

## 1 TIMOTHY

This letter is the first of three “Pastoral Epistles” (1 & 2 Timothy; Titus) that focuses on church organization and policy. These would have been the last of Paul’s writings.

Paul had been sent to Rome for trial, and may have been released after several years of house arrest. Paul would have traveled and witnessed before being re-arrested by the Emperor Nero and martyred. It was a time of persecution near the end of Paul’s life.

Paul had heard of false teachers and doctrine in the church of Ephesus, and Paul had sent Timothy to confront the false leaders of Ephesus and to re-establish order in the church.

In this first letter to Timothy, Paul requests Timothy to remain in Ephesus (1 Timothy 1:3) for two reasons: 1. to oppose the false teachers (1 Timothy 1:3-7,19-20; 4:1-5; 6:3-5,20-21) 2. to organize the leadership of the church (1 Timothy 3).

The name “Timothy” means “to honor God.” During Paul’s second mission trip (with Silas), Paul recruited Timothy who was most likely led to Christ by Paul during the first missionary journey (1 Cor 4:17; 1 Tim 1:2; 2 Tim 1:2). Timothy’s mother (2 Tim 1:5), Eunice (“good victory / conquering well”), was a believing Jew (2 Tim 3:15). Timothy was also influenced by his godly grandmother, Lois (2 Tim 1:5), but we only know that his father was Greek (Acts 16:1). Timothy personified the merging of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him.

<b>The Outline of 1 Timothy</b>	
1 Timothy 1:1-20	False Doctrine & Teachers
1 Timothy 2:1-8	Leadership & Prayer
1 Timothy 2:9-15	Humility of Women
1 Timothy 3:1-7	Requirements of Overseers
1 Timothy 3:8-13	Requirements of Deacons
1 Timothy 3:14-16	Godliness
1 Timothy 4:1-5	False Teachings
1 Timothy 4:6-16	Faithful Follower of Jesus
1 Timothy 5:1-16	Behaviors of Widows
1 Timothy 5:17-20	Behaviors of Elders
1 Timothy 5:21-25	Guidelines for Timothy
1 Timothy 6:1-2	Godly Slaves & Masters
1 Timothy 6:3-5	False Teachers
1 Timothy 6:6-10	Worldly Aspirations
1 Timothy 6:11-16	Godliness (Rejection of Sin)
1 Timothy 6:17-18	The Rich
1 Timothy 6:20-21	Closing Guidelines to Timothy

## Read 1 Timothy 1:1-3 ... Introduction to Timothy in Ephesus

1:1 Paul (meaning “little” or “humble”) immediately establishes his authority as an apostle by “the commandment of God.” Jesus appeared to Paul on the road to Damascus (Acts 9:1-19, 22:6-21, 26:12-18).

- The Greek term for “apostle” (apostolos ἀπόστολος) means to “to send with official authority” as Christ’s representatives.
- Paul ministered with Timothy (1 Corinthians 4:17, Acts 19:22),
- The name “Jesus” represents His humanity while the name “Christ” emphasizes Him as Messiah. The name “Christ” is mentioned first as the Messiah was a “suffering servant” sacrificed for God’s people.
- Paul shows the full deity of Jesus by using the term “Savior” (sōtēros σωτήρος) to describe God the Father (1 Timothy 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4) as well as God the Son. (2 Timothy 1:10; Titus 1:4; 2:13; 3:6)
- The term “hope” (elpidos ἐλπίδος) is often a reference to the return of the Lord Jesus (Titus 2:13)

1:2 In both letters to Timothy, Paul adds the element of “mercy” to his frequent introduction of grace and peace (2 Timothy 1:16; 2 John 1:3)

- The term “grace” (charis χάρις) which is God’s unmerited favor, blessings and gifts always comes first as all acts of salvation and sanctification begin with God.
  - A sinful man only deserves judgment from a holy God. Beyond having mercy, God acts on grace. Instead of punishing, God glorifies because of who He is instead of what His people deserve.
- The term “mercy” (Eleos Ἔλεος) is also translated as “compassion” when an individual does not receive the judgment that they do deserve. It is linked to the Hebrew term “hesed” (חסד) in the Old Testament when God had unconditional love for His people.
- Peace (eirēnē εἰρήνη) seems to be the ultimate experience and blessing when walking in God’s grace and favor.
- Paul related to Timothy as his “true child” (gnēsio teknō - γνησίῳ τέκνῳ) in a spiritual sense as he matured Timothy in Christ. (2 Timothy 1:2; Titus 1:4)
- Paul utilizes the full title of the Christ (Messiah) Jesus (humanity) our Lord (deity). (Romans 10:9-13; Philippians 2:6-11)
- The name “Christ” (Christou Χριστοῦ) is mentioned first as the Messiah was a “suffering servant” sacrificed for God’s people.
- The Greek term for “Lord” (kyrios κύριος) references Jesus. Throughout the Old Testament, Jews were hesitant to use the covenant name of God (Yahweh), so they used the word “Adonai” (“Lord”), so the use of the term “Lord” in the New Testament emphasizes the full deity of the Lord Jesus Christ. (Romans 10:9; Philippians 2:9-11)

1:3 Paul had moved on to Macedonia, but had requested for Timothy to remain in Ephesus to guard against false teachers. Ephesus was the center of idolatry for Diana/Artemis, and the town was passionate and riotous against Christianity. (Acts 19).

- The historian Eusebius documented that Timothy was martyred at Ephesus when he got into a dispute with the followers of Diana/Artemis.

- Paul had lived in Ephesus for three years during his third mission trip. History also documents that John, the beloved apostle of Jesus, returned to Ephesus after Patmos; the gospel of John was probably written in Ephesus while John was an elderly man after 95AD in Ephesus.
- The town of Ephesus was mentioned in Acts 18:19-21 as Paul lived there for three years on his third missionary journey; it is one of the seven churches mentioned in Revelation (2:1-7), and it also was the recipient of a Pauline epistle.

### Read 1 Timothy 1:3-7 ... Warning Against Complexities to a Simple Goal of Love

1:4 A purely intellectual Bible study coupled with traditions and genealogies lead to arguments. Believers should not become so entangled with endless study, apologetics and arguments that love and witness become secondary or non-existent.

