

1 TIMOTHY

Author :

Paul an apostle of the Lord Jesus Christ.

Date :

Sometime about 64 AD.

Themes :

When Paul wrote this letter the number of Christian churches had much increased, and questions about the proper behavior of believers, order, discipline and leadership in the churches, and related matters had increased with them. Paul wrote two letters to Timothy and one to Titus about all this. He was Christ's apostle, and wrote with Christ's authority and with the inspiration of the Holy Spirit, so the instructions and teachings he gave them are the truth of God and apply to all churches in all times. We might call 3:15 a key verse of this letter – "that you may know how you ought to behave in the church of God." Again and again in his letters to Timothy Paul emphasizes the necessity of sound doctrine and correct instruction as an antidote to the false and deadly teaching that would attack the churches.

Contents :

False teaching, misuse of the law of Moses	1:3-7
The right use of the law	1:8-11
Paul saved by God's grace	1:12-17
The chief of sinners	1:15
An example of mercy	1:16
Praise to God for this	1:17
Fighting the good spiritual fight	1:18,19
The spiritual shipwreck of some Christians	1:19,20
About prayer	2:1,2
God's desire for all men	2:3,4
One God, one Mediator, one ransom	2:5-8
Proper behavior and dress for Christian women	2:9-15
Qualifications for elders and deacons	3:1-15
God's mystery in a human body	3:16
Doctrines of demons	4:1-5
A good minister of Jesus Christ	4:6-16
Preaching the truth to others	4:6,11,13
Rejecting unnecessary matters	4:7
Practicing godliness	4:7,8
Setting a good example	4:12
Using spiritual gifts and abilities	4:14
Dedicating oneself completely	4:15,16
Instruction about behavior toward others	5:1-3
Instruction about widows	5:4-16
Instruction about the treatment of elders	5:17-20
Instruction to Timothy	5:21-25
Instruction about slaves	6:1,2
Instruction about false teachers	6:3-5
Contentment with what one has	6:6-8
The danger of loving money	6:9,10
What believers should pursue	6:11
Fighting the good fight of faith	6:12-14

1 Timothy (No. 2)

The King of kings and Lord of lords	6:15,16
Commands for the rich	6:17-19
Things for Timothy to avoid	6:20,21

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

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

3 As I urged you when I went to Macedonia, remain in Ephesus so you can command some not to teach any other doctrine, 4 or pay attention to empty stories and endless genealogies, which cause debates instead of godly edification, which comes by faith. 5 Now the purpose of this command is love from a pure heart and *from* a good conscience and *from* sincere faith. 6 From these some have

veered off and turned aside to useless talk. 7 *They* desire to be teachers of the Law *but* do not understand either what they say, or what they affirm.

8 But we know that the Law *is* good, if a man uses it lawfully, 9 knowing that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for killers, 10 for sexually immoral men, for those who practice sodomy, for kidnappers, for liars, for perjurers, and for any other thing that is contrary to sound doctrine 11 that is according to the glorious gospel of the blessed God, which was entrusted to me.

1:1 "Apostle" - Rom 1:1; Gal 1:1.

"Saviour" - here Paul says God is "our Saviour." In Titus 2:13 (and other places) he says Jesus Christ is "our Saviour." Is this not evidence once again that Jesus Christ is God? See Isaiah 43:11. See other references showing that Jesus is God at Phil 2:6.

"Hope" - Christ is the one and only basis of the believer's assurance of final salvation (Col 1:27; Rom 5:2).

1:2 "Timothy" - Acts 16:1.

"Son" - spiritual son, not literal.

"Mercy" - Paul usually writes "grace and peace" (Rom 1:7; etc). Only in the two letters to Timothy and the one to Titus does he add the word "mercy." Timothy and Titus worked full time in the service of Christ. Do such people need mercy more than other Christians? See Jam 3:1.

"Our Lord" - notes at Luke 2:11; Phil 2:10,11.

1:3 It would appear from this that Timothy was a leader in the church at Ephesus and probably the principal leader (about matters concerning the church there Paul writes only to him). He had authority to forbid false teaching in the Church. "Any other doctrine" means teachings contrary to the truth Christ revealed to His apostles. By the authority God gave them the apostles taught this truth, and it was very important for all Christians to believe it (compare 4:16; Gal 1:6-12; Rom 6:17; Jude 3).

God has appointed pastors and elders to be overseers of the church (Acts 20:28-31). They must not permit teachings contrary to God's revealed truth to be taught to Christians in their care. If they do permit them, they are being traitors to the faith and a cause of great harm to the churches. Today's Christians, like the Christians in the first century, are to be devoted to the apostles' teaching (Acts 2:42). In the three letters written to Titus and Timothy there is much emphasis on sound doctrines and teaching - see v 10; 4:6,13,16; 5:17; 6:1,3; 2 Tim 3:10,16; 4:2,3; Titus 1:9; 2:1,7,10.

1:4 "Empty stories. . . genealogies" - Paul is referring to empty legends and genealogies (probably Jewish) not found in the Bible. Compare Titus 1:14. Such teachings

do not contribute in any way to God's work on earth. God's work can be fulfilled only by those who believe His word the Bible and preach and teach His Word.

1:5 "Love" - Paul used the Greek word which means the love that God shows to men and gives to His people ("agape" - 1 Cor 13:1). The goal of every believer should be to love others as Christ loved them (John 13:34, etc). This love is not mere human sentiment, has nothing to do with impurity or selfish desire.

"Pure heart" - Matt 5:8; 1 Pet 1:22.

"Good conscience" - v 19; 3:9; Acts 23:1; 24:16. Compare 4:2.

"Sincere faith" - Gal 5:6; 1 Cor 2:4,5. This is in contrast to pretended faith which hypocrites have. Without the three things Paul lists here love will not be what it should be, will hardly be worthy of the name of love.

1:6 Verse 5 gives the heart of the Christianity God wants people to experience. It is a sad truth that today also many professing Christians turn to "useless talk" and ignore these vital matters.

1:7 "Desire to be teachers" - they want to be honored by men. Compare Matt 23:5-12; Jam 3:1. They are spiritually ignorant but want others to think they are wise. How confidently and boldly some speak about matters they know so little about!

1:8 "The law is good" - Rom 7:12. It was given by a good God for a good purpose. "Law" here means God's law given through Moses (Exodus chapter 20). It is good but it is not a way of salvation, and it does not give power for a holy life. God uses it to shut people's mouths (Rom 3:19,20), and to make them realize their need of Christ as Saviour (Gal 3:24,25). That alone would make it good, even if there were no other reasons, which there are. Christ's servants should learn to use it as God does.

1:9,10 "A righteous man" - Paul means believers in Christ who live in a manner worthy of the Lord. They do not need the law to convict them or restrain or punish them. They want (as God wants) the righteousness of the law to be fulfilled in them (Rom 8:4). The case of evil men is quite different.

"Sound doctrine" - v 3.

1:11 Observe what Paul means by sound

12 And I thank Christ Jesus our Lord, who has strengthened me, for he counted me faithful and put me into the ministry, 13 *me* who was before a blasphemer, and a persecutor, and harmful. But I obtained mercy because I did *so* in ignorance, in unbelief. 14 And the grace of our Lord was exceedingly abundant *toward me together* with faith and love which are in Christ Jesus.

