

Sabbath Brothers

Ancient Roman Empire

Julius Caesar



Emperor Caesar Augustus (Octavian)
(27BC – 14AD)

Zechariah/Elizabeth
Joseph/Mary
Jesus Birth & Childhood
Jesus Visits Temple as Boy
Wise Men



Emperor Tiberius
(14AD – 37AD)

John the Baptist
Jesus Ministry & Disciples
Crucifixion & Resurrection
Giving of Holy Spirit
Paul's Conversion (35AD)



Emperor Caligula
(37AD – 41AD)

Early Church in Antioch
Paul goes from Damascus-to-
Jerusalem-to-Tarsus
Peter Leaves Joppa to Visit
Cornelius & Gentile Converts



Emperor Claudius
(41AD – 54AD)

Paul's 1st Mission Trip (48AD)
Jerusalem Council (49AD)
Paul's 2nd Mission Trip (50-53AD)
Timothy Circumcised (50AD)
Europe Impacted By Paul (50AD)



Emperor Nero
(54AD – 68AD)

Paul's 3rd Mission Trip (54-56AD)
Paul under House Arrest (60-62AD)
Paul's 4th Mission Trip (63-65AD)
Paul's Mamertine Imprisonment (66-68AD)

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

Ancient Ephesus

The Letter of 1 Timothy was written from Paul in Macedonia to Timothy in Ephesus (62AD-63AD) during Paul's 4th missionary journey after being released from Rome

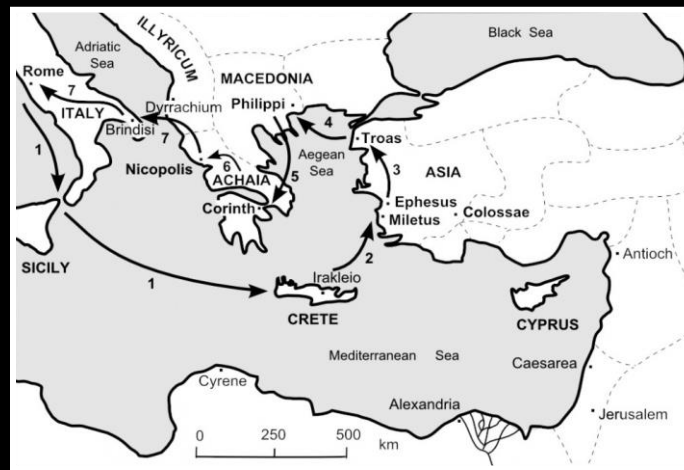
Historians note that John, the beloved apostle of Jesus, had taken Mary (the mother of Jesus) to live in Ephesus where John's epistles were penned. John returned to Ephesus after being exiled to Patmos where he probably wrote the gospel of John as an elderly man circa 95AD.



REMINDER
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers



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 (Ephesians).



Ephesus had 14 Temples to false gods, but the largest Temple was to Artemis (the goddess of fertility & life).

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

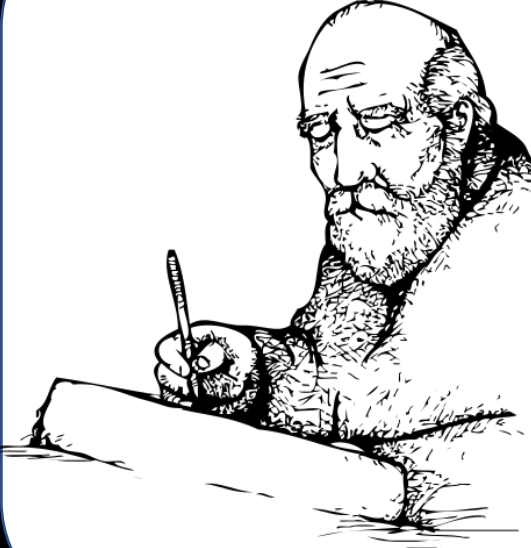
The Book of 1 Timothy

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 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.