- Believers have a stewardship from God (1 Timothy 1:12)
- A key purpose of Timothy was to deter false teaching. (Acts 17:21; 2 Corinthians 11:4; Galatians 1:6-7)
- The Greek term for “myth” (mythois μύθοις) probably referred to the Judaizers and Gnostics (1 Timothy 4:7; 2 Timothy 4:4; Titus 1:14; 2 Peter 1:16)
  - Judaizers were legalistic Jews who taught that one must become a Jew and keep the Jewish law to be a Christian.
  - Gnostics were Greek philosophers who mixed Greek philosophy with Christianity.

1:5 The Greek term for “love” (agape ἀγάπη) is characteristic of God’s sacrificial, self-giving love.

Source of Agape Love (1 Timothy 1:5)	
From a Pure Heart	<i>A Clean &amp; Focused Place of the Will/Emotions</i>
From a Good Conscience	<i>Inner Morality that Every Man Possesses</i>
From a Sincere Faith	<i>Genuine Belief &amp; Loyalty w/o Ulterior Motives</i>

- The “conscience” can be corrupted by society and lack of godly awareness (understanding). (1 Timothy 4:2; Titus 1:15; 1 Corinthians 4:4)

1:6 The concept of “sin” means to “deviate” and “miss the mark.” Some believers have wandered from the central purpose of loving God and others to intellectualized debates and mental exercises. Christianity has digressed to an intellectual exercise of speech instead of a changeable heart of conviction and action.

- The Old Testament concept of righteousness was a measuring rod (with a flat, straight edge) based on God’s nature, and sin is any diversion or perversion from the holiness of God.

1:7 Determined believers with selfish ambitions to be teachers result in “idle talk” without understanding. This verse focuses on the Judaizers who understood the letter of law without experiencing the spirit of the law.

- A confident assertion does not validate the message. Assertiveness does not prove or confirm what is believed. (Titus 3:8)

### Read 1 Timothy 1:8-11 ... The Purpose of the Law to Reveal Sin

1:8 The Law of Moses must be utilized according to its purpose (according to the way that it was intended to be used). (Romans 6:14; Galatians 3:19-29)

1:9 The law was not meant to make an individual righteous, but to reveal sin and the need for Christ.

- A man who is self-righteous cannot see his need through the law, but God isn't looking for a "self-made, intellectual" witness. Instead, God places importance on repentance and faithfulness (1 Timothy 1:12)

1:10 Dreadful sins are listed by Paul to reflect that the law condemns such acts while pointing to salvation needed by God. (Romans 1:28-29; 13:13; 1 Corinthians 5:11; 6:9-10; Galatians 5:19-20; Ephesians 5:5; Colossians 3:5; 2 Timothy 3:2-3)

- The slave master (andrapodistais ἀνδραποδισταῖς) is included in the list of egregious sinners.
  - The Greek term for "enslaver" (andrapodistais ἀνδραποδισταῖς) is literally "men-stealers" and is also translated as kidnapper.
  - The Bible does not condone slavery (Deuteronomy 23:15-16)
  - Scripture goes to great lengths to promote rights and justice for slaves (Job 31:13-15, Colossians 4:1).
  - In Philemon, Paul intervenes for the freedom of a runaway slave (Onesimus).

1:11 "*The gospel of the glory of the blessed God*" reveals the testimony about God's glory through His salvation of men. (Ta euangelion tēn doxēs tou makariou theou - τὰ εὐαγγέλιον τὴν δόξης τοῦ μακαρίου θεοῦ)

- Paul was entrusted (episteuthēn ἐπιστεύθη) with the treasure of the gospel like a steward (1 Corinthians 9:17; Galatians 2:7; 1 Thessalonians 2:4; Titus 1:3)

### **Read 1 Timothy 1:12-17 ... Paul's Testimony Exemplifying the Mercy of God**

1:12 The Lord equips and strengthens those He calls. (Philippians 4:13)

- This is a unique instance where Paul directs His prayer to God the Son instead of God the Father.
- The Greek term for "faithful" (piston πιστὸν) is linked to "loyalty" and "belief."

1:13 Blasphemy is to slander or speak irreverently towards God (Acts 26:11). Paul had captured and killed both men and women (Acts 8:1-3; 9:1,13,21; 22:4,19; 26:10-11; 1 Corinthians 15:8-9; Galatians 1:13; Philippians 3:6).

- In the Greek language, the prefix "a" negates the word or turns the word negative just as "un" makes "unbelief" the opposite of belief. "Apistia" (ἀπιστία) is the opposite of "pistis" (faith; belief).
- The Levitical sacrifices only covered unintentional sin. (Leviticus 4:2-3; Numbers 15:30-31)

1:14 Paul often speaks of God's abundant grace – His kindness and loving gifts; the literal translation is His "surpassingly/super increased" (hyperepleonasen ὑπερεπλέονασεν). (Acts 4:33; Romans 5:20; 8:37; 2 Corinthians 7:4; Philippians 2:9, 4:7; 1 Thessalonians 3:10; 5:13; 2 Thessalonians 1:3)

- God imparts forgiveness in abundance (Isaiah 55:7)

1:15 Paul accepted his sinful state and salvation through Christ. (Luke 19:10; Mark 10:45; 1 John 2:2)

- The term "*trustworthy statement*" is literally "*trustworthy the saying*" (pistos ho logos - πιστὸς ὁ λόγος). The statement is only used in Scripture five times with

all of the uses being in the Pastoral Epistles. (1 Timothy 1:15; 3:1; 4:9; 2 Timothy 2:11; Titus 3:8)

- The Lord Jesus preexisted before creation (John 1:1,15, 8:57-58, 16:28, 17:5; 1 Corinthians 8:9; Philippians 2:6-7; Colossians 1:17; Hebrews 1:3; 10:5-8)
- Paul repeatedly stated that he was the greatest of sinners (1 Timothy 1:16; 1 Corinthians 15:9; Ephesians 3:8)

1:16 Paul considered himself a personal showcase of God’s grace and mercy to egregious sinners. (Ephesians 2:7) Paul believed that other sinners would take solace in his repentance and salvation.

