described by Paul as "Blaspheming." There blaspheming involved the misrepresentation of Scripture and the propagation of their error. The verb tense indicates that this was not an isolated incident. They were continuing in their erroneous teaching and were not willing to relent, even in the face of the Apostle Paul's presence.

4. The response of the church to those in conflict.

a) What does it mean to be handed over to Satan?

It is corrective, not simply punitive. It **means to exercise church discipline and remove them from the services and fellowship.** They were to be exposed to the realm of the world and Satan, so that they might be buffeted by the adversary via certain trials. Believers cannot continue to live apart from the life line - which is their persevering attachment to Jesus Christ - which necessitates a vital connection with His church.

b) What is the purpose? They were to be taught (disciplined) not to blaspheme.

The purpose was **ultimately redemptive in nature.** To be taught not to blaspheme refers to training through physical punishment.

1 Corinthians 5:5 (ESV) ⁵ you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

Hebrews 12:11 (ESV) ¹¹ For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

By putting them out of the church, Paul's desire was their flesh might be further destroyed. Paul is using flesh in its ethical sense in 1 Cor 5:5. It is our sin nature/principle that yet resides in us that must continually be put to death. Paul desires that this action will destroy that which led them to sin so that they might yield fully to the Spirit of God and manifest that they were truly saved.

Exegetical Outline

I. THE INTRODUCTION OF THE EPISTLE, 1:1-2.

II. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE DOCTRINE, 1:3-20.

- A. The Initial Presentation of Paul's Charge, 3-7.*
- B. A Clarification Regarding the Law, 8-11.*
- C. A Clarification regarding the Gospel, 12-17.*
- D. The Subsequent Presentation of Paul's Charge, 18-20.*

III. PAUL'S CHARGE TO TIMOTHY CONCERNING PUBLIC WORSHIP, 2:1-15.

The transition from the previous section is indicated by the structural markers in 2:1 and by the focus on issues of public worship. These verses are separated from the following section beginning at 3:1 in that the focus there is on the qualification for church officers. The two items Paul addresses in this section are prayer and church order.

The term translated "I urge," is a present tense active verb indicating that this is to be the consistent practice of the local church. The verb combined with the conjunctive translated "then," suggests that this is a new section of exhortation/command. Here we find the apostle Paul providing instruction/direction concerning the practice of prayer in public worship in the local church. **How do we know this instruction is connected to public worship and not private prayer?** The instruction given in both chapters two and three are focused on conduct in the assembly. This is made clear in 1 Tim 3:14-15.

1 Timothy 3:14–15 (ESV) ¹⁴ I hope to come to you soon, but I am writing these things to you so that, ¹⁵ if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.

Paul declares that this request is "first of all." This phrase obviously communicates priority, but the question remains as to the nature of this priority. It is not the first thing Paul addressed for he has already given Timothy directives in ch 1. **So, is this the priority in public worship (first in the sense of rank or importance) or is this the most important problem that Paul is addressing concerning public worship (first in the sense of sequence).** Paul is certainly elevating the importance of prayer in public worship, but he is not saying that prayer is the only or most important aspect of public worship. Rather, prayer is the first problem which he chooses to deal with in the Ephesian's public worship services

It needs to be noted that in 2:8-15, Paul focused our attention on the roles of men and women in public worship.

A. The Directives for Public Prayer.

Paul directs prayer for all men, including those in civil leadership, ultimately so that all might have the opportunity to hear the gospel and be saved.

1. The Exhortation to Pray, 1-2

a) Exhortation Proper, v. 1

The terms for Prayer:

Paul uses four different words to describe the prayer that is to be offered in public worship. Some have suggested that Paul is describing four different kinds of prayer that is to be offered during the worship service. In light of the fact that the second term is used of prayer in general and that the fourth term is used of an aspect of prayer rather than a type of prayer, it is better to understand the terms to be synonymous. We will consider each term briefly for some instruction on how we are to pray in public worship. The point of the four terms is to emphasize the importance of prayer in public worship and to provide a rich word picture of what worship through public prayer looks like.

- (1) *Requests* - this term indicates an entreaty for a particular benefit or need. The nuance of this term suggests prayer which **includes requests for personal needs**. Furthermore it points us to the reality that **God is the only solution to our needs** and that our hope is fixed in Him. Humility is required, for God only answers (gives grace to) the humble of heart.
- (2) *Prayers* - this is the general term for prayer and it is always used of prayers directed toward God. The nuance of this term suggests **a desire to come to God**. Such coming is in worship and reverence as we bring our needs to Him.
- (3) *Petitions* - this term is used only twice in the N.T. (cf. 4:5). The nuance of this term suggests that public prayer must **include a confident approach to God**. It denotes a sense of urgency and boldness in prayer.
- (4) *thanksgiving* - This term refers to our **expressions of gratitude (praise) to God** for His goodness and mercy on our behalf. This points to the reality that no matter how difficult life may appear, believers have untold joy and can offer praise for the many gifts of grace we have already received.

Philippians 4:6 (ESV) ⁶ do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

Circumstances are not our master - we can and must always be thankful people. Our prayers should always include thanksgiving. If we are not thankful in heart, then we are thinking too much of ourselves and not enough of God and what God is doing in our lives.

Who is to do the praying?

The local church is to unite in prayer as part of its worship in the public assembly. This practice was either being abandoned or perverted through the influence of the false teachers in Ephesus. Paul wants the believers in Ephesus and us to understand that **corporate prayer is a vital part of our worship**. We don't pray to fill time or nod our heads to God. **We open our service in utter dependency on God to work in our lives**, to illumine our minds so that we might be transformed by His power. If God does not meet with us today, this service will be empty - the word may be meaningful, but they won't be powerful.

For whom are they to pray?

All men - "All" contra to some who would desire to limit it to "all kinds of men" means "all." It is an *unlimited expression that informs us that we are to intercede for all men* (believers and unbelievers). If believers in the church assembled will not pray for unbelievers in the world, who will?

What are they to pray for all men?

The context reveals that we are to pray for the salvation of all men. Look with me at vv. 3-4.

*1 Tim 2:3-4 This is good and pleasing in the sight of God our Savior. {4} Who desires that all men be saved and come to the knowledge of the truth.

What is good and pleasing in the sight of God? It is our prayers for all men. What are we praying for all men? That they would come to know God our Savior and be gloriously saved. That changes the landscape of our any society.

b) A Clarification, v. 2

Paul moves from the direction to pray for all men to a parenthetical statement identifying some of the people for whom we are to pray.

For Kings and all those who are in authority: Paul is identifying a category of individuals having the greatest influence in human society. We are to pray for our civil leaders. They have God ordained authority for our good.

Romans 13:1-2 (ESV) ¹ Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. ² Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.

Romans 13:4 (ESV) ⁴ for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

We are to pray for civic leaders with this thought in mind – that they might govern in such an orderly way that it would be conducive to the work of evangelism.

In the second half of v. 2, Paul answers why it is so important to pray for government leaders. Remember, these believers were living under Roman rule and Nero was on the throne. They were not free from persecution and could not count on government protection. Under Nero's reign, Christianity would be declared illegal and persecution would be widespread. What was to be their response to this persecution? Prayer! Why? Because prayer changes things. Prayer to the Sovereign God of the universe who is in control of all things makes a difference. God has ordained prayer as the means for the accomplishment of His purposes.

We are to pray for our leaders! For their salvation, and also that they would govern in such a way that we might enjoy peace and quietness. This is not selfishness, but a desire to live out our Christian lives without external conflict from the enemies of the Cross which would hinder our ability to advance the Gospel. The point of praying for peace and quietness is not so that we could enjoy the ride. We are not a tourist on a trip, we are ambassadors of the King in the midst of a warfare. **We are to pray for peace and quietness that allows us to move about freely with the Gospel.** Paul had faced opposition in many cities and often had to flee. Paul had the opportunity to stay in Ephesus for several years and knew the fruit of a peaceful and quiet opportunity to minister.

The **ultimate goal** of our praying for the restraint of evil in our society is that **we might live godly lives in all dignity.** The peace and quietness we enjoy in our worship and service for Christ has as its end "all godliness and dignity." The term godliness describes our attitude and conduct as measured by God's standard. We are to come into "all" - the full expression of Godliness. This demands that we have a true reverence of God which comes from knowing God and responding to His holiness, majesty and love.

The term translated "honesty" in the KJV and "dignity" in the NASB denotes *moral earnestness/seriousness* that affects our outward behavior as well as interior intention. This kind of living gains the respect of those who observe your life. If we are going to live dignified lives - we must have earnestness about our passion to live godly. It is intentional living for the glory of God by the grace of God. Such living demands that we be faithful in prayer.

2. **The Support for the Exhortation, 3-7.**

These two verses are tied together in thought by their *common theme of salvation*. In v. 3, God is described as our Savior and in v. 4 we learn of His desire that all be saved. Furthermore, these verses are tied to vv. 1-2 by the demonstrative pronoun "this." Paul says "This is good and pleasing in the sight of God." The antecedent to the pronoun in v. 3 is found in v. 1 - Paul's exhorting us to pray for all men. In these two verses **we find at least two supports for why we must be passionate about praying for all men.** Praying for all men includes praying for their salvation and praying for our

government leadership that would enable us to live peaceful, godly lives that will further the gospel.

a) Such prayer is in agreement with God's desire, 3-4.

1 Timothy 2:3-4 (ESV) ³ This is good, and it is pleasing in the sight of God our Savior, ⁴ who desires all people to be saved and to come to the knowledge of the truth.

(1) It is in harmony with God's good pleasure, v3

In this we find that prayer is essential to pleasing God. God delights in the prayers for His people.

Proverbs 15:8 (ESV) ⁸ The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is acceptable to him.

If something is pleasing to our Heavenly Father, whom we love with all our heart, soul and might, then it behooves us to know what it is and do it. God has revealed to us His pleasure in prayer so that we who are called by His name may **find our satisfaction in His pleasures and doing His will** by engaging in faithful prayer for all men.

This points us to another Biblical principle behind this one. It is a simple principle that we need to hear frequently repeated. What is it? **God takes pleasure in obedience!** God has commanded us to pray, and He delights in our obedience, not our offering Him something else in replacement of prayer (i.e. like our busy service).

Biblical Illustration: King Saul learned very pointedly that God delights in His people's obedience, and that He takes no pleasure in the offerings of a disobedient people. Saul and the army of Israel routed the armies of the Amalekites but the people swooped upon the spoil (v. 19) defying the command of God and satisfying their own lusts. They offered to God sacrifices from the forbidden spoil presenting it like God needed it and should be happy they choose to present it to Him. In response God sent Samuel to Saul with these profound words of warning:

1 Samuel 15:22-23 (ESV) ²² And Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams. ²³ For rebellion is as the sin of divination, and presumption is as iniquity and idolatry. Because you have rejected the word of the LORD, he has also rejected you from being king."

Why is God pleased with our prayers for the salvation of all men? He is pleased when we petition Him to act in mercy and to grant grace to sinners for at least two reasons - (1) It brings us to the humility of faith that calls on God to do what only He can do - save sinners. (2) Praying to God "Our Savior" brings out praise from our heart for the grace we have received from His Hand. We are not praying to a God who is unknown or far off, but to our Savior who has made Himself known to us.

(2) It is in harmony with God's moral will.

We embrace the will of God by praying for the salvation of the lost because God desires all men to be saved and come to the knowledge of the truth. Coming to the knowledge of the truth is most likely a reference to ***the means by which men come to Christ in salvation*** and therefore, represents conversion. When God opens spiritually blinded eyes to see their need of

salvation (recognizing their utter sinfulness before God), then they will eagerly turn from their sin to receive Christ as their Lord and Savior. The second possibility is that coming to the knowledge of the truth refers to present sanctification (our spiritual maturity in putting off the old and putting on the new).

The text brings us face to face with the desire of God for all to be saved. Since God has all power (omnipotence) and does whatever He pleases (Ps 115:3), this faces us with an **important question**. *If God desires all men to be saved, why isn't it so?* In order to answer this question we must first understand that there are two aspects to the will (desires) of God. The first is what is called **the moral will of God**. God's moral will is always in harmony with His nature (i.e. God is merciful and gracious desiring all to be saved), however, God's moral will can and does fail. For example, men sin even though God does not desire (will) for men to do so. Another example: Paul tells the believers in Thessalonica:

1 Thessalonians 4:3 (ESV)

³ For this is the will of God, your sanctification: that you abstain from sexual immorality;

Now has there ever been a believer who committed sexual sin? Did they do the will of God? Of course not! God's moral will is clear, believers are to flee sexual immorality, but **God's moral will is not constraining** (i.e. *men have sufficient freedom to violate the moral will of God*).

The Greek word translated "desire" in 1 Tim 2:4 is *thelw*. It denotes a desire springing up from inclination or emotion (i.e. God's moral will). There is another Greek word frequently translated "will" and it is "*bulomai*." This term denotes desires spring from deliberation or volition (i.e. God's decreed will). **God's decreed will is His eternal plan aimed at His eternal purpose that has not changed from before the foundation of the world.**

Acts 2:23 (ESV)

²³ this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

Hebrews 4:3 (ESV)

³ For we who have believed enter that rest, as he has said, "As I swore in my wrath, "They shall not enter my rest,"" although his works were finished from the foundation of the world.

Through God's eternal plan (His decreed will), God has rendered certain whatsoever comes to pass, which must include that which He hates and abhors (example - the crucifixion of His Son, the rejection of His Son by the unbelieving, the profaning of His name by the wicked).

We do not live in a universe controlled by chance, it is not evolving. We live in a universe under the dominion of **a Sovereign God whose plan is changeless** (immutable and eternal), **perfect** (depending upon His good pleasure, perfect wisdom, and endless power), and **comprehensive** (includes everything - there are no conditions in God's plan - else it would not be certain and the end could not be known).

It is because God's plan is certain that God can say - "all things to work together for good to those who love Him and called according to His purposes." It is because God's plan is certain that we can have confidence in the promises of God. **This certainty, however, does not remove or absolve our responsibility.** For God's plan includes the means of accomplishing it as well as the end which will be accomplished. **God's plan is certain, yet it is not coercive or compulsive on the will of men.** Perhaps Biblical illustration will help here:

Acts 27:22–24 (ESV) ²² Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. ²³ For this very night there stood before me an angel of the God to whom I belong and whom I worship, ²⁴ and he said, 'Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.' (276 people v.37). <- Angel gave Paul revelation concerning God's plan to save all these people. God's eternal plan, no one thought up in this situation. Their safety was certain, so what did they do? They worked hard because they had hope.

Acts 27:42–44 (ESV) ⁴² The soldiers' plan was to kill the prisoners, lest any should swim away and escape. ⁴³ But the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land, ⁴⁴ and the rest on planks or on pieces of the ship. And so it was that all were brought safely to land.

The stronger the hope of success, the greater the motivation to exert all out effort. God says, Go into all the nations and make disciples. He says the fields are white unto harvest but the labors are few. Pray that the Lord of the harvest will send forth labors. There is great hope of success, so that we ought to be very motivated?

b) Such prayer is in agreement with Christ's sacrifice, 5-6.

1 Timothy 2:5–6 (ESV) ⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶ who gave himself as a ransom for all, which is the testimony given at the proper time.

(1) It is in harmony with Christ's role as Mediator, v. 5

The emphasis on one is obviously not a denial of the tri-unity of God, **but emphasizes His singularity** (one in essence). There is an important implication to this truth as well. This text strongly implies that **this One God is over all**. Not only are there no other "gods," but this God is over all.

The same emphasis applies to Christ's role as the "one mediator." **There are no others!** No priest, no saint, no angel, not even Mary can intercede before God on your behalf. There is one and only one mediator who is over all - the man Christ Jesus.

The Greek word translated "mediator" was used in secular literature of one who mediates between two parties to remove a disagreement or to reach a common goal. Here, the mediator is between the Holy God and sinful men, thus implying **that alienation exists and reconciliation is desired** (God desires all to be saved and has provided a mediator for their benefit).

The emphasis on Christ being a man is not a denial of His deity but in support of His role as the Mediator. *Through becoming a man Christ was able to fully identify with us as the second Adam (our righteous representative).*

His humanity was the vehicle through which He became our mediator by going to the cross on our behalf to pay our sin's debt before God.

(2) *It is in harmony with Christ's role as Redeemer.*

This verse begins with the declaration of the sacrificial giving by Christ for our sins. The reflexive pronoun (Himself) direct our attention to two important things about Christ's giving. First of all, **it was voluntary**, He willing gave Himself (John 10:17-18). Second and most important, **it identifies what Christ gave as payment for our sins - HIMSELF.**

Why did Christ give Himself? Answer: "**As a ransom for all.**" The Greek word translated ransom means *to pay a price to gain release of a captive or the freedom of a slave.* This text pictures Christ offering Himself as an exchange price for sin on behalf of and in the place of all men. His death for all is the basis by which freedom from sin's penalty and bondage from sin's dominion can be gained. While **His death was sufficient for all** (supporting the fact that God desires that all be saved), **it is only efficient for those who have come in saving faith to Christ and appropriated His benefits to their stead.**

"The testimony" – The thought here is that this message is to be proclaimed! **Now is the time to proclaim the testimony of Christ - He is the ransom price for all.** We are to passionately pray for the salvation of the lost because it pleases God and because such prayer is in accord with the Christ's role as Mediator and Redeemer.

c) **Such prayer is in agreement with Paul's ministry, 7**

1 Timothy 2:7 (ESV) ⁷ For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

(1) *Paul was appointed to testify to the Gospel.*

Paul was appointed by God to be a preacher or a herald of this testimony concerning Jesus Christ - the one and only mediator between God and Man, who is the Redeemer. **A herald's most important qualification is that he faithfully represents or reports the word of the one who sent him.**

Paul was appointed a preacher and an apostle - this points to the fact that he was an authoritative messenger of divine revelation. He was a herald of the King's message.

We are to pray for all men, because God has commissioned us ambassadors to proclaim His message to the lost.

Colossians 4:5–6 (ESV)

⁵ Walk in wisdom toward outsiders, making the best use of the time. ⁶ Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.

We, like Paul have been appointed to declare this testimony of Christ. **We are to make the most of every opportunity put before us to proclaim this message.** Our speech is to be seasoned with the gospel of God's saving grace so that we might please Christ - our Mediator and Redeemer

(2) *Paul was specifically focused on evangelizing the Gentile.*

Paul understood the mission of Christ's church and he calls on us to pray earnestly for the salvation of all men. We have been commissioned by our Lord to herald His message.

Matthew 28:18–20 (ESV)

¹⁸ And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

The Lord wants us to know that **vital to the accomplishment of our mission is prayer for all men**. God is in the business of saving sinners, and He has ordained the prayers of His people as part of the means in the accomplishment of His purposes. What happens when God answers our prayers in the salvation of sinners?

2 Corinthians 4:15 (ESV)

¹⁵ For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

B. The Directives for Church Order, 8-15.

Paul's focus shifts in 2:8 from prayer in public worship to specific responsibilities of men and women in public worship.

1. The Responsibility for men, 8.

1 Timothy 2:8–15 (ESV) ⁸ I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; ⁹ likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, ¹⁰ but with what is proper for women who profess godliness—with good works. ¹¹ Let a woman learn quietly with all submissiveness. ¹² I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵ Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

a) Why are men praying a priority?

Paul begins with the inferential "therefore," which ought to make us ask, "What is it there for?" The inferential draws a conclusion from what has previously been stated. Paul began this section dealing with the issue of prayer in the public worship service.

There is a priority on prayer in the public worship and such prayer focuses on God working in the lives of people to save them and sanctify them. We are to pray that God will enable us to engage effectively in the Great Commission - Making and Maturing Christ-like disciples! Drawing from **the priority God places on praying for the salvation of all men, Paul concludes that men in the church are to pray!**

b) Why are men being commanded to pray?

Two supports that this refers to men praying in public worship. First, the following verses clearly refer to women's responsibility in public worship.

Second, Paul uses this same expression (in every place) in 1 Cor 1:2 and 1 Thes 1:8 referring to public worship.

The Greek word translated "want" is *boulomai* and here it is an expression of apostolic desire that carries the weight of a command. If the apostle under divine inspiration declares his desire for all men to pray, then that desire carries apostolic authority and should not be viewed as a mere recommendation or suggestion.

c) What qualifications are praying men to be concerned about?

*v. 8 pray, lifting up **holy** hands

The men who are leading the church in public prayer are to be holy men. Our church will be as successful at our mission as we have men who are earnestly committed to prayer. A commitment to prayer, demands a commitment to holiness. If we are double-minded and pray doubting then we should not expect to see God answer our prayer. God delights to hear and answer the prayers of the righteous.

"**Lifting up holy hands**" is metaphoric referring **to the character of the one praying**. Those who pray are to be able to lift holy hands in prayer (hands stand for the whole person). Personal holiness is vital to fervent effectual prayer. It is essential for those who will lead the congregation in prayer.

This could not be said of the false teachers. They were maligning the truth of the Gospel and the preachers of that truth in order to advance themselves as spiritual leaders. Their character was not one of increasing holiness, but of declaring their own spirituality. They could not lift up holy hands, because their hands had been tainted by their divisive spirit and disruptive teaching (angrily disputing).

v. 8 - lifting up holy hands **without anger and quarreling**.

The false teachers who were infecting the churches at Ephesus were creating dissension in the church. They opposing the Apostle Paul and creating angry disputes over his authority and message. They were teaching a justification before God that involved keeping the Mosaic law and there were desiring to usurp the Apostles authority by placing themselves on his level. In the previous verse Paul defended his ministry against the disruptive attacks of the false teachers. He was appointed by God to preach the Gospel and as apostle to the Gentiles.

The false teachers were angry over Paul's authority. They wanted to have the same authority in the church as he did. **Unrighteous anger often comes when a person is treated in a way that they believe is less than fitting.** Or to put it another way, *sinful anger is often the product of people not getting their way.* The false teachers desperately wanted to be the leaders in the church. They wanted to lead the congregations in Ephesus and in order to do so, they had to endeavor to discredit the apostle either in message or method. Apparently they were not achieving their desired results so they were engaging in anger fueled disputes.

When people refuse to submit to the authority structure God has ordained in the local church, there will be angry disputes. Such men, Paul says, are not qualified to lead the church in prayer because they are not demonstrating holiness. When people desire to be more than a servant, they will be radically disappointed and often angry when they are treated like one. Bob Jones, Senior used to say: "*The test of your servanthood is how you respond when you are treated like one.*"

In Eph 5:17-21, the apostle Paul makes it clear that subjection to God-given authority in the church is a characteristic of a Spirit-controlled life. The command to be filled with the Spirit demands submission to authority "in the fear of Christ (Eph 5:22).

2. The Responsibility for women, 9-15.

In these verses Paul provides three responsibilities for women in the context of public worship. These commands are found in v. 9, v. 11, v. 12. They are representative demands, but not exhaustive – meaning this is not it for women – but certainly no women can be right with God if they ignore these demands.

a) Responsibilities regarding adornment (dress), 9-10.

1 Timothy 2:9–10 (ESV) ⁹ likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, ¹⁰ but with what is proper for women who profess godliness—with good works.

"Likewise" connects this to what Paul had just said about men's responsibility in public worship. Point, this is more than good advice, this is apostolic direction that must be heeded.

(1) *The Statement, 9a*

The adornment Paul has in view encompasses both clothing and character. A bad attitude (one that is satisfied by the fruit of sin) cannot worship God.

Ladies adornment, both outward and inward is to be **proper!** Idea here is that clothing is a reflection of what is on the inside. The cover of a book may hide what is on the inside, but when it comes to your clothing, the cover tells the story.

So what is proper when it comes to clothing? The issue is bigger than person preference or even traditions. God cares about what women wear, especially when they enter His presence to "worship." Proper attire must be defined by **what is pleasing to God.** It is certainly true that we will not all agree on exactly what that might be (for example - exactly what dress/skirt length is modest). It is equally certain that it is not up to our personal opinion or preference. As a God-centered church one of our guiding principles is that we are to do all that we do with excellence. That means each lady in our church ought to dress in such away that that it would be excellent in God's judgment.

(2) *The Clarification, 9b-10*

What is proper attire? - it may be more but it is **not less than modesty and decency.**

"With modesty" - The Greek Word translated modesty is introduced by the preposition with (*meta*) indicating the modesty in dress flows out of a state of mind or attitude determined to please God. It is an attitude that **shrinks back** from surpassing the limits of womanly reserve and modesty.

The Greek Word translated "decency" (*sofrosune*) general meaning is "**good judgment, moderation, self-control.**" When it is used in reference to a feminine virtue it is understood as "decency, chastity." It is an **inner-self government that restrains all the passions and desires of the flesh** that would lead her to yield to the temptation to be immodest.

Modesty and decency are impacted by our cultures – but not ultimately determined by our cultures. What one culture views as appropriate for a woman to wear, may not be appropriate in another (for example – Cambodia – Shorts are considered to be like underwear). In America – our culture has become more and more sensual – so women's dress has become more and more sensual and immodest. While our culture would not say it is improper for a woman to dress sensually – God's principle of modesty would be violated.

God demands to be the center of attention in worship. A woman's clothing **must not draw attention to their body!** God demands that you wear clothing that is appropriate for a woman who loves God. The fear of the Lord is the beginning of wisdom, and those who fear the Lord are governed by attitude that desires to please God and an inner self-government that will not yield to the flesh.

Some suggested principle regarding modest clothing. Fundamentally, **your clothing should direct people's eyes to look you in the face, not to admire your figure.** In most cases the advertisement for the clothing tells you what is wrong with it. Plunging neckline, sheer, clinging, etc... all suggest a problem. Second principle that is most often violated today is this: **clothing that looks like it belongs on a man is not appropriate for a woman.**

(a) The problem illustrated: braided hair, gold or pearls, expensive clothing.

What was the problem with braided hair, gold or pearls and expensive clothing? Braided hair refers to extravagant and expensive hair styles being worn at this time. It was a fashion statement hair style for the purpose of drawing attention to the person. It was a position statement hair style designed to show superiority over others.

The same could be said of the gold or pearls and the expensive clothing. Isn't it interesting that the same kind of fashion problems that we see today existed in the early church. Depravity does not change and the expressions of depravity remain largely the same as well. **Extravagant jewelry and clothing were being worn for the purpose of drawing attention to the one wearing it.** Those women guilty of adorning themselves in this manner were saying through their behavior, "look at us, we are better than those who cannot afford to so adorn themselves." They were endeavoring to gain approval through outward appearances. Paul says to all ladies, **God is not**

impressed with the outer trappings; HE is pleased with women who serve Him with a lifestyle that matches godliness.

(b) The appropriate attire stated (v. 10)

*v. 10 - But with good deeds as that which is appropriate for women who profess godliness.

In contrast to braided hair, gold, pearls, and expensive clothing that were characterizing some of the women in Ephesus, **women are to adorn themselves in good works.** It is the deeds of your life that tells the real story about who you are. The external trappings may be glamorous and appealing, but it is the outworking of a godly heart that is the proper attire for a woman who will please God. It is the deeds of your life that tells about the character of your heart far more than the clothing you wear. Ladies must make sure that their outward adornment does not send a conflicting message.

A women's godliness should never be put into question by the clothing they wear. There ought to be clear compatibility between what we profess to believe and how we behave (in this case how we dress). The men ought not be distracted from worship by an immodestly dressed woman who has allowed her desire for attention to determine how she will dress.

b) Responsibilities regarding God's Word, 11.

1 Timothy 2:11 (ESV) ¹¹ Let a woman learn quietly with all submissiveness.

(1) Who are the women Paul is addressing?

Some endeavor to limit the instruction found in this verse to wives (argue that Paul uses woman, plural, most often in reference to wives). However, Paul's use of the plural for men in v. 9 parallels his use of the plural here and by context Paul is dealing with Public worship. **Woman here refers to all the ladies in the church, not just the married ladies.**

(2) What does it mean for them to be silent with all submissiveness?

The Feminist - say it means that the women must be orderly and not cause disruption. If that is all it means why would God direct this statement to the women? Do you want to say that women are the most likely to cause problems and disrupt the service and therefore, in need of specific instruction from the Lord. Why didn't God give this instruction to all of us?

Paul sets forth the woman's responsibility in public worship is to learn in silence and submission. The command given here (verb in imperative) is also expressed in Paul's first letter to the Corinthians:

1 Corinthians 14:34 (ESV) ³⁴ the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

Learning is the activity demanded of women during the public worship. If they are commanded to be a learner, then by implication they are **not to be the preacher/teacher.** Paul will make that explicit in the next instruction. Learning in silence is a concrete expression of the woman submission to which Paul refers in the next prepositional phrase ("with all submissiveness"). The Greek Word translated "submission" refers to those in submission to one in authority.

What is Paul's point for the local church? Some have taken this passage and 1 Cor 14:34-35 as an absolute prohibition against woman speaking in the public assembly of the church. The problem with such an interpretation is that Paul referred to women praying and prophesying in the public assembly in 1 Cor 11:2-16.