15 This *is* a trustworthy saying, and worthy of all acceptance: Christ Jesus came into the world to save sinners, of whom I am chief. 16 However, for this reason I obtained mercy, that in me first Jesus Christ might display complete patience, as a pattern for those who would afterwards believe on him for everlasting life. 17 Now to the King eternal, immortal, invisible, to God *who* alone *is* wise, *be*

doctrine. True teaching will conform to Christ's gospel; false teaching will be contrary to it. "Glorious gospel" – compare 2 Cor 4:4. Notes on gospel at Mark 1:1; 1 Cor 15:1-8. "Blessed God" – 6:15. He has in infinite measure all the blessings of peace, joy, holiness etc, that He wants men to experience in Christ.

"To me" – 1 Cor 9:17; Gal 2:7. **1:12-17** Paul shows how the "glorious gospel" worked in his case and gives thanks and glory to the "blessed God" whose gospel it is. He knew in his own life that the gospel is the power of God for salvation – Rom 1:16. He did not try to preach to others truth he had not experienced himself (as some do).

1:12 "I thank" – Eph 5:20; 1 Thess 5:18; Ps 7:17; 50:14,15; 56:12; Lev 7:12,13.

"Strengthened me" – Col 1:11,29; Phil 4:13; Eph 3:16; 6:10; 2 Cor 12:9,10.

"Faithful" – this means that Christ considered (in his foreknowledge) that Paul would be faithful and appointed him as an apostle. The Bible puts much emphasis on the need for faithfulness and trustworthiness for those in Christ's service (Matt 24:45; 25:21; Luke 16:10-12; 1 Cor 4:2). All dishonesty and disloyalty are a disgrace to Christ.

1:13 "Blasphemer" – he denied that Christ was the Son of God, the Saviour, and this is blasphemy against God (see note at Matt 9:3).

"Persecutor" – Acts 8:1-3; 9:1,2; 22:4,5; 1 Cor 15:9,10; Gal 1:13; Phil 3:6.

"Injurious" – the Greek word indicates an arrogant, insolent man who harms others by word or deed, or both.

"I obtained mercy" – mercy is what he needed and what all human beings need (Luke 18:13; Rom 3:9,19; Titus 3:3-5), and what God delights to give (Rom 11:32; Eph 2:4; Micah 7:8).

"In ignorance, in unbelief" – see Acts 26:9; 23:1. Paul thought he was doing the right thing in persecuting Christ's people (compare John 16:2). He was not knowingly rejecting the light God gave him or willfully refusing to believe what he thought was true. When men do willfully, knowingly reject Christ and His gospel (and many do) they may put themselves in danger of going beyond mercy (compare Matt 12:22-34; Heb 2:2,3; 6:4-8; 10:26-31; 12:25-29; Prov 1:22-33).

1:14 "Grace" – John 1:14,16; Rom 1:7; 2 Cor 8:9; etc.

"Exceedingly abundant" – Rom 5:20,21.

Faith and love are in Christ. His grace brings them to men. Only as we are united to Him do we truly believe the gospel and love God. All this is a gift from Christ (Phil 1:29; Eph 2:8; Gal 5:22; Rom 5:5).

1:15 "Trustworthy saying" – 3:1; 4:9; 2 Tim 2:11; Titus 3:8.

"Jesus came. . .to save sinners" – not to destroy them – Matt 1:21; 9:13; Luke 19:10; John 6:51; Rom 5:8. Sinners are what we all are (Rom 3:9,19,23). If Christ had not come into the world there would not have been salvation for anyone, ever (Acts 4:12).

"I am chief" – Eph 3:8. Paul was one of the greatest and holiest man who ever lived. But in this verse he gives his estimate of himself. He does not say "Once I was the chief", but "I am the chief." Paul was not saying that he was rolling in the mire of sin and doing more bad things than anyone else. He is revealing his conviction about the depraved nature he received at birth and the fact that this nature was still in him (Gal 5:16,17; Rom 7:18,25). He knew what this nature had led him to do in the past, and he knew that only abundant grace could save him and keep him saved. What do we think of ourselves? The answer we give to this question is exceedingly important (compare Luke 18:9-14).

1:16 By showing mercy and saving Paul, the chief of sinners, Christ has shown that He can save any sinner. No one should despair thinking he is too bad and beyond the reach of Christ's grace and power.

"Patience in full measure" – 2 Pet 3:9,15. If Christ was not patient with sinful, weak, foolish human beings no one would ever be saved.

"Pattern" – Paul was an example of how God saves men – it is all a matter of grace and mercy towards those who do not deserve them in the least. To be saved we do not need to see a great light as Paul did or have the exact experiences he had, but we all need the same grace and mercy he received.

"Everlasting life" – John 3:15,16. This is received only by believing on Christ (John 1:12,13; 3:36).

1:17 "King" – Ps 10:16; 24:10; 45:1; 47:2; Rev 19:16.

"Immortal" – 6:16; Rom 1:23.

"Invisible" – John 1:18.

"Who alone is wise" – Rom 11:33; 16:27; 1 Cor 1:25; Col 2:2,3; Jude 25.

"Glory" – the true and only God will have all the honor and glory for saving men from their sins, and Paul wanted Him alone to

1 Timothy (No. 5)

honour and glory for ever and ever. Amen.

18 This charge I set before you, son Timothy, in accordance with previous prophecies concerning you, that by them you might fight a good fight, 19 holding *on to* faith and a good conscience. Some have cast these away and made shipwreck concerning the faith. 20 Among these are Hymenaeus and Alexander, whom I have given over to Satan, that they may learn not to blaspheme.

2 I exhort, therefore, first of all, that requests, prayers, intercessions, *and* giving of thanks, be made for all men, 2 for kings, and *for* all those

have it. Compare Eph 1:6,12,14; 2:9.

1:18 "Prophecies" – Rom 12:6; 1 Cor 12:28; 14:3. Evidently when God called Timothy into His service He enabled Paul (or some other prophet) to understand God's call and speak of it. Compare Acts 13:1,2.

"Fight a good fight" – 6:12; 2 Tim 4:7; Eph 6:11.

1:19 Verse 5. Observe the connection between faith and a good conscience. That is, between faith and avoidance of sin. The only way to a good conscience is to refuse to do what conscience forbids.

"Made shipwreck concerning the faith" – not "their" faith – the word "their" is not in the Greek here. "The faith" is the body of Christian truth which God revealed and the apostles taught. In any case, true believers do not make shipwreck of their faith – Heb 10:39; Luke 22:31,32; John 10:27. But people who profess to be Christian can make shipwreck concerning the teachings of the faith and fall into grave heresies.

1:20 Paul did not hesitate to name individuals when he thought churches should be warned against them. See also 2 Tim 2:17; 4:14,15.

"I have given over to Satan" – compare 1 Cor 5:4,5. Notes on Satan at 1 Chron 21:1; Matt 4:1-10; John 8:44; etc. Note on blasphemy at Matt 9:3.

2:1 "Requests. . .intercessions" – Eph 6:18; Phil 4:6. References on prayer at 1 Thess 5:17.

"Thanksgiving" – Eph 5:20; Col 1:12; 2:7; 3:16; 4:2; 1 Thess 5:18; Lev 7:12,13; Ps 7:17; 50:14,15; 56:12; etc.

"All men" – our prayers should not be restricted to our own little circle of relatives and friends, but should be as wide as the world.

2:2 Paul says pray for rulers, not criticize them. He indicates here that the prayers of Christian believers can influence the course of events in a country. This is true even when those in authority are not believers and may even be opposed to them (as was true in Paul's day). Perhaps one reason why believers in some countries are not able to live peaceful and quiet lives is that they fail to pray for their rulers as they ought.

in authority, so that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this *is* good and acceptable in the sight of God our Saviour, 4 who wants all men to be saved and to come to the knowledge of the truth. 5 For *there is* one God, and one mediator between God and men, the man Christ Jesus, 6 who gave himself a ransom for all, testimony *about this given* in due time.