1:17 The Greek term for “*immortal*” (aphthartō ἀφθάρτω) means “imperishable” and “incorruptible.” (Romans 1:23)

- The literal wording is “*King of the ages*” (Basilei tōn aiōnōn - βασιλεῖ τῶν αἰώνων) where “ages” is translated “eternal.”
- The final words of the verse are literally “to the ages of the ages” (eis tous aiōnas tōn aiōnōn - εἰς τοὺς αἰῶνας τῶν αἰώνων) which is translated “*forever and ever*.”
- Man is often drawn towards the tangible; men manufactured idols throughout history and in modern times men and wealth are idolized. However, God is invisible (aoratō ἀοράτω). (Colossians 1:15; John 4:24)
- There is only one true God; Christianity is based on monotheism (Deuteronomy 6:4-6; Jude 1:25)

### **Read 1 Timothy 1:18-20 ... Encouragement to Timothy to Persevere in Faith**

1:18 The Greek term for “entrust” (paratithemai παρατίθεμαι) was a banking term which meant to deposit. (1 Timothy 6:20; 2 Timothy 1:14, 2:2)

- Prophecies had been revealed concerning Timothy’s ministry.

1:19 Paul encouraged Timothy to persevere in his faith and his godly life. (2 Timothy 1:3; 1 Peter 3:16). Some knowingly rebelled from God’s call to a faithful and godly life.

1:20 Paul spoke of turning over fellow ministers without intercession to reap from the false teachings that they had sown.

- Hymenaeus (derived from “Hymen, the god of marriage”) is also mentioned in 2 Timothy 2:17; he is the first in both instances possibly because he was the leader. Alexander (“protector of men”).
- These men were to be removed from church fellowship (1 Cor 5:2-5:5) for the purposes of correction and ultimate restoration.

### **22 1 Timothy 2**

- This chapter calls for submission, support and prayer for the leaders. The first section of the chapter compels men to submit to governing officials while the latter section of the chapter instructs women to be submissive as well.

### **Read 1 Timothy 2:1-7 ... Prayer for All Sinners to Recognize the One Mediator**

2:1 Political leaders (and other leaders – professional, etc.) should be lifted in prayer.

The term “all” (pantōn πάντων) speaks of universal inclusion, so believer should pray for “all” men regardless of agreement and affability.

**Four Ways to Lift Brothers to the Lord**

(1 Timothy 2:1)		
Requests	Deēseis δεήσεις	Entreaties/Petition for needs
Prayers	Proseuchas προσευχάς	Divine conversations
Intercession	Enteuxeis ἐντεύξεις	For Blessing (Romans 8:27) or Judgment (Romans 11:2)
Thanksgiving	Eucharistias εὐχαριστίας	1 Thessalonians 5:16-18

- The Greek term for “intercession” (enteuxeis ἐντεύξεις) means to “come near.”
- The Greek term for “thanksgiving” (Eucharistias εὐχαριστίας) is the root word for eucharist.

2:2 All authority is given by God (Romans 13:1-2) although sometimes God allows poor and perverted leaders as a consequence of the wickedness of the people (Hosea 8:4).

- When this epistle was written, Nero was emperor.
  - Nero killed his own mother (according to Tacitus, Suetonius and Cassius Dio).
  - Nero burned down ¾ of Rome for a week in July of 64AD to construct his own planned city.
  - Nero had Christians wrapped in hides of wild beasts to be attacked by ferocious dogs.
  - Nero covered Christians with oil and set them ablaze to light his garden.
  - On June 9, 68AD (at the age of 30), Nero committed suicide.
- Instead of tumultuous political upheavals and riots, believers are to lead “*tranquil and quiet lives.*” (1 Thessalonians 4:11; 2 Thessalonians 3:12)
- The term "godliness" (eusebeia εὐσεβεία) is repeatedly used in 1 Timothy (2:2; 4:8; 6:6) and it references an appropriate moral lifestyle.
- The term “dignity” (semnotēti σεμνότητι) carries the meaning of honor, respectability and integrity. (1 Timothy 3:4; Titus 2:7)

2:3 The full deity of Jesus is reflected in the use of the term “Savior” (sōtēros σωτήρος) to describe God the Father (1 Timothy 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4) as well as God the Son. (2 Timothy 1:10; Titus 1:4; 2:13; 3:6)

2:4 God our Savior “*who wants all people to be saved and to come to the knowledge of the truth.*”

- While the Judaizers and the Gnostics attempted to isolate an elite religious group, God desires all men to know Him. (Ezekiel 18:23,32; John 1:29; 3:16; 4:42; 12:47; Romans 5:18; 1 Timothy 2:4; 4:10; Titus 2:11; 3:4; Hebrews 2:9; 2 Peter 3:9; 1 John 2:2; 4:14)
- This verse is used to refute two of the five points of Calvinism (“irresistible grace” & “limited atonement”)
- The term “truth” (alētheias ἀληθείας) is used of Jesus (John 8:31-32; 14:6), the Holy Spirit (John 16:13) and God’s Word (John 17:17).

2:5 Christ Jesus was fully man and is the only Mediator between God and man (Acts 4:12; Jn 14:6)

- Christians are monotheistic. (Deuteronomy 6:4-6; Romans 3:30; 1 Corinthians 8:6; Ephesians 4:6; 1 Timothy 1:17)

- Although the term “Trinity” is not explicitly stated, the truth is used repeatedly (Matthew 3:16-17; 28:19; John 14:26; Acts 2:32-33,38-39; Romans 1:4-5; 5:1-5; 8:1-4,8-10; 1 Corinthians 12:4-6; 2 Corinthians 1:21-22; 13:14; 4:4-6; 1 Thessalonians 1:2-5; 2 Thessalonians 2:13; Titus 3:4-6; 1 Pet. 1:2; Jude 20-21)
- 2:6 God the Son (Christ Jesus) was obedient to God the Father and laid down His life for His people (Matthew 20:28; Mark 10:45; John 10:17,18).
- The death and crucifixion are enough to cover the sinful debt of the entire world (John 1:29; 3:16,17; 1 Timothy 4:10; Titus 2:11; Hebrews 2:9; 2 Peter 3:9; 1 John 2:2; 4:14); however, unbelief keeps many from salvation through Jesus Christ (John 1:12; Acts 17:30; 1 Timothy 4:10; 1 John 5:10-13)
  - The term “ransom” (antilytron ἀντίλυτρον) originates from purchasing a friend/relative out of slavery. (1 Timothy 2:6).
- 2:7 Paul was appointed to minister to the Gentiles. (Acts 9:15; 22:21; 26:17; Romans 1:5; 11:13; 15:16; Galatians 1:16; 2:7; Ephesians 3:1-2,8; 2 Timothy 4:17) This was not personal ambition, but instead it was a divine commission.
- Although Timothy would trust Paul, these letters (epistles) were to be read in the churches (1 Timothy 6:21; 2 Timothy 4:22; Titus 3:15)