Probable Chronology of Paul’s Letters

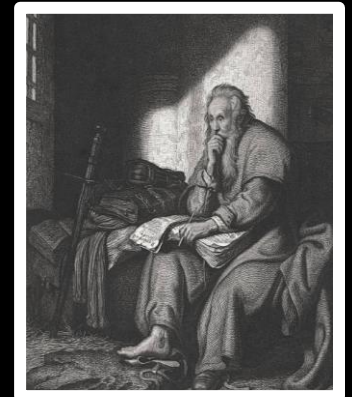
	Epistle/Letter	Date	Location of Writing
1.	Galatians	48AD	Syria, Antioch
2.	1 Thessalonians	50AD	Corinth
3.	2 Thessalonians	50AD	Corinth
4.	1 Corinthians	55AD	Ephesus
5.	2 Corinthians	56AD	Macedonia
6.	Romans	57AD	Corinth
Letters from House Arrest			
7.	Colossians	Early 60’s	Rome
8.	Ephesians	Early 60’s	Rome
9.	Philemon	Early 60’s	Rome
10.	Philippians	63AD	Rome
Letters After Release from House Arrest			
11.	1 Timothy	63AD	Macedonia
12.	Titus	63AD	Ephesus
13.	2 Timothy	64AD	Rome



The Outline of 1 Timothy	
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

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)



**"Knowledge puffs up, but love edifies."
(1 Corinthians 8:1)**

1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope,

2 To Timothy, my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

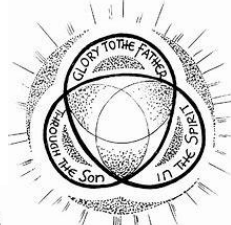
3 As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines,

4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.

5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

6 For some men, straying from these things, have turned aside to fruitless discussion,

7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.



FAITH



False Teachers (1 Timothy 1:1-7)

The term **"Hope"** (elpidos ἐλπίδος) is often a reference to the return of the Lord Jesus (Titus 2:13) which Paul uses as a motivation for righteous behavior.

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)

Paul related to Timothy as his **"true child"** (gnēsīō teknō - γνησίῳ τέκνῳ) in a spiritual sense as he matured Timothy in Christ. (2 Timothy 1:2; Titus 1:4)

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).

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.

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.

Source of Agape Love
(1 Timothy 1:5)

From a Pure Heart	<i>A Clean & 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 & 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)

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

The Apostle Paul & Timothy

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. I persecuted this Way to the death, binding and putting both men and women into prisons." (Acts 22:3-4)

The name "*Saul*" means "*called of God*" was replaced in Scripture by "*Paul*" which means "*little*". This might speak of Paul's humble attitude as the least of the apostles.

It is possible that Saul (the name used with the Jews) had always used the name Paul (a Roman form of the same name) among the Gentiles.

Found in Thessalonica dating to the second century AD, there is a physical description of Paul: short, bald, bow-legged, bushy "unibrow" and protruding eyes.



At the beginning of Paul's second missionary journey, he traveled to Lystra ("*that dissolves/disperses*") where Paul was stoned until thought to be dead (Acts 14:19; 2 Timothy 3:11).

At Lystra (a place of dreadful persecution), Paul discovered his most faithful attendant, Timothy ("*to honor God*") who was most likely led to Christ by Paul during the first missionary journey (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2).

Timothy's mother (2 Timothy 1:5), Eunice ("*good victory/conquering well*"), was a believing Jew (2 Timothy 3:15).

Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him. (Acts 16:1-5)



God's Act of Love

*"To Timothy, my true child in the faith: Grace, mercy and peace
from God the Father and Christ Jesus our Lord."*

(1 Timothy 1:2)



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 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"*). 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)