1 Corinthians 11:5 (ESV) ⁵ but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.

For an excellent discussion of the various views that have been set forth of these texts - see *Showing the Spirit*, by D.A. Carson, pp. 121-131. A brief summary is in order so that we might holdfast to what is being demanded by this text. The early church was built on the foundation of the apostles and the prophets - that is the revelation given to the early church and proclaimed through the ministry of the apostles. The gifts of prophecy and tongues speaking was still active during the apostolic age (the whole context of 1 Cor 12-14 deals with the abuse of these gifts in the church at Corinth). If one proclaimed to have a word of prophecy to share with the church, it was to be judged in accord with the apostolic teaching they had received. If it did not match up with the apostolic teaching they had received it was to be rejected. Judgment was to be exercised by the church on the revelation that people claimed to have received. The prohibition of 1 Cor 14:34 was **against women participating in the judgment over the message received**. They were to be in subjection to their husbands, which all ties back to the created order and the deception of Eve. **The women in the church are strictly prohibited by the Apostle Paul from exercising authority over men in the public assembly 1 Tim 2:12 and the prohibition of 1 Cor 14:34-35 should be found to be in harmony**. Women are to be submissive to leaders of the local church, specifically to Pastors and teachers in communication of the Word. The weighing of prophecies falls under a ministerial function; therefore women are prohibited to participate. It is not, however, that they are not to learn. They are to ask their husbands about the various aspects of the prophecy heard and receive instruction from them.

c) Responsibilities regarding Male Leadership, 12-15.

(1) *The identification of the responsibilities, 12*

1 Timothy 2:12 (ESV)

¹² I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

Some take the clear command given and try to turn it on its head by saying the Paul was just giving his personal preference. Furthermore, they argue that the present tense verb would confine this instruction to the context in which Paul lived. This is exegetical dishonesty at best and false doctrine at worst.

The Apostle Paul writes for us the very Words of God for dealing with local church life ("how we are to conduct ourselves in the house of God" 1 Tim 3:15) and in this context addressing public worship we must not throw it out as personal preference. What's next?

The Greek construction here is equivalent to prohibition (a command plus a negative). The present tense is not limited to that circumstance; rather it is **presenting us with a normative principle**. So what is Paul prohibiting?

Paul is **prohibiting women from the activity of teaching the Word of God in the public worship service.** Women are not to preach the Word in the local church. There are no women called of God to be the pastor of a local assembly or to preach the Word to the church. It is forbidden by God for women in the public worship service to teach!

The prohibition continues: **women are forbidden to exercise authority over men in the local church.** Feminists argue that what is being forbidden is a specific type of teaching. That is teaching that dominates or abuses authority. However, the Greek Word translated "or" *oude* always introduces a separate and distinct activity in the N.T. The first verb (infinitive) "teaching" is a subset of the second verb (infinitive) "having authority over." **To teach the Word in the public worship service is to exercise authority over those being taught.**

Conclusions:

- (1) Teaching Scriptures necessarily involves exercising authority
- (2) Women are to show their submission to God by being silent and not teaching in the public worship. They are not to pass judgment on the message, but ask their husbands.
- (3) Women, however, are permitted to teach in the local church. They are to teach other women and children, not exercising authority over men.

2 Timothy 3:14 (ESV) ¹⁴ But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it
Titus 2:3–4 (ESV) ³ Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, ⁴ and so train the young women to love their husbands and children,

- (4) Women are permitted to give instruction to other adults (including men) outside of the public worship under the leadership of their husband..

Acts 18:26 (ESV) ²⁶ He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

- (5) Women praying or giving a testimony in public worship is not prohibited. Praying or giving a personal testimony is not exercising authority. Women may lead in public prayer, for such praying is a joining together in dependency and worship of God.

(2) *The support for the responsibilities, 13-15*

1 Timothy 2:13–15 (ESV) ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵ Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

(a) Support from the order of creation, 13

Paul roots his argument in God's created order. Women submission to male leadership is not new in the church, it is **rooted in creation!**

The argument is not from creation and the fall, **but from creation and with the fall illustrating what took place when God's intended order is**

usurped. God created Adam first in time and by implication first in rank. Adam's naming of Eve further points to the God's order in creation. The woman was created by God as a helper suitable for man. Male leadership in the home and in the church is God's idea. We have God assigned roles that we have been designed to fulfill. Whenever we move outside of them we transgress the law of God and sin takes place.

Paul uses this same argument in 1 Cor 11:1-12 when he argues that women are to be submission to their husbands and not usurp authority over them. The submission of women to male leadership in the home and in the church is a creation mandate.

(b)Support from the fall of man, 14-15.

(i) The description of the fall, 14

The point of v. 14 is to **illustrate what happens when God's ordained roles for leadership are usurped.** When Eve took leadership role she was deceived by the false teaching of Satan and she fell into transgression. This is not to say that Adam did not sin, or that Adam sinned because of Eve. The point is simply this, Adam's sin was not the result of Satan's deception. He knew what God had said and that Satan's claims were in complete contradiction to God's revelation, yet he chose to willfully rebel against God's authority and assert his own.

For a woman to take the role of leadership in the local assembly and exercise authority over men, is to rebel against the revelation of God. God established roles for men and women prior to the fall. The fall has not set them aside, but affirmed God's wisdom and illustrates the trouble caused when His way is ignored and violated.

(ii) The promise of salvation, 15.

Paul transitions from Eve, the progenitor of all women, to women in general. The adversative "but" establish a contrast between Eve and her transgression and women in general with God's provision for salvation. The text clearly asserts that women will be saved through child bearing. Several questions come to mind. First, is this some kind of physical deliverance during child-bearing or is it a reference to spiritual salvation? What does "child bearing" refer to? Finally, what is the relationship between faith, love, holiness and self-control with salvation?

The four basic interpretations of this text are as follows:

1. Salvation refers to physical safety promised during physical child-bearing.
2. Salvation here refers to physical deliverance from improper leadership roles through the fulfilling of proper roles as mom, homemaker, etc...
3. Spiritual salvation through fulfilling their roles as mothers/homemakers, etc... By fulfilling their traditional roles as women salvation would be worked out in their lives.

4. This final suggestion is the one I would suggest best fits the context of what Paul is saying. **Women will be saved spiritually, through the birth of the Messiah.**

What support do we have to offer for this interpretation?

1. Paul uses the Greek term translated "saved" over 31 times in his writings and not once does it refer to physical deliverance.
2. The previous verse spoke of the spiritual fall for women which sets the stage for a spiritual answer to the problem. The problem stated anticipates a spiritual remedy which Paul now provides.
3. The use of the article points to *a specific childbearing*, not childbearing in general. Note: Not all women have been delivered physically in their childbearing.
4. The Greek term translated "child bearing" refers to the physical bearing of children, not to the physical rearing of children.
5. The use of the dia "through" marks the channel through which deliverance would come.
v. 13 refers back to Gen 2 while v. 14 refers to Gen 3. All this simply suggests that **Paul still had Gen 3 on his mind here.**

Exegetical Outline

I. THE INTRODCUTION OF THE EPISTLE, 1:1-2.

II. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE DOCTRINE, 1:3-20.

A. The Initial Presentation of Paul's Charge, 3-7.

B. A Clarification Regarding the Law, 8-11.

C. A Clarification regarding the Gospel, 12-17.

D. The Subsequent Presentation of Paul's Charge, 18-20.

III. PAUL'S CHARGE TO TIMOTHY CONCERNING PUBLIC WORSHIP, 2:1-15.

A. The Directives for Public Prayer, 1-7.

B. The Directives for Church Order, 8-15.

IV. PAUL'S CHARGE TO TIMOTHY CONCERNING CHURCH OFFICERS, 3:1-16.

This section is distinguished from the preceding section primarily on the basis of subject matter. In 3:1, Paul progresses from discussing issues involving public worship to issues involving the qualifications of pastors and deacons. The next section begins at 4:1 with the use of transitional **dev** and the return to the subject of false teachers. The section itself is divided between the actual directives, (vv. 1-13) and the reasons for the directives (vv. 14-16).

A. The Directives involving Church officers, 1-13

1. The Requirements for Pastors, 1-7.

It must be noted that all of these measures are equally applicable to every child of God. Every believer should be able to measure up to these standards for character evaluation. However, faults may be borne in the members of a congregation that cannot be tolerated in pastors, for the pastor is to be an example for the flock (Phil 3:17; 2 Thess 3:9; 1 Pet 5:3). The man who desires the office of overseer must measure up to the following benchmarks.

a) The Call to the office, 1

1 Timothy 3:1 (NASB95) It is a trustworthy statement: if any man aspires to the office of overseer, it is **a fine work** he desires *to do*.

1 Timothy 3:1 (ESV) The saying is trustworthy: If anyone aspires to the office of overseer, he desires **a noble task**.

Those called to serve God in the office of overseer "aspire" to serve it that capacity. The Greek word translated "aspire" means "to reach out, "stretch," or "grasp." It refers to external movement. The Greek **Word translated "desire" literally means "a passionate compulsion."** It speaks of an internal God-given compulsion to serve in this capacity. **The internal desire is so strong that it motivates him toward external pursuit of the goal.** For those called to the pastorate there should be no other options. Those God has given the compelling desire for ministry will **pursue preparation** in order to be qualified to serve in this fine work.

b) The qualifications for the office, 2-7

(1) *The General Qualification, 2a*

1 Tim 3:2 "not to be taken hold upon" or "irreproachable."

1 Tit 1:6-7 - "unaccused, one who is not called into question or called to account."

Paul begins this listing of qualifications with inferential (therefore - translated here "Now") setting forth the consequent necessity of those who desire the noble task of the pastorate being above reproach. The ministry is something to be desired. It is a good work, a noble task, it is appraised as excellent by God and something to be desired by God's children. However, with the privilege of the position comes great responsibilities and there are qualifications which must be met before those who desire are qualified.

The pastor's conduct must be such that he does not give anyone a handle by which they can injure his reputation. The pastor must exercise skilled Christian living as an example that is free from public reproach. The first measure of a man's qualification for ministry is **an irreproachable character demonstrated by his blameless conduct**. The pastor is to be a model of godliness for his people. This first qualification is focused on the pastor's character, and it serves as the overarching measure which is further specified by the following qualities. The list of qualifications then serves to demonstrate areas in which the pastor must be blameless. Blamelessness leads the list both in Timothy and in Titus.

It should be noted that **all of the adjectives in this list are masculine** and the name "overseer" is also masculine.

(2) *The Specific Qualifications, 2b-7*

(a) Personal qualifications, 2b-3

(b) Domestic qualifications, 4-5

(c) Congregational qualifications, 6

(d) Community qualifications, 7

(3) *The Man's Character.*

(a) Husband of One Wife

1 Timothy 3:2 (ESV) Therefore an overseer must be above reproach, **the husband of one wife**, sober-minded, self-controlled, respectable, hospitable, able to teach,
Titus 1:6 (ESV) if anyone is above reproach, **the husband of one wife**, and his children are believers and not open to the charge of debauchery or insubordination.

The text translated "the husband of one wife" is best translated as "a one-woman man." There have been six different interpretations proposed for this measure of qualification. They are:

(i) **Marriage to the church.**

This was an Old Roman Catholic attempt to justify the celibacy of the priesthood. The idea here was that the "bishop" is being required to be married to the church and thus remain celibate. There is absolutely no exegetical basis for such an interpretation, and even the Roman Catholics have abandoned such an interpretation.

(ii) **Prohibition against polygamy.**

While this has been a traditional understanding, current scholarship has conclusively demonstrated that polygamy was not a great problem in the Roman Empire and it is highly improbable that it would necessitate a specific prohibition against it.

(iii) Prohibition of Remarriage Widowers.

This position is simply inconsistent with Paul's recommendation for widowers to remarry (1 Tim 5:9-15; Rom 7:2-3; 1 Cor 7:39).

(iv) Exclusion of unmarried bishops.

Obviously this could not have been the author's intended meaning. If it was, Paul was disqualifying himself from ministry (1 Cor 7:7-9). Furthermore, this is highly contradictory of Paul's positive attitude toward the effectiveness of singles in ministry.

(v) Marital faithfulness.

The pastor must be a committed, faithful husband who remains steadfast with his wife. A man's faithfulness and sexual purity must be measured before he can be qualified for the ministry. While this text does not specifically state that divorced men are disqualified, it is extremely doubtful that divorced man could ever pass this benchmark for ministry. Sexual purity in the 1st century was a problem and it continues to be one today. Paul's emphasis on this issue is demonstrated by it being the first character to be listed following blamelessness in both Timothy and Titus.

(b) Sober-minded / Temperate

1 Timothy 3:2 (ESV) Therefore an overseer must be above reproach, the husband of one wife, **sober-minded (temperate)**, self-controlled, respectable, hospitable, able to teach,

nhfalion - this word literally means "without wine; not to be intoxicated with alcohol." Considering Paul's condemnation against the pastor being "given to wine" in both Timothy and Titus, it is probable that he is using **nhfalion** in a figurative sense meaning "*to be alert and watchful.*" The demand of temperance is a demand for the pastor **to be calm in judgment.** The man who measures up for the ministry must be sound in judgment, and not given to excess or rashness. The sober-minded man will avoid hasty decisions and weigh matters carefully.

(c) Self-controlled / Prudent

1 Timothy 3:2 (ESV) Therefore an overseer must be above reproach, the husband of one wife, sober-minded, **self-controlled (prudent)**, respectable, hospitable, able to teach,

»1 Tim 3:2 NNAS An overseer, then, must be . . . , prudent

1 Tim 3:2 "Now the overseer must be . . . , thoughtful

Titus 1:8 "But a lover of hospitality, a lover of good men, **sober**, just, holy, temperate;"

swfrona - This adjective describes one whose quality of mind is **serious, earnest, and sound** . The man who meets the mark for ministry **must be thoughtful** and demonstrate *earnestness in ministry.*

The reality of heaven and hell must make the pastor prudent in his conduct. If a pastor is going to be thoughtful, he must develop a disciplined life. A disciplined mind is the product of a disciplined life.

(d) Gentle

1 Timothy 3:3 ESV not a drunkard, not violent but **gentle**, not quarrelsome, not a lover of money.

epieikhs - means "to be considerate, genial, forbearing, gracious, or gentle." The man qualified for ministry must be characterized by a forbearing and gracious character. The pastor must possess the ability to forget evil done against him and remember the good accomplished. This means that the pastor must learn to give God's people the benefit of the doubt. He must have a gentle, forbearing spirit in dealing with people, and he must learn to handle criticism while pardoning failure.

(e) Free from the love of money / Not Greedy (Covetous)

1 Timothy 3:3 ESV not a drunkard, not violent but **gentle**, not quarrelsome, **not a lover of money** .

the negation of the Greek words for "love" and "silver." The benchmark here is clear. The pastor must not be characterized by a love for money. Calvin aptly quotes a Latin proverb: "**He who wishes to become rich also wishes to become rich soon.**"

(1 Tim 6:6-8 NNAS) But godliness actually is a means of great gain when accompanied by contentment. {7} For we have brought nothing into the world, so we cannot take anything out of it either. {8} If we have food and covering, with these we shall be content.

(f) Not a New Convert / Novice

1 Timothy 3:6 ESV He must **not be a recent convert**, or he may become puffed up with conceit and fall into the condemnation of the devil.

- means "newly planted." Here it must be understood as a demand for spiritually mature men to serve as the pastor. The man qualified to take on the pastorate must not be a new convert. Spiritual maturity is a mandate for the man called to the office of overseer (pastor). Paul warns of the danger of elevating a novice to the position of overseer. That novice may become "lifted up with pride" (**tuphao**). The Greek word suggests that such elevation would cloud the man's judgment and *smoky thoughts* would be the result of his pride. Such conceit puts the man in **danger of the type condemnation received by Satan** for his rebellious pride (Isa 14:12-15 & Ezek 28:12-18).

(g) A Good reputation

1 Timothy 3:7 (ESV) Moreover, he must be **well thought of (a good reputation) by outsiders**, so that he may not fall into disgrace, into a snare of the devil.

The man qualified for the ministry is to have a good reputation in the community. New converts are to be won from the community in which the pastor ministers, therefore, it is essential that he have a reputation that is unblemished in the community. The danger here is of falling prey to the **pagida tou diabolou** "the snares of the devil." Satan lays traps to destroy men from the ministry or ever reaching the ministry. The unsaved world around the church has no right to interfere in the church; however, when the consensus of the outside community has an unfavorable evaluation of the man's character he is not qualified for the pastorate. The pastor who had an evil reputation in his community would be a reproach to the ministry. The snare of the devil here are the devices of Satan which he uses to discourage men from ministry and capture their affections for sinful things. The word translated snare was used to describe traps used to catch birds and it was used figuratively to describe things which bring danger or death, suddenly and unexpectedly.

(h) Not Arrogant /Self-Willed

Titus 1:7 (ESV) For an overseer, as God's steward, must be above reproach. **He must not be arrogant (self-willed)** or quick-tempered or a drunkard or violent or greedy for gain,

- it comes from an adjective *hvdomai* which means "enjoy oneself, take pleasure" and *auto* (**self**). The man measuring up for ministry must not be **self-pleasing, obstinate, or arrogant in character**. Pastor's are to be strong leaders, but they must not be headstrong, stubborn men. The one who demands that everything be done his way without regard for others is not qualified to lead and feed the flock of God.

(i) Upright / Just

Titus 1:8 (ESV) but hospitable, a lover of good, self-controlled, **upright (just)**, holy, and disciplined.

- can be translated "righteous/upright" or "just." **The emphasis here is on right standing before God**. This character quality for ministry demands a man who maintains a right relationship before God. The evidence of his right standing will be seen in his **righteous conduct which meets with God's approval**. The man whose character measures up for ministry must be just.

(j) holy

Titus 1:8 (ESV) but hospitable, a lover of good, self-controlled, upright (just), **holy**, and disciplined.

- means holy in the sense of **unpolluted**. This demands that the pastor live a pious life in complete harmony with the commands of God. The man for ministry must be known for his holy character. A man's holiness must be demonstrated by his personal conduct. He must strive to walk (live) even as He (the Lord Jesus Christ) walked (lived - 1 John 2:6). **The emphasis of holiness is the demand of separation**. Holy conduct will be demonstrated by personal separation from sin.

Application: Holiness is the fundamental governing attribute of God. Everything that God is and everything that God does is Holy. Isaiah received a vision of God's holiness as he heard the seraphim's cried out, "**Holy, holy, holy, is the LORD of hosts** (Isa 6:3)." Holiness is clearly demanded of all believers (1 Pet 1:16), but the man who is qualified for ministry must be known as a man with a holy character.

(4) *The Man's Conduct.*

(a) Respectable / Well-ordered

1 Timothy 3:2 (ESV) Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, **respectable (well-ordered)**, hospitable, able to teach,

kosmion - is a cognate of **kosmew** which means "to arrange," and **kosmo**" (world) which means "an orderly arrangement, not chaos." Many suggest that this term should be translated "**well-organized**." This is a demand for **a well-ordered life that is an expression of a well-ordered mind**. Disordered living is a disqualification for ministry. The first measure of a pastor's conduct is orderliness. His conduct must be respectable if he will lead the flock of God.

(b) Hospitable

1 Timothy 3:2 (ESV) Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable (well-ordered), **hospitable**, able to teach,

Titus 1:8 (ESV) but **hospitable**, a lover of good, self-controlled, upright (just), holy, and disciplined.

filoxenon - it means "to love strangers." The dearth of safe or affordable accommodations during this time provided believers with an excellent opportunity for opening their homes to fellow believers who were traveling through their city. In addition, the persecution suffered by many believers created a great need for other believers to open up their homes to these needful brethren. The man meeting the measure for ministry must be an example of hospitality.

(c) Not Addicted to wine

1 Timothy 3:3 ESV **not a drunkard (addicted to wine)**, not violent but **gentle**, not quarrelsome, **not a lover of money**

Titus 1:7 (ESV) For an overseer, as God's steward, must be above reproach. He must not be arrogant (self-willed) or quick-tempered or **a drunkard (given to wine)** or violent or greedy for gain

mh paroinon means "not beside wine." The emphasis here is on the pastor's associations. He must not be known as a man who drinks or lives like a drinker. In Paul's culture wine was not truly an optional beverage. Every step was taken to keep the wine from being an intoxicating beverage

(See Norman Giesler in Bibliotheca Sacra). Emphasis in Scripture is on moderation and an absolute prohibition against drunkenness. Many consider Scriptures emphasis on moderation as making social drinking an acceptable practice in our culture. This, however, is simply fallacious reasoning. Wine was the beverage of their day as their water was frequently unfit for consumption. Their sensitivity to the alcoholic content of the wine is clearly seen in the great strides they took to avoid any intoxicating effects from their consumption. In addition, studies have shown that all the wine, beer, etc... of our day would have been considered strong drink according to their standards. Strong drink and drunkenness are universally condemned in the OT. The man who will measure up for ministry must keep himself free from the consumption of alcoholic beverages.

Proverbs 20:1 (ESV) ¹ Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise.

Proverbs 23:31–32 (ESV) ³¹ Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. ³² In the end it bites like a serpent and stings like an adder.

(d) Not Given to Violent Outbursts

1 Timothy 3:3 (ESV) not a drunkard, **not violent** but gentle, not quarrelsome, not a lover of money

Titus 1:7 (ESV) For an overseer, as God's steward, must be above reproach. He must not be arrogant (self-willed) or quick-tempered or a drunkard or **violent** or greedy for gain

- it means "not a giver of blows." The man measuring his conduct for ministry must not be characterized by a quick-temper that strikes back when annoyed. This demands that the pastor be in control of both his physical and verbal responses in every situation. The ministry demands **a level head that is not easily provoked.**

(e) Peaceable

1 Timothy 3:3 ESV not a drunkard, not violent **but gentle (peaceable)**, not quarrelsome, not a lover of money

- while this is similar in meaning to not being a striker, the emphasis here is on **not being quarrelsome.** The man meeting the marks for ministry must not be characterized by a contentious spirit.

2 Timothy 2:24 (ESV) ²⁴ And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil,

(f) Loving What is Good

Titus 1:8 (ESV) but hospitable, **a lover of good**, self-controlled, upright (just), holy, and disciplined.

- this word is often found on inscriptions describing praise worthy people. It should probably be translated, "a lover of what is good." **A man's conduct is measured by his commitment to all that is good, praise-worthy, and beneficial.** The pastor must be an ally and an advocate of that which is

worth while. His conduct must be a testimony of his devotion to all that is best. There needs to be a commitment to excellence in the ministry. The pastorate is no place for men who are satisfied with second rate work or shoddy preparation.

(g) Not greedy for gain/ given to filthy Lucre

Titus 1:7 (ESV) For an overseer, as God's steward, must be above reproach. He must not be arrogant (self-willed) or quick-tempered or a drunkard or violent or **greedy for gain (given to filthy lucre).**

- Kent suggests that this should be translated "not shamefully greedy of gain." Fee offers, "not pursuing dishonest gain." This qualification is given to the deacon's first in 1 Tim 3:8, and now laid forth as a qualification for the pastor. Understanding that the work in Ephesus was more mature, this qualification was leveled at the deacons who were most likely in charge of the distribution of church funds. In Crete, the new works being established were probably without deacons, thus, this qualification is leveled at the pastors who would also be handling the funds. Those with access to the funds or responsible for their distribution would have opportunity for embezzlement. The man qualified for ministry must not be in the ministry in hope of financial gain. Money is referred to in this text as "filthy lucre." This suggests that a man is not qualified for ministry if his conduct is characterized by the use of evil means to secure financial gain. Barrett is probably correct when he states, "*It is the sordidness of making profit out of Christian service, rather than dishonest gain, that is here condemned.*"

(h) Not soon angry - Not Quick Tempered

Titus 1:7 (ESV) For an overseer, as God's steward, must be above reproach. He must not be arrogant (self-willed) or **quick-tempered** or a drunkard or violent or greedy for gain.

» Titus 1:7 For a bishop must be . . . , not soon angry . . . (NASB) not quick-tempered,

- This term appears only here in the NT. It is an adjective that means "irascible, prone to anger." The man whose conduct qualifies for ministry must not be known for a quick and/or explosive temper. A pastor must not be inclined to anger. He is called to be gentle in spirit, not self-willed, recognizing that this is God's ministry and not his own.

Proverbs 15:18 (ESV) ¹⁸ A hot-tempered man stirs up strife, but he who is slow to anger quiets contention.

Proverbs 29:22 (ESV) ²² A man of wrath stirs up strife, and one given to anger causes much transgression.

(5) The Man's Competency

(a) Apt to teach / skillful to Teach

» 1 Tim 3:2 "A bishop then must be . . . apt to teach;"

(i) The Greek word **demand**s that those qualified to be pastor be an **apt teacher**.

This word is only used twice in the NT (cf. 2 Tim 2:24). It is not a demand to be teachable, although a pastor must be teachable, this text refers to the pastor's ability to impart knowledge to others. The pastor's competency is a moral measure of a his qualification for ministry. The pastor cannot be separated from what he says when the content of his message is moral. The man qualified for ministry must exemplify what he teaches.

(ii) Paul identifies three standards by which the preachers teaching ability must be tested.

The man who passes the benchmarks of ministry must be:

Titus 1:9 (ESV) ⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

This demands:

(iii) Steadfastness in his faithfulness to apostolic doctrine.

The pastor must remain unmoved from the apostolic doctrine he had been taught. The pastor is to be faithful to the Word of God which is described as "the faithful word."

(iv) Readiness in his exhortation of the congregation.

The pastor must be able to encourage and exhort God's people with sound doctrine. There is a grave need among pastors to continue their theological training in order for them to be better prepared to teach doctrine to their people. In addition, a sound theological training is needed to keep the pastor from entertaining the false teachers of his day.

(v) Alertness in his refutation of false teachers.

The pastor must be able to refute those who oppose sound doctrine. We live in a day dominated by great orators of false teaching. It is imperative that a pastor be able and willing to stand in the gap for truth and hold the line against the inroads of false doctrine. God's people must be taught why they believe what they believe and must learn to become effective Biblical apologists.

(b) Managing his own house well

1 Timothy 3:4-5 (ESV) He **must manage his own household well**, with all dignity keeping his children submissive, ⁵ for if someone does not know how to **manage his own household**, how will he care for God's church?
Titus 1:6 (ESV) if anyone is above reproach, the husband of one wife, and **his children are believers and not open to the charge of debauchery or insubordination..**

- (i) The Greek word translated "manage / rule" means to "preside, have authority over, stand before, or manage."

The pastor must be the manager of his home. While there are many shared responsibilities in every home, the man must provide the leadership. This most assuredly demands that a pastor must be the leader of his home.

- (ii) The man measuring up his competency for ministry must rule his home "well."

The Greek word for "well" means more than ruling his home in a morally excellent manner. It goes further to suggest that the pastor's administration of his home should be aesthetically pleasing.

- (iii) The man for ministry will demonstrate his leadership in the home by the lives of his children.

(a) His Children must be in subjection to his authority.

The Greek word here is a military term which demands submission to the higher authority. The pastor's children are to be lined up under his authority demonstrating their submission by their respectful, controlled, and disciplined living.

(b) His children must not be characterized by debauchery / riot (Titus 1:6).

The man qualified for the ministry must not have incorrigible children. 1 Pet 4:3-4 demonstrates the type of activities involved in being characterized by "riot." The children of a pastor are to be faithful.

1 Peter 4:3–4 (ESV) ³ For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. ⁴ With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you;

(c) His children must not be characterized by insubordination / they must not be unruly (Titus 1:6).

The Greek word here means "undisciplined, disobedient, rebellious." The same word is used in Titus 1:10 to describe those who are out of line with the truth of God's Word. **The man prepared for ministry must not have children characterized by a heart of rejecting God's truth.** Rebellion has no room in the house of a man qualified for the ministry.

1 Sam 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

2. The Requirements for Deacons, 8-13.

Many would say the first deacons were established in Acts 6:1-7. I don't believe these men were known formally as deacons among the congregation at Jerusalem. At this point, the early church was being led by the apostles and meeting most at Solomon's Colonnade (part of the Temple). While I don't believe these men were the first official deacons, I do believe that the early church used this example as a pattern for the office of deacon. It is important to note the qualifications for the men in Acts and the result of their ministry in the local church.:

Qualifications:

They had a good reputation

They were filled with the Spirit (lives evidenced Spirit controlled living)

They were filled with wisdom (able to put the principles of Scripture into everyday life with discernment).

They were loyal men who could be trusted ("put in charge of the task in the distribution of funds.")

The Results:

The Word of God kept spreading

The number of disciples greatly increased

That ought to be the goal of every member of this local church and of your ministry in this local church.

a) The General Qualification

1 Timothy 3:8 (ESV) Deacons *diakonos* likewise must be **dignified (worthy of respect)**, not double-tongued, not addicted to much wine, not greedy for dishonest gain.

The Greek text literally reads "*deacons likewise worthy of respect.*" "Likewise" is a comparative adverb linking these qualifications to the qualifications of the pastor in the previous section. The verb from verse two is understood as part of this text. Therefore, we translate it "Deacons. likewise, **must be** men worthy of respect."