### **Read 1 Timothy 2:8-15 ... Prayerful & Decent Lives by All Believers**

- 2:8 The Jewish posture for prayer was standing with raised hands towards the heavens.
- Paul was evangelizing worldwide, so that all men everywhere would worship with him. (1 Corinthians 1:2; 2 Corinthians 2:14; 1 Thessalonians 1:8; 1 Timothy 2:8)
  - Men should be careful in the way that they approach God in prayer – “*without anger and dispute.*” (James 4:8; Esther 4:2; Nehemiah 2:1)
- 2:9 Women should dress modestly without fancy hair, much jewelry and expensive clothing. (1 Peter 3:3-4)
- Appropriate dress standards are usually determined by whether the clothes draw attention to the individual.
- 2:10 Women should be known and recognized by good works. (Ephesians 2:10)
- 2:11 Women should submit to man’s authority – not because of skill, intellect or value, but because of position; respect and deference for the station versus an individual (1 Corinthians 13:34)

<p><b>The Bible’s Teaching on Female Leadership</b></p> <p><i>Genesis 1:18; 3:16</i></p> <p><i>Isaiah 3:1-12; 19:16</i></p> <p><i>Acts 13:50</i></p> <p><i>Ephesians 5:22</i></p> <p><i>1 Corinthians 7:13-16, 10:3-18, 14:33-38</i></p>
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- 2:12 “*A woman must quietly receive instruction with entire submissiveness.*”
- 2:13 Paul held fast to the sequence established at creation – that the woman should not have authority over a man (Gen 2:18)
- 2:14 Adam was not deceived as Eve was about the repercussions of sin; however, being a type of Christ (Rom 5:14), he loved his bride (Eph 5:25) so much that he chose to join her in her predicament (2 Corinthians 5:21)

2:15 Many have rejected the importance of the mother raising the household. When motherhood is dishonored, it is to the detriment of marriages, families and society as a whole.

- The first commandment after creating man and woman was to “*be fruitful and multiply*” (Genesis 1:28)
- In terms of spiritual salvation, the Jews awaited the Messiah to be born of a blessed woman. (Genesis 3:15; Galatians 4:4)
- Later in this same letter, the reference was to “*save*” (sōseis σώσεις) themselves from false teaching (1 Timothy 4:16)
- Several characteristics of godly women include “*faith, love, and holiness, with self-restraint*” (moderation).
  - The term “holiness” (hagiasmō ἁγιασμοῦ) has the meaning of sanctified apart from the world instead of falling into societal norms.

### 23 1 Timothy 3

The regulations of 1 Timothy 3 might result in more questions than clarity. The believer’s focus should be an attitude of love with submissiveness to God’s Word when there is conviction.

<b>Three Categories of Ministers</b>	
Pastors/Leaders	1 Timothy 3:1-7
Deacons/Assistants	1 Timothy 3:8-10, 12-13
The Widow’s Role	1 Timothy 3:11 (1 Timothy 5:9-16; Romans 16:1)

### **Read 1 Timothy 3:1-7 ... Requirements of Spiritual Leaders/Overseers**

3:1 It is good to want to be used by God in a leadership position, but the individual must meet strict criteria.

- The Greek term for “overseer” (episkopēs ἐπισκοπῆς) is equivalent to a bishop and is the root word for Episcopal. (Acts 20:28; Philippians 1:1; 1 Timothy 3:1; Titus 1:7; 1 Peter 2:25).
  - While the title “overseer” originated in the political system at the time, the term “elder” (presbyterous πρεσβυτέρους) came from the Jewish community. The term “elder” (presbyterous) is the root word for Presbyterian. (Acts 14:23; 20:17; 1 Timothy 4:14; 5:17; Titus 1:5).
  - The title “Pastor” is ascribed to a shepherd (poimainein ποιμαίνειν) and steward (oikonomon οἰκονόμον). “Pastor” is synonymous with “overseer” and “elder.” (Acts 20:28; Titus 1:5, 7)
- The early church was led by two categories of leaders: elders/overseers/pastors and deacons/helpers/servants. (Titus 1:5-9; Acts 20:17, 28; Philippians 1:1).
  - Both offices had multiple people. The elders led while the deacons were their assistants.
- Believers should be encouraged when they aspire to spiritual roles of responsibility based on their love for God and others.

3:2 The attribute “above reproach” (anenklētoi ἀνέγκλητοι) is repeated and emphasized (1 Timothy 3:7, 10). The literal Greek is “no handle for criticism.”



- The leaders of God’s church must have a moral character and high ethical standards.
  - He must have had only one wife in his life (1 Timothy 5:9). Tertullian was the first to teach that this referenced not being remarried.
    - This verse may be targeting divorce which was rampant in the Roman Empire.
    - Any household problem seems to disqualify a leader.
  - The word “temperate” (nēphalion νηφάλιον) refers to a well-ordered life where the individual looks at life with discretion and a balanced point of view. This is also translated as “vigilant” and “sober.”
  - The word “self-controlled” (sōphrona σώφρονα) means to be of a “sound mind” and “balanced.” This describes someone who doesn’t use in excess, but lives in moderation.
  - The individual must be respectable and hospitable which was necessary to host itinerate missionaries and help the needy. The leaders were to be “open house” kind of people (1 Timothy 5:10; Romans 12:13; Hebrews 13:2; 1 Peter 4:9; 3 John 5). This literally means “friendship towards a stranger.”
  - Pastors should be teachers of God’s word and ways. (Ephesians 4:11; 2 Timothy 2:24)
- 3:3 Paul seems to reference the Old Testament (Proverbs 23:29-35) as he is adamant against alcoholism and intoxication. This does not say abstain, but moderation.
- An Overseer must have a contrite heart (Ephesians 4:2; 1 Peter 3:4); he must not be quarrelsome and strong-willed, but instead gentle and teachable.
    - The Greek term “gentle” (epieikē ἐπιεικῆ) literally means “sweet reasonableness.”
  - He must not be covetously spending his life in the pursuit of money (professionally ambitious), but instead he must be hospitable and generous.
  - The Greek phrase “not a lover of money” (aphilargyron ἀφιλάργυρον) consists of a compound word of “silver” (argurion ἀργύριον) and “love” (phileo φιλέω) with an “a” (alpha) prefix that is used as a negative (“not” or “un”). The literal word is “not a lover of silver” (1 Timothy 6:10)
- 3:4-5 A godly leader must have control of his own house. Spiritual leadership should start in the home and reveals the leadership of the head of the home.
- Those in the home should conform to the beliefs of the owner of that home until they leave that home.
- 3:6 A godly leader must be mature and experienced so that he won’t become conceited in his position and become self-focused as Satan did – young pastors/teachers/elders are prone towards pride
- 3:7 Church leaders are expected to be community leaders with sterling reputations among believers as well as unbelievers.