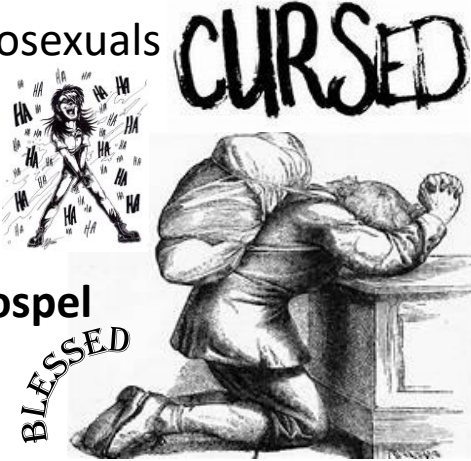
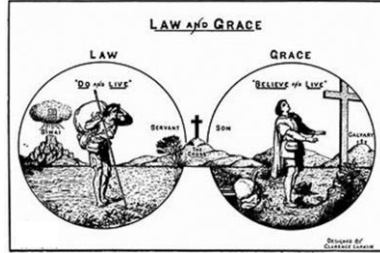
"Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin." (Romans 3:20)

⁸ But we know that **the Law is good**, if one uses it lawfully,

⁹ realizing the fact that **law is not made for a righteous person, but for those who are lawless and rebellious**, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers

¹⁰ and immoral men and homosexuals and **kidnappers** and liars and perjurers, and whatever else is contrary to sound teaching,

¹¹ according to **the glorious gospel of the blessed God, with which I have been entrusted.**



The Law Is Good (1 Timothy 1:8-11)

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)

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

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)

SLAVERY

In 1 Timothy 1:10, the Greek term for "enslaver" (andrapodistais ἀνδραποδισταῖς) is literally "men-stealer" 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).

"For sin shall not be master over you, for you are not under law but under grace." (Romans 6:14)

The Gospel is a testimony about God's glory through His salvation of men.

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)

All of Creation witnesses the greatness of God through His unmerited Grace towards His people

An Example of Grace (1 Timothy 1:12-16)

¹² I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service,



¹³ though formerly I was a blasphemer, persecutor, and insolent opponent.

PERSECUTOR TO PERSECUTED

But I received mercy because I had acted ignorantly in unbelief,



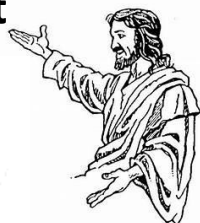
¹⁴ and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.

CURSED TO BLESSED

¹⁵ The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.



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

1 Timothy 1:12 is a unique instance where Paul directs His prayer to God the Son instead of God the Father.

The Greek term for "faithful" (πιστόν) is linked to "loyalty" and "belief."

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. "Aapistia" (ἀπιστία) is the opposite of "pistis" (faith; belief).

Paul often speaks of God's abundant grace – His kindness and loving gifts; the literal translation is His "surpassingly/super increased" (hyperepleonasen ὑπερεπλεόνασεν). (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)

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)

Paul repeatedly stated that he was the greatest of sinners (1 Timothy 1:16; 1 Corinthians 15:9; Ephesians 3:8)

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.

Christianity brings Glory in Eternity,
but Battles & Struggle in this world

Correction of False Teachers (1 Timothy 1:17-20)

17 Now to the King eternal,
immortal, invisible, the only
God, *be* honor and glory
forever and ever. Amen.

Doxology



18 This command I **entrust** to you,
Timothy, my son, in accordance
with the prophecies previously
made concerning you, that by
them you **fight the good fight**,

THE GOOD FIGHT



19 **keeping faith and a good
conscience**, which some
have rejected and suffered
shipwreck in regard to their faith.



20 Among these are
Hymenaeus and Alexander,
whom I have handed over
to Satan, so that they will
be taught not to blaspheme.

BLASPHEMY:
GODLESS, WORLDLY TALK



The consequences of the blasphemers' sin will result in
painful lessons resulting in repentance (1 Corinthians 5:5).



The Greek term for
"immortal" (aphthartō
ἀφθάρτω) means
"imperishable" and
"incorruptible." (Romans 1:23)

The literal wording is
"King of the Ages" (Basilei
τῶν αἰῶνῶν - 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)

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.

The Christian *"walk"*
is a spiritual battle
(Ephesians 6:12)

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.

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 means *"protector of men"*

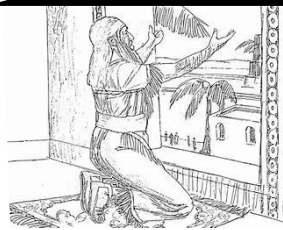
These men were to be removed from church fellowship (1 Corinthians 5:2-5:5)
for the purposes of correction and ultimate restoration.