This is the first characteristic of a godly man, a man qualified to serve in His Lord's church in the office of deacon. This mark is general in nature just as the general demand for the pastor is to be above reproach (cf v. 2). There is clearly some parallel with the first qualification listed in Acts 6 - having a good reputation. From this general qualification, Paul moves to specific marks which identify what must be true in order for a man to be worthy of respect.

Walk and talk must come together in order to be a man worthy of respect. It is a demand for a life of integrity, one that demonstrates consistency between faith (what he says he believes) and practice (how he behaves). This is not a demand for sinless perfection, but a demand to provide an example worthy of emulation. The man who will serve as a deacon must demonstrate the humility of faith in order to be worthy of respect.

b) The Specific qualifications

(1) *.Personal qualifications, 8b-9*

1 Timothy 3:8-9 (ESV) Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. ⁹They must hold the mystery of the faith with a clear conscience.

The first three of these marks are all stated in the negative (things that deacons must not be or do). Each of these point to the necessity of the deacons (a godly man) being self-controlled in his speech, pleasures, and financial dealings.

(a) He is not insincere.

The term translated "insincere" could be translated "double tongued." It is the idea of not engaging in gossip or saying one thing while thinking another. Godliness does not say one thing to this person and something different to another. It is not fundamentally concerned with impressing men, but maintaining integrity before God, who knows all of our speech. Not insincere is an issue of personal integrity, especially in the area of speech.

Godliness is characterized by a sincerity in service. A genuine passion for God to be glorified in the church that guards one from personal agendas.

Application: We are all guilty of believing better than we behave. Our sincerity is called into question when we say with our talk one thing but our walk demonstrated something quite different. We must guard our hearts so that we never allow our Christianity become an external show. May God grant us a true passion for His glory so that our faith will be proven sincere.

(b) He is not addicted to much wine.

Deacons cannot be one given over the party mentality of our day. He must not consume alcoholic beverages and should not be known as a reveler (the life of the party).

(c) He is not greedy for money

KJV suggests not greedy for filthy lucre. There is an idea behind the term of seeking gain by dishonest means. However, based on parallel with v. 3, the term suggests more than a prohibition against dishonest gain. It has been rightly stated that **all gain becomes shameful when it becomes the object of our pursuit rather than the glory of God.**

The qualification moves beyond the prohibition against seeking gain through dishonest means to a prohibition from being motivated by financial advantage whether honest or dishonest. Godly men do not live their lives based on their pocketbooks. Financial impact is not the foremost concern for in their decision making process.

Illustrate: Far too often, decisions are made based on financial benefits perceived with little to no real concern for ministry impact. The fundamental need for every godly man is the local assembly God has for him to serve in. God has promised to provide the rest as we seek first His kingdom.

Deacons must be motivated by their desire to serve, not by a desire for financial gain or control in a ministry. This is an important qualification for deacons. Why? Part of their ministry responsibilities will have them dealing with the finances of the church. They must be move known for financial integrity.

(d) He Perseveres in Sound doctrine - v. 9 "holding fast the mystery of the faith"

Paul now moves from the negative to the positive. Godly men are known by both what they refuse and what they embrace. The mark of a godly man is a preserving faith that is evident in his commitment to sound doctrine. Godly men are men of the book, who give themselves to its study that so that they can rightly divide the word and be approved of God.

2 Timothy 2:15 (ESV)

¹⁵ Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. <- this text needs to be applied to every Christian. What an awesome privilege to have in our hands the Word of Truth, which ministers Grace in our lives.

(e) His life Matches his profession - v. 9 "with a clear conscience"

The emphasis in the last phrase is on how the godly man keeps the mysteries of the faith, with a clear conscience. In order for a man to be qualified as a deacon, to meet the mark of a godly man, he must maintain a clear conscience with regards to the faith. How is that done?

First, godly men are loyal to the truth's of the faith (objective revelation of God).

Second, godly men demonstrate no deviation between what they affirm to believe and how they behave. Their lives are consistent with their profession of faith.

We need to be reminded of the importance of a clear conscience by looking to Paul's previous discussion:

1 Timothy 1:5-6 (ESV) ⁵ The aim of our charge is **love that issues from a pure heart and a good conscience and a sincere faith.** ⁶ Certain persons, by swerving from these, have wandered away into vain discussion,

1 Timothy 1:19 (ESV) ¹⁹ holding faith and **a good conscience.** By rejecting this, some have made shipwreck of their faith,

It is not enough to perform well before men, such that they perceive you to be a spiritual leader. You must have and maintain a clear conscience before God. True belief evidences a contrite spirit over the sin struggles which remain. Those with a clear conscience keep short accounts with God and men.

(2) Congregational qualifications, 10

1 Timothy 3:10 (ESV) And let them also be tested first; then let them serve as deacons if they prove themselves blameless.

(a) He must be tested.

Unlike the office of pastor, there is not a specific qualification for deacons not to be new believers. However, this qualification demands that the life of the man considered for the office of deacon be observed. They, like the pastor (see text - these too must first be tested), are to be tested before being placed in the office. That does not suggest that deacons must go through an ordination like the pastor, but that their must be sufficient **time to examine their lives.** Paul gave this warning to Timothy and the church at Ephesus:

1 Timothy 5:22 (ESV) ²² Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure.

The salvation that comes in a moment transform our lives. There is an old saying, "the proof is in the pudding." The reality of your profession is in your life. Godly men don't masquerade. Your life and mine is to be an open book and when read it ought to be consistent with our profession of faith. It is in your daily living that your love for Christ is made known.

Application: Some have said, "The way I live in my home is my business. Others in the church should keep their noses out." While such a statement may accurately reflect American individualism, it does not reflect Biblical thought. Like it or not, we are our brothers keepers and we can be sure that God will bring our sin to light and not allow it to be kept in the dark.

(b) He must be found blameless.

Godly men withstand the examination of their life and are found "blameless." That does not mean that they are without sin, but that they meet the qualifications listed and that there is no intended inconsistencies in their life. A godly man, a man qualified for deacon, faithful goes to the mirror of the Word of God and does not leave their a forgetful hearer. His life is being transformed by the power of God and that transformation is evident. He is committed to spiritual maturity in his own life and is responsive the Spirit's ministry of conviction in his life.

Apply: I have observed that many believers seem to come to stages in their Christian maturity where they no longer are compelled to come to the altar and do business with God. Seemingly there is little concern over the areas in their own life where they need to mature, but plenty of concern for the lack of progress in someone else's life. We will never be so spiritual that we don't need to come to the throne of Grace, broken over our sin and seeking for God to change us. That is one of the reasons we take time for public invitations in our church. It is not because so and so needed the message, it is because we needed the message and need to take time to be holy. How do you view the invitation time?

(3) Domestic qualifications, 11-12

1 Timothy 3:11-12 (ESV) Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. ¹² Let deacons each be the husband of one wife, managing their children and their own households well.

(a) Their wives must be worthy of respect

Here we find that the wife of the deacon must measure up before he is qualified to serve in that office. Godly men worthy of respect have godly wives. If a man's wife does not measure up, then that man is not qualified to serve the church as a deacon.

Some argue that verse 11 is teaching a third office, the office of deaconess. How do we know this is a reference to the wives of deacons and not to an office of deaconess. There are five supports that support the conclusion that this is a reference to deacon's wives and not to deaconess.

(1) Structural argument: This verse is placed in a larger section dealing with deacons. Paul gave qualifications for pastor and then deacon. The qualifications for deacon were not squeezed in the middle. If an office of deaconess was being suggested you would expect the qualification to follow Paul dealing with deacons, and not be in the middle.

(2) If these qualifications are truly parallel with the office of deacon, why are the qualifications found in v. 12 not applied to this "office." A wife of only one man would be expected here. It was a qualification for widows who would be supported by the church.

1 Timothy 5:9 (ESV) ⁹ Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband,

(3) There is no need for the definite article to appear with "wives" in order for it to be a reference to the deacon's wives. See v. 12 - there is no article with the word children, yet all understand this to be reference to the deacon's children.

(4) Same word used in v. 11 and v. 12 referring to the deacons wives and in v. 2 referring to the wife of the pastor.

(5) The term deaconess can also mean a servant not an office (as in Rom 16:1).

Now there are three dimensions involved for the wives of the deacons to be worthy of respect.

(i) They must not be slanders (gossips - undisciplined speech).

(ii) They must be self-controlled.

(iii) They must serve faithfully and prove trustworthy in all things.

Deacons' wives are going to know much about the ministry and the lives of people being ministered to. They must be godly ladies who maintain control over their tongues or God's name will be profaned by the backbiting that will result.

(b) They must be men of character.

Those who will serve the church in an official office must prove their fidelity in their home. This points to the fact that our private lives are not nearly as private as we might like to think. The godly man will be devoted to his wife and will manage his home with integrity.

(i) They must be the husband of one wife

See the discussion on the qualifications for the pastorate. The godly man will love his wife as Christ loved the church. His love and protection for her will provide an example before the congregation.

(ii) Their children follow their leadership.

To manage children well is to raise them up in the discipline and instruction of the Lord. The godly man's home will not be a child-centered home, but a God-centered home where the gift(s) God has provided will be trained so as to be prepared for the day of battle ahead (Ps 127). The Godly man recognizes that his parenting is part of his stewardship of God's provisions. The children God has provided belong to Him and should be raised with a fundamental loyalty to the Lord and His work.

(iii) Their home follows their example.

The mandate to be good manager of the home is not so that he can manage the church. His management of the home is a demonstration of his Christian character as a husband and a parent.

c) The incentives for the office, 13.

1 Timothy 3:13 (ESV) For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

What does it mean to do well?

To do well does not necessarily mean to be well-pleasing to the church or the pastor, but **well-pleasing to God**. Deacons are God appointed servants in the church. Those who are competent to serve as deacons have a clear conscience because of their commitment to doing the Word and will of God. Their first priority is not avoiding hurting someone's feelings or making everyone happy - **their first priority is to serve well by holding fast the faith with a clear conscience.**

It is the mission of a deacon (a godly man) to serve and to DO IT WELL.

(1) *Deacons who serve their Lord well gain a good standing in Christ Jesus.*

The phrase "in the faith" modifies both "a good standing" and "great confidence." The idea of "a good standing in the faith" is that of a **good reputation**. The deacon, who serves the local church well, will be known as a man of God.

(2) *Deacons who serve their Lord well gain much confidence in the faith.*

What does it mean to have "great confidence in the faith." There are two dominant ideas here. First, the man who serves well as a deacon will have **great assurance of their salvation** (i.e. great confidence in their relationship with Christ). Second, the man who serves well as a deacon will have **great boldness in the faith** (i.e. great confidence in their ability to proclaim and defend the faith). It is possible that both ideas are to be understood.

Bottom line, **faithful service as a deacon is rewarded by God both now and forever**. The pathway to a good reputation is not found in making big in the world, but through faithful service in God's church.

B. The Reason for Paul's Charge, 14-16.

While these verses properly fit within this section, at the same time, they could be taken as **reasons for Paul's writing the entire epistle**. Paul is writing to Timothy and the

believers in Ephesus so that they would know how **they ought to conduct themselves** in God's household. Implicit in this instruction is that their understanding of what God expects would produce the right kind of behavior

1. **The Initial Reason, 14-15.**

1 Timothy 3:14-15 (ESV) I hope to come to you soon, but I am writing these things to you so that, ¹⁵ if I delay, **you may know how one ought to behave in the household of God**, which is the **church of the living God, a pillar and buttress of the truth.**

In this lesson, we are going to focus on Paul's identification of the local church in this text. Paul begins his identifications of the local church through an architectural metaphor

a) **The local church is The Household of God.**

The Greek word translated "household" is *oikos*, which can mean either a **dwelling place (i.e. a house) or an immediate family (a household)**. The emphasis here is either on the church being the place where God dwells among his people (a house), or on the interaction of the members of God's family (a household). The conduct being set forth for the believers in Ephesus are not rules of etiquette, but **standards for the household that is none other than God's**. Two great realities concerning the church are revealed in this architectural metaphor concerning the church.

(1) The Local church is God's dwelling place.

This is His church and He inhabits it! What does He inhabit in the church? It is most certainly not the building; rather God dwells in the people He has redeemed for His Name's sake.

1 Corinthians 3:16–17 (ESV)

¹⁶ Do you not know that you are God's temple and that God's Spirit dwells in you? ¹⁷ If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

Paul tells the believers in Corinthian that the church is the temple of God. How so? Because the Spirit of God dwell in them. Those that seek to destroy the local church - God gives a powerful warning saying, "I will destroy you!":

Ephesians 2:19 (ESV) 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,

Ephesians 2:22 (ESV) ²² In him you also are being built together into a dwelling place for God by the Spirit.

It is God's purpose to build His church, to dwell with His people through the local church. God has no other institution in this age through which His Word is to be proclaimed or His people instructed. God would have His people to worship Him, in His Church.

Worship can be defined as God's people gathering in His presence to do His will.

(2) The Local church is the Family of God.

Romans 8:15-17 (ESV) For you did not receive the spirit of slavery to fall back into fear, but you have **received the Spirit of adoption as sons, by whom we cry, “Abba! Father!”** ¹⁶ **The Spirit himself bears witness with our spirit that we are children of God,** ¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

We do not often consider the fact that the family of God is the local church, but that is what this text reveals. God's household, His family, is the local church. It is the Spirit of God who bears witness in our hearts that we are the children of God and thus, **we** cry Abba, Father. As we assemble together to worship, Christ meets with us, and our hearts ought to ache to praise our Father's name who has been so gracious to adopt us into His family. .

b) The local church is the church of the living God.

The emphasis on this descriptive falls on the words - **the living God**. The household of God is now described as the church of the living God. Both of these phrases are describing the local church using different imagery and word pictures to drive home important truths about God's church. What is significant about this description - the church of the living God?

This is the church of the living God in that **He is the source of life** and that **He is alive** in contrast to the dead idols of the temple. He is a fountain of living waters to those who come to Him in saving faith and who drink, find their souls rest and satisfaction in Him. **The living God communicates life and salvation to believers in Christ and gives them the vitality of life for service and obedience.**

c) The local church is the Pillar and Buttress/foundation of the truth.

God's truth is not able to stand without the church! When we consider the theological landscape of American Christianity, we are appalled by the lack of accuracy and volume of error being taught. What we fail to recognize is this: there is a direct correlation between the degeneration of doctrine and the current laissez faire attitudes toward the church. Our own relationship with God is in mortal danger if the local church does not occupy its intended place in our lives.

Calvin put it this way: "The Lord esteems the communion of his church so highly that he counts as a traitor and apostate from Christianity anyone who leaves any Christian society, provided it cherishes the true ministry of the Word . (*Institutes of the Christian Religion*, 2:1012)."

How does the church uphold the truth of God? Our supreme obligation to the truth God has entrusted to His church is dissemination. It is the faith "one for all delivered to the saints" that we have been commissioned to **live by, proclaim, and protect.**

(1) We must live by the truth we have received.

If we are going to fulfill our responsibility to be the pillar and buttress of the truth, then our lives better reflect the fact that we believe it to be true. If we do not live by what we say we believe, then we have little credibility and we fail to support the truth.

(2) *We must proclaim the truth we have received.*

"Rome is in grievous error when it asserts that the church dispenses saving grace itself. But so are they in error who overlook the fact that the church must dispense the means of saving grace."

God employs but one means to impart faith to men. It is His Word, the Bible. "Faith cometh by hearing, and hearing by the Word of God (Rom 10:17)." **It is the sacred duty of the church to proclaim that Word.** When it pleases the Holy Spirit to call sinners effectually by the Word as preached by the church, believers come into being. It is because of this important role of the church in the birth of believers that the church deserves to be denominated the mother of believers. Believers are born of God through the church. (A.B. Kuiper).

(3) *We must defend the truth we have received.*

The church is to give her life in defense of the treasure God has entrusted to our care. We are to protect the truth, which means that we had better be diligent students in knowing the truth. God is going to hold us accountable for our defense of His truth deposit to the church. We must be like Timothy, willing and enabled to confronting false teachers so that the truth will be upheld.

2. The Subsequent Reason, 16

1 Timothy 3:16 (ESV) Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

Why is it so important that believers learn how to conduct themselves in the household of God, which is the church of the living God, the pillar and foundation of the truth? Because of the nature of the truth with which we have been entrusted. This great truth is transformational, it changes lives for now and eternity, for it is the power of God unto salvation to everyone who believes.

"He who was revealed in the flesh," - the incarnation of Jesus Christ - born of a virgin - revealing God to man in human flesh.

"Was vindicated in the Spirit," - He was shown to be true, that is, His claim to be the unique Son of God was verified before the world - How so? Through His resurrection of the Dead, which revealed the Deity of Christ to the World

"Was seen by angels" - Both prior to the resurrection and after the resurrection

"preached among the nations" - the apostles took the good news of Jesus Christ throughout the know world.

"believed on in the world" - Here was the response of many who heard.

"Taken up in glory" - ascension to the right hand of the Father, where His Father received Him into His glory. .

Exegetical Outline

I. THE INTRODCUTION OF THE EPISTLE, 1:1-2.

II. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE DOCTRINE, 1:3-20.

- A. The Initial Presentation of Paul's Charge, 3-7.*
- B. A Clarification Regarding the Law, 8-11.*
- C. A Clarification regarding the Gospel, 12-17.*
- D. The Subsequent Presentation of Paul's Charge, 18-20.*

III. PAUL'S CHARGE TO TIMOTHY CONCERNING PUBLIC WORSHIP, 2:1-15.

- A. The Directives for Public Prayer, 1-7.*
- B. The Directives for Church Order, 8-15.*

IV. PAUL'S CHARGE TO TIMOTHY CONCERNING CHURCH OFFICERS, 3:1-16.

- A. The Directives involving Church officers, 1-13*
- B. The Reason for Paul's Charge, 14-16.*

V. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE TEACHERS 4:1-16.

The Postpositive de in 4:1 is transitional, separating this section from the preceding. Paul had concluded the previous section with a reference to the truth of the gospel. He returns in this section to discuss Timothy's responsibilities in light of those who are opposing the gospel. The section continues through the end of chapter four. Beginning with 5:1, Paul switches focus from Timothy's ministry and false teachers to Timothy's ministry and the care and conduct of various segments within the church.

A. The Threat to the Faith, 1-5

The threat Paul addresses here involves the presence of false teacher and their efforts to influence others in order to gain a following. Paul divides the section into two parts. In

verses 1-5, he identifies the threat that Timothy is facing and in verses 6-16 he outlines what Timothy's response should be.

1. The Prediction of Apostasy, 1

Here Paul recalls previous revelation about the coming apostasy of men.

1 Timothy 4:1 (ESV) Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons,

a) Who has Spoken?

The Spirit who speaks is the Holy Spirit and that through which He is speaking is N.T. revelation. The construction presented here ("the Spirit speaks") is never used by Paul in reference to the O.T. but exclusively in reference to N.T. revelation. The present tense of the verb speaks points to the fact that these words spoken by the Spirit of God are **a constantly present authority**. The Greek word translated here "clearly" is a NT hapax logemena (occurring only once in NT). The term emphasizes the fact that the revelation which has come through the Spirit has been *communicated in no uncertain terms*.

b) What did the Spirit Speak?

The Spirit has revealed that there will be a falling away from faith in Christ by those who profess to believe. What does it mean to fall away (abandon) the faith?

To fall away (abandon) does not mean to loose something you once possessed. It **means to turn away from something you once identified with and professed to be apart of**. The people who abandon the faith are those who professed to have faith, but they really have an evil heart of unbelief which will prove faithless (unregenerate). They abandon the body of truth to which they once gave assent and claimed to be part of the family of God. They may yet claim to be Christian, but they have turned away from the doctrines of the faith. They are people like the Lord spoke of in the parable of the sower:

Luke 8:13 (ESV)

¹³ And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; **they believe for a while**, and in time of testing fall away.

-> Consider the Warning given by the author of Hebrews to those tempted to turn away from Christ.

Hebrews 3:12 (ESV)

¹² Take care, brothers, lest there be in any of you an evil, **unbelieving heart, leading you to fall away from the living God.**

c) When did the Spirit Speak about?

The Spirit spoke about "**latter times/days.**" This is a reference to the lasts days which were inaugurated by the Messiah's Ministry. The future tense of the verb might cause us to think about a falling away that is still future. This usage however is a common way of referring to **this present age**. This

conclusion is further supported by the fact that Paul moves on into a discussion about a present situation in the church (vv. 3-5) and that Paul commanded Timothy to teach the believers in Ephesus about the danger to their faith.

What N.T. revelation did Paul have in mind? Some suggest the apostasy spoken of here is the one the Lord spoken of in Matt 24. Others suggest that it is the falling away Paul spoke of in 2 Thes 2. It is likely a reference to both. Let's look at each of these:

Matthew 24:1–14 (ESV) ¹ Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. ² But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.” ³ As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” ⁴ And Jesus answered them, “**See that no one leads you astray.** ⁵ For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. ⁶ And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. ⁸ All these are but the beginning of the birth pains. ⁹ “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. ¹⁰ And then **many will fall away** and betray one another and hate one another. ¹¹ And **many false prophets will arise and lead many astray.** ¹² And because lawlessness will be increased, **the love of many will grow cold.** ¹³ But the one who endures to the end will be saved. ¹⁴ And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

2 Thessalonians 2:1–4 (ESV) ¹ Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, ² not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. ³ Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, ⁴ who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

Illustration and Application: If you ignore the warning signs concerning a dangerous curve ahead, it might be the last such sign you ignore. Paul says that God has put up a road sign for every Christian to read as we travel on the King's highway. What does it read - **DANGER - APOSTASY AHEAD.** It is as Bunyan described happened to Christian as he found himself in the dungeon of Doubting Castle. There is a warning for those who have ears to hear - beware of sin - beware of violating the commands of God and violating a clear conscience before God - beware of **Satan's devices** to destroy your soul - He sends them in the person of **very endearing false teachers whose doctrine will destroy your soul.**

The Lord Jesus declared that many will come endeavoring to mislead us, and He warned - "**Only those who endure unto the end shall be saved.**" Perseverance is a condition of final salvation. **It is not that we work our way to heaven, but that our new life in Christ perseveres unto the end.** That

which was been made spiritually alive by the power of God, cannot be put to death. But those who are spiritually dead can pretend to be spiritually alive. Reality will be made known.

2. The Description of the False Teachers and their Victims, 1-3.

a) A Description of the Deceived (Victims).

1 Timothy 4:1-2 (ESV) ... devoting themselves (paying attention) to deceitful spirits and teachings of demons, ² through the insincerity of liars whose consciences are seared,

Those who fall away from the faith (the victims) are described as people who pay attention to deceitful spirits and the doctrine of demons. The Greek verb translated "paying attention" means to "follow after; to devote oneself to." The means by which professing Christians are lead into apostasy is through an exposure to deceiving spirits and demonic doctrine by the men described in v. 2. They were deceived by men, who Paul calls liars that poised themselves as teachers of righteousness while uttering their hypocrisy. These teachers were not endeavoring to start a new religion, but were claiming that they were the real teachers of righteousness. They were wearing a mask pretending to be what they never intended to be.

Application: How do we keep ourselves from being deceived? How do you know what is right and what is false doctrine? Paul instructs Timothy and the believers in Ephesus to respond to this immediate danger to their faith through these false teachers by pursuing Godliness (v. 6ff)! **When you know the right thing, the false is apparent.**

b) A Description of the Deceivers.

1 Timothy 4:2b-3 (ESV) whose consciences are seared. ³ who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.

(1) *The Deceivers have callused hearts*

Those doing the deceiving are described as men with their conscience **seared**. These false teachers have seared their own consciences through their **constant violations of God's Word**. They have in the past and continue in the present to reject God's Word. This situation points us to the self-deceiving nature of sin which destroyed the false teachers own moral evaluator. Through this searing they have become **insensitive between what is right and what is wrong**. The verb is a perfect tense indicating that their past actions (i.e. violating God's Word) has produced a **fixed present condition** (a seared conscience). This ought to put the fear of God in our hearts, and a hatred of sin in our soul. These false teachers, Paul says, are fixed in their apostasy and are set on leading others to follow them. Like bitterness, those in apostasy don't like to travel alone. The Apostle John would say that these men have committed the sin unto death and we are not even to pray for them (1 John 5:16).

(2) *The Deceiver's Doctrinal commitments*

The deceivers were apparently teaching that *singles should not get married*. The Essenes were a religious group (a perversion of Judaism) that taught such doctrines during the inter-testament period. The Gnostics were another religious group (a perversion of Christianity) that taught it during the early centuries of Christianity. The Roman Catholic church still teaches this false doctrine today for their priests.

The deceivers also taught that **sanctification** (being right with God) required that believers **abstaining from certain foods**. This error arises from a false belief that our bodies are sinful because they are flesh. Thus, to deny normal appetites was considered commendable.

Application: Why was Paul so excited about people forbidding other to marry and teaching them to abstain from certain foods? Isn't this the same Paul that said he would avoid eating meat if it caused a brother to stumble? Isn't this the same Paul who says there is great advantage in being single and who wished more were like him? When Paul was in prison in Rome, there were men preaching the Gospel out of pretense. They were not doing it out of their love for the Lord or for Paul. They were doing it to increase Paul's burden while in prison - to make a name for themselves, etc... Paul said he rejoiced when Christ was preached even with a faulty motive. Paul does not have this same attitude here? In fact, he uses very powerful language - they are teaching the doctrine of demons, being lead astray by deceiving spirits.

What is going on here? - Parallel to when Paul had to stand Peter to the face. These false teachers have not just suggested through their teaching that abstinence from marriage is good or that certain foods should be avoided, **they have made them tests of faith**. You don't really have faith if you marry or partake of certain foods. These false teachers had **turned salvation by the grace of God into transaction** rather than a dynamic relationship characterized by radical allegiance to Christ.

3. **The Refutation of their Heresy, 3b-5.**

1 Timothy 4:3b-5 (ESV) who forbid marriage and require abstinence from foods that God created to be received with thanksgiving **by those who believe and know the truth**. ⁴For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, ⁵for it is made holy by the word of God and prayer.

a) **The Standard of Measure - The Word of God exposes error.**

Those who believe and know the truth will not be deceived by false teachers. Paul exposes these false teachers by turning to the standard of measure for all that is taught, which is what God has revealed in His Word. Paul's refutation against the doctrine being taught by these false teachers is simple and pointed. **God created the foods we partake of and declared them to be good (all He intended and beneficial)**. While all can receive this food, only believers can receive it with thanksgiving knowing who has provided it and why.

b) Sanctified by the Word of God

The Word of God stands here as a reference to what is taught in the Word concerning what is proper - all that is to be received from the hand of God.

It is the Word of God which teaches us the purpose of marriage and prayer - it is through obedience to God's revelation that His good gifts can be received with thanksgiving. Through our prayers of thanksgiving we are to praise God for the privilege of partaking of His good gifts and to pray that God will continue to enable us to use them in a God honoring way!

Application: *Thanksgiving is the expression of the redeemed soul to God's past and present provisions.* How much of your prayer time do you spend in thanksgiving? It is the nature of our flesh to be demanding and very ungrateful people.

Col 2:6-7 NNAS Therefore **as you have received Christ Jesus the Lord, so walk in Him**, {7} having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and **overflowing with gratitude.**

B. Timothy's Response to the Threat, 6-16.

Having documented the threat, Paul now turns to instruct Timothy what he needs to do to counter this threat. Most divide the passage into two paragraphs with the second beginning at 4:11. Each paragraph begins with a directive for Timothy to instruct the believers in the truths previously mentioned (v.v. 6 and 11). Following this, Timothy is given several responsibilities in the form of commands and prohibitions (vv. 7 and 12-16a). And, each is concluded with a causal **gavr**, clarifying and supporting the apostle's commands and prohibitions (vv 8-10 and 12b).

1. The Initial Responsibilities, 6-10.

1 Timothy 4:6-10 (ESV) If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. ⁷Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; ⁸for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. ⁹The saying is trustworthy and deserving of full acceptance. ¹⁰For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

a) The responsibilities proper, 6-7.

(1) *Instruct the Brethren - The Response of Faith demands Purposeful Instruction from the Word of God (v. 6).*

(a) What purposeful instruction needs to be given?

In response to the threat of apostasy, Paul calls on Timothy to "**point these things out to the brethren.**" The question to ask is: "*What things is he referring to?*" Some have suggested all of Chapters 2 & 3. The contextual flow of Paul's argument seems to argue for a more specific referent. Paul **is referring to the warning just given in vv. 1-5.** Paul tells Timothy the threat of apostasy is real, and it is absolutely essential that he warn God's

people. Timothy must teach true doctrine and part of the instruction demands the exposure of that which is false. Timothy must expose and refute the error of false teachers in order to be a good servant of Christ Jesus.

Application: God calls on every good servant of Christ (especially pastors) to sound the warning against apostasy and the false doctrines that are being advocated. Good servants sound the warning and don't sit by to watch people turn away.

(b) Notice the benefits which come from purposeful instruction?