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

8 So I want men everywhere to pray, lifting up

2:3 Praying for unsaved and saved people pleases God. And what pleases God believers should be eager to do.

2:4 Here is a clear statement of God's attitude to everyone in the world. He wants every person to learn the truth about Christ and receive His salvation. Compare 4:10; John 1:29; 3:16; Rom 11:32; 2 Cor 5:19; 2 Pet 3:9; 1 John 2:1; Ezek 18:32. This is just what we would expect from a God whose nature is love (1 John 4:8). Then why do so many people fail to know the truth and to receive salvation? See Matt 23:37; John 3:19,20; 5:40; 2 Thess 2:10-12. Also see notes at Rom 8:29.

2:5 "One God" – 1:17; 1 Cor 8:6; Eph 4:6; Isa 44:6,8; 45:5,18. In other places Paul taught that Christ is a member of the Godhead – 1:1,2; Rom 8:9; 9:5; Phil 2:6,11; Col 1:15; 2:9; Titus 2:13. He certainly is not denying that truth here, but speaking of Christ as man, the Word made flesh (John 1:14; Phil 2:7,8; Heb 2:14,17).

"Mediator" – in the New Testament this word is used only here and in Heb 8:6; 9:15; 12:24, but the same truth in different words is found everywhere. Compare John 14:6,13,14; Rom 5:1,2; Eph 2:18; Heb 4:14-16; 7:25; 10:19-22; 13:15; 1 John 2:1. Because Jesus is both God and man He understands both and can lay His hand on both and be the mediator Job desired (Job 9:32-35). There is no other person, no saint, no so-called "god" or godman who is a mediator between God and men. And since Jesus is a perfect mediator no other is needed. If all men, even if all who are called Christians, believed this what a difference it would make on earth.

2:6 "Ransom" – Matt 20:28; Rom 3:24,25; Gal 1:4.

"For all" – Christ died for all men and the price He paid is sufficient for the redemption of the whole world. When people perish without salvation the fault is theirs not His.

"In due time" – Gal 4:4.

2:7 "Appointed" – once again Paul puts emphasis on the fact that God had called him for this work and that he taught the truth. Compare Gal 1:11,12.

"Gentiles" – Gal 2:7,8.

2:8 "Lifting up holy hands" – the practice of

holy hands, without anger and doubting.

9 In the same way *I want* women to dress in decent clothing, modestly and soberly; not with braided hair, or gold, or pearls, or costly garments, 10 but with good works (which is proper for women professing godliness).

11 Let a woman learn in silence with complete submission. 12 And I do not permit a woman to teach or to have authority over the man, but to be silent. 13 For Adam was formed first, then Eve.

lifting hands in prayer was common among Jews and those of other religions. Paul is not, however, suggesting that posture in prayer is the important thing. See Matt 14:19; 26:39; Luke 18:13; John 17:1; Acts 1:14 with 2:1; 20:36.

"Holy hands" - compare Ps 26:6; Isa 1:15; Jam 4:8. If we want God to answer our prayers we should make sure we are not holding on to some sin or other. Lifting up unholy hands to God is to insult Him. "Anger" against others is an obstacle to praying as we ought. Compare Matt 6:12,14,15; Eph 4:23,31,32; Col 3:13,15.

"Doubting" - the Greek word indicates "reasoning" or "questioning hesitation" - Jam 1:6-8.

2:9,10 Does God see and care how women dress? Certainly. That is why He inspired Paul to write as he did here. Compare Isa 3:16-23. See also 1 Pet 3:3,4. Women who are believers should dress modestly and decently because they have no business trying to copy worldly women or to be the center of attention or to attract men. They should not wear gold or expensive jewels or costly clothing because they live in a world where the poor and needy suffer without proper food and clothing. Also their Lord and Saviour, who was poor Himself (Matt 9:20; 2 Cor 8:9), has called them to a life of self-denial, not self-indulgence - Matt 10:38,39; Luke 14:33.

It is far better to give money to the poor or to use it to spread the gospel than to spend it on gold, jewelry and expensive clothes. God wants both believing women and men to be humble, modest and contented (6:6-8), and to lay up their treasures in heaven, not on earth (Matt 6:19-21). All believers should make sure they wear the "ornaments" and "clothing" of good deeds. **2:11,12** "Silence" - 1 Cor 14:34,35.

"Submission" - 1 Cor 11:3,7-10.

"Teach" - he meant public teaching when men were present. This is not a woman's task. But they have a teaching ministry to younger women (Titus 2:3-5). In the New Testament we have one example of a woman helping to explain the Scriptures to a man privately (Acts 18:26), but the author of Acts makes no comment on it.

2:13,14 Paul gives two reasons why women should not teach publicly or have authority over men. Neither reason has anything to do with the customs of the times, or what men in the Roman Empire thought was

14 And Adam was not deceived, but the woman was deceived and became a transgressor. 15 However, she will be saved in childbirth, if they continue in faith and love and holiness with self-control.

3 This *is* a true saying: If a man desires the position of overseer *in the church*, he desires a good work. 2 An overseer must be blameless, the husband of only one wife, temperate, sound in

fitting, or any such thing.

The first reason is that God made Adam first - Gen 2:17,18,21,22. Paul says that God thus showed He intended man to be in the position of authority over the woman.

Second, Satan deceived Eve, not Adam - Gen 3:1-6. It seems Paul is suggesting that in theological matters women are more easily led astray than men. This would fit the context and be a good reason why they should not be permitted to have authority over men or teaching positions in the church.

"Transgressor" - Paul does not mean that Adam did not become a transgressor (see Rom 5:12-14), only that Eve sinned first.

2:15 Pain in childbirth is one of the penalties for Eve's sin - Gen 3:16. Here is an encouraging word to women who believe in Christ and show the proof of their faith in the way they live.

3:1-7 The Greek word translated "overseer" (episkopos, translated "bishop" in the KJV) is used only five times in the New Testament - Acts 20:28; Phil 1:1; 1 Tim 3:2; Titus 1:7; 1 Pet 2:25. Actually it is a combination of two Greek words meaning "one who watches over." The word was used to indicate the elders of local churches (compare Acts 20:17 with 20:28; Phil 1:1). The work of an overseer is a "noble" one, one of the noblest works on earth and it will bring great reward to those who do it well - 1 Pet 5:1-4. Because the office of overseer or elder is so important the qualifications are high. If churches ignore these qualifications and choose their overseers on other grounds they will be failing in a very important area of church life and will bring trouble on themselves.

3:2 "Blameless" - anyone the church considers for the position of overseer must live in such a holy and honest and moral way that no one can justly charge him with wrong doing.

"Husband of one wife" - polygamy was not uncommon in that time. It is very likely that some men who had more than one wife became Christians. Such a person should not become an overseer. An overseer should be an example to the whole church of what God wants His people to be (1 Pet 5:3). And from the beginning God's plan for human beings was that a man should have only one wife - Gen 3:22-24; Matt 19:3-9. Some think that "husband of one wife" means an overseer should not be a man who has remarried under any circumstances.

thinking, of good behaviour, hospitable, able to teach, 3 not given to wine, not violent, not greedy for sordid gain, but gentle, not quarrelsome, not a lover of money, 4 one who rules his own home well, keeping his children obedient with full respect 5 (for if a man does not know how to rule his own home, how will he take care of the church of God?),

6 not a new *convert*, or he may get puffed up with pride and fall into the condemnation of the devil. 7 Moreover, he must have a good testimony among outsiders, or he may fall into reproach and the snare of the devil.