Believers should humbly recognize authority even as Jesus submitted to crucifixion & Paul submitted to service

Hierarchy & Purpose (1 Timothy 2:1-8)

¹ First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men,



² for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

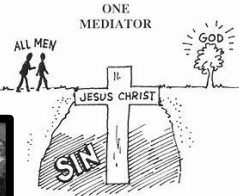
³ This is good and acceptable in the sight of God our Savior,



ACCEPTABLE

⁴ who desires all men to be saved and to come to the knowledge of the truth.

⁵ For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus,



⁶ who gave Himself as a ransom for all, the testimony *given* at the proper time.



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



⁸ Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.



1 Timothy 2 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.

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 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).



1 Timothy 2:4 is used to refute two of the five points of Calvinism ("irresistible grace" & "limited atonement")

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)

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

The term "ransom" (antilytron ἀντίλυτρον) originates from purchasing a friend/relative out of slavery. (1 Timothy 2:6).

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.

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)

As with everyone, women should love God and others more than they love themselves

Modesty of Women (1 Timothy 2:9-15)

⁹ Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments,

¹⁰ but rather by means of good works, as is proper for women making a claim to godliness.

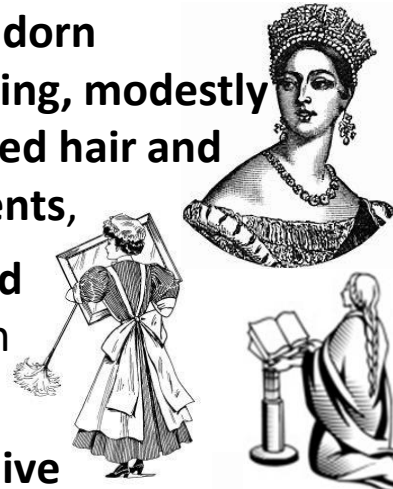
¹¹ A woman must quietly receive instruction with entire submissiveness.

¹² But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

¹³ For it was Adam who was first created, *and* then Eve.

¹⁴ And *it was not* Adam *who* was deceived, but the woman being deceived, fell into transgression.

¹⁵ But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.



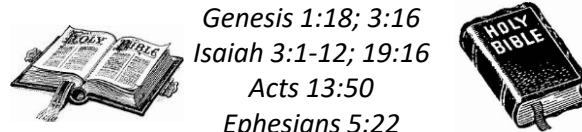
Women should dress modestly without fancy hair, much jewelry and expensive clothing. (1 Peter 3:3-4)

Appropriate dress standards are usually determined by whether the clothes draw attention to the individual.

Women should be known and recognized by good works. (Ephesians 2:10)

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)

Scripture's Teaching on Female Leadership
Genesis 1:18; 3:16
Isaiah 3:1-12; 19:16
Acts 13:50
Ephesians 5:22
1 Corinthians 7:13-16, 10:3-18, 14:33-38



Paul held fast to the sequence established during the creation account – that the woman should not have authority over a man (Genesis 2:18)

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)

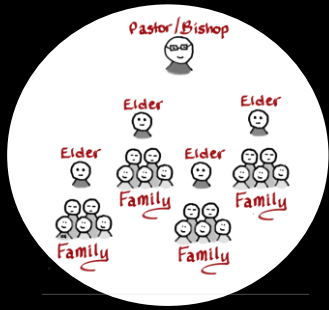
Many have rejected the importance of the mother raising the household. When motherhood is dishonored, it is to the detriment of marriages, families and society as a whole.

The first commandment after creating man and woman was to "be fruitful and multiply" (Genesis 1:28)

In terms of salvation, the Jews awaited the Messiah to be born of a blessed woman. (Genesis 3:15; Galatians 4:4)

Characteristics of godly women include "faith, love, and holiness, with self-restraint" (moderation). "Holiness" (hagiasmō ἁγιασμῶ) has the meaning of sanctified apart from the world.