The First benefit from faithful instruction: Paul tells Timothy that he will be a good servant of Christ Jesus. *What does it mean to be a "good servant?"* In this text, "good" carries the idea of **useful / profitable**. The Greek Word translated here "servant" is the same word from translated deacon in other passages. Timothy was not a deacon, nor was he trying out for the team. The emphasis of the term is service by being a servant. Paul was concerned that Timothy's ministry in Ephesus would prove profitable for the Lord - for the magnification of the Lord's Name in Ephesus. It is the heartbeat of faith to serve the Lord and the ambition of the His servants to be profitable. In order for Timothy to be a good servant of Christ Jesus, he must rightly divide the Word of God and teach that Word to God's people so that God's people can discern the truth and expose the error.

Through such warnings as this one, we find that the Scriptures very clearly teach us not to be shocked when we witnessing professing believers turning away in apostasy. In fact the Scriptures admonish us to make certain of our calling and election (2 Pet 1:10). We are instructed to demonstrate ourselves as approved workman for God by accurately handling His Word..

2 Tim 2:15 NNAS **Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.**

The Second benefit which comes from faithful instruction: Paul tells Timothy - *"He being trained in the words of the faith and of the good doctrine that you have followed."*

The Greek verb here is a present participle indicating that it is a **continual training/nourishment from the Word that we is essential to our growing up in the faith**. This nourishment is promised and provided by God as we labor to rightly divide His Word. The Greek Word here (for "trained/nourished") is used of child-rearing in other texts. The imagery here is rich and powerful. As we accurately handle God's Word and teach it to others, **God nourishes our lives with His word like a Father does his child through his instruction.**

We must study the Scriptures and treat the Scriptures appropriate for what they are - The WORDS of the LIVING GOD. God has given His children His Spirit so that we might **be trained by Him through the Word**. **The Holy Spirit takes the Word we have treasured in our hearts and illumines and renews our minds so that we might know how to apply it in our lives.** It is through this ministry of the Spirit that God gives His

children wisdom. It is through this nourishing ministry in our lives that we learn to discern what pleases our Heavenly Father.

Biblical Illustration: 1 Peter 2:4-5 (ESV) As you come to him (Christ), a living stone rejected by men but in the sight of God chosen and precious,⁵ you yourselves like living stones are **being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.**

(2) *Shun/Reject False Doctrine, 7a*

1 Tim 4:7 – ESV Have nothing to do with irreverent, silly myths. Rather train yourself for godliness;

{7} But **avoid** worldly fables and old wives tales,

Paul's admonition here is a command. The Greek Word translated "nothing to do with/avoid" is an imperative verb meaning to "decline, reject, or avoid."

The response of faith to the false teaching which threatens our faith is to avoid them. We are responsible to avoid worldly fables and old wives tales!

What is the point of Paul's description of the false teachers' doctrine. Simply this, that what they had to say was no more useful or substantive than an old wife's tale or silly myth. There is no derogatory intent toward women in general or older women specifically. Paul was seeking to cast the worst possible light on the false teachers. This description was frequently used in philosophic polemics to describe that which did not have credibility and was associated with the stories fabricated by old women.

In order to reject worldly fables and old wives tales (irreverent, silly myths) we must be able to recognize them. We will not be able to recognize the error unless we know the truth. We must remember that this is serious business. Why? Because Satan seeks to disguise himself and his deceptive doctrines as that which comes from an angel of light.

What is a *Worldly Fable/Irreverent Myth* - I like to define them as follows: *The ploys of this World to turn my attention away from Christ and tempt me to find my satisfaction in other things.* The Lord Jesus Christ is to have the first place in everything - including my thoughts!

2 Cor 10:5 NNAS We are destroying speculations and every lofty thing raised up against the knowledge of God, and we **are taking every thought captive to the obedience of Christ,**

(3) *Pursue Godliness, 7b*

1 Tim 4:7 – ESV. . . Rather train yourself for godliness

rather **exercise** for the purpose of **godliness** (to be more godly)

This response of faith is also set forth as a command (the Greek verb is an imperative - mood of command) Believers must respond against the threat of faith by training/exercising ourselves for the purpose of Godliness. When we exercise for the purpose of Godliness we are **training to be more godly.**

Here we find that Paul has shifted into an athletic imagery and this imagery is the focal point of the paragraph. The exercise we desperate need is that which leads toward godliness (i.e. greater conformity with Christ). Such exercise can only be accomplished through the Word of God. God has spoken and speaks

through His Word. He demands of His children that we walk like His Son walked, that we heard and heed His Word, that we know and do His will.

Think how these demands are stacking up for Timothy. In v. 6a, Timothy must communicate the truth he received to others. In v. 6b, his faith will be nourished as he follows the truth he has received. Now, Timothy must vigorously apply all the truth he has received in a quest to be more godly (i.e. like Christ). The implication for us should be fairly clear: **in order for you and I to be approved of God, we must apply ourselves with great diligence to the Word of God for the purpose of being more godly.** We must pursue more godliness in order to stand against the threat to faith.

What does it mean to pursue Godliness?

The Word translated Godliness comes from the same root referring to awe and reverence. The quest for godliness is a pursuit of **worship that is filled with awe and a life of obedience that is controlled by reverence** - the righteous fear of displeasing our Heavenly Father.

This is the Great Antidote to Heresy and the answer of faith to the threat of apostasy. **We must pursue God! Draw near to God and He promises to draw near to you.** The pursuit of Godliness is a quest to please God in all things or as Paul said in Eph 5:10 - learning to discern what pleases the Lord.

May God give us the heart to pursue His truth knowing that it alone will protect us from the greatest defeat of all - unbelief!

b) The support for the responsibilities, 8-10.

Primary focus is on the 3rd responsibility – the pursuit of Godliness

(1) The initial support – the value of godliness, 8 -- Faith pursues godliness because it believes the promises of God - godliness has great value.

1 Timothy 4:8 (ESV) for while bodily training is of some value, **godliness is of value in every way**, as it holds **promise for** the present life and also for the life to come.

1 Tim 4:8 For bodily training is profitable to some extent, but **godliness is profitable in every way**, since it holds **promise** for the present life and the life to come.

In v. 8, Paul establishes the reason and support for His instruction to Timothy and the Church at Ephesus to pursue Godliness in response to the threat of faith. What is that reason? Simply stated: **Godliness is valuable/profitable in every aspect of life.**

Paul argues from the lesser to the greater. He suggests that bodily exercise is profitable. This is readily observable. The discipline training of the athlete has a temporal benefit (they are in good physical condition, they may win their competition, etc.). Everyone should be able to acknowledge some positive benefits which come from bodily training. In pointing to the temporal benefits of bodily exercise, Paul is providing a strong contrast. The benefits of the one is easy to recognize but of limited value. *The benefits of the other (godliness) is harder to discern but the benefits are unlimited and everlasting.*

Paul declares that godliness is profitable in EVERY WAY, both in this life and the life to come. Godliness is beneficial to every aspect of our lives. There is no arena of our lives that is not better lived when we pursue Godliness. Godly people make better spouses, parents, employees, employers, church members, etc... **There are no areas of our lives that is not improved by the pursuit of Godliness.**

Not only is Godliness profitable in every way, **its benefits are experienced both now and forever.** We need to let this sink in and meditate on this reality - THE BENEFITS OF GODLINESS ARE FOREVER! Why is this so important to meditate upon? Because not one of us sin out of duty. We all sin when we become convinced that sin is the way to satisfy some desire of our heart. We sin because we think it will make us happy or benefit it us in the moment. **How do we free ourselves from the pursuit of pleasures in the temporal? By believing the promises of God. It is through the pursuit of Godliness that we will enjoy life both now and forever!**

(2) *The subsequent support, 9-10.*

1 Timothy 4:9-10 (ESV) The saying is trustworthy and deserving of full acceptance. ¹⁰For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

What is the trustworthy statement that is worthy of all acceptance? Is the antecedent of "saying" what Paul has just said (v. 8) or is it what he is about to say (v. 10). The trustworthy saying that is worth of all acceptances is this: **Godliness is profitable in every way, since it holds promise for the present life and the life to come.** Paul did not want Timothy or the believers in Ephesus to miss this point. We must not miss it either. There must be a passionate pursuit of Godliness in the life of every believer. It is the key to avoiding the threats to faith. Godliness is Valuable! Believe it! Trust God's Promise! Accept it! ACT ON IT! Faith pursues godliness, because it believes the promise of God.

How does v. 10 function? It supplies addition support for the command found back in v. 7 and the statement declared trustworthy in v. 8. *What was the command of v. 7?* To exercise ourselves for the purpose of Godliness. We are commanded of God to pursue godliness. *What was the trustworthy statement of v. 8?* That the Godliness we are commanded to pursue is valuable in every way, both in this life and the life to come.

*So what is that we are labor and strive for? **GODLINESS!***

The two Greek terms translated "labor" and "strive" highlight **the kind of effort we are to make** in the quest for godliness. It will not happen automatically and the consequences of not striving may be eternal. We could be overcome by the threat. We must not be foolish and think we are sufficient to face the foes of our faith. We are utterly dependent on God keeping His promise to finish that which He started. The means God has ordained for the perseverance of our faith is a disciplined and diligent effort in the pursuit of Godliness - the working out of our salvation through the willing and doing of His will.

The term translated "strive" is used of *athletic competitions in which the contestants are striving with a goal in mind* - winning the contest. What goal ought to be in our mind such that we are compelled to strive for godliness? (i.e. God would be glorified through the transformation of my life - that I might please Him in all things, etc..)

Why should we be willing to work so hard in the pursuit of Godliness? Because we have put our Hope in the Living God. We have turned from sin and the trust ourselves to the living God and received Him as our Lord. We love Him with all of our heart, soul and mind, therefore we trust Him and pursue Him. We have been made new creatures through the indwelling Spirit of God and His power is working in our lives the willing and doing of God's pleasure. Why must we be so diligent to pursue Godliness?

Heb 12:14 NNAS **Pursue** peace with all men, and the **sanctification without which no one will see the Lord.**

Why did we place our hope in the Living God - Because He is the source and giver of the life we now enjoy and will enjoy forever. He alone is able to fulfill all His promises associated with the pursuit of Godliness.

Paul then concludes with a powerful reminder about the person in whom we have placed our trust - THE LIVING GOD WHO IS THE SAVIOR OF ALL MEN, especially of those who believe. The last statement should be understood as one of potential and actual. *God is potentially the Savior of all men, in that He has provided the means of reconciliation for all men.* All men are guilty of sin before the Living God. Because of sin, all men deserve the eternal wrath of the Almighty against whom they have rebelled. God has acted in love toward all men in the sending of His Son to provide the payment for man's rebellion and the means for man being declared righteous before God. *All men, however, do not obey the Gospel and turn from their sin to trust the living God.* They reject Him and continue in the pursuit of their pleasures in the things God has provided rather than in God who provided them. **So the Living God has provided for the salvation of men, but in actual experience God is the Savior only of them that believe.**

2. **The Subsequent Responsibilities, 11-16.**

Through this series of six imperative instructions given to Timothy, Paul brings to light some of what it means to exercise ourselves for the purpose of Godliness. Spiritual leadership is vital to the success of the church in putting aside the threat of false teaching. Spiritual leaders must provide an example of a passionate pursuit of Godliness. It is not enough for leaders to point to the way, they must live it.

Each of us need to consider these responsibilities set before Timothy. This is what it meant for Timothy to pursue Godliness and labor for God's glory in the churches at Ephesus. How do we join with or be Spiritual leaders who help the church to pursue Godliness and avoid apostasy?

a) **The responsibilities proper, 11-16a**

(1) *Responsibility #1 - Teach them the Response of Faith*

1 Timothy 4:11 (ESV) Command and teach these things.

Paul begins by demanding that Timothy command and teach what he has just laid out concerning the threat and the way faith responds to the threat. Both verbs are in the imperative tense (mode of command). Timothy must command the church to obey Paul's directives. The idea here is of a **forceful/militant instruction of God's revelation** that must be obeyed or dire consequences will be the result. Timothy must teach the church's through systematic instruction of God's Word that has come through the hand of Paul. Understanding the force of Paul's instruction to Timothy brings us to the next logical question: What must Timothy command and teach?

(a) 4:1-5 - The threat of Apostasy is very real - Some who identify with Christ today will turn away (abandon their hope in Jesus Christ proving that they were never truly regenerate).

(b) Only those who Believe and Know the Truth can avoid the threat (4:3).

(c) We must seek continual nourishment/training from the Word and Sound Teaching (v. 6)

(d) We must be able to identify and reject False Doctrine (v. 7a).

(e) We must strive with passion after Godliness (v. 7b).

(f) God promises that "Godliness is VALUABLE (satisfying) both in this life and the life to come." (v. 8).

(g) The Promises of God demand an intense labor and determination that is focused on the eternal reward (v. 10).

Application: It is the church's responsibility to corporately protect our brothers and sisters in Christ from the threat of apostasy?

Heb 10:24-25 NNAS and **let us consider how to stimulate one another to love and good deeds, {25} not forsaking** our own assembling together, as is the habit of some, but **encouraging** one another; and all the more as you see the day drawing near.

Perseverance in the faith is a family affair within the church. We are responsible to be involved in the Spiritual maturity of others. Our involvement in the lives of others ought to cause them to grow in their love for the Lord and His Work.

(2) Responsibility #2 - Set an Example worthy of emulation.

1 Timothy 4:12 (ESV) Let no one despise you for your youth, but **set the believers an example** in speech, in conduct, in love, in faith, in purity.

Paul's directive in v. 11 calls on Timothy **to teach with authority** the congregations and pastors in Ephesus. With this responsibility in mind, Paul recognizes that Timothy's age could become a factor hindering his effectiveness with older saints and pastors. Most commentators agree that Timothy was probably in his 30's at this time. This same Greek Word is used of men up to 40 years of age. It is not clear whether Timothy thought his age

may have hindered his ministry, or is it was false teachers who were making such a suggestion, or perhaps some in the church had suggested this would be a hindrance.

Paul gives Timothy the antidote for not being looked down upon because of his age, and that was he must **prove himself a mature example in life and conduct**. Spiritual maturity is not simply a matter of age. It is certainly true that one has to have some years of experience in order to be mature, but years of experience do not necessarily lead to maturity. The author of Hebrews had to rebuke a group of believers who had been saved long enough that they should have been teachers but were not (Heb 5:12).

Timothy could overcome any real objection to his age by providing a credible example worthy of emulation. Paul wanted Timothy's life to be pattern that could be traced and/or a model that could be followed. His life was to exemplify the conversation and conduct of a believer who **lives in passionate pursuit of godliness**. Through such a godly example, Timothy would gain a hearing in spite of his perceived youth.

Paul then lists **five areas in which Timothy must excel as a worthy example**. As we consider each of these areas, it behooves us to consider our own example. Are you an example to other believers in these areas? Can/should your example be followed?

(a) In Speech - Our conversation reveals the character of our godliness.

Paul begins by establishing the two basic realms in which our faith is made evident. First, by the words which we speak and, second, by the deeds that we do. You and I must examine our speech! The Scriptures provides us with instruction concerning speech that is to be avoided and speech that is to be put on. True regeneration produces a changed life, thus a changed pattern of speech.

(i) Negative Speech to be avoided

Eph 4:25-26 NNAS Therefore, laying aside falsehood, . . .

Eph 4:29 NNAS Let no unwholesome word proceed from your mouth, . . .

Eph 4:31 NNAS Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

Eph 5:4 NNAS and there must be **no filthiness** and silly talk, **or coarse jesting**, which are not fitting, . . . (cf. Col 3:8-9)

(ii) Positive Speech to be put on.

Eph 4:25 NNAS . . .SPEAK TRUTH EACH ONE OF YOU WITH HIS NEIGHBOR, for we are members of one another.

Eph 4:29 NNAS . . . but **only such a word as is good for edification** according to the need of the moment, so that it will **give grace** to those who hear.

Eph 4:32 NNAS Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

Eph 5:4 NNAS . . .but rather giving of thanks.

Eph 5:19-20 NNAS speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; {20} always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

(b) In Conduct - means "way of life" or "behavior." Paul expects that true faith (i.e. genuine conversion) will have a radical impact on the way you live. It is not that our conduct earns or merits anything before God. It is simply this, those who love God live like it. Our lives are to be controlled by a passion to please Christ in all that we do.

2 Cor 5:9 NNAS Therefore we also have as **our ambition**, whether at home or absent, **to be pleasing to Him.**

Eph 5:8 NNAS for you were formerly darkness, but now you are Light in the Lord; **walk as children of Light**

Eph 5:10 NNAS **trying to learn what is pleasing to the Lord.**

A passionate pursuit of Godliness changes the life! As God continues the good work He has begun in our lives, we will continue to grow in our willing and doing of His good pleasure. The spiritual vitality of the church is protected by Spiritual leaders who have made their driving ambition to please the Lord and not the accolades and awards of men. Remember in the parable of the sower, the seed sown among the thorns warns of those who seemingly respond to the Gospel but "the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful."

(c) In Love - Love is the preeminent Christian grace. It is the decisive quality for Christian living. It demands that we consider others better than ourselves! Love flows out of a heart that has been set free from selfish ambition and consuming self-interest. Love enables us to sacrifice willingly for the good of others.

John 13:35 NNAS "By this **all men will know that you are My disciples, if you have love for one another.**"

Eph 5:2 NNAS and **walk in love, just as Christ also loved you** and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Col 3:14 NNAS **Beyond all these things put on love**, which is the perfect bond of unity.

1 Cor 16:14 NNAS **Let all that you do be done in love.**

The first and great commandment is to love God with all of heart, soul. The Second great command is that we love one another. Our love for one another is to follow the example of our Lord and Savior who has loved us so. How did our Lord walk in Love? What are we to learn from His example and how should that be lived out in this congregation?

(d) In Faith - You must exercise that gift of God which is the fountain from which love springs. Love's emphasis here is on our horizontal relationships with others. Faith's emphasis is on our relationship with our heavenly Father.

One of the dominate attributes of faith is trust. Timothy must be an example of what it means to live trusting in the promises of God, and the power of God. Self-reliance would not do! Timothy must model a "For Me to Live is Christ," kind of life before those in Ephesus who are tempted to depend in themselves..

(e) In Purity - Christian self-control both our thoughts and in our activities. We are to live a life of purity that is becoming of God's moral law, that reflects the beauty of holiness.

(3) Responsibility #3 - Be Devoted to the Preaching and Teaching of the Word.

1 Timothy 4:13 (ESV) Until I come, **devote yourself** to the public reading of Scripture, to exhortation, to teaching.

Paul directs Timothy to "turn his mind toward," to devote and/or apply himself with all diligence to the Scriptures. The Scriptures which are to be read, preached and taught would include the letter that Paul has just set to Timothy as well as Paul's letter to the Ephesians which would already be in their hands. The threat to the faith of the Ephesians demanded that the faithful leadership, like Timothy, address the threat through the preaching and teaching of God's Word.

An important implication, God's people need to have a constant feeding from the Word in order to persevere in the faith and please God. The preaching and teaching of God's Word are essential to the health of every child of God.

The Word translated here "exhortation/preaching" communicates the idea "to summons, to ask, to exhort, and to comfort." Timothy is to summons those in Ephesus to respond to the Scriptures which he has just read. **Preaching is the practical application of the principles of God's Word to the lives of God's people with an exhortation for them to respond.** Implicit here is that fact that God Word impacts the lives of His children and produces in them an active obedience in response to the Word as it is proclaimed and taught.

(4) Responsibility #4 - Depend upon the Spiritual Gifts God has bestowed upon you.

1 Timothy 4:14 (ESV) Do **not neglect the (spiritual) gift you have**, which was given you by prophecy when the council of elders laid their hands on you.

Timothy's responsibilities could be viewed as overwhelming. Paul points Timothy and all Godly leaders to **the source of our ability from which we can carry out the work of God.** The danger of apostasy was real, the need for instruction was real, the need for a worthy example was essential, and the means by which it would be accomplished was through the Spiritual gift given by God.

Timothy had been "ordained" to ministry through the laying on of hands by the presbytery (an ordination council). The prophetic utterances was God's revelation given to Paul and the churches for the selection of Timothy to join Paul's missionary team.

Application: The implication of this responsibility must not be missed. We cannot do the work of God apart from the power of God, the enabling grace of God in the giving and empowering of spiritual gifts that He Sovereignty bestows for the good of His Church. If you have been saved by God's power, then God has gifted you to serve in His church and your faithful exercise of that gift(s) is essential to the well-being of the church. Are you neglecting your spiritual gift? How are you using it/them to promote the local church ministry?

(5) Responsibility #5 - Dedicated Yourself to Spiritual Growth

1 Timothy 4:15 (ESV) **Practice (pursue) these things, immerse (dedicate) yourself in them, so that all may see your progress..**

Paul now drives home Timothy's **personal responsibility** to be *absolutely dedicated to the means of His and the churches perseverance*. Timothy must pursue with all diligence and give himself wholly to these things. What things: He must warn the flock, passionately pursue godliness, preach and teach the Word of God, be an example to the believers, be dependent upon the power of God, and his progress should be evident to all.

The Greek Words used here form an idiom which speak of the *necessity of total involvement and intensity being given to the task*. Timothy has a mission from God, and his life is to be completely occupied by its accomplishment. Spiritual leadership demands fervent labor for the glory of God and the salvation of sinners.

Application: Faithful leadership in the local church is characterized by increasing faith. The progress of faith in my life and yours ought to be evident. It will be evident if we heed the admonition given here. We are to pursue (take pains to complete this task) and dedicate (be absorbed / wholly given) ourselves to spiritual maturity.

Nothing excites my soul like watching new believers take steps of faith. Seeing their discernment grow and their passion to serve expand. Watching them develop into aggressive witnesses for God's glory and delighting to instruct their children in the way of the Lord.

(6) Responsibility #6 - Persevere

1 Timothy 4:16 (ESV) **Keep a close watch on yourself and on the teaching. Persist (persevere) in this, . . .**

In order to direct the church in the response of faith in the face of the threat, Timothy must give attention to himself and his teaching. Giving attention to himself in that he must pursue godliness at all cost (v. 7), and be the right example to the believers in speech, conduct, faith, love, and purity (v. 12). Timothy must give attention to the teaching that he has received and continue in it. **He must be faithful to take what he has been taught and teach to other faithful men who will teach it to others (2 Tim 2:2).**

Paul then highlights the priority of perseverance. Timothy must persevere in "these things." The closest antecedent is most probable. Timothy is being reminded by Paul of the absolute necessity of personally persevering in that which he teaches. He must persevere in his pursuit of Godliness by paying close attention to his teaching (i.e. which is what he has been taught through God's revelation).

It is as Paul and Barnabas exhorted the believers at Pisidian Antioch:

Acts 13:43 NIV Now when the meeting of the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed **Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.**

Paul's exhortation to the believers at Rome:

Rom 11:22 NNAS Behold then the kindness and severity of God; to those who fell, severity, but to you, **God's kindness, if you continue in His kindness; otherwise you also will be cut off.**

Col 1:22-23 NNAS yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach-- {23} **if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel** that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

b) The support for the responsibilities, 16b.

1 Timothy 4:16 (ESV) Keep a close watch on yourself and on the teaching. Persist in this, **for by so doing you will save (will insure the salvation) both yourself and your hearers..**

Throughout this paragraph of instruction there is great intensity behind Paul's directives. This is serious business and these responsibilities are vital. But vital to what? The reason Paul is so intense is because of what is at stake if these instructions are not heeded. What is that? The salvation of Timothy and his hearers.

Exegetical Outline

I. THE INTRODCUTION OF THE EPISTLE, 1:1-2.

II. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE DOCTRINE, 1:3-20.

- A. The Initial Presentation of Paul's Charge, 3-7.*
- B. A Clarification Regarding the Law, 8-11.*
- C. A Clarification regarding the Gospel, 12-17.*
- D. The Subsequent Presentation of Paul's Charge, 18-20.*

III. PAUL'S CHARGE TO TIMOTHY CONCERNING PUBLIC WORSHIP, 2:1-15.

- A. The Directives for Public Prayer, 1-7.*
- B. The Directives for Church Order, 8-15.*

IV. PAUL'S CHARGE TO TIMOTHY CONCERNING CHURCH OFFICERS, 3:1-16.

- A. The Directives involving Church officers, 1-13*
- B. The Reason for Paul's Charge, 14-16.*

V. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE TEACHERS 4:1-16.

- A. The Threat to the Faith, 1-5*
- B. Timothy's Response to the Threat, 6-16.*

VI. PAUL'S CHARGE TO TIMOTHY CONCERNING THE CARE AND CONDUCT OF THE CHURCH, 5:1-6:2A.

Paul's focus in this section shifts from the issue of false teachers to the issue of church organization and life. The two sections are related in that the responsibilities mentioned

here are important for the overall health and vitality of the church. The section itself addresses four areas: (1) church discipline (5:1-2); (2) care of widows (5:3-16); (3) the treatment of pastors (5:17-25); (4) the conduct of slaves (6:1-2a). Paul's selection of these four areas appears to be somewhat ad hoc. In 6:3, the apostle once again returns to the issue of false teachers, marking the beginning of a new section.

A. *Responsibilities involving Church Discipline, 5:1-2.*

Paul identifies four age groups and the manner in which individual discipline is to proceed. The directives Paul lists have Timothy specifically in mind. At the same time, the underlying principles are applicable for all believers.

1. **How to approach An Older man.**

a) **The Prohibition against Harsh Rebuke.**

1 Timothy 5:1 (ESV) Do not rebuke an older man but encourage him as you would a father, younger men as brothers,

1 Tim 5:1 NNAS Do not sharply rebuke an older man, . . .

Paul begins this series of directives with a prohibition (Greek construction - aorist subjunctive + the neg particle *mn*) against harsh rebuke. The fact that problems exist in the church and confrontation is going to be required does not dismiss the responsibility to treat one another as is proper in the family of God. The Greek Word translated here sharply rebuke is literally means "*to strike at*" and is properly translated by the NNAS as "**sharply rebuke**" Paul's first directive to Timothy is to avoid taking his responsibility to confront error as an excuse to be harsh when dealing with the family of God. It is a reminder to Timothy and to the church that the congregation assembled belongs to God - they are His children and He demands that they be *treated with proper respect*.

Let me begin with the fact the local church is a family and we are treat one another as such. 61 times in 56 verses in the NT Epistles believers are admonished concerning our responsibilities to one another. In the Pauline Epistles alone there we find 41 times in 37 verses that Paul appeals to our responsibility to live as a family. Take a moment to consider a sampling of these:

Romans 12:10-13 (ESV) **Love one another with brotherly affection.** Outdo one another in showing honor. ¹¹ Do not be slothful in zeal, be fervent in spirit, serve the Lord. ¹² Rejoice in hope, be patient in tribulation, be constant in prayer. ¹³ Contribute to the needs of the saints and seek to show hospitality.

Romans 15:5-7 (ESV) May the God of endurance and encouragement grant you to **live in such harmony with one another**, in accord with Christ Jesus, ⁶ **that together you may with one voice glorify the God** and Father of our Lord Jesus Christ. ⁷ Therefore **welcome/accept one another** as Christ has welcomed you, for the glory of God.

Galatians 5:13 (ESV) For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but **through love serve one another**.

Ephesians 4:1-2 (ESV) I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, ² with all humility and gentleness, with patience, **bearing with (showing tolerance for) one**

another in love,

Philippians 2:3 (ESV) Do nothing from rivalry or conceit, but in humility **count others more significant than yourselves.**

Colossians 3:16 (ESV) Let the word of Christ dwell in you richly, **teaching and admonishing one another** in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

1 Thessalonians 5:11 (ESV) Therefore **encourage one another** and build one another up, just as you are doing.

1 Thessalonians 5:15 (ESV) See that **no one repays anyone evil for evil, but always seek to do good to one another** and to everyone.

We need to take very serious our responsibilities toward one another.

Love for one another is a Mark of true regeneration Where God brings Spiritual life, He gives a new heart that is characterized by divine love for one another. We were once characterized by spending our lives in malice and envy, hateful people - but not so now. Why not? Because God has saved us - by His grace and our lives are marked by the infusion of the grace through the indwelling Spirit of God who has made us into a new creation. God has made us into new creature by taking out our heart of stone and giving us a heart of flesh so that we might believe and be able to enjoy fellowship with Him, we love Him and thus we love His people and His church.

b) The Proper approach - as a father!

1 Timothy 5:1 (ESV) Do not rebuke an older man but encourage him **as you would a father**, younger men as brothers,

The prohibition against harsh rebuke does not mean that an older man does not need to be confronted or corrected. It means that he is to be approached in a proper manner. Paul sets forth the directive to "*appeal to*" them as a father. The Greek verb translated "encourage/appeal to" is *parakelew* (present imperative - ongoing obligation) which means to "*exhort; encourage; to come along side and appeal to someone.*" For Timothy, his appeal as Paul's representative carries apostolic authority. The authority of his position, however, does not diminish his responsibility to treat older men with proper respect.

Clarification: This admonish is dealing with interpersonal relationship and not what goes on in the preaching of the Word of God. When we preach the Word to it is not personal – we are speaking to the whole church, including ourselves. It is through the ministry of the Spirit of God in our lives that God takes His word as proclaimed by His ministers and applies it to our lives in very personal ways.