8 Likewise, the deacons *must be* honorable, not double-tongued, not given to much wine, not

And some think that Paul was teaching that bachelors should not be overseers in churches. However, he himself was single (1 Cor 7:8) and yet had a higher office than that of overseer which involved him in overseeing many churches (1 Cor 12:28; 2 Cor 11:28). Can we think it is possible that the man who wrote 1 Cor 7:1,8,26,27,32-34 is teaching here that unmarried men should not be overseers? See note also on v 4.

"Temperate" – not self-indulgent.

"Sound in thinking" – 1 Cor 9:27; 2 Tim 1:7.

"Of good behaviour" – it is not enough to know the Word of God or to teach the Word of God, we must behave as the Word of God says we should.

"Hospitable" – he must welcome people into his home and show them kindness – see Heb 13:2. In Titus it is even more strongly put – "a lover of hospitality" – that is, one who loves to show hospitality, not to receive it. He must not selfishly withdraw from those who may need his help.

"Able to teach" – to teach God's Word. This means that overseers must know God's Word – how can they teach something they don't know themselves? And they must have some God-given ability in teaching.

3:3 "Not given to wine" – not addicted to wine. Rom 14:21 and Eph 5:18 give us the best principles to follow. Every believer should give himself to the Lord, not to wine.

"Not violent" – God's servants must not abuse others in any way. And, of course, he must not hire others to be violent toward anyone. A person who does such a thing is not worthy of the name "Christian" and must absolutely have no place of leadership in the church.

"Not greedy for sordid gain" – money or property obtained in base and dishonest ways disqualifies anyone from being a church leader. Not only so, a desire for such things can ruin him forever – 6:5; John 12:6. May every Christian renounce such greed and avoid it like poison.

"Gentle, not quarrelsome" – 2 Tim 2:24,25; Matt 11:29.

"Not a lover of money" – 6:6-10; Matt 6:24; Luke 16:13,14. How many present leaders in churches around the country would be excluded if this principle were put in practice?

3:4 "One who rules his own home well, keeping his children obedient" – see also Titus 1:6. If a man cannot take his rightful place in the home, he shows himself incapable of rightly leading the church. This is an important test in determining whether a person is

qualified to be an overseer. Does the mention of children here mean that no one should be an overseer who does not have them, even though he is married? This cannot be. Paul means, of course, if he has children he must be able to control them. Compare "husband of one wife" in v 2. If Paul is not saying an overseer must have children he is not saying he must be married. The two statements are in the same category.

3:6 "Not a new convert" – Paul immediately tells us why. It is better not to have overseers than to appoint men to that position who have no experience. Before being laced in positions of authority believers need time to grow spiritually and become established in God's truth. Otherwise they will not be able to teach others, or to lead the church. Also those who are still spiritual infants may get puffed up with pride if they are put in positions of leadership.

"The condemnation of the devil" – or "the devil's judgment" – the meaning may be this: Satan is constantly accusing believers to God (Rev 12:10). If he sees pride and conceit in a church leader this gives him grounds for condemning him to God's face. Note on "devil" at Matt 4:1.

3:7 "He must have a good testimony among outsiders" – Col 4:5; 1 Thess 4:12; 1 Cor 10:32; 1 Pet 2:12; Matt 5:16. This is very important indeed. It means that his life (and not merely his words) must be a testimony to those who are not believers; he must have a good reputation. If a church selects a man as an overseer whom outsiders know to be crooked or immoral, etc, they may accuse him and bring disgrace on him and the whole church. And this may be an obstacle to any of them believing in Christ and joining the church.

"The snare of the devil" – compare Luke 22:31,33; Ps 91:3; 124:7; 2 Tim 2:26.

In Titus 1:6-9 once again Paul gave a list of qualities necessary for an elder, mentioning some of the same things in the list here in 1 Timothy, using the same words, or using different words to express the same qualities. And He added some qualities – and elder's children should be "faithful children not accused of wildness or unruliness"; he should not be "soon angry"; he should be a "lover of good"; and he must be "upright" and "holy"; and hold firmly to the "faithful word."

3:8 "Deacons" – this word comes from a Greek word meaning "to serve." The early churches had both elders ("overseers" or "bishops") and deacons – Phil 1:1. The

greedy for sordid gain, 9 but holding the mystery of the faith in a pure conscience. 10 And let these *men* also first be tested, *and* when *found* blameless, let them serve as deacons.

11 Also *their wives must be* honorable, not slanderers, temperate, faithful in all things.

12 Let the deacons *each* be the husband of only one wife, ruling their children and their own homes well. 13 For they who serve well as deacons gain a good standing and great confidence in the faith that is in Christ Jesus.

14 I write these things to you, hoping to come

elders had the oversight and spiritual care of the church, and had to be able to teach God's Word (v 2). Deacons did other kinds of service. Compare Acts 6:1-6.

"Honourable" - if men are not worthy of respect they are not worthy to hold any position in the church.

"Not greedy for sordid gain" - in this regard the very least servant in the church must be as clear of this as the principal overseer - v 3. Crooked people in any position in the church (or in any organization) can play havoc and bring both material and spiritual loss to its members. And the sad fact is, this qualification for leadership is very often ignored in churches and organizations.

3:9 "Holding the mystery of the faith in a pure conscience" - 1:5,19. "Mystery of the faith" means God's revelation of what should be believed. Deacons and other church leaders (and every member, for that matter) must sincerely believe these truths, and not merely pay lip service to them.

3:10 "Tested" - before any person is given responsibility in the church, those who consider appointing that person should be satisfied that he has the qualifications for that position. If they appoint someone who is not worthy or if they appoint someone for any reasons other than those God has revealed in this chapter the church will have trouble.

3:11 The wives of deacons or any women in the church who serve in any way (Romans 16:1) must also have a good reputation among the people.

3:12 Verses 2,4.

3:13 A strong and assured faith will come to those who serve Christ faithfully, who received the power needed for that service from Him, and who are devoted to His work. Compare Heb 6:10,11.

3:14,15 "The house of God" - here probably means "God's household" - Eph 2:19; Heb 3:6. The church which Christ has founded and which He nourishes is God's family. Compare Eph 3:14,15; Matt 12:46-50; Heb 2:11. As is true in all families those in God's family must learn how to behave.

"The pillar and ground of the truth" - Paul here is not speaking of some local church or other. Some of those, unfortunately, are not pillars and foundations of the truth but of false teaching. And Paul is not speaking

to you shortly. 15 But *in case* I am delayed, *I am writing* so that you may know how you should behave in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God appeared in the flesh, declared righteous by the Spirit, *was* seen by angels, preached to the Gentiles, believed on in the world, *and* received up into glory.

4 Now the Spirit clearly states that in later times some will depart from the faith, giving

of some Church denomination. Paul here means the Church which is Christ's body, the temple of God. Christ is the Head of this church and its foundation and its cornerstone (Eph 1:22,23; 2:20-22; 1 Cor 3:11; Col 1:18). It is the church which Christ is building for Himself (Matt 16:18). Only those who have been born again by the Spirit of God through faith in Christ are members of this church (John 1:12,13; 3:3-8; 1 Cor 12:12,13). This is the only church which is built on the solid foundation of God's truth. In God's hands this church becomes the "pillar and ground" that bears the truth (God's Word) before the world. It becomes the foundation of the truth because Christ is the Head of it and the foundation of it.

3:16 "Mystery of godliness" - Paul has been speaking of the behavior of those belonging to God and His church. This, as all other truth God has revealed, is a "mystery." See Rom 16:25,26; Eph 3:2-6; 5:32; Col 1:26,27. In the New Testament a mystery is a truth that men could not know unless God revealed it. The Greek word translated "godliness" means piety, devoutness. As used in the New Testament it means living in accordance with the teachings God has revealed, with true reverence for God. Compare 2:2; 4:7,8; 6:3,5,6,11; 2 Tim 3:5; Titus 1:1.