### **Read 1 Timothy 3:8-13 ... Requirements of Deacons**

3:8 Deacons (diakonous διακόνους), as the assistants to the overseers, must also possess dignity and honor. The origin of deacon meant to “raise dust” (to sweep), but even menial servants can perform their duties honorably. Deacons are task-oriented ministers instead of strategic, executive boards.

- The term “insincere” (dilogous διλόγους) means that they must be genuine in their motives and dealings. They should not be conniving and scheming.
- 3:9 The Greek term for “mystery” (mystērion μυστήριον) means God’s plan before time began which was not revealed until the coming of the Messiah – the Lord Jesus Christ. God’s plan of salvation is available to the entire church (Ephesians 3:2-12; Colossian 1:26-27).
- “The faith” (tēn pisteōs - τὴν πίστεως) represents Christian truths and doctrines.
- 3:10 Deacons are to be tested (dokimazesthōsan δοκιμαζέσθωσαν) just as God has approved of His people (1 Thessalonians 2:4); every man’s work will be judged one day (1 Corinthians 3:10-15).
- Deacons should be spiritually reviewed instead of accepting wealthy and popular individuals with a business sense; deacons and elders should not equate to the same characteristics as a secular board of directors.
- 3:11 The women referenced in this verse may be deaconesses (Romans 16:1; Philippians 4:3; 1 Timothy 5:9-10) or wives of church leaders. The women are also held to a standard.
- While it might be inappropriate for women to be preachers/elders in the church, it is necessary for women to be deaconesses and serve in capacities where men cannot serve.
- 3:12 Just as with elders (1 Timothy 3:2), deacons were not to be womanizers, but instead faithful, committed men with a single wife. The management of the home represents spiritual management in any public setting.
- 3:13 In the name “Christ Jesus,” the designation “Christ” comes first as an emphasis on Jesus as the Messiah who was the suffering servant even to the point of death.
- Those who are faithful in their spiritual calling will be elevated by God among others who were less faithful.

### **Read 1 Timothy 3:14-16 ... Paul’s Desire to Explain the household of God**

- 3:14 The Lord may have delayed Paul from his intended visit, so that this letter could be written for following generations.
- 3:15 Believers are repeatedly compared to a house of God (1 Corinthians 3:16; 6:19; 2 Corinthians 6:16).
- The church (ekklēsia ἐκκλησία) is used 33 times in the New Testament and means “called out ones.”
  - “God the living/the living God” (theou zōntos - θεοῦ ζῶντος) is the core meaning of Yahweh as the only living God. (Exodus 3:14)
- 3:16 The mystery of godliness shows the breadth of the gospel as a testimony beyond the Jewish community (juxtaposed to the mystery of ungodliness – 2 Thessalonians 2:7).
- Incarnation of the Lord Jesus
    - Jesus became human, and then the Spirit testified to Him. (1 John 4:2-3; Acts 5:32; 1 Corinthians 12:3; John 15:26)
  - Witness to the Spiritual World
    - Angels are interested in witnessing the truth of the gospel (Ephesians 3:10; 1 Peter 1:12).
  - Witness to the Material World

- The gospel of the Lord Jesus Christ was proclaimed around the world to the nations (ethnesin ἔθνεσιν) which often refers to the Gentiles. (Ephesians 2:26-27)
- The Lord Jesus Returns to Glory
  - Jesus ascended back into heaven after His work was done (Acts 1:9-11)

24 1 Timothy 4

**Read 1 Timothy 4:1-5 ... Manmade Laws Contrasted with God’s Grace**

4:1 Paul relates what the Spirit of God has spoken – people will be lured away by false teachings all the more at the end of times.

- The “latter times” (hysterois kairois - ὑστέροις καιροῖς) is only mentioned in this verse and is different than the last days (2 Timothy 3:1). The last days began with the coming of the Spirit at Pentecost. (Acts 2:17-21)
- The phrase “fall away” (apostēsontai ἀποστήσονται) is a compound word consisting of apo (from) and istēmi (stand). (1 John 2:19)
  - A broad falling away is repeated through Scripture (Matthew 24:24; Mark 13:22; Acts 20:29-30; 2 Thessalonians 2:9-12; 2 Timothy 4:4)
  - The cause of the falling away is supernatural and demonic in nature.
- Some view the world as divided between religious and atheists, but in reality, the world is divided between those who accept/follow Jesus and those who deny Him.
- There are going to be false teachers until the return of the Lord Jesus. In Paul’s day, the Judaizers and Gnostics were the primary false teachers.

<b>Evil Spirits may attempt to Undermine the Deity of Christ</b>				
<u>Origin</u>	<u>Religion</u>	<u>Founder</u>	<u>Book of Doctrine</u>	<u>“Angel called...”</u>
610 AD	Islam	Muhammed	Koran	Gabriel
1800’s	Mormon	Joseph Smith	Book of Mormon	Moroni
2 Corinthians 11:14	<i>“for even Satan disguises himself as an angel of light.”</i>			
Galatians 1:8	<i>“even if an angel from heaven preach another gospel, a curse be on him”</i>			
1 Timothy 4:1	<i>“the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons”</i>			

4:2 Self-seeking speakers (like politicians) have lied so often that they themselves believe that they are moral (Colossians 2:8).

- Teachers become “speakers of lies” (pseudologōn ψευδολόγων).
- The Greek term for “seared with a hot iron” (kekaustēriasmenōn κεκαυστηριασμένων) is the root word for “cauterize.” (Titus 1:15; Ephesians 4:19).

4:3 Paul writes that one of the false teachings will be forbidding marriage.