2. How to Approach a Younger Man

1 Timothy 5:1 (ESV) Do not rebuke an older man but encourage him as you would a father, **younger men as brothers**,

This is the household of God and God expects/demands that we act like His children toward one another. We are to be like-minded in our pursuit of God's glory and our bond in Christ ought to bring about a bond of affection that is nature as one as for their own brother.

These directives are given in the context of Timothy's responsibility to prescribe and teach the truths about apostasy while exposing false teaching and teachers. Keeping this in mind, these directives provide us with keen insight into how we are approach someone who needs to be directed back into the path of righteousness and/or who may need to be rebuked for sin. To the older man we treat them with the respect we should give to our fathers. To a younger man, we must appeal to them as we would a brother.

Biblical fellowship is not sharing food with one another. While practicing such hospitality may be part of fellowship, it is certainly not to be the focus. **True fellowship's focus is on the spiritual good/maturity of others.** Part of gathering together for worship is to enjoy fellowship with one another. Such fellowship seeks out opportunities to encourage and exhort other believers to faithfully follow Christ (Rom. 15:14; Heb. 3:13). We can only develop this kind of ministry to one another within the context of loving relationships where there is a common interest in the welfare of others (John 13:34-35; Phil. 2:3-4). **Understanding this is a corporate responsibility** that must be developed in our lives, we have and will structure ministry opportunities so that meaningful relationships and mutual accountability can be developed.

3. **How to Approach older Women.**

1 Timothy 5:1b2 (ESV) encourage/appeal to ... 2 older women as mothers, younger women as sisters, in all purity.

When the occasion comes that you must offer a word of exhortation and even encouragement to an older women in the church, how should you do it? Paul instructs Timothy on how he would need to confront an older lady in the church who is perhaps guilty of telling old-wives tales for doctrine. Timothy must speak to her as he would to his own mother. It is important to note that correction is still required, thus confrontation is not avoided. The confrontation is done with all the loving care of a child to the mother he/she loves.

How should you relate to the older women in our church? Like you should with your own mother. When there is correction that needs to be brought, you ought to approach them as you would your own mother - with great respect and tender compassion.

Important point to be discussed: Our bond together as the family of God is really greater than the bond we have with our own physical family! What binds us to our physical family? What binds us to one another as the household of God? Consider the Words of our Lord and how should they be applied to our bond with one another in the church in comparison with our bond to our physical family?

*Mat 10:37 NNAS "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

Who should you consider to be an older women? General rule - those old enough to be your mother, since that is how you are to treat her. Every lady in our church ought to have several spiritual mothers – who are coming along side and teaching them.

4. How To Approach Younger Women.

1 Timothy 5:1b2 (ESV) encourage/appeal to 2 older women as mothers, younger women as sisters, in all purity.

a) The Proper Approach - as sisters.

When dealing with younger women in the church, you are to treat them with the respect and decency you would your own sister.

b) The Prohibition against impurity - "in all purity."

Paul adds a prohibition to this directive on how to treat younger women in the church. The emphasis on "ALL" purity makes this prohibition reach beyond immoral behavior and thoughts to *any kind of affection that would be inappropriate toward your sister*. No unbecoming actions or thoughts should be found in the family of God.

How should the young people in our youth group treat one another? With the same concern and compassion they ought to be showing for their own brothers and sisters. There is to **absolute purity in their relationships**.

B. Responsibilities involving the Care of Widows, 5:3-16.

Paul moves from his focus on the relationship between each age group in the church to the responsibility of the church toward **a specific group of people in the church (widows)**. Apparently there was a growing populace of widows in the early church which made this instruction vital to harmony in the house of God. Paul begins this section by setting forth the responsibility of the family members of the widows (v.v. 3-8). After setting forth the responsibility of the widow's family, Paul will instruct the church on its corporate responsibility toward these members of the church family (vv. 9-16).

These responsibilities are still incumbent on the church today. As we look at this text we are going to be confronted with our personal responsibilities for our family. We will see in this text, that our faith is tested by our provision for our own family, just as the church's faithfulness is measured by its provision for its own family

1. The Care of Widows by Members of the Family, 3-8

1 Timothy 5:3-8 (ESV) **Honor widows** who are truly widows. ⁴But if a widow has children or grandchildren, let them first learn to **show godliness to their own household** and to make some return to their parents, for **this is pleasing in the sight of God**. ⁵She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, ⁶but she who is self-indulgent is dead even while she lives. ⁷Command these things as well, so that they may be without reproach. ⁸But **if anyone does not provide for his relatives**, and especially for members of his household, **he has denied the faith and is worse than an unbeliever**.

a) The underlying principle, 3

The principle is clearly stated - **HONOR WIDOWS**. Two questions should come to mind and need to be answered in order to obey our responsibility toward widows. First, what does it mean to honor them? Second, who

qualifies as a widow to be honored? This question is suggested by the fact that Paul qualifies principle with the statement; "who are truly widows"

In answer to the first question, v. 16 which ends this section, makes it absolutely clear that **honor here is referring to financial support for the widows**. The local church is to take care of its family, and those who are widows indeed must be embraced by their church family, who is to see to it that they are provided for.

The second question is answered by v. 5 - Those who are truly widows in need of the church's financial support are **those who have been left alone**. Let's look at the two classifications of widows in v. 4-5.

b) The classification of widows, 4-5

The **first classification** of widows that Paul deals with are those who are not truly widows. They are not truly widows in the sense that they should not be dependent on the church. Paul describes these widows as **having children and/or grandchildren**. He then instructs the children and/or grandchildren of these widows to practice piety (i.e. their religious duty) toward their own family. It is powerful point that Paul makes here and will state most pointedly in v. 8. **Our faith as believers is illustrated or put to the test in how we respond to the needs of our family** (both our physical and spiritual families - Paul is obviously directing these remarks to the physical family relationship). As it is for pastors and deacons, so it is with the whole church, *true Christianity begins at home within our own families* (cf. 1 Tim 3:4-5,12, 15).

Paul states that children have incurred a debt to their parents for their raising them. He states that we have a divine obligation to "return (repay)" our parents. We are to render to our parents their due for raising us. Thus, **we have an obligation given by God to provide for our families**. The motivation or reason we must embrace this responsibility is that we might please the Lord. **The highest ambition of the children of God is the pleasure of their Father** (2 Cor 5:9). It is through our fulfilling this responsibility that we will be pleasing before our Heavenly Father *If we fail* to embrace our responsibility to honor (same Greek Word used by Paul and in Eph 6:2 where he directly quotes the 5th commandment)/ *provide for our parents*, then we are violating the 5th commandment, and cannot please the Lord.

Exo 20:12 NNAS "Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.

Illustrate: This use to be common practice in America. Some would suggest that it was just a cultural thing, a time when extended families lived in closer proximity. Rather than a cultural thing, it was a common grace thing. There was a time when the American Family better reflected God's pattern and intent for the family - a time when common grace was much more evident in the American Family. In Pastor Gotcher's family - His Grandmother, and great Aunt (her sister) lived in a house with His great grandmother and on the same property, but in a separate house lived His great great Aunt (my great grandmother's sister). The great great Aunt lived to be 95 and His great Grandmother lived to be 103. In high school, his mother's father moved in

with them. Then in college, his Dad's mother, her sister and his mother's dad all lived with them.

Many of you can testify to the same kind of thing, and some are or will be taking care of your parents today. What we need to realize is this: It is not an old fashioned idea. In fact, **it is a Biblical mandate that children and grandchildren are to make return to their parents and grandparents.**

Qualification: We are not talking about supporting the sinful habits of our parents. No believing parent should ever expect or demand of their children to provide support for that which dishonors/displeases the Lord. No believing child should ever sin against God and justify it by saying they were doing what God commands. This text tells us that we have responsibility to meet the legitimate financial needs of our parents and grandparents.

Put this responsibility in context: Widows had no other means of support in that day - there was no retirement or social security. If the family did not meet their needs they were destitute.

1 Tim 5:5 She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day.

The **second classification** of widows are "**truly widows.**" Those who are to be embraced by the church for support are those who have been left alone with no means of support apart from the church family. If there is **no physical family left** to meet the need, the church family is to take charge of those who are left alone. Paul does not stop here in his qualifications, he goes on to say, and will more fully develop this thought in v. 10, that the widows supported by the church must be **godly women.** They are to be known as women who have put their hope in God and who continue night and day in prayer.

The Greek verb translated "fixed her hope" is a perfect tense reflecting the fact that this woman has put her trust in God (i.e. at salvation) and **continues to do so.** The true widow's character has been made evident by her relationship with Jesus Christ. She came to Him in saving faith and continued with Him in confident expectation of the Lord's provision. **Her confidence hope in God is evident by her persistent and fervent prayer life.**

Here we find God's commendation for godly widows who are characterized by fervent prayer lives. They are to be supported by the body and their ministry is of vital importance to the health of the body. **PRAYER IS MINISTRY AND IT IS VITAL TO THE EFFECTIVENESS OF YOUR LOCAL CHURCH.** You might not be able to go and do what you use to physically do, but never conclude that prayer is not ministry. **Problem with many of us is that we are too busy doing physically that we aren't praying enough.** **Result:** Much effort expended with little or no spiritual accomplishment.

We need our church filled with people who understand the importance of prayer and who pray! Intercessory prayer ought to mark our congregation. From whom are you interceding? How have you set your consideration upon another to provoke them to love and good works?

c) **Paul's instruction for widows, 6-7.**

1 Timothy 5:6-7 (ESV) but she who is self-indulgent is dead even while she lives. ⁷
Command these things as well, so that they may be without reproach.

Paul, now, **contrasts the true widow against the kind of widows the church is not to support.** This widow, who may be left alone (i.e. not have physical family to take care of her), is marked by an ungodly character. Two things are noted. First, she lives for wanton pleasure. Second, she is spiritually dead even though physically alive. Note: A person's need does not dictate which widows are to be supported - **the church is to support its family!**

This widow has an **unregenerate heart and it is evident by her self-indulgent life-style.** The Greek Word translated "wanton pleasure" means to give oneself over to the pursuit of pleasure or to live in indulgence. The contrast is stark, the godly widow trusts in God and lives for His pleasure, while the ungodly widow lives only for herself. While the ungodly widow is deceived into thinking that she is the one enjoying life, Paul declares that she is in fact spiritually dead.

Biblical Illustration: James 5:1-3 NNAS Come now, **you rich**, weep and howl for your miseries which are coming upon you. {2} Your riches have rotted and your garments have become moth-eaten. {3} Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. **It is in the last days that you have stored up your treasure!**

James 5:5 NNAS **You have lived luxuriously on the earth and led a life of wanton pleasure;** you have **fattened your hearts** in a day of slaughter.

Paul tells Timothy to command/prescribe these instructions so that "they" may be above reproach. The question here is whether Paul is instructing Timothy to *teach the church these principles so that it will be blameless in its care for widows* or whether Timothy is to *teach the widows so that they will be above reproach*. Certainly the blamelessness of church and widows is desired. The argument suggesting that Paul is instructing the widows is supported by the fact that the next verses discuss problems with younger widows who are not living blamelessly. However, by the larger context of this letter we should probably understand that this instruction is oriented to the church. Paul is instructing the church to embrace their family obligations. Through addressing the family obligations of the church, the widows who are part of the family are being instructed as to their obligation to live godly for support.

d) **The responsibility of the family, 8.**

1 Timothy 5:8 (ESV) But if anyone **does not provide for his relatives**, and especially for members of his household, **he has denied the faith** and is worse than an unbeliever.

Paul declares the terrible implications of not caring for one's own family. Such an action and attitude is revealed to be a denial of the faith. A denial of such nature that Paul says the professing believer who does so is worse than an unbeliever. **Our faith is tested by our response to the needs of our own family.**

This statement is set forth as a **general principle for church life** - "**If anyone.**" The sin is failing to provide for your family. The believer's responsibility to provide for his own household is specifically highlighted ("especially for members of his household") and suggests it is unfathomable for believers to do otherwise. It is reprehensible when those who profess to belong to Christ manifest an unbelieving heart.

Paul asserts that **such behavior is a denial of the faith.** The Greek Word translated "denied" means to "repudiate" or "disown." Paul is saying the **a professing believers is shown to be an unbeliever when his actions are in such opposition with nature of God's family.** Such conduct, Paul goes on to say, is worse than that of an unbeliever. Paul is asserting that unbelievers, who have the law of God written on their hearts (Rom 2:14-15), instinctively take care of their own. For those who profess Christ to do less than an unbeliever is to be less than an unbeliever - it is to be an apostate - worse than a person who makes no profession of faith at all.

2. **The Care of Widows by the Church, 9-16.**

In this section Paul will outline the church's responsibility toward older and godly widows (v. 9-10) and give instruction concerning younger widows. Specifically, younger widows are not to be put on the list and should be encouraged to re-marry (v. 11-15).

a) **The enrollment of older widows, 9-10.**

1 Timothy 5:9-10 (ESV) **Let a widow be enrolled** if she is not less than sixty years of age, having been the wife of one husband,¹⁰ and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work.

(1) The command to enroll.

The church apparently maintained some type of list and/or an enrollment of widows it had taken on as its responsibility. The word used here in reference to "the list" was used of citizens and soldiers being enrolled by the government. Whether there was an official list maintained or not, Paul's point here is to **establish the qualifications** of those who are truly widows that the church should support.

(2) The qualifications for enrollment.

Some have suggested that v. 10 represents responsibilities of the widows on the list in regard to the church ministry. Rather than giving responsibilities, v. 10 speaks of proven character. The widows who are to be supported are godly women who have met and are meeting these conditions. The widows who are to be enrolled by the church for support **must:**

(a) Be Sixty years of age. Why 60? It probably reflects the cultural norm at the time for "old age" when marriage and the ability to provide for one's self was highly improbable.

(b) Have been a Faithful wife - "the wife of one man." The point here is not that she was married only once. How do we know? Paul suggests that younger widows should get married and if this demanded only one husband, he would be ensuring that the remarried widower would never qualify as a godly widow in the church family. The emphasis of this Greek term is on the faithfulness of the women to her husband (i.e. marital fidelity).

(c) Have a testimony of commitment to the Lord's ministry. Paul says that she must have a reputation of good works (i.e. in the past) and be devoted to every good work (i.e. in the present). Paul then illustrates the point with a sample of the good works that ought to have characterized her life, such as:

(i) Bringing up Children - this should not be limited to those of her own family. In fact every thing else in the list concerns those outside her family. (Nursery Workers - Sunday School Teachers - etc..)

(ii) Showing Hospitality to strangers - Opening home to traveling Christians - (For us - To missionaries - church members - new couples who have moved to our area).

(iii) Washing the saints feet - practical demonstration of a Servants heart - a willingness to humble herself and think more highly of others than ourselves.

(iv) Assisting those in distress - A Generous/giving spirit - Mark of a believer and evidence of self-less heart.

b) The instruction regarding younger widows, 11-15.

1 Timothy 5:11-13 (ESV) But **refuse to enroll younger widows**, for when their passions draw them away from Christ, they desire to marry¹² and so incur condemnation for having **abandoned their former faith**.¹³ Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not.

(1) Their exclusion from enrollment, 11-13

(a) Statement of Exclusion, 11a

Paul gives a resounding prohibition to the church. REFUSE to support younger widows. This is not a prohibition against giving aid to a younger widow in time of need, but she should not become dependant upon church support. Paul then answers why this prohibition is being set forth.

(b) Support for the statement, 11b-13.

Younger widows are too easily overcome by their sensual desires and become consumed at finding a husband. The flesh wins the battle and they disregard their commitment to Christ. They endure condemnation because they have forsaken their previous pledge.

There are several questions we need to consider. What is the nature of condemnation that is incurred; what pledge was broken and why is remarriage so strongly condemned here while being recommended in v. 14. Some have argued that remarriage involves breaking their pledge to be widows dedicated to service in the local church, which made them qualified to receive the church's support. There is considerable debate about whether the church had such a formal list and pledge process. Furthermore, the condemnation that remarriage receives in this context appears to demand that more is going on than breaking a pledge to serve in the church in order to remarry.

We need to consider the other activities these young widows who are breaking their pledge are engaging in (v. 13) and the fact that Paul declares that some have turned aside to follow Satan. It is apparent that those receiving condemnation have done far more than break a pledge to serve; they have in fact abandoned their FAITH (word translated pledge in this text).

How is remarriage an abandonment of their faith? There is certainly a connection in thought between Paul's instruction here and that found in 1 Cor 7.

*1 Cor 7:39 NNAS A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, **only in the Lord.**

The fact that the younger widows sensual desires are driving them to marry and that the re-marriage is a setting aside of her first pledge to Christ (i.e. her profession of faith), leads to *the conclusion that the widows being condemned have married willful rebelled against the Lord by marrying unbelievers.* The fact that their sensual desires were more dominate than their commitment to Christ suggests that they were not truly believers and such a conclusion further supported by the activities which were characterizing their lives.

What activities does Paul say marked their lives? These widows deserving condemnation have become idle. They are *not serving in the local church and aiding in ministry.* They were taking the support and spending their time wastefully. Furthermore, they had *become gossips and busybodies.* Their conversation was anything but pleasing to the Lord. They were talking about things not proper. Remember, the words spoken are a reflection of the condition of the heart. These widows were **making known the condition of their hearts known both in word and deed.**

(2) *Their Responsibilities, 14-15.*

1 Timothy 5:14-15 (ESV) So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. ¹⁵ For some have already strayed after Satan.

(a) Identification, 14

Paul desires that younger widows make it hard to sin in their lives. He tells them to pursue marriage, obviously to a believing husband, to bear children, keep house and live above reproach as a godly wife. They must avoid become a lust driven widow. Paul's inspired recommendation is that they do so by pursuing marriage. In this way they will protect themselves from the

reproach of the enemy. The Greek word translated "slander" means a "verbal abuse, a reviling." As such, it suggests that **the enemy in view is probably human enemies of the faith** - those who slander the name of Christ whenever the opportunity arises. Younger widows are not to give such opponents of the faith a base of operation (an occasion) for reproach.

(b) The support, 15

Paul concludes this instruction with a profound warning. Some younger widows had already committed apostasy. They had turned aside from the faith to follow Satan. How did they do this? They were not satisfied with God's provisions and promises. They did not believe that God could satisfy their desires so they sought them outside of His will. *Knowing of God's disapproval, they joined themselves willing with an unbeliever in order to have a mate. Paul says they have denied the faith.*

c) The Responsibility of a believing woman, 16.

1 Timothy 5:16 (ESV) If any believing woman has relatives who are widows, let her care for them. **Let the church not be burdened, so that it may care for those who are truly widows.**

The church should not have to take on financial responsibility for a widow who has family left to take care of her. The church is not a social institution for the care of widows. It is a family of believers who are engaged in the work of God, and who are marked by unselfish, sacrificial love for one another. While the church should gladly take on aid for the one who is a widow indeed. **Believing children will not leave such care up to the church.** They will take care of their widowed parents. If the church has to step in, resources will be consumed in providing care that the family should have provided. **The heartbeat of a believer should be that of a giver (more blessed to give than receive) and should never be that of a taker (always looking out for what you can be given).**

C. Responsibilities involving the Treatment of Pastors, 5:17-25.

Timothy's mission as Paul's apostolic representative was to deal with the serious threat the false teachers and their doctrine presented to the health of the churches. As you consider the situation, we can begin to understand how Timothy's being sent to deal with the false teachers created a situation with potential tension between pastors and people.

As Timothy followed Paul instructions - giving careful attention to the reading, exhortation and teaching of this Scripture, false teachers and false doctrine would be exposed.

1 Tim 4:11-16 NNAS Prescribe and **teach these things.** {12} Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe. {13} Until I come, **give attention to the public reading of Scripture, to exhortation and teaching.** {14} Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. {15} **Take pains with these things; be absorbed in them,** so that your progress will be evident to all. {16} **Pay close attention to yourself and to your teaching;**

persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

The necessity of Timothy's ministry suggests that there may have been a problem with some of the pastors in Ephesus. We noticed in Chapter three that Paul carefully established the qualifications for pastors and deacons. We must keep in mind that up to this point, such qualification had not been infallibly given. Unqualified men in office was apparently part of the problem in Ephesus.

As we shall see in this section, some of the pastors were to blame and Paul is going to instruct Timothy and the churches on how to deal with those pastors who have dishonored God through their sin. A wrong conclusion, however, was that the problems in the churches at Ephesus were all the pastors fault. Blame shifting is a natural response of our fallen flesh. Our flesh loves ourselves so much that, given the chance, it will not accept blame and gladly assigns it to someone else.

Paul begins this section by declaring to Timothy and the churches in Ephesus that some of their pastors were **worthy of "double-honor."** He challenges the way that accusations are being received against the pastors, precluding their laying the blame at their feet. The pastor is presented in this section as the leader of the family of God assembled, who is worthy of honor from the family when he performs his assigned responsibilities well.

In this section, Paul instructs the family assembled on how to treat their pastor. Who should be honored? What is the standard of measure? How should they express their honor? What do they do when someone charges the pastor with sin? How will they handle it if a pastor has dishonored God? After dealing with the treatment and disciplining of pastors, Paul instructs them on how to avoid the same mistakes in the future by giving instruction concerning the ordination of pastors by the church. Lets Read the section:

1 Timothy 5:17-25 (ESV) Let the elders **who rule well be considered worthy of double honor**, especially those who **labor in preaching and teaching**.¹⁸ For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "**The laborer deserves his wages.**"¹⁹ **Do not admit a charge against an elder** except on the evidence of two or three witnesses.²⁰ As for **those who persist in sin, rebuke them** in the presence of all, so that the rest may stand in fear.²¹ In the presence of God and of Christ Jesus and of the elect angels I **charge you to keep these rules without prejudging**, doing nothing from partiality.²² **Do not be hasty in the laying on of hands**, nor take part in the sins of others; keep yourself pure.²³ (No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.)²⁴ The sins of some men are conspicuous, going before them to judgment, but the sins of others appear later.²⁵ So also good works are conspicuous, and even those that are not cannot remain hidden.

1. The Honor Due the Pastors, 17-18

a) The Pastors functions as an elder.

The first things we need to consider is the term elder. Who are the elders in the church? The word elder first signified the idea of senior, elderly man. It emphasized the maturity and wisdom which are associated with age. In OT thought, elders were a class of leaders in Israel (Num 11:16ff).

Num 11:16 And the LORD said unto Moses, Gather unto me seventy men of the **elders of Israel**, whom thou knowest to be the **elders of the people**, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

The elders sat in the city gate and officiated over the city's official business. They were rulers of their tribes and cities. The Hebrew word (zaken) originally meant one who wore a beard and was, thus, an adult in the assembly. Then it came to be associated with the idea of an older man. From the older men were chosen the rulers or elders for the tribes and cities (Judges 11:5, Ezek 8:1).

The term elder is used throughout the book of Acts and in the Pastoral Epistles in reference to the office of a pastor in the local church (cf. Acts 11:30; 14:23; 15:2; 20:17; 1 Tim 5:17; Titus 1:5). As such, **it denotes the dignity and authority of the office of pastor.**

The pastor of a local church functions as an elder to the congregation. **He is to preside over the local church and all its deliberations.** He has been appointed with the watch care over the congregations souls (Heb 13:17); thus, it is only fitting that the pastor serve as ruler of the flock. In this text, Paul states that it is the elders who **rule well are worthy of "double honor."** The Greek verb translated "rule" is "proistemi" which means to **set over, preside over.** Paul tells Timothy that the elders who do well in their responsibility of ruling are worthy of double honor, especially those who also excel in preaching and teaching. Thus, the one serving in the office of pastor is expected to **function as both ruler and preacher/teacher.** There is no dichotomy between ruling elders and preaching elders as presented in the Presbyterian system of government. The functions of preaching/teaching and ruling were to be carried out by the same person in the one office of pastor.

1 Pet 5:1-2 **The elders** 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: {2} **Feed the flock of God** which is among you, **taking the oversight thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Here we find Peter instructing elders to do the work of shepherding the flock while taking care of the oversight of the church. The elder is a shepherd (a pastor) and an overseer (a bishop). The terms are used interchangeably in reference to the **one office of pastor** in the local church.

b) The Pastors who lead well place a priority on the preaching and teaching of the Word!

1 Timothy 5:17 (ESV) Let the elders who rule well be considered **worthy of double honor**, especially those who labor in **preaching and teaching.**

Some have taken the phrase "especially those who labor (work hard) at preaching and teaching" to suggest that their are ruling elders who are not necessarily preaching and teaching elders (presbyterian system of church gov.) However, Paul has already demonstrated in this letter that teaching and ruling are connected to the pastoral ministry, not disconnecting. In 1 Tim 3:2, we saw that pastors are to be "apt to teach" and in 1 Tim 3:5, that they must "manage his own house and take care of the church." The last phrase should not be understood as making a dicotomy between those who rule and those

who teach, but as giving a further description of those who rule well. **Paul is saying that those who rule well work hard at preaching and teaching.**

The Greek Word translated "labor/work hard" carries the idea of laboring to the point of weariness. It is one of Paul's favorite terms for describing the gospel ministry (cf. 1 Th 5:12; 1 Cor 15:10; 16:16; 1 Tim 4:10). **Paul is declaring that the work of the ministry is vigorous and laborious work.** This is God's Work, it is His church, and He expects, yea, demands that His workers labor diligently for His glory.

The priority labor of the pastor is to be in the preaching and teaching of the Word of God. Some who say, well that is only a few hours a week. What you don't see is the countless hours of study that goes into preparation for those few hours of week of preaching and teaching.

It has been rightly stated that "**Preaching is indispensable in Christianity. Without preaching the authenticity of Christianity will be lost.** True Christianity is in its very essence a religion of the Word of God." It is the Word of God that must be proclaimed to the lost, the staying, and the maturing. Our greatest need is to hear from God, and the priority of the ministry is the preaching and teaching of God's Word. Think about it. We are studying God's self-revelation to men. Look at 2 Tim 3:14ff. Here we can see why preaching is so important.

2 Timothy 3:14-17 (ESV) But as for you, **continue in what you have learned** and have firmly believed, knowing from whom you learned it ¹⁵ and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is **breathed out by God and profitable for teaching**, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be competent, equipped for every good work.

2 Timothy 4:1-2 (ESV) I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ² **preach the word; be ready** in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.

- (1)The Word of God must be proclaimed for the Conversion of Sinners.
- (2)The Word of God must be proclaimed for the Correction of Staying believers.
- (3)The Word of God must be proclaimed for the Conformity of believers to the Savior.

Question to consider: How can the church help its pastor to maintain his time focus on the preaching and teaching of the Word?

That leads to the question,

c) What does it mean to be worthy of double honor?

1 Timothy 5:17 (ESV) Let the elders who rule well be considered **worthy of double honor**, especially those who labor in **preaching and teaching**.

The Greek Word translated honor here in the noun form of the verb found back in v. 3 where the church is instructed to "honor" widows. The exact same word is used in 1 Tim 6:1 where Paul instructs slaves to regard their masters worthy of honor. Honor, as we saw for widows, includes financial support. This is firmly supported by Paul in the next verse. Before, we examine the support, we need to determine what is meant by "double" honor.

Illustration: In the third-century, the church would put double-portion of meat before the pastor at their celebration of the love-feast (expansion of Lord's supper).

Some of suggested that double does refer to compensation in relationship to that which the widows receive. This is highly unlikely, honor certainly refers to compensation, but it is not limited to compensation. In 1 Tim 6:1, it is clear that the honor slaves are to give their master is not compensation. They are to pay full respect (NIV trans) to their master (NIV translates that verse as follows: "All who are under the yoke of slavery should consider their masters **worthy of full respect**"

Most commentators suggested that the "double honor" due pastors who rule well by laboring hard at preaching and teaching is that of **respect and remuneration, honor and honorarium**. One objection to this view is the following question: "What does the church withhold from the pastor who does not work hard at preaching and teaching - respect or remuneration?"

The word honor clearly includes both ideas of respect and remuneration. Double honor does not simply mean that pastors who rule well are worthy of respect and remuneration. **The office of the pastor is worthy of respect**, because it is a God-ordained office in the local church with an appointed duty to rule the church. As the next text makes perfectly clear, pastors are to receive their income through the church in which they labor. **So what does it mean to give double honor?** It means that **the church is to place its emphasis on the appreciation of the preaching and teaching of the Word of God**. The church is to give double honor, not double pay or double respect in a mathematical sense, but double in that the church is to **give greater appreciation to the pastor who works hard to rule well and labors in the Word**. One of the qualifications for the pastorate is "being apt to teach." Dr. Mark Minnick, at the FBF Annual meeting in 2001, said of all the problems that has plagued pulpits is the ordination of men who can't preach. Reminds me of a simple principle: "You get what you honor."

d) Support for the fact that the honor due the Pastor includes adequate financial support.

1 Timothy 5:18 (ESV) For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "**The laborer deserves his wages.**"

First quote comes from Deut 25:4 which is also quoted in 1 Cor 9:9. It was demanded of the Israelites to allow their oxen to eat of the grain of the field in which they labored for the farmer. This argument is called *a fortiori* (from lesser to greater). If the lowly beast of the field deserve this kind of respect for its labor, how much more does the pastor deserve honor for his labors in the Word.