"God appeared" - Christ was the incarnation of God, God appearing in human form - John 1:14. See notes and references at Phil 2:6; Luke 2:11.

"In the flesh" - John 1:14; Rom 8:3; Heb 2:14; 10:5.

"The Spirit" - Matt 3:16; 12:28; John 1:32-34; Rom 1:4. In the life of Christ and in His resurrection from the dead God's Spirit revealed that Christ is the holy, spotless, righteous Son of God.

"Angels" - note at Gen 16:7. Angels were present at the birth of Christ, at His temptation in the wilderness, at His resurrection and at His ascension (Luke 2:9-15; Mark 1:13; Matt 28:5; Acts 1:10,11; Heb 1:6).

"To the Gentiles" - Matt 28:18,19; Eph 3:8,9; Col 1:23.

"Believed" - Acts 4:4; 5:14; 9:42; 11:21; 14:1; 17:12; 18:8; 19:18; 21:20.

"Glory" - Luke 24:51; Acts 1:9; Eph 1:20,21.

4:1 "Spirit" - God's Spirit revealed the future. Compare Isaiah 46:10. God knew in advance that false teachers and false

1 Timothy (No. 9)

attention to seducing spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their conscience seared *as* with a hot iron, 3 forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 4 For everything created by God *is* good, and nothing *is* to be refused, if *it* received with thanksgiving, 5 for it is sanctified by the word of God and prayer.

6 If you remind the brethren of these things, prophets would come, so in many places in the Bible He warned His people about them – Matt 7:15; 24:4,5,24; Acts 20:29,30; Romans 16:16,17; 2 Cor 11:13-15; 2 Tim 3:1; 4:3; 2 Pet 2:1; etc.

"The faith" – here the meaning is the body of truth God had revealed, the truths accepted by true believers.

"Seducing spirits" – Matt 4:24. We must understand that in the unseen world of spirits some spirits try to teach Christians false doctrines to lead them away from the truth of God. Compare Eph 6:11,12.

4:2 Paul now speaks about those men whom demons use to introduce false teachings into the churches.

"Speaking lies in hypocrisy" – they themselves do not necessarily believe the things they teach. Also it is no problem for them to tell lies. In this way they reveal whose children they are – John 8:44. A "seared" conscience is one that is dead and silent. Compare Eph 4:19.

4:3 We should not think that these are the only two things these false teachers forbid. There are others besides these. But these two are enough to show that their teachings are not based on the Word of God. Actually they raise their teachings above the Bible. This is one of the very dangerous things about all false teachings.

"Forbidding to marry" – see Gen 1:27,28; 2:22-24; Matt 19:4-6; Heb 13:4. "Forbidding" is a strong word. Compare the language the apostle Paul used in 1 Corinthians chapter 7 (7:2,25,26, etc). Even at a time of crisis for the church he did not forbid to marry, but only gave wise suggestions. See also Heb 13:4. No one on earth has divine authority to forbid anyone else to marry. There is no suggestion of such a thing in the Bible, and here Paul is saying that this teaching comes, not from God, but from demons and hypocritical liars.

"Foods" – Gen 1:29; 9:3; Mark 7:19; Acts 10:9-16; Rom 14:14,20. Observe the word "commanding." Trying to exercise authority over others in the matter of food – telling them what they must eat or when they must eat it – is not in accordance with the teaching of the New Testament. Compare the way Paul taught in Romans chapter 14. According to the New Testament there is no longer any kind of food that God forbids. Some people in almost every religion on earth believe that if someone abstains from certain kinds of food and does not marry then he is more spiritual and holy

you will be a good servant of Jesus Christ, nourished by the words of faith and good doctrine that you have followed. 7 But reject godless *stories* and old wives' tales, and, *instead*, train yourself in godliness. 8 For bodily exercise profits a little, but godliness is profitable for all things, holding promise for the present life and for that which is to come.

9 This *is* a trustworthy saying and worthy of full acceptance. 10 For this *reason* we both labour than other people.

Perhaps this is one reason why demons want such teachings given out. They will seek ways to promote a false and destructive kind of righteousness and holiness among men. Also they much prefer to have people occupied with foods or austerities or penances or denying themselves this or that thing than with the Word of the living God. Compare Col 2:20-23. The teaching that such things help to make us acceptable to God has its source in evil spirits. We become acceptable to God only by believing in the Lord Jesus Christ and having our life in Him. We need no commands except His. We need no righteousness except His.

"Thanksgiving" – Matt 14:19; 26:26; Rom 14:6; Col 2:6,7; 1 Thess 5:18.

4:4 "Good" – Gen 1:1,31. Paul is reminding Timothy that God is the great Creator of all things, and there was nothing bad in anything He created. In nothing He has appointed for men (such as marriage) is there the slightest thing contrary to holiness and spirituality. And no kind of food is forbidden.

4:5 God's Word has consecrated every kind of food for the use of mankind. See the references on verse 3. A prayer of thanksgiving makes the food "clean" and holy for the those who offer the prayer.

4:6 "Good servant of Jesus Christ" – in the church every teacher, every leader, every preacher, every evangelist must labor to be like this with all his mind, heart, strength and spirit. If they want to be like this they must hold on to the truths God has revealed and with faith and courage declare them to others.

4:7 "Godless stories" – 1:4.

"Old wives' tales" – Paul means religious stories which are not true, ancient legends which have no basis in reality and history.

"Godliness" – Paul uses the Greek word to indicate a true Christian life put into practice, the life of faith every Christian must learn to live. This means they must train themselves, discipline themselves in doing so. Compare Heb 5:14; 1 Cor 9:24-27. The servant of Christ must discipline himself in mental and spiritual matters as the able athlete trains himself in physical matters.

4:8 "Holding promise" – godliness is what brings God's blessings now and in the future. The ungodly have no right to expect any good thing from God either now or then.

4:10 "Labour" – 1 Cor 15:10; Col 1:29.

"The living God" – 3:15. The believer in

and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those who believe.

11 Command and teach these things. 12 Let no man look down on your youthfulness, but be an example to the believers in speech, in behaviour, in love, in spirit, in faith, in purity. 13 Until I come,

Christ has a "living hope" in the "living God" (1 Pet 1:3).

"Saviour" – Paul is not saying that all men will be saved. He is saying that God is the one who protects all and provides for all until it is time for them to leave this earth (Acts 14:17; 17:25-27). Not only that – He stands ready to forgive and to give His eternal salvation to all who will turn to Him for it (Isa 45:22). Believers in Christ have turned to Him so He is Savior to them in every possible meaning of the word (1:1).

4:11 "Command and teach" – true servants of Christ can speak with authority. They should do so. They represent Christ on earth. They have God's own revelation of the truth about spiritual matters. And they know they have them. They are not teaching doubtful matters or invented stories or old wives' tales. And they must not create the impression that they are teaching doubtful matters. See 1 Pet 4:11.

"These things" – things that God has revealed, not things like 4:3. No church leader has any right or authority to command or teach anything that God has not revealed in His Word.

4:12 "Youthfulness" – Timothy, the leader of the church at Ephesus, would have been younger than many of the Christians there. But God had appointed him to that position, so he must speak the Word of God with authority and not permit anyone to look down on him because he was younger than they.

"Be an example" – something every Christian leader should be (1 Pet 5:3; 1 Cor 11:1; Phil 3:17; 2 Thess 3:7). If he is not a good example he should not be a leader.