Later in this same letter, the reference was to "save/preserve" (sōseis σώσεις) themselves from false teaching (1 Timothy 4:16)



Church Leadership



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).

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)

Both offices had multiple people. The “*Elders*” led while the “*Deacons*” were their assistants.

Deacons (diakonous διακόνους), as the assistants to the overseers, must also possess dignity and honor.

The origin of the term “*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.



Personal Characteristics of Overseers



“An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money.” (1 Timothy 3:2-3)

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)

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 believer's focus should be an attitude of love with submissiveness to God's Word when there is conviction.

Church Overseers (1 Timothy 3:1-7)

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



² An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,

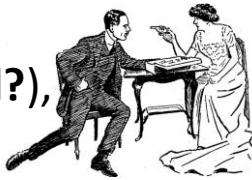


³ not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money.

⁴ He must be one who manages his own household well, keeping his children under control with all dignity



⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?),



⁶ and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.



⁷ And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.



Three Categories of Ministers	
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)



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

The attribute "above reproach" (aneklētoi ἀνεγκλητοι) 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. Any household problem seems to disqualify a leader.

Overseers 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.

1 Timothy 3:2 may be targeting divorce which was rampant in the Roman Empire.

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 phrase is "not a lover of silver" (1 Timothy 6:10)



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.

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

Church leaders are expected to be community leaders with sterling reputations among believers as well as unbelievers.

Leaders of the church are called to conduct their home & personal lives with the same integrity as they do at church

Church Deacons (1 Timothy 3:8-13)

⁸ Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,

⁹ *but* holding to the mystery of the faith with a clear conscience.

¹⁰ These men must also first be tested; then let them serve as deacons if they are beyond reproach.

¹¹ Women *must* likewise be dignified, not malicious gossips, but temperate, faithful in all things.

¹² Deacons must be husbands of *only* one wife, *and* good managers of their children and their own households.

¹³ For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.




Faith



Deacons (diakonous διακόνους), as the assistants to the overseers, must also possess dignity and honor.

The term “insincere” (dilogous διλόγους) means that they must be genuine in their motives and dealings (not “double-tongued”). They should not be conniving and scheming.

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 women referenced in 1 Timothy 3:11 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.

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.

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.

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.

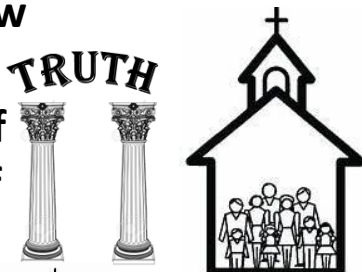
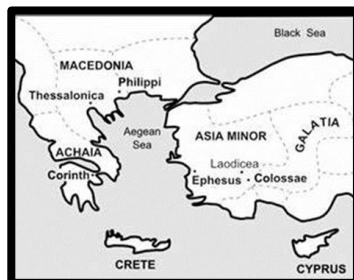
Proper conduct in the household of God
to exalt each other and glorify God

14 I am writing these things to you, hoping to come to you before long;

15 but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

16 By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

"He was lifted up while they were looking on, and a cloud received Him out of their sight." (Acts 1:9)



Church Beliefs (1 Timothy 3:14-16)

The Lord may have delayed Paul from his intended visit, so that this letter could be written for following generations.

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)

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

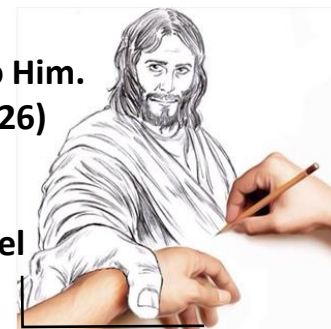
- Angels are interested in witnessing the truth of the gospel (Ephesians 3:10; 1 Peter 1:12).

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)



False Church Doctrines (1 Timothy 4:1-5)

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.

1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,

2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

3 men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth

4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude;

5 for it is sanctified by means of the word of God and prayer.



JESUS ALONE
(JOHN 14:6)

LIAR



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)

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.