The second quote comes from the words of our Lord in Luke 10:7. It is important to notice that Paul declares the words of Christ recorded in the book of Luke as being Scripture. Point, the writing of the NT were recognized as Scripture during the lifetime of their writers. Luke's Gospel was completed by A.D. 60 and 1 Timothy was written between A.D. 62-63.

Paul supports his point from both the OT and the NT. What is the point?
Pastors who work hard at preaching and teaching should receive proper respect and remuneration from the church.

2. The Discipline of Pastors, 19-21.

a) Receiving an accusation (v. 19).

1 Timothy 5:19 (ESV) Do not admit a charge against an elder except on the evidence of two or three witnesses.

Keeping the whole context of 1 Timothy in mind, it should not surprise us that some pastors would have to be confronted and that some members would be quick to charge their pastors of being disqualified. Practically all agree that the nature of the pastoral office makes the pastor subject to scrutiny, criticism and slanderous rumors.

Paul begins his instructions to Timothy with **a caution**. He is not to be hasty in receiving an accusation against a pastor. You can imagine the response of some as Timothy read the letter from Paul to the churches. Certainly some of the false teachers would endeavor to discredit the pastor in hopes of elevating themselves. Timothy was to instruct the church not to receive any accusation against their pastor except on the basis of two or three witnesses. These witnesses need to be able to provide credible testimony of the accusations (i.e. not repeat what others have told them).

Most see a connection with the instructions of the Lord concerning church discipline (Matt 18:15ff). The implication here is that the accusation is not of a personal sin nature, but of a public nature. If it was a personal matter between the pastor and a member, then member should have approached the pastor privately to resolve the issue as brothers. If it was not resolved, then he would take one or two others with him in attempt to resolve the issue. If there was clear unresolved sin on the part of the pastor, it would now be established by two or three witnesses. At that point the church might receive the accusation. **Point not to miss:** The church must take great precaution in receiving accusations against the pastor. The nature of the ministry leaves the pastor subject to many critics, and unfounded charges cause a great deal of damage to a ministry built on trust and respect.

b) Public rebuke of the unrepentant pastor (v. 20).

1 Timothy 5:20 (ESV) As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear.

When two or three witnesses establish the accusation of sin which disqualifies the pastor, he is to be publicly rebuked before all. If the issue was not one of disqualification, then repentance would eliminate the need for public rebuke (see Matt 18:15ff; Gal 6:1). When the accusation establishes disqualification, then the pastor's repentance does not remove the consequence - rebuke before all!

By context, Paul is certainly instructing a public rebuke of a pastor who continues in sin. Most agree that this provides a general principle applicable in church discipline situations. It is those **who continue to sin** that are to be rebuked before all. The goal of confrontation is not public rebuke, but the

glory of God through restoration of the fallen brother. Public rebuke of those who continues to sin also glorifies God by causing true believers in the church to fear sinning themselves. It provides a powerful warning to the family of God that sin's consequences are serious. So serious that the appointed leader of the family (i.e the pastor) is to be rebuked before all.

c) Partiality is forbidden (v. 21).

1 Timothy 5:21 (ESV) In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality.

The prospect of having to rebuke a pastor before the congregation is not pleasant. Paul charges Timothy and the church to exercise these principle without partiality. They are to show honor to whom honor is due, and to publicly rebuke those who have dishonored the Lord by dishonoring the office of the pastor. The charge is serious, establishing this responsibility in the presence of God, the Lord Jesus and His chosen angels. God is serious about the glory of His Name, He will not give it to another and He is not willing that it should be dishonored in the church. Those who are called to be the servants of God and lead His people must rightly reflect the honor due His Name.

It is God's honor that is the fundamental concern of the household of God. His truth must be upheld and in so doing God will be honored before men - No partiality!

3. The Ordination of Pastors, 22-25.

1 Timothy 5:22-25 (ESV) Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure. ²³ (No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.) ²⁴ The sins of some men are conspicuous, going before them to judgment, but the sins of others appear later. ²⁵ So also good works are conspicuous, and even those that are not cannot remain hidden.

a) Paul's directives, 22

Paul provides Timothy and the church a principle that will help protect from the unpleasant responsibility of having to rebuke a pastor before all. The church must exercise **great care in the ordination of men to ministry**. It is the local church who lays their hands upon man and declares their approval of him to serve in the pastoral ministry. The qualifications listed in chapter three are to be witnessed by the family and by laying hands on the man the family is declaring that they find him meet the standards given by God for the pastorate.

No man can declare himself a pastor. Many will profess to be called of God to preach, but the church is the ground and support of the truth. It is **the church that must recognize the gifts and abilities in the man's life and it is the church that must examine the man's life to the qualifications given**. A person's aspirations (desire) for the pastorate are good, but they don't equal qualification.

The potential result of hasty ordination ought to provide sufficient motivation to the church for proper action. Paul tells us that hasty ordination may result in the church having to share in responsibility for the damage done by one

who proves himself not to be qualified for the office. It is to be the heartbeat of every believer to keep himself free from sin. The church, corporately must keep itself free from sin, by being diligent to ordain only those who measure up.

b) A parenthetical remark concerning Timothy, 23

Far from being an endorsement of social drinking, Paul instructs Timothy to receive a LITTLE wine for the sake of his stomach. What is far too often emphasized in this text is the fact that Paul instructed Timothy that it was okay for him to drink wine. What is often overlooked or neglected is the qualifications that Paul put on the directive. Timothy could receive a **"LITTLE" wine**. How much is that? Clearly, a little would be **far less than it would take to be intoxicated**. Considering the care taken against intoxication on a normal basis, there would be no worries of Timothy getting drunk by drinking "a LITTLE" of it. Notice the purpose behind Timothy consumption - for the sake of his stomach. In other words, there was a **medicinal benefit for Timothy** to receive his water mixed with a little wine. The alcohol would purify the water he was drinking and improve his health.

c) The support for Paul's directives, 24-25.

The reason the church is to exercise great precaution in the ordination procedure is because a man's character can only be established over time. For some men, there disqualifications are very evident and for others their qualifications are very evident. The problem that Paul is concerned with is that *some men are good pretenders*. They look good on the outside of the package, but their deeds will make evident what is on the inside. Some men may look good, like they are qualified to lead the family of God (i.e., be a pastor), but **their sinful hearts will be made known in the end**. Others may easily be overlooked by the church, but their proven character will establish them before the body as one worthy to serve in the office.

1 Timothy – Paul’s Charge to Timothy

Exegetical Outline

VI. THE INTRODUCTION OF THE EPISTLE, 1:1-2.

VII. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE DOCTRINE, 1:3-20.

- A. The Initial Presentation of Paul's Charge, 3-7.*
- B. A Clarification Regarding the Law, 8-11.*
- C. A Clarification regarding the Gospel, 12-17.*
- D. The Subsequent Presentation of Paul's Charge, 18-20.*

VIII. PAUL'S CHARGE TO TIMOTHY CONCERNING PUBLIC WORSHIP, 2:1-15.

- A. The Directives for Public Prayer, 1-7.*
- B. The Directives for Church Order, 8-15.*

IX. PAUL'S CHARGE TO TIMOTHY CONCERNING CHURCH OFFICERS, 3:1-16.

- A. The Directives involving Church officers, 1-13*
- B. The Reason for Paul's Charge, 14-16.*

X. PAUL'S CHARGE TO TIMOTHY CONCERNING FALSE TEACHERS 4:1-16.

- A. The Threat to the Faith, 1-5*
- B. Timothy's Response to the Threat, 6-16.*

XI. PAUL'S CHARGE TO TIMOTHY CONCERNING THE CARE AND CONDUCT OF THE CHURCH, 5:1-6:2A.

- A. *Responsibilities involving Church Discipline, 5:1-2.*
- B. *Responsibilities involving the Care of Widows, 5:3-10.*
- C. *Responsibilities involving the Treatment of Pastors, 5:17-25.*
- D. *Responsibilities involving the Conduct of Slaves, 6:1-2a*

The preponderance of slaves in the early church and the inherent tension between their spiritual position and their social status prompted the apostle to address two issues that pertained specifically to them. The first concerns their response to their masters whether saved or unsaved, the second concerns their response to believing masters.

1 Timothy 6:1-2 (ESV) Let all who are under a yoke as slaves **regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled.** ²Those who have **believing masters must not be disrespectful** on the ground that they are brothers; rather they **must serve all the better since** those who **benefit** by their good service are believers and **beloved.** Teach and urge these things.

1. **Honoring God at Work demands a proper respect for your employer.**

Paul makes it clear that this demand for every believer who lives under the yoke as slaves. While we are not slaves as they were. We are yet under the authority of another in the employee / employer relationship. If slaves in the first century Christianity were required to respect their masters, how much more do you think Christ expects, yes demands that you respect your employer today.

Some of you may feel that your boss is unworthy of honor, that he is lucky that you show up to do the job. It is a serious error to dichotomize your life between secular and sacred and to believe that you can have one mission / set of objectives in your secular pursuit and a different one in your sacred pursuit. Your conduct at work most certainly matters to God.

Note the description of the Slave: "ALL who are under the yoke as slaves." What is the point? Being under yoke suggests that these slaves were being regarded as nothing more than a piece of property by their masters. They were regarded and treated like they were oxen under the yoke of the master. There are two groups of slaves in view. The first group is treated harshly by their unbelieving master. The second group of slaves have believers as their masters. It is doubtful that true believing master treated or thought of their servants as nothing more than a piece of property.

It is important for us to recognize that the demand to give honor to Masters was not conditioned by the masters performance. The conditions the first century Christian had to work in were far worse than anything we have had to experience. If the Lord expected them to give honor to their earthly masters, how much more does this demand of us?

Consider Peter's words to servants:

1 Pet 2:18 NNAS Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

Peter, writing the inspired Word of God, proclaimed God's pleasure in regard to our attitude at work and toward our boss. Those who serve/work for another are to respond to their unsaved masters with due respect. They are to treat them as worthy of honor whether they are or not!

Why is respect demanded even of unreasonable employers? Notice the purpose clause in 1 Tim 6:1; "**so that** the name of God and our doctrine will not be spoken against." This is why believers must treat their employers with respect. So that the name of God and the doctrines of God will not be reviled. When the attitudes and work ethic of the believer sinks to the level or below the level of the unregenerate employee, it is no wonder they have no witness at work.

It dishonors God for believers to be disrespectful or dishonest employees!

2. Honoring God at work demands that your work be connected to your mission.

What was behind Paul's demand for slaves to treat their masters as worthy of all honor. Did Paul think that their masters were worthy of such honor? Was Paul suggested that they practice men-pleasing in order to gain personal advantage from their masters? What was the motivation behind slaves being submissive and respectful of their masters - even when they were hard and unreasonable? Paul did not call on these slaves to rebel against unfair labor practices or the injustice of slavery. He called on them to make God's glory known in their workplace. To recognize that **God had placed them under their masters for an eternal purpose. They were His witnesses to the lost world**, which included their masters. If the believers were disrespected their masters, their masters would blaspheme the God they claim to serve.

Why do you work where you work? Too many say something like this: "To earn and income for the provision of my family." While work is a means of provision for our families, but God, not work, is the provider. Remember the Lord taught the disciples to thank God for their daily bread (provision). We are to be radically God-centered in our thinking. God has placed you in the place you work as a witness for Him! God's chief concern is not our provision! He has promised to provide all that we need to live. We must live by faith in God's promises and stop looking at work as our source of provision. God has placed me in this workplace to be a testimony and witness of His amazing grace.

If you truly believe that, then you will not cheat your employer or be disrespectful to your boss. You will give an honest day's work whether they pay you an honest day's wage or not. You will have joy-filled attitude whether they treat you right or not. Why? Because your joy is not based on circumstances and people - it is rooted in knowing and pleasing God.

If we are not endeavoring to be a witness for Christ at work, then we have disconnected the purpose of your work from the purpose of your life. Look at how Paul made the connection between his calling and his purpose in 2 Cor 12:15

2 Corinthians 12:15 (ESV) I will most **gladly spend and be spent for your souls**. If I love you more, am I to be loved less?

- a) **Paul's life work was characterized by Selflessness in Possessions - He would Gladly Spend all that He possessed for the advance of the ministry.**

Paul did not look on the things he owned as something he was to hold fast to, rather he understood that all he had was from God and it was his joy to spend it on the work of God. Paul's perspective on what he had is refreshing. He determined that his possessions and money were **merely equipment** for the advancement of God's glory in the church.. **Paul lived for the approval of God, not the accumulation of things.** He spent what he had gladly on the work of the ministry. What about you?

- b) **Paul's life work was characterized by Selflessness in His Person - He would gladly be spent for the advance of the ministry.**

Paul was willing to have his life expended for the sake of the ministry. We need to see what Paul saw and live by the same faith. Paul believed that the ministry (the glory of God being made know through the conversion of sinners into saints) was of such importance that he was willing to lay down his life. The idea behind the term "be expended" is of something outside of yourself taking your life and spending it. Paul was glad to have his life expended by God in the work of the ministry. Fr

- c) **Paul's life work was characterized by a purpose driven approach. He was driven by eternal realities not present circumstances.**

Paul would willingly give of all he had and pour out his life in ministry because **he understood that eternal consequences were on the line.** The kind of worker you are has eternal ramifications. God has you there to spend and be spent for the souls of men. Perhaps you are unwilling to be spent at work because you are not working for the right reason. You are not working to reach people with the Gospel - to make God's glory known, but to make a name for yourself.

3. **Honoring God at work by serving all the better/more.**

The group of slaves who have the privilege of working for a believer are in need of being addressed specifically. These slaves were not seeing their privilege to serve another believer, rather they were showing them disrespect by emphasizing their equality in Christ. Those with believing masters were taking advantage of them. Paul tells Timothy to confront this faulty view of work and Christian relationships.

The believing slaves must not take advantage of his believing master. Why not? Precisely because he is a brother. He should not think that his believing master owes him anything or expect to be given preferential treatment. He should labor all the harder to be a profitable servant for his believing master.

Why should employees with believing bosses work all the more diligently? Because the one receiving the benefit of their labor is their brother and is beloved (to be loved by them).

How can the believing slave/employee do good to his believing master/employer? By laboring all the more diligently to see their master's work prosper. **It is to be our joy to serve one another.** Believers who have the privilege of working for another believer should be the best employees they have or could every have.

XII. PAUL'S FINAL CHARGE TO TIMOTHY, 6:2B-21A

Paul's indictment of false teachers in 6:3ff. marks his return to this motif and the arrival of the final section of the epistle. The section is a collection of admonitions addressing false teachers and the wealthy interspersed with exhortations for Timothy.

A. *His Final Admonition against False Teachers, 2b-10.*

1 Timothy 6:2b-10 (ESV) ... Teach and urge these things. ³ **If anyone teaches a different doctrine** and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, ⁴ **he is puffed up with conceit and understands nothing.** He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, ⁵ and constant friction among **people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.** ⁶ **Now there is great gain in godliness with contentment,** ⁷ for we brought nothing into the world, and we cannot take anything out of the world. ⁸ But if we have food and clothing, with these we will be content. ⁹ But **those who desire to be rich fall** into temptation, into a snare, into many **senseless and harmful desires** that plunge people into ruin and destruction. ¹⁰ **For the love of money is a root of all kinds of evils.** It is through this craving that some have **wandered away from the faith** and pierced themselves with many pangs.

1. **An Exhortation regarding the Truth, 2b**

This exhortation serves as a transition from one topic to another at several points in this epistle (4:6; 4:11; 5:7, 21). In each case it refers to what Paul has just said. Timothy's task is to preach and teach these needed principles to the believers in Ephesus. He is Paul's apostolic representative and if the believers in Ephesus are going to be spared from division and the infiltration of false teachers, then Timothy must complete his mission of teaching and preaching these principles. False teachers must be exposed and the church must learn how to conduct itself as the family of God.

A simple principle that is vital for each us here. If we are going to live effective lives for God's glory, then **we need to know why we believe what we believe!** This is one of the reasons why we go through doctrinal studies as part of our Adult Bible Study. Each of us need to examine our own commitment to growing in our Knowledge of Christ. Listen to Paul's attitude toward pursuing spiritual maturity (holiness).

Philippians 3:8 (ESV) Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ

2. **Paul's further Condemnation of False Teachers, 3-5.**

Paul establishes a general principle for the church. ANYONE who advocates a different doctrine than what has been revealed by the Lord Jesus Christ (the true source of Authority) is a false teacher. He goes on to tell about the character of false teachers and the results of their false teaching. We must remember that false teachers present themselves as preachers/teachers of righteousness and that they are often very loving and kind. Too often the church has far more patience with false teachers than they ought. False teachers can play off of the church's compassion and kindness. Paul wants us to know exactly what kind of people we are dealing with and the extreme danger they pose to the church.

a) **The Character of False Teachers, v. 3-4a**

Those who advocate a different doctrine from that which the apostle delivered to the church through divine revelation are false teachers. Paul further characterizes the difference of their doctrine as not being in agreement with sound words. Sound words are those which are correct and form the solid foundation upon which faith is built. He goes on to say that the words of false teachers are not sound because they are not those of OUR LORD JESUS CHRIST. The revelation that Paul had given them was that which he receive from the only true source of authority - God Himself, specifically from OUR LORD. The ONE in whom the believers in Ephesus had placed their faith was the same One who had spoken. When these false teachers speak that which contradicts the Scriptures, it is no little thing. They are denying the LORD JESUS, no matter how nice they may talk about HIM (J.W.'s, Mormans, and Roman Catholics are a good example).

Paul further describes the false doctrine as that which is not conforming to godliness. What does he mean here? The doctrines of Christianity are life-changing. They produce transformed living that is worthy of our calling as the children of God. The doctrines/words of Christianity promotes godliness or we could say that they are designed for godliness. God has spoken so that His children might be holy as He is holy.

False doctrine cannot accomplish the mission of the church - to make and mature Christ-like disciples who will be useful and fruitful in the work of God. False doctrine must be exposed and removed from the church. False teachers are not nice people who are a little confused. Notice Paul's inspired evaluation of the character of a false teacher.

v. 4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words,

Paul uses a perfect passive verb to indicate that this is a settled condition in the life of false teachers. They are conceited, and while they profess to be wise enlightened purveyors of truth, in reality, they know nothing. Here Paul exposes the nature of truth. **Truth is what God has said, or could say about any topic.** The Words/wisdom of the false teachers is not in accord with Christ's Words, therefore it is not truth and is of no value. The term translated conceited is used by Paul in 1 Cor 8:1-2 to describe a person who thinks that by his own intellect he has come to the truth.

Not only are false teachers arrogant blow hards who know nothing of value, they have an unhealthy craving for controversies. By creating controversies they have an opportunity to declare their wisdom and endeavor to win an audience. They love to enter into "word-battles" in order to show off their "knowledge."

What is the result that comes from the "teaching" of these arrogant men and their desire for recognition?

b) **The Result of Teaching False Doctrine (v. 4b).**

4b . . . out of which arise envy, strife, abusive language, evil suspicions, {5} and constant friction

The results of false teaching are anything but godliness. One of the evidence of being a true teacher of righteousness is the transforming impact that God's Word has upon lives. When Paul's integrity was being questioned by the false teachers who were making in roads in Corinth, he responded by declaring that the transformed lives of the Corinthian believers was his letter of commendation (2 Cor 3:1-2). Paul could defend his ministry by pointing to the evidence that God was changing lives.

Here Paul sets forth the fruit of false teachers. The result of their arrogance and lust filled craving for preeminence produces envy, strife, abusive language, evil suspicions and constant friction. When false teachers gain a hearing in a body of believers a divisive spirit is born. The false teachers seeks to win people to his side and make loyal followers of himself. Then the fight begins over who is right. Notice the progression that Paul indicates in his words. Envy usually leads to strife; Strife produces abusive language and evil suspicions; All this produces constant friction in the church.

The Lord clearly taught that the true spirituality of each person is made evident by the fruit which is produced by their life and teaching. Those who teach will produce others like themselves.

Luke 6:40-45 NNAS "A pupil is not above his teacher; but **everyone, after he has been fully trained, will be like his teacher.** {41} "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? {42} "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye. {43} "For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. {44} "For **each tree is known by its own fruit.** For men do not gather figs from thorns, nor do they pick grapes from a briar bush. {45} "The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.

c) **The Reason for False Teaching.**

***v 5 men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.**

Are false teachers good people with good motives who are only just a little confused? Should the church be flexible and patient waiting on them to mature a little more? Why are false teachers so dangerous to the body and why do they have such a negative impact on the body of believers?

Paul sets forth in unequivocal terms the character of false teachers. The verbs here are perfect passives indicating that this has become the settled state in the lives of these false teachers. They are men of depraved/corrupted minds. The passive indicates that there has been an outside influence corrupting their minds. Who/what has corrupted their minds? In 2 Cor 4:4, Paul asserts that it is Satan who blinds the minds of the unbelieving. The settled condition of these false teacher's minds is depraved - fully corrupted by Satan's lies. "Mind" refers to the sum total of the mental and moral state of these false teachers.

Why did these false teachers so readily buy into Satan's deception and become corrupt? Because they thought that godliness would be to them a means of gain. A materialistic motivation gripped the hearts of these false teachers. If they could gain a hearing and become well-known as a leading teacher that they would be richly rewarded from those they taught. When one becomes a servant of mammon, he is not a servant of God.

3. An Exhortation regarding Godliness, 6-8.

1 Timothy 6:6-8 (ESV) Now there is great gain in godliness with contentment,⁷ for we brought nothing into the world, and we cannot take anything out of the world.⁸ But if we have food and clothing, with these we will be content.

a) The importance and meaning of godliness.

(1) *The importance of godliness*

1 Timothy 4:8 (ESV) for while bodily training is of some value, **godliness is of value** in every way, as it holds **promise for the present life and also for the life to come.**

1 Timothy 6:11 (ESV) But as for you, O man of God, flee these things. **Pursue** righteousness, **godliness**, faith, love, steadfastness, gentleness. {the **word pursue indicates an unrelenting, persevering effort**}

Titus 2:11-12 (ESV) For **the grace of God** has appeared, bringing salvation for all people,¹² **training us to renounce ungodliness** and worldly passions, and to live self-controlled, upright, and godly lives in the present age,

Hebrews 12:14 (ESV) **Strive for peace with everyone, and for the holiness without which no one will see the Lord.**

The importance of godliness is especially highlighted in this epistle to Timothy. Godliness is profitable/beneficial in all things - all aspects of life on this sin cursed world. Godliness is beneficial in both this life and in the life to come. What could be more important than our pursuit of that which has both temporal and eternal benefit in our life.

The passionate pursuit of godliness is one sure evidence that you are a man/woman of God who is experiencing the transforming grace of God in your life. Godliness is of such significance that the author of Hebrews reminds us that without Sanctification (godliness) **NO ONE WILL SEE THE LORD.** Those who know the Lord are being transformed by His grace to be like Him. The texts we have just looked at make our responsible to participate with passion in the process of our sanctification very clear.

(2) *The Meaning of Godliness - What does it mean to pursue Godliness?*

Biblical illustration:

Genesis 5:21-24 (ESV) When Enoch had lived 65 years, he fathered Methuselah.²² **Enoch walked with God** after he fathered Methuselah 300 years and had other sons and daughters.²³ Thus all **the days of Enoch were 365 years.**²⁴ Enoch walked with God, and he was not, for God took him.

Hebrews 11:5 (ESV) By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. **Now before he was taken he was commended as having pleased God.**

Godliness - means to walk with God - to live life pleasing to God! Enoch's life was focused on his relationship with God - he was **God-centered** in his

devotion. God was the focal point of His life. **Godliness is a God-centered attitude of the heart. It is a disposition of our will that produces actions in our lives that are pleasing to God.**

Godliness is not some mystical feeling about God - it is **devotion to God in practice** - it is the **pursuit** of a life well-pleasing to the Father - it is a God-ward life

Quote from Puritan William Law - "Devotion (godliness) signifies a life given, or devoted to God. He therefore is the devout (godly) man, **who lives no longer to his own will, or the way and spirit of this world, but to the sole will of God, who considers God in everything**, who serves God in everything, who makes all parts of his common life, parts of piety [godliness], by **doing everything in the name of God**, and under such rules as are **conformable to His glory!**"

Godliness can be defined as devotion to God which produces a life pleasing in His sight.

Colossians 1:9-14 (ESV) And so, from the day we heard, we have **not ceased to pray for you, asking that you may be filled with the knowledge of his will** in all spiritual wisdom and understanding, ¹⁰ **so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit** in every good work and **increasing in the knowledge of God.** ¹¹ May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, ¹² **giving thanks to the Father**, who has qualified you to share in the inheritance of the saints in light. ¹³ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

b) The pursuit of Godliness with contentment is the pursuit of our greatest good (v. 6).

Having exposed the corrupted hearts and minds of the false teachers, Paul asserts that "godliness" is not to be means to temporal gain, but it is a means to GREAT GAIN (cf. 1 Tim 4:8 - life now and forever with Christ). Specifically godliness that is with contentment is the source of great gain. God is working in our lives to produce contentment "which **freely submits to and delights in God's wise and fatherly disposal in every condition.**"

Contentment was a favorite virtue extolled by the Stoic and Cynic Philosophers. They exalted in human self-sufficiency and they thought that the ability to be content in all circumstances was a sign of inner strength. According to these philosophers, contentment in circumstances was sourced in personal satisfaction with themselves (i.e. having a good self-esteem). Paul was establishing a clear contrast with their source of contentment. Believers are not self-sufficient; they are Christ-sufficient or Christ-dependent. Believers are people who live by faith, therefore, we are content with God and His provision. Listen to Paul's words:

Philippians 4:11-13 (ESV) Not that I am speaking of being in need, for I have **learned in whatever situation I am** to be content. 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. ¹³ **I can do all things through him who strengthens me.**

Application: We must deal with all competitors for our devotion and affections. Are you content with God and His promises? Do you believe your greatest good is found in God or in the things of this world? One of the chief competitors for our affections is wealth. We need to consider the powerful warning given by Paul in v. 9-10. If you will live for the contentment that money can buy, you will suffer eternal ruin. Why? Because such living is not by FAITH - if fails to believe God's promises.

c) Why contentment goes with Godliness and why it has great value in our lives.

(1) *The futility of treasuring temporal things (v. 7).*

{7} For we have brought nothing into the world, so we cannot take anything out of it either.

Paul grounds his assertion that godliness with contentment is great gain in two simple but profound realities. First he points to our birth. **We came into this world with no material possessions.** If life began satisfactorily without material things, then material things are not essential to our life. Then Paul moves to the time of our death. Just as we did not start life with things in our hands, when life comes to an end, it will not matter what is in our hands. Try as you might, no of the material things that mean so much to us here can we take with us when we die. Life begins and ends without material things. Point - Godliness is what really matters and godliness is content apart from material possessions.

Reality is in complete contrast to the thinking of the false teachers. They looked at godliness as a means to gain. Paul says material gain is of no lasting value. Why would godliness be a means to something that has no eternal benefit. Godliness will not be so cheapened, it's value is eternal in the rewards of God. Thus, greed and pursuit of material gain is a waste of time. In reality such living is irrational

Job 1:21 (ESV) And he said, "Naked I came from my mother's womb, and naked shall I return. **The LORD gave, and the LORD has taken away;** blessed be the name of the LORD."

Ecclesiastes 5:15 (ESV) As he came from his mother's womb he shall go again, naked as **he came, and shall take nothing for his toil that he may carry away in his hand.**

(2) *The true nature of our Needs - True basis for contentment (v. 8).*

{8} If we have food and covering, with these we shall be content.

Paul does not deny that we have some need for material things in this life. Here he sets forth that which is essential to our daily living. If we have food and covering, we are to be content. The Greek word translated "food" has to do with our means of subsistence, and the word translated "covering" has refers to anything that serves as a cover and providing us protection. Most understand Paul to be declaring that God has promised to provide us with the necessities of life and with that we should be content.

Whatever exceed these basic needs can be received with thanksgiving and even rightfully enjoyed (1 Tim 6:17; Phil 4:12). However, the wants of life must never be conceived in our hearts as needs. Once we are convinced that what we want we need, then our contentment

with God is in question if He does not provide it. A need is something I must have to live - food and covering. Everything else is extra and should not be expected and/or demanded.

Consider our Lord's instructions to his disciples in which He condemns even worrying about our needs. **Our Needs God has promised to provide as we seek His Kingdom** - as we live by faith, God has promised to meet the needs of His children.

Luke 12:21-33 (ESV) 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.²⁴ Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!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.

4. **An Admonition against Greed, 9-10.**

1 Timothy 6:9-10 (ESV) But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.¹⁰ For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

The false teachers are teaching false doctrine because of their minds are fully corrupted. Their corrupted hearts have concluded that godliness is a means of material benefit. In complete contrast to the false teachers, Timothy and the church at Ephesus are to pursue godliness being content with the necessities of life. Having dealt with the corrupt value system of the false teachers, Paul provides this **strong warning** to believers concerning their **attitude toward material things**.