"Love. . .purity" – Paul here lists things essential to a full Christian life. It is not possible to take any one of them away and still have that kind of life. The sad fact is that some preachers show great zeal in one or another of these matters and neglect others.

4:13 "Reading" – the Greek word here as used in the New Testament meant the public reading of the Scriptures in the church or synagogue. This was a practice of the Jews when they came together for public worship. See Luke 4:16,17; Ezra 8:1-3; Acts 13:15. After the formation of the church Christians retained this practice (Col 4:16,17; 1 Thess 5:27). This practice was very important and beneficial in those days because not every Christian had a copy of the Bible, and even if everyone could have obtained his own copy, many of them were not able to read. Today also in many parts of the world the practice of public reading of

apply yourself to reading, to exhortation, to instruction. 14 Do not neglect the gift that is in you that was given to you by prophecy, with the elders laying hands on *you*.

15 Meditate on these things, *and* give yourself wholly to them, that your progress might be evident to everyone. 16 Watch yourself and *your*

Scripture can be very beneficial.

"Instruction" – observe that a pastor is to both preach and teach. Preaching is directed to the will and conscience, as well as to the mind of the hearer. Teaching is instructing people in the truths of the Christian faith. This is directed more to the minds of believers (but, of course, should not ignore the will). Both of these have an essential place in the ministry of the Christian pastor.

4:14 "Neglect" – it is possible to neglect any of the gifts God gives to men. Compare Matt 25:24-27.

"Gift" – 2 Tim 1:6. Paul is speaking of a spiritual ability. See Rom 12:6-8; 1 Cor 1:7; 12:4-11,28; 14:1.

"By prophecy" – 1:18. The ability to give a prophetic message was one of the gifts given by the Holy Spirit – 1 Cor 14:29-31.

"Hands on you" – this occurred in the church at Ephesus when the elders met together and consecrated Timothy to the ministry. Compare Acts 13:3. God can and does give spiritual gifts and abilities to His servants without anyone laying hands on them. But the laying on of hands as practiced in the early church was an indication of the unity and harmony that existed between God and believers in the appointing of people for special service.

4:15 "Wholly" – service not performed wholeheartedly can never please God. Every servant of Christ should have the same strong desire that Paul had – Acts 20:24; Col 1:29.

4:16 Every servant of Christ must be very careful about how he lives and what he teaches. It is not enough to live a holy life if our teaching is not right and it is not enough to teach correct doctrine if our lives are unholy.

"Save. . .those who hear you" – compare Ezek 33:6,9. God alone is the Savior (1:1). And Paul was sure that Timothy had already been saved, had already been born again and received eternal life (1:2). God's servants by their method of preaching and living can never earn salvation (Eph 2:8,9). But by the grace of God they can go forward in faith and work out their salvation with fear and trembling (Phil 2:12). This is very necessary (Col 1:23; Heb 3:6,14; 6:12). And by watching themselves and their teaching they can save themselves from God's severe chastisement. The Greek word translated "save" is used in the New Testament to indicate salvation from sin, but it also means to be saved from various dangers and ills.

"Save. . .your hearers" – Jam 5:19,20.

doctrine. Continue in it, for in doing this you will save both yourself, and those who hear you.

5 Do not rebuke an older man, but plead *with him as if he was your father, and treat the younger men as brothers, 2 the older women as mothers, and the younger as sisters, with complete piety.*

3 Honour widows who are widows indeed. **4** But if any widow has children or nephews, let them first learn to practice piety at home, and to repay their parents, for that is good and acceptable before God. **5** Now she who is a widow indeed, and alone, trusts in God, and continues in requests and prayers night and day. **6** But she who lives in pleasure is dead while she lives. **7** And command these things, so that they may be blameless. **8** But if anyone does not provide for his own,

This means that the faithful servant of God will be an instrument in God's hands, that God will use him either to bring others to salvation or to keep them moving forward in faith. Is there any greater or more blessed work possible to men?

5:1,2 The pastor whom Christ has appointed as the leader of the church has authority, but he should not regard the church as his own little kingdom and try to rule it like a dictator. He should recognize that the church is like a home, like a family (3:15) and behave accordingly (1 Pet 5:1-3).

5:3 The church and its pastor have a responsibility to look after the poor in the church. This is especially true when the poor are widows who have no resources and cannot work.

5:4 Notice carefully the responsibility that children and grandchildren have toward needy parents and grandparents.

"Practice piety" - that is, show their devotion to God by living in the home in a way pleasing to God. How important this is for every believer! We must not only believe the truth, we must also practice it among those nearest to us. We must not only know that God has said something, we must do what He has said. This is the only possible way to please God. If children or grandchildren who can help a widowed mother or grandmother who is in need do not do so, they are sinning against God.

"Repay" - children may think they owe their parents nothing, but God has a different view of this matter.

5:5 Paul is speaking about Christian widows. If they are in need and there is no one to help them then the church or some individual in the church must come to their aid. This is the way God has appointed to meet their needs.

5:6 "Dead while she lives" - this means such a person is separated from the life of God and spiritually dead (Eph 2:1; 4:18). This is true not only of those widows who live for pleasure but of anyone who does so.

and especially for those of his own household, he has denied the faith, and is worse than an unbeliever.

9 Do not let a widow less than sixty years old be taken into the number, having been the wife of one man, **10** being well spoken of in the matter of good works, if she has raised children, if she has shown hospitality, if she has washed the saints' feet, if she has helped those in trouble, if she has carefully sought *to do every sort of good work.*

11 But refuse the younger widows, for when they are overcome with desires against Christ, they will want to marry, **12** being condemned, because they disregard their first assurance. **13** And besides they learn *to be idle, going about from house to house, and not only idle, but also gossips and busybodies, speaking things which they should not.* **14** So I want the younger women to marry, bear

Anyone without Christ is dead, no matter how much he or she seems to be alive. Sometimes those who live for pleasure instead of for God may think they are very much alive. Why? See Jer 17:9.

5:8 "The faith" - Paul uses the word here to indicate the sum of Christian belief and practice. The heart of this is love. If anyone does not put love into practice he is denying the faith (1 John 3:16-18; 4:7,8). Even many unbelievers who totally reject Christ take care of needy relatives. Can believers in Christ even consider drawing back from doing so?

5:9,10 "The number" - or "list" of widows. It is not likely that Paul is saying that the church should not help widows under 60 who are in need, or that even though a widow is in need in order to receive help she must meet all the conditions in these verses. Therefore the widows in the list most likely were those whom the church had appointed to serve in some way or other. Such widows must meet certain conditions, and have certain qualifications just as the elders and deacons in the church must have (3:1-12).

"Shown hospitality" - Rom 12:13.

"Washed the saints' feet" - John 13:5.

5:11,12 All the widows on the list must be dedicated to Christ and consecrated by the church for service. Remarriage in itself is not wrong but if those widows dedicated to Christ's service remarry it was not likely that they would be able to devote themselves fully to their service and might even leave it altogether. Leaving the work of Christ which we have promised to do is no small sin. In this way God's judgment could come on such widows.

5:13 This is one reason why younger widows (v 14) should not be appointed to serve in the church.

5:14 Paul is saying it is far better for young widows to remarry than to be dedicated to service in the church, promise to do it, and then break their promise, leave that service and remarry.

children, manage the house, *and* give no occasion to the enemy to speak reproachfully. 15 For some have already turned aside after Satan.

16 If any man or woman who believes has widows, let them assist them, and do not let the church be burdened, so it can assist those who are truly widows.

17 Let the elders who manage *the church* well be counted worthy of double honour, especially those who labour in the word and teaching. 18 For the Scripture says,

You shall not muzzle the ox that treads out the grain.