- The manmade laws on marriage may have related to the Gnostics while the manmade laws on acceptable foods may have related to the Jews (kosher laws).
- The Gnostics believed that the flesh was wicked, so some believed that no provision should be made for the flesh while others encouraged licentious lifestyles because all flesh was wicked anyway.
  - Catholic priests and nuns are discouraged from marriage. (Genesis 1:28-29)

- Dietary laws are often self-focused instead of the selfless acts God desires for His people (Acts 10:9-16; Matthew 15:11; Romans 14)
- 4:4 All foods (1 Corinthians 8:8; Colossians 2:20-23) should be received with thanksgiving (thus prayer in gratitude before meals); while the world was vegetarian before the fall (Genesis 9:3), Jesus ate meats (Luke 24:36-43)
- 4:5 Sanctification (a true, substantial change in the believer where transformation takes place) comes via the Word of God (Jn 17:16) and prayer

### **Read 1 Timothy 4:6-10 ... A Believer's Discipline to Live Godly Lives**

- 4:6 Believers should feed themselves from God's Word. (John 6:22-59). Beyond understanding and teaching theology, Timothy was to appreciate it in his personal life. Beyond endless discussions of theology, ministers should "follow" the doctrine that they explicate to others.
- 4:7 In those days, elderly women had the reputation of gossip and speculative (and often divisive) legalism (1 Timothy 1:4; Titus 1:14).
- The Greek term for "train" (gymnaze γύμναζε) is the root word for "gymnastics" and "gymnasium."
- 4:8 Physical exercise does benefit (albeit little) while godliness adds to all things
- 4:9 Paul emphasizes that spiritual exercise is more important than physical exercise (1 Timothy 1:15).
- 4:10 Paul encourages believers to "labor and strive" in their Christian walk. (Philippians 2:16)
- The Greek term for "strive" (agōnizometha ἀγωνιζόμεθα) is the root word for "agonize."
  - The phrase "we have hope" (ēlpikamen ἠλπικαμεν) is often a reference to the return of the Lord Jesus (Titus 2:13)
  - "God the living/the living God" (Theō zōnti - θεῷ ζῶντι) is the core meaning of Yahweh as the only living God. (Exodus 3:14)
  - The term "Savior" (sōtēr σωτήρ) is used as "giver" and "provider" where all of the world can experience love, comfort and pleasure to varying degrees regardless of their Christian walk (Psalm 104). However, believers experience a deeper salvation beyond this world to the world to come. (Galatians 6:10)

### **Read 1 Timothy 4:11-16 ... Encouragement of Spiritual Gifts & Persevere in God's Word**

- 4:11 The Greek term "prescribe" (Parangelle Παράγγελλε) means to "command" and originates from "strict military orders." (1 Timothy 1:3, 18)
- 4:12 Youth are told to be examples in five categories: 1. word 2. conduct 3. love 4. faith 5. purity (Jeremiah 1:6)
- *"Let no one look down on your youthfulness."*
  - The Jewish society referenced younger men as anyone below the age of 40 although Timothy would have been much younger.
- 4:13 The Jewish community was accustomed to reading Scripture in the Synagogue. After reading the Scripture, application of the truth was to be preached (Romans 12:6) and taught (Romans 12:7).
- Preaching is often inspirational and challenging while teaching is illustrative and explanation.

4:14 Ordination of ministers is based on Scripture although the actual process is vague by design (Numbers 8:10; Deuteronomy 34:9; Acts 6:6; 13:3). Timothy received his gift at the ordination (2 Timothy 1:6).

- All believers have at least one spiritual gift (1 Corinthians 12:7, 11, 18) that are meant to edify the broader body of believers.

4:15 Believers are to continually meditate on God’s word and His truths and apply His Word to daily life. Instead of a secondary priority, this verse encourages the believer to be completely absorbed in Scripture.

- *“Be absorbed in them (God’s Word/Scripture), so that your progress will be evident to all.”* Even the life of the minister should be affected in noticeable ways to testify to God’s grace and glory.

4:16 Ministers are to apply the truths of the Lord instead of just relaying them to others. Personal application reveals the genuine conviction of pastors and spiritual leaders.

<b>Different Applications of the Term “Saving”</b>	
God’s general, providential care	1 Timothy 4:10
Protection from False Teachers	1 Timothy 2:15
Maintaining eligibility for rewards	1 Corinthians 9:27

## 25 1 Timothy 5

<b>Terms with Dual Applications</b>	
<i>“Elder”</i> ( <i>Presbyterō</i> )	Older Men (1 Timothy 5:1)
	Pastors (1 Timothy 5:1)
<i>“Widow”</i> ( <i>Chēras</i> )	General Widows (1 Timothy 5:3-8)
	Deaconess Widows (1 Timothy 5:9-16)
<i>“Honor”</i> ( <i>Tima</i> )	Respect (1 Timothy 6:1)
	Paid (1 Timothy 5:3, 17)

### **Read 1 Timothy 5:1-2 ... Treat the Elderly & Youth Accordingly**

5:1-2 Encourage everyone as members of a single family (Mark 3:31-35; 1 Peter 4:17)

- The Greek term for “rebuke” (*epiplēxēs ἐπιπλήξῃς*) is harsh inferring a strike with a fist.

### **Read 1 Timothy 5:3-8 ... Financial Support for One’s Family**

5:3 The term “honor” means to care for and support the elderly women who were on their own. (Deuteronomy 24:17-22; Exodus 22:22-24; Leviticus 19:32; Isaiah 1:17; Acts 6:1; 9:39,41)

5:4 Children and grandchildren should take responsibility to care for the elderly in their family.

- The term “widow” is singular while the “children/grandchildren” are plural, so “they must learn” applies to the family.

5:5 There are three requirements for a genuine widow who deserves support from the church fellowship: 1. Husband is deceased 2. Hope is on God 3. She focuses on prayer (Luke 2:37)

- 5:6 All who live to fulfill the lusts of the flesh are spiritually dead. This woman may be flaunting an extravagant lifestyle with the money leftover by her deceased husband.
- The Greek term for “luxury” (spatalōsa σπαταλῶσα) can mean “self-indulgence” or “wanton pleasure,” so this may be a woman supporting herself in prostitution.
- 5:7 The Greek term for “instructions” (Parangelle Παράγγελλε) is stern as in “military commands.”
- 5:8 The church was to be an outreach to the world and a testimony of God’s love, so it was imperative that believers took care of their families to protect their testimony. The church needed to be “beyond reproach” (1 Timothy 3:2, 7, 10; 5:15; 6:1)
- It is important for believers to support the needs of family.