Believers may avoid the trap of false doctrine being promoted by false teachers, and yet be caught in the snare of their attitude toward things. We may not embrace what they taught, but we may embrace how they live for things. The danger of this snare is of eternal significance. Paul warns that **all who are characterized/controlled by the desire to get rich will fall**. They will yield to temptation and pursue their own ungodly lust which will plunge them into ruin and destruction. The reason such a disaster awaits those who desire to be rich, is the principle set forth in v. 10a - the love of money is a root of all sorts of evil.

a) **The will to be rich causes one to be caught in the snare of the devil and enslaved by sinful desires (v. 9).**

Paul's warning here tells us of *three nasty results of desiring to be rich*.

There may be a progression in thought here similar to James 1:14-15. We should qualify the desire to be rich. Most of think of rich in terms of Bill Gates. We then justify our desire for material things, by saying to ourselves, "I don't want to be rich, at least not like that." To desire to be rich, by context, **is to desire (set our affections upon) more than the basic necessities of life.**

It is not wrong to have more than we need, but **it is wrong not to be content with God's provision** of what we need and set your affections on temporal things. If we will to have more than we need, and live in order to obtain what we desire, there are certain consequences. **First**, we will **fall into temptation**. Our sinful desires will dominate our wills and we will make foolish decisions that have devastating consequence (when we sow to our flesh, we will reap corruption). **Second**, we will be **ensnared by the devil to do his will**, thus living as the enemies of God rather than His children. Our pursuit will not be godliness, it will be harmful desires. We will live in pursuit of the things that we are convinced that we can't or shouldn't have to live without. It is highly likely that you will obtain them, however, what you will inevitably find is this - the cost will be far more than you ever intended to pay. The most devastating expense of a living for material gain is "ruin and destruction." The two terms are used in a other contexts to refer to bodily destruction (ruin) and eternal condemnation (destruction). It is most probable that the two terms are being used here to warn Paul's readers that their will to be rich will not turn out the way they think. Instead of gain, they will reap present destruction and eternal perdition. Whenever you sow to sin, you will reap the corruption that comes from it. Those who dishonor God by cherishing material things more than Him, will reap His wrath.

b) The love of money is a root of all kinds of evil (v. 10).

Paul supports his previous assertion that the will to be rich has eternal consequences by this proverbial statement. There have been a number of similar proverbs found in ancient Greek and Jewish literature from the time period. Paul either borrowed this statement from one of these sources or most likely modified the statement to teach this important principle.

Why is love for money a root of all kinds of evil? The root of the problem is this: **Love for money and love for God are antithetical.** To be characterized by *a heart to possess (to get)* is to violate the first and fundamental responsibility of all men - which is to love God with all of our hearts so that we have **no other gods/pleasures/desires before Him.** Furthermore, the love of money is an expression of a sinful self-love that stands in complete opposition to love for God. Notice how Paul links being a lover of money to be a selfish lover of pleasure rather than a lover of God.

2 Tim 3:2-4 NNAS For men will be **lovers of self, lovers of money**, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, {3} unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, {4} treacherous, reckless, conceited, **lovers of pleasure rather than lovers of God,**

Love for money causes the violation of the 2nd great commandment, which is to love our neighbors.

Love for money is a ROOT - not the root. It is not the only root from which moral evil grows in our lives. Paul is asserting that love for money is *a radical source from which all sorts of evil grows in our lives.*

The moral evil that is sown in our hearts through the love of money has devastating and painful consequences, both now and forever. Those who turn from faith and trust in Christ as the supreme object of their affections and

allegiance, wander from the faith. "**The faith**" here is being used of *the revelation God has given concerning His Son*. Believing the gospel (God's revelation concerning His Son, the faith), sets a person's heart free from love of money and makes one a lover of God. Those who have truly been born again live by faith. An internal confidence in the unseen but certain realities of God's promises. **True believers live to obtain the promises of God, not the pleasures that money can bring.**

Those who wander from the faith bring upon themselves much grief. They may end up like Judas, who sold the Lord for 30 pieces of silver. When the pains of grief came over his betrayal, there was no place for repentance found. The grief which comes from the evils of living for money may produce "the sorrow of this world," but never produce genuine repentance toward God. **Loving money may seem like the way to receive happiness, but God says it is the way to many griefs and ultimately eternal destruction.**

B. His Exhortation to Timothy, 11-16.

Having registered his final condemnation of false teachers, Paul exhorts Timothy to avoid their sin and to pursue righteousness.

1. An Exhortation regarding Timothy's Conduct, 11-12.

1 Timothy 6:11 (ESV) But as for you, O man of God, **flee these things.** **Pursue** righteousness, godliness, faith, love, steadfastness, gentleness.

a) Paul's Personal and Passionate Appeal - "But You, Man of God."

(1) The Contrast - "But Thou/You "

Paul sets of a **deliberate and decision contrast** between Timothy and those who had wandered from the faith. He combined the participle **de** "but" with the personal pronoun **SU** "you." for emphasis. The False teachers loved this world and their lives were consumed with a passion for its pleasures. Paul described them as people who's great desire was to be rich and that they were lovers of money. This inordinate desire for the riches of this world led them into false doctrine and demonstrated that their profession of faith was fanned for their true love was this world, not Christ. Their end was certain, destruction. But **Timothy was owned by God**, not this world.

Application: This world is full of men and women who are consumed by the love of money, and the "pleasures" of this world. These are the measures of success in our society. But, does your life stand in complete contrast this. If someone was describing your neighborhood, workplace, or even this church, would they say **But he is different, He is a man of God.** "But thou, O man of God" is this true in your life today?

(2) The Compassion - "O man of God"

"O" was seldom used in Greek direct address. It is a personal, emotional appeal.

Rom 9:20 NNAS On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

Gal 3:1 KJV O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Paul is making a compassionate plea for Timothy to **remember his spiritual calling** and to never lose sight of his identity. "O Timothy, you are the man of God - be encouraged - be strengthen - take your stand against unbelief"

Application: Timothy had a difficult ministry in his hands. He was engaging the enemies of God and fighting the good fight of faith. As is always the case, the foes outnumbered the Man of God. I am sure it would have been easy for Timothy to feel overcome and discouraged. Paul cries out, **Timothy don't forget whose Child you are; don't forget WHO is on your side.** When ever you lose sight of your identity as a Child of God, you loose the strength to walk with God. **The man of God is known by his walk with God.** When temptation comes, and difficulties threaten to overthrow you, remember Paul's plea "**O man of God**" and **take strength in the fact that you belong to God.** You must remember that the source of your strength and your joy is in God. In those moments when you feel despair and defeat, may your heart cry out with David

Psa 18:2-3 NNAS **The LORD is my rock and my fortress and my deliverer,** My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold. {3} I call upon the LORD, who is worthy to be praised, And I am saved from my enemies.

Psa 27:1 NNAS The LORD is my light and my salvation; **Whom shall I fear?** The LORD is the defense of my life; **Whom shall I dread?**

Paul's passionate plea to Timothy "But thou, O man of God" must echo in our hearts and minds as we seek to be Men of God who walk with God.

b) Paul's Power Command to Timothy - "Flee From these things."

(1) *The Compelling Command to flee - "flee from these things"*

The Greek verb translated "Flee" was used in reference to someone running from a plague, a poisonous snake, or an attacking enemy. Our English word "fugitive" is derived from this Greek word. A fugitive is one who escapes a pursuer.

The verb here is a present imperative which communicates the idea of **constant evasive action**/continual fleeing - "**Be ever fleeing.**" We must run as far as we can as fast as we can way from these things. We must never let them catch us; Why? Because **the margin of safety can never be to great.** This same imperative is used elsewhere by Paul

1 Cor 6:18 NNAS **Flee immorality..**

1 Cor 10:14 NNAS Therefore, my beloved, **flee from idolatry.**

2 Tim 2:22 NNAS Now **flee from youthful lusts and pursue righteousness,** faith, love and peace, with those who call on the Lord from a pure heart.

Illustration: We often think of fleeing as an act of weakness. We are not cowards, we will stand up and fight. While courage to fight is part of our Christian Walk, there are occasions **when flight is the better part of wisdom.** There are some enemies of your walk with God that you don't fight, you

simply must take flight. A Biblical illustration might help us to see this truth. What did Joseph do when Potiphar's wife made here advances on him?

Gen 39:12 And she caught him by his garment, saying, Lie with me: and **he left** his garment in her hand, **and fled**, and **got him out**. --

Application: Your walk with God is demonstrated by what you flee from! Some of you may have or will face a similar situation as Joseph. For some of you it may be a work situation where alcoholic beverages are going to be served. For some of you it may be the desert table at Church fellowships. I don't know what enemy in your walk with God, that is having victory in your life, but perhaps you need to stop trying to fight the temptation and get you out. There is a **principle** that we must embrace in our sanctification is this - We must **make it difficult to sin - environmentally, emotionally, and physically**. Spiritual maturity is demonstrated in our lives by what we flee from.

(2) The Context of the Command

That specifically in this passage was Paul imploring Timothy to flee? Look back at v. 9-10.

1 Timothy 6:9-10 (ESV) But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. ¹⁰ For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

Timothy is to flee worldliness. He is to avoid the danger of destruction that would come from embracing the mind-set which characterize the enemies of the cross, whose minds are set on the things of this world (Phil 3:18-19). Timothy must flee the love of money and all its attendant griefs, lusts, and temptations. When we see the danger of worldliness and the love of money for what it really is, we will flee as though we were running from an angry bear.

As the Man of God, he is to be separate from all the sins that characterize the false teachers. This echoes the admonition in 1 Tim 6:5 "From such withdraw thyself". The Man of God is **known by his walk with God**. He is not to have an affection for material things. This should affect not only how he walks, but with whom he walks.

Application: The false teachers were like Balaam, who was bought by the highest bidder (Num. 22-24). Like Judas, who sold Jesus for thirty pieces of silver (Matt. 27:1-10). They are like the "many rebellious men, empty talkers and deceivers," of Crete, who were "upsetting whole families, teaching things they should not teach for the sake of sordid gain" (Titus 1:10-11). They are characterized by greed, but that is not to be a characteristic of the man of God.

Dear professors of salvation, you who say you have experienced the grace and power of God - Let me sound a warning that needs to be heard - **The devil is out to prove your professed devotion to be fraudulent**. You must also know that God is not in the business of protecting false professions of faith. Paul makes it pointedly clear here that **the conduct of Christ-like leadership**, to which he is exhorting Timothy

, is marked by the fleeing from worldliness - especially the desire to be rich with its possessions. You better have a permanent sign up over your heart and mind – “NOT FOR SALE.”

Transition: The man of God is known by his walk with God. You must never be a Demas, who "having loved this present world" forsook the ministry. A professing believer who loves money does not walk with God and does not love God- Why? - he is in love with and is serving another master. Never put a price on your relationship with God! Never put a price on the ministry that God has given you! Never put a price on your personal walk/fellowship with God - Never put a price on your service for God -- **It may cost you everything in this world to be God's child, but it will cost you everything for all eternity if you sell out for the temporal possessions of this world and this life.**

Biblical Illustration:

Heb 12:15-17 NNAS See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; {16} that there be **no immoral or godless person like Esau, who sold his own birthright for a single meal.** {17} For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found **no place for repentance**, though he sought for it with tears.

What was Esau's birthright? His right of inheritance as the first born of Issac. This birthright was his right of inheritance to the promises of God made to Abraham. Esau is called a godless man. Why? Because the promises of God were not worthy more to him than a bowl of stew. When you turn away from serving the Lord in His church in order to gain something temporal in this world, are you not doing the same thing?

For Your walk with God is not only demonstrated what you flee from, it also demonstrated by what you follow after.

c) Christ-like Leadership is Marked by what it Follows After.

Your Walk with God is Demonstrated by what you FOLLOW after.

1 Timothy 6:11 (ESV) But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

(1) *Christ-Like Leadership is expected to be in Passionate pursuit.*

(a) The Nature of the Command

Having set forth the negative command to flee from worldliness and all that marked the false teachers, Paul now sets forth a positive demand (cf. Eph and Col - the put off and put on lists). The positive demand for the conduct of Christ-like leadership is set forth in a present imperative. The Greek verb used here can be used in the sense of persecuting someone or as it is here in the sense of "following zealous after/passionately pursuing" Here Paul is stressing the necessity of the **continual pursuit** of good - "Doing right" - **You must not only flee evil, you must follow right.**

Similarly Paul exhorts Timothy again in 2 Tim 2:22 NNAS Now **flee** from youthful **lusts** and **pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.**

Flee from lusts and pursuing righteousness are two aspects of the same thing - our present sanctification. One of the evidences that we are the Lord's children is that we flee evil by pursuing good. Remember, Paul describes the Christian life as a race of **faith**, and in that race you run in order to obtain the prize. In your race of faith these are the objectives, so that you may obtain the prize.

(b) The Necessity of the Command

This is not an option, it is a command! **You can never stop running.** If you stop fleeing evil, it will catch you. If you stop pursuing what is righteous, it will elude you. You will never arrive at a point in your life where you are far enough ahead of wrong or that you have fully captured what is right.

Application: This should motivate you to be a better student of the WORD, to be fresh, to be ever growing in the Grace and knowledge of our Lord and Savior. It is so easy to become apathetic, and comfortable in our level of spiritual attainment. **If you fail to follow after what is righteous, you fail to be "God's man."** Each of these foster our following after what is right. We must put off the mind-set of attainment - We must be like Paul and say - "I have not yet obtained, but ONE THING I DO." We must stay in hot pursuit of the prize promised by God. The Question we all face this morning is - **WHAT ARE WE PURSUING?** It ought to be evident by the way you live - In truth, **the way you are living is revealing your pursuits and demonstrating your true affections.**

The Lord knows the real answer to these questions - Psa 139:1-4 NNAS O Lord, **You have searched me and known me.** {2} You know when I sit down and when I rise up; You understand my thought from afar. {3} You scrutinize my path and my lying down, And are **intimately acquainted with all my ways.** 4 Even before there is a word on my tongue, Behold, O LORD, You know it all.

Will you be honest with the Lord this morning? The Lord knows all your ways! He knows all the words which come out of your mouth - What are you pursuing?

(2) Christ-like Leadership is Expected to Emulate Godly virtues.

There virtues appear to be grouped into pairs with each pair relating to different aspects of the believers walk. The first pair, Righteousness and Godliness, are referring to one's relationship with God: Faith and Love appear in every such virtue list in the Pauline Epistles. For Paul, faith and love are center of all Christian living. The last pair, Perseverance and Gentleness, are referring to the way believers must relate to the hostile world all around them. It is natural for us to run after that which attract us - pleasure, promotion, fame, wealth, etc... Christ-likeness demands that we run after the right goals; that we live in passionate pursuit of that which pleases God!

(a) Christ-Like Leaders are right with God - They are in passionate pursuit of righteousness and Godliness.

- (i) Righteousness - refers to conduct in accord to a standard - Our lives are to be marked by the passionate pursuit - zealous following after that which is pleasing to God.

This righteousness is brought about in the life of a believer through the transforming work of Christ (Phil 1:11 - filled with the fruit of righteousness which comes through Jesus Christ). It is accomplished by the Holy Spirit's ministry and fulfilled in the life of every believer who walks according to the Spirit, and not according to the flesh.

Explanation: Paul is referring to practical righteousness. **The man of God is known for doing Right!** This means doing right toward God and men. Romans 12 is a great chapter on practical righteousness, I challenge you to study it for yourself. In this chapter you will discover what being a living sacrifice is all about. It is the day to day pursuit of righteousness.

Romans 12 concludes with this exhortation:

*Rom 12:21 Be not overcome of evil, but overcome evil with good.

Application: "But flee from these things, you man of God, and **pursue righteousness!**" At moment of your salvation, sin's reign over you was broken, but it's presence and power have not been removed. Sin has lost it's rights, but it doesn't give up without a struggle. You and I must actively resist (flee) every manifestation of sin in our lives. You must pursue righteousness - take the initiative against sin!

(ii) **Godliness** - - It is used 9 times in 1 Timothy, and used 4 times in this chapter alone (v. 3,5,6,11)

1 Tim 2:2 NNAS that we may **lead a tranquil and quiet life in all godliness** and dignity.

1 Tim 4:7-8 NNAS But have nothing to do with worldly fables fit only for old women. On the other hand, **discipline yourself for the purpose of godliness;** 2 Tim 4:8 for bodily discipline is only of little profit, but **godliness is profitable for all things**, since it holds promise for the present life and also for the life to come.

1 Tim 6:6 NNAS But **godliness actually is a means of great gain** when accompanied by contentment.

*this is the opposition philosophy of the false teachers that Timothy was facing. This is also opposite the philosophy of our society.

Godliness is closely aligned with righteousness. Practical righteousness is manifested in our behavior. Godliness is manifest in our attitude and in our motivations. Godliness is a God-centered disposition of our will that produces actions in our lives that are pleasing to God. It reflects on what Christ accomplished on the cross and on His imminent return. It lives in reverence of our Sovereign Lord, who makes no mistakes. Godliness is not some mystical feeling about God - it is devotion to God in practice - it is the pursuit of a life well-pleasing to the Father - it is a God-ward life. The passionate pursuit of godliness is our quest for personal holiness, motivated out desire to walk with God, to be a Man of God - to be obedient!

Quote from Puritan William Law - "Devotion (godliness) signifies a life given, or devoted to God. He therefore is the devout (godly)

man, who lives no longer to his own will, or the way and spirit of this world, but to the sole will of God, who considers God in everything, who serves God in everything, who makes all parts of his common life, parts of piety [godliness], by **doing everything in the name of God**, and under such rules as are conformable to His glory!"

Application: Right behavior (practical righteousness) flows out of a right attitude (godliness). Right action (practical righteousness) flows out of right motives (godliness). Changed behavior flows from a changed life. Do you have a passion for Godliness in your life? How much time do you spend at the cross? The man of God is known by his walk with God!

Godliness is manifest when your Walk with the God reflects the truth of Heb 12:28 ... whereby we may serve God acceptably with reverence and godly fear:

(b) Christ-Like Leaders are controlled by their faith and love.

- (i) Faith - some have suggested the idea of faithfulness here, but Paul's usage of faith in the context speaking of love and perseverance refers to "confident trust in God." It could be a both/and type reference.

Paul is saying that Christ-like leaders, men and women of God, **live with confident trust in God**. They believe His Word, Trust His promises, pursue His will, and take pleasure in their relationship with Him. As in the day of your salvation, when you transferred your trust in your self, your works, etc... unto Christ. When you transferred your trust in your ability to merit favor with God, to Christ's finished work on the cross. In that day you exercised faith unto salvation, a complete transference of trust unto Christ and Christ alone. It is with that **same faith that you must face every situation of life** -- the trails, the temptations, the hard places. Knowing that God keeps His word, that He is with you, that He will never leave you and that He has done and is doing all things well. Faith trusts God! with NO RESERVES (William Borden).

Heb 10:34 NNAS For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.

Heb 11:1 NNAS Now faith is the assurance of things hoped for, the conviction of things not seen.

Application: What about it? Are you trusting God in your trial? How are you trying to go through your trial. Some throw themselves into work - games - drinks - anything to take their mind off their problem. How about throwing yourself into God's Word in order to gain God's perspective on your trial? We need to move toward greater obedience and service, not less. If we think that we will serve once we get through with the present trial, we are moving the wrong direction.

(ii) Love - doing what is best for the other person in light of eternity and regardless of costs.

Paul does not give an object that is to be loved in this text. When the object is not given, Paul is usually referring to loving people (the brethren). It is possible that He has both the great commandments in mind - Love the Lord thy God with all your heart, soul, and mind, and love your neighbor as yourself.

The man of God is known by his walk with God, by his love for God -- this is manifest in your life by your love for God's people.

Application: You are not walking with God if you are not loving God's people! - Church membership is required. Family unity required. You can't be having fellowship with God if you are not loving your own family! The pursuit of love will place you into ministry. How? You will get involved in ministering and serving others when you are pursuing love. If you will not pursue sacrificial service which marks love as genuine, then you will demand to be served.

Our Agenda is framed by our theme - Building Godly hearts for Godly living. Our building plan demands that we labor to see the foundation of life, reconciliation with God through faith in Jesus Christ, poured into the life of spiritually dead sinners in our community. Once the foundation has been poured, they are ready to become part of this congregation and have their lives framed up through commitments to spiritual growth (the Word, prayer, fellowship, and giving). As this new servant of God's love grows for God and His people through his time in the word and in prayer and fellowship with God's children, he will complete the framing of his life by dedication to ministry.

(c) Christ-like Leaders are right with the world - They persevere against its temptations and amid its persecution while being gentle to all men.

(i) Perseverance -- The Greek word "upomonh" has a wide range of nuances "patience, endurance, fortitude, steadfastness, perseverance, and expectation."

It is used of persevering in good works (Rom 2:7; 2 Cor 12:12); of enduring persecution (2 Th 1:4); and of waiting patiently for Christ's return (Rom 8:25).

Paul's concern for Christ-like leaders is that they have a right attitude as they endure affliction and that they have a right confidence concerning the final outcome.

Perseverance is not a passive resignation, not a complacent waiting. Rather, it is **an unswerving loyalty to the Lord in the midst of trials, it is a courage that continues in hard places.**

As you go through the trails and tribulations of life and ministry, you must persevere through the difficult circumstances. You must endure with an unfeigned confidence in the Lord.

Illustration: In 2 Tim 2:2 Paul gives Timothy (and us) the charge to reproduce men of God.

2 Tim 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
For this Cause - 2 Tim 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

Application: Perseverance is the ability to endure hardness, injustice, pain, grief and even death. Think of all that Paul experienced (2 Cor 11). Yet he never quite, he never lost his zeal. What has caused you to become side tracked in the race of faith? Has difficulties, injustice, or grief taken you out of the race? Are you following after righteousness and Godliness? If you are, you will endure!

*Rom 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

(ii) Gentleness - patience with difficult people

This is not weakness - it is "power under control" - used of a wild animal that has been broken and whose power is now under that complete control of its master. Gentleness is a lack of self-orientation, there is no I problem here. A gentle person will be consumed with the greater cause and not think too highly of his own contribution.

Transition: The man of God must flee evil! He must follow after Godly virtues! These are not causal pursuits, it is our day by day manifestation that we are truly men and women of God, who walk with God.

d) Christ-like Leadership is Demonstrated by what you FIGHT for.

1 Timothy 6:12 (ESV) Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.

(1) *Paul calls Timothy to Contend for the faith.*

(a) It is an agonizing fight

The Greek word translated fight is used to describe a military engagement or an athletic competition. Both pictures help us to see the admonition Paul is giving to Timothy. Paul's point is not to have us think about military or athletic imagery, but to communicate that Timothy must be engaged in the struggle. The advance of the Gospel is costly to its ministers, and every believer must be willing to suffer for the gospel.

Phil 1:29-30 NNAS For **to you it has been granted** for Christ's sake, not only to believe in Him, but also **to suffer for His sake**, {30} experiencing the same conflict which you saw in me, and now hear to be in me.

We are not being called to go out and pick a fight or get into fights. We are being put on notice that a passionate pursuit for what is right is going to be resisted by the enemies of Christ and we must be prepared to suffer for His

name's sake. The world that hates Christ is not going to be friendly to those who live for Him and proclaim Him.

(b) It is a lifelong fight

The Greek verb translated "fight" is a present imperative indicating that this is a command to engage in a struggle that will be never ending in this life. In our American culture, the masses fight a lifelong battle for their own way. The center of the universe for the unsaved is themselves, and that is why they are constantly screaming for their "rights." A believers lifelong fight must be for the faith - to fight for and defend the truth that has been deposited to our care. Paul's emphasis here suggests that every believer will be engaged in this struggle because "of their faith." To be engaged in the struggle is therefore, an evidence that we are people of faith.

(c) It is a good fight

The fight of faith is a good fight. Why does Paul consider this "fight" to be good? It is good for at least two reasons. First, the fight of faith is good because we are engaged in the struggle for our Lord and His Gospel. As Paul left Timothy in Ephesus with a mission, the Lord has sent us forth into this world with a mission to make known His glory through the proclamation of the Gospel. There is no question that His Gospel is being corrupted by false teachers today. There is no doubt that relativistic society in which we live has little toleration for a Gospel message that is exclusive and built on moral absolutes. If we are not engaging in the struggle for the faith, then we are not walking with God in a way that He would be pleased.

(2) *Paul calls Timothy to Cling to eternal life.*

(a) Live in light of eternity - his great possession.

The imperative verb means "to take hold of" and is used here in a figurative sense of "making one's own." Paul is calling on Timothy to lay hold of eternal life by persevering in the good fight of faith. He is to move his perspective about the fight of faith out to the end result of that fight. Paul has just informed Timothy that this good fight of faith is a lifelong battle. It will never end, and now he makes it clear that Timothy must persevere in this fight. How can he persevere in the good fight of faith, by looking toward the future prize promised by God - eternal life in His presence. Similar admonitions are found in the following texts:

1 Cor 9:24 NNAS Do you not know that those who run in a race all run, but only one receives the prize? **Run in such a way that you may win.**

Phil 3:12 NNAS Not that I have already obtained it or have already become perfect, but **I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus.**

(b) Live in light of your call

Timothy has been called of God to eternal life. The "call" refers to God's effectual call that brings the spiritually dead sinner to life

and grants to them the gifts of faith and repentance. Timothy can persevere in the good fight of faith because he has been called of God to do the work of God and receive the inheritance that God has promised. God can be counted on to bring to pass all that He has promised.

Rom 8:30 NNAS and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.
1 Th 5:24 NNAS Faithful is He who calls you, and He also will bring it to pass.

(c) Live in light of your confession

Explanation: It is the reality of eternal life made practical for everyday living. For the one who has really laid hold on eternal life, earthly treasures do not seem so important.

The public confession Paul was referring to may have been through his baptism or through his ordination. It is instructive for each of us to be reminded of the profession we made in front of many witnesses through our baptism. What was the content of this profession or what are we professing at baptism or at an ordination? The confession accepted and confirmed by God is a **public confession** of Jesus Christ as the resurrected Lord.

Mat 10:32-33 NNAS "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. 33 "But whoever denies Me before men, I will also deny him before My Father who is in heaven.

Rom 10:9-10 NNAS that **if you confess with your mouth Jesus as Lord**, and believe in your heart that **God raised Him from the dead, you will be saved;** {10} for with the heart a person believes, resulting in righteousness, and **with the mouth he confesses, resulting in salvation.**

Make application: Those needing to follow the Lord in believer's baptism.

Why does Paul remind Timothy of his confession of Jesus as the Resurrected Lord? Because it acknowledges Jesus as both the one who gives salvation and promises eternal life, and that Jesus is Lord of our lives. If that is the case in your life as it was in Timothy's, the response of those who know Christ is to serve him - To fight a good warfare - to finish our course - **to delight in Christ more than in life itself.**

2. **An Exhortation regarding Timothy's Charge, 13-16.**

1 Timothy 6:13-16 (ESV) I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession,¹⁴ to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,¹⁵ which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords,¹⁶ who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

a) **The exhortation proper, 13-14.**

The imperatives of v. 11-12 were framed in very personal words to Timothy. In our last lesson we saw that the conduct of Christ-like leadership is marked by what we FLEE from, what we FOLLOW after and what we FIGHT for. If we will be men/women of God, then we must flee a love affair with this world and its treasures. We must be in hot pursuit of godliness, righteousness, etc... There must be a commitment in our hearts to Fight the Good Fight of Faith!

Continuing the very personal nature of this section, Paul sums up Timothy responsibilities in **a solemn charge**. Think about the circumstances. Paul had faced the potential of being martyred for his faith in Rome. Having courageously stood the test, God had Paul released to further the expanse of the Gospel into Spain. Before traveling to Spain, Paul had visited many of His churches including the church in Ephesus. After sizing up the gravity of the situation, Paul decided to leave Timothy there to conduct a warfare against the inroads of false teachers. Paul would write 1 Timothy, 2 Timothy and Titus during this time. Clearly Paul sensed the end of his apostleship was approaching. He was about to finish his course, and he had kept the faith. Timothy, his son in the faith, must hear and heed this personal charge. It is, however, more than a personal charge; it is a charge to everyone who names the name of Christ. This charge is issued to all who stand in the presence of God and of Christ Jesus and it is being issued this morning to you and me

(1) The witness to the charge, 13.

3. **God - who gives life to all things and/or who preserves life.**

in the **presence of God**, who **gives life** to all things,

There is great debate about Paul's meaning here. Is the reference to God giving life to all things speaking of God being the source of life or the sustainer of life. Certain both ideas are true. If Paul is referring to the fact that **God is the source of life for all**, then God's witness is to serve as a reminder to Timothy that he belongs to God. It was God who brought life to His spiritually dead soul. The only reason that Timothy is in the fight of faith is because God regenerated his spiritually darkened heart giving him eternal life.

Illustration: Young man just graduated High School and was preparing to go to leave home for college. He had been waiting all summer for one of dad's speeches warning him about the dangers of being out from under his parents supervision. Finally, the day before he was to leave, his father told his son he needed to speak to him. The son said to himself, "Here it comes, this is going to be a long one." To his astonishment his dad spoke very few words, but by his testimony those words were a controlling theme for him throughout his college years. What did the dad say? The profound words of this father to his son went like this, "Son, your mother and I are very proud of you and love you very much. Now as you enter college there is ONE THING I need you to do." The son, "What is it dad?" The father replied,; "**ALWAYS remember who's Son you are!**" Paul wants Timothy and we who have been saved by God's power to remember that God is the Father of our life.