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

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

The Greek term for “seared with a hot iron” (kekaustēriasmenōn κεκαυστηριασμένων) is the root word for “cauterize.” (Titus 1:15; Ephesians 4:19).

Paul writes that one of the false teachings will be forbidding marriage. Catholic priests and nuns are wrongfully 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). Even fasting is intended for selfless service and giving instead of being self-focused (Isaiah 58).

Sanctification (a true, substantial change in the believer where transformation takes place) comes via the Word of God (Jn 17:16) and prayer

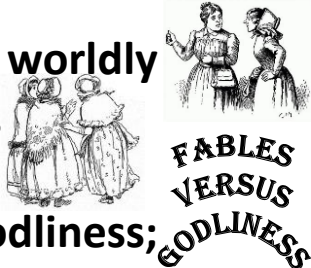
All foods (1 Corinthians 8:8; Colossians 2:20-23) should be received with thanksgiving (thus prayer in gratitude before meals); while the world was vegetarian before the fall (Genesis 9:3), Jesus ate meats (Luke 24:36-43)

Believers should focus on God's eternal truths instead of man's speculation

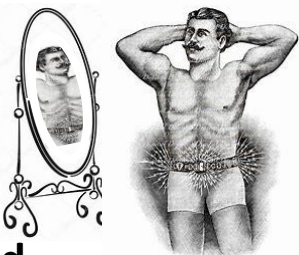
⁶ In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following.



⁷ But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness;

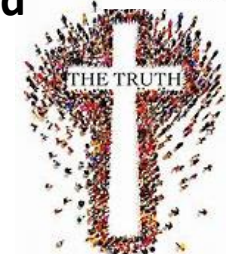


⁸ for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the life to come.



⁹ It is a trustworthy statement deserving full acceptance.

¹⁰ For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.



Disciplined Faith (1 Timothy 4:6-10)

Believers should feed themselves from God's Word. (John 6:22-59). Beyond understanding and teaching theology, Timothy was to appreciate spiritual benefits in his personal life. Beyond endless discussions of theology, ministers should "follow" the doctrine that they explicate to others.

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."

Physical exercise does benefit (albeit little) while godliness adds to all things

Paul emphasizes that spiritual exercise is more important than physical exercise (1 Timothy 1:15).

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)

**Faithfully Testify in Word & Deed
as Opportunities Occur**

Live What You Know (1 Timothy 4:11-16)

¹¹ 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.

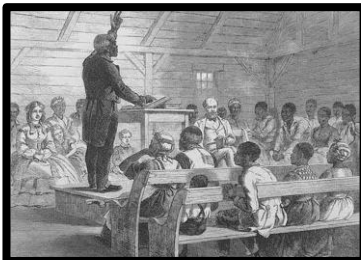
ENCOURAGEMENT
& INSIGHT



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 Greek term “prescribe” (Parangelle Παράγγελλε) means to “command” and originates from “strict military orders.”
(1 Timothy 1:3, 18)

Youth are told to be examples in five categories: 1. word 2. conduct 3. love 4. faith 5. purity (Jeremiah 1:6)

The Jewish society referenced younger men as anyone below the age of 40 although Timothy would have been much younger.

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.

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).

Believers are to continually meditate on God’s word and His truths and apply His Word to daily life. Instead of a secondary priority, 1 Timothy 4:15 encourages the believer to be completely absorbed in Scripture.

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

Even the life of the minister should be affected in noticeable ways to testify to God’s grace and glory.

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.

Different Applications of the Term “Saving”

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

Believers are called to selflessly love everyone; this should be especially true for family & the needy

Interact Accordingly (1 Timothy 5:1-8)

1 Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers,



2 the older women as mothers, and the younger women as sisters, in all purity.



3 Honor widows who are widows indeed;

4 but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.



5 Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day.

6 But she who gives herself to wanton pleasure is dead even while she lives.



7 Prescribe these things as well, so that they may be above reproach.

8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.



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

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

The Greek term for “rebuke” (*epioplēxēs ἐπιπλήξης*) is harsh inferring a strike with a fist.

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)

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.