### **Read 1 Timothy 5:9-10 ... Traits of a Widow Supported by the Church**

- 5:9 The age requirement of the elderly widow was sixty years old. At that time, the church maintained a legal roster used for enrolling soldiers.
- The marriage of only one spouse was an important issue (1 Timothy 3:1, 12; 5:9; Titus 1:6)
- 5:10 The widow must have been proactive in serving and assisting: 1. Raised children 2. Shown hospitality to strangers 3. Washed the saint’s feet 4. Assisted the distressed 5. Devoted themselves to every good work

### **Read 1 Timothy 5:11-16 ... Guidance for Younger Widows**

- 5:11 The younger widows had made a pledge to remain single and serve the church. The name “Christ” is used to focus on Jesus as the Messiah who fulfilled the role of the “suffering servant” to the point of death on the cross.
- 5:12 Every believer should fulfill their oaths and commitments to the Lord. (Deuteronomy 23:21)
- Vows and commitments are made to the Lord, so it is imperative that they are fulfilled quickly. .
- 5:13 Churches were cautioned not to take the younger widows into the church “welfare” because they are more inclined to pursue marriage again and more prone to spread rumors without the wisdom of age.
- 5:14 The focus is on maintaining a reputation above reproach, so that the world cannot criticize (1 Corinthians 7:8, 39)
- 5:15 Some widows had broken their vows to the church while seeking self-serving lifestyles in the world.
- 5:16 Believers are to support the needy in their families to free the church to support the isolated needy without families and other means of support.

### **Read 1 Timothy 5:17-22 ... Guidance for Elders**

- 5:17 Elders are the leading council of the church that are synonymous with overseers and preachers (Acts 20:17, 28; Titus 1:5, 7).
- Just as the term “honor” (times τιμῆς) is used as salary for widows (1 Timothy 5:3), the same word would be used for financial compensation in this verse (Acts 5:2-3; 7:16; 1 Corinthians 6:20, 7:23). Elders should receive twice the pay as other workers (widows) in the church.

- Elders is plural, so the church should be managed by multiple individuals with different gifts. The “board of elders” would have more authority than the preacher (who is an elder with the gift of preaching).
- Preachers are to be respected and honored (Galatians 6:6; 1 Thessalonians 5:12-13). Ministry is hard work (kopiōntes κοπιῶντες) which has connotations of strain, labor and toil.

5:18 Just as in 1 Corinthians 9:6, Paul quotes from the Old Testament (Deuteronomy 25:4), and then he quotes from the New Testament (Luke 10:7).

- This verse shows that Paul esteems the words of Jesus with the Old Testament Scripture.
- This verse shows that the Old Testament pointed to greater spiritual truths than simply the contextual situation.

5:19 Frivolous charges were not to be brought up to the congregation. Any “charge” must be verified by two or three witnesses. (Numbers 35:30; Deuteronomy 17:6; 19:15)

5:20 If there is sin (by the preacher/elders), public correction will discourage sin by others. All of the church (including preachers) can be corrected publicly; preachers are not exempt.

5:21 Judgment should not be impacted by partiality and favoritism.

- Even the obedient angels of the Lord have been predestined (for purpose and not salvation) (Ephesians 1:4). Creation performs at the will of God who even chooses angels according to His will and purpose.
- The Greek term for “chosen” (eklektōn ἐκλεκτῶν) is the root word for “elect.” (Luke 18:7; Romans 8:33; Titus 1:1)
- Jesus will return with His “holy” angels. (Luke 9:26; Matthew 16:27; 25:31)

5:22 Laying on of hands often equated to endorsing church leadership or ministry, so believers should be discreet with due diligence in those supported for God’s work. (2 John 1:11)

- This could apply to the initial ordination of a minister or the reinstatement of someone who has been publicly censured and corrected.
- *“Keep yourself free from sin.”*

### **Read 1 Timothy 5:23-25 ... General Guidance**

5:23 Some wine is good for the health, but not indulgence

- Ascetism and legalism may have gone too far in the early church with the focus on “don’t do this” instead of acting in love.

5:24-25 Not all deeds will be immediately rewarded, but the hidden actions, both good and bad, will be dealt with just as certainly. (Matthew 7:16, 20)

## 26 1 Timothy 6

### **Read 1 Timothy 6:1-2 ... Guidance for Servants**

6:1 Bondservants (self-committed to a relationship of choice) of Christ with His light yoke (Mt 11:29-30)

<b>Paul’s Writing on Slavery</b>
1 Corinthians 7:21-24
Galatians 3:28

Ephesians 6:5-9  
Colossians 3:22-25  
Philemon 1:16-17  
Titus 2:9

*1 Peter 2:18 & Deuteronomy 23:15-16*

- God often utilizes “unfair” situations to mature believers into being more like Christ Jesus. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)
- The Greek term for “slave master” (despotas δεσπότης) is the root word for “despot.” (1 Timothy 1:10)
- Believers should be “above reproach” in every capacity, so that their testimony would not be hindered. (1 Timothy 3:2, 7, 10; 5:7-8, 14; 6:1, 14)

6:2 Everything that a believer does should be as unto the Lord (Colossians 3:17). Beyond performing well, slaves were to “teach and preach” about their faithful walk.

### **Read 1 Timothy 6:3-5 ... Submission in Godliness**

6:3 Paul understood that some would reject difficult and challenging principles of the Lord that were meant to conform believers into His image.

6:4 Be wary of troublemakers wanting to argue instead of obeying the simple truths of the Lord. (1 Timothy 1:3-4; 4:7; 2 Timothy 4:4; Titus 1:14)

- Pride is the basis of rejecting the Word of God. (1 Peter 3:8; Revelation 12:16)
- The Greek term for “*understands nothing/nothing knowing*” (Mēden epistamenos - Μηδέν ἐπιστάμενος) originated with being blinded by smoke.
- The Greek term for “unhealthy” (nosōn νοσῶν) means “morbid” and “sick.”
- Instead of unity in love, argumentative “intellectuals” result in: 1. Controversial questions 2. Disputes over words 3. Envy 4. Strife 5. Abusive language 6. Evil suspicions

6:5 On-going hostility and conflicts are the results (fruits) of minds that are corrupt/wicked (diephtharmenōn διεφθαρμένων).