And, The labourer *is* worthy of his wages.

19 Do not receive an accusation against an elder, except in the presence of two or three witnesses. 20 Those who sin rebuke in the presence

"The enemy" – anyone who is opposed to Christ and His Church. This kind of people are always looking for opportunities to criticize and find fault with Christians. Christians must be careful not to give them opportunities.

5:15 It seems clear that some widows had already promised to serve in some way in the church, then were overcome by sensual desires (v 11) and left Christ's service.

"After Satan" – by rejecting God's will in order to go after sensual pleasure they were following Satan. To follow the pleasures and sins of this world is to go after our worst enemy. See notes on Satan at 1 Chron 21:1; Matt 4:1-10.

5:16 Women who are able to help the widows among their relatives are to take this responsibility just like everyone else. Compare verses 4 and 8.

5:17 "Double honour" – the next verse shows that Paul means financial assistance as well as other kinds of honor.

5:18 Deut 25:4; Luke 10:7; 1 Cor 9:9-12.

5:19 Sometimes an innocent servant of Christ may be accused of some wrong doing or other. If others believe such accusations that person's service can be grievously affected. So Paul gives this wise instruction here.

"Two or three" – Deut 19:15; Matt 18:16; 2 Cor 13:1.

5:20 To safeguard the holiness and purity of the church, discipline is necessary. If known sin in the church is not resisted and publicly rebuked then that sin may bring ruin to the church. See Acts 5:1-11; 1 Cor 5:1-5,13; Matt 18:15-17. One way to make God's children fear to sin is to expose their sins publicly. Of course great care must be taken in a matter like this and God's love even for the sinful must not be forgotten.

5:21 See how strongly, how emphatically Paul writes here. He knew that showing favoritism is a very common matter even in churches. Many church leaders will defend sinning relatives or close friends and try to cover up their sin instead of exposing and

of everyone, so that others also may be afraid.

21 I charge *you* in the presence of God and the Lord Jesus Christ, and the elect angels, that you observe these things without showing favoritism, doing nothing from partiality.

22 Lay hands suddenly on no man, and do not share in other men's sins. Keep yourself pure.

23 No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.

24 Some men's sins are evident, preceding *them* to judgment, and they follow some *men*. 25 So also good works are evident beforehand, and those that are not cannot be hidden.

6 As many slaves as are *still* under the yoke must count their masters worthy of complete

rebuking it. But if others sin they may behave very harshly toward them. This is very wrong and can work great harm to the church. Every servant of Christ should wholeheartedly obey Paul's instructions here.

5:22 "Hands" – 4:14; 2 Tim 1:6. Perhaps Paul is speaking of the appointment of elders and deacons. If people are appointed to these positions before they prove themselves worthy of them they may later bring great harm to the church. Compare 3:10. If the leaders of the church appoint those as elders and deacons who are living a sinful life, those leaders will be responsible for the results. Church leaders themselves must lead holy lives and must appoint as elders and deacons only those who lead holy lives.

5:23 "Frequent infirmities" – Paul had the gift of healing (Acts 28:8,9) but neither he nor anyone else was able to restore Timothy to full health. This is very significant when we study the subject of the sickness and health of believers. Compare 2 Tim 4:20; Phil 2:27; 2 Cor 12:7-10. It is possible that Timothy's physical problems came from drinking impure water. In such a case adding a little wine to it would be beneficial. Adding some wine to drinking water was a common practice in those days. Notice here the word "little." See 3:3,8; Gen 9:21; Prov 20:1; 23:30,31.

5:24,25 Sometimes neither the good deeds nor the bad deeds of a person are obvious to the general public. Men can for a time hide either their secret sins or their good works (Ps 90:8; Eccl 12:14; Matt 6:1-4). For this reason church leaders should not be hasty in appointing people as elders and deacons. Eventually everything that people do will be revealed – Matt 10:26; Luke 8:17; 12:2,3; Rom 2:16; 1 Cor 4:5.

6:1 Eph 6:5,6 (notes); Col 3:22; Titus 2:9; 1 Pet 2:18.

"Blasphemed" – if Christian servants or slaves did not show respect to their masters but rebelled against them this could very well be the result. For some unbelievers might think that Christianity was consis-

respect, that the name of God and *his* doctrine be not blasphemed. 2 And those who have believing masters, should not regard *them* lightly because they are brethren, but rather serve *them*, because those who are benefitted are believers and loved. Teach and encourage these things.

3 If any man teaches otherwise, and does not consent to wholesome words, the words of our Lord Jesus Christ, and to the teaching that is according to godliness, 4 he is proud, understanding nothing, but has a morbid interest in debates

tent with disrespect and rebellion and so speak ill of the God that Christian servants and slaves worshipped.

6:2 Christian servants or slaves thinking that their believing masters were kind and merciful might try to take advantage of them and not do their work properly. This sort of thing is unworthy of any Christian in any job.

"Brethren" – when a master and a slave both believe in Christ they become spiritual brothers.

"Loved" – is it possible for slaves actually to love their masters? Yes, in Christ this is possible – Gal 3:28; Col 3:11. Christ's commandment to love one another (John 13:34) was given to all believers in all circumstances of life.

6:3,4 "If... otherwise" – compare 1:3,10,11; 4:1. Here Paul is speaking of those who are Christians in name only, but it can be applied to others as well. He is here emphasizing once again the importance of the truths Christ has revealed to the apostles. Some people say that their intellect and knowledge keep them from believing these doctrines of the Bible. The fact is that what causes men to reject the truth of Christ is not that they know too much but that they know too little. They may be highly educated, but in spiritual matters they have no experience or understanding. They are in darkness and ignorance – John 3:1,9,20; 1 Cor 1:18-22; 2 Cor 4:4; Eph 4:18. But even though they do not have even the beginning of wisdom (Prov 1:7) they may be proud and think they are very wise.

"Morbid interest" – Paul is speaking of the condition of those who are spiritually sick. Instead of accepting the truth of God which is able to make them well they show themselves ready to fight against it.

6:5 "Corrupt minds" – 2 Tim 3:8. A mind that opposes the truth of God is not thinking rightly about spiritual matters. A new mind is one of the great blessings Christ gives to us (Rom 12:2; Col 3:10).

"Destitute of the truth" – the truth was before them. They had heard it and professed to believe it. But they had let Satan take away the truth from their minds. Compare Matt 13:18,19.

Observe how some who call themselves Christians reveal their corrupt minds – to them their profession of Christianity is only a means to get money or some other benefit. See Acts 8:18-23; John 12:6; 2 Pet

and quarrels about words, from which come envy, strife, abusive language, evil conjectures, 5 and empty disputations from men of corrupt minds who are destitute of the truth and suppose that *financial* gain is godliness. Keep away from such people.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and it is certain we can carry nothing out. 8 So having food and clothing let us be content with that. 9 But those who want to be rich fall into temptation and a snare, and *into* many foolish and harmful desires which

2:15; Jude 11. Instead of leaving everything they have for Christ (Luke 14:25-27,33; Phil 3:8) they desire to take whatever they can from Christ's people. It is a horrible thing that people in churches and Christian organizations show this kind of mind. Some are willing to lie, cheat, and deceive in order to get money, or to steal it outright. They have forgotten (if they ever knew) that it is far better to be a poor man than a liar (Prov 19:22).

6:6 Phil 4:11,12; Heb 13:5. Christ's believers should desire to be rich not in material things but in spiritual matters. Only in these is their eternal benefit (Matt 6:19-21). Contentment is the result of confidence and trust in God. The way to contentment is believing that God has put us in the place and position and circumstances He thought were best for us and has given us what He thought we should have, neither more nor less.