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)

All who live to fulfill the lusts of the flesh are spiritually dead. This woman may be flaunting an extravagant lifestyle with the money left by her deceased husband.

The Greek term for “luxury” (*spatalōsa σπαταλώσα*) can mean “self-indulgence” or “wanton pleasure,” so this may be a woman supporting herself in prostitution.

The Greek term for “instructions” (*Parangelle Παράγγελλε*) is stern as in “military commands.”

Believers are to selflessly give & materially support the needs of family.

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)

Provide for the needy in thoughtful & practical ways

Widows (1 Timothy 5:9-16)

⁹ A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, ¹⁰ having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work.



¹¹ But refuse *to put* younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, ¹² thus incurring condemnation, because they have set aside their previous pledge.



¹³ At the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*.



¹⁴ Therefore, I want younger widows to get married, bear children, keep house, *and* give the enemy no occasion for reproach; ¹⁵ for some have already turned aside to follow Satan.



¹⁶ If any woman who is a believer has *dependent* widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.

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)

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

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.



Believers should fulfill their oaths & commitments to the Lord. (Deuteronomy 23:21)

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.

The focus is on maintaining a reputation above reproach, so that the world cannot criticize (1 Corinthians 7:8, 39)

Some widows had broken their vows to the church while seeking self-serving lifestyles in the world.

Believers are to support the needy in their families to free the church to support the isolated needy without families

Christianity is founded on sacrificial love and selfless service to God and others

Submit to God's Word (1 Timothy 6:1-10)

1 All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against.



2 Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*.



3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,



4 he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,



5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.



Paul's Writing on Slavery

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)

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.

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

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" (Μηδὲν ἐπιστάμενος) originated with being blinded by smoke.

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

Some preachers are focused on financial compensation just as a career in the secular world (Titus 1:11)

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

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)

Wealth does not bring "Richness"

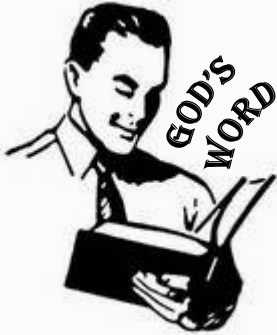
6 But godliness *actually* is a means of great gain when accompanied by contentment.

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.

9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.



*"But seek first his kingdom and his righteousness, and all these things will be given to you as well."
(Matthew 6:33)*

Godliness Is Gain (1 Timothy 6:6-10)

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)

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

Believers would have a deeper focus on the Lord and testifying to others without all of the additional distractions.

Ruin and destruction can result from the ambition of wealth and riches.

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.

Christians are watching the lives of other believers as a testimony of God's faithfulness (Hebrews 12:1, 3)

Life of Testimony (1 Timothy 6:11-16)

11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.



12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.



13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

THE APPOINTED TIME



15 which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords,

16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

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 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

The Greek term for "fight" (agōnizou ἀγωνίζου) is the root word for "agonize."

The Greek term for "confession" (homologian ὁμολογία) 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.

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).

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).

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

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.

Believers are to Trust in God instead of Themselves (Psalm 118:8)

Rich in Good Works (1 Timothy 6:17-21)

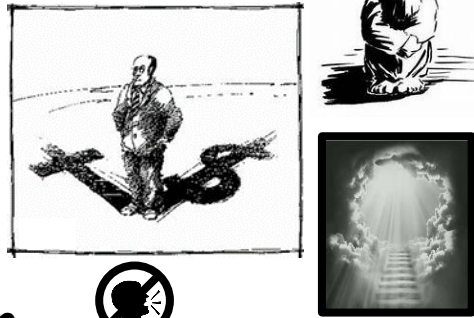
17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.



18 *Instruct them* to do good, to be rich in good works, to be generous and ready to share,



19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.



20 O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”—



21 which some have professed and thus gone astray from the faith.



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

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

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)

Paul's Instructive Verbs to Timothy	
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

The Greek term for “knowledge” (gnōseōs γνώσεως) was the name of the “Gnostic” movement which had false teaching.

Salvation (and every goodness) is initiated by God's grace.

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)