The emphasis here probably falls on God being the preserver of life (same Greek word is used this way in Luke 17:33; Acts 7:19). Why would Paul remind Timothy that God is the preserver of life for all. Think about Timothy's circumstances. He is fighting a warfare against the false teachers and he is in the midst of intense conflict. Paul is calling on Timothy to be steadfast in endurance, regardless of the strength of the opposition or the cost of standing for God's truth. Paul had learned this lesson well throughout his own experience in a Roman jail. Paul would not compromise the truth of the Gospel and his life was on the line as he awaited a hearing before the Emperor. Paul knew that God had persevered his life for further ministry and he knew that as long as God had a mission for Timothy, Timothy did not need to fear. The reminder to Timothy was of profound importance. Timothy, remember that **it is God who preserves life**.

Application: What has tempted you to turn aside from pursuing the a ministry pleasing to the Lord? God has commissioned each of us to carry His message to the people He was put in our circle of influence. Will men's disapproval and rejection keep you from proclaiming the Gospel to them? We need to take the charge this morning and remember that our life is in God's hand - we have nothing to fear from men. In addition, we ought to remember that our life has value and purpose so long as we are engaged in the mission God has for us. Implication: Why should God preserve your life if you are spending it upon your own lusts?

4. Christ Jesus - who testified a good confession.

in the presence of . . . **Christ Jesus**, who **testified the good confession** before Pontius Pilate,¹

The Lord Jesus Christ stood before Pontius Pilate, the governor of Judea, who had the power to order his execution. The Jews had completed their secret illegal trial and brought the Lord to Pilate. Their only accusation was that Jesus had declared himself to be a rival king. The Lord testified "the good confession" before Pilate when he declared that He is indeed a KING.

*John 18:33-38 NNAS Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "**Are You the King of the Jews?**" {34} Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" {35} Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; **what have You done?**" {36} Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." {37} Therefore Pilate said to Him, "**So You are a king?**" Jesus answered, "**You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth.** Everyone who is of the truth hears My voice." {38} Pilate said to Him, "**What is truth?**" . .

What was the Lord's good confession? He did not back away from testifying of the truth. He declared cleared that He is the Sovereign King of Heaven - that He is the very Son of God. He was not there because He had no choice in the matter. The Jews clearly understood Jesus good confession, and because of it desired to see Him killed. As the Lord stood before Pilate, He did not back away from His confession knowing that it would mean death on the

cross. Jesus testified a good confession and willingly gave up His life so that we might have eternal life in Him.

The implication is clear. If the Lord, who is witness to this charge, would not compromise His testimony in order to avoid death, neither should Timothy. Paul had followed the Lord's example and God had chosen to preserve his life. Timothy needs to embrace the example and forsaken all temptations to compromise in order to avoid conflict.

Application: Are we willing to spend and be spent for the sake of the Ministry? What kind of conflicts tempt us to compromise?

(1) *The content of the charge, 14, 20.*

(a) Keep the Commandment.

1 Timothy 6:13-14 (ESV) **I charge you**, ¹⁴ to **keep the commandment** unstained and free from reproach until the appearing of our Lord Jesus Christ, Several translations suggest that this should be translated keep "this" commandment. According to such a translation, the commandment to which Paul is referring is found in the preceding verses (v. 11-12) or perhaps in the totality of commandments given Timothy in this epistle. While it is certain that Paul expected Timothy to keep the commandments given throughout this epistle, I think this charge moves beyond this epistle to **THE COMMANDMENT. What is the commandment?** Paul is referring to the Christian faith which Timothy has confessed as a commandment. The Gospel is a command to believe. Obedience is used as a synonym with faith on many occasions. Through the great commission, the Lord Jesus Christ instructed his followers to go and make disciples. What are we to do with these disciples? Teaching them to observe (obey) all things He has **commanded** us! Paul put it this way in his last letter to Timothy!

2 Tim 4:7 NNAS **I have fought the good fight, I have finished the course, I have kept the faith;**

Gal 2:20 NNAS "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and **the life which I now live in the flesh I live by faith in the Son of God**, who loved me and gave Himself up for me.

So what is THE COMMANDMENT which must be kept by every believer? We are commanded to fight the good fight of faith unto the end. We who were born by God through faith, are to live by that faith. **Faith is not a past transaction (contra decisionism) it is a way of life! It is our internal confidence in God's certain but unseen promises. It is to be our life, the life of faith in the Son of God.**

We must never step outside the life of faith - **WE LIVE BY FAITH IN GOD** - we cannot live by faith in ourselves (we are sinners and we will fall) - we cannot live by faith in government (it will consume you and make slave labor) - we cannot live by faith in money (it can buy nothing that lasts) - we cannot live by faith in others (they will fail us too). The life we live must be lived by faith - **Whatever we do that is not of faith is SIN!**

What does it mean to live by faith? It is to live like Abraham who believed God and forsake his homeland to receive the promise; we are to live like

Noah who believed God's warning and built the ark; we are to live like Moses who forsook Egypt wealth and prestige to suffer with the people of God; we are to live like the apostles who forsook careers to be fishers of men; we are to live like Paul who said to live is Christ to die gain. To live by faith is to live in absolute surrender to your Heaven Father's Word and will. It is to believe that His Way is not simply best, it alone is right and the delightful of our soul.

At it's essence Faith is an unwavering trust in God that provides an unsatisfiable thirst for more of God!

(b) Guard what has been entrusted to you (the deposit) (v. 20)

1 Timothy 6:20 (ESV)

²⁰ O Timothy, **guard the deposit entrusted to you.** Avoid the irreverent babble and contradictions of what is falsely called “knowledge,”

The Greek Word translated guard (**fulassw**) paints a powerful word picture. The highest and most sacred obligation in ancient society was to be entrusted with some treasured possession for safe-keeping while another is away. The person entrusted was under the most binding sacred duty to keep "the deposit" safe. Paul is saying to Timothy: "You and I are under divine obligation to guard with our lives the deposit that God has made in our lives."

What is the deposit that has been entrusted to us? Some have suggested the "sound teaching of the Gospel" or his apostolic ministry on Paul's behalf in Ephesus. While those are certainly true and expected, Paul's appeal for Timothy to guard his entrustment is another way of setting forth the charge of faith. What is Timothy to guard? The life of faith that He was called to live. What did this mean for Timothy? It meant resisting false teachers, keeping his own life pure, proclaiming and teaching the truth claims of the Scriptures.

What did God deposit in Timothy's life? By grace God deposited faith into Timothy's life. He brought life to his spiritually dead soul, gave him spiritual gifts for ministry, caused Timothy to will and do His good pleasure and called him to a mission. Timothy had a stewardship from God, which demanded that he take the life and gifts given him, and faithfully serve to the end!

Application: Question for us this morning? What is that we are guarding with our lives? What treasures in your life are you willing to give your life in order to protect? What does God want us to guard, even it if means the sacrifice of our lives on this earth? Our faith in God and the truth claims of the Faith that we are responsible for proclaiming.

(c) How are the people of faith to do this?

1 Timothy 6:14 (ESV) to keep the commandment **unstained and free from reproach** until the appearing of our Lord Jesus Christ,

1 Timothy 6:20-21 (ESV) O Timothy, guard the deposit entrusted to you. **Avoid the irreverent babble and contradictions** of what is **falsely called “knowledge,”** ²¹ for by professing it some have **swerved from the faith.** Grace be with you.

(i) Without stain or reproach

To be without stain demands that we avoid the blemishes which come from transgressing the charge of faith - the stains which sin brings in our lives. How do we avoid them? We can avoid the stain of sin, when we live by faith! When we treasure God's Words and promises to us and fear to live against His Word and will. When we stand in reverential awe of our King and dare not raise our hand in unbelief.

We are to live by faith without reproach. We dare not fail to keep safe what God has entrusted to care. We dare not fail to obey all that He has commanded us to do. It is not enough to avoid the blemishes of unbelief, we must be diligent to do all that He has commanded us.

Application: If we are honest, our life of faith has not been without stain or without reproach? It is a fact that we have at more times than we care to confess acted out of fear of men, rather than fear of God; we have failed to trust God's promises and sought our own means of security; we have treasured this world's trinkets more than serving the King of Glory. Does this mean that we are faithless persons? Note necessarily. Paul would not need to write this letter and give this charge to Timothy if faith could not falter. We are far too often people of little faith. When people or things get big in our eyes, God is made small.

Illustrate the Point: Think of Paul's counsel to the Philippians. He told them to "Forget what lies behind and press on; pray with all eagerness that God would transform you so that you would will and do His pleasure." It ought to grieve our hearts when we fail our King. Are you seeking to keep the faith without stain or reproach?

(ii) Avoiding worldly and empty chatter

What is worldly and empty chatter. It is that which is **profane and godless.**

(iii) Avoiding the World's profession of "knowledge."

In Paul's day there were those who claimed to have secret knowledge which was necessary in order to know God (Gnostics - kind of like true charismatic theology). Paul had encountered opposition to the Gospel in the name of wisdom and knowledge at Corinth. "Knowledge" was being used for philosophy. The philosophers of that day were quick to deride Christianity as unintelligent. The idea of living by faith in a person who had died on a cross was completely unacceptable to their minds.

Application: We certainly live in a world where man's mind has been elevated to a "god." Men reject as religious ignorance the simple truth that God is the Creator of the Heavens and the Earth. What are some of the ways that the world we live in reject God by their professed "knowledge?" What does our society think about money and its benefits?

(d) How long must the person of faith do this?

1 Timothy 6:14 (ESV) to keep the commandment **unstained and free from reproach** until the appearing of our Lord Jesus Christ,

(i) Until Our Lord Jesus Christ appears

The Charge of faith placed Timothy and every believer under divine obligation to finish the race of faith with our eyes fixed upon Jesus. It is His appearing that we are to love. It is His soon return that we are to eagerly anticipate. The life of faith longs for the day our faith will no longer be tested, but confirmed in the presence of OUR LORD JESUS CHRIST.

The full title marks the solemn nature of this command. It reminded Timothy and us that Jesus is both Lord and Christ. He is our Master and our Savior. The One who died that we might live and the One who Lives again so that He might rule and reign.

(ii) Until faith has received its reward - acceptance into the presence of God

2 Tim 4:7-8 NNAS I have fought the good fight, I have finished the course, I have kept the faith; {8} **in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.**

b) The support for the exhortation, 15-16.

1 Timothy 6:15-16 (ESV) which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶ who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

(1) The Encouragement of God's Sovereign Control, v. 15

God is in control and shall determine the very moment when His Son will return as the victor and when the struggle of faith will be over. The good fight of faith will be over when God sends His Son to claim His Own. With Paul's attention brought to next advent of Christ, his thoughts run to the glory that will be manifested in that day. God's glory is going to fill the earth. His servants will be vindicated and God will be glorified through the obedience of faith. With the glory to be revealed on his mind, Paul then describes for us some of the majesty of God's glory that will be made evident in that day.

What does it mean that God is the blessed? It means that He alone is the One who possesses all happiness in Himself. The only means for us to experience true joy and happiness is to for us to receive it from God's bount. He must share it with us. What a joy it is to know that we serve a Heavenly Father who is the source of all joy and who delights to share that joy with His children.

God is the only Sovereign. Which means that there are no other competitors. All other would be Kings and authorities cannot compare and will not be allowed to remain

He is the King of kings and Lord of lords. God is the possessor of the highest power and, in fact, rules over all who exercise control in this world (kings and lords).

(2) *The Exaltation of God's Majesty.*

God alone possesses immortality. Timothy can keep the commandment, thus living life by faith to the end, because he knows that God is going to consummate eternal life with immortality. Why live for the things of this world? The world and all that is in it are vanishing away, but he who does the will of God will abide forever.

God alone dwells in unapproachable light - we cannot see HIM

The end of all life is to bring honor and eternal dominion to God

Paul closes this doxology saying - "AMEN" - meaning "so let it be!"

C. *His admonition toward the Wealthy, 17-19*

Paul's earlier remarks concerning greed and contentment called forth this admonition for the wealthy. The admonition is composed of two warnings followed by a series of exhortations.

1 Timothy 6:17-19 (ESV) As for **the rich in this present age, charge them** not to be **haughty/conceited**, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. ¹⁸They are to do good, to be rich in good works, to be generous and ready to share, ¹⁹thus storing up treasure for themselves as a good foundation for the future, **so that they may take hold of that which is truly life..**

1. **Who are the wealthy?**

Paul directs Timothy to give instruction to the wealthy members among the brethren in Ephesus. This instruction to those "who are rich in this present world" was needful. Paul would not have the church concluding that those who had wealth were necessarily ungodly or false teachers. The qualification "in this present world," clarifies the kind of riches Paul is speaking about. These instructions are directed to those who have an abundance of this world's treasures such that they are **judged rich by the world's standard of measurement**. Some have suggested that the rich Paul had in mind are those who do not need to work for their living (i.e. through family wealth and/or having others to work for them). While this may have been the case, we still need to consider who are "the rich in this present world" according to today's standard of measure.

I think it is interesting that Paul defines those who are rich as those "rich in this present world, not in Ephesus." Not many of us would make the list for those who are rich in Oakland County, MI. However, when we start talking about those who are rich in this world, the picture changes dramatically.

It is a tremendous privilege to live in one of the most affluent countries in the world and to live in one of the most affluent times in our country's history. With privilege comes responsibility. Paul does not condemn the rich for their riches, rather he warns them to avoid the danger that comes with owning riches and instructs them on how to use their riches for eternal benefit..

There are two important implications that I take from Paul's address to the "rich in this world."

a) **.First Implication: There are people who are rich in this present world who are not truly rich.**

There are many people who have accumulated vast sums of the world's treasures, but those treasures will be meaningless when they enter eternity. When judgment day comes, they will find out that their riches in this world did not prepare them for the life to come. These are the people who have lived out their desire to get rich and have accumulated much in this world.. While they were accomplishing their goal of wealth, they were also sowing for themselves the seeds ruin and eternal destruction. Their desire for riches keeps them blind to the reality of their own state. Ultimately, their pursuit of gain in this world brings them anything but the pleasure they anticipate. In fact, their pursuit plunges them into eternal destruction. There are many who are rich in this world but they are not rich toward God. There are many in America like the rich man the Lord described in Luke 12.

Luke 12:15-21 NNAS Then He said to them, "Beware, and be on your **guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.**" {16} And He told them a parable, saying, "The land of **a rich man** was very productive. {17} "And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' {18} "Then he said, 'This is what I will do: 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 many goods laid up for many years** to come; take your ease, eat, drink and be merry.'" {20} "But God said to him, '**You fool!** This very night your soul is required of you; and now who will own what you have prepared?' {21} "**So is the man who stores up treasure for himself, and is not rich toward God.**"

Application: If we become like this rich man who was consumed by the treasures of this world, then we will meet the same fate. Those who hoard up treasures for themselves in this life, serve the god of gold and not the Lord Jesus. The Lord of glory set forth this powerful warning against every form of greed in our lives - Why? Because our life does not consist in possessions! What possessions mean the most to you? Remember - where your treasure is there will be your heart also.

b) **Second Implication: There are people who are not rich in this present world who are truly rich.**

2 Cor 8:9 NNAS For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, **so that you through His poverty might become rich.**

In 1 Tim 6, Paul declared that Godliness is actually a means of great gain when accompanied by contentment. Why? Because **true riches come from the approval of God, not the accumulation of things.**

Prov 3:13-15 NNAS How **blessed is the man who finds wisdom** And the man who gains understanding. {14} For **her profit is better** than the profit of silver And **her gain better than fine gold.** {15} She is **more precious than jewels;** And **nothing you desire compares with her.**

God's wisdom is better than wealth for nothing we desire can compare! There are no treasures on earth that can compare with the joy of fellowship with God. Fellowship with God comes from walking with God - living for the approval of God. The blessed (happy) man is one who gains understanding, not the trinkets of this world. Will we pursue profit the American way or God's way. God's way declares that understand God's word is more precious than treasure!

True wealth is spiritual wealth. What is spiritual wealth? Knowing that you enjoy divine approval upon your life, not temporal wealth which is fleeting and shall be destroyed.

Transition: Paul has identified his audience as those who are already rich in this world. These are not people who are merely desiring to be rich, they are rich. The danger of living for wealth has already been established - all who live to get rich fall into temptation and snare and harmful desires which lead to their ruin and eternal destruction. Living to get rich is a sure sign of unbelief. But what about those who already have wealth or who, though not living to get rich, gain the wealth of this world. Paul speaks to those with wealth and warns them of the danger that is unique to them who have riches.

2. The Danger of Wealth.

1 Timothy 6:17 (ESV) As for the rich in this present age, charge them not to be haughty/concited, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.

a) The Danger of Conceit.

WARNING: Do Not be CONCEITED!

The first peril of wealth is the propensity to become arrogant /conceited. Arrogance, or pride, is a deadly sin among all people, but it is especially pronounced among those who have riches. This is practically a proverbial truth. Think about the our English slag us of the word "snob." We don't often think of a poor person being a "snob." A "snob" is a wealthy egoist who thinks he is better than others because of his riches.

The Greek Word translated "conceited" is a compound of two other Greek words meaning "to think or cherish, exalted thoughts." The KJV translated the term "not to high-minded." The first warning sounded to those with wealth is **not to think highly of themselves because of their wealth.** Paul's point is that **wealth does not establish worth.**

Biblical illustration: Mark 10:17-23 NNAS As He was setting out on a journey, **a man ran up to Him and knelt before Him**, and asked Him, "Good Teacher, what shall I do to inherit eternal life?" {18} And Jesus said to him, "Why do you call Me good? No one is good except God alone. {19} "You know the commandments, 'DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER.'" {20} And he said to Him, "**Teacher, I have kept all these things from my youth up.**" {21} Looking at him, **Jesus felt a love for him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."** {22} But at these words he was saddened, and **he went away**

grieving, for he was one who owned much property. {23} And Jesus, looking around, said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"

b) The Danger of False Security.

WARNING: Do Not Fix your hope on Riches! They are UNCERTAIN.

The second great peril of wealth is finding security in uncertain riches rather than in the living God. The perfect tense verb is used here indicating that there is a great danger of a settle deceit coming out of riches. One with wealth is in danger of deciding (fixing) that their wealth is the source of their security (hope). Once this is a settled conviction (i.e. they have fixed their hope on riches), **the protection and accumulation of those riches becomes the controlling element of their life.**

The emphasis here exposes the foolishness of falling after such deceit. The riches upon which many wealthy people have fixed their hope is **characterized by uncertainty** and it is **limited to this world**. The riches of this world have no value when this life is done. Compare Paul's warning about the uncertainty of riches with Proverbs 23:4-5.

Prov 23:4-5 NNAS **Do not weary yourself to gain wealth**, Cease from your consideration of it. {5} **When you set your eyes on it, it is gone.** For wealth certainly makes itself wings Like an eagle that flies toward the heavens.

That leads to the question: Why is wealth in this world so uncertain?

(1) *Wealth is uncertain because life in this world is also uncertain!*

Ecl 5:15-16 NNAS As he had come naked from his mother's womb, so will he return as he came. **He will take nothing** from the fruit of his labor that he can carry in his hand. {16} This also is a grievous evil--**exactly as a man is born, thus will he die.** So what is the advantage to him who toils for the wind?

We have already witnessed the foolishness of the rich farmer in Luke 12. His wealth meant nothing at death. The Lord declared the rich man who's hope was set upon his riches a FOOL. Why such a strong condemnation from the Lord? Because the rich farmer had defined life by his what he possessed and had concluded that wealth meant security and happiness.

(2) *Wealth is uncertain because it cannot satisfy a man's soul.*

Ecl 5:10 NNAS **He who loves money will not be satisfied with money**, nor he who loves abundance with its income. This too is vanity.

Ecl 5:13 NNAS There is a grievous evil which I have seen under the sun: **riches being hoarded by their owner to his hurt.**

When only a little more is what you think you need to be happy, you will find that there is always a little more that you will need. The old adage is far too often true - "Your expenses rise to meet the level of income." There will always be more to buy and more that you will "need" when you live for the pleasures possessions can bring.

c) The Danger of Neglect.

Not Fixing our hope on God who richly supplies us with all things to enjoy.

The third peril of wealth is neglecting our heaven Father who supplies us all things to enjoy. God is not anti-wealth - He is anti-self-exaltation. It is as Paul said to the arrogant professing believers in Corinth:

1 Cor 4:7 NIV For who makes you different from anyone else? **What do you have that you did not receive?** And if you did receive it, **why do you boast** as though you did not?

God is not glorified when our hopes are fixed on gifts rather than the Giver. God does not tolerate competition. All praise, all adoration, all affection, all hopes, all security come from God, not the gifts He provides.

Illustration: Think about this way: I could get a second job such that I was seldom to never home. With the extra income I could buy my boys their own Nike golf clubs and pay for them to play all summer long. If I don't take the extra job, I can provide them with an inexpensive set of clubs and take them golfing with me several times this summer a course I can afford. Which do you think they would prefer? Would you prefer to spend time with the gifts or with the giver. We need to make the connection in our relationship with God. We can settle for the gifts, but we would be missing out on the true source of pleasure - Knowing the Giver!

Think about this, it is a great mercy from God that things do not ultimately make us happy. If they did, we would be hopelessly deceived into thinking that things are God. The joy of any possession soon palls! Pray that God will grant us the grace to be freed from a love affair with things so that we can "look not at the things which are seen, but at the things which are not seen; for **the things which are seen are temporal**, but the things which are not seen are eternal" (2 Cor 4:18).

Transition: Having established the danger that is inherent in having wealth, Paul now provides much needed instruction concerning **the purpose of wealth**. Having wealth is not the problem, it is what we do with our wealth that tells the story. **Our use of wealth reveals the source of our pleasure (eternal or temporal).** Paul is going to establish for them and for us that **True riches are found in giving, not having!**

3. The Purpose of Wealth.

1 Timothy 6:18 (ESV) They are to **do good, to be rich in good works**, to be **generous** and ready to share,

a) **General Principle - God has given you wealth so that you can Do Good with it!**

Paul sets forth further instruction (commands) to those who have wealth in this world. Here he provides God's perspective on why they have wealth. The possession of wealth or lack thereof is not the revealer of faith or spirituality. When wealth comes so come the dangers of conceit, false security, and neglected worship of the living God who provided all things. How is the danger which is inherent in wealth avoided? By embracing God's purposes for your wealth. Why does God supply wealth?

Paul answers this question first by stating the answer in a general principle. God has provided wealth to us in order that we might **DO GOOD** with it!

Ecd 5:18 NNAS Here is what I have seen to be good and fitting: to eat, to drink and **enjoy oneself in all one's labor in which he toils under the sun during the few years of his life which God has given him;** for this is his reward.

We are to enjoy life as a gift from God, not as an end in itself. We are strangers and sojourners on this earth with our citizenship in heaven. Therefore, our life on this earth is to be lived for our Father's glory. If living for our Father's glory we will engage in His work and accomplishment of the Biblical Mission. All the gifts God supplies to His troops are to be enjoyed as the good gift of our gracious Father - who loves to bestow His kindness upon us.

What does it mean to do Good with our wealth? It means to do that which pleases God with your wealth - to do that which reflects the reality that all your wealth has come to you as a gift from God to be used for God's purposes. Just in case we struggle to figure out what it means to do good, Paul further clarifies with some more specific applications of doing good.

b) Applications of doing Good.

(1) *Wealth enables you to be rich in good works.*

Paul uses a word play with v. 17 to drive home his point. In order for the Rich in this world to be truly Rich, they must be Rich in good works. **True riches are not found in having, but in giving!** Wealth, by God's standard, is not measured by accumulation but by accomplishment. What good has your wealth accomplished? Remember to define good biblically. To do good with our wealth is to invest it in that which pleases God and further his mission. We need to ask ourselves: "Who's lives have been impacted for God's glory through our use of God's resources?"

*It is the purpose of the Scriptures to equip us for every good work - 2 Tim 3:16-17 NNAS **All Scripture is** inspired by God and **profitable** for teaching, for reproof, for correction, for training in righteousness; {17} **so that** the man of God may be adequate, **equipped for every good work.**

*It is God's purpose in graciously providing for us - 2 Cor 9:8 NNAS **And God is able** to make all grace abound to you, so that always **having all sufficiency** in everything, **you may have an abundance for every good deed;**

*

What does it mean to be rich in good works? I think Paul answers this in his prayer for the believers at Colossae

Col 1:9-10 NNAS For this reason also, since the day we heard of it, we have not ceased **to pray for you** and **to ask that you** may be filled with the knowledge of His will in all spiritual wisdom and understanding, {10} so that you will walk in a manner worthy of the Lord, to **please Him in all respects, bearing fruit in every good work** and increasing in the knowledge of God;

(2) *Wealth enables you to be generous and ready to share.*

In case we still have not gotten the idea of what it means to do good and be rich in good works, Paul further spells it out here. **God has provided us with material resources so that we can be generous and ready to share!**

*Heb 13:14-16 NNAS For here we do not have a lasting city, but we are seeking the city which is to come. {15} Through Him then, **let us continually offer up a sacrifice of praise to God,** that is, the fruit of lips that give thanks to His name.

{16} And **do not neglect doing good and sharing, for with such sacrifices God is pleased.**

Being generous and ready share demands personal involvement and the sharing of ourselves. It is not just to be the financial backbone of ministry. God's intent for your wealth is not that you become a bank to finance the accomplishment of ministry, but that **you get involved in using your wealth in the advancement of His mission.** The secret behind all true generosity and sacrificial giving is the giving of one's self to the mission - then your wallet will gladly follow.

2 Cor 8:3-5 NNAS For I testify that according to their ability, and **beyond their ability, they gave** of their own accord, {4} begging us with much urging for the favor of participation in the support of the saints, {5} and this, not as we had expected, but **they first gave themselves to the Lord and to us by the will of God.**

Application: I have watched far too many Christian homes finance/charge themselves into absolute bondage. As result they end up working as many extra-side jobs or taking as much overtime as possible just to pay the bills. There is no joy in working for the bill collectors! There is joy in being able to be generous with the Lord's work and the Lord's people! If you enslave yourself to the bill collectors, you will be an unfaithful steward of the Lord's resources and use them contrary to His revealed will. Has God clearly revealed His will for us concerning our wealth? God has not provided us wealth to be our master, but to be our servant. **It is to be used generously for the accomplish of God's purpose and the benefit of God's people.**

4. **The benefit of Spending Wealth Wisely.**

1 Timothy 6:19 (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.**

a) **Wealth used for God's glory is an investment in future reward.**

In order for the rich in this world to be truly rich, they must use their wealth for it's God ordained purpose - to do good for others - to advance the mission of their King, by being generous with His work and His people. Such use of wealth is in fact a revelation of faith, for it reveals the true source of our pleasure. We can say God is our treasure, but it is our use of wealth which tells all who know us about what we truly treasure in our heart? Those who live by faith and not by sight will use their wealth as God has instructed.

If you must hoard and spend all you have on yourself in order to have more of this world's goods then you are not living by faith. Faith believes God! It believes that God's approval is better than man's applause; it believes that God's future reward of His servants is better than the trinkets you can collect in this life. True riches have nothing to do with earthly possessions, which are uncertain and belong only to this age. **True riches are obtained by the generous sharing of the "riches of this life."**

What do you believe can make you happy? For far too many of us and far too often we have our sights on some material possession that we believe will

bring us joy. Material possessions may bring us some measure of satisfaction for a moment, but those are only fleeting moments that will soon be past. Question we need to consider: Do you really look forward to giving? Do you see giving as an opportunity to do good or an unfortunately demand of the church? Are you worshipping in your giving / are you a cheerful giver?

b) Wealth used for God's glory takes hold of eternal life (life indeed).

Implication: Wealth in this present world cannot provide what men so desperately need, which is life indeed. Riches are deceitful. Why? With riches comes the pleasures of this world. This world then concludes and teaches that those who are really living are those who have the great wealth. When life in this world is done, those who have lived for the riches of this world will discover their true poverty. Their future is also certain, but it is a future of eternal misery and destruction.

Real living, eternally significant living, is done by those who lay up their treasures in heaven, not those who hoard up treasures on this earth. Through generosity and sharing of the wealth God has entrusted to us, we are not giving it away, rather we are investing it for a certain future return. Treasures in heaven stand in complete contrast to the riches of this world. Heavenly treasure is certain, not uncertain. Heavenly treasure is worth anticipating and investing our lives in. The riches of this world cannot deliver on their promises.

Pick your investment path today - uncertainty or certainty? a future with God or a present consumed with the goods of this world?

D. His Final exhortation to Timothy, 20-21a

Paul concludes his charge with two final exhortations for Timothy.

1 Timothy 6:20-21 (ESV) O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called "knowledge,"²¹ for by professing it some have swerved from the faith. Grace be with you.

XIII. THE CONCLUSION OF THE EPISTLE, 6:21B

The apostle closes with a brief benediction. – Grace be with you!