Contentment will keep us from complaining, and from going after greedy desires (which are the same as idolatry – Eph 5:5; Col 3:5). It will keep us from allowing material things to rule us. Contentment is a very important quality in a servant of Christ. Refusing to be contented is the same as criticizing God's ways and His behavior toward us. It leads to the sin of murmuring against God. Compare Ex 14:11,12; 15:22-24; 16:2,3,8; Num 14:3.

6:7 Job 1:21; Psalm 49:16-20; Eccl 5:15. During our time on this earth the only things we can store up are the things we send to heaven before us (Matt 6:19-21).

6:8 Paul means the things that are really essential to life. Here he does not even speak of a house of one's own – possibly because one can live his whole life on earth without owning a house.

6:9 People (including some Christians) may think that running after money is a very wise thing to do. But such people are terribly deceived, and are in the way that leads to destruction. Desire for riches is a trap laid by the devil, a temptation he puts to ruin us. This desire never brings contentment, but only increases as possessions increase and at last it leads to destruction (Matt 7:13; 2 Thess 1:8,9; Psalm 49:20; 73:18,19). Consider some Bible examples of this – Balaam (2 Pet 2:15), Gehazi (2 Kings 5:20-27), Judas (Matt 26:14-16; John 12:4-6). Do we want to end up as they did? If not, let us not permit desires like theirs to rule us.

drown men in destruction and ruin. 10 For the love of money is a root of all *kinds of* evil. Some while coveting it have gone astray from the faith, and pierced themselves through with many sorrows.

11 But you, O man of God, flee *from* these things, and follow after righteousness, godliness, faith, love, patience, *and* meekness. 12 Fight the good fight of faith, lay hold on eternal life, to which also you were called, and have made a good confession in the presence of many witnesses. 13 I charge you in the sight of God who gives life to all things, and *in the presence of* Christ Jesus who, *standing* before Pontius Pilate, gave witness *in a*

good confession, 14 that you keep *this* commandment without spot, blamelessly, until the appearing of our Lord Jesus Christ, 15 which in his own time he will reveal. *He is* the blessed and only Sovereign, the King of kings and Lord of lords, 16 who alone has immortality, dwelling in the light which no man can approach, whom no man has seen or can see. To him be eternal honour and power. Amen.

17 Command those who are rich in this world not to be arrogant, and not to trust in uncertain riches, but in the living God, who gives us richly all things to enjoy. 18 *Command* them to do good, and to be rich in good deeds, ready to give, willing

6:10 The love of money is a root of all kinds of evil because it turns us away from God and spiritual matters to material things. See Matt 6:22-24. Love of money is actually hatred toward God. If we keep the commandment in Matt 22:37 there will be no room in our hearts for the love of money. On the other hand if we allow the love of money to possess us there will be no room in our hearts for the love of God. One of the sins (possibly the principal sin) that made Judas Iscariot like a demon was the love of money (John 6:70,71; 12:6; Matt 26:14-16). If we have any spiritual understanding, any sense at all, will we want to follow that path?

"Gone astray from the faith" - v 21; 1:19; 4:1,6; 5:8. Those whose God is money will not have any desire to follow the way of Christ, and will go off to wander in their own ways.

"Pierced. . . sorrows" - running after money is the same as chasing after grief and misery. The rewards wealth gives its lovers are sadness, delusion, dissatisfaction, and eternal loss and ruin. See James 5:1-3; Matt 19:22; Luke 6:24,25; 12:16-21; 16:19-31.

6:11 Every servant of Christ, every believer must flee from the temptation to go after money and property. If they do not they are likely to fall into the trap of the devil (v 9). Let every one of us turn our back to all of that and go after the true riches Paul speaks of here - the fruit of God's Spirit (Gal 5:22,23). If we do so we will not need to worry about the necessities of life (Matt 6:33; Phil 4:19), and will have contentment along with them.

6:12 "Fight" - Eph 6:10-18; 1 Cor 9:26; 2 Tim 4:7.

"Take hold" - God has placed the blessings of eternal life within our reach but we must take them for ourselves. The true Christian life is true life, not merely existing without purpose. God has given us many blessings in Christ (Eph 1:3), but we must realize they are ours, claim them, and make use of them.

"Eternal life" - v 19. Note at John 3:16.

"Good confession" - compare Matt 10:32,33; Rom 10:9,10; 1 John 4:15.

6:13 5:21. "Gives life" - Acts 17:25.

"Pilate" - Matt 27:2. In John 18:36,37 see the good confession Christ gave.

6:14 "Commandment" - perhaps here Paul means the whole way of life that Christ appointed for His disciples. Certainly that is the theme in verses 11,12.

"Appearing of our Lord Jesus Christ" - the second coming of Christ (2 Tim 4:1,8; Titus 2:13; Heb 9:28; Matt 24:30,31; Acts 1:11).

6:15 "His own time" - Matt 24:36. Compare Gal 4:4; John 7:30. God has a perfect time for everything He does. Here Paul calls God the "only" Sovereign, the "King of kings and Lord of lords." Rev 1:5 says that Christ is the ruler of the kings of the earth and Rev 19:16 calls Him the "King of kings and Lord of lords." Is there a contradiction here? Absolutely not. The clear meaning is that Jesus Christ is the incarnation of God. See John 1:1,14; Phil 2:6; etc.

6:16 See 1:17. "Light" - 1 John 1:5; John 1:4,5.

6:17 It is possible for wealthy people to fall into the error of thinking that they have no need of God. Compare Ps 49:6; 73:3-12.

"Uncertain riches" - Prov 23:4,5; 28:20. God can take away from men whatever He has enabled them to obtain. Such a result is fitting for those who are indifferent toward God.

"Gives us richly" - 2 Cor 9:8; Phil 4:19. God is not a miser who holds tightly to whatever He has. Our hope and confidence should be in Him, not in people or in the material things which appear to our eyes.

"To enjoy" - Eccl 2:24-26; Acts 14:17. God wants people to enjoy what He has given them and He does not want them to think it is wrong for them to enjoy them. This does not mean living in luxury while others live in poverty - 2 Cor 8:13,14.

6:18,19 Matt 19:21; 6:19,20; Luke 14:33. "Rich in good deeds" - in these verses we have true spiritual riches. Compare Luke 12:21. Those who use their riches only for themselves are actually throwing them away.

"Share" - what we do now, what we give now has a profound influence on our eternal future. Compare Matt 25:19; Luke 19:15. It is a very sad thing that many people who could do much good with their money selfishly use it only for themselves or spend it

1 Timothy (No. 15)

to share, 19 *and so* storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

20 O Timothy, guard that which has been entrusted to you, *and* avoid ungodly empty

for nothing of real value. See references on giving in the note on 2 Cor 9:15.

6:20 "Guard that which has been entrusted to you" - 2 Tim 2:14. Paul is speaking of the truths God has revealed, of the Gospel (1:11). We should all regard this as of the highest value and see to it that neither Satan nor anyone else takes it away from us.

"Falsely called knowledge" - v 3,4; Col

babbling, and *the* opposing arguments of what is falsely called knowledge, 21 which some have professed *to possess* and have gone astray from the faith.

Grace *be* with you. Amen.

2:8; 1 Cor 1:17-25.

6:21 "Professed" - compare Rom 1:22. Some people claim to be very wise and think they have no need for the gospel of Christ. They are on the borders of destruction.

"Gone astray from the faith" - v 10; 4:1.

"Grace" - only by the grace of God can any servant of Christ put into practice the instructions given in this letter.