- The church is called to be unified in love (Colossians 3:14). Jesus is truth – all else are details. (John 13:35; 17:23; Philippians 2:1-3; Romans 14:19; Ephesians 1:10, 4:3)
- “*Godliness as a means of gain*” might reference the “prosperity gospel” instead of selfless, sacrificial lives. Significance should be elevated above success.
- Some preachers are focused on financial compensation just as a career in the secular world (Titus 1:11)

### **Read 1 Timothy 6:6-10 ... Contentment Brings Life While Greed Brings Destruction**

6:6 Believers should have godly satisfaction, and be content! (Luke 3:14; Philippians 4:11; 1 Timothy 6:7-9; Hebrews 13:5)

- The Greek term “religion” (eusebeia εὐσεβεία) denotes piety, virtue and holiness.
- Whether impoverished or wealthy, Paul was content in God. (Philippians 4:10-13)

6:7 “*For we brought nothing into the world, and we can take nothing out.*” (Job 1:21; Psalm 49:17; Ecclesiastes 5:15)

6:8 “*If we have food and clothes, with these we shall be content.*” (Matthew 6:25-34)



- Believers would have a deeper focus on the Lord and testifying to others without all of the additional distractions.
- 6:9 *“Those who want to get rich fall into temptation and a trap, and many foolish and harmful desires which plunge people into ruin and destruction.”*
- Ruin and destruction can result from the ambition of wealth and riches.
- 6:10 Money is not the problem, but the love of money that causes all kinds of evil (2 Tim 3:2). The attitude behind the action is the sin.
- An intimate relationship with God will result in peace, joy and contentment; more “things” will not make anyone happy.
  - The “love of money” is “a” root, but not “the” root. A corrupted attitude always results in evil; anything prioritized above God causes problems.
  - The Greek term for “wandered” (apeplanēthēsan ἀπεπλανήθησαν) means without direction and is the root word for “planets.”
    - This originated when travelers used the heavenlies to guide them, but planets did not “behave” like other heavenly objects.

### **Read 1 Timothy 6:11-19 ... Contend for the Faith Instead of Worldly Gain**

6:11 All believers can be called “men of God.” (2 Timothy 3:16-17).

- Moses was the first one called “man of God.” (Deuteronomy 33:1). Messengers from God were called “men of God.” (Judges 13:8; 1 Samuel 2:27; 1 Kings 13:1, 20:28; 2 Chronicles 25:7).
- Samuel (1 Samuel 9:6), Shemaiah (1 Kings 12:22), Elijah (1 Kings 17:18), Elisha (2 Kings 4:40), David (2 Chronicles 8:14), Igdaliah (Jeremiah 35:4), and Timothy were called “men of God.”
- The term “flee” (pheuge φεῦγε) does not mean to be casually reject sin, but instead, to actively get away from sin. Joseph and Mary fled to Egypt to preserve their lives as well as Jesus (Matthew 2:13).
- The Christian life is more than just saying “no.” Believers are to aggressively pursue: 1. Righteousness 2. Godliness 3. Faith 4. Love 5. Perseverance 6. Gentleness

6:12 *“Fight the good fight of faith”*

- The Greek term for “fight” (agōnizō ἀγωνίζου) is the root word for “agonize.”
- Believers should publicly profess Christ (Matthew 10:32-33).
- Believers are also watching the lives of other believers as a testimony of God’s faithfulness (Hebrews 12:1, 3).
- The Greek term for “confession” (homologian ὁμολογίαν) transitions the trust in one’s self to the gospel of Christ. (1 John 1:9); this may allude to the baptism or ordination of Timothy.

6:13 Christ (the suffering servant) confirmed to Pilate that He was indeed the King of a Kingdom in truth not of this world (John 18:28-38).

- Just as Pontius Pilate condemned Jesus to death, Jesus is divine and *“gives life to all things.”*
- Jesus Himself was a faithful witness (Revelation 1:5; 3:14)

6:14 Timothy was encouraged to be “beyond reproach” (1 Timothy 3:2, 7, 10; 5:15; 6:1)

- The Greek term for “appearing” (epiphaneias ἐπιφανείας) is the root word for “epiphany.” This word is used for the first incarnation of Jesus (2 Timothy 1:10; Titus 2:11) as well as His second coming (2 Thessalonians 2:8; 2 Timothy 4:1,8; Titus 2:13).

6:15 There is an appointed time for the return of Jesus that is proper and best.

6:16 God alone has eternal life to give, and He is from eternity prior – unlike man who had a beginning and only exists as God allows.

6:17 No man has ever seen or can see God in His unapproachable light and glory; man has seen the Shekinah Glory as a Vestige of His glory (Exodus 24:17; 33:18-20; John 1:18)

6:18 Believers should be charitable in support of others. Use wealth, assets, skills and time in godly ways out of love for others.

6:19 Believers should not trust in transient worldly riches, but invest in eternity. (Matthew 6:19-24)

<b>Paul’s Instructive Verbs to Timothy</b>	
Flee	1 Timothy 6:11
Pursue	1 Timothy 6:11
Fight	1 Timothy 6:12
Hold On	1 Timothy 6:12
Keep	1 Timothy 6:14
Warn	1 Timothy 6:17
Guard	1 Timothy 6:20
Turn	1 Timothy 6:20

**Read 1 Timothy 6:20 ... Closing Comments to Timothy**

6:20 Believers are to trust God the Father as His child (Psalm 131:1-2; Matthew 18:3; Mark 10:15)

- While avoiding vain, prideful debates (2 Timothy 2:16) Timothy was to speak out against falsehoods.
- The Greek word for “entrusted” (parathēkēn παραθήκην) is a financial term meaning to “put on deposit.” The gospel message is simple and clear then the Holy Spirit indwells the believer to provide understanding. (Jude 1:3)
- The Greek term for “knowledge” (gnōseōs γνώσεως) was the name of the “Gnostic” movement which had false teaching.

6:21 Man often believes in what he can explain. Sinful man often trusts in worldly knowledge based on personal and societal idiocies instead of having faith in God, the source of truth and life. (John 8:32; 2 Corinthians 6:7; Romans 10:17; Hebrews 11:1).

- God’s goodness and grace is the ultimate treasure as every good gift comes from God. (James 1:17)
- Salvation (and every goodness) is initiated by God’s grace.